Difficult Passages From 2 Peter And Jude

Intro: The Bible is not impossible for man to understand, even though there are difficulties. The Scriptures teach that man can understand; Isa. 35:8 “And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.” Eph. 5:17 “Wherefore be ye not unwise, but understanding what the will of the Lord is.” God’s obligations for man are clear and easy to understand. Yet, there are difficulties presented for man; 2 Pet. 3:16 “As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.” God has not revealed certain things; Deu. 29:29 “The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.” Then it is impossible for finite mind to comprehend the infinite God; Rom. 11:33 “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” Studying difficulties present us opportunities for growth. Let us consider these four assigned.

I. HOW COULD ANGELS SIN UNLESS TEMPTATION AND SIN WERE ABLE TO INVADE HEAVEN.

A. 2 Pet. 2:4 “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;”; Jude 6 “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.”

B. Angels.
1. They are created beings.
   a. Col. 1:16 “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:”
   b. We do not know when, but they existed when God created the earth; Job 38:4-7 “Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. 5Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? 6Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; 7When the morning stars sang together, and all the sons of God shouted for joy?”
2. They are greater than man.
   a. Psa. 8:5 “For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.”
   b. This might explain why man has had a tendency to worship angels.
3. Part of the work relates to man.
   a. Heb. 1:14 “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”
   b. Charles Hodge makes the points concerning the angels’ limitations: “(1) They are dependent on God, and can act only under his control and by his permission. (2) Their operations must be according to the laws of nature, and, (3) They cannot interfere with the freedom and responsibility of men.” Charles Hodge, Systematic Theology (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1970), 1:644.
4. Angles have free moral agency.
   a. These two passages prove such.
      (1) 2 Pet. 2:4 “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;”
(2) Jude 6 “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.”

b. If they are not free moral agents then:
   (1) God forced them to sin—this is unthinkable.
   (2) Satan forced them to sin—an indictment of God’s omnipotence.

5. We have two options regarding their sin.
   a. They were not in heaven when they sinned.
      (1) The Scriptures do not state when they sinned.
      (2) Jude informs us that they left heaven.
   b. Sin did invade or enter into heaven.

C. Satan came before the throne of God.
   1. On two different occasions.
      a. Job 1:6 “Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.”
      b. Job 2:1 “Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.”
      c. We do not know how, except to say that God allowed it.
   2. In Revelation we have a picture of Satan before God’s throne.
      a. Rev. 12:10 “And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.”
      b. While this symbolically shows that God will prevail over Satan; we still have the figure that Satan is before God accusing the brethren.

D. Will Christians be able to be tempted when they get to heaven.
   1. Consider two points.
   2. Angels and Satan can only operate under the control and permission of God.
      a. Consider Satan and Job.
         (1) The first encounter Satan was allowed to touch Job’s possessions.
         (2) The second encounter Satan was allowed to touch Job, but not take his life.
         (3) Thus, we can conclude that in heaven God will not allow temptation to take place.
      b. Heaven is undefiled (no pollution or sin) 1 Pet. 1:4 “To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,”
   3. Satan’s ultimate end.
      a. In our two text, it mentions that Satan’s and his angels will be cast into hell.
      b. Mat. 25:41 “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:”
      c. Luke 16:26 “And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.”
      d. While Satan is now allowed by God to roam as a roaring lion “seeking whom he may devour,” there will come a time when he will be cast into everlasting fire and remain there—no longer troubling the saints.
II. WILL THE EARTH AND ITS WORKS BE “BURNED UP” OR “DISCOVERED.”

