



JUDE: “The Acts of the Apostates”
Week 19: “Understanding Enoch, Part 2”
January 5, 2025
Instructor: Steve Schmutzer

Review:

- A. Last week, we began to study **vss. 14 and 15 of Jude**.
- B. These are a couple of unusual verses. At first glance they seem to pivot abruptly from the previous flow of **Jude** and the pictures of false teachers in the two verses before.
- C. **Verses 14 and 15** also quote the Book of Enoch, which is not well understood in the church today, and that lends some cryptic nature to this passage as well.
- D. And then, lastly, these two verses seem to be talking about future judgment, angels, and the Second Coming of Jesus Christ. So how do we tie all this together?
- E. Last week we got into some introductory elements with these two verses, and we learned several things:
 1. Jude has been warning us all the way up to this point about the eternal fate of false teachers.
 2. He wants his readers to know this is a very important matter, and not just something that ‘recently’ emerged as a problem.
 3. To further reinforce his point, Jude looks way back to the earliest times of **Genesis**. There, he identifies a historical Biblical figure that ALSO once prophesied about the eternal fate of apostates.
 4. This person was Enoch. Enoch was the 7th generation from Adam and the father of Methuselah.
 5. Enoch was a very godly man, and we saw how he was supernaturally taken from this earth. He did not die.
 6. Enoch had 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.
 7. Enoch makes the point that the Lord will be returning in vengeance, and He will be returning in judgement.
 8. Jude’s point for his readers is this: it is at that future time (the NEXT time) that the Lord is going to judge the ungodly for their ungodly acts on this earth and in this life.
 9. Jude further says God is going to use His angels to carry out these judgments.
- F. Those are the high points of the introductory outline we covered last week. But then we also dug into some very important details.
- G. We looked at the Book of Enoch itself and how it was used and studied in the Old Testament times and in the early church.
- H. We saw that the Book of Enoch has a great deal of historical truth in it that adds some details to the Biblical text. We also noted that does not make the Book of Enoch official Scriptural canon.
- I. We looked at how the Bible also quotes from other apocryphal books such as The Book of Jasher and The Assumption of Moses. We saw how Paul even quoted a popular poet of his time to make a point in the Book of **Titus**.

- J. These things then directed us to look at two VERY important matters: (1.) the **inerrancy** of the Bible, and (2.) the **completeness** of the Bible.
- K. We noted that these two important doctrines are pillars of the Christian faith. If we cannot trust in the **inerrancy** and **completeness** of the Bible, then we cannot trust in its TRUTH or in its ability to change lives.
- L. We only had time to unpack the matter of inerrancy last week. We looked at various passages in God's Word that reinforce its divinely inspired inerrancy.
- M. We also looked at some passages which underscore how God, through the Bible judges us – NOT the other way around! As **Romans 9:20** asks, "*But who are you, O man, to talk back to God?*"
- N. We noted that it is our own arrogance that is exposed when we try to judge God or when we seek to place any limitations on His divinely inspired Word.

NOTE: That's a detailed review, but I ran out of time last week. I also want to get a solid foundation laid down this week as we move from the **inerrancy** of the Bible to the **completeness** of the Bible.

I. **THE COMPLETENESS OF SCRIPTURE.**

NOTE: With this issue of **completeness**, I am concerned with the persistent opinion of some people that there are other elements that the Bible *should have*.

This is a different issue than the wrong idea that the Bible has content which it *should not have*. However, both of these improper perspectives tie into this issue of completeness.

Again, I have a couple of thoughts about this just as I did with the matter of inerrancy.

A. **My first thought is the Bible, itself, commands us to not add anything more to it.**

NOTE: Let's look at just a few examples:

1. **(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).**
2. The reason God is so adamant on this issue is because **Psalms 119:160** says, "*The entirety of Your word is truth*"
3. **Also, in Proverbs 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.*"

B. **Why is this so important?**

1. In our day there is increasing belief in "progressive revelation." This notion is infecting the church.
2. This is the terribly flawed idea that God is still revealing truth that is outside of His Word.
3. The problem is that people teach what is not Scripture as though it is in Scripture. You can find this happening a great deal.

