Studies in Genesis
(Leaflet 9)

CHAPTER V

THE GODLY LINE RESTORED
SETH—ENOCH—NOAH

When God gave Adam and Eve "another seed instead of Abel, whom Cain slew," He restored the godly line, through which the Redeemer was to come. This son of our first parents, who took the place of "righteous Abel," was called Seth. And our lesson for today, which is the fifth chapter of Genesis, has to do with the genealogy of the early patriarchs in this godly line.

The casual reader might ask, "Why devote an entire lesson to this chapter, which seems to say little other than that Adam begat Seth; Seth begat Enos; Enos begat Cainan; Cainan begat Mahalaleel; Mahalaleel begat Jared; Jared begat Enoch; Enoch begat Methuselah; Methuselah begat Lamech; Lamech begat Noah; and Noah begat Shem, Ham, and Japheth?"

But the careful student of the Word of God is impressed with the significance of three of these names in particular, those of Seth, Enoch, and Noah. Deeply spiritual truths are linked with these three names. And the prayerful reading of this fifth chapter of Genesis will reveal yet other striking and eternal verities.

"THE BOOK OF THE GENERATIONS OF ADAM"

Had it ever occurred to you, my friend, that Genesis is, in a very real sense, "the book of the generations of Adam," even as Gen. 5:1 definitely states? In this chapter we have ten generations named, from Adam to Noah. Then in Gen. 11:10-27 we have the next ten generations recorded, from Noah's son, Shem, to Abraham.

And Abraham was the father of the Hebrew nation, through whom our Lord Jesus, "according to the flesh,"

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came into the world. All we need to do, in order to trace His genealogy from Abraham to Bethlehem’s manger is to turn to Matt. 1:1, where we read, “The book of the generation of Jesus Christ, the son of David, the son of Abraham.” In the verses which follow the inspired writer goes on to give the genealogical record from Abraham to “Joseph the husband of Mary, of whom was born Jesus, who is called Christ” (Matt. 1:16).

And why do we need Joseph’s genealogy, since he was not the father of our virgin-born Lord? Because, through Joseph, Jesus had the legal right to David’s throne.

We turn to Luke to find the genealogy of Christ through Mary; for whereas “Jacob begat Joseph the husband of Mary” (Matt. 1:16); according to Luke 3:23, “Joseph was” the son-in-law “of Heli.” Thus, through Mary, our Lord Jesus had the natural right to the throne of His father, David.

We turn to the closing verses of this third chapter of Luke; and again we trace the ten generations from Adam to Noah, and the ten from Shem to Abraham.

Do you see, my friend, that the “begat’s” of the Word of God hold a wealth of meaning? In Genesis we find “the book of the generations” of “the first Adam,” who was the federal head of the human race. And in Genesis, Matthew, and Luke we find the “generation,” humanly speaking, of “the second Adam,” even our Lord Jesus, as the Messiah of Israel and as the sinless Son of Man and Saviour of all who will believe in His atoning blood. In Genesis we have “the book of the generations” of “the first Adam”; in Genesis, Matthew, and Luke, the “generation” of “the last Adam” (I Cor. 15:45), even our crucified and risen Lord.

How important, then, is this fifth chapter of Genesis! But there are yet further remarkable, historic facts recorded in the “begat’s” of chapter ten of this “book of the generations of Adam,” one of which we shall do well to fix in our minds just here: Gen. 10:1-32 gives the genealogy of the sons of Noah and their descendants, according to whom “were the nations divided in the earth after the flood” (verse 32). As we shall see when we come to study this chapter, it is one of the world’s most priceless documents; for students
of peoples and languages can trace to this authentic source the nations and tongues of the world’s history.

So you see, my friend, this “book of the generations of Adam” is a treasure which many do not begin to appreciate. Those who seek the fountain of knowledge elsewhere little dream of its hidden gold!

And in our chapter for today we are to study about the early fathers of every man living on the earth; for we all came from Adam through Seth and Enoch and Noah. All others, including Cain’s godless civilization, perished in the flood.

That the Holy Spirit was guiding Moses to write of Adam as the federal head of the race, is seen further in the words of verses 1 and 2 of our lesson for today, where we read:

“This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created.”

