

Enoch's Prophecy (vv.14-15)

VERSE 14 **It was also about these men that Enoch** (δέ και τούτοις Ἐνώχ [*conj. de, now + conj.adjective, kai + pro./demonst.dat.m.p., houtos + n.m.s.indecl., Enoch*]), **in the seventh generation from Adam, prophesied, saying** (ἑβδόμος ἀπὸ Ἀδάμ Προεφήτευσεν λέγων [*adj.ord.n.m.s., ἑβδόμος, ebdomos, seventh + prep.w/abl.m.s.indecl., Adam + aor.act.ind.3.s., propheteuo, prophesy + pres.act.pt.n.m.s., lego, say*]), **"Behold, the Lord came with many thousands of His holy ones** (Ἴδοὺ κύριος ἦλθεν ἐν ἀγίαις μυριάσιν αὐτοῦ [*part./exclamatory, idou, behold, take note + n.m.s., kurios, lord + aor.act.ind.3.s., erchomai, come + prep.w/adj.instr.f.p., haggios, saint; "holy ones" + instr.f.pl., μυριάς, murias, a myriad, ten thousand; in plural countless thousands + pro.gen.m.s., autos, his*]),

VERSE 15 **to execute judgment upon all** (ποιῆσαι κρίσιν κατὰ πάντων [*aor.act.infin., poieo, do; "execute" + acc.f.s., krisis, judgment + prep., kata w/adj.gen.m.p., pas, all; 1x for kata panton*]), **and to convict all the ungodly** (καὶ ἐλέγξει πᾶσαν ψυχὴν [*conj. + aor.act.infin., ἐλέγχω, elegcho, bring to light, expose, convict; 17x: Matt.18:15; Lk.3:19; Jn.3:20; 8:46; 16:8; 1Cor.14:24; Eph.5:11,13; 1Tim.5:20; 2Tim.4:2; Titus.1:13; 2:15; Heb.12:5; Jam2:9; Jude.15; Rev.3:19 + adj.acc.f.s., pas, all + acc.f.s., psuche, soul, life, inner self; these types are convinced within themselves; "the ungodly"*]) **of all their ungodly deeds** (περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν [*prep.peri.w/adj.gen.m.p., pas, all + def.art.w/gen.nt.p., ergon, work, deed + adj.gen.nt.p., ἀσέβεια, asebeia, ungodly, irreverent, impious*]) **which they have done in an ungodly way** (ἧν ἠσέβησαν [*pro.rel.gen.nt.p. hos, which + aor.act.ind.3.p., ἀσεβέω, asebeo, be ungodly/profane; "they have done in an ungodly way"*]), **and of all the harsh things** (καὶ περὶ πάντων τῶν σκληρῶν [*conj. + prep., peri w/adj.gen.nt.p., pas, all + def.art.w/gen.nt.p., σκληρός, skleros, hard, harsh, strict*]) **which ungodly sinners have spoken against Him** (ἧν ἀσεβεῖς ἁμαρτωλοὶ ἐλάλησαν κατ' αὐτοῦ [*pro.rel.gen.nt.p., hos, which + adj.n.m.p., asebes, ungodly + adj.n.m.p., hamartolos, sinful; subst., sinner + aor.act.ind.3.p., laleo, speak, communicate + prep., kata w/pro.gen.m.s., autos, him*])."

