Rebels in History — Delivery Transcript

Jude 1:5–8 (CSB) · Wes Terry · Sunday, July 20, 2025 · *The Contender*

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All right, well thanks to the team for leading us in worship. Really great time of worship. If you have your Bibles, you can open it to the book of Jude. If you don't know where Jude is, go to the book of Revelation. That's the last book of the Bible and turn back one page and you're there it's only one chapter, you can't miss it. Actually, you can really easily miss it, but if you go to Revelation, go back one page, you can't miss it. It's right there. One one chapter long, one page long often neglected and overlooked because of some of the interesting things that the book of Jude has to say.

And one of those passages is our preaching text this morning. So it's going to be a fun time. If you could in your mind's eye try to go back to the first century A. D., probably around 79 A. D. If I can be precise. To a town called Pompeii. Has anyone seen the movie Pompeii with the Jack Bauer, Keith Sutherland? Pretty I don't know if I can recommend it. I can't remember if there's bad stuff in there, but I d I do remember the movie. I did watch it. If I need to confess my sins, come and tell me afterwards.

But the movie Pompeii is a pretty good record of what happened. They lived right outside a dormant volcano Vesuvius, I think, is the name of the volcano, had been dormant for many, many years, even though seventeen years prior to seventy-nine AD A earthquake struck Pompeii and destroyed everything. Of course, these are the ruins that are left, but just imagine a huge, great, wonderful city destroyed by an earthquake. Instead of getting the idea, hey, maybe something bad's about to break, say this is a bad omen, so we should relocate, they didn't.

They rebuilt bigger temples, bigger feast halls, bigger houses, greater decadence, more immorality, just more, more, more. And things were not as they seemed. I mean it seemed invincible. It seemed like they that nothing could stop them. But there were grumblings and murmurings and literally tremors that were beginning to quake. The streams were drying up the ground was sh little tremors here and there. The animals started acting weird and people

were beginning to talk, hey I think big Bertha's about to blow. And there were days where smoke would be gradually coming out of the volcano.

I don't know about you, but if I saw any smoke coming out of a dormant volcano, that's my cue to leave. But there were a lot of people who said, nah, it's fine. And these were people who refused, I would say, to learn from history. They had the prior advanced knowledge of the earthquake. They had example after example of warning signs that something was about to break. But they were so fixated on their opulence and decadence and wealth and prosperity and subsequent immorality that they felt like nothing could ever happen to them.

And then gradually, one day Mount Vesuvius exploded and volcanic fire came out down from the sky and swept the city. In a moment. And archaeologists are fascinated because the findings that they discovered in Pompeii, it looks as if they were moments frozen in time. You have a woman that's gr clutching her gold. You have a fossilized p statue of a man grabbing the reins of his horse like he was about to mount the horse and you know, Hi Ho Silver away. You have a family crowded in the corner that was just overtaken by the by the volcanic ash and example after example we could give.

All because they did not learn from history. And one of the things that I think Pompeii reminds us of is that history is not just a record of the past. History, if you'll let it, can be a guide for the future. You've all heard the phrase, those who don't learn from history are what? They're doomed to repeat it. That's common wisdom. There's some other quotes from like Solzhenitsyn who said if you want to destroy a people first, sever their roots. And what he meant by that was sever their attachment. And understanding to their history and to their culture and to what came before.

George Orwell, interestingly enough, said basically the same thing, and he was a prophet of bad omens if there ever was one. So those who don't learn from history are doomed to repeat it. And so it's not surprising that in the book of Jude, when he writes his letter to contend for the faith, once in all delivered to the saints, when he warns them of the bad omen in their church that people had crept up perverting the grace of God, leading people astray. He was basically saying these people are on a trajectory that will not end well.

And the way I know that is because God has historically shown judgment to people like this. And he appeals to history. He has some lessons from history, three stories from the Old Testament. In which he is saying it's not just a record of the past, this is a guide for the future, and so you need to take heed and learn from God's judgment on these things. And so with that in mind, let's pick it up in Jude chapter 1. Our text is verses 5 to 8. Focusing on really verses 5, 6, and 7.

So he called them to contend. He warned them of these people, their ungodly, twisting grace, denying the authority of Jesus. And then verse 5 he says, I want to remind you, although you

came to know all these things once and for all. And then he lists these three stories. Number one, that Jesus saved a people out of Egypt and later destroyed those who didn't believe. Number two, the angels who did not keep their own position but abandoned their proper dwelling. God has kept them in eternal chains and deep darkness for the judgment on the great day.