Otherwise, if Adam’s very name does not represent the human race, what a strange statement, “... and called their name Adam”! Truly this is “the book of the generations of Adam,” the federal head of the race of mankind!

“ADAM . . . BEGAT A SON IN HIS OWN LIKENESS”

“And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth” (verse 3).

“In the day that God created man, in the likeness of God made he him” (verse 1). Then sin marred God’s beautiful creation. And fallen Adam “begat a son in his own likeness, after his image.” What a contrast! What tragedy! Call it what you will, my friend; call it “original sin” or “universal depravity” or the “unregenerate heart and mind.” The fact remains that, since the fall of Adam, only One has been born into this world without a sinful, fallen nature; and that One is the holy Son of God. He came to die for His fallen creatures, for none other could make an atonement for their sins.
He knew, as our own hearts bear witness, that "there is none righteous, no, not one. . . For all have sinned, and come short of the glory of God" (Rom. 3:10, 23).

Whether unregenerate man likes it or not, whether he will admit it or not, the fact remains that "Adam begat a son in his own likeness, after his image"—in sin! It was David who said, as he faced his own wickedness, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). But thank God! There was pardon for David; and there is pardon for every son of Adam who, like David, will confess his sin and trust the cleansing blood of the Son of God to wash him "whiter than snow" (Psa. 51:7).

**Victory over Death—"By Faith"**

"And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters" (verse 4).

Eight hundred years! That is a long time! And doubtless Adam and Eve had many, very many, "sons and daughters." But, of all these, only Seth's descendants are traced, for reasons which we have already considered. Christ was to come through Seth. And everyone living today came through Seth. Why trace the genealogy of all who were to be cut off in the flood? The very silence of Scripture speaks volumes!

"And all the days that Adam lived were nine hundred and thirty years: and he died" (verse 5).

Then was brought to pass, in literal fulfillment, the prophecy of the Lord, spoken to Adam before he ate the forbidden fruit, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Adam ate; "and he died," even as God had said.

It has been pointed out that no less than eight times in this fifth chapter of Genesis these words are written, "And he died." (See verses 5, 8, 11, 14, 17, 20, 27, 31.)

Someone has called this chapter "Death Bells." Why? Because it fulfills God's prophecy, "Ye shall surely die." Here is the evidence. Man was multiplying on the earth, but man
died. God had said he would die. And death bells have been ringing ever since. Adam died. Had God not said to him, after he had sinned, “Dust thou art, and unto dust shalt thou return”? (See Gen. 3:19.)

And yet in the midst of this chapter termed “Death Bells”—and I am not sure that it ought to be called “Death Bells”—in the midst of this chapter, where over and over we find the recurrence of those dread words, “... and he died,” we have in verse 24 the record of one who did not die!

“And Enoch walked with God: and he was not; for God took him.”

Thus; in the very midst of a chapter of death, the story is told of one who did not die. He stands as the type of a generation that shall not die. Death shall go on; nothing shall stop the course of death; no man shall overcome the power of death; it shall go on and on until, in God’s own time, “there shall be no more death” (Rev. 21:4). Meanwhile, as we shall see from our study today, Enoch is a type of a generation that shall not die.

It was by faith in the shed blood of the coming Saviour that, in the days of Seth, men began “to call upon the name of the Lord” (Gen. 4:26). It was “by faith” that “Enoch was translated that he should not see death” (Heb. 11:5). And it was “by faith” that “Noah ... prepared an ark to the saving of his house” (Heb. 11:7).

“The wages of sin is death.” Adam sinned, “and he died.” And Adam’s succeeding generations have sinned and died. But there has ever been a way to victory over sin and death—“by faith” in the crucified and risen Lord Jesus. “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23).

The Godly Line and the Godless Line Contrasted

In Gen. 4:16-24 we saw something of the godless civilization that developed through Cain, a striking contrast to the things recorded in Gen. 4:25—5:32 concerning the godly line that came through Seth.

Cain’s story begins and ends with murder, Cain having killed Abel, and Lamech having killed a man in self-defense. Nothing is written of murder among the early sons of Seth.
“Cain went out from the presence of the Lord.” In the days of Seth men began “to call upon the name of the Lord” (Gen. 4:16, 26).

