

# Christians At Texas State Bible Study—Genesis #8

## The Line of Life with Enosh (1)

**Scripture Reading:** Gen. 4:16-26; 12:8; Psa. 99:6; Jer. 33:3; Rom. 10:12-13; 2 Tim. 2:22

**Gen. 4:26** And to Seth also a son was born, and he called his name Enosh. At that time men began to call upon the name of Jehovah.

**12:8** And he (Abram) proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.

**Psa. 99:6** Moses and Aaron among His priests, And Samuel among those who called on His name - They called out to Jehovah, And He answered them.

**Jer. 33:3** Call unto Me, and I will answer you and tell you great and hidden things, which you do not know.

**Rom. 10:12** For there is no distinction between Jew and Greek, for the same Lord *is Lord* of all *and* rich to all who call upon Him; **13** For "whoever calls upon the name of the Lord shall be saved."

**2 Tim. 2:22** But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

Calling on the name of the Lord is a very precious matter with a significance that may still be far beyond our understanding. We may wonder why we need a message on calling and what else there is to know or realize concerning calling on the Lord. Actually, there is much that we do not realize concerning calling on the Lord.

In this Bible study we will consider the line of life with Enosh. The name *Enosh* means "frail, mortal man." Enosh was a frail believer who called upon the name of Jehovah. The more frail a person is, the more calling he does, and the more calling he does, the more he is on the line of life. This matter of calling on the Lord is not and should not be a formal practice. Our physical breathing is not a formal practice. Similarly, calling on the Lord is not a formal practice. Rather, it is a life necessity. Thus, we must place this matter of the line of life with Enosh in the context of the experience of life. How much we are actually and practically on the line of life has much to do with the matter of calling on the name of the Lord as understood in the context of the experience of life.

## The Landmark of Enosh in Human History

In human history Enosh was a landmark—the landmark of one who called upon the name of Jehovah (Gen. 4:26). Why did Enosh begin this noble exercise of calling on the name of Jehovah? The proper answer is that God motivated him to do this. Enosh did not merely decide that he would call on the name of Jehovah. Even simple matters such as calling on the Lord require divine initiative. You may be burdened for someone—an unsaved one, a family member, or a temporarily distracted one. You can pray for them in a simple way by saying, "O Lord, cause this one to call on Your name. Motivate this one to call." God worked behind the scenes to cause Enosh to call on the name of the Lord.

Enosh was a frail believer who called upon the name of Jehovah to enjoy Him as his portion (Rom. 10:12; Eph. 3:8). The name *Enosh* means "frail, mortal man." Enosh was a frail believer, and he had the realization that he was frail. Do you think the overcomers are powerful believers? Do you think

they are so powerful that they can conquer anything and anyone standing in the way of God's plan? No, the overcomers overcome because they realize that they are frail. They are believers, but they are frail. It would be good for the strong, young brothers to occasionally take a walk with the Lord and say, "Lord Jesus, I am not mighty. I am fragile" Blessed are the weak, for they shall call on the name of Jehovah.

We must understand the context in which Enosh lived. By that time Cain had gone out from the presence of the Lord and had established a godless civilization. There was no human government on the earth, no police, militia, or national guard. It was supposedly the dispensation of the conscience, but not many people were living according to their conscience. Consider the testimony of Lamech, one of the men of that generation. Lamech said to his wives, "Adah and Zillah, listen to my voice; / O wives of Lamech, hearken to my speech; / For I have slain a man for wounding me, / Even a young man for striking me. / If Cain is avenged sevenfold, / Then Lamech seventy-sevenfold" (Gen. 4:23-24). This was the violent reaction of the people in those times. If you wounded someone, he would kill you. Whether or not we are in the natural life is determined much by our reactions to situations.

Enosh realized that he was weak, frail, and mortal, so he had no trust in himself (2 Cor. 4:7; 1:9). On the one hand, the world was full of people like Lamech, but on the other hand, there was a third-generation descendant, a son of Seth, who admitted that he was frail, fragile, and mortal. He did not trust in himself and thus was able to respond to God's motivation to call on the name of the Lord. This society grew increasingly violent until it became incurable at the time of Noah. In Matthew the Lord Jesus said, "For just as the days of Noah were, so will the coming of the Son of Man be" (24:37). The amount of violence is increasing, and violence is becoming commonplace. Why is there so much rage these days? People even kill others because they were cut off on the freeway. How will our young people live in such a society? The Lord needs a generation of people like Enosh who will allow their Lamech-like reactions to be put to death and who will shamelessly call on the name of Jehovah, having no trust in themselves.

