



JUDE: "The Acts of the Apostates"
Week 18: "Understanding Enoch, Part 1"
December 29, 2024
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Review:

- A. For the last few lessons in Jude, we've been studying five word pictures that Jude uses to describe false teachers.
- B. These word pictures are natural phenomena from our physical world, and each one of them illustrates one or more qualities of the apostate.
- C. They are each listed in **Jude vs. 12-13**, and in order they are:
 1. - "*Blemishes at your love feasts....*" **vs 12.**
 2. - "*Clouds without rain....*" **vs 12.**
 3. - "*Trees without fruit.....*" **vs 12.**
 4. - "*Wild waves of the sea.....*" **vs 13.**
 5. - "*Wandering stars.....*" **vs 13.**
- D. (**NOTE:** We had some technical issues last week and so the video did not get recorded) - - But, in our last lesson, we studied the fifth picture of false teachers in this list, and that was '*wandering stars.*'
- E. I described this analogy as being, perhaps, the most foreboding and fearsome in the list. It is an analogy that reinforces several key characteristics of false teachers:
 1. They appear to shine brightly for a brief while, but they quickly burn out and then they disappear.
 2. They are characterized by misdirection and failure. They do not function within a proper system of order and purpose.
 3. We learned their present situation is a hopeless one, just as their long-term spiritual prognosis will be one of perpetual despair. That is because they do not have true salvation!
 4. They are 'darkened in their understanding' now, and their lives and choices show they are without true faith,
 5. Then lastly, they are headed into eternal darkness or blackness. Because their lives do not show true faith here and now, they will be forever judged in their next life to come.
- F. We concluded in our last lesson by looking at the various places in **Jude 1-13** where similar language is provided to describe those who are spiritually destitute.
- G. It must be remembered that Jude is talking about an apostate person. He is specifically talking about false teachers.
- H. And let's not forget! Jude emphasizes that false teachers are those who demonstrate in this life and in various ways, that their faith is not real. Jude repeats over and over up through **vs. 13** that such people are eternally lost.
- I. **TRANSITION:** Now, there is a distinct change between **vs. 13 and 14**, but these two verses are connected by a focus on judgement which is seen in the last analogy more than the previous four. This analogy ends with a strong emphasis on eternal judgement.

- In other words, these false teachers will be gone on judgment day, and again, this is 'forever' according to Jude.

NOTE: We saw last week that the 'dead were judged according to what they had done' in **Revelation 20:11-15**. Their spiritual condition is manifested, in part, by their false works in THIS life.

- And that is what **Jude 14** emphasizes in its own way.

I. **FIRST, LET'S HIT THE HIGH POINTS OF THIS VERSE TO ESTABLISH SOME CONTINUITY:**

- A. There was a real historical Biblical figure that once prophesied about the eternal fate of apostate individuals. This person was Enoch.
- B. Enoch said, the Lord is indeed returning a second time, and it will be very different THIS NEXT TIME than when He came the first time.
- C. The Lord will be returning in vengeance, and He will be returning in judgement.
- D. He will be returning with His 'holy ones' (His angels). He has many angels, and they are going to participate in His acts of judgement against an ungodly world.
- E. I want you to notice something: The angels in **Revelation chapters 8 through 19** participate in each of the judgments against the earth-dwellers (those unsaved who are left behind after the Rapture). These angel-oriented judgements are the Trumpet Judgments and the Bowl Judgments.
- F. This is a key distinction from how the Seal Judgments are delivered in **Revelation chapter 6**.
- G. No angels participate in those Seal events; this is one of multiple reasons why I feel the Seal Judgments take place in that unknown gap of time between the Rapture and the start of the Tribulation.
- H. However, Jude's point is this: it is at that future time, the Lord is going to judge the ungodly for their ungodly acts on this earth and in this life, and He is going to use His angels to carry out these judgments.
- I. This is because all these ungodly acts are ultimately against the Lord Himself. Jude is very clear about this fact.