Cain and his descendants lived in disobedience and unbelief; Seth and his children’s children, in obedience and faith.

Lamech, the seventh from Adam through Cain, practised polygamy and killed a man in self-defense. Enoch, the seventh from Adam through Seth, “walked with God,” “pleased God,” and “was translated that he should not see death.” Moreover, as we shall see in this study today, before Enoch went to heaven, he had been a faithful preacher of God’s message to a wicked world. Again, there is no reference to polygamy among the early descendants of Seth.

With the line of Cain the first cities were built; the arts and sciences were developed; the beginning of business was seen in the earth. Of the line of Seth nothing is written concerning these things, in chapter five of Genesis. Instead of seeking world-betterment, these men of faith had their eyes fixed upon things eternal; they were seeking the knowledge of God, not the vain achievements of godless man.

Nothing is said concerning long life among the sons of Cain; but the longevity of the sons of Seth is remarkable. Their godly walk with the Lord, before the ravages of sin had so greatly weakened man’s constitution, bore witness to the eternal truth of the Word of God, spoken concerning the man of faith, “With long life will I satisfy him, and shew him my salvation” (Psa. 91:16).

Not only so, but God doubtless had another very important purpose in thus sparing for many centuries the lives of these patriarchs who loved Him. It was not until the time of Moses that He was to inspire a permanent, written record of His early dealings with man; for Moses wrote the first five books of the Bible, as he was guided by the Holy Spirit. But the long lives of the patriarchs “was a means of preserving the knowledge of God in the earth, since tradition could thus be handed down for centuries from father to son” (Dr. James M. Gray).

Just take your pencil, my friend, and jot down the record of years from Adam to Noah; and you will be sur-
prised perhaps to find that Adam was still living when
Noah’s father was born. Indeed, he lived until Lamech was
fifty-six years old; for Adam lived eight hundred years after
Seth was born—in all, nine-hundred and thirty years!

That was a long time to tell his children’s children of the
Garden of Eden, of his sin, and of the promised Redeemer,
even the “Seed of woman”! That was a long time to hold up
before his descendants the object-lesson of Abel’s faith and
Cain’s unbelief—and their eternal consequences! Yes; Adam
lived to see Enoch translated; and he lived to see Enoch’s
grand-son, Lamech, who, after Adam’s death, became the
father of Noah.

Yet another contrast between these two lines of the sons
of Adam is seen in the fact that the godless civilization
established by Cain perished in the flood; whereas the godly
line was established, through whom the Redeemer has come
to bless the world.

“The way of Cain” always leads away from God. “The
Lord knoweth the way of the righteous: but the way of the
ungodly shall perish” (Psa. 1:6).

**TWO MEN WHO WALKED WITH GOD**

This godly line produced two men, of whom the Scrip-
tures say that they “walked with God.” These two were
Enoch and Noah.

Enoch walked with God so wonderfully that God told
him a doctrine that is now being preached around the world
by the Lord’s own people; and he did not have to wait for
New Testament books to be written to find out this great
doctrine of the Lord’s second coming. Where did he learn
it? He learned it on one of those walks with God.

“And Enoch walked with God after he begat Methu-
selah three hundred years” (verse 22).

Think of a walk with God that took 300 years! Is it
any wonder God taught him doctrine?

So you have here the godly line, called by the name of
the Lord, calling on the name of the Lord, called the Lord’s
people, preserving doctrine, walking with God, and getting
things directly from God.
“And Noah walked with God” (Gen. 6:9). In our next lessons we shall study in some detail about the wickedness in the earth before the flood, and about how God preserved the human race and all animal life through Noah. But today we want to see something of this man who also “walked with God,” and therefore was used of God in a mighty way. Moreover, even as Enoch preached the doctrine of the second coming of Christ, so Noah also was “a preacher of righteousness” (II Peter 2:5).

As we “search the Scriptures” to find what they have to tell us of these two men who “walked with God,” our own souls will be blessed; and we, too, shall long for “a closer walk with God.”

