

Jude 14–15 (NASB 2020)

¹⁴ *It was also about these people that Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord has come with many thousands of His holy ones, ¹⁵ to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”*

- 1) So, let’s take a look at Enoch. Biblically, we don’t really know much but we can start with Genesis.

Genesis 5:21–24 (NASB 2020)

²¹ Now Enoch lived sixty-five years, and fathered Methuselah. ²² Then Enoch walked with God three hundred years after he fathered Methuselah, and he fathered *other* sons and daughters. ²³ So all the days of Enoch were 365 years. ²⁴ Enoch walked with God; and he was not, for God took him.

- 2) Then, we read a basic recap of this from the perspective of the Hebrew writer in...

Hebrews 11:5 (NASB 2020)

⁵ By faith Enoch was taken up so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for before he was taken up, he was attested to have been pleasing to God.

- 3) Here’s perhaps a little more in the way of trivia that has some bearing on why Jude quoted him.
 - a) Keep in mind, these are all non-canonical writings.
- 4) Between the writing of the Old and New Testaments, Enoch became a very popular figure.
 - a) This ushered in 1 Enoch which Jude quotes here.
 - b) There are 3 books of Enoch in total:
 - i) 1 Enoch (Ethiopic Enoch) 3rd century BCE
 - ii) 2 Enoch (Slavonic Enoch) 1st century CE
 - iii) 3 Enoch (Hebrew Enoch) 5th to 6th century CE
 - c) All three are different and represent 3 different branches of tradition using Enoch as a vehicle for different theological ideas.
- 5) All that being said, here are the important points to Jude’s quote.
 - a) First, he is quoting 1 Enoch 1-9 which would have been a reading that these Jewish Christians would likely have been familiar with.
 - b) Second, this quote is the clincher for Jude’s pronounced judgement of the previous verses.
 - c) Finally, and I think most importantly, Enoch is saying the exact same thing that Jesus himself says in Mat 16:27

Matthew 16:27 (NASB 2020)

²⁷ **For the Son of Man is going to come in the glory of His Father with His angels, and WILL THEN REPAY EVERY PERSON ACCORDING TO HIS DEEDS.**

- 6) It is also quoted in Prov 24:12, Ps 62:12, and in many other places in the New Testament.

- 7) Bottom line is that Jude is saying these false teachers will be in the exact same position as all other sinners.

- 1) Moving on then he continues his descriptions ...

Jude 16 (NASB 2020)

¹⁶ These are grumblers, finding fault, following after their *own* lusts; they speak arrogantly, flattering people for the sake of *gaining an* advantage.

- 2) Jude basically calls these folks ungodly 4 times in that previous dialog.

- 3) And here he proceeds to list 5 areas of ungodly behavior:

- a) Grumblers
- b) Finding fault
- c) Following their own lust
- d) Flattery to gain an advantage over people.
- e) Speaking arrogantly.

- 4) As we look at each of these, we have to consider that though they sound offensive that is not what Jude is saying.

- a) If these traits were offensive to the listeners, then the traits would have been something that would have been a deterrent to the false teacher's intent, not a help.
- b) So, what was happening with these characteristics?

5) Grumblers

- a) Likely, this was these folks grumbling against God and God's requirements.
- b) In other words, they were saying things that their listeners would probably agree with regarding the seeming difficulty of following some of God's divine laws.
- c) So, wrong but not a deterrent to their message.

6) Finding fault

- a) Probably fell in along the same lines – they were simply finding fault with what God's plan was and saying it in such a way that these folks would easily agree with them.
- b) They may have been finding fault with the apostles' teachings as well.

7) Following their own lusts

- a) Pretty obvious here – they simply, as Jude has been saying, are wanting to do exactly what they want to do and are trying to convince others that it is ok to do the same things.

8) Finally, there is the flattery

- a) I found what I believe to be a really good explanation of what this really might be in the case of Jude's readers.
- b) Lucas and Green in their commentary "The Message of 2 Peter and Jude" say the following:

We are all alert to the danger of flattery in theory, but the reality can be very difficult to disentangle and escape. A flatterer has precisely the same evaluation of our talents and abilities that we have always secretly felt, understands our motivations and puts them into words that we would never dare to utter, and promises a future that is,

remarkably, centered around the very achievements we have always fantasized about. That person slips under our guard and manages to mislead in the name of telling the truth.²

9) Speaking arrogantly

a) Likely this means a couple of things.

- i) First, they are confident in their assessment of their own interpretation of the apostles' teachings and as such are able to teach or act with authority even if it is wrong.
- ii) The second part of that would be their arrogance against God Himself in their speaking for what His grace would cover.

10) In thinking about this the question occurred to me ...

Can we ever speak for God outside of the purview of His word?

Discuss what purview means in this question?

What might define the line between “interpretation” and “speaking arrogantly”?

² R. C. Lucas and Christopher Green, [*The Message of 2 Peter & Jude: The Promise of His Coming*](#), The Bible Speaks Today (Leicester, England; Downers Grove, IL: InterVarsity Press, 1995), 212.