And then number three, likewise, Sodom and Gomorrah and the surrounding towns committed sexual immorality and perversions, and they served as an example by undergoing the punishment. Of eternal fire. So he pulls three stories from the Old Testament. These are stories that they would have been deeply familiar with. These were stories that like Jewish kids would have grown up hearing at bedtime. We read Deuteronomy 6 earlier. And with Kellyanne and White about how they would on their hands and on their heads and on their doorposts that they were teaching them, preaching the word of God specifically from the Old Testament about God's attitude towards certain things.

And that would have been like Marvel Cinematic Universe for kids today, or DC Comics, or you know, Disney princess movies for the ladies in here or whatever y'all watch these days. Deeply ingrained. And yet still Jude says, I want to remind you. I need to remind you one more time. Even though I know you know these things, I need to remind you one more time. Why does he say that? Well, one, because memory was a big deal for Jewish people. We just read the Shema, bind it on your heads, bind it on your arms.

They had literally all sorts of things to keep them fresh in their memory about the acts of God. They had the Sabbath every week. They had feast days at certain months in the year. They had little stuff they would put on their doorway and touch it and kiss it every time they went in and out to remind them of the law. They had these little taze that they would wear on the corners of their shirts, a little blue cord to remind them of the law. I mean I could go line by line by line.

So many things remind you, remind you, remind you. Why remind you even though you know these things? The reason is because when you really familiarize yourself with a story or a set of stories, what's common for people is to forget why those stories matter. If you so familiarize so familiarize yourself with some of the stories in the Old Testament, just like some of you grew up in Sunday school with the flannel graphs and all the things, you can forget why those stories were given. You can forget the main point of those stories.

And why they matter and that's what's happening in Jude's audience and that's why Jude says, I know you know it, but let me tell you one more time. Because the fact that you're tolerating these bad ombres in the church indicates you have forgotten God's judgment on disobedience. So disobedience. When you I'm sorry, disobedience, that's not the word I want to use. Not disobedience. Rebellion. When you hear the word rebellion, what comes to your

mind? Is it your three-year-old little boy, girl? Four-year-old, little boy or girl? Going to the principal's office?

Maybe a political protest, something like that. I think a lot of us think of rebellion as something loud, something open, defiant, and that is that is technically rebellion. But sometimes rebellion comes from people you wouldn't expect, and sometimes it comes in a way that you wouldn't expect. And that is what Jude is zeroing in on in these three examples because it comes from people you would think would not be rebellious. For example, if I rescued you from certain danger and you owed me your life. And I said, hey, do me a favor, just don't do this one thing.

You would probably think, given that unique privilege and unique relationship that we had, you would honor that one thing. And yet that was not the case with Israel. They had special redemptive privilege and they rebelled anyway. Or imagine if you had all the money in the world and you didn't want for anything. You could literally buy anything that you wanted, have anything that you wanted. And God said, there's just one little boundary line as it relates to a certain other area of your life that I want you to respect. You would think given all the blessings that God had given you, surely you wouldn't rebel.

But for many people, it doesn't matter. They have all the money and all the power and all the freedom and yet they still choose to rebel against the Lord. It's not open, it's not defiant always, it's sneaky, subversive, quiet. And those are the stories that Jude selects. Angels, Israel, Sodom and Gomorrah, people who chose to rebel against the Lord, even though they all did so from a place of abundance. And blessing and if it was true for them it can be true of you and me as well. What is the root of rebellion?

If rebellion can be loud or quiet. The root of rebellion is what I'm going to call discontent or spirit of pride, selfish pride. Discontent is just this idea that even though God's design is good and even though his grace is sufficient, the very fact that there is a line here makes me want to cross it. So maybe there's something better. There's greener pastures are better on the other side. And so discontent leads you to transgress. But at the end of the day, it's rooted in this Selfishness that says, I know better, I deserve more, and that selfish root of pride is the heart of all rebellion.

