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These People are Grumblers and Faultfinders Who Follow Their Own Evil Desires Jude 16 and Second Peter 2:18

These people are grumblers and faultfinders who follow their own evil desires DIG: How does this image condemn these men? What is their grumbling like? How do they show their discontentment? How do they speak? What drives their behavior? Who do they go after? Why is Jude describing them to us in such detail?

REFLECT: We are not supposed to judge others, that's left up to Messiah. The Father judges no one, but has entrusted all judgment to the Son (John 5:22)? But, we are to be fruit inspectors. We must be able to recognize these apostates by their lack of fruit. What do their negative traits say to you about how you want to live *your* life? What do you need to change? How can you be their polar opposite?

These people are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage (Jude 16).

For they mouth empty, boastful words and, by appealing to the lustful desires of sinful human nature, they entice people who are just escaping from those who live in error (Second Peter 2:18).

The congregations of **God** will be without excuse if they fail to recognize **these apostates** when **they** appear. Over and over again **Jude** uses very plain language to describe **them**. What are **they** like? **These . . . pollute their own bodies; these . . . speak abusively against whatever they do not understand; these . . . are hidden rocks; these . . . are ungodly; these . . . are grumblers; these . . . are faultfinders. Jude** draws portrait after portrait. **He** boldly writes of **these** and **their** characteristics so that we will know **them** for what **they are,** whenever we find that **they** have **slipped in among** believers like **wolves in sheep's clothing**.



Every generation since the days of the apostles has seen **false teachers** among their number and wondered if they were living in the days leading up to the Rapture (see my commentary on **Revelation, to see link click Bg – The Sequence of Pretribulational Events**). And each generation, aware of the darkness that seems to be gaining momentum, wonders if things could get any worse. Here, **Jude** describes the last three characteristics of **the imposters** in **the tenth triad.** Here, **he** uses two words that were very familiar to his Jewish readers.

The **first** word is *goggustes*, and it occurs only here in the New Covenant. **These** are **people** who are discontented and complain. Enoch prophesied about ungodly **people**, and **these** are the ones **he** was talking about. **They are grumblers (16a). They** are always cursing **their** bad luck. Satisfied about nothing **they complain** about everything. What **they** don't want **they've** got, what **they** long for **they** don't have. Like a constant drip of water on your forehead, it seems like **their complaining** will never end. *Goggustes* doesn't refer to **people** with a loud, outspoken dissatisfaction, but to an undertone of resentful discontent. This is the same term the Septuagint (the Greek translation of the TaNaKh), uses to describe Isra'el's **complaining** against **the LORD (Exodus 16:7-9; Numbers 11:1, 14:27-29, 16:41, 17:5** and **10).** Whenever someone gets out of touch with **ADONAI** they are likely to begin **complaining** about something.

The also verb occurs in **Matthew 20:11**, of the **grumbling** of the laborers who saw others receiving a day's wages for an hour's worth of work: **When they received [their pay] they began to grumble against the landowner** (see my commentary on **The Life of Christ II – The Rich Young Ruler**)**.** Rabbi Sha'ul uses the verb to describe the discontented **grumbling** of the Israelites in the wilderness: **And do not grumble, as some of them did (Numbers 16:41) and were killed by the destroying Angel (First Corinthians 10:10).** But, a still more interesting use of the verb is found in **John 6:41**, where it is stated that **the Jews began to**

grumble about [Christ] because He said: I AM the bread that came down from heaven. They grumbled at **Him** because **He** told **them the truth (John 8:45).** Ironically, **they grumbled** at the offer of eternal life, at the declarations of **His** deity, at **the Holy one of Israel** whom **they** said: **Is this not Jesus, the son of Joseph, whose father and mother we know (John 6:42)? The apostates** of **Jude's** day were the equivalent of the **grumbling** children of **Isra'el** and unbelieving Sanhedrin (see my commentary on **The Life of Christ Lg – The Great Sanhedrin**) of **Messiah's** own day, people full of stubborn discontent and sullen disobedience.[95]

They are still with us today.

