

Enoch was sprung from the family of Seth, the seventh in a direct line from Adam—that he was born A. M. 622, and that he lived and walked with God 365 years. During the greater part of his life, therefore, he was contemporary with Adam, and as we have said already, very probably, had means of intercourse with him. His name which signifies “dedicated” was given him after the eldest son of Cain or in consonance with the general custom of those early times to give children their names according to the hopes or expectations of their parents, or from any remarkable occurrence. Thus Jared seeing the growing corruption of the times devoted himself and his children to the service of God and called his son Enoch, signifying initiated or dedicated. From the etymology of his name, the later Jews have conjectured that he was not only a great prophet, but likewise the inventor of letters and learning. Some have likewise falsely imagined him to have been the author of a book, probably from an erroneous interpretation of that passage in St. Jude.—“And Enoch also the 7th from Adam, prophesied of these saying ‘Behold the Lord cometh with 10,000 of his saints.’ All however that can be gathered from this verse is, that Enoch was a prophet, and gave utterance to the prediction record by St. Jude. There can be no doubt about the person to whom the inspired apostle refers, for he tells us that he was “the 7th from Adam.” From this passage of Scripture only are we enabled to learn that in addition to all the other eminent qualities of this illustrious man he possessed the spirit of prophecy. This we must admit if we believe that St. Jude was inspired, for it is impossible for a person inspired by God to write what is false or has a tendency to mislead others. Although we have no account of the medium through which this prophecy was transmitted; whether it was handed down through the lapse of ages, from Enoch to the Apostles in writing, or merely by oral tradition we have the best of all reasons for entertaining the belief that it was transmitted from a sure source and through a sure medium.

The two main points to be considered on this Lecture are

I. The Character of Enoch.

II. His Translation.

We have already to a certain extent treated of his character. We have seen that he lived in an age of the world that was prone to iniquity. We have seen that he was perhaps the only pious servant, and devoted minister of his God in his day and generation, that in consequence of his zeal for the glory of God, he was honoured by his Maker above all the ante-diluvian patriarchs, and that in addition to all his other eminent qualities, he was an inspired

prophet of the Lord. Before proceeding to consider him in the character which Moses has given him, let us look to him in his character of prophet. We have already shewn that if the Bible be true and inspired, it must likewise be true that a prophetic spirit was possessed by Enoch.

Immediately after the fall God was graciously pleased to communicate a plan of redemption, and if our limited ideas of the nature and character of God be correct, it was necessary for him to communicate a knowledge of this plan to his fallen creatures. The world had become so universally corrupted that this plan of redemption was forgotten or lost sight of. But it was necessary for man degraded as he was to know the gracious intentions of God toward him. What is more probable then, than that God in order to continue the knowledge of his plan of redemption, should unfold it to Enoch, that “man according to God’s own heart” in order that he might stir the world of the ungodly to seek after God and gain the inheritance of eternal life. “It was necessary for them to know that a plan of salvation was provided for them, and that a Redeemer was to come, and without knowledge there can be no faith. In order then, that the sins which they inherited from their first parents as well as their actual transgressions might be blotted out, and that they themselves might be justified and made meet for the enjoyment of God in heaven, it was necessary for them to know and believe. And it was only through faith in Him who was to come that they could expect to be pardoned. Enoch was sent as a teacher to instruct them in the way everlasting, to instruct them to look back to the fall and its awful consequences, to look to themselves and their unhappy condition, and to look forward through faith to him who was to bear all their sins, and introduce an everlasting righteousness. Here we have presented to us a striking phase of the character of Enoch. He was of himself a good and holy man, but he could not have been so favoured of God unless he had strenuously exerted himself to lead others into the track which he was himself pursuing, unless he had used every means that was in his power to lead others into the way of salvation. For holiness and piety cannot exist in passiveness. Activity is an essential element of piety; or as an inspired Apostle tells us, “Faith without works is dead.”

We now come to treat of his character as briefly exhibited to us by Moses. A few words are merely given to shew us his character. “And he walked with God.” This expression conveys to our minds an idea of the most exalted piety; it implies that through a lively faith, he lived as in the divine presence, as if