

*The Henry Morris*  
SIGNATURE COLLECTION

# GOD & THE NATIONS

WHAT THE BIBLE HAS TO SAY ABOUT  
CIVILIZATIONS — PAST AND PRESENT



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Special thanks are due to Dr. Robert Sumner, the distinguished editor of *The Biblical Evangelist* and also a prolific writer and preacher. Dr. Sumner not only reviewed the manuscript but wrote a very kind foreword for the book.



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## Foreword

**T**here is an old story about two men taking a shortcut through a cemetery when one stopped and said to his friend, “Look, they’ve buried two men in this grave!” To the amusement of both, the tombstone read, “Here lies a lawyer and an honest man.”

While this characterization, like most ethnic and professional jokes, is utterly untrue for many — some of our good friends are attorneys and as honest and truthful as the day is long — it might seriously be claimed that two men wrote this book. One author is a scientist and one is a theologian. Henry Morris is a respected scientist and has done more to bring the field of his profession back to the biblical position of a six solar-day creation than any other five men, leading the battle in repudiating humanistic evolution. At the same time, he is a Bible student of amazing proportions, and whenever he picks up the Word of God to teach, his hearers are blessed, warmed, and amazed at his insight and knowledge as he unfolds what it teaches. In this work, Dr.



Morris shows his deep knowledge of Bible history, biblical genealogy, and biblical etymology.

Yes, two men wrote this work: a thorough-going scientist of international repute, and a dedicated, humble Christian with a deep, clear understanding of The Book. Here is a professional scientist with an evangelist's burning passion for the souls of men, women, and youth. His chapter "The Missionary Mandate" will leave no doubt whatsoever in the reader's mind.

Dr. Morris is one of my heroes. As a young preacher fresh out of seminary and in my first pastorate, during a day when the world was figuratively bathed in Darwinism from a cultural, sociological, and educational worldview, I managed to get his little book, *That Ye Might Believe!* It thrilled my soul as had no book up to that point, and I have referred to what I learned therein repeatedly through more than half a century. This, his latest work, deals with nations from the beginning of time in creation to time's closing as we know it. Christians will learn and profit from it while the unsaved *need* to read about their eternal destiny outside of Christ, then hopefully repent and believe (Acts 20:21).

Dr. Morris is unequivocally and unashamedly a believer in the inerrancy and authority of Scripture, and he takes statements literally unless the context suggests otherwise. He is such an excellent Bible scholar and so saturates his thoughts with the Word of God that, even if you disagree with something, it will cause you to go back and re-examine your own position.

If someone asked you what God's purpose was in the nations of the world, what would you say? Most active Christians would be able to speak of His plan for Israel, but what about the other 200-plus nations in the world today? The purpose of this volume, Dr. Morris tells us, is to explain what God has said about the rise and fall of *all*

nations and His reasons behind those actions. Since most of those listed in God's "Table of Nations" (Gen. 10) no longer even exist, the author explains how God determined which ones would succeed

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Do you have  
questions?  
Dr. Morris has  
answers.

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and which would disappear from history. He deals with the spiritually "hot and cold" nation of Israel as well as the "times of the Gentiles," showing God's purposes in both. We thought his chapter on how nations began of special interest and value. Nimrod and Babylon come in for close scrutiny throughout the volume.

Do you have *questions*? Dr. Morris has *answers*. Some of the questions about nations with which he deals in this concise yet wide-ranging book include: What are the two principle mandates God gave all nations? To what regions did the sons of Noah migrate and develop nations? Who launched the other early nations? Why did God choose Israel as His elect nation? Why did He even need an elect nation? How does Paul's reference to the "times before appointed" refer to the early (and later) nations of the earth? What about America? Will it reach the "bounds" ordained by God and come to an end, too? What is the "dominion mandate" God has given *all* nations? Why does God put down one nation and establish another? What about the law of God? Does it apply to Christians today? Can any nation in the world in our day be described as truly seeking the God of the Bible and His Christ? Does God create evil among nations? If so, what kind? Is there a "gospel in the stars"? Should the prophecies about Christ's coming and God's wrath being poured out on the nations be taken literally or figuratively? How did God manifest His triunity in the universe? What form of government does God call for on the part of today's nations? Since God says all men are "without excuse," what

universal witnesses are available to all the world's inhabitants? These and other questions are answered in this important, timely, and fascinating volume.

