



Ministry of the Word

**Sunday 12<sup>th</sup> May 2018**

by Vincent Gannon

**Scripture:** Jude verses 14-16

**Subject:** Part 9 – Enoch's Warnings

Before I start, I've got a quick quiz question for you all and let's see who has their thinking cap on. Ready? Who was the oldest man in the bible but died before his father?

Answer: Methuselah, because his father Enoch never died. O.k., let's read our text for this morning.

*<sup>14</sup>It was of these people, moreover, that Enoch in the seventh [generation] from Adam prophesied when he said, Behold, the Lord comes with His myriads of holy ones (ten thousands of His saints)*

*<sup>15</sup>To execute judgment upon all and to convict all the impious (unholy ones) of all their ungodly deeds which they have committed [in such an] ungodly [way], and of all the severe (abusive, jarring) things which ungodly sinners have spoken against Him.*

*<sup>16</sup>These are inveterate murmurers (grumblers) who complain [of their lot in life], going after their own desires [controlled by their passions]; their talk is boastful and arrogant, [and they claim to] admire men's persons and pay people flattering compliments to gain advantage." Amplified Bible (Classic)*

Jude verse 14 refers us to Enoch, who is a very interesting character. The information about Enoch is actually not all in one place either. He is mentioned only a handful of times in the whole Bible. We find in Genesis 5, and not a mention till we come to Luke 3:37 and this is in relation to Mary's genealogy. He is again mentioned in Hebrews 11:5 "in the hall of faith", and finally here in Jude. Note, if you will, the way in which Jude presents us to Enoch. He

ensures that we know exactly which Enoch he is referring to because if you remember, when we spoke about Cain, we saw that he had a son called Enoch. But this was not the same, this Enoch whom Jude is referring to is from the line of Seth and is the 7<sup>th</sup> generation from Adam. Before we go into what the bible tells us about Enoch, I just want to address the elephant in the room, so to speak, which many here would know about, which is the Book of Enoch. Many ask, is the Enoch found in Genesis 5 as well as here in Jude, the same as the person of the Book of Enoch.

There are three Books of Enoch in circulation. The second and the third are clearly Gnostic and therefore have no relevance in Christian circles. So what about the 1<sup>st</sup> one?

Many early Jewish people certainly knew of some of Enoch's writings as it appears Jude did, because he quotes directly from his writings from 1 Enoch 60:8. The question is perhaps best answered if we look at the formation of the Canon of Scripture. There was much debate if the book of Enoch should be included. In the time of the formation of Scripture as we know it today, there was much debate not just on that book but many other books, for example Revelation, James and Daniel. It did not make the cut because of various reasons. Some claim that it was because there are too many references to the Lord, while others claim that the book's authorship is questionable. Interestingly enough when the King James version was compiled, originally it included the "apocrypha" of which Enoch was placed into them, but remember that the King James bible was written by former Roman Catholics.

The **Book of Enoch** is an ancient Jewish religious work, ascribed by tradition to Enoch, the great-grandfather of Noah. The older sections (mainly in the Book of the Watchers) of the text are estimated to date from about 300 B.C., and the latest part (Book of Parables) probably to the first century BC, so it seems that Enoch did not write all of it.

It is not part of the biblical canon as used by Jews, apart from Beta Israel. Most Christian denominations and traditions may accept the Book of Enoch as having some historical, linguistically or theological interest, but they generally regard the Books of Enoch as non-canonical or non-inspired. It is regarded as canonical only by the Ethiopian Orthodox Tewahedo Church and Eritrean Orthodox Tewahedo Church, but not by any other Christian groups. It is wholly existing only in the Ge'ez language, with Aramaic fragments from the Dead Sea Scrolls and a few Greek and Latin fragments. For this and other reasons, the traditional Ethiopian belief is that the original language of the work was Ge'ez, whereas non-Ethiopian scholars tend to assert that it was first written in either Aramaic or Hebrew.

Ephraim Isaac suggests that the Book of Enoch, like the Book of Daniel, was composed partially in Aramaic and partially in Hebrew. No Hebrew version is known to have survived. It is asserted in the book itself that its author was Enoch, before the historical Flood. Let's go back into the Scripture to see exactly what it says about Enoch.

