

## THE BOOK OF JUDE

### (Lesson Six)

*“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit.” Jude 1:14-19*

**INTRODUCTION:** In the previous message on verses 12 and 13 Jude used five metaphors from nature to identify the lives of apostates. They were selfishness, emptiness, fruitlessness, shamefulness, and hopelessness. They may attend the services of the church presenting themselves as Christians, but they are empty of spirituality and bear no fruit. They scatter dirt and refuse over the life of the church and bring shame to its name. They soon burn out and go on to their destiny in eternal darkness. Now Jude, in verses 14 - 19, reminds us that God's prophetic word had predicted both the appearance and the judgment of these individuals. Today we will examine the prophecy of Enoch (verses 14-16) and the prophecies of the Apostles (verses 17-19).

## **II. JUDE'S ARGUMENT (Heretics Described) verses 4-19.**

### **7. The Prophecy of Enoch - verses 14-16.**

Jude now introduces us to an Old Testament character named Enoch.

#### **a. His person - *“Enoch, the seventh from Adam”***

All that we know about Enoch from Scripture is found in Genesis 5:18-24; Hebrews 11:5; and Jude 14, 15.

#### **(1) Seventh generation from Adam - Genesis 5:1-24; I Chronicles 1:1-3.**

Jude identifies him as the seventh generation of men from Adam. Beginning with Adam we are given seven names. Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch. (Genesis 5:1-24). He is called by Jude as the seventh from Adam to identify him as the godly Enoch since Cain had a son with the same name (Genesis 4:7).

#### **(2) Walked with God.**

Moses wrote in Genesis 5:24 that *“Enoch walked with God, and*

*he was not; for God took him,”* In Hebrews 11:5 Enoch is set forth as a unique hero of faith, the first person to be translated to heaven without undergoing death. *“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.”* In a society that was rapidly being polluted by sin and soon to be destroyed in the flood waters of Noah, Enoch lived a clean and godly life.

- b. **His prophecy** - *“prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”*

Enoch is here identified as a prophet. Jude’s statement provides the only example of prophecy in the era before the Flood. Enoch predicts that all of these who depart from the truth of God will be punished in a coming judgment of God. If it were not for the book of Jude, we would know almost nothing about the preaching and evangelizing of the generations prior to the Flood, except for the work of Noah.

A striking and significant fact about Enoch is that he had a son whom he named Methuselah. Methuselah lived for 969 years and was the oldest living person recorded in the Bible. It was when Methuselah was born that Enoch began his dedicated walk with God. Genesis 5:22 says, “And Enoch walked with God after he begat Methuselah three hundred years.” It is possible that the birth of his son led to Enoch’s conversion. The name Methuselah means *“when he is gone, it (the flood of judgment) will come.”* According to the chronology in the Bible, Methuselah died in the very year the Flood came. So God started giving Enoch prophetic messages sometime around Methuselah’s birth. These messages revealed that God’s judgment upon the wicked was certain and sure to come in the future. Methuselah’s life was a reminder of both the longsuffering of God toward sinners and that the promise of judgment was certain to come upon those who die impenitent.

**(1) The source of the prophetic message.**

Where did Jude get his information concerning Enoch’s prophecy? Some believe it was new information revealed for the first time to Jude by the inspiration of the Spirit. This is possible, though not probable. Jude’s style seems to assume that his Jewish hearers were familiar with the incident. Others think it came from an oral tradition handed down through the centuries of time. But most Bible scholars believe that Jude is quoting from the book of I Enoch 1:9 which reads, “Behold, he will arrive with ten million of the holy ones in order to execute judgment upon all. He will destroy the wicked ones and censure all flesh on account of everything that they have done, that which the sinners and the wicked ones

committed against him.” The similarities are obvious.

The book of I Enoch was written by an unknown author or authors, and was used by both Jews and Christians during the two centuries before and after Christ. While not belonging to the inspired writings of Scripture, since Jude was writing under the inspiration of the Holy Spirit, he believed the statement to be true.

**(2) The content of the prophetic message.**

Jude makes use of a principle found in Enoch’s prophecy to predict the certain judgment of God to fall upon the apostates of his day. But I disagree with many Bible teachers that Enoch himself predicted the second coming of Christ. When Enoch originally gave this message he was directing it to the coming judgment of the Flood. He lived in an ungodly age which seemed to be getting away with their evil deeds, but Enoch warned that God would arrive on the scene in His own time and judge the wicked. The second coming of Christ would put no fear in the hearts of Enoch’s hearers since He had not even come the first time yet! What they needed to fear was the soon coming judgment of Noah’s Flood!

