

GENEALOGICAL CONTEXT OF ENOCH

A. IN GENESIS

- Genesis 5:18–24
 - Enoch is the seventh from Adam through Seth (Adam → Seth → Enos → Cainan → Mahalaleel → Jared → Enoch). See also Jude 1:14
 - Father: Jared (162 at his birth)
 - Son: Methuselah (Enoch was 65 at his birth)
 - Lived 365 years, comparatively short for his era.
 - "Enoch walked with God" (vv. 22, 24).
- Distinct from Cain's son Enoch (Gen. 4:17).

B. IN LUKE

- Luke 3:37 — included in the genealogy of Christ
- Confirms his historical place in the Messianic line through Seth.

ENOCH'S TRANSLATION

A. GENESIS ACCOUNT

- Genesis 5:24 — “And Enoch walked with God: and he was not; for God took him.”
- The phrase “was not” (נִכְרַח, *’ēnennû*) is a Hebrew idiom indicating a sudden or complete removal from ordinary existence. It doesn’t necessarily imply death—it simply marks absence.
- The verb “took” (חָקַח, *lāqah*) is a common verb meaning “to take, seize, receive.” Its core sense is neutral—it can refer to taking a wife, seizing spoil, or receiving something. However, in certain theological contexts, *lāqah* develops a specialized nuance: when God is the subject and a person is the object, it often signals a divine taking to Himself, not through normal death.
 - Example: Elijah — “the LORD will take thee away” (2 Kings 2:3, 5, 10–11).
 - It is also used in Psalm 49:15 — “But God will redeem my soul from the power of the grave: for he shall receive (*lāqah*) me.”
- This pattern suggests that the use of *lāqah* with God as subject is not incidental but significant: it indicates a divine intervention that removes the person from earthly life, either in translation (Enoch, Elijah) or in eschatological hope (Psalm 49).
- Thus, Genesis 5:24 portrays more than disappearance—it points to a theologically loaded act in which God appropriates Enoch into His presence apart from ordinary death.

B. NEW TESTAMENT INTERPRETATION

- Hebrews 11:5: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him..."

- Greek *metetethē* = transferred, taken away.
 - From *metatithēmi* (μετατίθημι), a compound verb:
 - *meta* (μετά) = "across, over, change of place or condition"
 - *tithēmi* (τίθημι) = "to place, set, put"
 - Literally: "to place across" or "to transfer from one place to another"
 - Pattern: *Metatithēmi* consistently conveys transfer across boundaries—whether spatial (Enoch, Acts 7), positional (Hebrews 7:12), or spiritual/doctrinal (Galatians 1:6). In Enoch's case, it's a permanent, supernatural relocation from earthly to heavenly realm.
- Enoch and Elijah are the only two men in the Bible who did not experience death.

ENOCH'S PROPHECY

- Jude 14–15 - Looks beyond the Flood to final judgment.
- This is the earliest prophetic utterance preserved in Scripture.
- It is possibly also the first time we see the principle of double fulfillment in prophecy, since it is possible, though not proven, that Enoch was prophesying primarily about the flood.

THE BOOK OF ENOCH

DISCOVERY AND NATURE

- Found among the Dead Sea Scrolls (Aramaic fragments at Qumran).
- Known primarily in Ge'ez (Ethiopic) translation; called 1 Enoch.
- Likely composed between 3rd–1st centuries BC, long after Enoch's life.
- Not a single book, but a collection of five sections
- Compiled over time; pseudepigraphal (written under Enoch's name).

REJECTION AS CANONICAL

- Almost fully rejected by both Jews and Christians.
- Reasons: Late composition — Pseudepigraphy — Theological oddities — see below.
- Though Jude quotes it, he only affirms the quoted prophecy, not the book as Scripture.

THEOLOGICAL ODDITIES IN 1 ENOCH:

- **Elaborate Angelology:** named angels (e.g., Semyaza, Azazel, Uriel, Raphael, Raguel, Sariel, etc.) and distinct roles and ranks. Enoch builds an entire angelic bureaucracy, including leaders, watchers, and specialized functions.
- **Calendrical Speculation:** Insists on a 364-day solar calendar with angelic gatekeeping of sun and moon.