A. 2 Pet. 3:10 “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”

B. Some of those who have advocated such:
   1. Jehovah’s Witnesses.
      a. The saved are divided into 2 groups:
         (1) The higher group called the “little flock” or class “n” and will enter heaven.
         (2) The lower group called the “other sheep” or class “m” will live on a renovated earth.
      b. They translate this verse: “‘Yet Jehovah’s day will come as a thief, in which the heavens will pass away with a hissing noise, but the elements being intensely hot will be dissolved, and earth and the works in it will be discovered.’
      c. Notice some quotes:
         (1) “All other creatures receiving life at God’s hand through the Kingdom will not be a part of ‘the congregation of God’, but will live on this earth under the rulership of Christ Jesus and his congregation in the heavens.” Let God be True (Brooklyn, NY: Watchtower Bible And Track Society, 1946), pp. 129-130.
         (2) “All who by reason of faith in Jehovah God and in Christ Jesus dedicate themselves to do God’s will and then faithfully carry out their dedication will be rewarded with everlasting life (Romans 6:23). However, that life will not be the same for all. The Bible plainly shows that some of these, that is, 144,000, will share in heavenly glory with Christ Jesus, while the others will enjoy the blessings of life down here on earth (Revelation 14:1, 3; Micah 4:1-5).” Let God be True, p. 298.
         (3) “Anyone may become one of this great crowd of sheeplike people who will gain everlasting life on a paradise earth....The hope of the ‘other sheep’ is earthly; the hope of the ‘little flock’ is heavenly.” Paradise Lost, p. 195.
      d. Notice some other passages misused to teach this.
         (1) Psa. 37:9, 11 “For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth....!‘But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.”
            (a) Jesus quoted this; Mat. 5:5 “Blessed are the meek: for they shall inherit the earth.”
            (b) This is simply teaching that God’s people must not do evil to be well cared for; God is good and will bless him.
            (c) This does not state when they will inherit the earth—it is now.
         (2) Pro. 2:21 “For the upright shall dwell in the land, and the perfect shall remain in it.”
            (a) This says nothing about when.
            (b) There is no indication that it would be on a renovated earth.
(3) Passages indicating the earth will stand forever.
   (a) Psa. 104:5 “Who laid the foundations of the earth, that it should not be removed for ever.”
   (b) Psa. 119:90 “Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.”
   (c) Ecc. 1:4 “One generation passeth away, and another generation cometh: but the earth abideth for ever.”
   (d) Forever is used for an indefinite period. It is used relatively.
   e. Jehovah’s Witnesses start with a false premise thus they end with a false conclusion.

   a. “Peter’s language does not signify earth’s annihilation, nor its dissolution as an organic body, nor the end of time. He speaks of cosmical convulsions and physical revolutions of both sky and earth, such as shall transform the planet into something glorious and beautiful.” 4:2357.
   b. In speaking of the last two chapters of Revelation they write, “The accomplishment of these sublime predictions will involve a fundamental change in the constitution of the globe. Life would be impossible if the sea was no more. But He who made the world can surely recreate it, clearing it of every vestige of sin and misery and imperfection, fitting it for the dwelling of perfect beings and of His supreme glory. Immanuel will dwell with the holy inhabitants of the new earth and in the new Jerusalem which is to descend into the glorified planet.” 4:2357-2358.

   a. “The fair interpretation of the passage would demand only such a change as would occur by the destruction of this world by fire. If a conflagration should take place, embracing the earth and its surrounding atmosphere, all the phenomena would occur which are here described; and, if this would be so, then this is all that can be proved to be meant by the passage.” p. 261.
   b. Then he adds: “The idea contained in the word ‘dissolved’ is, properly, only the change which heat produces. Heat changes the forms of things; dissolves them into their elements; dissipates those which were solid by driving them off into gases, and produces new compounds, but it annihilates nothing. It could not be demonstrated from this phrase that the world would be annihilated by fire; it could be proved only that it will undergo important changes. So far as the action of fire is concerned, the form of the earth may pass away, and its aspect be changed; but unless the direct power which created it interposes to annihilate it, the matter which now composes it will still be in existence.” p. 261-262.
   c. Then he states: “The word rendered ‘burned up,’ like the word just before used and rendered fervent heat—means that they will undergo such a change as fire will produce; not, necessarily, that the matter composing them will be annihilated....Whether it is his purpose to annihilate any portion of the matter which he has made, does not appear from his words; but is it clear that he intends that the universe shall undergo important changes.” p. 262.
4. Within the Lord’s church.
   a. Those who hold the Max King heresy believe this passage is figurative applying to the destruction of Jerusalem and the Jewish system.
   b. Jimmy Allen wrote concerning Romans 8:22-23 “Point of passage: When man fell, the earth was cursed. When man is glorified, the earth will also be glorified (Moses Lard, Commentary on Romans, pp. 267-268). This means 2 Pet. 3:10-12 must not be understood to teach that our present system will be annihilated. The passage probably means the earth will be renovated by fire and changed into something glorious (8:21). To illustrate, contemplate how our physical bodies will be changed into glorious bodies for the eternal state (1 Cor. 15:42-54). Statements concerning the new earth (2 Pet. 3:13; Rev. 21:1; Isa. 65:17; 66:22) may refer to our present earth in its glorified condition.” Jimmy Allen, Survey of Romans (Searcy, AR: Harding College, 1973). P. 80.
   c. Moses Lard wrote: “Not only so, but it will be ‘translated’ into a state of more than pristine newness and glory. It will undergo a change analogous to that which the bodies of the redeemed are to undergo. It will not become absolutely new; but it will be the old earth renewed; and as the change which the body is to undergo will render it a better body than Adam’s was before the fall, so, I conclude, the earth will be incomparably better than it ever was.” Moses Lard, Commentary on Paul’s Letter to Romans (Delight, AR: Gospel Light Publishing, nd), p. 270.

