

Jude 14-16

1. The theme introduced in Jude 4, the judgment of the false teachers/shepherds, is confirmed.
2. Jude 14 develops the last point of Jude's four images (clouds, waves, trees, stars) of verse 13 where the heretics in the church were compared to "*wandering stars, for whom the gloom of utter darkness has been reserved forever.*"

Jude 14 – **It was also about these that Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord comes with ten thousands of his holy ones,**

4395 [e]	1161 [e]	2532 [e]	3778 [e]	1442 [e]	575 [e]	76 [e]	1802 [e]	3004 [e]	2400 [e]	2064 [e]	2962 [e]	1722 [e]
Prophēteusen	de	kai	toutois	hebdomos	apo	Adam	Henōch	legōn	Idou	ēlthen	Kyrios	en
14 Προεφήτευσεν*	δὲ	καὶ	τούτοις	ἑβδομος	ἀπὸ	Ἀδὰμ	, Ἐνώχ	, λέγων :	Ἴδοὺ	, ἦλθεν	Κύριος	ἐν
Prophesied	then	also	as to these	[the] seventh	from	Adam	Enoch	saying	Behold	has come	[the] Lord	amidst
V-AIA-3S	Conj	Conj	DPro-DMP	Adj-NMS	Prep	N-GMS	N-NMS	V-PPA-NMS	V-AMA-2S	V-AIA-3S	N-NMS	Prep

propheteusen is a form of **propheteuo** from two words:

- 1) **pró** meaning "before"
- 2) **phēmí** meaning "assert by elevating one statement over another"

40 [e]	3461 [e]	846 [e]
hagiais	myriasin	autou
ἁγίαις	μυριάσιν	αὐτοῦ
holy [ones]	myriads	of His
Adj-DFP	N-DFP	PPro-GM3S

- Together the word *propheteuo* means simply "to fortell".

- But, can be used to refer to "foretelling future events", "declare a thing only known by divine revelation", "break forth under sudden impulse in lofty discourse", "teach, refute, reprove, admonish"

1. Enoch explained that men like this in whatever age they live in would be judged at the coming of the Lord. The coming judgment of the Lord could be an event in temporal time, but always a complete eschatological judgment at the end.
2. Quote from 1 Enoch 1:9 is the text Jude uses to confirm his last accusation seen in verse 13 that claimed the heretics would be in darkness forever.
 - a. A translation of from the ancient 1 Enoch 1:9 could be:

"Behold, he will arrive with ten million of the holy ones in order to execute judgment upon all. He will destroy the wicked ones and censure all flesh on account of everything that they have done, that which the sinners and wicked ones committed against him."

 - i. One major change made by Jude is to switch "*he will arrive*" to "*the Lord comes*"
 1. Jude clarifies the one judging is Jesus, the Lord which Jude made clear in verse 4 when he wrote: "our only Master and Lord, Jesus Christ."
 2. This change clearly Christianizes this ancient prophecy.
 - b. Online text of Enoch 1 (including 1:9) is here - https://www.ccel.org/c/charles/otpseudepig/enoch/ENOCH_1.HTM
 - c. Jude is doing one of these when he quotes 1 Enoch 1:9:
 - i. Quoting the Greek version by memory
 - ii. Using a 3rd, unknown, translation of 1 Enoch in the Greek
 - iii. Translating the Aramaic text he has available into his own Greek translation (this is most likely)
 3. 1 Enoch
 - a. This was a book well known and respected by the Jews in the days of Jude
 - b. 1 Enoch was never considered part of the Jewish Scripture. And, was never accepted as Scripture by Roman Catholics, Greek Orthodox or Protestant Christianity.
 - c. Inspiration:
 - i. It is a logical to ask the question, "Is 1 Enoch an inspired, Scriptural book?", since Jude quotes from it.