II. **ANOTHER THING WE NEED TO PROBE. WHO WAS ENOCH?**

- A. The text here says he was 'seventh from Adam;' not the 8th in line, but the 7th. (Adam = #1, Enoch = #7). Not much is mentioned about him in the Bible (**Cf. Genesis 5:18-24**).
- B. What do we know about Enoch? Not much...
 1. Enoch was the father of Methuselah whom we know to be the oldest recorded person in the Bible (969 years!).
 - a. He may not have BEEN the oldest, but Methuselah was the 'oldest recorded.'
 - b. When Methuselah was born, Enoch gave him a prophetic name which means, "when he dies, judgment."
 - c. NOTE: Methuselah died in the very same year that God judged the world with The Great Flood.

- d. He had Methuselah at age 65, then lived 300 more years after that.
- 2. While Enoch had 'death' in view when he named his son, Enoch himself did not die! (**Cf. Genesis 5:24**). God removed him / took him away / 'raptured' him (this is seen by many as a type of the rapture before global judgment).
 - NOTE: This is also confirmed in **Heb. 11:5**, despite what some scholars may debate! This passage says...

"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."

- 3. **Question:** 'How do we reconcile this fact with **Hebrews 9:27**?'

"Just as people are destined to die once, and after that to face judgment,"

NOTE: Here is a broad rabbit trail we need to go down....

- C. Enoch was not the only Biblical figure to not experience death; there was one other (*That was Elijah – Cf. 2 Kings 2:11*).

"As they (this is referring to Elijah and his understudy, Elisha) were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind."

- D. **NOTE:** For those that deny the truth of the rapture, here are two examples – Enoch and Elijah - that argue for the reality of this future prophetic event.
- E. There is a Biblical standard this idea of 'two' found in **Deuteronomy 19:15**:

"One witness is not enough to convict anyone accused of any crime or offense they may have committed. A matter must be established by the testimony of two or three witnesses."

- F. The point of **Deuteronomy 19:15** is this: a matter is established or validated on the testimony of 2 or 3 witnesses.
- G. Among other strong Biblical arguments, I feel the lives of Enoch and Elijah can be cited to prove the validity of the Rapture of the Church. Both went directly into the presence of the Lord without dying first.
- H. But Enoch and Elijah are both Old Testament figures, and the church is a New Testament entity that God removes from the earth before He redirects His attentions to Israel once more.

NOTE: Are Enoch and Elijah exceptions to **Hebrews 9:27**? Perhaps not.

- I. It is possible that Enoch and Elijah are the two witnesses of **Revelation 11:3-12**. **Why is this possible?**

1. They are both dressed in sackcloth – sign of OT mourning
2. Both will die and be resurrected
3. Both are associated with dynamics of end times (see **Jude 14** for Enoch, and **Luke 9:30-31** for Elijah).

“Two men, Moses and Elijah, appeared in glorious splendor, talking with Jesus. They spoke about his departure, which he was about to bring to fulfillment at Jerusalem.”

4. Elijah’s ministry included the ability to call down fire and destroy his enemies (**Cf. 2 Kings 1:10**) which the 2 witnesses will be able to do.
5. Enoch contended with the fallen angels and the Nephilim (**Cf. Jude 6 and Book of Enoch**), and these same elements will appear once again in the End Times.
6. How do we know these supernatural elements will return once more? Here are just two passages to consider:

Referring to end times, **Daniel 2:43** says, *“As you saw iron mixed with clay, they will mingle themselves with the seed of men. But they will not adhere to one another, just as iron does not mix with clay.”*

Also referring to end times, Jesus said in **Matthew 24:37**: *“As it was in the days of Noah, so it will be at the coming of the Son of Man.”*

NOTE: The Bible makes a cogent case that Tribulation-era events will include a return of the fallen angels into the physical sphere of humanity, and that the Nephilim will return once again - - in one form or another...

7. (Back to Enoch) - Enoch’s life is detailed a great deal in Book of Enoch, and **Jude vs. 14**, lifted almost exactly from a prophecy in the Book of Enoch (1:9) which reads:

“Behold! He is coming with ten thousand of his holy ones. He will carry out judgment against everyone, destroy all the ungodly, and convict all flesh of every ungodly thing they do, every ungodly act they commit, and all the blasphemy that ungodly sinners speak against him.”