4. This problem seems to be especially strong in the ‘world of so-called modern prophets and apostles.’
 5. Everywhere you look on social media, in the news, on YouTube (and so on), folks are claiming they have received ‘a new word or a download’ from God that YOU need to hear!
 - a. Let me give you the perfect litmus test for these folks and these kinds of claims.
 - b. **Number one**, if what they have to say is true from Scripture, then they are just trying to make themselves look special.
 - c. They are proud people who don’t care that they are treading on dangerous ground. They just want to fool you and get your money.
 - d. **Number two**, if what they have to say is not true from Scripture or calls into question any element of Scripture, then they are total charlatans. They just want to fool you and get your money.
 - e. They are acting in a demonic and deceptive manner and the best thing you can do with these kinds of folks is run away from them. Pay no attention to them at all.
- C. But here’s the first cousin of ‘progressive revelation.’ That means it’s ALSO a problem.
1. It’s not making the claim that God is still revealing truth that is outside of His Word, but it’s a deliberate choice to mishandle the Word of God that is already there.
 2. This is something that happens a lot in many churches every Sunday.
 3. When pastors force a passage to mean something it doesn’t, or they avoid teaching what a passage IS saying, they are – in effect – taking the completeness of God’s Word and making it something less complete instead.
- D. **‘Why does this happen so often?’ ‘Why do so many pastors and churches refuse to teach the full counsel of God’s Word responsibly as it was intended to be taught?’**
1. The reason is because sinful human nature does not want to submit to the divine intentions of God’s Word.
 2. Many pastors today have an agenda that is a higher priority for themselves than faithfully teaching the Bible and faithfully attending to the needs of their flock.
 3. That’s been Jude’s point all this time! That’s what we’ve been learning over and over the past several months. It’s why there is such a big problem with false teachers.
 4. These kinds of people do not seek out and stand on what Scripture **actually means** (exegesis).
 5. Instead, they conform the Scriptures to say what they **want it to mean** (isogesis).
 6. It’s not a new problem, and Jude makes that clear. However, I believe it is becoming a bigger problem as the end times get closer. Faith erodes, apostasy creeps in, deception is elevated, and truth is being suppressed.

7. This is why Paul admonishes us in **1 Corinthians 4:6**: “...not to think beyond what is written” (which means do not exceed or go past what the Bible provides).
8. Ultimately, it is pride which makes one embrace false doctrine. It is pride which makes one claim they have a ‘new revelation from God,’ and it is pride which prompts one to mishandle God’s Word.
9. This kind of pride makes such a person destructive to himself and to anyone who listens to him.

E. **The second thought I have on Biblical completeness is we are WARNED to not add to or delete from the Scriptures.** NOTE: We just saw how we are COMMANDED not to do this - - now we need to see we are also WARNED against doing this.

1. **(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"*

- a. **I CANNOT overemphasize what’s being said here: this is a very strong warning!**
- b. The point that’s being made here is a genuine, Spirit-filled believer would not do these things.
- c. The parallel point that’s also being made is this: it is a mark of an unbeliever when they try to add to God’s Word or to take away from it.
- d. This passage in **Revelation** makes it quite clear that a genuine, Spirit-filled believer will inherit the Kingdom of God, and the person that chooses to add or subtract from God’s Word will not.

OK – HERE’S WHERE WE ALL NEED TO SOBERLY, CAREFULLY, QUIETLY, SOLEMNLY, RESPECTFULLY (ETC.) TAKE A DEEP BREATH....

2. This is the Bible speaking to us. It’s not me up here, and it’s not the latest Christian fad you are hearing.
 - a. This is God’s Word, and it’s saying something VERY important that we NEED to pay close attention to:
 - b. This passage in **Revelation** is saying “Don’t add to Scripture. Don’t take away from Scripture.
 - c. If you CHOOSE to do these things, it’s a strong indication your faith is not the real deal. God says in this passage you will miss the Rapture and be judged. **(Revelation 22:18-19)**

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- d. The point is: You're not going to go through the plagues if you are saved. Likewise, you won't be a citizen of the holy city if you're not saved.
 - e. Yes, this is a very strong warning, but we should not be surprised at this juncture that **Revelation** is telling us these things. Jude's been making these same points all along.
 - f. Jude has been emphasizing all the way up to **vs. 14** that false teachers are those who demonstrate in various ways that their faith is not real - - and so Jude repeats over and over that such people are eternally lost.
 - g. The bottom line is the Bible teaches we can "*know them by their fruits*" in **Matthew 7:16**. Over and over, the Bible says our faith should show up in the things we do AND the things we don't do.
 - h. So, this passage in **Revelation Ch. 22** gives us another example of things we should NOT do. It's absolutely a very strong warning, and many pastors, teachers, and churches today would be so much wiser to heed this warning, to repent, and to change their preferred habits.
 - i. They callously conform God's Word to their own agenda. They add to what the Bible is saying, and they also take away from what the Bible is saying.
 - j. They refuse to teach what the Bible DOES have to say, and they deliberately choose to dismiss, to deride, and to dilute the prophetic Scriptures which make up more than one-quarter of God's Word.
 - k. And so **Revelation 22:18-19** says, "Be very careful doing these things or you may end up experiencing the judgments of God and your name may not be found in the Book of Life."
3. Again, the idea here is very simple: a true believer does not do these things.
- a. A true believer cannot do these things, and a true believer WILL NOT do these things because they humbly know their proper place.
 - b. They know they serve and belong to a Holy God - - and their attitude towards the Bible shows this.
 - c. It is impossible to doubt the integrity of God's Word without doubting God. It is impossible to corrupt a proper response to God's Word without showing your own faith is corrupted.
 - d. There is a direct connection being made here – and once again, Jude has been making this point this whole time.
 - e. An apostate person judges God's Word, mishandles God's Word, doesn't respect God's Word, ignores God's Word, and adds and takes away from God's Word.