In Genesis 5, it tells us not only was he the 7<sup>th</sup> generation from Adam, but at 65 he had a son, Methuselah. At this point Enoch must have had a revelation from God because gave his son a very particular name and from that point on, his testimony was that it changed his life completely. So what does Methuselah mean? It means, His death shall bring forth Judgement, in other places I found it could also mean "when he is dead it shall be sent". We know, from the Genealogy in Genesis 5, and from accounts in Genesis 6, that the year Methuselah died, it was the year the flood came upon the earth, wiping out everything but the 8 people who God preserved and the animals on board the ark. You know Methuselah was the oldest person that is recorded in the bible and he died when he was 969 years. That just goes to show how gracious God is, it's such a model of Grace as well as how long-suffering He is and how merciful He is, because really He could have of wiped out everyone the same day, but he warned people and also he showed favour in Noah and his family. It's really no accident that Methuselah lived so long. No wonder Methuselah's birth, and his naming changed Enoch completely, because it is very clear that it was from that point on he walked with God, not before but then. When Enoch was 365 he was translated, now I will come back to this point a bit latter.

Enoch was a man who not only knew his God but walked with Him, not strolled, but walk, there was intent! He walked with Him for longer than the two on the road to Emmaus. When you think what the two men learnt on the seven mile journey they took with Jesus, what do you think that Enoch picked up on the 300 year journey!

It's only here in Jude verse 14 that we are told that he was a prophet and he gave the first recorded prophetic word spoken by a man, the first prophecy was from the Lord Himself in Genesis 3, but Genesis 5, Enoch's son was evidence of the first prophecy.

So here in Jude verses 14 to 16, the Lord's brother, here tells us one of Enoch's prophecies which lays out four main things –

**1 – The Promise , 2 – The Participates, 3 – The Purpose and 4 – Finally, The end Product.**

## 1 – The Promise

In this prophecy Enoch uses past tense language, although He is prophesying the 2<sup>nd</sup> coming and not the 1<sup>st</sup>. This implies that this is a sure and expected event, like it has already happened and it can't change. (cf. Daniel 7:13; Luke 12:40; Acts 1:9-11; also 1 Thessalonians 3:13). The enemies of God have long since mocked the Lord's promise of His return. The certainty of Christ's return was under attack from the false teachers, and Jude's reminder reinforced the apostle Peter's earlier teaching on this matter, 2 Peter 3:4–7

*“and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.” For this they wilfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water. But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.”*

Don't forget that the flood isn't just a bible story but a historical fact which is recorded in most cultures world-wide. The second coming of Christ was a doctrine that promoted in the early church, visions for missions. This is a doctrine that is blurred very much today and so the result of this is a reduction in those going into mission. Surely Jesus's words rings true for us today when he said in Luke 10 verse 2:

*“Then He said to them, “The harvest truly is great, but the labourers are few; therefore pray the Lord of the harvest to send out labourers into His harvest.”*

While we don't know the time nor the hour, his return is eminent.

*“He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead”* (Acts 17:31;. Matthew 24:29-30; Romans 2:5-8,16; 2 Peter 2:96; Jude 6b; Revelation 6:16-17).

Enoch Here is not referring to the Rapture but a Second coming which leads us into the second point.

## 2 – The Participants

Verse 14 is clear, It's the Lord who is returning. No human knows the exact hour or day of the second coming—only the Father knows (Matthew 24:36). God has fixed the precise

moment when His Son will return, an event which He promises will occur quickly (Revelation 22:7,12,20). Who wanted to believe in a Jewish carpenter that is the Messiah? O how we can be so wrong! For He was more than a carpenter, He is the creator of the world. He is the only name under heaven and among men by and in which we must be saved (Acts 4:12).

Depending on what version you are reading from, it can say the Lord will return with his saints and other versions which are actually closer to the original will say '*myriads of holy ones*' and in the Orthodox Jewish Bible it says Malachim which is a plural form from Hebrew (מלאך, mal'ach), and means "angels" or "messengers". Now the role of the saints and the role of the Lord's angels at this coming is a whole different subject which we have briefly looked at in our study of Daniel, so I'm not going into that right now as I think that it will be more beneficial for us to look at the purpose.

### 3. The Purpose

The purpose of The Lord's second coming is to Judge the earth, all nations, all cities (Matthew 25), every person (2 Timothy 4:1), Fallen Angels (Isaiah 24:21) and Demons (Matthew 8:29). The Greek word **to convict** means to *expose, rebuke or prove guilty*, which includes showing someone his error and culpability. When the Lord returns, the sins of the ungodly will be exposed and the verdict rendered accordingly.