And what we're going to hopefully learn from the three stories from the Old Testament today is that God judges rebellion every single time. It doesn't matter if you're his special person. It doesn't matter if you're very wealthy or very important. God is no respecter of persons. His judgment is impartial. Rebellion invites judgment every single time. Starts with Israel, verse 5. Let's read it again. You guys know the story of Egypt. You know that Jesus saved a people out of Egypt and later destroyed those who did not believe if you go to the next slide, the story of Jesus saving people out of Israel, a saving people out of Egypt might be shocking to you because Jesus didn't exist until the first century, some would say.

Well he didn't exist in the flesh, but he did exist, right? He was a pre incarnate Christ. Paul says in first Corinthians he was the rock that you know gave them water. So Jesus delivered the people out of Egypt. He saved them He saved him a lot of ways. You got the Red Sea parting, you've got the Passover death angel that that passed over from the blood of the Lamb. You got manna in the wilderness. We don't know specifically what he means by he saved them. Maybe it's a general broad stroke, he saved them.

But he didn't just save them, did he? No, he also destroyed those who didn't believe. So what's he saying? He's saying you can have a rebellious spirit and still have a special privilege with the Lord. You can have redemptive privilege. And what I mean by that is you can have a saving relationship with God. You can be chosen by God. You can be forgiven by God. You can be, you know, one of those Christians that has a blessed life and God has given you so many good gifts of his grace and he has forgiven you and you can go to church all the time and you can have a wonderful family you can have redemptive privilege and still be a person with a spirit of rebellion.

You might not think that that would be true of you, but that is certainly the case of Israel. They had redemptive privilege I don't know exactly what he means by later destroyed them, but my guess would be he's talking about Numbers 14, if you want to put this in your notes. Numbers 14 is an episode known as the rebellion of Kadesh Barnea. And at Kadesh Barnea, the Israelites were on the very cusp of the promised land. Joshua sends twelve spies into the promised land to scout it out before they went in and took it.

And 12 spies come back, 10 spies come back with a negative report, two spies come back with a positive report, and as you might imagine, the negative Nancy's won the day. They persuaded all the community. They began to grumble against the Lord, and they got so angry they said, we're better off if we would have just d died in the wilderness, or we'd certainly be better off in Egypt. We may be slaves, but at least we'd have our wives and our daughters. And they got so angry they pick up rocks to stone Moses and Joshua and the Lord just gets angry and he threatens to wipe them out.

And he tells Moses, I'm going to hit the reset button. We're going to start over with you. And Moses says, Whoa, Nelly please Lord. Don't he didn't say wood nelly, I said that. I said, please Lord, don't don't do this. You know, you promised you were going to deliver us and for the glory of your name, you know, it forgive us and let us go into the land. And the Lord said all right, I'll forgive them based on your intercession, Moses being a little type of Christ in that way. But he says, even though I have forgiven them, I will not let their sin go unpunished.

They will have consequences for their rebellion. And what happens is God swears to Moses, and Moses relays to the people. Those of you who have grumbled against the Lord, those of you who refuse to believe the Lord, everyone aged 20 and up is going to die in the

wilderness. And to show that God meant business, he took the ten spies that gave the negative report and he killed them on the spot. And when all the people realized, wow, I guess God is being serious, just joking with God, you know, we'll go back in the we'll go now, you know, we're ready to fly.

And the Lord said, it doesn't matter, too late, seeds sown, beds made. It is what it is and so they try to go into the promised Land anyway, and it's a devastating failure. Thousands of people die, they get routed down to the south, and the rest of them wander in the wilderness for 40 years, dying by all sorts of different methods until the second generation finally rises up and takes the promised land. He destroyed them. He saved them, but then he destroyed them You can be part of a redemptive community and be judged by the Lord, maybe even judged with physical death.

Which is if you put yourself in the shoes of the original audience, if it's true that the Jewish zealots we're trying to persuade them to overthrow the Roman Empire. Judas saying if you jump on that foolish bandwagon, you are going to die. Doesn't matter if you're elect, doesn't matter if you're chosen by God, you will die. Because you are you're rebelling against God's design and the and the plan of the true Messiah for how his kingdom would come. So what does that mean for us? Well it for us, I think one of the things we can learn about rebellion is rebellion will often promise you safety.

But in promising you safety, it actually leaves you with a bigger problem. Often bigger than what you started with in the first place. A lot of sometimes we get problems. And in response to those problems we say, well I need to do this to be safe, or I need to do this to fix it. I know I got to do I don't I know I got to not do God's thing to do this thing, but this thing is going to be better than God's thing because at least I'll be safe.

