

This is all it takes. God's righteousness in a believer is what makes him acceptable, not his good deeds in the world. They will not open the doors to heaven. What does Titus 3:5 say?

Titus 3:5: “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,”

It's that spiritual birth and the imputation of God's righteousness that saves us.

No hard work will cancel the unbeliever's debt with God. He still falls short of God's perfect righteousness, even good work after good work, and for every unbeliever at the last judgment, it's too late.

It's the grace of God demonstrated fully in Christ; when rejected, the last stop is the Lake of Fire.

Those are the deeds that are going to be judged. They are the ungodly, no matter how good they are. That's the judgment of Enoch's prophecy, as cited by Jude, and the way Jude is using this prophecy of judgment, it defines the unbelieving false teachers' ultimate end.

They have no eternal future with God, and they can offer no eternal future to those in their churches.

We have now seen Jude remind us of what the end is for the false teachers. Their eternal and well-deserved judgment in verses 14 through 15.

We saw that it was not just because they are false teachers, it was not just because of their ungodly speech or their ungodly actions or their sins. It was because of their unbelief.

We saw last night that there is only one reason for judgment, and that is unbelief. Unbelieving false teachers and all unbelievers will get their just reward – the Lake of Fire.

We also saw in verses 14 and 15 the return of Christ at the Second Advent, along with the last judgment at the end of the Millennium.

Now Jude moves backwards a bit. He is not through with his descriptions of the false teachers just yet. There are a few more warnings that are necessary.

Up to this point, Jude has provided a lot of great illustrations in order to describe who these false teachers are, what they do, and how to identify them. He has done it mostly by metaphors and illustrations. He has used terminology, which is straightforward, but now we're coming to a point where Jude is very direct in his assessment of these false teachers.

He identifies some of the great problems with their teaching. Listed next in verse 16 are three major sins of the tongue, which are endemic to false teachers, or to anyone who speaks against Bible doctrine.

We will then see a fourth problem in verse 16. It's of a general nature concerning the lusts of these false teachers.

Jude is going to call it the way he sees it. His last line in verse 16 is great, “they speak arrogantly, flattering people for the sake of gaining an advantage.”

Our expanded translation of Jude 14 and 15:

Verse 14: “**Enoch, the seventh** (generation) **from Adam, prophesied about them** (apostates): “**See, the Lord is coming with thousands upon thousands** (myriads) **of His holy ones, (EXT)**”

Verse 15: “**To execute judgment** (condemnation – baptism of fire) **upon all** (unbelieving false teachers and all unbelievers) **and to convict** (punish fully) **all the irreverent deeds** (human good) **which the irreverent have committed, and all of the harsh things these impious sinners have spoken against Him** (verbal sins).” (EXT)

Verse 16: “**These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.**” (NASB)

Our first word will be “grumblers.” It's the nominative plural of the Greek word “*γογγυστής*” – “*gongystēs*.” *Gongystēs*” sounds like a grumbler. A “*gongystēs*.”

This is the only time this word is used in the New Testament as a noun.

However, this word, or a derivative of it, is used in the Septuagint. The Septuagint, which is the Greek translation of the Hebrew Bible, was done beginning around the third century BC. So, the Hebrew Bible was translated into Greek.

In the Septuagint, “*gongystēs*” is used of the Israelites. They whined incessantly against Moses, and also against God, because Moses was God's representative in the theocracy.

God communicated much through Moses. Psalm 106:24 gives us a perfect example of the use of “*gongystēs*” in the Old Testament.

In the Septuagint Psalm 106:24-25 it says (about Israel): they did not believe in His word.

In verse 25, but they “*gongystēs*,” they “grumbled,” in their tents.

They did not listen to the voice of the Lord. In fact, they are opposite. If they are “*gongystēs*,” they are not listening to the Lord. They are listening to someone else.

Psalm 106:25: “**But grumbled in their tents; They did not listen to the voice of the Lord.**”

The Israelites grumbled where? In their tents. Which means they grumbled out of sight. They grumbled in their dwelling places. They were hidden from public view.

They were not standing on the street corner of the city screaming their “*gongystēs*.” Their grumbling was carried out in a private way, away from prying ears.

They were murmuring and muttering in their tents. This connotes talk amongst themselves in a small intimate group. More than just a family, this is a small gathering. We might call it today a clique of people. People of like mind who want to say the same thing, who feed off of each other, feed off of whatever “*gongystēs*” they are thinking or talking about that day.

Likely this referred to a small meeting of conspirators, speaking in their tents against the authority of Moses. We know that was the case, and you might recall our study of Jude 5a: the illustration of God taking Israel out of Egypt and how

they always grumbled against Moses. This is the way revolution formed in Israel, and it's the way revolution forms in churches and in nations today. It starts with “*gongystés*.”