***This judgment will be general and public.*** For instance, in Matthew 25 describes how the sheep and goat will be separated which immediately precedes the millennial kingdom. Christ will call to account all the nations of the earth:

***"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left."*** Matthew 25:31-33.

Can you or would you take time to imagine such a scene? It will be an event that will be over as quickly as it started, the division of sheep and goats. It won't take years but an instance and the dividing line will be drawn, forever, with no second chances. They were all used up here. No one anywhere will be able to hide his or her sins or escape responsibility for them (Matthew 10:26; Mark 4:22). The Great White Throne Judgment, at the end of earth's history,

will be even more extensive—as all of God’s enemies from every age are brought before Him for final sentencing ([Revelation 20:7-15](#)).

***God’s judgment will be just and impartial*** ([Romans 2:11](#); [Galatians 2:6](#); [Genesis 18:25](#)). The apostle Paul declared that neither the openly wicked ([Romans 1:21-31](#)) nor the self-righteous ([Romans 2:1-3](#)) will escape the judgment of God; judgment which God the Father has delegated to His Son, Jesus Christ ([John 5:22,27](#); [Matthew 16:27](#); [Acts 10:42](#)). Only God (in His triune glory) is fit to judge, because only He is perfectly holy and righteous ([Exodus 15:11](#); [1 Samuel 2:2](#); [Psalm 47:8](#); [Isaiah 6:3](#); [57:15](#); [Luke 1:35](#); [Acts 4:27](#); [Hebrews 7:26](#); [Revelation 3:7;4:8](#)).

Remember the offer of a free and forever salvation in the name of Jesus has been refused by so many. The one whom they did not consider even worthy of any chance in their lives will be the very one who will be their just judge. No excuse can or will be made for He was so patient, longsuffering, mercifully, kind, compassionate, understanding, even helping but for less than the 30 pieces of silver they rejected and disowned Him.

Throughout its pages, themes of divine retribution, depicted in both temporal and eternal punishment, are impossible to miss. The fact, God has judged, is judging, and will judge sinners, both with death and eternal punishment, is unmistakable. The New Testaments treatment of future judgment is especially clear.

God’s judgment is based on His law ([Deuteronomy 27:26](#); [Romans 2:12](#); [3:19](#); [Galatians 3:10](#); [James 2:10](#)). Because their hearts are deceitful and desperately wicked ([Jeremiah 17:9](#); [Romans 3:10-18](#); [Galatians 5:19-21](#); [Ephesians 2:1-3](#)), people are not only unable to keep God’s law ([Ecclesiastics 7:20](#); [Romans 7:5](#); [8:7](#)); they are also wilfully disobedient of it ([Psalm 78:10](#); [Isaiah 30:9](#); [Jeremiah 9:13](#)). Everyone has violated the law of God ([Romans 3:23](#); [James 2:10](#)); consequently, every-one deserves God’s wrath ([2 Thessalonians 1:6-8](#)). But God extends forgiveness to those who genuinely believe in Jesus Christ ([Romans 10:9-10](#)). Believers will not face God’s final wrath because they have been saved through faith in the atoning work of Christ ([Luke 18:13-14](#); [Acts 3:19](#); [Romans 3:23-28](#); [4:3-5](#); [5:9](#); [Ephesians 1:7](#); [Colossians 2:13](#); [1 John 1:7](#)), and their names are written in the Book of Life

(cf. Revelation 3:5; 20:12; 21:24-27). On the other hand, those who persist in breaking God's law, showing no signs of true repentance, will be judged for their rebellious unbelief.

#### 4. The end Product

God's retribution ultimately results in eternal damnation in hell:

*“So just as the tares are gathered up and burned with fire, so shall it be at the end of the age. The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.”* (Matthew 13:40-42; cf. 24:50-51; John 5:29)

If we have grasped the “divine” concern as to the coming judgment, than we ought to have grasped the consequences are for all who are ungodly. Jude is drawing our attention to the fate of such people, people that we perhaps know, that we converse with on a daily bases. We even know them by name, they are personal to us. None the less, the warning is sounded and we are informed. What we do about it, is another matter and needs to be addressed by each and every one of us. Especially if we don't want their blood on our hands.

Hell is certainly not a popular concept in Western society. In an age of tolerance and acceptance, the topic of eternal punishment is taboo; the very mention of it is considered unloving. After all, postmodern culture believes that everyone is basically good and expects that life after death (if it even exists) includes heaven for all except for the most evil people. It's hard to imagine who or what constitutes an “evil” person in a day of such low standers.

