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Commemoration of St. Enoch
3 January 2012
Grace Lutheran Church, Wichita
Winkel
Genesis 5:18-25

In the name of the Father and of the ✠ Son and of the Holy Spirit

“...Thus all the days that Adam lived were 930 years, and he died” (Gen 5:5).

“...the days of Seth were 912 years, and he died” (5:8).

“...the days of Enosh, 905 years, and he died” (5:11).

“...the days of Kenan, 910 years, and he died” (5:14).

“...the days of Mahalalel, 895 years, and he died” (5:17).

“...the days of Jared, 962 years, and he died” (5:20).

“...Thus all the days of Enoch were 365 years.

Enoch walked with God, and he was not, for God took him” (5:23-24).

Everything changes with Enoch.

With only a few verses, Moses lets Enoch’s story shine!

The book of Hebrews adds,

⁵ By faith Enoch was taken from this life, so that he did not experience death: “He could not be found, because God had taken him away.” For before he was taken, he was commended as one who pleased God. ⁶ And without faith it is impossible to please God. (Heb 11:5-6)

St. Jude gives even more:

¹⁴ It was also about these that Enoch, the seventh from Adam, prophesied, saying, “Behold, the Lord comes with ten thousands of his holy ones, ¹⁵ to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.”¹ (Jude 14-15)

And in the Ethiopian Bible, you’d even find *The Book of Enoch*, which Jude quotes.

So what we know of Enoch is that he believed Father Adam’s promise of a coming seed.

He believed that a Son would come to crush that serpent’s head.

Enoch lived *by faith*, as Hebrews puts it.

But he also preached. Luther says,

“Enoch is outstanding because of his office and ministry.”²

Jude says he preached *against* the ungodly and *for* the oppressed.

¹ Cf. I Enoch 1:9.

² *AE* 1:344.

Everything about Enoch, his life and his preaching, must have driven Cain nuts.

There were two churches at the time:
 the Cainites,
 and those founded upon the blood of Abel—
 Genesis even separates these by chapter (chs. 4 and 5).

The division isn't superficial, it's no minor difference—
 it's a difference in doctrine, and therefore practice.

The Church of Cain works by force and coercion.
 They have a vision—
 a vision of hope and restoration, a plan that is guaranteed to get them back—
 and if you don't join their movement, don't share the vision, you'll be disposed of.
 Murder isn't out of reach for the Cainites.

But the Church of Abel's Blood is vastly different.
 This Church has no vision, no ideal, no plan of progress or movement towards Eden—
 they have nothing of themselves, nothing from within them; just the promise:
**“I will put enmity between you and the woman,
 and between your offspring and her offspring;
 He shall bruise your head,
 and you shall bruise His heel”** (Gen 3:15).

The Church of Abel's blood believes this promise.
 And Enoch is their preacher.

He preaches the justice of God.
 He proclaims an end to the ungodly and a restoration on the last day.

He has no false hopes of avoiding suffering in this life.
 He knows well Great Grandpa Adam's fall—
 he knows the Church will suffer too.

But the greatest difference between Enoch's Church and the Cainite Church,
 is that Enoch refuses force and coercion.

Because the Cainites dream up their own visions, they must force others to follow,
 either by persuasion of words or sword.

But when there's a promise revealed from without, no force is necessary—
 the promise is free, it comes as gift, it offers hope and salvation, but doesn't demand.

Cain's Church lives under the law.
 Their doctrine is that salvation comes by way of their vision.
 Join them, submit to their teachings, and you'll get back to Eden.

But Abel's blood cries against them, it pleads for redemption.
 And Enoch proclaims their doctrine a doctrine of demons:
 Salvation isn't by anything else than the promised seed of the woman.

In the few verses Moses speaks of Enoch,
 he gives eternal hope to those who cling to this promised seed.

For in a world marked by death:
 ...and he died,
 ...and he died,
 ...and he died—
 Moses says, "Enoch *walked with God.*"
 "*He was no more, for God took him.*"

Enoch shows that Eden will be restored.
 That place where Adam and Eve *walked with God*—
 will be ours again, to walk and talk with God.

And here, Enoch is a figure of Jesus Christ.

Jesus is the true and greater Enoch.
 He is the Promised Seed made flesh.
 He is the Justice of the oppressed and the justification of the ungodly.
 Though Jesus dies, He nevertheless *walks with God* out of the tomb in the garden.
 Enoch's translation into heaven foreshadows Christ's Ascension into Heaven.

Jesus is our restoration to Eden!
 He's our way back to the Father.
 And He always comes by way of gift, freedom, promise—
 never coercion, never force.

But, by coming as gift,
 He suffers Himself to be rejected, beaten, hated, and killed.

That's what Enoch preached.
 Not some vision he dreamed or some powerful movement he founded—
 but the promised Seed, Jesus Christ,
 who's heel would be bruised *for you.*

And today this Jesus comes to you—
 freely, as a gift.

In the name of the Father and of the ✠ Son and of the Holy Spirit