1. Clement of Alexandria (150-215 AD) decided 1 Enoch was inspired. (Origen's teacher)
- ii. Or, it is logical to exclude the book of Jude from the New Testament since Jude is quoting non-scriptural sources.
 1. Jerome wrote in 392 AD that the book of Jude was rejected by many since it quoted the Book of Enoch
- iii. Or, it is possible that Jude (or, Holy Spirit) knew this particular verse was legitimate and inspired. But, the whole book of 1 Enoch need not be considered inspired.
 1. This would be Augustine's position (354-430 AD), this quoted verse is inspired, but that does not mean we recognize the entire book as inspired.
- d. Jude does not call the 1 Enoch Scripture and introduces it with a different formula than Scripture is introduced:
 - i. Jude does not use the technical phrase used to introduce a quote from Scripture, "It is written", to introduce Enoch's quote.
 1. Yet, it had been written in Jewish texts, and other languages including Greek, Aramaic, Ethiopic and Latin.
 2. He says, "Enoch prophesied about these men."
 - ii. Notice the word "and" – *kai* – in the Greek, also translated "also".
 1. The NIV leaves it out simply saying, "*Enoch, the seventh from Adam, prophesied about them.*"
 - a. This gives the impression Enoch was looking 3,000-5,000 years into the future to speak to the false church leaders of 55 AD.
 2. The word *kai* ("and", "also") is in the Greek and the ESV text: "*It was also about these that Enoch, the seventh from Adam, prophesied.*"
 - a. This means that Enoch spoke to his generation these words.
 - b. But, by application, these same words are true of the 55 AD heretics in Jude's churches.
 - c. Which by application, these words are true today in 2023 AD concerning the false teachers, heretics and shepherds who only feed themselves.
- e. Jude may have thought this verse in Enoch was on some level inspired by God, or at least captured an absolute truth of God. Non-canon or non-scriptural books can contain general truth and are quoted in part by Paul:
 - i. Acts 17:28 – Paul quoted two Greek poets in Athens at the Areopagus:

"Yet he is actually not far from each one of us, for 'In him we live and move and have our being' (by Epimenides of Crete); as even some of your own poets have said, 'For we are indeed his offspring.'" (from Aratus's poem "Phainomena", he was a Greek poet living 315-240 BC, read the poem here - <https://www.theoi.com/Text/AratusPhaenomena.html>)

 - A. Epimenides is quoted by Paul two times from Epimenides's long poem *Cretica* where Epimenides refers to the Cretans claiming that Zeus was mortal, but Epimenides considered Zeus to be immortal so he had Minos address Zeus as saying in his poem:

"They fashioned a tomb for you, holy and high one,

*Cretans, always liars, evil beasts, idle bellies.
But you are not dead: you live and abide forever,
For in you we live and move and have our being.*”

B. Aratus writes in his poem *Phainomena* in verses 1-9:

“From Zeus let us begin; him do we mortals never leave unnamed; full of Zeus are all the streets and all the market-places of men; full is the sea and the havens thereof; always we all have need of Zeus. For we are also his offspring; and he in his kindness unto men giveth favorable signs and wakened the people to work, reminding them of livelihood. He tells what time the soil is best for the labor of the ox and for the mattock, and what time the seasons are favorable both for the planting of trees and for casting all manner of seeds.”

- ii. 1 Corinthians 15:33 – “Do not be deceived: “Bad company ruins good morals.”
 1. Menander’s comedy “*Thais*”
 2. Menander (341-290 BC) was a Greek writer who wrote 108 comedies
 3. In Menander’s comedy *Thais*, the person woman Thais was a famous Greek prostitute that accompanied Alexander the Great on his campaigns. She was the one who convinced Alexander to burn Persepolis.
 4. Menander writes in the comedy *Thais* at 218:
“ ‘Loose-bridled’? Pest! Methinks, thought I have suffered this, that none the less I’d now be glad to have her. Sing to me, goddess, sing of such an one as she: audacious, beautiful, and plausible withal; she does you wrongs; she locks her door; keeps asking you for gifts; she loveth none, but ever makes pretense. Communion with the bad corrupts good character.”
 - iii. Titus 1:11-13 – Paul quotes Epimenides of Crete writing in *Cretica* for a second time (see above):
“They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach. One of the Cretans, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith.”
4. Jude and the people of his generation (55 AD) had the book of 1 Enoch in written form (and, in several translations and languages. The Qumran community had several copies found in the Dead Sea Scrolls.
- a. The book and quote from Enoch would be easily familiar to Jude’s readers.
 - b. A quote from 1 Enoch is very foreign to Western Protestants, but a quote from the John Lennon’s “Imagine” or Bing Crosby’s “White Christmas” would fit nicely into a homily or sermon.
5. “Prophesied” (*propheteusen*)
- a. The verb “prophesy” – *propheteuo* – is used in Scripture to identify previous recorded inspired Scripture:
 - i. Matthew 15:7 – “You hypocrites! Well did Isaiah prophesy of you, when he said:”
 - ii. 1 Peter 1:10 – “Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully,”