ENOC—A MAN OF FAITH

Little is recorded of the man, Enoch. Yet how much in that little! Four verses in this fifth chapter of Genesis, one verse in Hebrews, and two verses in Jude—these few brief words speak volumes! Before we study them closely, let us read them very prayerfully:

“And Enoch lived sixty and five years, and begat Methuselah: 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” (Gen. 5:21-24).

“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” (Heb. 11:5).

“And Enoch also, the seventh from Adam, prophesied of these” (apostates), “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” (Jude 14, 15).

Five facts from the life of Enoch deserve special consideration:
1. "Enoch Walked with God." People sometimes ask what it is to walk with God. My friend, you will have to find that out for yourself. But turn, please, to Amos 3:3, where God asks the direct question, "Can two walk together, except they be agreed?" Then turn to II Cor. 6:14-18, to get further light upon this important subject:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Those inspired words are a sermon in themselves; they tell us how we may walk with God. "Can two walk together, except they be agreed?"

If you want to walk with the Lord, my friend, you will have to agree with Him. A modernist could never walk with God; he would be fighting with the Lord all the time. God will not walk with such. If God says you are a sinner, then you answer, "Yes, Lord." Agree with God. If God says He will save you through trusting the Lord Jesus Christ, then you reply, "Yes, Lord." My friend, every child of God can walk with God. If you are saved, that is your privilege. By believing in the Lord Jesus Christ you were born again; you are a child of God. And God wants you to walk with Him ten thousand times more than you want to walk with Him! God longs for your fellowship.

When God took Israel out of Egypt into the wilderness and to the Promised Land, He said, "I brought you to Myself." He wanted His people to be with Him. God wanted a people to call His own. God did not want to be
away from the human race; He wanted to have a company of people, in the midst of whom He could dwell. God loves fellowship a thousand times more than we love it. So He took a people, gathered them out from the world, and gave them the shedding of blood, the only way to Himself. If you are redeemed by blood, my friend, you can walk with God; but you have to agree with Him.

“And Enoch lived sixty and five years, and begat Methuselah.”

Enoch was the father of the oldest of men. That is, his godly life gave life abounding to his family. A godly life always brings reward. It is sin that brings disease and death, whereas a godly life has in itself its own rewards.

“And Enoch walked with God after he begat Methuselah three hundred years.”

That was a long time! That was a long walk, too! Think of it, walking with the Lord in this world three hundred years! Enoch was translated about sixty-nine years before Noah was born, which fact shows that there must have been in the world at that time a great deal of the evil, for which God destroyed the earth. So he did not live in what we would call a good age; he lived in a very evil time. But, my friends, going through this evil world does not make any difference to one who can walk with God.

I have had men say to me, “Well, if I could get away from this town, I should be all right.” No, my friend, you would not. You can stay in this town and walk with God; then you will be all right. A man from Chicago told me that he lost his business, lost his friends, and could not support his family. Therefore, he made up his mind that there was only one thing to do, and that was to get away from Chicago. He came to California, and in California he spent the first night in jail. Things were not better here.

God wants you to stay where you are. He will take care of everything if you will walk with him. Enoch walked through all of the filth—and I use that word advisedly. God would not let it continue; God stopped it. The world has never been as evil as that again. God said, “I will not let
this go on." There were undoubtedly forms of evil that are not known in the world today. We shall perhaps see a few of them when we come to chapter six. But this man walked 300 years with God in the midst of an evil generation. So, my friends, it is possible in this day, as it has been possible in other days, for us to walk with God "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation (Revised Version) . . . holding forth the word of life" (Phil. 2:15, 16).

"And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters."

That is, he was not a monk. He did not go off somewhere, to live by himself, thinking that, in order to be holy, he had to be single. This man had all the troubles of family life. My friends, God wants us to be reasonable, and He wants us to throw all the weight of a holy life upon Him. There is no condition in life that is any better than another, or any more conducive to holiness and a clean, godly walk. Whether in one condition or another, you and I are liable to all the sin in the world, unless we walk with Him. But walking with God solves the problem. Enoch reared a family and walked with God 300 years!

"And all the days of Enoch were three hundred sixty and five years."

Three hundred and sixty-five years is a year of years. It is the perfect life.

