

Genesis, Part 7

Repentance and consequent forgiveness do not negate the temporal consequences of sin, and I don't necessarily mean discipline but the natural results of some of our really stupid actions. These consequences may come immediately or sometime in the distant future. Man had to be expelled from the Garden, for he had "become like one of us knowing good and evil" (3:22). God knows good and evil through omniscience. Before the fall, man had experienced good but was only aware of the possibility of evil. After his transgression, he knew evil by personal experience. Not knowing good and evil is living in a state of innocence. But after confronting temptation man enters a state of accountability. That is what it means to know good and evil. One becomes accountable for one's actions.

Since man was now accountable for his sin, and since he had chosen the path of disobedience, it would have been disastrous for him to have access to that fruit which would have imparted to him imperishable physical life. Adam was sent from the garden into the world until another Adam (Christ) could come and obtain the right to partake of that tree.

God banished man from the garden (3:23). That man was reluctant to leave is indicated by the language of 3:24. God "drove" the man out. To discourage any attempt to re-enter the garden, God stationed a cherubim with a flaming sword at the entrance. Cherubim are a class of angels. They are usually depicted in the Bible guarding something (e.g., Ex 36:35; Ezek 1:5). Cherubim seen by Ezekiel had feet, hands, four faces, and four wings (Ezek 10:21).

How long did the Garden remain after the expulsion of man? Probably for some time, or else why would God guard its entrance? Did it remain until the time of the Flood? Possibly, but proof is lacking.

And so with that, we now enter the second dispensation, the Age of Conscience.

Cain and Able

Gen 4:1 Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten a man with the help of the Lord.” ² And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. ³ In the course of time Cain brought to the Lord an offering of the fruit of the ground, ⁴ and Abel also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering, ⁵ but for Cain and his offering he had no regard. So Cain was very angry, and his face fell.

Of course, the statement “Adam knew his wife” is a beautiful euphemism for sexual intercourse. The Hebrew term “knew” speaks of an intimate personal relationship. Some have concluded, based on the language here, that there had been no sexual relations before the expulsion from the Garden, but in Genesis 1:28, right after their creation God tells Adam and Eve to “be fruitful and multiply”. The Bible is silent about how many children they had and when they had them. Jewish tradition holds that they had 33 sons and 23 daughters. We only know about the three named ones. But considering the length of their lives, they must have had many children and lived to see many generations of their children’s children.

Cain may have been the first person ever born. His name means “acquisition, possession.” He received this name *qayin* because it reminded Eve of something she had said at his birth: “I have gotten (*qaniti*) a man with the help of Yahweh.” She related this to the promise of her seed that would bruise Satan’s head. Eve’s comment at the birth of Cain suggests that Eve had repented of the Garden sin.

Some argue that Cain and Able were twins but the text suggests otherwise. As adults, Able was a shepherd and Cain was a farmer. One might ask why the need for a “keeper of the sheep,” if man was a vegetarian at this time? The only explanation I can see is sheep were kept for sacrifices to the Lord and for clothing and tent making.

The nature of rebellious man unfolds in the person of Cain who had an auspicious beginning as the child of hope. But the narrative lines him up with the curse; he “worked the soil” (lit., ground, *’ădāmâh*, Gen. 4:2; cf.

3:17). Abel, however, seems to be lined up with man's original purpose, to have dominion over life (cf. 1:28); he kept flocks. These coincidental descriptions are enhanced by their actions in worship. Abel went out of his way to please God (which meant he had *faith* in God, Heb. 11:6), whereas Cain was simply discharging a duty. Abel's actions were righteous, whereas Cain's were evil (1 John 3:12). Cain's lack of faith shows up in his response to God's rejection of his offering (Gen. 4:5). Rather than being concerned about remedying the situation and pleasing God, he "was very angry". The Hebrew words that describe his emotions are very intense.

The Offerings

Did the concept of worship through sacrifice originate in a command of God? Or did it arise spontaneously as a natural expression of devout men? Did sacrificial worship begin with Cain and Abel? Or did Adam teach his sons how to worship? What was the purpose of the offerings presented by the brothers? Were they for sin, or merely an expression of thanksgiving? Was an altar used for the offerings? Were these fire offerings? The text is not explicit on any of these questions.