We know the Israelites were actually grumbling against Moses, but, ultimately, they were grumbling against the word of the Lord. So, this talk was a sign of their displeasure with their circumstances and God’s grace provisions.

But there's something else about these grumblers. They have inordinate ambition. These were very ambitious people.

These “grumblers” are just interested in themselves. That's the essence of the grumblers of Jude 16. They are self-centered. That's a defining characteristic of arrogance. By the way, that’s the problem with the false teachers.

1. The real problem here is these grumblers are anti-authority to those who teach the Word of God, along with self-righteously arrogant.
2. Their objectives are false promises made for the benefit of false teachers. They were murmuring against God, but not in public, not overtly.
3. These were covert operations. No grumbling out loud, no shouting, only grumbling.
4. There was a constant undertone in these trusted gatherings. That's what false teachers do. Their grumbings are falsehoods. Their grumbings are against Bible doctrine, and they gather those who have dissent in their souls, who are dissatisfied with what they're hearing, who are ripe to be fooled, those who have itching ears, who can't wait to hear what somebody else has to say.
5. This is classic conspiratorial grumbling in the church. Hidden from church authorities but undermining them at every turn.
6. Their objective is to usurp power and gain control in the church. That's what false teachers do. In this sense, they do it by grumbling.

What a perfect description of what goes on in the anti-authority souls of false teachers, those with false doctrine in their souls, those who want to influence other believers to different way to worship, those who cannot stand what a pastor is

teaching by way of sound doctrine, or those who disagree with how the church is run.

Remember what happened to Korah, Dathan, and Abiram earlier in Jude. They were destroyed.

The sneaky church grumblers speak quietly, privately, and conspiratorially so as not to arouse undue attention among the church at large until they have sufficiently prepped the church with their grumbling. It spreads like wildfire. But they cannot afford to be overt and vocal and honest in their grumbling.

Our pastor doesn't care where you came from, or what your religious background is, whether you were Baptist, Methodist, Catholic, etc., it's not important. Pastor Griffin's job is to provide the accurate teaching of Bible Doctrine. Study and teach, study and teach.

Bible Doctrine challenges you. It makes you evaluate yourself, and sometimes that is the most difficult thing to do. When you evaluate yourself in the light of doctrine, and you see divine viewpoint and reject it, you are ripe for the false teacher, or heading back to your old "religious life."

I hope you are not in that position, because once you get into a little bit of false doctrine, you're on a slippery slope.

Hidden dissent is what Jude has warned these churches about from the very beginning of his epistle. Remember Jude 4, they are ungodly persons who have crept in unnoticed, but their effect will be noticed: grumbling and dissatisfaction.

The false teachers hoped their false message would spread to others. It begins with a little match, and they hope for a wildfire.

The false teacher's motive is self-promotion. It is never glorifying God.

False doctrine cannot glorify God. Recruiting people with false doctrine in churches cannot glorify God. So, this is the modus operandi of the sneaky false teachers as revealed by Jude.

Jude 16: "These (false teachers) are grumblers (malcontents),"

Next, we have the Greek word “μεμψίμοιρος” – “*mempsímoiros*” and it is best translated as “faultfinders.” It can mean “complainer.” but “faultfinders” is the best fit here. It’s someone who is “highly critical” of another.

1. They are fault finders, complainers. A descriptive characteristic of the previous word, “*gongystés*,” grumbler.
2. “*Mempsímoiros*” is a descriptive characteristic of the grumbler.
3. It describes what the grumblers are saying in their anti-authority, false doctrine attacks.
4. Not only do they grumble about Bible doctrine, they nitpick at authority. They are highly critical of those that oppose them.
5. They especially find fault with authority that blocks their agenda: power, approbation, and a number of other possible lusts.
6. They are highly critical of those in the church who are in authority. Mainly, their nitpicking is directed at the pastor, but none of the church officers are immune to this either.
7. These “grumblers” and “fault finders” are highly critical of those in authority. The pastor who teaches the truth of Bible doctrine is the number one target. So, the pastor who teaches sound doctrine provides the ultimate authority for the believer in Christ.
8. The pastor's authority comes from the accurate teaching of Bible doctrine. The authority is in God's Word and the authority comes from God.

What the “fault finders” attack is Bible doctrine coming from the sound teaching ministry of a qualified pastor.

So, a “*mempsímoiros*” will always find something to criticize in the teaching of doctrine, or in the personality, or in the actions, of the one who is in authority.