ANALYSIS: VERSES 14 & 15

1. Jude now confirms this analysis of his opponents with a prophecy dealing with their collective end.
2. This judgment is the judgment associated with the second advent of Jesus Christ.
3. He quotes *1 Enoch* (1:9).
4. The books of Enoch are a collection of apocalyptic literature, written by various authors and circulated under the name of Enoch.
5. 1 Enoch is an Ethiopic version translated in Greek from the original Hebrew version that was composed by the Pharisees between 163-63 BC.
6. Enoch was the seventh generation from Adam, which is confirmed in the genealogy of super grace heroes of the antediluvian era as recorded in Genesis 5.
7. In the line of the messianic patriarchs, Enoch's legacy stands out based on his life and exit from the earth (Gen.5:22-24).
8. Enoch functioned as a prophet and one of his prophetic utterances has come down to us via oral tradition.
9. This prophecy was recorded in the apocryphal book called *1 Enoch*.
10. Although we have only a third of the text of *1 Enoch* in Greek, we do possess this prophecy, and Jude sticks very closely to the original.
11. The context of the quote describes the holy and eternal God coming forth to bestow blessing on the elect and to pronounce judgment upon the wicked.
12. Jude has introduced "the Lord" which does not appear in the original.
13. The original has "the Great Holy One".
14. While literary dependence is certain, it is likely that he is quoting from memory.
15. A Christian understanding of the quote has Jesus Christ as the agent of God at His second advent.
16. The exclamatory particle "Behold" is strictly the aorist imperative from the verb ὁράω (to see, observe, perceive).
17. The verb "came" or "has come" has, as its Hebrew equivalent, a "prophetic perfect".
18. The prophetic aorist is designed to underscore the certainty of Christ's coming by viewing it as a *fiat accompli* (accomplished fact).
19. At His coming, the Lord is not alone, but is accompanied "with many tens of thousands of His holy ones".
20. Prior to the revelation of the mystery doctrine of the Church, this was understood to be the holy angels.
21. That holy angels will accompany Christ at His advent see Dan.7:10; Zech.14:5b; Matt. 25:31 and 2Thess.1:7.
22. In addition to the elect angels, Jesus Christ will return with His glorified bride, which is the saints ("holy ones") of the present dispensation (see Rev.19:14 cp. v.8; 2Thess.1:10).
23. The whole earth will witness this unprecedented spectacle (Rev.1:7).
24. In v.16 Jude continues with the Enoch prophecy that was handed down through the centuries by oral tradition and came to be cited by the unknown author of *1 Enoch*.
25. The Ethiopic version of the *Book of Enoch* has this prophecy in two sections; "And lo, he come with ten thousand of his holy ones to execute judgment upon them, and he will destroy the ungodly, and will convict all flesh of all that sinners and ungodly have wrought and ungodly wise committed against him" (1:9); and "You have slanderously spoken proud and hard words with you impure mouths against his greatness." (5:4) (Translation by Charles).

26. Wohlenberg and Zahn present the Greek fragment which has but one section: ὅτι ἔρχεται σὺν ταῖς μυριάσιν αὐτοῦ καὶ τοὺς ἀγίοις αὐτοῦ ποιῆσαι κρίσιν κατὰ ἀσεβείας καὶ ἐλέγξει πᾶσαν σάρκα περὶ πάντων ἔργων τῆς ἀσεβείας αὐτῶν ὧν κατελάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.
27. There are two aspects to the second Coming of Christ.
28. The first is “to execute judgment upon all” who are evil and unbelieving.
29. The second aspect is to deliver and vindicate the righteous through the ages.
30. Jude focuses on the wrath that will come upon all on the earth that remain unbelieving, and in particular modern liberals who assault the teachings of Scripture.
31. Not only will the Lord “execute judgment” upon the rebels, but He will also “convict” (aor.infin., ἐλέγχω, *elegcho*, bring to light, expose, convince, convict) them of the error of their teachings and deeds.
32. “Every soul” (that is literally what is behind “all the ungodly” as the Greek reads πᾶσαν ψυχὴν) that subscribes to humanism (liberalism) will “eat crow”.
33. So the Lord’s coming will “convict every soul of all their ungodly deeds...and of all the harsh things...spoken against” the Lord.
34. Jude’s deliberate repetition of “ungodly” and its derivatives should be noted; the author has used it already in v.4 with considerable emphasis.
35. *1 Enoch* is full of denunciations of “the ungodly”, and this must have attracted Jude’s attention to the prophecy.
36. The division of their sins into sins of deed and word is also characteristic of the *Book of Enoch*, which while harping on social injustice (xcix. 7-9; xcvi. 4-8; etc.), idolatry (xcix. 7-9) and transgressions of the Law (v. 4), repeatedly mentions arrogant and insulting language, which is derogatory to God’s majesty (e.g., v. 4; xxvii. 2; ci. 3).
37. Jude not only speaks of their “ungodly deeds”, but also of the “ungodly way” in which their evil works were carried out.
38. These types resort to all sorts of underhanded methods to implement their evil deeds.
39. God will judge and convict the ungodly of “all the harsh things” they “have spoken against” the Lord.
40. All will be judged and exposed; to the great delight of the righteous and the chagrin of the wicked.

