

The Judgment of False Teachers – Part 10

Introduction

a. objectives

1. subject – Jude applies the apocalyptic judgments of the past to the false teachers of the present
2. aim – to cause us to seek the purity of the gospel of grace and warn those who attempt to pervert it
3. passage – Jude 5-16

b. outline

1. The Judgments Upon Rebels (Jude 5-7)
2. The Judgments Upon Blasphemers (Jude 8-13)
3. The Judgments Upon Malcontents (Jude 14-16)

c. opening

1. beginning **Part 3** of *The Judgment of False Teachers* (vv. 5-16)
 - a. **i.e.** the third part of the thesis of **Jude 4**
 - b. **Part 1** = “*who long ago were designated for this condemnation*”
 1. fleshed out in **vv. 5-7** – the examples of condemnation upon the Israelites in the wilderness, the angels that rebelled with Satan, and the inhabitants of Sodom and Gomorrah
 - c. **Part 2** = as “*ungodly people, who pervert the grace of our God into sensuality*”
 1. fleshed out in **vv. 8-13** (repeated in **v. 8**) – those who defile the flesh and blaspheme the glorious ones, being manipulated by the evil spiritual realm to make the gospel about physical and emotional “happiness”, bringing terrible danger upon all (like Cain, Balaam, and Korah), a theology that is useless and becomes dangerous when relied upon
 2. a parenthetical *clarification* from last week’s sermon
 - a. a number of English translations do not include the word “*shepherds*” in **v. 12**
 1. **i.e.** they translate the phrase as simply “*feeding [nurturing only] themselves*”
 - b. meaning: that my interpretation of the term as the *first* of five (5) examples is suspect
 - c. however, an examination of the textual families (including the *Textus Receptus*) all include a verb form of the word for shepherd (**i.e.** there is no *textual variant*)
 - d. so, the ESV (the *2011 Edition*) reuses the word “*shepherd*” because it is a literal translation of the phrase – and, thus, my use of it as *the first* example of something *useless* is valid
 - e. but, the point is not lost even if this example is not really there ... all of the other examples *clearly* speak of something useless, and Jude’s point about their danger is still valid
 - d. (**now**) **Part 3** = and “*deny our only Master and Lord, Jesus Christ*”
 1. fleshed out in **vv. 14-16** – **read the verses and emphasize phrases of denial**

III. The Judgments Upon Malcontents (Jude 14-16)

Content

a. the story of Enoch (Genesis 5)

1. **note:** once again, we are confronted with an O.T. reference designed to be used **to make a point**
 - a. **e.g.** the Israelites, angels, Sodom, Michael and Satan, Cain, Balaam, Korah, **and now Enoch**
 - b. therefore, we should (**as before**) spend a sermon examining the underlying story of Enoch
 1. because, *like the others*, it is possible that the biography of Enoch *and its context* is *unfamiliar*
 - c. however, unlike the others, **there is only an indirect link into Jude from Genesis 5 (see next)**
 1. **IOW:** although it is *unnecessary* in the point that Jude is making to venture into **Genesis 5**, it is *valuable* for us anyways, as a part of preaching “*the whole counsel of God*”
2. the *context* of the chapter (**Genesis 4:25-26**)
 - a. the story of Cain ends in **v. 24** with his ancestors listed down to Lamech the polygamist
 - b. Adam and Eve have another son (Seth; meaning: he appointed or he granted), which Eve perceives as a “replacement” for the lost child (Abel)
 - c. then, after briefly noting the son of Seth (Enosh), Moses inserts an interesting phrase (**v. 26b**): “*at that time people began to call upon the name of the Lord*”
 1. the “*name of the Lord*” = the name of God (not yet given!) represents the **totality of his character**, who God is and what he is doing in relation to human beings in the world
 - a. **e.g.** his providence, his protection, his provision, and his mercy, forgiveness, compassion

2. in a world now terribly stained by sin, *and amongst a race under his wrath*, men begin to call out to God for his blessings upon them; they begin to *reach out to him* from within their sin
3. **note:** this is *precisely* the same phrase (in English) as **Romans 10:13** *“for everyone who calls on the name of the Lord will be saved”*
 - a. in this case, the name of *Jesus*, the name given to the Son above every other name
 - b. the same idea = recognizing one’s desperate condition (in sin) and reaching out to the One (Jesus) who can bring grace and mercy into a world of rebellion
- d. it is this phrase that “sets the tone” for **Genesis 5**, *in one of two distinct ways (see below)*
3. the *content* of the chapter
 - a. **Genesis 5** is a *genealogy*, tracing the lineage of Adam through one of the “spokes” emanating from him (**i.e.** down through one of the *many* children of Adam and Eve; **see 5:4**)
 1. **note:** given that Adam lived 930 years in a “pristine” world, the number of children he may have fathered could be immense (**i.e.** more than 100, possibly even up to 400-500) – the result would be a *massive* human population within only a few generations (**exponentially**)
 - b. from Adam, 10 generations to Noah; Enoch being the 7th: the great-grandfather of Noah
 - c. each man listed has six (6) characteristics: 1) his name, 2) his age at the birth of *one* (first?) of his sons; 3) the son’s name; 4) his remaining years; 5) his total years; and 6) his “end”
 1. **note:** two (2) exceptions: a) the “end” of Enoch (**v. 24**); b) the name of Noah (**v. 29**)
 - d. if a *linear* and *literal* genealogy (**i.e.** without gaps or rounding), the amount of time covered is 1056 years; the average age (not including Enoch) is 907; all of the men (except Noah) were born during the life of Adam (**i.e.** before 930); God “took” Enoch during Seth’s lifetime (in 987); and Methuselah (Lamech?) died in the Flood (in 1656)

