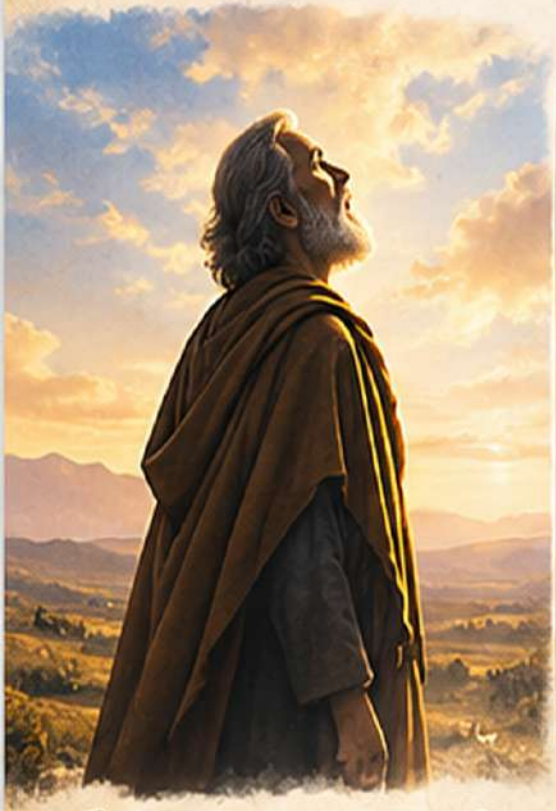
God's Voices Through the Ages

THE PROPHETS OF THE BIBLE

Message 2

Enoch: The Man Who Walked with God

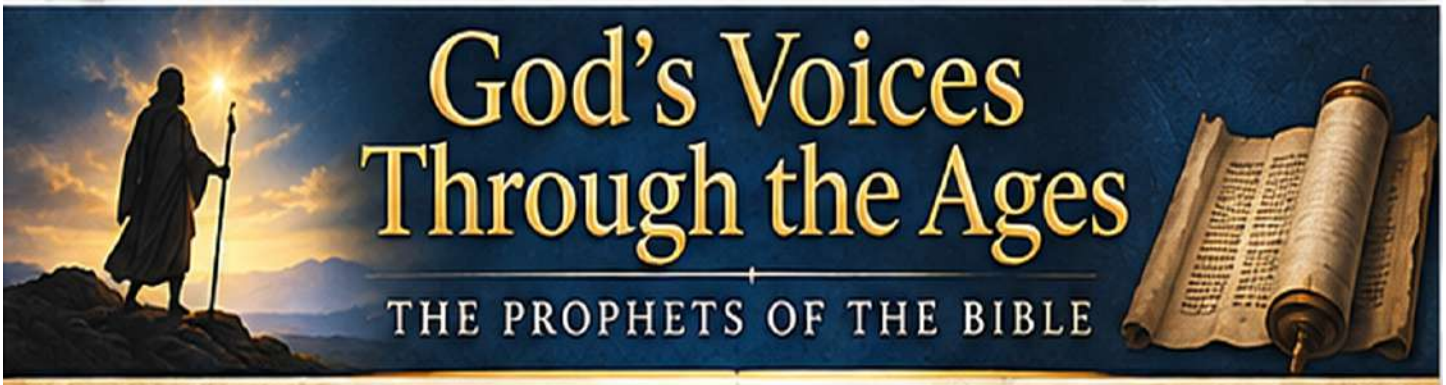
A study of Enoch's life, faith, and prophetic testimony



THE PROPHET AT A GLANCE

When did he prophesy?	Antediluvian period, before Noah's Flood (exact century unknown).
What was his message?	The Lord comes with His holy ones to execute judgment upon ungodliness (Jude 14–15).
To whom did he prophesy?	His original audience is not identified. Jude applies his words to the ungodly.
Where was he from?	A descendant of Seth through Jared. His specific birthplace is not recorded.
What happened to him?	God took him (translated), so that he did not see death (Genesis 5:24; Hebrews 11:5).

Key Scriptures Genesis 5:18–24 | Hebrews 11:5–6 | Jude 14–15



God's Voices Through the Ages

THE PROPHETS OF THE BIBLE

The Message in Brief

I Enoch Walked with God (Genesis 5:21–24)

- A life of ongoing fellowship and faithfulness.
- He lived in ordinary responsibilities—family, work, and daily life.