Characteristics of the “Ungodly Sinners” (v.16)

VERSE 16 **These are grumblers, finding fault** (Οὗτοί εἰσιν γογγυσταὶ μεμψίμοιροι [*pro.demonstr.n.m.p.*, *houtos*, *this* + *pres.act.ind.3.p.*, *eimi* + *n.m.p.*, γογγυστής, *gongustes*, *complainer*; *1x* + *adj.n.m.p.*, μεμψίμοιρος, *mempsimoiros*, *faultfinder*; *1x*], **following after their own lusts** (πορευόμενοι ἑαυτῶν κατὰ τὰς ἐπιθυμίας [*pres.dep.pt.n.m.p.*, *poreuomai*, *go*, *journey*, *follow after* + *pro.reflex.gen.m.p.*, *heautou* + *prep.*, *kata w/def.art.w/acc.f.p.*, *epithumia*, *lust*]); **they speak arrogantly** (καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα [*conj.*, *kai*; *not translated* + *def.art.w/n.nt.s.*, *stoma*, *mouth*; *not translated* + *pro.gen.m.p.*, *autos*; *not translated* + *pres.act.ind.3.p.*, *laleo*, *speak* + *adj.acc.nt.p.*, ὑπέρογκα, *hyperogka*, *excessive size*, *swollen*; *of speech*: *arrogant*, *bombastic*; *2x*: *2Pet.2:18*]), **flattering people for the sake of gaining an**

advantage (θαυμάζοντες πρόσωπα χάριν ὠφελείας [*pres.act.pt.n.m.p.*, θαυμάζω, *thaumazo*, *be amazed*; but with the following word ‘face’ it is an idiom + *acc.nt.p. prosopon*, face + *prep., charin*, for the sake of + *gen.f.s.*, ὠφελείας, *ophelieas*, *advantage*; 2x: Rom.3:1]).

ANALYSIS: VERSE 16

1. His quotation finished, Jude specifies the verbal and overt sins of the ungodly liberals.
2. He flushes out the designation “ungodly sinners” from v.15.
3. “These” (demon.pro. *houtoi*) is seen in 2Pet.2:12,17 and Jude.8,10,12,16,19.
4. As in Enoch’s prophecy their misdeeds are classified as sins of the tongue and overt sinning.
5. The pronoun is followed by the present active indicative third plural of *eimi* (“are”) which occurs here and in 2Pet.2:17; Jude.12, and 19 (οὗτοί εἰσιν).
6. For “grumblers” Jude uses the onomatopoeic hapax γογγυσταί (*gognustai*); Paul used the verb to describe the discontent of the Israelites in the wilderness (1Cor.10:10).
7. The noun means “habitual complainer”.
8. Whenever a person becomes maladjusted to God and His word, he is likely to begin complaining about something (cf. Lk.5:30; Jn.6:41,43,61; 7:12; Matt.20:11; all other references to the verb in the NT).
9. The masculine noun “complaining” (γογγυσμός *gongusmos*) occurs in Jn.7:12; Acts.6:1; Phil.2:14; 1Pet.4:9.
10. The noun is followed by the hapax adjective “finding fault” (μεμψίμοιροι, *mempsimoiroi*) which corresponds to our “malcontents”.
11. The twin concepts are interrelated.
12. It is their truculent attitude towards God and His word that is censured here.
13. This includes their attitude towards duly established authority.
14. Like Israel in the desert, they were continually grumbling against God and the restrictions imposed upon them by the moral code.
15. A number of passages reveal the severity of this STA activity among the Israelites under Moses (Ex.16:7-12; 17:3; Num.14:27-29; 17:5,10; Ps.106:25).
16. Dissatisfied with the status quo, the false teachers were voicing their antagonism toward doctrine and those who stood in their way.
17. They were always cursing their luck (that is the real meaning of “faultfinder”).
18. The *mempsimoiros* was a standard Greek character, like Andy Capp in the *Daily Mirror*.
19. ‘Your’re satisfied by nothing that befalls you; you complain about everything; you don’t want what you’ve got; you long for what you haven’t got; in winter you wish for summer, and in summer that it were winter; you are like sick folk, hard to please; and *mempsimoiros*! (Lucian, *Cynic* xvii).
20. These words fit many a believer (observe how certain types are constantly complaining).
21. This attitude is roundly condemned in Scripture (Jam.5:9 “Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door!”).
22. Complaining against others is indicative of the failure to forgive (Col.3:13).
23. It is to insult God who gives us all things; it is to forget that whatever befalls us works together for our good (Rom.8:28).