"In the course of time" (v. 4:3) actually means "at the end of days" which would be referring to the Sabbath day, the day the Lord had rested. "Cain brought to the Lord ..." The idea of "brought" is to an appointed place. They are bringing the offering to an "appointed place" of worship. This indicates they are doing this by revelation from God.

McGee argues this was not a blood offering as later seen in the Levitical system, rather this is a worship offering. I am not so sure of that. The blood offering of Able looks a lot like the offerings of the Levitical system later instituted under the Law. Those were a picture of Christ. Why would this not also be a teaching moment?

Heb 11:4 By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks.

Then we have this passage in Romans:

Rom 10:17 So faith comes from hearing, and hearing through the word of Christ.

Able's offering was a "faith" offering. God had to have given His Word about this some time prior. Able "heard" concerning the details of how they should approach God, and by hearing, he came in faith. Cain didn't do that. He brought the fruit of the ground. Regardless, there does not seem to be any merit in the offerings themselves. Cain's was rejected but not because what was offered was inferior. There would be grain offerings under the Levitical system. The difference is that Able's offering was made in faith.

What was wrong with Cain's offering? He did not come by faith but came on his own. Come with a blood sacrifice that pictures the Redeemer and not with the works of your own hand. Man cannot ever offer his own works to God. Cain thought he could.

In Revelation, we are told that God has created all things and, for his pleasure, they are and were created. That includes you. But then Hebrews goes on to tell us, "for without faith it is impossible to please God". So we please God by our trusting Him. God is pleased when you commit your trust and yourself to Him. Faith is what made Able's offering acceptable to God.

Cain Gets a Second Chance.

Gen 4:6 The Lord said to Cain, "Why are you angry, and why has your face fallen? ⁷ If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it."

Cain was so angry he would not be talked out of his sin—even by God. Eve, however, had to be talked *into* her sin by Satan; but Cain "belonged to the evil one" (1 John 3:12). It is as if he could not wait to destroy his brother—a natural man's solution to his own failure. God's advice was that if Cain would please Him by doing what is right, all would be well. If not, sin would be "crouching (*rōbēṣ* is used here in the figure of a crouching animal) at his door," ready to overcome him. Sin "desires to have" Cain, and Cain could

have mastery over it. Here is the perpetual struggle between good and evil. Anyone filled with envy and strife is prey for the evil one.

No hint is found in the text of the superiority of a bloody offering over a non-bloody offering. Rather the focus is on the worshiper himself. Abel was “righteous” (Matt 23:35). He approached God in faith and that made his sacrifice “more excellent,” literally, fuller. His sacrifice had more in it; it had faith.

The First Murder.

Gen 4:10 Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. ⁹ Then the Lord said to Cain, “Where is Abel your brother?” He said, “I do not know; am I my brother’s keeper?” ¹⁰ And the Lord said, “What have you done? The voice of your brother’s blood is crying to me from the ground.

Cain did not heed the warning of the Lord. Cain’s anger opened the door, and sin devoured him. He was of the Evil One; therefore he slew his brother in the field. Why? “Because his deeds were evil and his brother’s were righteous” (1 John 3:11–12).

“Cain spoke to his brother.” Some translations have, “Cain *told* Abel his brother.” There has been much discussion about this phrase. Some assert that Cain told Abel what God had said in verses 6 and 7. Others assert, along with the Samaritan Pentateuch, Septuagint, Syriac, Vulgate, and RSV translations, that Cain lured him into the field so that he could kill him (i.e. premeditated murder).

To God’s question about the whereabouts of Abel, Cain replied, “I do not know!” He then hurled a rhetorical question at God: “Am I my brother’s keeper?” (4:9). The Lord cut off all further evasion when he said, “The blood of your brother cries out to me from the ground.” The great problem with Cain was his unrepentant heart.

“The voice of your brother’s blood is crying to me from the ground.” The word “blood” is plural in Hebrew and may refer to Abel and his potential seed. The plural also shows intensity.

Cain’s Judgment

Gen 4:11 And now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand. ¹²When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth.”