2. "Enoch . . . Pleased God." To walk with God is to please God. And no higher motive can fill the human heart than to seek to be well-pleasing to God.

Our sinless Saviour could say, "I do always those things that please him" (John 8:29). And the Father's voice from heaven reiterated His approval upon His only begotten Son, in whom He was ever well pleased. (See Matt. 3:17; 17:5.)

But how may we, sinful creatures, please God? Even as Enoch did—"by faith."

"For before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him:
for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:5, 6).

Everything that is written of Enoch bears witness to God’s approval of his life. May the Lord help us to seek first and always His own stamp of approval upon our service for His name’s sake!

3. Enoch’s Son—A Warning of Impending Judgment in the Flood.

“And Enoch lived sixty and five years, and begat Methuselah . . . And all the days of Methuselah were nine hundred sixty and nine years: and he died” (verses 21, 27).

There is something remarkable about the name “Methuselah.” It means “When he dies, it shall come to pass.” That is, God gave to Enoch this son as a sign that, when he died, the flood would come upon the world. Thus Methuselah was God’s warning of impending judgment upon a wicked, corrupt generation.

If you would prove for yourself this remarkable fact, my friend, just take your pencil again and write down the figures. “Methuselah lived an hundred and eighty-seven years, and begat Lamech” (verse 25). “And Lamech lived an hundred eighty and two years, and begat a son: and he called his name Noah” (verses 28, 29). Add 187 years to 182 years, and you find that Methuselah was 369 years old when Noah was born. Now Noah was 600 years of age when the flood came (Gen. 7:11). Therefore, the deluge was sent upon the earth in the year of Methuselah’s death—but not until after his death—“for all the days of Methuselah were nine hundred sixty and nine years: and he died” (verse 27).

Often God spoke to the patriarchs through the names He gave to their children. And this is a positive illustration of His gracious warning of judgment to come—“When he (Methuselah) dies, it shall come to pass.”

Moreover, God gave this sign to Enoch, the man who walked with Him. God always gives His best signs through those who are closest to Him.
Again, it is significant that Methuselah lived longer than any other human being. God waited through all that longest life-time, as God always waits in the matter of judgment. So it is today. These days are being prolonged, I believe. God could close the church age at any minute. No prophecy would be interfered with if Jesus should come today. But God is merciful; and He lets time run on, if perchance others may find Christ as Saviour; for the heart of God is a heart of grace.

Thus for these antediluvians God gave a sign. That sign was given to the world by the man, Enoch, who walked with Him. Enoch was the father of this oldest of men. And this oldest of men died in the year the flood came. God gave him a name, the meaning of which all the antediluvians undoubtedly knew. “When he dies, it shall come to pass.” If you think this is strange, consult any Hebrew dictionary; and you will find that the name Methuselah means, “When he dies, it shall occur.”

Through Noah God warned man that, after “an hundred and twenty years” (Gen. 6:3), the flood would come. But God also gave the man with the longest of lives as a warning of impending doom. Why? Because God does not delight in judgment. Our God loves mercy.

4. “Enoch Prophesied” of the Second Coming of Christ. We have already seen, in the Scripture we read from Jude 14, 15, that “Enoch prophesied of these” apostate teachers, ungodly men who pose as spiritual leaders; that Enoch foretold the coming of the Lord “with ten thousands of his saints, to execute judgment upon all.” Let us turn to this remarkable passage, and read again these startling words. Four truths stand out unmistakably in Enoch’s prophecy:

(1) That there will be apostates in the last days (compare Jude 18).

(2) That the Lord Jesus will come again to earth.

(3) That His saints will come with Him.

(4) That His second coming in glory will be to execute judgment upon a rebellious, sinful world.

How perfectly this fits into the picture of all the pro-
Enoch did not see a world getting better and better, converted through man's efforts—not even through the efforts of godly men. Enoch, looking down the centuries by the gift of prophecy, by the Holy Spirit of God, saw "ungodly" men and "all their ungodly deeds which they have ungodly committed" (Jude 15). Enoch saw, through the eye of prophecy, and knew "of all their hard speeches which ungodly sinners have spoken against him"—the Lord—"in the last days."