Islam is very much on the minds of the world's people today, and Dr. Morris faces the issues it raises head on. He deals especially with the matter promoted by some religious leaders that "Allah" is just another name for the one true God, showing conclusively that it is not. While Islam holds to creation and some other biblical insights, for the most part, it rejects its teachings, especially as to the person and work of our Lord Jesus Christ. Allah is no more the true God than is Baal or Ashtoreth, and the author notes that, instead of being a synonym for Jehovah, the name "is really just another name for Satan."

That this is a very readable book should come as no surprise. Everything Henry Morris writes is highly readable and extremely profitable. We know of no other book like *God and the Nations* on this theme; it fills a real void in the Bible student's library. Actually, this might also be a good book to place in the hands of your senators and congressional leaders, along with those on the state and local levels. In fact, we recommend it.

In obtaining this work, you made a wise purchase. It will help you in the days and years to come as you return repeatedly to reference its teaching.

Dr. Robert Sumner

## Introduction

Behold, the nations are as a drop of a bucket,  
and are counted as the small dust of the balance  
(Isa. 40:15).

**T**here have been many great nations in the history of the world. One thinks of Babylon and Assyria, of Greece and Rome, of Egypt. Then there was Napoleon's France and the great British Empire on which the sun never set. And now the United States of America, which Americans think is the greatest nation of all time. But what about China, with the largest population any nation ever had, and the vast Russia, bridging Europe and Asia? And the Muslim "Street," stretching almost from the Atlantic to the Pacific?

But God counts them as drops in a bucket and dust on a scale: "All nations before him are as nothing; and they are counted to him less than nothing, and vanity" (Isa. 40:17). God raises them up and puts them down, according to His own sovereign will, and "who hath been his counsellor?" (Rom. 11:34).

Yet God is not capricious. When nations rise and fall, there must be reasons. The question is, have these reasons been revealed in His written Word? It seems a question worth exploring in the deep and inexhaustible minefield of the Holy Scriptures. That is the purpose of this exploratory volume.

There have apparently been few, if any, books on this subject — at least any currently available. Many volumes have been written about individual nations, of course, as well as regional and world histories, but even these are rarely written from the biblical perspective.

This is understandable. Readers naturally tend to be more interested in their own personal needs, so books tend to become more readily available that attempt to relate to *those* needs. For that matter, God Himself is very much concerned with the individual person. Christ died, not just “for the sins of the whole world” (1 John 2:2), but also, as Paul said, He “loved me, and gave himself for me” (Gal. 2:20). We individual Christians are commanded to “preach the gospel to every creature” (Mark 16:15) and also to personally “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Pet. 3:18). In fact, the New Testament especially is full of instructions concerning our personal beliefs and behavior.

Yet we should not overlook the fact that God is also vitally concerned with nations as such, as well as individuals. In fact, all the nations rejected Him, and therefore, He had to prepare a special nation, Israel, to preserve and convey His Word to the world. Nevertheless, there is coming a day when He “will shake all nations, and the desire of all nations shall come” (Hag. 2:7). Finally, when Christ does come again, every nation will turn back to the true God, and “all kings shall fall down before him: all nations shall serve him” (Ps. 72:11).

The history of God’s dealings with the nations — past, present, and future — is indeed a fascinating story, well wor-

thy of study and understanding. The emphasis in the Bible, of course, especially the Old Testament, is on Israel as the chosen nation, but there is also a large amount of material about the Gentile nations. God certainly has never forgotten them and still has an eternal purpose for them. In fact, there are far too many passages dealing with the nations than can be expounded in this small book. Each chapter could well be expanded into a book itself, and, for that matter, there have indeed been many books written about some of the topics that are here discussed briefly in individual chapters (e.g., the missionary mandate). But since the purpose here is to cover the whole history of all nations, and to do it strictly from a biblical viewpoint, a summary approach seems best at this time, emphasizing the key passages in particular.

To give an indication of the magnitude of biblical concern with the Gentile nations, the Hebrew word for “nations” (*goi*) occurs 556 times in the Old Testament and the Greek word *ethnos* 164 times.

The Hebrew word *goi* (*goiim* in the plural) is rendered “nations” 373 times, “Gentiles” 30 times, and “heathen” 142 times. In the New Testament, *ethnos* is translated “nations” 64 times, “Gentiles” 93 times, “heathen” five times, and “peoples” two times.