C. There is no reason to twist the clear meaning in this way.
   1. Christians expect to go to heaven and live there.
      a. John 14:1-3 “Let not your heart be troubled: ye believe in God, believe also in me. 2In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”
      b. 1 The. 4:16-17 “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”
   2. Christians lay up treasures in heaven, not on the earth; Mat. 6:19-21 “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21For where your treasure is, there will your heart be also.”
   3. We are strangers and pilgrims on this earth.
      a. 1 Pet. 2:11 “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;”
      b. We are citizens of heaven; Phi. 3:20 “For our conversation [citizenship—ASV, NKJV] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:”
   4. Our names are written in heaven, not on the earth.
      a. Heb. 12:23 “To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,”
      b. Luke 10:20 “Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”
   5. A Christians hope is heaven.
      a. Col. 1:5 “For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;”
b. 1 Pet. 1:3-4 “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.”

6. There is no need for God to renovate the earth—no one would live there.

D. Notice some other words associated with this event in 2 Pet. 3:10-12 “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 11Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?”

1. In verse 10 “shall melt with fervent heat”
   a. Melt is the Greek λύω (luo) meaning to loose, unbind, release, or dissolve.
   b. This is also the word translated dissolved in verse 12 in speaking of the heavens.

2. In verse 12 “the elements shall melt with fervent heat”
   a. Melt is the Greek τήκω (teko) meaning to perish or become destroyed by melting.
   b. Oberst (Bruce Oberst, *Letters From Peter* (Joplin, MO: College Press, 1979) writes: “In v. 5 we saw that God, by his mighty power, ‘compacted’ or ‘put together’ the earth. Now we find that he is also going to pull it apart—at its very seams!” p. 197.

3. In verse 10 “the heavens shall pass away with a great noise”
   a. “Pass away” is the Greek παρερχομαι (parerchomai) meaning to go by.
   b. Oberst (Bruce Oberst, *Letters From Peter* (Joplin, MO: College Press, 1979) writes, “This expression, to my mind, precludes the idea that the ‘new heavens’ will be the old heavens re-made or ‘fixed up.’...I would take, then, the present passage to teach that the very elements which make up all matter shall disintegrate within the mighty furnace of fire that shall envelop the earth in that day.” p. 197.

4. “Burned up” or “Discovered”
   a. We have a variant reading between the Greek Textus-Receptus (King James) and the Nestle-Alan Text.
      (1) The Textus-Receptus has κατακαίω (katakaio) which means to burn up or consume utterly.
      (2) The Nestle-Alan has εὑρίσκω (heurisko) which means to find, discover or come upon.
   b. Some explanations:
      (2) Thayer’s Joseph Henry Thayer, *Thayer’s Greek-English Lexicon of the New Testament* (Grand Rapids, MI: Associated Publishers, n.d.) offers this explanation: “shall be found namely for destruction, i.e. will be
unable to hide themselves from the doom decreed them by God, 2 Pet. iii. 10” p. 261.


(4) Guy N. Woods A Commentary on the New Testament Epistles of Peter, John, and Jude (Nashville, TN: Gospel Advocate Company, 1973) wrote, “The heavens and the earth are to be dissolved; they are to lose their form and be returned to the original atoms from which they were constructed, all of which sprang into existence in the divine fiat of the omnipotent God.” p. 187.