But, thank God! Enoch saw the coming of our Lord and Saviour Jesus Christ, "with ten thousands of his saints, to execute judgment." As we learn in many other portions of Scripture, our Lord will then usher in His glorious kingdom of peace and righteousness. How thankful we should be that this poor old war-torn, sin-weary world does not have to wait for man to bring "peace on earth." Perhaps today our Lord will gather His redeemed ones Home, soon to return with them in glory, even as Enoch prophesied so many centuries ago!

5. "Enoch Was Translated That He Should Not See Death." It was "by faith" that "Enoch was not; for God took him." (See Gen. 5:24; Heb. 11:5.) And in his translation he is a type of those who will be living when Christ calls the church to Himself; they shall not die, but shall be changed, translated, not passing through physical death.

Now I hope you, who are listening to this radio Bible lesson, believe what we call the translation or rapture of the church. But lest some of you do not, let us turn to two resurrection chapters, I Cor. 15 and I Thess. 4. We can not read them too often. The words of I Cor. 15:51, 52 are remarkably clear:

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

"We shall not all sleep." There will be a company of people who shall not fall asleep. The Lord's people now, my friends, do not die. Only the bodies of the Lord's people..."
now fall asleep; they themselves go to be with the Lord, which is really not death. It is not what the Bible calls death.

Now will you please turn to I Thess. 4:13-18? It is God's great, full treatment of the subject of the rapture of the church:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or 'precede') them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

The teaching is very clear. When at the end of this age God shall have completed the church of the Lord Jesus, He will not wait for the remaining members of that body to fall asleep. He will take them "which are alive and remain unto the coming of the Lord" into the glory; they will not have to die. That event will not come to pass until the Holy Spirit's work is complete in calling out the church, "a people for his name" (Acts 15:14). But when the church is complete, those whose bodies sleep in the earth will be raised from the dead; their resurrection bodies will be united with their spirits; the living saints will be changed, translated; and "so shall we ever be with the Lord." In that day the glorified church will be presented to Christ, as His spotless bride.

That day may come at any time. There are some things that must happen before Jesus comes to reign on earth; but there is nothing in revealed prophecy to transpire before He comes to take His church to be with Himself. And there is nothing to prevent every believer in the crucified
and risen Lord, in this church age, from sharing in this glorious rapture. Note the only condition, as set forth in verse 14, "If we believe that Jesus died and rose again . . ." That is the only condition. There are some people who teach that the church, the bride of Christ, is a company of people on the inside, that there is a circle within a circle, that there are great numbers saved, but that the church is to be inside the saved. This is not true, and for such doctrine there is no Scripture. We have here a definite statement that those who believe that Jesus died and rose again are ready for the rapture.

Briefly, this is the teaching of the prophetic Word of God concerning those who, like Enoch, will be "translated," that they "should not see death," when the Lord Jesus comes for his own. And of these Enoch is a type. Before the waters of judgment swept over a corrupt earth, he was taken to be with the Lord. And before "the great tribulation" sweeps over this corrupt world; just prior to the return of Christ in glory, "with ten thousands of his saints"; before that most terrible of all judgments upon this godless world is poured out, the church will be called Home, forever to be with the Lord.

Enoch's was a wonderful life—a very long walk with God. He pleased God, and was given a prophetic vision of the triumphant glory of our blessed Lord—a triumph over Satan and all his hosts. Enoch's was a life of faith. And he was faithful in warning the wicked of his own generation of impending judgment, even as we have seen through his preaching and through the name which he gave to his son. Enoch walked with God in the midst of a wicked generation; "and he was not; for God took him." What a glorious crowning of a long, long walk on earth with the God he loved!

Surely Enoch's life is still preaching to each of us a powerful sermon, even as each one of us prays:

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb!"
The godly line that came through Seth—the early fathers of this godly line—must include Noah, a man of great faith. We shall have much more to consider about this man of God, as we study the chapters which follow, chapters which tell of the wickedness in the earth before the flood, the building of the ark, the deluge, God's covenant with Noah, and Noah's great sin and prophecy. In other words, Noah is the man whose history fills the record of chapters six to nine inclusive. But the closing verses of our chapter for today tell us some significant facts about this man, who also "walked with God." Let us see what these facts are; then try to see, in outline, Noah's place in God's great plan for the redemption of His sinning creatures.

