



Not Just Notes! - Search & See...

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And he was not - Part 1

5th December 2006.

Hi Guys,

The scriptures say that, ' Enoch walked with God: and he was not; for God took him.' Gen 6:24.

In the New Testament this statement is then clarified, ' By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.' Heb11:5.

The writer of 'Hebrews' decides to emphasize this 3 times by saying 'translated'. So this is very important.

I believe that **'he was not, for God took him'** simply means: **he ceased to exist physically, and was taken into the spiritual sphere to continue his service to God.**

I know some hold to what George Lamsa (An Aramaic Bible translator) writes in his book 'Idioms in the Bible explained'. It is a good book to help clarify some idioms, but the New Testament writer is saying: **This is no idiom!**

Lamsa says, 'God took him' -means he died painlessly. But I will take 'scripture interpreting scripture' any day above the wisdom of a man! This is the caution we must have with everything we read: **including what you're reading now!**

We'll look at 2 other 'was nots' in the scriptures. But first, is there any other Old Testament reference about 'taking' someone?

The Hebrew word for took/take is **Laqach**. And it simply means that.'Take'. Its use is 'to get hold of '. See Gen 2:15 (where God got hold of Adam and brought him to the garden) , Gen 5:24 (God getting hold of Enoch), Gen 17:23 (Abraham getting hold of Ishmael) , Exo 13:19 (where Moses got hold of the bones of Joseph).

The greek word for 'translated' is **'Metatithemi'**. It means 'to transfer', 'to change sides'. Used in Acts 7:16 (**carried over** into Shechem), Gal 1:6 (so soon **removed** from Him that called you), Heb 7:12 (for the priesthood being **changed**) , Heb 11:5 (By faith Enoch was **translated**), Jude 1:4 (**turning** the grace of Our God into lasciviousness).

Let's see the other 'was nots'.

Ps 37:35-36

' I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, **he was not:** yea, I sought him, but he could not be found'.

So here the wicked **ceases to exist** (very different from dying painlessly!). The context in Psalms is about the rule of the wicked being temporary -like a passing wind- while God establishes the righteous man.

Isa 23:13

'Behold the land of the Chaldeans [Babylonians]; this people **is not**, till the Assyrians found it for them that dwell in the wilderness...'

So here the Babylonians **cease to exist** because the land has been overrun by the Assyrians.

So we ask the question: Does Enoch ceasing to exist on the physical plane because God takes him to another plane negate the fact that in Adam **ALL** die, as in 1 Cor 15:22?

The greek word for 'All' is '**pas**'. Strong's concordance says it means: all, any, every, the whole. It's also been translated as 'whosoever', 'whatsoever', 'anything' in KJV.

I have looked at the 1071 New Testament verses with '**pas**' in it (I mean that. Thank God for Bible software!).

The verses I did see that used '**pas**' as 'any' had the negative particle 'no, not' (**ou**) before it in the sentence - implying 'not at all'. e.g Eph 5:5, Rev 21:27.

But '**pas**' does not mean 'any', that is 'an unspecified number' (e.g Rev 9:4, Eph 5:5) when looking in the context of each scripture. (The greek word '**tis**' means 'any'.)

'**Pas**' means 'all' i.e. 'the whole'. But it will always give an exception that is not included in the 'every' if this is necessary. That doesn't negate the 'all'. It just means instead, '**all these...except**'. e.g Matt12:31, Matt19:11, Matt24:39, Matt 26:59 (but Nicodemus was part of the council), Matt 27:25(what about Mary, John etc?) Mark4:11, Mark 11:32 (the scribes didn't), Luke 12:41, 1John 4:1.

This is not the same thing as '**tis**' which is the actual 'any particular person or number' word e.g 'But if any [tis] have caused grief...' 2Cor2:5; John6:46; John6:51. ('**Tis**' is seen in 426 verses. No, I didn't check all of them!)

The context of 'all' must always be looked at in every case, just as when Paul clarifies his statement in 1 Cor 15:27 'When He saith **all** things are put under him it is manifest that **he is excepted**, which did put all things under him'.

Bible scholars say that 'as in Adam all die' is in the present continuous sense - 'as in Adam all are dying, even so in Christ all are living'.

So back to Enoch.

Does the fact that Enoch was taken before his final breath mean he wasn't dying?

I'm not yet advanced in years but my cells are dying daily - I am ageing! For in Adam I am dying, and if peradventure, I complete the physical process of dying that still does not negate the fact that in Christ I am living. But if, on the other hand, I don't complete the dying process that still does not negate the fact in Adam all are dying! Also if all are dying at present, that does not negate the fact that all will be living in Christ eventually.(Bit of a round-about paragraph, but I hope the point is taken.)

So why was Enoch taken? We see the reason when He became 65 years old- Gen5: 22. He had a son, and called him Methuselah.

Methuselah means 'man of the dart'. From **Math** (Man) and **Shelach** (Spear). Others say it means 'his death shall bring'. From **Muth** (from a root meaning Death) and **Shalak** (To bring forth). [There are no vowels in Ancient Hebrew] Either way, something happened when he died? The Flood. The year Methuselah died the flood came. That was the dart (judgment) that this man would bring!

So Enoch knew the flood was coming. It was time to really get serious with God. God saw this and having already limited Adam's life to a day -Gen 2:17 (1000 years, though Adam died spiritually that same day), He knew Enoch would outlive even his own son if he wasn't taken out of the scene; for he walked so closely to God the death process was being stopped. He was **turning over** to the other side!

So after Methuselah's birth for the next 300 years Enoch walked with God, warning the people of God's judgment. He even prophesied of Our Lord's return in judgment - Jude 14-15. Till God saw it fit to take him over so Noah would be the only righteous one left alive.

But you say Hebrews 11:13 says 'these all died in faith'. True, but it is evident Enoch is excepted (i.e is not included) because he did not see death. You'll probably notice that 'these' refers to Abraham, Isaac, Sarah, Jacob in the preceding verses - unto whom the promise of the land of Canaan was given (verse 8-12).

'See'... Greek '**Eido**' - seeing with physical eyes (Matt4:18, Luke 7:13, Rev 21:2); knowing (Matt 6:8, Luke 8:53, Luke 9:27, Luke 9:33); perceiving (Matt2:16, Luke 9:47).

What happened to Enoch's physical body? It ceased to exist and no one could find it.

We are ending soon.

Rom 10:13, Acts 2:21 'Whosoever shall call upon the name of the Lord shall be saved'. 3 words were used here to make up 'Whosoever': **Pas**(All) **Hos**(Who) **An** (Wishes). (This is different from the 'Whosoever' in John 4:13 or John 8:34 which is just '**pas**'.)

The question is: How many will wish [an active choice] to call upon the name of the Lord? Not out of coercion, but out of a desire to really be saved: to truly know Him? Will we be like Enoch and get 'super serious' with Our Lord and King? Not because of fear of hell but because we want to please Him and serve Him?

Consider this today.

Stay blessed in Him,

Tony A.