8. NOTE: The quote Jude provides from the book of Enoch does not affect the all-important Biblical Doctrine of Inspiration (in both directions).
 - a. It does not mean that the Bible is NOT divinely inspired, and
 - b. It does not mean that the Book of Enoch IS divinely inspired.
9. Here are a few points to provide some foundation:
 - a. First, while the book of Enoch was widely studied in Old Testament times and in the early church, it did not finally end up as canon (that means the Christian Church did not include it in the Bible).
 - b. Second, Jude only quoted something that was true in Enoch. This does not mean that Enoch was inspired or that ALL its content is true.

- c. In fact, Paul quotes the popular poet of his time, Epimenides ('Ep-im-EN-ideez') in **Titus 1:12**, but that does not mean that Epimenides was Holy Spirit inspired.
- d. Here is that verse from **Titus**:

"One of Crete's own prophets has said it: "Cretans are always liars, evil brutes, lazy gluttons.""

- e. Paul quoted a published truth about the Cretans that didn't need the confirmation of the Holy Spirit to affirm it as historical fact.
- f. This does not mean that Epimenides himself was inspired or that everything Epimenides wrote about was true.
- g. Other apocryphal books are also mentioned in the Bible (i.e. The Book of Jasher – see **Joshua 10:12-13**).

"On the day the Lord gave the Amorites over to Israel, Joshua said to the Lord in the presence of Israel: "Sun, stand still over Gibeon, and you, moon, over the Valley of Aijalon." So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jasher. The sun stopped in the middle of the sky and delayed going down about a full day."

- 10. All that said, the Book of Enoch has a great deal of historical truth in it.
- 11. As such, the Book of Enoch unfolds a great deal of content regarding the story of **Jude 6** and **Genesis 6:1-4**. It does not take issue with anything the Scriptures state, but it adds "more detail."

III. THE BOOK OF ENOCH

NOTE: Enoch's life is detailed in Book of Enoch, and – as we have already seen - **Jude 14** is lifted almost verbatim from a prophecy in the Book of Enoch.

- A. First, the book of Enoch was widely studied in Old Testament times and in the early church.
 - 1. Clearly, Jude was very familiar with it, and we must assume that since Jude was Jesus' half-brother, that Jesus was also familiar with the Book of Enoch.
 - 2. The Book of Enoch was also found among the Dead Sea Scrolls alongside various books of the Bible.
 - 3. The Ethiopian Orthodox Church *does* include the Book of Enoch in their canon, but most other mainstream Christian denominations do not.
- B. Second, various of the apocryphal books that were studied in the early New Testament church contain historical details that are true, but this fact does not qualify those documents as divinely inspired.
 - 1. Another case in point is **Jude vs. 9**. This verse details a true event that is discussed nowhere else in Scripture, but it IS found in the apocryphal book called, "The Assumption of Moses."
 - 2. Like the Book of Enoch, 'The Assumption of Moses' was also studied in the early church, i.e. Origen (185–254 AD), an early Christian scholar and theologian.

3. All of that said, the Book of Enoch unfolds a great deal of content regarding details of the story behind **Jude 6** and **Genesis 6:1-4**.
4. I do not know that it takes issue with anything the Scriptures state, but the Book of Enoch adds “more detail” here and there to what the Bible discloses.
5. If you are interested in learning more about the Book of Enoch, and you want to take a sound, scholarly, and responsible approach, I suggest you investigate the fantastic work of Dr. Ken Johnson.
6. His website is: www.biblefacts.org. His website is a treasure trove of excellent research into this matter. You can also look up Dr. Ken Johnson on YouTube and watch his various videos on the Book of Enoch.

NOTE: Now, I realize we’ve touched on a lot of interesting information here. For some people, all of this raises a natural, and possibly even, an uncomfortable question:

The question is, **“Are the Scriptures inerrant, and are they complete?”** This is a very important question, and we need to look at both things that it asks.

IV. FIRST, THERE IS THE ISSUE OF ‘THE INERRANCY OF SCRIPTURE’ (THAT MEANS THERE ARE NO ERRORS IN SCRIPTURE – NO MISTAKES....NO FALSEHOODS)

- A. The inerrancy of Scripture is one of the pillars of the Christian faith. If we cannot – OR, IF WE CHOOSE NOT TO - believe in the inerrancy of Scripture, we are no different than Pilate who asked Jesus, *“What is truth?”*
- B. ***Listen to me very closely. The truth does matter!*** (I am off my previous rabbit trail, but now let me take a gopher’s path for just a brief moment).