Just ring a bell for anybody. And sometimes in doing that, even though it promises safety, you actually get in a bigger problem down the road than you began with. You ever heard the phrase in a pickle? I'm really in a pickle. Did you know that the phrase in a pickle started with Shakespeare, believe it or not? And it referred to debauchery and intoxication? How does being in a pickle have anything to do with getting drunk? I have no idea. But that's Nobody thinks that anymore. What do you think when you think the word in a pickle?

You think of a literal pickle, right? Sour pickle. You're stuck a you know what a pickle is? A pickle is a cucumber stuck in a vinegar brine, can't go anywhere, and being stuck in that vinegar brine for a long enough period of time it preserves the cucumber for eternity. I think you can you can leave pickles in a pickle jar for decades, centuries. I think that's a beautiful picture of God's judgment on his people. Who exchange safety for obedience, rebelling against the Lord, he will then bring you into a season of hardship.

I had a seminary professor who said, I don't think you can lose your salvation. God will kill you first. I was like, wow. But I think that's true. He will kill you before he allows you to enter into a promised land that you are not suited to inherit. So don't let a rebellious spirit lead you to exchange short-term safety for a long-term problem and deny the promise and blessing of God in your life. You can be a Christian. You can love the Lord. You can sing songs on Sunday morning and still have a spirit of rebellion because of fear and a desire for safety.

Happened to Israel, happens to us. The second example, that's the interesting example, the example of the angels. Look at what he says in verse 6 history lesson number two, the angels who did not keep their own position, but abandoned their proper dwelling. The Lord has kept in eternal chains in deep darkness for the judgment on the great day. Who says, well, that sounds interesting? Anybody remember reading that story in the Old Testament? Verses one to four, that's my view. The point is that these were angels who had a place of prominence.

They had a high position, and you can be a person who has a state of prominence, a high, lofty, important position, and still have a spirit of rebellion. I think that's the point. Now the question of course that we need to answer is who are these angels? When did they fall? What's this about and like I said, Jude is quoting Genesis chapter 6, verses 1 to 4. But Jude is unique. Him and 2 Peter, the author of 2 Peter are unique because they appeal to non-biblical literature, Jewish literature to support their biblical arguments.

Now in some ways that's not surprising. It's not surprising that a Jewish man, Jude, would write to Jewish Christians appealing to a Jewish text that's not in the Bible. That's not surprising. The reason it's surprising for people like you and me is we've never read those books. Anybody read first Enoch lately? First Enoch is a Jewish apocalyptic book about the end times. Not about the end times. Well it is about the end times, but it's ascribed to Enoch. If you don't know who Enoch was, he was in the genealogy of Adam.

Genesis 1, and he lived for 365 years and God took him. Says he never died, he just went up to heaven. And first Enoch is ascribed to him, even though he didn't write it. And it's basically Enoch's perspective on all the secret wonders of heaven and what the world looked like prior to the flood. And what's interesting is Jude is appealing to one Enoch Record of Genesis 6. I know that sounds confusing, but Genesis 6 is in the Bible. Genesis 6 talks about the fall of angels. But Enoch takes the story in Genesis 6 and stretches it out to 36 chapters and fills in a lot of details.

Now Enoch is not inspired scripture. I don't even know if it's true. But I do know Jude and 2 Peter and a lot of other Jews grew up hearing it and it informed their perspective on the Bible to some degree. So let's read Genesis 6, because I'm a Bible preacher before I'm a anything else? Genesis six, when mankind began to multiply on the earth and the daughters

were born to them, the sons of God, that's the question, are these angels. Or are these something else? Are these Christian sons of Seth is the other view?

They took the daughters of mankind. They no no no no. The sons of God saw that the daughters of mankind were beautiful, and they took any as they chose as wives for themselves. And then the Lord said, my spirit will not remain with mankind forever, because they're corrupt, and their days will be a hundred and twenty years. Here's the big f the big controv controversy, as the Brits would say the Nephilim, the Nephilim were on the earth, both in those days and afterward, when the sons of God came to the daughters of mankind who bore children to them.

So if these are angels, angels are copulating with human females and their offspring called the Nephilim are corrupting the earth. They are the powerful men of old, the famous men. Now, like I said, there's a debate about this passage. Some say it's intermarriage, believers and non-believers. Some say it's intermarriage, angels and humans. One Enoch believes that it's angels copulating with humans. And if you look at 1 Enoch, the first 36 chapters are a section called the Watchers. And they refer to these angels as the watchers, 200 of them in total, by agreement swore that they were going to take human wives, and they came down to earth and married them.