The above number totals are as listed in *Young's Analytical Concordance of the Bible* and so should be accurate. In any case, they certainly indicate a significant interest in the nations. As would be surmised, the word “nations” is often synonymous with “Gentiles” or “heathen.” Frequently, any of these three English words could be used interchangeably in a given passage, but not always. The best choice would depend on context (occasionally *goi* or *ethnos* is even applied to the nation of Israel, for example). In general, the King James translators have selected the most appropriate English word in any given passage, and we can understand the meaning accordingly.

It is nearly always best to take any given passage in its literal sense. Occasionally, the biblical writer uses a word or phrase in a figurative or symbolic sense, but this will be evident in the context, and it is never right to insert some parabolic meaning into the text based on the reader's own imagination or bias. When the writers of the biblical text intended to use a figure of speech, this is always evident in the context, and the meaning of the figure is always given either in the immediate context or in the broader context of the Scriptures as a whole. This is the underlying assumption in interpreting the passages discussed and expounded in this book.

No attempt has been made to cite secular sources or even any other theological sources. The Bible seems to contain all that is relevant — or at least all that is really needed — for a comprehensive study of the origin, history, and destiny of the nations in their relation to God. One could say that this book as a whole is simply a survey of the biblical doctrine of the nations. We trust it will help lead Christians to a proper understanding of all nations and of their own nation in particular.

## *Chapter 1*

# God's Purpose for the Nations

**T**hat God has an eternal purpose in mind for nations as such, and not only for individuals, seems evident from such Scriptures as Revelation 21:24:

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour unto it.

The context here is the situation in the New Earth, and the Holy City, New Jerusalem, in particular, in the eternal ages to come.

There will be “nations” in the New Earth, each with its “king,” and they will live outside the Holy City, yet apparently have free access into it, with their “glory and honour” to contribute to the service of the King of all kings there



in New Jerusalem. These nations will be “Gentile” nations, for the word “nations” (Greek *ethnos*) is actually translated “Gentiles” more often than “nations.”

The nation Israel, on the other hand, as God’s chosen nation, will occupy a separate position, presumably dwelling only in New Jerusalem. This seems implied by Revelation 21:12, which notes that “the names of the twelve tribes of the children of Israel” are inscribed on the 12 gates of New Jerusalem. Israel’s “king,” of course, will be their Messiah, the Lord Jesus Christ, who “shall reign over the house of Jacob for ever” (Luke 1:33), and “the throne of God and of the Lamb shall be in it; and his servants shall serve him” (Rev. 22:3).

The Church is also a “nation,” in a sense, for Christian believers are actually called “a royal priesthood, an holy nation” in 1 Peter 2:9 and are considered different in a sense from both Jews and Gentiles (see 1 Cor. 10:32, which refers to “the Jews . . . the Gentiles” and “the church of God”). But all these relationships can be discussed in more detail later. At this point, we just want to get a glimpse of God’s future purpose for the nations because that will help us to understand His past and present dealings with them. When they were first established, and all through history, God was really preparing them for eternity: “Known unto God are all his works from the beginning of the world” (Acts 15:18).

### **The Purpose of Creation**

God’s purpose for the nations obviously derives from His purpose in creating the world and its inhabitants. But how can we know this? “For who hath known the mind of the Lord? or who hath been his counsellor?” (Rom. 11:34).

The obvious response to this rhetorical question is that our limited human reason cannot possibly probe the infinite mind of God. We can only know *His* mind to the extent that He reveals His thoughts to us by some process

of revelation: "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29).

That is, the "secret things" God chooses to reveal to us are conveyed through the recorded "words of this law," as written down in an earlier age by Moses and then in later times by David, Isaiah, John, Paul, and other God-called Apostles and prophets. Once the final record was transcribed, the Book of Revelation, which carries us through God's plan for all the ages yet to come, His revelation of His selected secret things was complete, and it was closed with a serious warning not to delete anything from it or add anything to it (Rev. 22:18-19).

The fact is, however, that God has not chosen to reveal much about His purposes in creating the universe. It was simply His will to create. The future testimony around His throne will be: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11). The prophet Isaiah, quoting God especially of the future restoration of the dispersed nation of Israel, said, "Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him" (Isa. 43:7).