II Enoch's Faith Pleased God (Hebrews 11:5–6)

- He was translated by faith and had the testimony that he pleased God.
- Faith means trusting God and diligently seeking Him.

III Enoch Proclaimed the Coming Judgment (Jude 14–15)

- He declared the Lord's coming with His holy ones to judge ungodliness.
- His message addressed both ungodly deeds and words.
- Jude's quotation confirms Enoch as a prophet, without making the entire Book of Enoch Scripture.

IV Enoch Was Taken by God (Genesis 5:24; Hebrews 11:5)

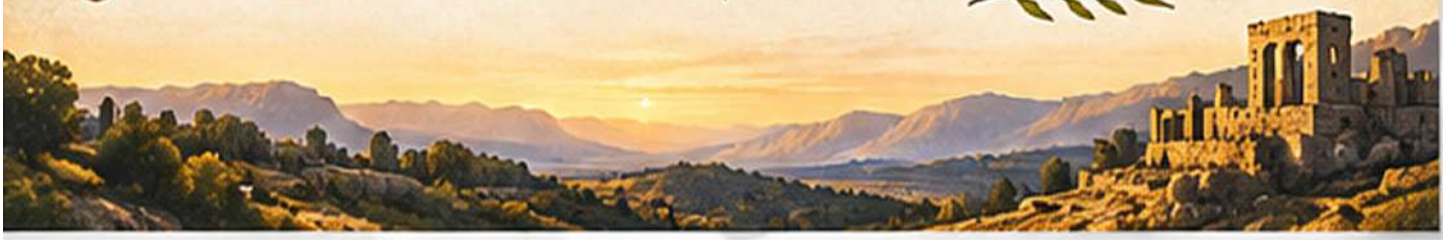
- He did not experience death, but was translated by God.
- A testimony to God's authority over life and death and His care for the faithful.

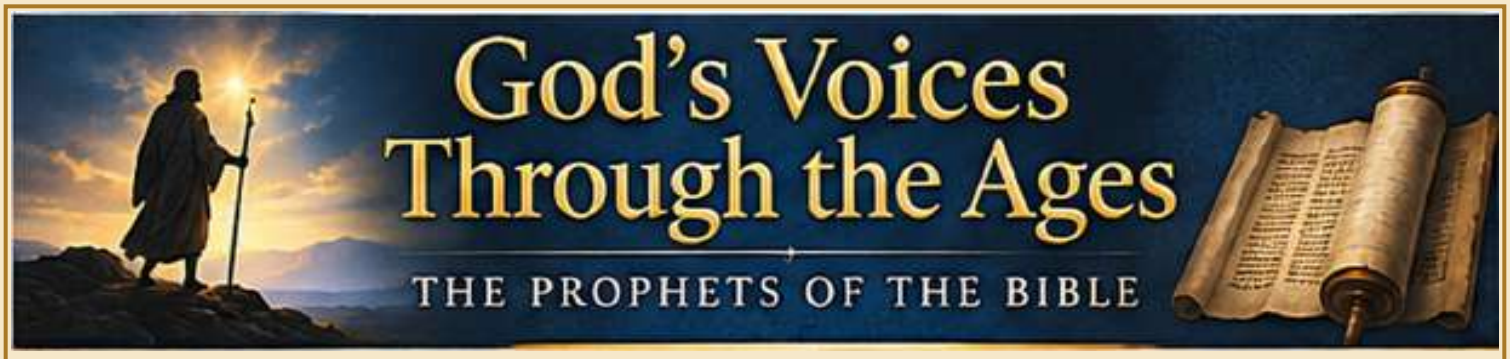
Key Takeaways

- ✓ A genuine walk with God is the foundation of a faithful testimony.
- ✓ Faith that pleases God is expressed in the direction of our lives.
- ✓ God will ultimately judge ungodliness.
- ✓ God's people are never beyond His care.

Our Challenge

Walk with God faithfully.
Trust Him wholeheartedly.
Speak His truth courageously.
And leave the outcome in His hands.





WHAT DOES "TRANSLATED" MEAN?

Enoch in Hebrews 11:5 • A Greek–Hebrew word study

THE GREEK VERB — μετατίθημι (metatithēmi; Strong's G3346)

Core sense: to transfer, remove, or change the position of someone or something. Hebrews 11:5 uses μετετέθη (metetethē), "he was transferred" (aorist passive), and μετέθηκεν (metethēken), "he transferred/took" (aorist active; God is subject).

