

Spirit-Filled or Scoffer? — Delivery Transcript

Jude 1:16–19 (CSB) · Wes Terry · Sunday, August 31, 2025 · *The Contender*

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All right, well praise the Lord and thanks to the team for leading us in worship. If you've got a Bible, we're going to continue that worship and by reading the scriptures and seeking to understand what they say. So if you have a Bible, we're in the book of Jude. It's Jude chapter 1. And if you don't own a Bible, there should be one on the chair in the seat in front of you. And if you don't know where the book of Jude is, that's all right. Nobody else does either. You know, it's a sneaky little book.

It's the very end, right there, right before the book of Revelation, which is the last book of the New Testament. So turn all the way to the back. Turn back a couple of pages you'll find the book of Jude and I was written by Jesus' stepbrother or half yeah, step half brother. Yeah, no, half brother, stepbrother, half brother, half brother, half brother of Jesus, different dad, obviously. Same mom, different dad. And really interesting book that we've been working our way through. If you're new to Broadview, we typically preach through books of the Bible and right now we're in the book of Jude.

We typically go line by line, verse by verse, and we've been doing that in the book of Jude. And even though it's a really small letter, it's taken us a little bit of time because it's really densely packed. And over the last couple of weeks we've been looking at Jude exposing a group of people who were not what they presented themselves to be, and he was really drilling down on their speech to expose the nature of their heart. And got me to thinking about hot mic moments You know what I'm saying by a hot mic?

Hot mic is when a politician or a an entertainer or public person of some sort says something on the microphone he didn't mean to say. He didn't know the microphone was on, so he let go a candid comment that maybe he wouldn't have said if other people were listening and we have some really famous examples we could spend all morning going through all the interesting examples, but the one that I thought of this week was the one that president Trump said with Emmanuel Macron during that European summit they had to talk about Ukraine.

And making peace between Ukraine and Russia. They had all the European leaders over there. And while they were taking pictures or something, Trump leaned over to Macron and says, I think Putin actually wants to I can't do a Trump impersonation, but I think he wants to make a deal for me. Believe it or not. I know it sounds crazy, but he wants to deal he wants to make a deal for me. And the media of course ran with that and like blew it up. Oh Trump thinks Putin's like his you know, going to do what he wants and et cetera, et cetera.

And it got to such a big deal that the meet the press lady, Kristen Welker. When she was interviewing Sergei Lavrov, who is I think he's the Russian what is he? He's some kind of he's some kind of spokesperson for Russia And they're on meet the press and Christian was like, what does Putin think about the president Trump saying that he wants to make a deal for him? And you know I never heard president Trump say what he thought about that comment going wild. I'm pretty sure he would have preferred it to just stayed between him and the French president.

But he didn't do that. It was a hot mic moment. The other thing that happened that same day was a hot mic moment by Giorgia Maloney. She's the prime minister of Italy, and they were all in there, and of course, as soon as they were done doing what they were doing, the press, you know, just goes after asking all these questions and somebody leaned over to Trump and says, the pr is the US press always like this? And Giorgio Maloney goes, but he loves it. He loves it. And that part was funny, but then right after that, she goes I hate to talk to my prince.

And that that comment went wild when she went home back to Italy and they're like, you're anti-democratic, etc. Etc. And so I'm sure she would have preferred that those comments stayed private. But that's the nature of a hot mic moment. A hot mic moment if you really want to know what a politician thinks, I listen to what they say when no one else is listening and they'll tell you the truth. Otherwise they're probably lying to your face. And it's not just politicians, it's really a lot of it's nature of being human.

You see this in athletes. Oh it's the Patriots guy, quarterback. Tom Brady. Tom Brady. He's got a famous hot mic moment. Jesse Jackson's got a hot mic moment. Harry Reid had a pretty bad hot mic moment. Mitt Romney, I don't think his was a hot mic. Th the mic was on, but it was a private event and he said he said some things that weren't too good and again it's not a politician thing, it's not even an entertainer thing, it's a human thing. The nature of human beings is that our heart exposes what's really going on under the hood.