For the first time, the divine curse fell on a mortal. This was not the curse of damnation. The curse contains two aspects:

1. Under God’s curse, Cain must leave the ground which had swallowed up the blood of his brother (4:11). The ground which he had learned to cultivate would no longer yield its crops.
2. Forced to abandon agriculture, Cain would become a vagrant and a wanderer on the earth (4:12).

Gen 4:13 Cain said to the Lord, “My punishment is greater than I can bear. ¹⁴Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me.”

At this news, Cain fell into a state of depression. “My punishment is greater than I can bear.” The punishment troubled Cain, not the sin. He was concerned especially about four aspects of the punishment:

1. He would be “driven” from the face of the ground. The word used here is the same word used for Adam being driven from the garden.
2. Such an expulsion would mean that he would be “hidden from the face of God.”
3. He would be “a vagrant and a wanderer.” The divinely inspired dread caused Cain to become a self-made fugitive.
4. He worried about being slain by those he might encounter.

How old the two brothers were when the murder took place cannot be determined. Cain’s remark about fearing for his life suggests that he may

have been considerably older than is generally supposed. By the time Cain was four hundred the earth's population would have approached 100,000.

Why did God not execute Cain? Some believe the crime was not premeditated. Since no one before had ever died, Cain may not have realized that his blow would cause the death of his brother. Others have suggested that his life was spared to facilitate the hasty population of the earth. Still, others have proposed that Cain's living misery would be a perpetual warning to any others who might contemplate murder.

Gen 4:15 Then the Lord said to him, "Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold." And the Lord put a mark on Cain, lest any who found him should attack him.

God was more than gracious in his dealing with Cain. He proclaimed that anyone who slew Cain would suffer a sevenfold divine vengeance. This proclamation underscores the fact that vengeance belongs to God; it also serves as a warning against the crime of murder. To give Cain confidence in this promise of protection, God "put a mark on Cain". What this sign may have been cannot be determined from the text.

Under the curse of God, Cain went out from the presence of the Lord. Since God is omnipresent, it is not possible to go out from his presence physically. The text must therefore refer to the spiritual direction of his life.

Cain's great sin is that he did not bring an offering that was acceptable to God. His deeds were evil in what he brought to God, and he manifested that evil nature when he killed his brother. It was not an offering made in faith like his brother, but an offering of works. He was given a chance to make things right with God (4:7) but there is no indication in the text that he attempted to do so.

The Children of Cain.

Gen 4:16 Then Cain went away from the presence of the Lord and settled in the land of Nod, east of Eden.

After murdering his brother (v. 8) Cain repudiated responsibility for it (v. 9) and claimed that God's punishment (unproductive soil and wandering, vv. 10–12) was too severe. Unrepentant, he "went away from the presence of the Lord" and establishes his line in the land of Nod east of Eden. He establishes a civilization that is apart from God and what is called the "Ungodly Line of Cain". His descendants will become the "seed of the serpent" or the "seed of Satan". "Nod" is a Hebrew term for "wandering" or "the land of wanderers". We do not know its exact physical location today, only that it was "east of Eden".

Gen 4:17 Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. ¹⁸ To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech.

Among other things, in this passage, we have the beginning of the genealogy of the Line of Cain which is considered to be the "ungodly line" meaning they were rejectors of God. Later we will consider a second genealogy, the "Line of Seth" which is the "godly line". There will be other genealogies spoken of in Scripture. Some will be only partial lines to establish relationships. Others will be more complete, especially the Line of Seth which is the line from Adam to the coming Savior. The line of Cain is not continued after the flood because it was destroyed in the flood.

Gen 4:19 And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. ²⁰ Adah bore Jabal; he was the father of those who dwell in tents and have livestock. ²¹ His brother's name was Jubal; he was the father of all those who play the lyre and pipe. ²² Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah. ²³ Lamech said to his wives: "Adah and Zillah, hear my voice; you wives of Lamech, listen to what I say: I have killed a man for wounding me, a young man for striking me. ²⁴ If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold."

The seventh from Adam through Cain was Lamech (probably a contemporary of the righteous Enoch, also seventh from Adam, 5:3–21).