And, speaking of Christian believers in the ages to come, the Apostle Paul said that we have been saved through Christ, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7).

Such hints may not spell out many details of God's great purpose in creation, but they do reveal that they come out of His nature of great love and grace. He has created a mighty and infinite cosmos, and myriads of fascinating and complex systems therein, and then created us "in his image" (Gen. 1:26), that we might share it all with Him forever.

That is evidently enough for us to know right now: “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Cor. 2:9).

These untold blessings are undoubtedly for individual believers, but somehow they must also be for the nations of those believers: “Blessed is the nation whose God is the LORD” (Ps. 33:12); “And many nations shall be joined to the LORD in that day, and shall be my people” (Zech. 2:11); “Rejoice, ye Gentiles [that is, ‘nations’] with his people” (Rom. 15:10).

### God’s Record of Creation

The only means of really *knowing* anything about creation is by divine revelation. God was there, so He knows. No human scientist or historian was there, so they do not know. Evolutionary speculations of many varieties have abounded throughout human history, and some have formed the mythological basis of various religions, but they were all obtained either by human imagination or demonic deception.

The modern evolution myth — Darwinism — has served as the pseudo-scientific rationale for the religions of atheism, socialism, humanism, fascism, and even laissez-faire capitalism and imperialism, but it also is without any factual foundation, as thoroughly documented in numerous books by the present writer and many others (see, e.g., *The Long War Against God*, Master Books).

One possible way we can truly *know* anything about

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of really *knowing*  
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divine revelation.

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creation is for the Creator to tell us. Creation is not occurring now, so we cannot study the process in operation. In fact, the present processes of nature are all dominated by the two most certain laws ever discovered in science — the law of

conservation in quantity of matter and energy, and the law of disintegration of quality and availability of matter and energy. So far as we can learn, these two laws (also called the first and second laws of thermodynamics) have always been operating throughout history, so there is no possible way they can tell us about creation — except that it must have taken place at some time in the past by creative processes no longer in operation.

We are limited, therefore, to God's own record of creation for information about creation. That record, of course, is in the Book of Genesis, especially the very first chapter. The record has been rejected — even ridiculed — by skeptics of all ages, especially by modern intellectuals who claim it is unscientific, but it is the true record nonetheless. It was obviously intended to be understood as an actual historical account, probably written by the very hand of God Himself (at least the first chapter, which describes events before the creation of the first man), and should be read literally, to mean exactly what it says. God is well able to say what He means!

That first chapter is climaxed by the account of the creation of Adam and Eve, the first man and first woman, “in the image of God” (Gen. 1:26–27). They were placed in charge of the creation that God had created, as God's stewards, and were also told to “be fruitful, and multiply, and replenish [that is, ‘fill’] the earth” (Gen. 1:28). Although it would have been premature to talk about nations at that time, the future earth-filling population so envisioned would eventually need to be organized geographically in some way, and thus, future nations are at least implied in this very first command of God.

This primeval “dominion mandate,” as it has been called, will be discussed in more detail in the next chapter. It has never been withdrawn, and its global importance is too little understood and appreciated today. However, today's nations are no less responsible for carrying out this mandate

in the world we now live in than were Adam and Eve and their immediate descendants in the ancient world.

The creation itself was initially all “very good,” as so adjudged by God Himself (Gen. 1:31). God had called into existence multitudes of animals of all kinds to occupy the lands, the seas, and the atmosphere. He had covered the lands with grasses and shrubs and trees of all kinds, providing abundantly for all needs of the animate creation, as well as soils and nutrients of all kinds in which they could grow.

He had also filled the mighty cosmos with stars and groups of stars of all kinds, only a small fraction of which could actually be observed directly by early people, but all of which would be there for ultimate exploration and use in distant ages to come. In the meantime, the visible stars and constellations would serve, along with the sun and moon, to “give light upon the earth” and also to “declare the glory of God” and to “be for signs, and for seasons, and for days, and years” (Gen. 1:14–15; Ps. 19:1).

All of this was given to Adam and Eve and their descendants as a divine mandate of stewardship under God. Their central headquarters, so to speak, was to be the beautiful Garden of Eden, which God had planted especially as a home estate for this first husband and wife and their soon-coming family, but the whole earth was to be their dominion.