NOTE: When Solid Bread Community was first formed, I took a VERY strong stance on this matter, and this is clear on our website. In the opening lines of the ‘Our Story’ tab on our website, you will read the following:

1. “Solid Bread Community was started with a passion to teach the truth of God’s Word – every part of it as it was ***divinely inspired*** to be understood.”
 - a. You see two important things there: #1, God’s Word is ***truth***. It is the sole source of truth. It is truth we can count on for this life and the one to come.
 - b. And #2, God’s Word is ***divinely inspired to be understood***. I do not believe – as many churches and pastors choose to believe – that the Bible should be reduced to a collection of human responses to God.
 - c. We should not regard the Bible as a relative, encouraging, inclusive, error-prone, and non-judgmental book written by men.
 - d. The Bible is Holy Spirit breathed. It is given to us by God Himself. Here are two passages which confirm this:

(2 Peter 1:21) – *“For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.”*

(1 Corinthians 2:13) – “And this is what we speak, not in words taught us by human wisdom, but in words taught by the Spirit, expressing spiritual truths in spiritual words.”

- e. Bottom line is the Bible is God’s truth. It is not meant to conform to a woke culture but to change a woke culture. We are to understand it exactly as it is written!
 - 2. That’s why our website also says, “The rules are simple. First, teach what IS there. Don’t pretend the Bible is not saying what it IS saying.”
 - a. Solid Bread Community is about SOUND doctrine. Plainly teaching what the Bible IS saying is our primary responsibility - - and it will remain that way.
 - b. Some people may not like that – and I have to be honest here and tell you that, indeed, some have not liked that. Over the years, and even recently, some have chosen to leave this fellowship rather than submit to the sound doctrines and truth of God’s Word.
 - 3. And that leads me to the second rule that is also made clear on our website: “Don’t teach what’s NOT there - - don’t force a passage to say something it really doesn’t.”
 - a. This is a HUGE error that is happening in many churches today. There is little to no respect for God’s Word evidenced in many pulpits today.
 - b. Many pastors today force passages to teach themes that are not there in those passages.
 - c. That means their congregants are not learning the things they are supposed to be learning.
 - d. We will not do that in Solid Bread Community. We will not force passages to conform to things they are not really saying.
- C. **THIS IS SO IMPORTANT:** The issue of the inerrancy of Scripture reflects on the very character of God. It is foundational to understanding everything the Bible teaches. So, is inerrancy simply a choice, or is it real? Here are a couple of thoughts to consider:

1. First, inerrancy is a rock-solid stance supported by the Word of God itself.

- a. **(Cf. Psalms 12:6)** *“And the words of the Lord are flawless, like silver refined in a furnace of clay, purified seven times”*
- b. **(Proverbs 30:5)** *“Every word of God is pure”*
- c. **(...and in NT: Cf. 2 Timothy 3:16):** *“All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness”.* (NOTE: This verse describes scripture as “inspired”, or, taking the Greek literally, as “God-breathed.”)
 - This gets back to my earlier point. This verse underscores that the inerrancy of Scripture reflects on the very character of God.
 - If God’s character can be trusted, then God’s Word can be trusted. This is foundational to understanding everything the Bible teaches.

- NOTE: These claims of completeness, purity, and perfection are absolute statements. God's Word is not "mostly" pure, nor is "MOST Scripture inspired by God."
- It's ALL pure and it's ALL inspired by God. The Bible itself, and the nature of its Author, argues for its complete perfection.
- Here's the tough bottom line: It is impossible to doubt the integrity of God's Word without doubting God. There is a direct connection here. He is 'as good as His Word,' we might say.

2. Second, God, through the Bible, judges US. We are not supposed to judge Him, and it is not our right to judge His Word.

