

THE
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WAR



GENESIS 3:14-15

“At that time,” there was a distinction being made between the descendants of Cain and the descendants of Seth.

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Seth named his son, Enosh. This name means weak, faint, and frail. There was a great sense of human inadequacy at that time for those who were appalled at the wickedness of the children of Cain. The children of Seth began to “call upon the name of the Lord,” sensing the poverty sin had brought into the race. It was a sense of their weakness that provoked them to call out to God

They were asking for His involvement with them, His help and blessing. Thus they “called upon the name of the LORD.” This is viewed in comparison with Cain who “built a city,” thereby relying upon the things of this world and his own cunning instead of calling upon God.

From Adam to Noah - Man's Wickedness, Nephilim and the Flood

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The image features two silhouettes against a hazy, golden-brown sky. On the right, a larger silhouette of a warrior stands with a spear and a shield. On the left, a smaller silhouette of a figure is shown in a dynamic, possibly running or fighting pose. The overall scene is set against a background of soft, billowing clouds.

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From Adam to Noah - Man's Wickedness, Nephilim and the Flood

This is the account of Adam's line from Adam to Noah. Men increased in number. Before the flood, Nephilim were on earth which became full of violence.

Genesis 2:15-17

¹⁵ The Lord God took the man and put him in the garden of Eden to work it and keep it. ¹⁶ And the Lord God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

Genesis 3:1-5

3 Now the serpent was more crafty than any other beast of the field that the Lord God had made.

He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden’?”² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden,

³ but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” ⁴ But the serpent said to the woman, “You will not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

This is the written account of Adam's line. When God created man, he made him in the likeness of God. He created them male and female and blessed them. And when they were created, he called them "man."

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When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth. After Seth was born, Adam lived 800 years and had other sons and daughters. Altogether, Adam lived 930 years, and then he died.

When Seth had lived 105 years, he became the father of Enosh. And after he became the father of Enosh, Seth lived 807 years and had other sons and daughters. Altogether, Seth lived 912 years, and then he died.

When Enosh had lived 90 years, he became the father of Kenan. And after he became the father of Kenan, Enosh lived 815 years and had other sons and daughters. Altogether, Enosh lived 905 years, and then he died.

When Kenan had lived 70 years, he became the father of Mahalalel. And after he became the father of Mahalalel, Kenan lived 840 years and had other sons and daughters. Altogether, Kenan lived 910 years, and then he died.

When Mahalalel had lived 65 years, he became the father of Jared. And after he became the father of Jared, Mahalalel lived 830 years and had other sons and daughters. Altogether, Mahalalel lived 895 years, and then he died.

When Jared had lived 162 years, he became the father of Enoch. And after he became the father of Enoch, Jared lived 800 years and had other sons and daughters. Altogether, Jared lived 962 years, and then he died.

When Enoch had lived 65 years, he became the father of Methuselah. And after he became the father of Methuselah, Enoch walked with God 300 years and had other sons and daughters. Altogether, Enoch lived 365 years. Enoch walked with God; then he was no more, because God took him away.


ENOCH

First we will consider the few verses that speak of Enoch in the Old Testament. We read in Gen. 5:22-24, “And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God; and he was not; for God took him”.

John 3:13

¹³ No one has ascended into heaven except he who descended from heaven, the Son of Man.

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Let's look at the phrase in Gen. 5:24, "he was not". That phrase is often used of death in the Old Testament. We read, for example in Jer. 31:15, "...A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not". And the phrase is used in the same way in Job 7:21, "...for now shall I sleep in the dust; but Thou shalt seek me in the morning, but I shall not be".

In the New Testament we read of Enoch in Heb. 11:5, “By faith Enoch was translated that he should not see death; and was not found because God had translated him: for before his translation he had this testimony, that he pleased God”.

This verse seems to say that Enoch did not die. But we read in verse 13 of this chapter, “These all died in faith...”. To whom does the word “these” refer? It refers to all those from verse 4 to verse 13, including Enoch. There is absolutely no logical reason to exclude Enoch in those that died.

Jude 14-15 also speaks of Enoch, “And Enoch also the seventh from Adam, prophesied of these saying, ‘Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him”.

So far we have learned from Heb. 11:13 and from the phrase “he was not” that Enoch had indeed died. We have also learned from Jn. 3:13 that Enoch had certainly not ascended to heaven.

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let us consider the Greek word translated “see” in Heb. 11:5 in the phrase, ” that he should not see death”. That Greek word is “eidon”. Appendix 133 of the Companion Bible gives the following definition: “eidon= to see: implying not the mere act of looking, but the actual perception.....”.

To make perfectly sure that we understand this definition, let us consider the Webster's Dictionary definition of "perceive". "Perceive: awareness of....". If we are to take into due consideration the definition of the Greek word translated "see" we must understand this phrase to say that Enoch should not be aware of death.

Obviously then, he had been not aware of his own death. This does not tell us that Enoch did not die, only that Enoch was not aware of his death when it happened. Much like a person who dies while under anesthesia during an operation is not aware of his death, so too Enoch was not aware of his death when he died. As we continue in this study the concept of Enoch not being aware of his own death will become more clear.

Having learned that Enoch had died, we are now ready to consider each occurrence of the Greek word translated “translated” used in Heb. 11:5. That Greek word is “metatithemi”. We must determine its meaning from how the Holy Spirit used it. The word is used six times.

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Acts 7:15-16, “And Jacob went down into Egypt, and died, he, and our fathers. And *were carried over* (Gr. “metatithemi”) into Sychem, and laid in the sepulcher that Abraham bought for a sum of money....”. Note, these were dead bodies that were “carried over”.

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Gal. 1:6, “I marvel that ye are so soon *removed* (Gr. “*metatithemi*”) from Him that called you into the grace of Christ unto another gospel”.

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Heb. 7:12, “For the priesthood *being changed* (Gr. “*metatithemi*”), there is made of necessity a change also of the law”.

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Heb. 11:5, ” “By faith Enoch was *translated* (Gr. “*metatithemi*”) that he should not see death; and was not found because God had *translated* (Gr. “*metatithemi*”) him: for before his translation he had this testimony, that he pleased God”.

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Jude 4, “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, *turning* (Gr. “metatithemi”) the grace of our God into lasciviousness, and denying the only Lord God even our Lord Jesus Christ”.

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So we have the following translations:
“carried over”, “removed”, “being changed”, “translated” and “turning”.
What is the basic concept of this word? In my opinion, the basic concept of the word is one of changing. In Acts the location of the bodies were changed. In Galatians their attitude towards Christ had changed. In Heb.7 the priesthood was changed, in Heb. 11 Enoch was being changed and in Jude ungodly men had changed the grace of God.

Hebrews 9:27

27 And just as it is appointed for man to die once, and after that comes judgment,

1 Corinthians 15:22

22 For as in Adam all die, so also in Christ shall all be made alive.

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