It usually starts with a small thing that comes under their scrutiny and disapproval. Nothing major. That's why they're nitpickers. Sometimes it is a “*mempsímoiros*” spreading a rumor or a lie. Or they may pull together small groups for fellowship and they just happen to mention something they're not happy with, i.e., something the pastor is teaching or not teaching.

They are highly critical of the pastor who teaches the truth of Bible doctrine and that is the primary target. The Pastor who teaches sound doctrine provides the ultimate authority for the believer in Jesus Christ.

They communicate in a stealthy manner, whispering. Today it would be emails, Facebook, or some other social media. It's an easy way to attack someone or lie about someone.

These “grumblers” and “fault finders” have no spiritual life themselves. False doctrine does not offer spiritual growth and, if that's all they know, then you can sit in church listening to a false teacher for years and never grow spiritually.

1. It's the false teacher's desire to gain attention, with their own false expertise.
2. The false teachers present themselves as spiritual experts that others should listen to and should follow.
3. They denigrate the pastor as behind the times. Not enough programs? The teaching of Bible doctrine is what's important.
4. Whatever the apostate presents usually calls for a change in the church's operation. How many churches have gotten sidetracked by charitable work, charity, youth programs, any type of service. What's the priority?

Believers who are not growing become enamored with these “grumblers” and “fault finders” and, before you know it, you have a 5th column in the local church.

PRINCIPLE: Bible doctrine defines the activities that are part of the Christian life.

Personally, you witnessing to your neighbor or friend has much more to do with the thinking of this country and the salvation of this country than all the programs you can offer in a local church.

There's only one thing that changes thinking in this world for the good, and that's Bible doctrine in your soul. That's why the believer has such a great impact on the nation.

Well, under the surface, the grumblers and fault-finders are nothing but recalcitrant revolutionaries, arrogant and self-centered.

The only way to avoid and reject the grumblers and fault finders is to be fortified with Bible doctrine in the soul. You must have a defense. That will be what the last half of Jude will be all about. If you don't have a defense, you are a primary target.

If you reject false doctrine, you're going to offend the arrogant. Then, they will resort to sarcasm and mockery, as we will see in Jude verse 18, or they will just get downright nasty.

If a false teacher is offended by your avoidance or rejection of him or his grumblings, so be it.

In verse 16, Jude has revealed the false teachers as grumbling malcontents, highly critical fault finders, and maligners.

So, let's get a summary of what a believer needs to know about the “*mempsímoiros*,” the fault finders, and the “*gongystés*.”

1. When the false teachers are finding fault with the authorities in the church, beneath it all is the function of their desire to promote themselves.
2. They slander authority, and that authority is the one who opposes them by teaching sound doctrine.
3. To hide their objectives, the false teacher speaks as the authority on all things spiritual, subtly denigrating the doctrine taught by the pastor. They sometimes denigrate the pastor himself.
4. In place of Bible doctrine comes a self-centered spirituality full of emotion that is apart from any biblical criterion.
5. Underneath it all is the desire of the false teacher to satisfy his own lusts. That is exactly what Jude confirms in verse 16b.

The grumblers, the fault finders, they're following after their own lusts.

“Following after” here is the present active participle of the verb “*πορεύομαι*” – “*poreúomai*.” It means “to go on a journey” or “to take a trip.”

“*Poreúomai*” is used metaphorically here, and the metaphorical usage means to follow a course in one's life, to proceed on a course in your life, to make a choice.

The course upon which the false teacher has embarked is to satisfy his own lusts.

It may not be a conscious decision, but, any time somebody is perpetrating falsehood, underneath that purpose is the desire to satisfy his own desires for something, whether it be power or whatever the lust is.

“ἐπιθυμία” – “*epithymía*,” is an “overwhelming desire for something.” A passionate desire for something from the sin nature that then gains the cooperation of a person's volition.

It's exactly what happens with “*epithymía*.” To fulfill that lust is the course that the false teacher sets for his life. It's the only course without any grace or doctrinal orientation.

So “*epithymía*” here points to the operation of the lust pattern of the sin nature in the false teacher. That's the course they are pursuing. They're not pursuing the spiritual life.

Of course, the sin nature has areas of strength and areas of weakness. But the sin nature is involved in human choices and human activities every time when the filling of the Holy Spirit is not involved and, therefore, the unbeliever can have nothing but “*epithymía*.”

You, as believers, do not have to have “*epithymía*” in every aspect of your life, although you certainly do since you still possess a sin nature.

You simply have the only antidote available which is to rebound, keep moving, and continue to grow spiritually.

“*Epithymía*” points to the operation of those lust patterns which would include power lust, approbation lust, materialism, lasciviousness, etc.

This lust is something that replaces the doctrine necessary for a believer to grow. Specifically, in this case with the false teachers, the lust pattern would indicate power and approbation lust, and sometimes materialism lust.