I'm sorry, our mouths expose what's really going on under the hood. And we might shape it here and there and keep our filters on, but whenever there's an unfiltered releasing of what we really think that unfiltered speech is a pretty good window into the human heart and it's not just me saying that it's not just kind of common sense that Jesus talked about this in the gospels He's talked about good trees and bad trees, and you know the trees by their fruit, and the way to determine whether someone has an evil heart is to listen what comes out of their mouth, because out of the mouth the heart speaks.

And I mentioned that because Judas been mentioning that by zeroing in on these people who say one thing but are actually another thing, and the way to expose the ugly thing that they are underneath in their hearts is to listen to their speech. They had a tendency when they were unfiltered and kind of not controlling the narrative to say things that expose that they were not who they professed to be. And in that specific case, it was a group of people in a local church who professed to believe in God and follow God, but secretly were denying that Jesus was the Messiah.

And secretly were not filled with the Holy Spirit and were actually a pretty dangerous threat to the Christians there in Judea. Young Christians who had converted from Judaism. Very steeped in Old Testament, very culturally Jewish, but being led astray by this divergent, toxic, spiritually, spiritually toxic group. That was in their midst. And Jude's letter is written to expose that. And what I find really interesting is now we here we are, we've spent ten weeks in the book of Jude. We're finally getting to the point in the book of Jude where Jude's getting to the point of his letter 65, 70% of Jude's letter has been devoted to exposing these people for who they really were.

And I asked the question, why does he spend so much time going to these Old Testament stories and using these analogies and metaphors and all of these things? Why does he spend so much time and effort to expose these people in that church? And I came away with the thinking that the reason Jude does that is because the greatest threats in a local church are usually the ones you're not able to see. This is true generally speaking in your life the greatest threats in your life are the ones you don't see.

That person that everyone else can see developing, but you are not able to see in the mirror. That ugliness in your heart that you've explained away this way and that way. Everyone else can see it, but you can't see it. That's true of our souls in general. But Jude would also say that's true of a local church. That there are people in a local church who will say they're Christians and not be Christians. And Jesus said the same thing. There's going to be wheat and tares grow together in a local church.

But Jew would say that other group that is not who they profess to be, they are spiritually dangerous. And they will disrupt and destroy what the Lord wants to do in that local church. And if Christians, true Christians, don't rise up, and see it for what it is and contend for the faith, then Satan will win. He will achieve his purposes in disrupting what God wants to do in that church. So I say that all that to bring us to our text where Jude finally gets to the point of his letter.

He's explained why I'm writing. He's exposed who he's exposing, and now he's finally going to tell them what to do. He has one last summary statement in verse 16. He says, these people, these people I've been talking about, they are discontented grumblers, living according to their desires. Their mouths utter arrogant words, flattering people for their own advantage. But you, dear friends, remember what was predicted by the apostles of our Lord Jesus Christ. They told you in the end time there will be scoffers, living according to their own ungodly desires. These people create divisions and are worldly not having the spirit.

I got to confess when you see that phrase, but you dear friends, that's kind of a tell that Judas Getting to the point. These are literary markers in his letter. He does it three times. He did it in first five to say why he was writing. He spent again, 70% of his letter talking about these people, and he's finally getting to the point and saying, here's how you're going to fix it, here's how you're going to address it. And his first act of business is not even anything you do physically or corporately in the church.

It's something you do in your mind, and that is to remember something. Which feels a little bit anticlimactic. This big dangerous threat in the church. It's going to disrupt and undermine what God wants to do. If you don't take care of it, everything's going to be ruined. So here's what you do. You

would think it would be like bring them out into the open, form a circle, excommunicate them, burn them at the stake. No, none of those things. Jude says, what I want you to do first is remember. Remember what the apostle said.

Now, as anticlimactic as that may feel, it's got to mean something. Otherwise Jude would not have said it. As we think about what it looks like to be on guard and contend for the gospel once delivered to the saints. The thing that is of most importance for us in that enterprise is to remember what the apostle said. Now today I might say something like, don't forget the ultimate source of truth. And the message of the apostles for us has been recorded in this thing we call the Bible. At least the last half of the Bible called the New Testament, the Gospels written by the apostles or people connected to the apostles. Same with the New Testament epistles written by the apostles or people connected to the apostles.