The expression *“the Lord cometh with ten thousands of his saints”* refers to God coming or arriving on the scene bringing judgment, deliverance, or information, depending on whatever His purpose may be. The term *“ten thousands”* refers to an uncountable number designed to display power or force. The word *“saints”* is literally “holy ones” and may refer to either angels or men or both.

The principle of God intervening in the lives of people is seen in His giving of the law to Israel on Mount Sinai. In Deuteronomy 33:2 we read, *“And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.”* Psalm 68:17 also states, *“The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.”* Cf. Also Daniel 7:10 and Revelation 5:11.

So while Enoch applies this principle to the apostate scoffers in the era prior to the Flood, Jude applies the principle to the apostates of his day who were facing the coming of Christ to judge. Jude thus uses Enoch’s prophecy as a summary of universal judgment of God on the wicked deeds of men. It is interesting to observe in Peter’s parallel passage in II Peter, chapters two and three, that Peter uses Noah instead of Enoch in giving warning to the scoffers in the days prior to the Flood. Then Peter goes on to describe how scoffers would arise in the last days denying the second coming of Christ who will destroy the earth by fire.

Verse 15 sets forth Jude’s understanding of the purpose of the Lord’s coming. It is to judge the wicked and end the planet’s rebellion. This judgment will be

directed against all sinful men and angels. He will not only judge, He will convince all of the ungodly of their wickedness. The vast majority of the world at Christ's return will be "ungodly", lacking reverence for God and living in defiance of His will. Their deeds will be ungodly, the manner in which they do their deeds will be ungodly, and their harsh words against God are ungodly.

In verse 16, Jude adds his commentary to Enoch's prophecy. He gives a list of phrases to further describe those who have crept into the church. Apostates can be identified by their habitual:

**(a) Murmurings.**

Those who murmur are dissatisfied with their lot in life accuse or blame God for His providence. They are like the Israelites in their wanderings in the desert. I Corinthians 10:10 says, *"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."* (Cf. Numbers 14:2, 29).

**(b) Complainers.**

The expression means to find fault. They fault any idea of a strict walk of obedience to God's commands. Like the angels in verse 6 they forgot to be thankful to God and wanted a role different than that assigned to them by God.

**(c) Self-willed.**

They walk after their own lusts or desires. Their pattern of life is that which is governed by the impulse of their self-will rather than by the revealed will of God.

**(d) Flattering speech.**

In their clash between God's will and their own, they use arrogant language setting themselves up as a moral authority competent to set aside the commandments of God. Their message is one of moral laxity or ease designed to appeal to the more prosperous members of the church. This enables them to live off of their financial gifts and reach their sensual goals in life.

In summary, verses 8-17, Jude's efforts are to identify the apostates and to show his readers that these teachers are antinomian in doctrine and practice; and stand condemned alongside the sinners of all ages. The value and purpose of the use of Enoch's prophecy enables Jude to make this point very effectively.

**8. The Prophecy of The Apostles - verses 17-19.**

Jude now turns from his series of illustrations provided by Old Testament types and prophecies (verses 5-16) to remind his readers of a much more contemporary message; that of the apostles of our Lord Jesus Christ.

a. **Their persons.** *“Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ.”*

(1) *“Remember”.*

This is the first imperative or command issued by Jude in his letter. It places a duty upon the believers. Remember is a constantly used admonition that is repeated throughout both Testaments. The neglect of divine instruction inevitably leads to spiritual weakness or loss. One’s use or abuse of the mind leads to either growth or loss in the soul. If one is to identify and defend themselves from apostasy they must know the Word of God. Only the truth of the Word can protect us from the lies of the Devil. Isaiah 8:20 says, *“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”*

(2) *“The Apostles of our Lord Jesus Christ.”*

This is a reference to the original twelve and Paul. We know almost nothing about their ministries except for the missionary labors of Peter and Paul as recorded in their epistles and in the book of Acts.

(3) *“The words”.*

Before there were any written letters by the Apostles, their ministries were transmitted by spoken words. Later inspired letters were written which now make up the completed Scriptures. Thus we no longer depend on oral tradition for our beliefs.