THE RELATED GREEK NOUN — μετάθεσις (metathesis; G3331)

In the same verse, "before his translation" uses metathesis: a transfer or change. The word describes an action, not by itself the destination or physical mechanism.

THE HEBREW OF GENESIS 5:24 — (lāqaḥ; H3947) לָקַח

Genesis says, "for God took him." Lāqaḥ means "to take," "receive," or "take away." The Hebrew stresses that God took Enoch; it does not explain how He did so.

THE HEBREW FOR "WALKED" — (hālak; H1980) הָלַךְ

"Enoch walked with God" uses a form of hālak, "to walk." In context it describes his manner of life and fellowship with God—not the mechanics of his departure.

THE IMPORTANT SEPTUAGINT CONNECTION

The ancient Greek translation of Genesis 5:24 uses μετέθηκεν ("God transferred him")—the very form echoed in Hebrews 11:5. It also describes Enoch as "pleasing God," helping explain Hebrews' emphasis on Enoch's pleasing faith.

WHAT THE TEXT ACTUALLY ESTABLISHES

Genesis: Enoch walked with God, and God took him.

Hebrews: God transferred Enoch so that he would not see death.

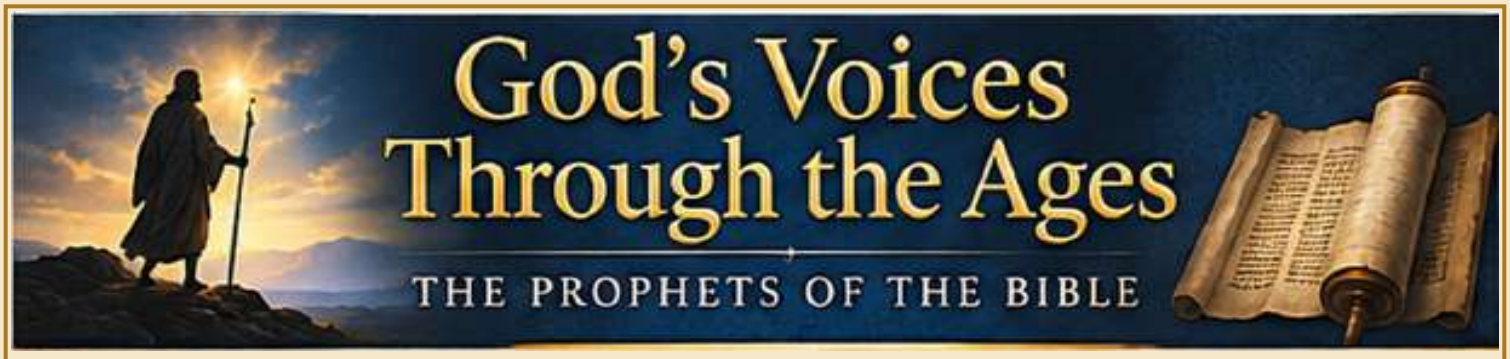
Neither passage specifies the process or describes the destination in detail.

A useful distinction for the sermon

"Translated" here does not mean changing one language into another. It means being transferred or taken by God. The context—not the word alone—establishes the extraordinary fact that Enoch did not experience death.

Sources: Genesis 5:24 (Hebrew MT and Greek LXX); Hebrews 11:5; Greek and Hebrew lexicons.
Note: Lexical meanings are not claims about the precise mechanics of Enoch's translation.





WHO ARE THE TWO WITNESSES?

Revelation 11:3–12 • Moses and Elijah, or Enoch and Elijah?

THE TEXT: WHAT REVELATION ACTUALLY SAYS

Two witnesses prophesy for 1,260 days. They shut heaven against rain, turn water to blood, and strike the earth with plagues (Rev. 11:3–6). The beast kills them; after three and a half days God raises them (Rev. 11:7–12). Their names are never supplied. Identifying them is an interpretation, not a direct statement.

WHY MOSES AND ELIJAH FIT THE SIGNS

ELIJAH: Drought (1 Kings 17:1; James 5:17) and judgment by fire (2 Kings 1:10–12) closely correspond to Revelation 11:5–6.
MOSES: Water turned to blood and devastating plagues (Exodus 7–12) closely correspond to Revelation 11:6.
Both appeared with Yeshua at the Transfiguration (Matthew 17:3).