That's what we're dealing with in Jude 16. What other lusts might be involved are conditioned on the individual, false teachers, weaknesses, or strengths.

These false teaching, “fault-finding grumblers” will tear down others in order to build up themselves. That's very satisfying to them because it satisfies their lust pattern.

They want to control, to have power over, or to let others see why they're more important. They're presenting themselves as more important than another person, especially people in authority.

And so they're building themselves up by tearing down someone else. We've already seen earlier in Jude 11 the inordinate desire for material gain as a lust pattern in the false teacher.

Without a doubt, the smooth words of the false teachers can be used to obtain lucrative offerings or other advantages, and that's something going on in churches constantly.

They speak arrogantly. How are they arrogant? Flattering people for the sake of gaining an advantage.

One of the greatest weapons to gain approbation and power over someone is flattery. Never forget flattery comes from arrogance.

If someone is flattering you, you better be careful. You better read them loud and clear the purpose of the flattery, because it is a great weapon.

The most obvious characteristic of any apostate is arrogant thinking, manifested by arrogant actions, and Jude says the false teacher speaks “*ὑπέρογκος*” – “*hupērōgkōs*.”

It means they speak “with puffed up” or “swollen words.” This is a great description of arrogance. “Puffed up,” “swollen,” like a black eye. It means “haughty,” “bombastic,” “boastful,” or “pompous.” “Pompous” would be the perfect description.

All of those words describe the speech of an arrogant person.

What is flattery all about? Why do people flatter other people? To make them feel good about themselves. When they feel good about themselves, they love the person who made them feel that way. Even if it's a lie, they still like to hear it.

Jude 16: “These (false teachers) are grumblers (malcontents), faultfinders (highly critical, dissatisfied), conducting themselves according to the standards of their own lusts (patterns of sin), and their speech communicates an arrogance...”

The false teacher is, as verse 16c says, “flattering people for the sake of gaining an advantage.”

You see, the tone of the false teacher's speech to people is flattering and we have the Greek phrase, “πρόσωπον” – “*prosopon*” plus “θαυμάζω” – “*thaumázō*.”

It's the accusative plural of the noun “πρόσωπον” – “*prosopon*,” plus the present active participle of the verb “θαυμάζω” – “*thaumázō*.”

There are many ways to consider this phrase. It can be used in a good way, like admiring a person for their good qualities.

You can use flattery in the sense of, I admire you. You've done some really great things and I just want to tell you that I think you're great.

For instance, husbands and wives have that quality to give each other kudos for qualities they admire in each other, such as just saying nice things to each other every once in a while.

It doesn't even have to be called flattery, but, in this case, flattery is a good thing, admiring someone's good qualities and telling them so without any agenda. Here's the difference: if you're telling people nice things because you want something from them, that's bad flattery.

The connotation in this verse (Verse 16) is not good. This is speaking in admiring terms for a nefarious reason.

Flattery is effective because it caters to the weaknesses of an individual's personality and lust pattern. It is flattering their strengths for a self-centered reason. It all goes to gain an advantage. It works particularly well when the person being flattered has their own brand of arrogance, when there's no humility.

Same thing happens in churches, albeit for a different reason. It's a lot easier to get one's way with flattering speech, rather than with threatening or overtly demanding speech.

Then it says in verse 16c, they do what they do for the sake of gaining an advantage. Whatever the false teacher says and does, this is the end game.

When you first look at the word for “advantage” in the Greek, it looks like a negative advantage.

The Greek word here is “*χάρις*” – “*cháris*.” You will recognize this Greek word as the word for “grace.”

Some words that are the greatest words of Christianity, like “*cháris*,” can also be used in a negative way.

One of the most basic of doctrines of Christianity is “*cháris*,” but the use of “*cháris*” here is not that wonderful doctrine.

In verses 17 through 23, Jude is going to tell us, show us what our defenses are. He will tell us how to survive the false teacher, how to avoid them, and how to come out on the other side with your spiritual life intact, with a growing spiritual life.

“*Cháris*” is directed toward God, God's grace. But the false teacher plays on the word, on that wonderful doctrine, so that it's directed toward him or her. A total perversion of “*cháris*.” The word “*cháris*” here has a negative connotation.

We can translate it, “favor” or “to gain favor.”

Flattery is a means to gain favor from someone else directed toward the flatterer. That favor is bestowed on the phony in whatever way they want it.

That makes the person being flattered a puppet, dancing to the tune of the flatterer. I love what you say, so I'll do what you want to get it.

In the case of the false teachers, it's favor that they crave and seek for evil, self-centered purposes. They gain their objectives through the use of flattery, which is a powerful weapon when it's used on an arrogant person.