Once this was all accomplished, God “rested from all his work which God created and made” (Gen. 2:3). The work of “creating” (that is, calling into existence out of nothing but His own infinite power and knowledge) and “making” (that is, organizing the basic created materials into all manner of intricately complex systems and living organisms) was unimaginably great—in fact, beyond all measure and human understanding—but now it was done, so God “rested.” He was not tired, of course, for “the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is

weariness" (Isa. 40:28). But He simply stopped creating and making things, for all "the works were finished from the foundation of the world" (Heb. 4:3). He had turned them all over to Adam and his future progeny to "subdue" — that is, to organize and govern as God's faithful steward, for the benefit of all His creatures, and for the honor and glory of God Himself. It was only in that sense that God rested. Actually, as the Lord Jesus would say many centuries later, "My Father worketh hitherto, and I work" (John 5:17). God's present work, however, is not that of creation or making (except occasionally in very special miracles) but of conserving what He had created — that is, keeping His cosmos from collapsing into chaos or nothingness. He is "upholding all things by the word of his power" (Heb. 1:3).

Furthermore, He soon had to undertake a new work — that of restoration. In spite of the perfect environment with all needs supplied, Adam and Eve soon yielded to the satanic temptation to "be as gods, knowing good and evil" (Gen. 3:5) and ate of the one fruit of the garden that had been placed off-limits by God. Thus, "by one man sin entered into the world, and death by sin" (Rom. 5:12), so God, though Christ, began His age-long work of "reconciling the world unto himself" (2 Cor. 5:19).

*That* work, like the primeval work of creation, would eventually be completed also, and Christ would shout His great victory cry on the Cross: "It is finished!" (John 19:30). And that work, like the first, would be followed by an age-long, worldwide mandate, this time a mandate, not of physical dominion, but of spiritual restoration. In a very real sense, God's present relationship with the nations of the world centers around these two great mandates. This fact will be the underlying theme permeating God's dealings with the nations.

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Christ would shout His great victory cry on the Cross: "It is finished!"

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### From Creation to the Flood

Although Adam's sin had brought death into the world and God's general curse of decay on the whole creation (note Gen. 3:17–20; Rom. 8:20–22), men continued to live physically (although already dead spiritually) for many centuries. God had told Adam and Eve to multiply, and they obeyed Him in that command even though they had rebelled against His command not to eat of the tree of knowledge of good and evil. Adam “begat sons and daughters: And all the days that Adam lived were nine hundred and thirty years” (Gen. 5:4–5).

The Bible does not give us the total number of his children, but there must have been many. Nine hundred and thirty years is a long time, and evidently most of these years were years of child-bearing ability. Enoch, for example, had a son at age 65, and Noah had three sons after age 500 (Gen. 5:21, 32).

The obvious implication from the genealogical data of Genesis chapter 5 is that world population expanded very rapidly, although no precise totals are given. Even very conservative birth and growth rates could easily yield a population of billions by the time of the Flood (1,656 years after creation, by the Ussher chronology).

However, there is no mention of any organized governmental or legal systems controlling these great masses of people, and eventually a state of practical anarchy developed. “The earth also was corrupt before God, and the earth was filled with violence” (Gen. 6:11), as well as filled with people. “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen. 6:5).

It would surely have been better if society had been organized in governmental units of some kind, with means of preventing and punishing evil and violence. The only authority seems to have been patriarchal, but this was in-

effective, and soon everyone seemed to be doing whatever he could get away with.

Possibly, God was allowing this situation for a time in order to demonstrate to later generations the terrible depths of wickedness into which men and women could fall when unrestrained by fear of God or government. The situation was aggravated also when they yielded to the invasions and temptations of many fallen angelic “sons of God” — satanic angels attempting to corrupt all humanity by possessing the all-too-willing bodies of rebellious men and women — and then developing their progeny into giants — giants in both size and iniquity (see Gen. 6:1–4; also Jude 6–7).

Finally, God could tolerate it no longer, sending a terrible watery destruction to wash the earth clean, purging it of all its wicked human inhabitants and banishing their spirits, along with all the rebellious angelic beings who had possessed their bodies, into an abyss deep in the heart of the earth to await God's final judgment.

This almost incredible depth of depravity had not come on instantaneously, of course. It began with what might have seemed a relatively harmless act of disobedience when Eve and Adam ate the fruit of a forbidden tree. They themselves repented and were forgiven, but the sin-nature with which their act had infected their very genetic systems would be transmitted to their children and all their children and, indeed, the whole human race: “And so death passed upon all men, for that all have sinned” (Rom. 5:12).