And here's what first Enoch says. This is chapter 6. It came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. Look at that King James, you've got to love it, right? This is a commentary on Genesis 6. If you hold them side by side, you can see the parallels. And the angels, the children of heaven, saw and lusted after them and said to one another, come, let us choose wise from among the children of men and beget us children.

Now the rest of chapter 6 fills in a lot of details. You've got some head head angel talking to another head angel, and he says, well if I do this, I know y'all are going to rat me out and I'm going to get in trouble and take all the punishment myself. So if we're going to do it, I'm not going alone. We're going to partner together. So they all swear together, we're all going to do this together. And so two hundred of the angels fall from heaven, they take human wives, and verse chapter seven says each chose for himself one human female, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments and the cutting of roots, and made them acquainted with plants.

If you read chapter 8, it goes even more. They taught them warfare, taught them pharmaceutical knowledge, gave them occult knowledge about magic and dark arts and all the things that people talk about today, these were taught to the humans in the earth prior to the flood by the Nephilim, who were the offspring of fallen angels and human daughters. And it got so bad that the earth became corrupt. And if you read Genesis 6, it says the only thought of man was ever evil continually. So much so that God decided to destroy the earth.

And 1 Enoch describes that destruction in chapter 10. The Lord said to Raphael, one of the archangels, bind Azazel, that's one of the head angels, hand and foot, and cast him into the darkness, and make an opening in the desert which is in dudael. This is an important word. It's a Hebrew word or a Jewish word for an angelic prison. An eternal angelic prison. Cast him therein. This is beginning to sound like Jude and 2 Peter. And the place upon him rough and jagged rocks and cover him with darkness, and let him abide there forever, cover his face that he may not see light, and on the day of the great judgment He shall be cast into the fire.

That's exactly what Jude is talking about. He's appealing to 1 Enoch 10 and 1 Enoch 6. Not only does Jude do this, Peter, the author of 2 Peter, makes the same appeal in chapter 2, verse 4. He said, if God didn't spare the angels who sinned, but he cast them into hell. He uses the Greek word Tartarus, which is the same thing as this Jewish word dudael. It's an eternal angelic prison. Peter's writing to Gentiles, Jude's writing to Jews. But the point is the same. God has enslaved these angels into eternal chains of darkness until the day of judgment because they left their position in heaven.

They had a boundary line that God had drawn, and even though they had power and access and authority and privilege, they crossed that boundary line. And as a result, God has now judged them. You can have high position and you can have a spirit of rebellion. And what rebellion does, you can get so lost in this rabbit trail. And I don't even know that I recommend it. I've I spent way too much time chasing rabbits, you know, this week. The problem is people chase the rabbits and they lose the point of the passage.

Enoch is not inspired scripture, Jude is inspired scripture. And here's what Judah is saying. Just like those angels in high places left heaven and are now enslaved. So also are these rebels going to become because of their desire for quote-unquote freedom. If these were Jewish zealots trying to overthrow the Roman Empire, I'm sure they would have been doing so in the name of freedom we've got to overthrow Rome so Messiah can come. We need to be free. Don't you want to be free? Are you a are you a socialist? Are you a communist?

These Christians would have had a tough time telling these Jewish zealots you're crazy. You know, no, no, no, no, no. Jesus said, preach the gospel, the kingdom advances through the proclamation of the word. You know, I'm not getting on your violent bandwagon. It would have been very difficult for them to say that because these soothsayers, these professing and name only quote unquote Christians, were deceiving them with a spirit of rebellion. A spirit that promised safety. But would leave them with a problem. And a spirit that promised freedom, but was actually going to lock them in a prison, just like these angels were locked in an eternal prison of darkness until the day of judgment.

And what's so crazy is these were angels. These were God's people. They had abundance and everything they could have wanted. And still the spirit of rebellion began to manifest. And bring destruction. So beware of that spirit in you. The last example quickly is Sodom and

Gomorrah in verse 7. Sodom and Gomorrah and the surrounding towns committed sexual immorality and perversions. And they serve as an example by undergoing the punishment of eternal fire. This is a picture of the Jordan Valley. That's where Sodom and Gomorrah were located. If you can't remember, in Genesis 13, Abraham and lot are debating about where to settle because the land was not big enough for the both of them.