- b. The same word is used of an utterance or saying from God that is spoken unknowingly by a man not following God's plan as does John when he says that Caiaphas prophesied in John 11:49-51 -
"But one of them, Caiaphas, who was high priest that year, said to them, 'You know nothing at all. Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish.'
He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, and not for the nation only, but also to gather into one the children of God who are scattered abroad."
- c. Prophecy can happen when the Spirit speaks through a person:
 - i. John the Baptist father, the priest in Luke 1:67
 - ii. Also, 1 Corinthians 11:4-5; Acts 19:6; Rev. 11:3
- d. Prophecy can occur and not be recorded in Scripture
- 6. The prophecy of Enoch quoted by Jude does not reveal any new information, and there are no biblical doctrines resting on Enoch's words
 - a. There is nothing new, unique or pivotal in Jude's quote from Enoch.
 - i. The most shocking or revealing part of the quote is that it is from Enoch
 - ii. The contents of the words are not divisive
 - b. It is a general description of the Lord's return and the accompanying judgment which is also mentioned in:
 - i. Deut. 33:2 – *"The Lord came from Sinai and dawned from Seir upon us; he shone forth from Mount Paran; he came from the ten thousands of holy ones, with flaming fire at his right hand."*
 - ii. Daniel 7:10-14 –
 - iii. Zechariah 14:5 – *"You shall flee to the valley...Then the Lord my God will come, and all the holy ones with him."*
 - iv. Matthew 25:31 – *"When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne."*
- 7. "the seventh from Adam"
 - a. Information comes from Genesis 5
 - b. The point of this title instead of the biblical name simply being "Enoch" is that the book of 1 Enoch refers to Enoch as "the seventh from Adam" two times:
 - i. 1 Enoch 60:8 – "the male is named Behemoth, who occupied with his breast a waste wilderness named †Dûidâin†, on the east of the garden where the elect and righteous dwell, where my grandfather was taken up, the seventh from Adam, the first man whom the Lord of Spirits created.
 - ii. 1 Enoch 93:3 – "Enoch began to recount from the books and said: 'I was born the seventh in the first week, While judgement and righteousness still endured.'" "
- 8. "Holy ones" refers to angels here as it always does in eschatological appearances of the Lord, even theophanies such as on Mount Sinai:
 - a. Matt. 25:31 - *"When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne."*
 - b. Mark 8:38 – *"For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels."*

- c. Luke 9:26 – “For whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when he comes in his glory and the glory of the Father and of the holy angels.”
- d. 1 Thessalonians 3:13 – “he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.”

2962 [e]	1473 [e]	2424 [e]	3326 [e]	3956 [e]	3588 [e]	40 [e]	846 [e]	281 [e]
Kyriou	hēmōn	lēsou	meta	pantōn	tōn	hagiōn	autou	amēn
Κυρίου	ἡμῶν	Ἰησοῦ	, μετὰ	πάντων	τῶν	ἁγίων	αὐτοῦ	. [ἀμήν] .
Lord	of us	Jesus	with	all	the	saints	of Him	Amen
N-GMS	PPro-G1P	N-GMS	Prep	Adj-GMP	Art-GMP	Adj-GMP	PPro-GM3S	Heb 3:13

- e. 2 Thessalonians 1:7 – (1:6-10) “since indeed God considers it just to repay with affliction those who afflict you, and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might, when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed.”

Jude 15 – to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.”