24. These men are habitually “proceeding according to their own lusts” –κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι– which parallels Peter’s virtually identical expression: κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι (2Pet.3:3).
25. Jude cites the apostolic prophecy of 2Pet.3:3 in v.18.
26. They are always taking their cues from the ISTA.
27. We have noted their sex, power, approbation, and materialism lust (cp. 2Pet.2:10,18; 3:3; Jude.16,18).
28. Such types tend not to be content and well adjusted.
29. They entice others to do likewise (2Pet.2:18).
30. Liberalism caters to the lust pattern of the OSN and that is what makes it so popular.
31. It is what made ancient paganism so popular.
32. The liberals are further cited for the sin of “arrogant speech”.
33. Literally, “and their mouth speaks pompous words” (καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα).
34. The adjective (acc.nt.p.) ὑπέρογκος (*hyperogkos*) is used here as a substantive, and also in 2Pet.2:18: “*For when they articulate bombastic words of emptiness, they entice through the lusts of the flesh, by sensuality, those who barely escape from the ones who live in error.*”
35. Liberal speech is swollen and way out of touch with sound and sober words of the truths of biblical Christianity.
36. The pronouncements of secular and religious liberalism tend to fall into the category of the bombastic and grandiose.
37. Humanistic relativism is the order of the day.
38. We see all around us the cult of self.
39. We are enticed to break free from the bonds of outdated morality (2Pet.2:19).
40. This accounts for the rampant immorality, crime and greed that characterizes the last days.
41. All this has filtered down to the man on the street who thinks of himself as merely a product of chance who answers to no one.
42. Whenever the Bible is mentioned, it is brushed aside or ridiculed.
43. The pied pipers of liberalism are to be found in academia, journalism, politics, religion, and the entertainment industry.
44. These men speak of the things they do not understand and reject the innate moral code written in their hearts (cf. v.10).
45. All that has ever been said and written in opposition to the Creator will be to their shame at His coming (cf. v.15).
46. They are bombastic, wordy, and full of themselves, among those they target to impress and seduce.
47. They curry favor with those they deem to impress and influence.
48. And finally, Jude cites them for the sin of flattery, which is a form of insincerity.
49. They are first and foremost interested in themselves and not so much in those they are speaking to.
50. The “advantage”(gen.fem.sing., *opheleia*) refers to their self-promotion, at the expense of their audience whom they are deceiving (knowingly or as willing dupes).
51. The words “flattering people” are literally, “admiring faces” (θαυμάζοντες πρόσωπα).
52. This expression, found only here in the NT, is found in the LXX to translate the Hebrew idiom *nasa panim*, “raise faces” (Deut.10:17 “*the awesome God who does not show partiality*”; 28:50; Job.13:10; it is used in a good sense of an “honorable man” in Job.22:8; Isa.3:3; 9:15).

53. Flattery is characteristic of the speech of the wicked (Ps.5:9; 12:2,3; 36:2f).
54. Flattery is used by those who are treacherous (Prov.26:28; 29:5; Rom.16:18).
55. All forms of favoritism are to be avoided (Rom.2:11; Eph.6:9; Col.3:25; Jam.2:1).
56. These types have been trained in self-promotion (2Pet.2:14), and so behind all they do is “for the sake of an advantage”.
57. Those who love the truth speak even to their own hurt (Ps.15:4).
58. Self-promotion and deception are behind the words of those who promote the tenets of liberalism and tyranny.
59. Being respectful is one thing, being a flatterer is quite another.