And lot chooses the Jordan Valley. The plains of the Jordan, because it was well watered everywhere like the Lord's garden. In other words, this is Eden 2.0. This is this is awesome. This is ground so fertile you can put a woodpost in the ground and it'll grow bananas that's what Gary used to say about Ecuador. He said, well you use a concrete post in Ecuador because if you put a wood post in, it'll start growing bananas. I don't know if it grows bananas, but I do think it grows vegetation of some sort.

Has nothing to do with Sodom and Gomorrah other than the fact that it was a money-making machine. Because of how fertile the ground was. What's the point? The point is they may be pagans. They're different from God's people and they're different from angels. They're pagans. But they are prosperous pagans. In other words, they are sinning from a place of abundance. Now when lot goes there, he knows they're wicked. They do detestable acts in the eyes of the Lord, so he moves outside of Sodom. But before you know it, he's in Sodom, and then not only is he in Sodom, he's at the city gates, and that's what Judah's referencing in chapter seven chapter 1 verse 7, he's referencing Genesis 19, which is where the two angels from God come to Sodom and Gomorrah to execute judgment because of their wickedness in the eyes of the Lord.

The two angels get to town. Lot meets them at the gate. He says, hey, come to my house. He shows hospitality. The angels, while they're in the house of lot, The people saw the angels go into the house and they were so attracted by their physical appearance that they surround Lot's front door. And they pound on the wall. It says, all the people of Sodom, young and old, all the men, pounded on the door and demanded, lot, send out those angels so that we can have sex with them. Just like the angels had sex with the daughters of men, now the men are demanding to have sex with the angels.

I don't even know if they knew they were angelic, they were just physically attracted. And that's what the rebellion took, that's the shape the rebellion took in Sodom and Gomorrah. What does that mean? It means you can have great prosperity and a spirit of rebellion. In fact, I'm kind of struck, I've been thinking about this week, that there's something about wealth and prosperity. And a society becoming decadent and that we have so much that produces a spiritual immorality you don't always see in other cultures that are less wealthy and less prosperous.

It's almost like when you have all of your needs met and you want for nothing, you begin to create new categories of transgression so that you can break God's designs and break God's

law. And in the case of Sodom and Gomorrah, it was sexual. The words that Jude uses is that they were sexually immoral and they were perverted. In Genesis 19, it's homosexual sex, that is. Identified. But Jude's zero he's zooming out. He's saying it's not just the homosexual sex. It's sexual immorality of all sorts. They were basically the word that he uses is to say here's God's design for sex.

One man, one woman, covenant marriage, one lifetime. Like that's the box. And these people in Sodom were saying anything but the box. They might have had the box. They might have had a spouse. In fact, it says that the word translated perversions means to go after strange flesh. Doesn't mean that they were sleeping with animals. It means they had their proper person, their spouse, the proper object of sexual gratification, but they had become so corrupt in their mind they were saying, anyone else but my spouse. It doesn't matter if it's a man or a woman, boy or a girl, animal or a human, just kinky as kinky can get.

They just try to go further and further down that road and as a result God destroyed them. Fire came down from heaven and destroyed Sodom and Gomorrah just like volcanic fire destroyed Pompeii because of their wealth and decadence the angels try to rescue lot. They say, hey, why don't you rescue your daughters? And even then lot hesitates. They rescue him anyway, and he and his daughters end up in some other place. And even then he's so morally compromised that they end up sleeping with one another, sexually confused. Daughter and father produce offspring called the Moabites, which become cannibalistic and destroy the people of God for the rest of the Old Testament.

What does that mean? It means rebellion promises pleasure and delivers needless pain. I'll never forget my mentor, one of my mentors, he said, You can have sex with the most beautiful woman in the world for 30 minutes. And it does not compare to the lifetime of devastation on your wife and children and family. It isn't worth it. And it's always stuck with me the juxtaposition of 30 minutes and a lifetime. That's exactly what the Lord is warning against in Jude. They're twisting the grace of God. They're saying they have license to sin because of X, Y, and Z.

They're special. They're unique. And you do the same thing? I'm sure you do. I do. Well, don't you deserve it? You've worked so hard. I mean you it if people knew all the details, then they would say even that is okay for you. Or maybe you're like Sodom in that I'm not a Christian. You know, I'm just I don't believe in Jesus. I can kind of cast off restraint of any authority on my life, and the Lord is saying, You may not be a Christian, but my world works the way it works because I created it to operate according to certain laws.