1. Noah's Father Was a Man of Faith. Lamech gave to his son the name "Noah," which means "rest" or "comfort," as verse 29 explains:

"And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

In these striking words Lamech acknowledged the consequences of Adam's sin; that is, the curse upon the ground, with the "work and toil" which that curse entailed. And in these words Lamech expressed his faith in the coming Redeemer, the "Seed of Woman," even through the family of his son, Noah. Therefore, he called him a name which means "rest" or "comfort."

My friends, what a world of spiritual truth is wrapped up in the words of this one verse! Like Lamech, every son of Adam must acknowledge the awful reality of sin. And like Lamech, every child of Adam must put his hope and faith in the only Redeemer of sinners, even the virgin-born Son of God. He alone can give "rest" to the weary heart; He alone can give "comfort" to the troubled soul!

2. "Noah Begat Shem, Ham, and Japheth." With these words our chapter closes. And they are important words! We shall hear more of these sons of Noah later, very much
more; for every human being in the world today, every one who has lived since the flood, has come through one of these three sons of Noah.

3. Noah—a Type of Christ. Noah was the man used of God to save the human race from destruction; and, as such, he is a type of Christ who is the only Saviour from eternal torment and woe. All who die without Christ are forever lost.

Moreover, we have already seen that Noah’s very name means “rest” or “comfort.” And is that not a wonderful picture of the Lord Jesus? What is salvation? It is ceasing from one’s own works. The difference between salvation and religion—and salvation is not a religion—the difference between salvation and all the religions of the world is just this, and it is very simple: Every religion tells us what to do; Christianity tells us that it is all done! That is the difference. Jesus said, “Come unto Me, all ye that labor, and I will give you rest,” rest from the toil of your hands, by which you have been trying to work for your salvation.

My unsaved friend, you need not pray night and day in agony. You need not sweat, doing all sorts of penance, trying to get to God. You need not try every day, from morning till night, in agony seeking to live more pleasing to the Lord, in order that you might be accepted. You need not go through all forms of religious ceremony. You may “lay your deadly doing down, all down at Jesus’ feet,” and just rest. Just say, “Jesus died for me.”

People criticize me for saying that so often. They say, “Mr. Talbot, you tell people to fold their arms and say, ‘Jesus died for us.’” Yes, and I am going to tell people that as long as God lets me preach, because if we do anything for salvation, we have spoiled salvation. Salvation is perfect; and if a thing is perfect, one cannot add to it, any more than he can take from it; in either case he spoils perfection.

So Noah, whose name means “rest,” was to “comfort” the people because of the toil of their hands, for God had cursed the ground because of man’s sin. Through Noah the Redeemer was to come; and by his obedience to God the human race was to be preserved in the earth.
4. Noah—A Type of the Tribulation Saints. We have already seen from our study that Enoch is a type of the church which will be “translated,” caught up “to meet the Lord in the air.” Now Noah is a type of Israel and all the saved of the tribulation period; they will be saved, but will have to pass through “great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Matt. 24:21).

As Enoch did not have to pass through the flood, so also the church will not have to go through the “great tribulation” period. But as Noah and his family lived through the flood and were preserved from the waters of judgment, so also there will be both Jews and Gentiles saved during that awful judgment that will come upon the nations.

The aged John, on the Isle of Patmos, saw a vision of these, both Jews and Gentiles. (See Rev. 7:1-17.) Having described the saved remnant in Israel, he wrote also of “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues . . . before the Lamb, clothed with white robes, and palms in their hands.” Then, as if to leave no doubt as to their identity, he answered the question, “What are these arrayed in white robes?” by saying, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” (See verses 9, 13, 14.)

God always has a faithful witness to himself in the world. Even in the days of Noah He had one man who would walk with Him; and even in the darkest period of the world’s history, which is yet to come to pass, even during the great tribulation, there will be those who will wash their robes white “in the blood of the Lamb.” In every age it is the blood of Christ, and that alone, which cleanses from sin. Let us never lose sight of this all-important fact!