Lamech altered the plan of God and married two women. The sons of Lamech became leaders in various aspects of culture. Jabal (“wanderer”) became the father of those who followed the nomadic way of life. Jubal (“sound”) was the father of those who were skilled with instruments of music. Tubal-Cain was the first to learn the secrets of working with metals. His family produced musical instruments (the harp and flute) and implements (tools out of bronze and iron) to make life enjoyable.

With Lamech, we have the beginning of polygamy which is contrary to what God intends – one man and one woman. Nowhere in the Scriptures does God approve of polygamy. If you read the accounts carefully, you will see that He condemns it. He gives a record of it because he is giving a historical record, and that is the basis on which it is given here.

“Adah” means pleasure or adornment, and “Zillah” means to hide. With them, we have the beginning of the Cainitic civilization.

Despite this prosperous good life, evil was advancing ominously. Lamech slew a youthful warrior who wounded him. Lamech boasted about the murder (the word “killed” in v. 23 is *hāraḡ*, “to slay, to slaughter,” the same word used of Cain’s murder of Abel, vv. 8, 25). Whether Lamech had already slain a man or whether he is merely bragging about what he would do to any attacker is the subject of dispute among commentators. Lamach claims “If Cain’s revenge is sevenfold, then Lamech’s is seventy-sevenfold”. Interestingly, in Matthew, our Lord tells Peter we should forgive someone who sins against you that many times. (Matt 18:21-22).

So here is a picture of an affluent society defying God and His laws, seeking pleasure and self-indulgence.

Where did the wives come from?

That is a logical question. We began this Dispensation of Conscience with two people and they procreated according to verses 4:1, 4:2, and 4:25. Some believe there were others present that were also created by God, and that is where the wives came from. Nope. Genesis 2:5-8 says quite plainly that before God created “the man whom He had formed,” the very same man which He placed in the Garden, there were *no men* upon the

earth to cultivate the ground. Then God created Eve for Adam because *he was alone*, there was no one else like him around (“It is not good for the man to be alone... but for Adam, there was not found a helper suitable for him” Genesis 2:18, 20). Adam named his wife “Eve” “because she was the mother of all the living” (Genesis 3:20). The list goes on, but these passages should suffice to establish that there were no other humans on earth.

The Bible indicates that everyone that came after Adam was in “his own image” meaning Adam’s own image, and Adam was created in God’s own image. The sin nature and the condemnation of the first sin are passed on to humanity through the seed of Adam. If God had created other humans the way he created Adam and Eve, then we would have a whole race of people not affected by The Fall and by sin. But God did not do that.

Yet we are told their sons took wives – well, where did they come from? Jewish tradition says Adam and Eve had 33 sons and 23 daughters. The short answer to the question: The same place the husbands came from. “But that is incest!” you say. Well, sort of. Since Adam and Eve were the first (and only) human beings, their children, grandchildren, etc. would have no other choice than to intermarry. God did not forbid such marriages until much later (Leviticus 18:6–18).

The reason intermarriage is forbidden today is because man’s DNA is now corrupted, and there is a much higher possibility that marriage by close relatives will produce genetically damaged children. But Adam and Eve were perfectly designed by God, and their lack of genetic defects enabled them, and for some unknown number of generations of their descendants, to have a greater quality of health than we enjoy today. When sin entered the world through Adam and Eve’s disobedience to God, it brought sickness, disease, and eventually a compromised bloodline for all their descendants. Their children initially had few, if any, genetic mutations; therefore, they could intermarry safely. Many, many generations later, in the time of Moses, incest was then prohibited in the Mosaic Law undoubtedly for two reasons: first, such mutations that caused deformity had accumulated to the point where such unions were genetically dangerous, and second, it was forbidden because of the licentious practices of the

Egyptians and Canaanites and as a general protection against such in society.