- f. That is why we must be convinced of the importance, the inerrancy, and the completeness of God's Word. The Bible is there to provide clarity and judgement to mankind.

NOTE: It's here we need to transition from the first part of **Jude 14** to the second part of that verse. It's here we read: *"See, the Lord is coming with thousands upon thousands of His holy ones...."*

This is a quote from Enoch himself, and this is an element we need to give some attention to now.

II. BACKGROUND (Sometimes we perceive more when we see the bigger picture...)

A. **Time** – remember what the times were like when Enoch said this.

1. These were the 'days of Noah,' **Cf. Matthew 24:37**, (or just before), and Enoch was, in fact, Noah's great-grandfather.
2. Recall what we learned last week. Methuselah's name means 'when he dies, judgment.' When Methuselah died, the Great Flood took place.
3. Also, remember the story of **Genesis 6:1-4** and how it says the fallen angels had produced a hybrid progeny with human women. This was a widespread problem (**Cf. Genesis 6:11-12**).

B. **So, it's here we need to consider the faith of Enoch** – By saying *"See, the Lord is coming with thousands upon thousands of His holy ones...."* Enoch was exercising an immense demonstration of his faith!

1. The whole world was falling apart, was being corrupted. **Genesis 6:11** says of this time: *"Now the earth was corrupt in God's sight and was full of violence."* It was a pivotal and even vulnerable moment in human history.
2. Satan was doing all he could do to prevent his own future destruction, and it was in this stew of corruption and depravity that Enoch showed HUGE faith.
3. How do we see this? Let's look at four ways this is made clear:
 - a. **First**, let's get one thing straight. Enoch was an ordinary human. What is the evidence?
 - Enoch was married, and had several children, the first being Methuselah, the longest living man recorded in the Bible.
 - The significance of this is that he was a normal human being, not some form of Divine or special being as some commentators suggest.
 - He was like you and I!
 - b. **Second**, Enoch lived – relatively speaking! – a short life in which to come to such conclusions.

- He was, physically speaking, nothing special. Enoch lived for 365 years, coincidentally, the same as the number of days in our calendar year.
- (Food for thought): Could the years of his life have been intended to point to a future era when mankind would be living under such a calendar.
- Could the years of his life been intended to be a message for those who would experience his prophecy of judgment? Again – food for thought.

c. **Thirdly**, we learn what must surely be the most important characteristic of his life; he ‘...walked with God’ (**Cf. Genesis 5:24**).

NOTE: What does this mean? A clearer understanding can be gained from the following translations:

- **Septuagint:** *he 'was well pleasing to God'.*
- **Moffatt:** *he 'lived close to God'.*
- **Young’s Literal Translation:** *he 'walked habitually'.*
- **Amplified:** *he was 'in habitual fellowship'.*
- **Lampsa:** *he 'found favour in the presence of God'.*

NOTE: This is quite remarkable, given the time and conditions in which Enoch lived!

d. **Fourthly**, we are told ‘he was not’ (**Cf. Genesis 5:24**). In other words, he was moved from one state to another.

- Since we’ve learned he was a normal human to begin with, that means he was moved to a different state in which he was not a normal human.
- **Hebrews 11:5** says concerning Enoch; ‘**and he was not found,**’ So, people went looking for him and could not find him. Why wasn’t he found?
- We are also told in **Genesis 5:24** that ‘*God took him*’, and **Hebrews 11:5** says the same thing.
- Some translations say he was ‘*translated*’ which means ‘*to be placed in, or transported or transferred to, another place.*’
- He went from a normal place as a normal person to an extraordinary place as an extraordinary individual.
- Like Elijah, the Bible makes the point that Enoch was supernaturally raptured. He was taken alive from this earth to be with God in heaven.