WHY SOME SUGGEST ENOCH AND ELIJAH

Enoch was taken by God (Gen. 5:24; Heb. 11:5); Elijah was taken up (2 Kings 2:11). Neither is recorded as having died. Some infer from Hebrews 9:27 that both must return and die as Revelation's witnesses. But neither Hebrews nor Revelation makes that identification.

HEBREWS 9:27 IS NOT A UNIVERSAL DEATH REQUIREMENT

"And as it is appointed unto men once to die, but after this the judgment."
The verse states the ordinary human pattern, contrasting a single death and judgment with Messiah's once-for-all offering (Heb. 9:26–28).
It does not teach that every person without exception must first die.
Paul says: "We shall not all sleep, but we shall all be changed" (1 Cor. 15:51; see vv. 51–52). Living believers will be "caught up" (1 Thess. 4:16–17). Thus Enoch and Elijah need not return merely to die.

A CAREFUL EXEGETICAL CONCLUSION

The miracles favor Moses and Elijah as a persuasive interpretation;

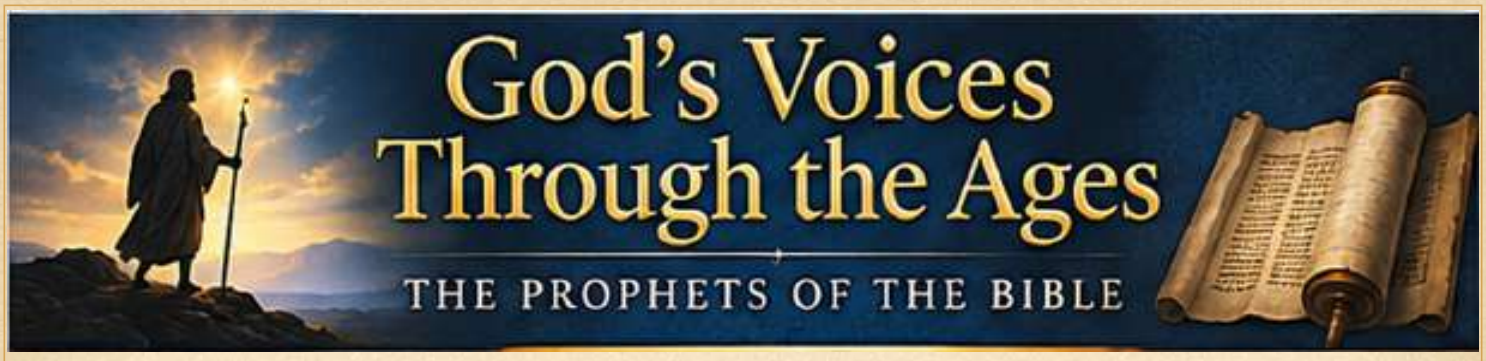
Hebrews 9:27 does not require Enoch and Elijah to be the witnesses.

The passage never names the two, so certainty would go beyond the text.

Compare also Malachi 4:4–5 and Zechariah 4:11–14.

Study references: Revelation 11:3–12; Exodus 7–12; 1 Kings 17; 2 Kings 1–2; Matthew 17:3; Hebrews 9:26–28; 1 Corinthians 15:51–52; 1 Thessalonians 4:16–17.





FROM ADAM TO ABRAHAM

The ancestral line through Enoch, Noah, and Shem

BEFORE THE FLOOD

1. Adam
2. Seth
3. Enosh (Enos)
4. Kenan (Cainan)
5. Mahalalel
6. Jared
7. **Enoch** — WALKED WITH GOD
8. Methuselah
9. Lamech
10. **Noah** — THE FLOOD
11. Shem

AFTER THE FLOOD

12. Arphaxad
13. Shelah (Sala)
14. Eber (Heber)
15. Peleg
16. Reu (Ragau)
17. Serug
18. Nahor
19. Terah
20. **Abraham** — CALLED BY GOD

Shem → Arphaxad: the genealogy continues after the Flood

SCRIPTURE: GENESIS 5:1–32 • GENESIS 11:10–26

Direct ancestral line, not a complete list of every descendant

Names follow the KJV genealogy; alternate familiar spellings appear in parentheses.