4160 [e]	2920 [e]	2596 [e]	3956 [e]	2532 [e]	1651 [e]	3956 [e]	3588 [e]	765 [e]	4012 [e]	3956 [e]	3588 [e]	2041 [e]	763 [e]
poiēsai	krisin	kata	pantōn	kai	elenxai	pantas	tous	asebeis	peri	pantōn	tōn	ergōn	asebeias
15 ποιήσαι	κρίσιν	κατὰ	πάντων	, καὶ	ἐλέγξει	πάντας	τοὺς	ἀσεβεῖς	περὶ	πάντων	τῶν	ἔργων	ἀσεβείας
to execute	judgment	against	all	and	to convict	all	the	ungodly	concerning	all	the	works	of ungodliness
V-ANA	N-AFS	Prep	Adj-GMP	Conj	V-ANA	Adj-AMP	Art-AMP	Adj-NMP	Prep	Adj-GNP	Art-GNP	N-GNP	N-GFS

846 [e]	3739 [e]	764 [e]	2532 [e]	4012 [e]	3956 [e]	3588 [e]	4642 [e]	3739 [e]	2980 [e]	2596 [e]	846 [e]
autōn	hōn	ēsebēsan	kai	peri	pantōn	tōn	sklēron	hōn	elalēsan	kat'	autou
αὐτῶν	ἧν	ἠσέβησαν	, καὶ	περὶ	πάντων	τῶν	σκληρῶν	ἧν	ἐλάλησαν	κατ'	αὐτοῦ
of them	which	they have done in an ungodly way	and	concerning	all	the	harsh [things]	that	have spoken	against	Him
PPro-GM3P	RelPro-GNP	V-AIA-3P	Conj	Prep	Adj-GNP	Art-GNP	Adj-GNP	RelPro-GNP	V-AIA-3P	Prep	PPro-GM3S

268 [e]	765 [e]
hamartoloi	asebeis
ἁμαρτωλοὶ	ἀσεβεῖς
sinners	ungodly
Adj-NMP	Adj-NMP

1. “execute judgment” and “to convict”
 - a. Jesus Christ will come to “execute judgment”
 - i. This is the role of God
 - ii. This is an eschatological event promised throughout the OT and in the Gospels and NT
 - b. Jesus Christ will come “to convict”
 - i. Convict means to show someone their sin and call them to change. But, no hope here...

- ii. This conviction or rebuke is now no longer instructive, leading to repentance or educational
 - iii. This conviction is the seal of hopelessness.
 - iv. The truth of their evil will be exposed, but there is no hope of redemption.
2. Two words used four times each:
- a. "All" – *panton*
 - b. "Ungodly" – *asebeia, asebeo*
3. Wicked are judged for two things. Those who reject the Lord demonstrate it two ways in life:
- a. Deeds
 - i. This was the theme for Jude 5-11, the deeds of the wicked
 - b. Words
 - i. This is the theme of Jude 16, the words of the wicked
 - ii. The words are "harsh" – *skleron* – meaning "hard", "rough" and used to say "hard, violent, harsh, stern"
 - iii. The word "harsh" – *skleron* – is also used in:
 - 1. 1 Enoch 5:4 where it says, "harsh words" – *sklerous logous*
 - 2. 1 Enoch 101:3 – "You utter bold and hard words (*megala kai sklera*) against his righteousness"
 - 3. 1 Enoch 27:2 where judgment is pronounced against "those who speak with their mouth unbecoming words against the Lord and utter hard words concerning his glory."
4. A quote from 1 Enoch 5:4 – "You have not done the commandments of the Lord, but you have transgressed and spoken slanderously grave and harsh words with your impure mouths against his greatness"

Jude 16 - These are grumblers, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.

3778 [e]	1510 [e]	1113 [e]	3202 [e]	2596 [e]	3588 [e]	1939 [e]	846 [e]	4198 [e]	2532 [e]	3588 [e]	4750 [e]	846 [e]	
Houtoi	eisin	gongystai	mempsimoiroi	kata	tas	epithymias	autōn	poreuomenoi	kai	to	stoma	autōn	
16 Οὔτοί	είσιν	γογγυσταί	μεμψίμοιροι	κατὰ	τὰς	ἐπιθυμίας	αὐτῶν	πορευόμενοι	;	καὶ	τὸ	στόμα	αὐτῶν
These	are	grumblers	discontented	after	the	lusts	own	following		and	the	mouth	of them
DPro-NMP	V-PIA-3P	N-NMP	Adj-NMP	Prep	Art-AFP	N-AFP	PPro-GM3P	V-PPM/P-NMP		Conj	Art-NNS	N-NNS	PPro-GM3P