Sadly, the political correctness and doctrinal vagueness that characterizes the world has also permeated the church. Even among those who call themselves evangelicals, hell is regarded as a theological embarrassment. Passages that teach eternal destruction are often explained away, arbitrarily softened, or ignored altogether. As a result, society's erroneous views about Gods judgment are only reinforced.

In stark contrast to the contemporary ambiguity, God's Word is straightforward about the reality of divine judgment. I have here a list of verses that if you were to examine them it

would show you what in fact the Bible does teach on the subject, but we need to get down with the word and be convinced of this truth ourselves. We need to see it and understand that it is in your Bible. If you are a member of the church get the notes and do just that. (Genesis 6-8; Deuteronomy 28:15-68; Isaiah 1: 3; 5; 13-23; Jeremiah 2-9; Jeremiah 46-51; Ezekiel 20:33-44; 25-32; Joel 3:12-16; Zechariah 12:2,9; 14:2; Micah 3:2-6; Matthew 12:36; Matthew 25:31-46; Luke 12:48; Romans 14:10-12; 1 Corinthians 3:12-15; 1 Corinthians 5:5; 2 Corinthians 5:10; Galatians 6:7; Colossians 3:24-25; Revelation 6-20).

**The promise of divine judgment is intended as a warning.** The Lord designed it to produce fear of His wrath (Exodus 20:20; 2 Corinthians 7:1; Hebrews 10:27; 11:7; John 19:8; Acts 24:25), as Jesus warned in Matthew 10:28,

*“Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.”*

By warning men of His wrath, God graciously offers the lost an opportunity to repent (cf. 2 Peter 3:9). God gives us a very clear and unmistakable warning and yet many do not believe!

By citing Enoch, Jude under-scored the motivation behind God’s judgment while also reinforcing the certainty of it. It is certain the Lord will come to carry out judgment to the godless guilty. In verses 15 and 16, Jude’s letter details more characteristics of the ungodly or as the Amplified puts it, the unholy ones, who will be judged. The Orthodox Jewish Bible has an interesting translation of these verses:

*“For the purpose of bringing all to Mishpat (Justice) and for the purpose of proving guilty every neshamah (spirit or soul) of all of its deeds done without yirehakoved (closely means redemption) and of all the harsh things chote’im (sinners) without yires-hakoved (fear of God) spoke against Him.”*

*These [men] are malcontents and fault-finders, walking according to their ta’avot (lusts); their mouth speaks arrogant things, flattering for the tzil (purpose) of financial advantage.*

The Orthodox Jewish Bible

Here we can see it not just their ungodly nature but it’s also what they do as well as the way they do things. The Lord will also judge the way sinners have spoken against Him. This is a very big issue.

Matthew 12:36-37 *“But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned.”*

You know, one of the key attributes of the Anti-Christ is that he has a big mouth and speaks not only vanity, vulgarity, violence but also blasphemes all against God.

These ungodly people are grumblers, seasoned murmurers. Grumblers occurs here in the New Testament and is the same term the Septuagint uses to describe Israel’s murmurings against God (Exodus 16:7-9; Numbers 14:27, 29; John 6:41; 1 Corinthians 10:10). Like the ancient Israelites (Psalms 106:24-25; 107:11; Zechariah 7:11), they grumbled against the truth and murmured against God’s holy law.

They Complain, they are *fault-finders*, about God’s holy purpose and plan. The word translated *finding fault* from the Greek means “to blame,” and describes one who is perpetually discontent and dissatisfied. Remember the fallen angels found fault in their position. Also Korah started as a complainer, and both the fallen angels and Korah found themselves in rebellion against God. These ungodly people are also marked as those who walk after their own Lusts, not like Enoch who walked with God. They speak boastfully and with arrogance, just like another typical characteristic of the Anti-Christ (2 Peter 2:15-21). The New King James Version renders the expression, they used “great swelling words.” They pompously puffed themselves up with an elaborate, sophisticated religious vocabulary that had an external spiritual tone and attractiveness but was void of divine truth and substance. The final characteristics listed in verse 16 is that they were also flattering people for the sake of gaining an advantage. The apostates were good at telling people what they wanted them to hear (2 Timothy 4:3-4), cleverly manipulating others for their own gain. They certainly did not care about proclaiming God’s truth for the edification of their hearers (Psalms 5:9; 12:2-3; Proverbs 26:28; 29:5; Romans 3:13; 16:18).