The first act of deadly violence manifested itself in Adam's own immediate family, when Cain slew his brother Abel. Whether or not Adam attempted to use his parental authority in judging Cain, the record does not say, but there was no other authority to do so, except God. God would later ordain the system of capital punishment for murder (Gen. 9:6), but in Cain's situation, there had been no law-breaking as such, except in the human conscience,



and no governmental authority to enforce it if there had been. Therefore, God Himself intervened and invoked the punishment of banishment from Cain's parents and siblings. At the same time, He protected Cain from vengeance by any of these relatives, for they also were without law at the time and also possessed the inherited sin-nature (see Gen. 4:15).

Although the account in Genesis is brief, it does tell us that Cain had a number of younger brothers and sisters, possibly many of them even by that time (Gen. 5:4). Some of these may even have resented Abel as Cain had, but certainly others would have become very angry at Cain because of the murder. We do know also that Cain had taken one of his sisters as his wife and may well have had children of his own by this time.

Either at this time or soon afterward, Cain had a son whom he named Enoch, meaning "dedication" or "commencement," probably signifying the abrupt change all this would mean in his life. Either from the families of his sympathetic siblings (if any) or from his own descendants, he built a "city," which he named after this particular son.

Undoubtedly, as the population grew, other communities would be built for social and commercial purposes, and they may well have developed around individual family groups. But there is no suggestion of any governmental structure, and certainly there were no "nations" as such, in spite of the very large population that eventually "filled the earth with violence" (Gen. 6:11). The only brief insight we get into a particular family in Cain's line — or that of any other son of Adam except Seth and the line of the chosen "seed" — is that of arrogant and hostile Lamech and his polygamous marriage, a practice directly in flagrant disobedience to God's primeval "one flesh" ordinance of marriage (see Gen. 4:19–24; 2:24).

### The Godly Remnant

In all this morass of wickedness, however, there was one family line that remained faithful to the Creator in spite of all the temptations and general ungodliness surrounding them. This, of course, was the line from Seth to Noah. Adam and Eve recognized that God had chosen Seth to replace Abel, who had himself been a “prophet” of God (Gen. 4:25; Luke 11:50–51) and was a true man of faith (Heb. 11:4), believing God’s promises and obeying God’s will.

Seth followed in Abel’s footsteps and taught his own son Enos, in whose time “began men to call upon the name of the LORD” (Gen. 4:26), probably implying the practice of prayer. Enos actually lived all through the time of Enoch, his great-great grandson (not to be confused with Cain’s son), and probably took part in the spiritual training of Enoch, as well as the others leading to Enoch (Cainan, Mahalaleel, and Jared).

Enoch, in turn, was such a godly man that he “walked with God” and finally “was translated that he should not see death” (Gen. 5:24; Heb. 11:5). He was also a strong witness against the increasing wickedness of all his contemporaries — not only among Cain’s descendants but also in those from Adam’s other sons and daughters, including even other descendants of Seth, no doubt, since by Noah’s time (Noah was born just 69 years after Enoch’s translation), practically the whole world was engulfed in evil and violence. Note the excerpt from one of Enoch’s messages as preserved in Jude 14–15.

Enoch’s own son, Methuselah, lived until the very year of the Flood and no doubt was instrumental in teaching his own son, Lamech (not to be confused with Cain’s descendant), and grandson Noah. Lamech was a godly man who made an inspired prophecy concerning what God would do through his son Noah (Gen. 5:28–30).

And Noah, of course, “found grace in the eyes of the LORD” and “walked with God” (Gen. 6:8–9). It was in Noah’s time that God finally had to “destroy man whom I have created from the face of the earth” (Gen. 6:7). Noah, therefore, was chosen by God to preserve life through the Flood — both human life and all air-breathing animal life — in a great vessel as specified by God, with optimum dimensions that would keep the vessel safe and tolerably comfortable through the year-long worldwide inundation.

And so, as confirmed by Christ, “the flood came, and took them all away” (Matt. 24:39). Peter later added that “the world that then was, being overflowed with water, perished” (2 Pet. 3:6). The remnant preserved on the ark would give mankind a new start. This time, there *would be* laws and nations and governments, and men would be responsible to obey them, with retribution otherwise.

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