However, the time is coming when we will not trust ourselves anymore. We will not trust our strength, our speech, our intelligence, our ability to cope, or our health, money, or personality. We will not trust in ourselves at all. When that day comes, then we will call on the Lord as a life necessity. Instead of acting by ourselves, we will defer to others. Self-trusting people do not call that much. Calling was started, humanly speaking, by a person who knew that he was mortal, subject to death, frail, and fragile. Thus, according to the principle of first mention, as we grow normally in the divine life and as we physically age, our entire bearing among the saints will be one that shows that we do not trust ourselves the way we used to. Due to the Lord's weakening of us, we will only know to call on Him. When the Lamech in us begins to react, we will find that the power of that reaction has been weakened, and we will simply call. This is Enosh.

We need to realize both the vanity of human life and the frailty of man (Eccl. 1:2; 2:14, 17). The name *Abel* means "vanity," and the name *Enosh* means "frail" When I was young, I was looking for the meaning of life. That was my quest from the time I was nineteen years old. Eventually, I discovered that human life in its fallen condition has no meaning in and of itself. It is vanity of vanities and a chasing after wind. Everything under the sun is vain, meaningless, and empty. Besides, we who are living this kind of life are frail, fragile, and mortal. When we realize this, then we truly need God, and our contact with Him is no longer formal or religious. Then a time with the Lord in the morning, however we carry it out, is no longer a formal practice but a life necessity. We realize that we cannot live one day without contacting Jehovah. We cannot face this vain, meaningless life as fragile, frail, and mortal men without contacting Jehovah. No mere message can produce this kind of realization. Only the Spirit with the hand of the Lord can convince us of this

How do you want to end your Christian life? Do you want to end up as a strong person, having gone

through so many situations and having survived them all? Perhaps others left, but you remained, and now you are an old person, still so strong in your Lamech self. However, if the Lord would weaken you so much that you realize that you cannot live without Him, then people will be able to relate to you because they can relate to weakness. If you are a powerful, strong survivor, the brothers may respect you, but they will not seek you out for the ministry of life, because they themselves are not powerful and resilient. The brothers are weak, and they know that they are weak. Thus, they will only receive the life supply from a fellow weak one who is contacting something other than human weakness-God Himself.

*Jehovah* is the name of intimacy, the name for God coming into an intimate relationship with man (Gen. 4:26; Exo. 3:13-14). Calling on the Lord should be done with an intimate feeling. Calling is intimate. We do not always have to shriek the Lord's name, although there are times when we may call out loudly. If we have a tremendous need, there is no shame in calling in a loud way. However, our regular calling should be something so intimate. We are calling on the God of intimacy who wants to come to us in the most intimate way and dispense Himself into the most tender parts of our being and to shepherd our soul with His all-inclusive, tender care. The name *Jehovah* means "I am who I am," that is, the self-existing and ever-existing One, the One who now is and who forever is (v. 14). God is. He is not bound by time. Our problem is that when we are young, we live in the future, and when we are older, we tend to live in the past, but God is always in the present. When we call on the Lord, we call on the One who is. He is always now. Christ is now. The Triune God is now. Everything is in the present moment. However, we often get into the mind and think about the future or reflect upon the past. Consequently, we lose the moment, and we lose contact with the One who now is.

To believe that God is implies that we are not; only He is, and all of us are nothing (Heb. 11:6; 2 Cor. 12:11b; 1 Cor. 3:7; Gal. 6:3). We still are too much. Only He is, and only He is everything. However, only those who know that they are not and that they are nothing will need Him and call on Him.

For Enosh to call upon the name of Jehovah indicated that this frail person lived not by himself but by the great I Am, the ever-existing, eternal One (Gen. 4:26; Gal. 2:20). Every time we say "O Lord Jesus" from deep within, we are realizing Galatians 2:20. When we call, we no longer live, but Christ lives in us. Calling is not a simple matter in its significance. Calling on the Lord means that you are not and that you know that you are not. It means that you cannot do it, make it, be it, take it, or bear it. It means that you are not and that you have stopped trying. Instead, all that you can do is something so simple-you can call on Jehovah, the I Am. Sometimes you may know what you need, but other times you may not know what your need is, yet He knows. Everything that the Triune God is as the I Am is conveyed to us in the way of dispensing when we call on the name of Jehovah. What would happen in our daily life, family life, and church life if we were simply like Enosh, calling on the name of Jehovah?

Perhaps some of us have a high level of intelligence or human aptitude. However, regardless of what our grade point average and test scores are and regardless of whether we are in honor societies or not, we have to breathe like the rest. No matter how bright, capable, or experienced we are, we have to live breath by breath. The differences among us dissolve, and a one accord emerges as we all breathe God in together, testifying of our corporate dependence upon the Triune God of life.

\* Ministry portions from *Ministry Magazine* and *Life-Study of Genesis*.