Jesus said that

*“the things that proceed out of the mouth come from the heart, and those defile the man”* (Matthew 15:18).

As Enoch foretells, their sin will one day be exposed by the perfect Judge who will render them guilty for their spiritual crimes.

In this passage, Jude affirms the promise, the participants, and the purpose of the Lord's coming in judgment. He thus addresses the who, what, where, and why of Christ's return. The only major question that he does not answer is when, and the answer to that lies solely with God. As the Lord Jesus fittingly exhorted His apostles:

*“But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone. Take heed, keep on the alert; for you do not know when the appointed time will come. It is like a man away on a journey, who upon leaving his house and putting his slaves in charge, assigning to each one his task, also commanded the door-keeper to stay on the alert. Therefore, be on the alert—for you do not know when the master of the house is coming, whether in the evening, at midnight, or when the rooster crows, or in the morning—in case he should come suddenly and find you asleep. What I say to you I say to all, “Be on the alert!” (Mark 13:32-37; cf. Luke 21:34-36).*

### Personal Application

This is all very interesting but what is the personal application that the believer cannot just note, but can take on board from these verses?

- **Walking With God**

At the start of this teaching, we looked at the man Enoch. He met with the Lord and it resulted in a close walk with Him. That says a lot about the Lord. His desire is to be in fellowship with us and fellowship with Him is a life changing experience. You can never be the same. We can learn a lot from Enoch, because like Mary, Enoch chose to keep company with the King of Kings. Amos 3:3 -

*“Can two walk together, unless they are agreed?”*

We have to agree to walk with the Lord. We can be so distracted by our own minds, hearts and lives, that we just don't think about this simple truth. The Bible says *“Draw near to God and He will draw near to you”*. That doesn't seem so complicated does it, but that doesn't mean that it's not hard, because there is on our part, a requirement for Surrender. Do we come with an agenda or do we just come, surrendering our all, not just a few rooms of our

hearts? Walking with God is the privilege every child of God has with help from the Holy Spirit and the Word of God. It is not about our abilities but our availability. It's about our desire to learn from Him and about Him. When we walk with Him, it produces testimony of his grace, his love and provision in our lives, and peace when others say that we should be troubled all because when we walk with Him, and focus on Him and His ways, He makes mountains, molehills and the oceans, shallow waters. He is great. When we walk with Him, just like Enoch, it comes from agreement, requires surrender and produces testimony.

- **Waiting His Return**

The early church knew about the 'soon' return of the Lord. It was their main focus, their main expectation. The unbelieving do not give you two cents for this truth and sadly, many believers might give you one cent. Don't we expect His soon return? Well thankfully, for those of us who are believers, we are not waiting for the second return that the ungodly will experience which will result in their judgement. The coming of Christ for the believer is a very different occasion, with a very different implication. For the believer, it is the eminent sudden catching up of the church, also known in modern terms as the Rapture.

1 Thessalonians 4:16-17

*“For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words.”*

Enoch was the first person to be translated, or raptured. Taken from this earth instantly, for in Genesis 5 it says, that he walked the earth no more. In a twinkling of an eye, that's how fast this sudden extraction of the church will be from this earth. The next time you blink, just think that is how quick it will be for the church age to be over when the time comes. Don't you think the least impact this should have, is a closer relationship with Christ? It should also make you think, are you ready, do you have oil in your lamp, if Jesus returned, where would he find you and what state?

You know, what makes the good news so good? It's that presently, there is still time to find God and even though we are so undeserving, Christ has paid the price and is willing to forgive

us. Hebrews 11:5, tells us that Enoch was a man of faith and listen to his testimony and the challenge is has for us:

*“By faith Enoch was taken away so that he did not see death, “and was not found, because God had taken him”; for before he was taken he had this testimony, that he pleased God. 6But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.”*

Surely this should challenge us as well as encourage us to diligently seek God while He still may be found. Without faith, trust and reliance in Christ, how can we please Him? Stop and think about this, how is it possible to grow in faith? We do that not simply by talking about it but living it out. It needs determination, practice and commitment. We all see the long distance runner and we know we could do the same, if we really had the mind to.

How about walking with God? Yes, you are right, adjustment would have to be made, but they would be worth it for you and all around you. To start it, is to make up your mind, agree and committee. Hebrews 11 isn't about people being perfect but people, in spite of their imperfection, walking in faith, trust and reliance with God. Yet, if you chose to, like Enoch, walk with God, continually, not just a stroll now again, it will change your life.

**Amen.**