III. HOW IS THE CLOSE PARALLEL BETWEEN SOME OF PETER’S AND SOME OF JUDE’S WORDS EXPLAINED.

A. The two passages.
1. 2 Pet. 2:1-16
2. Jude 4-11

B. The Copyist View
1. Different area.
   a. Peter quoted from Jude.
   b. Jude quoted from Peter.
   c. Peter and Jude quoted from an unnamed, unknown source.
2. James Burton Coffman Commentary on James, 1 & 2 Peter, 1, 2, & 3 John, Jude (Austin, TX: Firm Foundation Publishing House, 1979) stated, “It is a rash scholar indeed who fancies that he can make a great deal out of either. Neither Jude nor Peter borrowed from the other, as indicated by the following statistics compiled by Guthrie: ‘If 2 Peter is the borrower, he changed 70% of Jude’s language and add more his own. If Jude borrowed from 2 Peter the percentage of alteration is even higher, combined with a reduction in quantity.’ Such findings bury the ‘borrowing theory’ a mile deep.” p. 521.
3. I.S.B.E. William G. Moorehead, “The epistle of Jude” The International Standard Bible Encyclopaedia, ed. James Orr (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1983) adds: “However, it must be admitted that there are in the two epistles pronounced differences and divergences as there are resemblances. If one of the two did actually copy from the other, he was careful to add, subtract, and change whatever he found in his ‘source’ as best suited his purpose. A servile copyist he certainly was not. He maintained his independence throughout, as an exact comparison of the one with the other will demonstrate. If we bring them into close proximity, following the example of Professor Lumby in the ‘Bible Comm.’ (Intro to 2 Pet), we shall discover a marked difference between the two pictures drawn by the writers.” 3:1769.

C. No one can deny the similarity.
1. They have the same Author—the Holy Spirit.
   a. 2 Pet. 1:21 “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”
b. 1 Cor. 2:12-13 “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”

c. Donald Fream A Chain of Jewels from James and Jude (Joplin, MO: College Press, 1985) wrote: “The inspired writings of the scripture have a supernatural relationship that is not found in secular writings. Inspiration of the Holy Spirit gives each book of the Bible a common source and a common planner....Thus quotations and imitations of the different writers in the planned revelation of God are not to be judged on the same basis as the writings of uninspired authors....No intention of concealment was present with the sacred writers. No claim of originality was made, for the Holy Spirit was the common inspiration and Revealor that prompted the writing. It is no fault if the same biblical expression is used in more than one place or by more than one earthly writer. Nor is any blame involved if one writer found the revealed truth so adequately expressed by a former writer that he preferred (at the Spirit’s approval) to use the former writing verbatim.” p. 246.

2. It appears as if Peter wrote his material first, then Jude.
   a. Peter refers to those who are going to come and might have been at work when he wrote, but not at the depth of evil they eventually reached.
   b. Jude wrote when these evil men had gone farther down the road of wickedness.
   c. I.S.B.E. William G. Moorehead, “The epistle of Jude,” states, “The comparison between the two writings warrants, we believe, the following conclusion: (1) that Peter and Jude have in view the same corrupt parties; (2) that Peter paints them as godless and extremely dangerous, though not yet at their worst; while Jude sets them forth as depraved and as lawless as they can well be; (3) that Peter’s is the older writing and that Jude was acquainted with what the apostle had written.” 3:1770.
   d. Peter’s was more prophetic in nature; Jude’s was the fulfillment of Peter’s.

3. The subjects might have been the same, or it could have been different people but facing the same situation.
   a. False teachers were coming, Warnings needed to keep and guard Christians from apostatizing.
   b. If the recipients were the same, then Jude was reinforcing Peter’s writings.
   c. If the recipients were different, they needed the same type of words because of the situation.

4. Guy N. Woods A Commentary on the New Testament Epistles of Peter, John, and Jude (Nashville, TN: Gospel Advocate Company, 1973) wrote, “Again we would emphasize that it is of little consequence; both are divine productions, both dealt with similar conditions; and it was therefore, entirely legitimate to follow the same pattern and plan and utilize the same arguments. If the apostles Peter, John and Paul could cite Old Testament prophecy in support of their inspired utterances, what objection could be raised to a New Testament writer citing a prior production from the same reason?” p. 378.
IV. WHERE AND WHEN DID ENOCH PROPHESY, AND DOES JUDE’S STATEMENT SHOW THAT HE BORROWED FROM THE APOCRYPHAL BOOK OF ENOCH

A. The two passages:

1. Jude 14-15 “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15To 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.”

2. Book of Enoch “Behold he comes with ten thousand of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal, for everything which the sinful and ungodly have done and committed against him.”