The scriptures are the apostolic witness. The New Testament is the apostolic witness. Of what the disciples saw, what the disciples preached and believed, and how the disciples made application of that gospel they witnessed. To day-to-day life and how they gave their lives as a result of preaching those things. Why is it that the apostles would be of such importance? In my thinking, if I'm putting myself in Jude's shoes and I'm putting myself in the shoes of those Christians who are dealing with this movement, leading them away from what the Lord Jesus would have.

The reason he's pointing them back to the apostles is because the arguments the other group was making were extremely persuasive. May be very culturally pressing, but not as authoritative as the original message by the apostles. And I think what he's trying to essentially say is don't forget that this message you believe about Jesus. About forgiveness, about grace, about the kingdom of God. Do not forget that this message turned the world upside down. Do not forget that these apostles who walked with Jesus and talked with Jesus and proclaimed this kingdom, this gospel of the kingdom he inaugurated, don't forget that they saw with their own eyes Jesus risen from the dead.

Don't forget that the Holy Spirit empowered them to validate the gospel with signs and wonders. Don't forget that these people in Jerusalem and Judea and Samaria turned the world upside down, so much so that every other town they went into, whether it was Thessalonica or Athens, That the leaders of the city would say, oh no, here they are. You know, those people who've turned the world upside down, here they are now as well don't forget the historical reliability of their message. Don't forget the historical nature of their claims, that they believe Jesus is the Messiah and that Jesus proved his claims through raising from through God raising him from the dead.

And I think that's a relevant message for us today in a world where the Bible is kind of like old-timey fuddy duddy. Restrictive kind of old-fashioned text and what maybe we should be reminded of, especially as we confront error in the church. From people leading people astray is to remember we have an authoritative source of truth, and that authoritative source of truth is grounded in the apostolic testimony. That there were people who walked with Jesus and talked with Jesus and saw him risen from the dead in history. That it was a historical event that changed their lives forever.

And as a result of their changed lives, they changed the world. Like we measure AD and BC because of their claims about Jesus, who God raised from the dead. That's not insignificant. And as we feel the pressure cooker in our culture of false believers leading other people astray and casting doubt on the things that we say we believe. We should unapologetically remember what the apostle said. And he doesn't just say remember the source of authoritative truth. He says remember what they said about the future. It says in verse 18, the apostles warned us that in the end times there will be scoffers.

Now when we were read the word end times, sometimes a lot of us will think about future future or whatever your end times theology is. You got to remember for the apostles, they believed they were in the end times. You know this because in Peter's sermon in Acts chapter 2 he quotes Joel's prophecy about the end times, and he says, Brothers and sisters, as was said in Joel, in these last days young men and old men will prophesy, the Holy Spirit will be poured out on all. So if you ask Peter, Are you living in the end times?

He'd say, yeah, a hundred percent, I'm in the end times. But you also had apostles talking about the end times being future. Theologians call this an already not yet tension in the kingdom of God, about the last days. Paul would say the end times are yet to come in that there will come a day where the love of many will grow cold. They will become lovers of self, lovers of money. Etc. Etc. During the end times, you'll be the man of lawlessness will be revealed. And so end times is now for the apostles, but end times is not just now, it's also in the future.

And he's saying, in that future whether it's tomorrow or ten weeks from now, you need to know there will be scoffers. So don't be surprised by it. Your theology of what's going to happen in the future should not be utopian. It shouldn't be, you know, the gospel is going to advance and no one's going to stop it and no one will resist it and everyone will be a Christian and excited about it. He's saying that's silly. That is not a realistic picture of how the kingdom of God will advance. There will be scoffers.

So you need to remember the source of true truth, remember what that truth says about the future, and then finally remember what scoffers say and do. Now I don't know if he had a specific quote in mind. But in Jude, I'm sorry, in 2 Peter, 2 Peter chapter 3, it actually talks about scoffers in the end times and what they're going to say. He said, be aware of this. Scoffers will come in the last days, scoffing, and they will follow their own evil desires, same language as Jude, and they will say, where is his coming that he promised?

Where is this Jesus? This Messiah you claim to believe in. Where is his coming that you keep preaching about? As far as I can tell, ever since the ancestors fell asleep, all things continue as they have been since the beginning of creation. In other words Your apostles are dead or in prison. Jesus hasn't been seen for decades. And this magic moment that you say is going to heal the world and swallow up the kingdom of Rome, it hasn't come. And so where is it if what you think is true is so true?