- a. **Hebrews 4:12** says, *"For the Word of God...judges the thoughts and attitudes of the heart"*
 - Notice the relationship between "the heart" and "the Word" here. The Word of God judges the heart. Not the other way around.
 - To discount, diminish, or deflect from any part of Scripture for any reason, or to force the Bible to communicate what it is not saying is to reverse this process.
 - That is a dangerous spot to be in. We make ourselves the examiners, and we force the Word of God to submit to our "superior insight."
- b. That is a serious problem, and it happens a lot. **Romans 9:20** asks us, *"But who are you, O man, to talk back to God?"*
- c. God formed us – we did not form Him! Our arrogance is exposed when we try to judge God or when we place any limitations on His divinely inspired Word.

V. THAT'S THE ISSUE OF INERRANCY. NOW, LET'S CONSIDER THE COMPLETENESS OF SCRIPTURE.

NOTE: By this issue, I am concerned with the prevailing and persistent opinion of some people that the Bible should include other elements that it does not have. This is a different issue than the notion that the Bible has content it should not have. Again, I have a couple of thoughts about this:

A.First, the Bible itself commands us to not add anything to it.

NOTE: This is not a matter of timing (obviously - some portions of Scripture came after other portions). Instead, this is an issue of adding to what God Himself gave to us.

1.Let's look at some examples:

- a. **(Cf. Deuteronomy 4:2)** *"You shall not add to the word which I command you, nor take anything from it" (Cf. also Deuteronomy 12:32).*
- b. The reason God is so adamant on this issue is because **Psalms 119:160** says, *"The entirety of Your word is truth"*
- c. **(and back to Proverbs again where in Ch. 30:5-6 we read)** *"Every word of God is flawless; He is a shield to those who take refuge in Him. Do not add to His words or He will rebuke you and prove you (to be) a liar."*

- d. In our day there is increasing belief in “progressive revelation.”
- e. This is the flawed idea that God is still revealing truth that is outside of His Word.
- f. So, people teach what is not in Scripture as though it is Scripture. You can find this happening a great deal.
- g. This is because sinful human nature does not want to submit to the divine intentions of God’s Word.
- h. So, such people do not seek out and stand on what Scripture actually means (exegesis), instead, they conform it to what they want it to mean (isogesis).
- i. This is why Paul admonishes us in **1 Corinthians 4:6**: “...not to think beyond what is written” (that means do not exceed or go past what the Bible provides).
- j. It is pride which makes one embrace false doctrine. This makes him destructive to himself and to others who listen to him.

2. The second thought I have on Biblical completeness is we are warned to not engage in adding to or deleting from the Scriptures.

- a. *(Cf. Revelation 22:18-19) - "For I testify unto every man that heareth the words of the prophecy of this Book, If any man shall add unto these things, God shall add unto him the plagues that are written in this Book: And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this Book"*
 - **This is a very strong warning!** The idea is conveyed that a genuine, Spirit-filled believer would not do these things.
 - The idea is also conveyed that a mark of an unbeliever is trying to add to God’s Word or trying to take away from it.
 - This passage in **Revelation** makes it clear that a genuine, Spirit-filled believer will inherit the Kingdom of God, and the person that adds or subtracts from God’s Word will not.
 - Again, this is a strong warning, and many pastors, teachers, and churches today would be so much wiser to heed this caution.

Let me wrap up...

Nothing I’ve said today should be taken as rejection of – or any compromise of - proper Bible study and scholarship. The truth of Biblical inerrancy does not mean that we are to stop using our minds.

We are, in fact, commanded to study the Word of God, and that’s a deliberate exercise. **2 Timothy 2:15** instructs us to, “*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*”

Those who search the scriptures diligently are, in fact, commended in the Scripture. In **Acts 17:11**, we learn “...the Berean Jews were of more noble character than those in Thessalonica,

for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true."

It goes without saying that there are difficult passages in the Bible, and there are sincere and patient disagreements over some interpretations of various passages and / or themes within it.

But the bottom line is this: we need to approach Scripture reverently and prayerfully. When we find something there that we do not understand, we need to pray more and study more, and—if the answer still eludes us—we need to humbly acknowledge our own human limitations in the face of the perfect Word of God.

NEXT WEEK: We are going to unpack what Enoch reveals in the second half of **vs. 14** about future judgment. We'll learn a bit about the Rapture, about angels, about the saints of God, and about what is coming with the Tribulation timeframe.