B. Date of the Book of Enoch.

1. Post-apostolic origin.
   a. John M'Clintock and Strong, “Jude, Epistle of” Cyclopaedia of Biblical, Theological and Ecclesiastical Literature (Grand Rapids, MI: Baker Book House, 1969) “But there is no decisive proof that Jude could have seen the so-called book of Enoch. For, though this has been ascribed in part to the Maccabaean times, and is said to have assumed its present shape prior to our Lord’s advent, yet this is a theory on which critics are by no means agreed. One of the latest who has investigated the question, Prof. Volkmar, or Zürich, maintains that it was composed by one of the disciples of Rabbi Akiba, in the time of the sedition of Barchochebas, about A. D. 132. Dr. Alford is convinced by Volkmar’s arguments, and infers hence that ‘the book of Enoch was not only of Jewish, but of distinctly antichristian origin.’” 4:1067-1068.
   b. Guy N. Woods A Commentary on the New Testament Epistles of Peter, John, and Jude (Nashville, TN: Gospel Advocate Company, 1973) wrote, “This ‘Book of Enoch’ was discovered shortly before the Revolutionary War—about 1773—in a copy of the Ethiopic Bible, and translated into English in 1821. The book cannot be certainly traced back of the third century, and there is no reliable evidence when it was written. An examination of it reveals that it was written by a Jew; that its author subscribed to the idea of a judgment such as that taught in the New Testament; and that it was influenced by New Testament conceptions. Numerous matters in it suggest a post-apostolic origin. There are sharp variations between the statement allegedly cited by Jude and the actual statement as it appears in Jude. There is more reason for supposing that the book of Jude is older than this so-called ‘Book of Enoch,’ and that the author quoted from Jude rather than Jude from him!” pp. 398-399.

2. Pre-apostolic origin.
   b. There is no real evidence which book was written first.

C. Where did the prophecy come from?

1. The Old Testament does not record Enoch making such a statement.
2. Some teach that it was a long-standing oral tradition that Jude and the *Book of Enoch* used for their purpose.
   b. Barnes Notes Albert Barnes, *Barnes Notes: Notes on the New Testament*, “James to Jude” ed. Robert Frew, (Grand Rapids, MI: Baker Book House, 1983) puts it: “The source from which Jude derived this passage respecting the prophecy of Enoch is unknown. Amidst the multitude of traditions, however, handed down by the Jews from a remote antiquity, though many of them were false, and many of a trifling character, it is reasonable to presume that some of them were true and were of importance. No man can prove that the one before us is not of that character; no one can show that an inspired writer might not be led to make the selection of a true prophecy from a mass of traditions; and as the prophecy before us is one that would be every way worthy of a prophet, and worthy to be preserved, its quotation furnishes no argument against the inspiration of Jude.” p. 400.

3. God revealed it to Jude.
   a. If it was oral tradition:
      1. God still inspired Jude to write it and say Enoch said it.
      2. Matthew Henry *Matthew Henry’s Commentary on the Bible* (Peabody, MA: Hendrickson Publishers) 1997, [Online] Available: Logos Library System. wrote, “Some say that this prophecy of Enoch was preserved by tradition in the Jewish church; others that the apostle Jude was immediately inspired with the notice of it: be this as it may, it is certain that there was such a prophecy of ancient date, of long standing, and universally received in the Old-Testament church; and it is a main point of our New-Testament creed.”
   b. If Jude quoted from the *Book of Enoch*:
      1. It would only endorse the portion Jude quoted.

4. If either one of these is true, it does not take away from the fact that Jude still received this prophecy from God.
   a. Guy N. Woods *A Commentary on the New Testament Epistles of Peter, John, and Jude* (Nashville, TN: Gospel Advocate Company, 1973) wrote, “From what source did Jude obtain the prophecy of Enoch to which he refers? It is sufficient for our purpose merely to answer, from inspiration, whether directly or from traditional sources, is of little consequence. Authenticated by the approval
of the Holy Spirit under whose inspiration Jude wrote, it matters little what
the method was by which it was brought to his attention.” p. 398.

b. Guy N. Woods *A Commentary on the New Testament Epistles of Peter, John, and Jude*
(Nashville, TN: Gospel Advocate Company, 1973) stated, “In the same fashion that
Peter knew that Noah was a preacher, that Lot was vexed in Sodom, and
that Paul knew the names of the Egyptian magician; Jude learned of
Enoch’s prophecy—by inspiration.” p. 399.

D. **Another possibility.**

1. The Bible records the prophecy from Enoch.

2. James Burton Coffman *Commentary on James, 1 & 2 Peter, 1, 2, & 3 John, Jude* (Austin, TX:
Firm Foundation Publishing House, 1979) points out: “It might be well to recall that
Enoch ‘walked with God’ in very intimate fashion, that he was translated, not even
tasting of death, and that he named his son *Methusselah*, bearing the prophetic
meaning of ‘he dieth, and the flood cometh.’ Therefore we may surely believe
Jude’s account of God’s using Enoch to utter a prophecy of the destruction of evil
men. Indeed, the name of his son is exactly such a prophecy.” pp. 540-541.

3. This would be the same as Hosea, Isaiah, and others gave prophecies—through the
names of their children.

**Conclusion:** We hope that this will stir your minds to study God’s Word.