Name	Birth Yr	Age at Son	Death Age	Death Yr
Adam	0	130	930	930
Seth	130	105	912	1042
Enosh	235	90	905	1140
Kenan	325	70	910	1235
Mahalalel	395	65	895	1290
Jared	460	162	962	1422
Enoch	622	65	365	987*
Methuselah	687	187	969	1656
Lamech	874	182	777	1651
Noah	1056	600**	950	2006
**The Flood	1656			

- e. **point:** each man in the list represents a “link” in a chain connecting the sons of Adam to Noah, along a specific “spoke” from him (**i.e.** down through Seth, the replacement of Abel)
- f. but, the chain can be understood in **one of two fashions**, based on the statement of **4:26b** ...
4. the “*rusty steel chain*” interpretation of the chapter
 - a. in this case: **connecting Cain to Noah** – the results of evil flowing down through time to the Flood
 1. **i.e.** a **rusty steel chain** of sin, evil and death flowing from the sin of Adam through the murder of Abel down through the race to the point where God “*grieves*” (**6:6**) of having made man
 - b. **note:** **Genesis 5** begins with a *recapitulation* of **Genesis 1:27** – that God had (originally) formed man from his own image – but (now) Adam has a son “*in his own likeness, after his image*” (**v. 3**)
 1. **possibly:** that Adam fathered a *human child* (**i.e.** his *physical nature*)
 2. **more likely:** that Adam (unlike his original nature) fathered a *child born in sin*
 - a. **i.e.** a child who possesses the full weight of **original sin**: polluted throughout, inclined to evil, and guilty of rebellion as a part of Adam’s federal headship of the race
 - c. the sad refrain “*and he died*” represents the results of original sin passing down from generation to generation – evil “moving” from Adam’s rebellion through Abel’s murder to the Flood
 - d. **IOW:** **Genesis 5** is a *terrible* picture of what happens when evil enters the human race ...
5. the “*lustrous silver chain*” interpretation of the chapter
 - a. in this case: **connecting Abel to Noah** – one righteous man connecting to another righteous man
 1. the **golden chain** is found in **Romans 8:29-30** – let’s call this a *lustrous silver chain* instead!
 - b. **question:** are *all* these men assumed to be righteous? **answer:** no – none of them survive the flood, including Methuselah, and there is no mention of them *being* righteous
 - c. however, the chapter (also) makes the case that the righteousness of Abel (through Seth) filtered down through **some** to Noah (**i.e.** God *preserved* righteousness in the earth; **a remnant**)
6. the *place of Enoch* in the genealogy of the chapter
 - a. **note:** like all of the other men, the six (6) details of his life are included: 1) his name, 2) his age at the birth of his son (65), 3) the name of his son (Methuselah), 4) his remaining years (300); 5) his total years (365), and 6) his “end” – **i.e.** the same as all the others **with the exception of v. 24**
 - b. all of the others end with “*and he died*” (**see above**) – but, Moses describes Enoch’s life as:

1. he “walked” with God (**1526x in OT**) = to travel; lit. to go (with God) – see vv. 22, 24
 - a. it is similar to the statement in **Genesis 3:8**, where God is heard “walking” in the garden
 1. **i.e.** God comes (as typical) to walk and talk with Adam and Eve (in *relationship*)
 - b. **Hebrews 11:5** defines the “walk” of Enoch as him trusting God **by faith** – Enoch was a man who understood the nature of God (and himself), believed the promises of God (in trust), and his belief determined the course of his entire life
 - c. it is this *permeating* trust of God that the writer of Hebrews then speaks of (**v. 6**):
“And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.”
 1. Enoch *sought after God* – living in a world of evil, Enoch “*called on the name of the Lord*” (**4:26b**) – he sought out his Creator and lived his life in light of what God revealed
 2. or (**better**), *God sought after Enoch* – God came to him (as he did with Adam and Eve) and drew him up to have a relationship with his Creator (**a gift of grace**)
 - d. **principle: faith, a trust in the promises of God fulfilled in Jesus Christ, is a “walk” with God in perfect relationship to him – to know God as he makes himself known**
 2. and God “took him” (**960x in OT**) = grasp; receive; capture; seize; lit. God *took* him (away)
 - a. or, that he (literally) walked away from this world with God – his “walk” with God was so intimate that he (literally) followed God (who took him) off the earth (in some way)
 - b. **obviously** (in contrast to the rest): Enoch does not die (he simply “*was not*”)
 1. **note:** Enoch lifespan was “only” 365 years (**i.e.** roughly 1/3 of everyone else)
 - c. this can be a *metaphor* for what *true faith* causes: those who trust in Christ will also “be taken” by God – in Christ, they will be raised from the dead (spiritually and physically) and “ascend” into the presence of the Father forever
 - d. **principle: faith, a trust in the promises of God foreshadowed in Jesus Christ, is a “walk” so in tune with God that we “walk off” of this earth into his presence**
7. the *importance of Enoch* in the genealogy of the chapter
- a. **Enoch is a picture of redemption in the midst of original sin – although God cursed the race to die in Adam, Enoch (by the grace of God) trusted in his Creator in the midst of evil, and was rewarded by God taking him directly to himself**
 - b. **a (minor) connection to Jude:** the false teachers would have you to believe that the gospel is about a relationship with God in which he simply makes your life *in this world* happy and prosperous – the true gospel is about a relationship of *redemption*, where trust in him (and knowing him) is about his grace seeing us *through a world of evil* (and his curse against it) until we are brought into his holy and righteous presence