As the Apostles went forth into the world with the authentic truth, the Devil quickly followed close behind with the counterfeit lie. False apostles and teachers began to appear and it became necessary to develop a system to protect the churches from false prophets and forged letters. Since Christ had committed “the faith” (Jude 3) to His Apostles, one of the main tests to try the spirits to see if they were from God or not was to ask, “Is this what the Apostles taught.?” Apostolic teaching was and still is the test of truth and error. Whenever somebody comes along and offers you some “new revelation”, test it by what the Apostles wrote and by what Jesus Christ taught. Anything which conflicts with Apostolic doctrine comes not from the Holy Spirit, but either from the sensual spirit of man or the unholy spirit of the Devil.

b. **Their prophecies -** *“How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.”*

(1) **Remember what they said - v. 18.**

The Apostles had predicted that mockers would come who would deny or replace the authoritative Word of God with their own words or authority.

Peter predicted it in II Peter 3:3 - *“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.”*

Paul predicted it in I Timothy 4:1,2 - *“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron.”* Also II Timothy 3:1 and 4:2-4 - *“This know also, that in the last days perilous times shall come. . . .” “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.”*

John confronted the apostasy in his ministry. In I John 2:18, 19 we read, *“Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.”* In I John 4:1 he says, *“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”*

In verse 18 Jude explains why the Apostates deny God’s truth. They do not want God to tell them how to live. They want to follow after their own sinful desires. When you come across a person who says they have an intellectual problem in believing the Bible, this is really just a smoke screen. Their real problem is a moral one. They have discovered that the Bible restricts something existing in their personal lifestyle.

**(2) Remember why they said it - v. 19.**

The false teachers oppose apostolic doctrine and wish to divide the church and lead people into their false fellowship. Their appeal is that they have more to offer than mere apostolic doctrine. They claim to possess a higher level of spirituality than ordinary Christians. After all, God talks to them through dreams and visions.

At this point, Jude turns the tables on them. He says they are the non-spiritual ones, sensual or natural, and have not the Spirit. Here Jude clearly calls them unregenerate or unsaved. Paul said in Romans 8:9, *“Now if any man have not the Spirit of Christ, he is none of his.”* The word sensual is the opposite of spiritual. It means natural or “soulish.”

Now how can one determine whether a minister or ministry is spiritual or sensual? The answer is given to us in I John 4:5,6, *“They are of the world: therefore speak they of the world, and the world hears them. We are of God: he that knows God hears us; he that is not of God hears not us. Hereby know we the spirit of truth, and the spirit of error.”* The false teacher

builds his ministry upon the things which appeal to the flesh of the natural man, while the spiritual teacher builds his ministry upon the things which appeal to the spiritual man. A spiritual ministry will crucify the flesh and the lusts thereof. In contrast, a fleshly ministry and message will gratify carnal or natural desires while minimizing or opposing Biblical or Apostolic doctrine. It is no coincidence that the churches which are giving the world what it wants are the same ones who are saying that doctrinal preaching will kill a church and stunt its growth! Some are actually saying that the preaching of Apostolic doctrine actually gets in the way of the working of the Holy Spirit! Remember John said that he who is spiritual hears Apostolic teaching, and he who is not rejects it. This reveals the evidence of true regeneration or its absence!

Warren Wiersbe has been given spiritual discernment into the matter when he says,

One of the tragedies in ministry today is that some of God's people cannot discern between "soul ministry" and the true ministry of the Spirit. There is so much "religious showmanship" these days that the saints are confused and deceived. Just as there was "false fire" in the tabernacle (Leviticus 10), so there is "false fire" in the church, therefore we must exercise careful discernment.

How can we discern between the "soulish" and the "spiritual"? By using the Word of God which is able to divide soul and spirit. (Hebrews 4:12), and by paying close attention to the witness of the Spirit of God within (Romans 8:16). A "soulish" ministry magnifies man, but the Spirit glorifies Jesus Christ. When the Spirit is ministering through the Word, there is edification; but when the soul is merely "manufacturing" a ministry, there is entertainment or, at best, only intellectual education. It takes the Spirit of God to minister to our spirits and to make us more like Jesus Christ. (Wiersbe, *Bible Exposition Commentary*, Vol. 2, p. 559).

This, my brethren, is the issue that is dividing or separating the churches today, and it has always been the issue from the outset of the Apostolic ministry. Let this fleshly entertainment get into the church and when it gains control it will seek to cast out that which is troubling Israel; that is Biblical, Apostolic doctrine and practice.

True worship or ministry is a God-glorifying response of everything we are, do and say to everything God is, does and says. It is God-centered and God glorifying.

Worldly worship and ministry is everything God gives to us and does for us to make us happy and prosperous. It is man-centered and man glorifying.

Beloved the apostasy is in the midst of the churches. Let us contend for the faith once and for all delivered unto the saints!