The Bible does not specifically say who Cain's wife was. The only possible answer is that Cain's wife was his sister or niece or great-niece, but certainly a close relative. The Bible does not say how old Cain was when he killed Abel (Genesis 4:8), but they both were full-grown adults. At the time that Cain killed his brother, Abel, they were probably nearly a hundred and thirty years old. Adam and Eve surely had given birth to more children than just Cain and Abel at the time Abel was killed, and potentially those children had also given birth to children that would have been of marriageable age. They had many more children later according to Genesis 5:4. The fact that Cain was scared for his own life after he killed Abel (Genesis 4:14) indicates that there were many other children and even grandchildren and great-grandchildren of Adam and Eve living at that time. The extended family would have been very large, and Cain would have had plenty of family members to be afraid of after killing his brother.

So to answer the question of where did these spouses come from: They came from Adam and Eve's offspring reproducing with each other to populate the earth.

Adam and Eve had sons and daughters that aren't even listed, their names aren't given. As we get into the fifth chapter and we find a genealogical chart, it names just one son because we're only following one line, as it will bring us ultimately to Abraham. They had many other children, but we're only interested in one family line, the one that will bring us to Abraham. The Bible doesn't trace all these generations and isn't interested in tracing them, just that one line to bring us to Abraham so that we might come to Christ, the line from Adam to Abraham, from Abraham to David, and from David to Jesus Christ. After Jesus Christ, genealogical records are of no value. The only value of holding or maintaining a genealogical record is to bring it down to Jesus Christ, so that when He is born it will be proved that God fulfilled his promise to David and to Abraham, that through thy seed shall the nations of the world be blessed.

Some of the other families are followed for a little while just to give us a brief historic background to show us areas of the world that were populated by certain people or descendants of certain people. But they will only trace other lines for just a short way, then it cuts off.

The Godly Line

We have seen the ungodly line of Cain, now here we see the Godly line. Adam and Eve have another child they call Seth.

Gen 4:25 And Adam knew his wife again, and she bore a son and called his name Seth, for she said, “God has appointed for me another offspring instead of Abel, for Cain killed him.” ²⁶ To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the Lord.

In strong contrast with the godless society of Cain, these were the righteous. In the line from Seth, there was faith. Seth himself was a provision from God, according to Eve’s statement of faith. In the days of Enosh, Seth’s son, men began to call on (better, “proclaim”) the name of the Lord (*Yahweh*). This marked the beginning of public, organized worship of the Lord. The verse suggests that the name *Yahweh* was known long before Moses. The names which follow—Kenan (“possession”), Mahalalel (“praise of God”), and Jared (“descendant”)—are mere names on the honor roll of the faithful.

A new line begins here, with the dual purpose of linking the history of the early people to the story of Noah and of showing the result of sin. It answers a problem raised in the preceding section. If despite sin there is progress, civilization, and prosperity, what about the curse? The answer is that despite people’s aspirations, they still labor through life, and they still die.

Gen 5:1 This is the book of the generations of Adam. When God created man, he made him in the likeness of God. ² Male and female he created them, and he blessed them and named them Man when they were created. ³ When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth.

Adam was created in the image of God, but his children were “in his own likeness, after his image”. The image of God had been damaged by the disobedience of Adam and Eve. The image of God in Adam and Eve was passed down to Seth but in a damaged form with a sin nature and a propensity to sin. That damaged image of God would be the focus of God’s plan for mankind, to restore what was lost in the Fall to its original glorified status. That applies not only to the earth but also to that damaged image of God (the image of Adam). For the born-again believer alive in his human body, this process is “experiential sanctification” often called simply “sanctification”. The objective of sanctification in the regenerated man is to make him more Christ-like – repair that damaged image of God.

Eph 4:22 to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, ²³ and to be renewed in the spirit of your minds, ²⁴ and to put on the new self, created after the likeness of God in true righteousness and holiness.

For the believer in eternity, this process concludes in what we call “ultimate sanctification” when that damaged image of God is fully restored to its intended perfection in glorification.