2980 [e]	5246 [e]	2296 [e]	4383 [e]	5622 [e]	5484 [e]	opheleia , /o-fel'-i-ah/ meaning "assistance, profit, benefit, advantage"
lalei	hyperonka	thaumazontes	prosōpa	opheleias	charin	
λαλεῖ	ὑπέρογκα	θαυμάζοντες	πρόσωπα	ὀφελείας	χάριν	
speaks	great swelling [words]	flattering	faces	profit	for the sake of	
V-PIA-3S	Adj-ANP	V-PPA-NMP	N-ANP	N-GFS	Prep	

1. Two things the false teachers do:
 - a. Ungodly words
 - b. Ungodly deeds
2. The ungodly words were identified as:
 - a. "fault finders" – *mempsimoiros* – this was a character in Greek plays that was never happy. They want what they do not have. Never satisfied with what happens. In winter they like summer, but in summer they want winter.
 - i. It's a critical attitude
 - ii. It's habitual complaining

- iii. The false teachers were quick to find fault and weakness in others and the Lord
- b. “grumblers” – *gongustes* /gong-goos-mos/ -
 - i. this is an onomatopoeic / aa-nuh-maa-tuh-po-ic/ word (a word that phonetically imitates, resembles the sound it describes such as “bang”, “coo”, “bubble” in English).
 - ii. In the Greek *gongustues* /gong-goos-mos/ imitates the low, muttering, murmuring sound of a grumble.
 - iii. “Grumbling” is the distinguishing character trait of a man without God
 - 1. Grumble about their lot in life
 - 2. Grumble about their luck
 - iv. Paul used this word to describe the grumbling of the Exodus Generation in 1 Corinthians 10:9-10 -

“We must not put Christ to the test, as some of them did and were destroyed by serpents, nor grumble, as some of them did and were destroyed by the Destroyer.”
 - v. Philippians 1:14-15 – *“Do all things without grumbling or disputing, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world.”*
- 3. Enoch’s prophecy was the announcement of the fate of men like this who were “fault finders” (never happy, never satisfied) and “grumblers” (complaining about their place in life, upset about how things happen)
- 4. The thing that drives, motivates, provides priority for these false leaders is:
 - a. By following their own sinful desires
 - b. Literally, “they live by their passions”
 - c. Self is all that matters
- 5. Believers should be motivated by God’s desire, God’s purpose, God’s goals, God’s priorities. These men are driven by the lower passions of the evil nature of man.
- 6. The heretics in the church do two things with their words:
 - a. “Boast about themselves”
 - i. Their praise (positive comments) of themselves is to promote themselves
 - ii. Literally: “their mouths speak haughty (bombastic) words”
 - iii. “boastful” or “great swelling” is from *hyperonka* /hoop-er-ong-kos/ which means “of excessive weight”, “of excessive size”. *Hyperonka* is used to say “immoderate, boastful, excessive, pompous”
 - iv. This is the word used to describe Antiochus Epiphanes and the Antichrist in:
 - 1. Daniel 7:8-11 – *“I considered the horns, and behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots. And behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.”*
 - 2. Daniel 11:36 – *“And the king shall do as he wills. He shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods. He shall prosper till the indignation is accomplished; for what is decreed shall be done.”*
 - v. The false teachers boast of themselves over and against God.
 - b. “Flatter others for their own advantage”

- i. Their praise (positive comments) of others is to manipulate people into a position that is most favorable for the false teachers/leaders.
 - ii. Literally “honoring faces for the sake of advantage”
 - iii. Disregard for God leaves a man fearing men and their opinion.
Fear of God drives out the fear of man.
 - iv. James 2:1 – “My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory.”
7. Since it is clear there is something to be gained by the false teachers within Jude’s churches it is then clear the people in these churches were not poor, suffering or in need. The people being led astray were people that had something that could be taken from them by the self-serving false teachers. The false teachers spoke against God and manipulated the people to promote themselves over God and gain the “possessions” of the people.
8. Paul writes to the Thessalonians in 2:5-6 -
“For we never came with words of flattery, as you know, nor with a pretext for greed—God is witness. Nor did we seek glory from people, whether from you or from others, though we could have made demands as apostles of Christ.”

False Teachers, Heretics	True Shepherd, Servant of God
godless	righteous
practice impiety	practice justice