C. What can we take away from Enoch’s example:

1. Enoch was a rare and exemplary normal human being who lived as part of an extreme, even fragile minority.

2. He lived in a world that was completely corrupt, godless, unearthly, and absolutely terrifying.
3. Yet, he not only *'walked with God,'* but he made a claim – a prophecy – which completely defied all the parameters of life and human experience as he knew it.
4. Like Noah who preached judgment and forthcoming conditions that had never been known or experienced, so Enoch did the same thing!
5. He preached at a time that was coming where *'thousands upon thousands of holy ones'* would be returning, and this sort of population of *'righteous entities'* had likely never been witnessed by humanity of that time.

D. SO, WHO ARE THE 'HOLY ONES?' (OR AS SOME TRANSLATIONS SAY, 'SAINTS')

NOTE: The question is: Are these angels, or believers (saints)?

NOTE: Till we work through the ramifications of one over the other, I am going to stick with the term *'holy ones'* to keep the points objective.

1. The word *'holy'* is from Greek term *'hagios.'* It's an adjective which means *'sacred'* or *'holy,'* and of course, this is why we get the English translation, *'holy.'*
2. More specifically, *hagios* carries a meaning of *'different,'* or *'other,'* especially as it related to the *'normal conditions of the world.'*
3. For that reason, *hagios* is used to describe a number of different figures or entities in Scripture, including:
 - Apostles – **Cf. Ephesians 3:5** (regarding the mystery of Christ) *"which was not made known to people in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets."*
 - Angels - **Cf. Revelation 14:10** (concerning those who take the mark of the beast) *"they, too, will drink the wine of God's fury, which has been poured full strength into the cup of his wrath. They will be tormented with burning sulfur in the presence of the holy angels and of the Lamb."*
 - Prophets – **Cf. Acts 3:21** (concerning Jesus Christ) *"Heaven must receive him until the time comes for God to restore everything, as he promised long ago through his holy prophets."*
 - Old Testament individuals accepted by God for their righteousness – **Cf. Matthew 27:52** (concerning those who came to life at Jesus' crucifixion) *"and the tombs broke open. The bodies of many holy people who had died were raised to life."*
4. So we can see that *hagios* is used to describe several types of holy entities both physical and supernatural.
5. However, the most common usage of *hagios* to describe *'holy ones'* in the NT appears to be angels. Besides **Rev. 14:10**, a few other examples of this include: **Mark 8:38, Luke 9:26, and Acts 10:22.** In each of these cases, and others like them, we see the term *"holy angel."*

IMPORTANT DISTINCTION: Of all the entities (human and otherwise) concerning which **hagios** is used as a descriptor, the only ones which are also associated with BOTH (1.) Jesus Christ's Second Coming, and (2.) future judgment, appear to be the angels.

- It seems natural to me, then, to understand that the term holy ones in **Jude 14** refers to the holy angels of God.
 - This is not to suggest that huge multitudes of true saints (believers) will not also return with Jesus Christ at His second coming – they will!
 - **(Cf. Revelation 19:14)** – *“The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.”*
 - We know these are saints because of their apparel. We are told in several places in **Revelation** that this is the apparel of redeemed saints.
 - But these saints – you and I! – do not participate in executing judgment. We will be bystanders, observers according to **Revelation 19:15**.
6. Conversely, the angels, as previously stated, will participate in the judgments of God associated with His second coming (**Cf. Matthew 13:41-42, 49-50; and Cf. multiple descriptors of tribulation judgments being meted out by angels**).
7. The angels that return with Jesus Christ will also be many in number:
- First, John is witness to the number of them (**Cf. Revelation 5:11**) – *“Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders.”*
 - Next, ‘ALL’ of them will accompany Christ at His return (**Cf. Matthew 25:31**) - *“When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne.”*

NOTE: While it is obvious by now - these angels are stated multiple time in Scripture to be returning ‘with Christ’ at His second coming. This is a point that is also clearly emphasized in our operative text in **Jude 14**:

Cf. Matthew 16:27 -- *"the Son of man shall come . . . with his angels"*

Cf. Matthew 25:31 -- *"the Son of man shall come . . . and all the holy angels with him"*

Cf. Mark 8:38 -- *"the Son of man . . . cometh . . . with the holy angels"*

Cf. 2 Thessalonians 1:7 -- *"the Lord Jesus shall be revealed from heaven with his mighty angels"*

All that said, the ‘angels vs. saints’ debate of **Jude 14** does not need to be a ‘make or break’ issue. I believe this verse is referring to angels, but the Bible does clarify that Jesus Christ is returning with both. We need to keep a balanced view.

