

1. When the unbeliever rejects the work of Jesus Christ on the cross, the grace of God, he has only his good works to rely on.
2. Good deeds are the unbelievers substitute for the free gift of salvation. He's rejected grace, and he depends upon works.
3. Those works can never measure up to God's perfect righteousness. None of us can measure up.
4. Only Christ's work on the cross has any merit with God.
5. Therefore, the rejection of Christ is the true reason for conviction, as Enoch calls it.
6. No matter how good or how bad a person is in this life, it is irrelevant. It is inadmissible before the bench of God's justice as evidence for acquittal.

Jesus Christ acquitted you. He opened the way of salvation. You accepted the acquittal, and you're off the hook, but they're not.

Remember, God cannot pardon anyone on the basis of human good. Isaiah 64:6 says, **“all your religious deeds are like a filthy garment.”** Not acceptable.

God is pleased only with Christ's sacrifice, and man's pathetic attempt to please God on his own terms are unacceptable.

All the religious types will be depending on their works as they stand at the Great White Throne, being judged for their deeds.

The issue at the judgment is rejecting the grace of God and only the grace of God.

And so, this good person died without believing in Jesus Christ as Savior, as did the evil person. What's the difference? There is no difference. The good works don't matter. The human worthiness does not matter. He is at the judgment seat with an impressive number of good works recorded.

Now you begin to understand just what the cross was all about. God the Father offered His Son in your place. He imputed your sins to Jesus Christ. How simple is that?

A good person has a list of good works, and they really worked hard to be a very good person, an enviable record in human terms, but never on God's terms. They again rejecting God's grace, the sacrificial death of His Son, Jesus Christ, on the cross.

His terms are grace, not works. This is what's so hard for the human viewpoint person to fathom.

People who were not nice will be in heaven. Some really bad, nasty people are going to be in heaven. Because at one moment in time, they believed in the Lord Jesus Christ. They accepted God's grace and received the righteousness of God according to Romans 4:1-8.

Vs.1: “What then shall we say that Abraham, our forefather according to the flesh, has found?

Vs.2: For if Abraham was justified by works, he has something to boast about, but not before God.

Vs.3: For what does the Scripture say? “Abraham believed God, and it was credited to him as righteousness.”

Vs.4: Now to the one who works, his wage is not credited as a favor, but as what is due.

Vs.5: But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

Vs.6: just as David also speaks of the blessing on the man to whom God credits righteousness apart from works:

Vs.7: “Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered.

Vs.8: “Blessed is the man whose sin the Lord will not take into account.”

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, “*gongystés*” 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 “*gongystés*” 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 “*gongystés*,” they “grumbled,” in their tents.

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