The **second** word is *memspimoios.* **These people** are **faultfinders** against **God's** holy purposes and plans **(Jude 16b)**, a fact that **Jude** illustrated earlier when he compared them with the unbelieving **Israelites (Aj)**, the fallen angels **(Ak)**, the degenerates of Sodom and Gomorrah **(Al)**, and Cain, Korah and Balaam **(Aq)**. The Greek word is *memspimoi*os, from *memphomai*, *to find fault with,* and *moria, a part or lot.* The compound word means *blamers of their lot, complaining about one's lot in life,* or *discontented.* A **faultfinder** is someone who can always find something to be discontented about in any situation. **They** can find some **fault** in the best of bargains, the kindest of deeds, the most complete success, and the richest of good fortune. **Godliness with contentment is great gain (First Timothy 6:6),** but **these counterfeit rebels** are chronically discontented with life and with the place in life that **ADONAI** has placed **them**. There are few **people** more unpopular than chronic **faultfinders**; and anyone who has that tendency might do well to remember that such an attitude is, in its own way, an insult to **the LORD**.[96]

Third, they speak with pride and arrogance, yet at the same time **they** are ready to pander to others if **they** think **they** can get anything out of it. **For they mouth empty, boastful words, about themselves and flatter others for their own advantage** financially **(Jude 16c). They** are smooth talkers. It is common for **them** to talk **themselves** up in front of people **they** want to impress, but also butter up those whom **they** think are important (as the occasion demands). **They** seek the favor of men and reject the grace of **God.**

Jude reiterates a point about **these counterfeit teachers** that **he** has made again and again. **Their** conduct is governed by **their sinful nature**. To **them**, self-discipline and self-control are nothing; to **them**, morality is only a burden and a nuisance; honor and duty are not even in **their** vocabulary; **they** have no **desire** to

serve others and no sense of responsibility. **Their** only value is pleasure, and **their** only motivating force are **their evil desires**. **They** live **their** lives **by appealing to the lustful desires of sinful human nature (Jude 16d** and **Second Peter 2:18).** The present participle **appealing** describes **their lustful desires** as being insatiable. **The sinful human nature** is what **they** catch hold of to lead **their** hearers into **sin** and away from **God**. In this regard **Yeshua** said: **The prince of this world is coming, [but] He has no hold on Me (John 14:30b).**

But **these apostates** do not go after just anybody. Like a sexual predator, **they** have a sixth sense for vulnerable **people**. Cleverly picking **their** targets, **they entice people who are just** barely **escaping from those** in the world **who live in error (Second Peter 2:18).** The present participle of **escaping** indicates an ongoing process. The word **entice** (*deleazousin*) repeats the same term as in **Second Peter 2:14**, but there it is interpreted as *seduce*. The word **entice** is associated with bait for hunting and fishing. So **the false teachers** are as misleading and seductive like a hunter who attempts to catch his prey.[97]

Their victims are men and women who, through their own human efforts, are trying to better themselves. They include **people** who struggle with broken relationships, wrestle with emotional "felt needs" and spiritual problems. Having a deep desire for relief from guilt, anxiety and stress **they** are seeking answers in life. But that does not mean **they** are truly saved. In fact, in **their** dissatisfaction, loneliness, and self-help attempts, **they** are even more vulnerable to the seductive exploitations of **these rebels**.[98]

These Gnostic teachers (see **Ac – The Book of Jude from a Jewish Perspective: Purpose**) are **clouds without rain** and **autumn trees without fruit** because **they** do not lead **people** to the truth, but into **error**. Instead of providing **people** with the water of life, **they** only give **broken cisterns that cannot hold water (Jer 2:13).** Thus, in unflinching terms, **Jude** clearly identified **these** apostates, while at the same time exposing **their** character in order to warn believers of their true nature and final destiny. **Jude** was laying the groundwork to call **his** readers to action against **these** ungodly **people** and **their** practices.[99]

Instead of **grumbling** and complaining, **the Word** of **God** urges us to **do everything without complaining or arguing (Philippians 2:14)**; not to **live** to satisfy our own **lustful desires**, but rather **live by the Spirit (Galatians 5:16)**; to cling to **sound teaching (Second Timothy 1:13)**, in the place of **empty, boastful words**; not flattering **others for** our **own advantage**, but preaching **the**

Word (Second Timothy 4:2a); committing the Scriptures **to reliable men who will also be qualified to teach others (Second Timothy 2:2)**; and **contend for the faith that was once for all passed on to God's people (Jude 3).**