Gen 5:4 The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. ⁵ Thus all the days that Adam lived were 930 years, and he died.
⁶ When Seth had lived 105 years, he fathered Enosh. ⁷ Seth lived after he fathered Enosh 807 years and had other sons and daughters. ⁸ Thus all the days of Seth were 912 years, and he died.
⁹ When Enosh had lived 90 years, he fathered Kenan. ¹⁰ Enosh lived after he fathered Kenan 815 years and had other sons and daughters.
¹¹ Thus all the days of Enosh were 905 years, and he died.
¹² When Kenan had lived 70 years, he fathered Mahalalel. ¹³ Kenan lived after he fathered Mahalalel 840 years and had other sons and daughters. ¹⁴ Thus all the days of Kenan were 910 years, and he died.
¹⁵ When Mahalalel had lived 65 years, he fathered Jared. ¹⁶ Mahalalel lived after he fathered Jared 830 years and had other sons and daughters. ¹⁷ Thus all the days of Mahalalel were 895 years, and he died.

¹⁸ When Jared had lived 162 years, he fathered Enoch. ¹⁹ Jared lived after he fathered Enoch 800 years and had other sons and daughters.

²⁰ Thus all the days of Jared were 962 years, and he died.

²¹ When Enoch had lived 65 years, he fathered Methuselah. ²² Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. ²³ Thus all the days of Enoch were 365 years.

²⁴ Enoch walked with God, and he was not, for God took him.

²⁵ When Methuselah had lived 187 years, he fathered Lamech.

²⁶ Methuselah lived after he fathered Lamech 782 years and had other sons and daughters. ²⁷ Thus all the days of Methuselah were 969 years, and he died.

²⁸ When Lamech had lived 182 years, he fathered a son ²⁹ and called his name Noah, saying, “Out of the ground that the Lord has cursed, this one shall bring us relief from our work and from the painful toil of our hands.” ³⁰ Lamech lived after he fathered Noah 595 years and had other sons and daughters. ³¹ Thus all the days of Lamech were 777 years, and he died.

³² After Noah was 500 years old, Noah fathered Shem, Ham, and Japheth.

We have this long list of “begets”. Its purpose is to track the generations from Adam to Noah. Later lists of generations will take the line to Christ. Before the flood, man's life expectancy was much longer than what we experience today. Some lived for almost a millennium. Methuselah came the closest, 969 years. The name Methuselah means “sending forth”. Others believe it means “when he is dead, it shall be sent” meaning the flood. The flood did come the year Methuselah died.

Noah wasn't that far removed from Adam, having been born only a little over a thousand years after creation. His father, Lamech, was alive while Adam was still alive on the earth. He could have conveyed the history of mankind and creation learned directly from Adam directly to his son Noah, and likely did.

In the genealogical records, there is one exception to the whole “and he died,” “and he died,” “and he died” thing. When we get down to Enoch, it says, “Enoch walked with God, and he was not, for God took him” (Gen

5:24). Hebrews 11:5 says the same thing, “By faith, Enoch walked with God and he was not for God took him.”

First off: this Enoch and Lamech in verses 26 and 30 in this line are not the same Enoch and Lamech we saw in the ungodly line of Cain. This Enoch is the son of Jared. The other Enoch is the son of Cain. Enoch (son of Jared) was a man of faith. He lived only 365 years, and Enoch “walked with God”. This Lamech is the father of Noah and son of *Methuselah*. The other Lamech is the son of *Methusael*.

Enoch was the first man in the Bible said to have walked with God. The text suggests that his walk with God began with the birth of Methuselah his son. His commitment to God was not superficial, for it endured for three hundred years.

The statement "and he was not, for God took him" implies that Enoch (father of Noah) did not die but was “translated,” that is he was taken to Heaven without experiencing physical death. But before God took him, he had this testimony that “he pleased God”. What a glorious testimony! In typology, Enoch is a picture of the Rapture, specifically a picture of those believers comprising the true Church who are themselves alive at the time of the Rapture.

1 Thess 4:17 Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

Like Enoch, they will not experience death but will be “translated” from physical life in a physical body directly to eternal life in a glorified body. It should be noted that Enoch was taken before the judgment of the Flood, just like those of the Church will be taken before the judgment of the Tribulation. (One more argument for a pre-Trib rapture.)

With the passing of years, the seed of the Serpent became ever more numerous. The seed of the woman—righteous mankind—diminished to the point of being represented by one man, his three sons, and their four wives. Thus with man’s failure, we come to the conclusion of the Dispensation of Conscience and move toward its concluding judgment.