That's the message of the scoffer. That's what scoffers say and do. And they're scoffers today, just like they were scoffers in that day. And the nature of a scoffer is to scoff. It is to have a spirit of superiority

and arrogance and to belittle and scorn those who believe the claims of Jesus and the truth of Christianity. And Jude is merely saying. As you contend for this faith, remember that promise. Remember what they said about this day. Otherwise, you may be led astray. And you can imagine if you put yourself in the shoes of those young Jewish Christians, they had just converted to Christianity, they grew up Jewish.

They're culturally Jewish. They're friends, maybe parents, coworkers, all Jewish. And there's a group in the culture called the zealots, which were a Jewish political group of revolutionaries. Who did not believe Jesus was the Messiah and believed the only way to get the real Messiah to come was to use violence and political force to kill Caesar, overthrow Rome, and inaugurate the kingdom of God. And you can imagine if you grew up Jewish and all your friends are Jewish and these zealots are pressuring you and they're saying, you believe in the Jesus thing?

I mean he was way too repressive. His ethics are too restrictive. He was a pacifist. He was politically Disengaged? Give to Caesar what is Caesar's pfft? He was you can't believe that. I mean really he was weak tea. We really know how to fix it. We'll really inaugurate the Messiah. And you can imagine young Christians thinking to themselves, man, I feel isolated, I feel alone, I feel like I'm the only one that believes this stuff. And the threat was not coming from outside. I was not saying this the pressure's going to come from Roman persecution.

Jude was not saying the threat was going to come from bad pagans who are immoral. He's saying the threat is coming from within the church. And it still happens today. There are believers, professing believers today, who secretly, maybe implicitly, subtly, have that spirit of the scoffer and say, well, it can't mean this because obviously. That can't be true. You know, Jesus couldn't have required this because that would keep me from acting on my desires. So remember the source of truth. Remember what they said about the future. Remember what scoffers say and do.

The question I want us to wrestle this morning before we close is, do you have the spirit of the scoffer? Or do you have the Spirit of the Lord? A scoffer spirit or a Holy Spirit? And Jude is giving us a template for what the scoffer spirit looks like. The first thing he says in verse eighteen. Is that scoffers are shaped by their self-interest. I think in your notes it says they're shaped by their own ungodly desires. But remember, ungodly desires doesn't mean that they were doing immoral, nasty, sexually deviant behavior.

It just meant that everything they did, they did for their self-interest. I think this is the fundamental difference between a real Christian and a fake Christian. A real Christian fundamentally has died to themselves, and the thing that matters most in their life is what does the Lord want? It's not about me, it's about the Lord. That is a that is a miracle that takes place in the heart of a human being because our default posture, if we're honest. Is what do I want? And what's going to be good for me?

And is this decision I'm about to make going to advance what's good for me or slow it down? And I'm going to make all my decisions based on my self-interest. It's human nature, it's the default mode, but when you become a Christian, that old self-interest dies and you become concerned about God's glory,

God's kingdom, and people. These were fake Christians because they were shaped by that self-interest. The thing that mattered most was them. That's what ungodliness means. It's not immoral, gross behavior. It's just living without reference to God, and Judas saying that's the spirit of the scoffer.

Scoffers are driven by their self-interest and two other things. The scoffer will also stain y stain our Christian witness. Look at verse nineteen. In verse 19, he says, these people create divisions and are worldly, not having the spirit. This phrase, these people, you might you might highlight that. If you were to go back and read the book of Jude, you'll see him use that phrase. Seven different times. It's another one of those literary markers. He says it first in verse four, some people designated for judgment long ago, they've come in by stealth, they're ungodly.

He says it again in verse 8. Some people are these people, they rely on their dreams, they're utopian, they reject authority, they slander, they blaspheme. He says it again in verse 10. These people blaspheme what they don't understand. And what they do understand by instinct, by rational animals, by these things they're destroyed. He says it again in verse 12. These people are dangerous reefs. Selfish shepherds, waterless clouds, fruitless trees, so on and so forth. He says it again in verse 14, these people are who Enoch prophesied about. That God is going to judge on the day of judgment.