And if you're going to cast off restraint and pursue pleasure for the sake of pleasure, it is going to result in needless pain in your life. Short-term gain, long-term pain, or you can have short-term pain for long-term gain. Beware of a spirit of rebellion. Now, this is all taking place in a local church. And Judas saying these people are deceiving you and you need to

watch out and separate yourself from them because they are on a trajectory that you do not want to be. When the chickens come home to roost.

And so the question that we need to ask ourselves as we conclude is how do you sever it? And he doesn't answer that question in verse 8. He says that they are Relying on their dreams, they defile their flesh, they reject authority, they slander the glorious ones. But if you keep reading to the end of Jude, his answer for how to fight of rebellious spirit is in a song of praise. He ends Jude with this doxology, now to him who is able to protect you from stumbling and to make you stand in the presence of his glory.

Without blemish and with great joy to the only God our Savior through Jesus Christ our Lord be glory, majesty, power, and authority. Before all time, now and forever. Amen here's how I want us to conclude as we get ready for the Lord's table. All of us have a tendency to let a rebellious spirit creep up in our hearts. Because of a pursuit of pleasure, a pursuit of safety, or a pursuit of freedom. And those are all good things. Safety and freedom and pleasure, those are not bad. God created those things for us to be enjoyed.

Created those things to be enjoyed by us, but in a certain kind of way, at a certain kind of time, according to God's good design. And there are forces at play today that are trying to persuade you to disregard God's boundary line. To cross it, to transgress it, and that there will be no consequence. And I'm here this morning to remind us gently, there are always consequences to a rebellious spirit. Always. God isn't mocked. You're not special, I'm not special. You reap what you sow, more than you sow, later than you sow.

And so the way to sever that rebellious spirit that is maybe growing in your heart this morning is with a return to the gospel. To look to the cross of Christ, to be reminded that Jesus also left heaven, not to satisfy himself, but to sacrifice himself. Jesus denied pleasure and embraced the cross so that you and I could be forgiven of sin, so that you and I could be accepted and adopted into God's family. Unlike the Israelites, Jesus resisted temptation every single time when he was confronted. Are you going to trust the Lord or pursue safety?

Jesus said, Father, not my will but yours be done. And it led him to the cross. And when you let that gospel truth permeate your heart and you allow yourself to be reminded that Jesus did for me what I could never do for myself. That he paid the price for my rebellion. In my rebellion, he chased me down. He did for me what I didn't deserve so that I could in this moment repent. Believe in him, be forgiven of all sin, past, present, and future, and given eternal life, so that the consequences of my rebellion can be exchanged with the blessings of God's grace.

That gospel message is what we celebrate in the Lord's Supper. The body of Christ broken for us, the blood of Christ shed for us, and that is how to break a spirit of rebellion in your heart if you'll let the Lord do that work. This morning. And so what I've asked Skylar to do is to

lead us through a song that is a repeat of Jude. It's Jude's doxology set to music. And as he plays, I want to invite you right there where you're seated to do business with the Lord.

If there's a decision you need to make, the altar's open, I'd be happy to pray with you. But I'd encourage you just right there where you're seated, you can fill out that connection card and you can examine your own heart for any rebellious spirit that might lead you away from the living God and ask the Holy Spirit to keep his promise, to protect you, to sustain you, to present you holy and without blemish through the power of his grace as you give yourself to him. This morning in faith. So let's bow our heads together and pray, Heavenly Father, we thank you for this warning from Jude.

I don't always like preaching these passages. They're uncomfortable. I pray that your word would be received with the same compassion. And kindness and gentleness that our Lord demonstrated as he ministered on this earth, that it wouldn't come from a holier than thou or judgmental. Spirit, but that it would come from love and mercy and grace of our Heavenly Father, who is not willing that any would perish, but that all would come to repentance. And so as we sing and as we respond, would you open up our eyes to see clearly.

Open up our hearts to repent, to surrender ourselves fully and completely to your way and to your designs. May we be like our Lord and saying, Your kingdom come, your will be done. Father, not my will but yours on earth as it is in heaven. I do that now, in this time of response and invitation. We pray these singles. Things in Jesus' name, Amen.