Now let me make clear another vital truth just at this point: The flood undoubtedly is a type of God’s judgment of the nations in the last day; it is not a type of the great white throne judgment of the wicked dead. There is a judgment at the end for all those who are not saved. If you will not have Christ as your Saviour, my unsaved friend, you must stand before the great white throne judgment; your
life will all be open; the books will be opened; everything that you have ever done will be brought out; and God will have to utter condemnation. That is the great white throne judgment. But the tribulation period is God’s judgment on the nations. The tribulation saints and Israel shall pass through that time of judgment. They are typified by Noah.

Enoch is a type of the church, which will be “translated” before the tribulation begins to run its course. Noah is Israel’s type, and a type of the tribulation saints, who are not saved out of the judgment of the tribulation, but must pass through it. Yet they, too, will go into “everlasting life” in heaven, because they, too, shall have washed their robes white “in the blood of the Lamb.”

**God’s Revelation to the Antediluvian Age**

As we come to the close of our lesson for today, which brings us to the close of the antediluvian period, let us take a backward glance, to see how very much God made known concerning His salvation to those who lived before the flood. We shall only outline a few of the outstanding facts, by way of review:

1. **The Redeemer Was Promised.** Not only in the explicit words of Gen. 3:15, but also in God’s provision for Adam and Eve of the coats of skins and in all the blood-sacrifices accepted upon God’s altar, He was pointing men to the Saviour to come.

2. **Sin Was Shown to Be Enmity against God.** From the penalty He put upon sin, our first parents knew, even as all their descendants have known, that God hates sin, that He must judge sin, that He can not tolerate sin in His holy presence.

3. **The Way to Approach God Was Made Plain.** God’s acceptance of Abel’s offering, and His rejection of Cain’s, clearly taught man the way by which to approach God—by faith in the shed blood of Calvary’s Lamb.

4. **The Shekinah Glory Made Known the Presence of God.** This we learned from the fact that “Cain went out from the presence of the Lord,” as well as from God’s dealings with Adam and Eve. God seemed very loath to leave the
human race. We learn from the first chapter of Romans that the race had the knowledge of God, but did not want that knowledge. Therefore, God took it from them and gave them a reprobate mind. But the antediluvians had undoubtedly somewhere a visible presence of the Lord Himself.

5. God Had Taught Men How to Pray. For when Seth was born, we read, "then began men to call upon the name of the Lord" (Gen. 4:26).

6. Through Enoch the Second Coming of Christ Was Preached. And the burden of Enoch's message was judgment upon sin!

7. The Holy Spirit Strive with Men. For in Gen. 6:3 we read God's warning of the impending flood, "My Spirit shall not always strive with man." By the Holy Spirit the sinner is born again. But the ungodly antediluvians turned a deaf ear to His pleading.

8. Three of the Greatest Preachers of All Ages Were Given to the Antediluvians—Abel, Enoch, and Noah.

    By his offering Abel "being dead yet speaketh."

    By his prophecy of the second coming of Christ to judge "the ungodly," Enoch leaves all such without excuse before God.

    By his preaching "of righteousness" (II Peter 2:5) Noah made known the justification that is by faith in the Lord Jesus Christ.

    "By faith Noah . . . became heir of the righteousness which is by faith" (Heb. 11:7).

It was not self-righteousness which Noah preached. He believed God, obeyed God, and put his faith in the Righteous One who was to come, even Jesus. And this was his message to a wicked world. Therefore, he is called by the Holy Spirit "a preacher of righteousness."

If the antediluvians were lost, they could not blame God. He had given them everything they needed. He had shown them justification by faith in the blood of the Lamb of God who was to come.
"How Shall We Escape, If We Neglect So Great Salvation?"

(Heb. 2:3)

My unsaved friend, these things—and more—tell us how much God did for the antediluvians before He swept them into eternity. How much more He has done today! If God judged the wicked in the days of Noah for not listening to Him, how great will His judgment be upon men in this day, men who sit down and listen to His truth week after week, and yet reject it!

Oh, my friend, I hope that you, out there in the radio audience, who have listened to these messages time after time, will get down on your knees and ask God to save your soul for Jesus’ sake. God will hold you responsible for every thing you have heard. How shall you escape, if you “neglect so great salvation”?

"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).