He says it in verse sixteen, these people are discontented grumblers. They live based on their desires. They're arrogant. They flatter people for their own advantage. And then finally he says it again in verse nineteen, these people create divisions, they're worldly, and they don't have the Holy Spirit. If you were to take those seven verses and paint a portrait of who Jude is exposing, all of us would go, man, I don't want anything to do with those people. I shudder to think that I would be a person like that. And what Jude would say is, those people are not in the world out there.

It's not like scary bad pagan Romans. Those people are in the church. That's what he would say. Now he would not say that about our church, right? We don't have this kind of people in our church. But he would say, in your church family, people like this have crept in unnoticed. And they are staining your witness as a church. You are called by God, sent by Christ to be a light. Salt, a beacon of the hope of the gospel, but when you tolerate or when you leave unchallenged this type of people and that type of movement.

It is disrupting the very thing God wants to create in your church. They sour, I'm sorry, they stain your testimony. How did they stain it? He gives very specific He says they stain it because they create divisions. They create divisions. So not only do these skept scoffers stain our witness, they sour our fellowship. That's how the witness of the church gets messed up in the culture. You see this, I mean this is so obvious. This is this is have you ever known a Christian who because they kind of have that scoffer attitude.

They begin to instigate and create problems in a local church so that people have to choose one side or the other. You're right, therefore, you're wrong, and the church becomes characterized by that conflict about who's right and who's wrong and less characterized about the mission and what matters most.

Have you ever seen that happen in a church? It's a it's a very discouraging thing. I one time we had a situation in our church and I remember emailing one of our deacons and I was sick about it because there I was right in the middle of it.

And I felt like, well, I have my view. I can't not have my view. I think I'm right. If I think I'm right, I think they're wrong. And all of my attention was absorbed in that fight. And I felt guilty because some people were taking my side. And then I felt hurt and betrayed because people were taking the other side. And I remember writing to one of our deacons and I said, it's like people are choosing sides, and it doesn't matter who wins, we all lose. Because we're this is not what we're supposed to be doing.

And it was very it was very difficult. And it's exactly what Jude's talking about these people create divisions. They're pitting people against each other. They're distracting people. Is it about this or is it about that? Should we attack Rome or should we not attack Rome? Should we attack Rome this way or should we not attack Rome? And again, I don't know the specifics of what they were saying. But this is what the scoffer does. The scoffer has this kind of disgruntled, unspiritual attitude. He's oh totally self-interested. And because all he cares about is who he looks like or what he looks like and how he's perceived, he creates divisions in a local church and he gets people to take this side or that side.

And as a result, what happens? The witness of the church is devastated. People look at church people and they go, I don't want to be a church person. I don't want to be like those Broadview Baptist church people. Let's use a different church, why don't we? I actually let's not do that either. I don't want to be like that so-and-so church You know, if that's what it means to be a Christian, count me out. Talk about grace, talk about mercy, talk about a transformed life. They're not transformed they're mean. They're jealous and they're petty.

You hear me what I'm saying? This is what scoffers do. This is how scoffers work. This is what scoffers create. This is why scoffers can't be tolerated. This is why Christians got to contend for the faith once delivered to the saints and choose to not be blind to this spirit as it develops in a congregation because it will develop. It will creep in unnoticed, just like it did in Jude's day. They stain the witness of the church and they sour the fellowship between believers. And then lastly, Jude says they do not have the Holy Spirit.

They do not share in the Holy Spirit, which is basically Jude's way of saying these are s these people are going to hell. Could you believe if I said that like people in our church causing a ruckus, creating divisions and I was like, I'm not going to say 'em by name, but this is what they wear, this is where they shop for their groceries, this is you know the things they're characterized by, their last name rhymes with XYZ And by the way, they're going to hell. I don't think I could get away with that.

I don't know that I'd want to even say that. There's something in me that just feels repulsed by that, and yet that's exactly what Jude does. These people are not Christians They are fakes, they are phonies, they are frauds, they are leading people astray. They are scoffers. They are who the apostles warned about. This is what Paul said. People are going to creep in among you, wolves that are going

to devour the flock. This is what they said. This is the loveless people. These are the people who profess to love Jesus, but deep down they don't.

They only love themselves. They only love money. They only love pleasure. They are taking us off course. So do not continue to allow this to flourish and take root in your congregation. They do not share the Holy Spirit. So again I'll ask is do you have the spirit of the scoffer? Or do you have the Holy Spirit? Because you can't have both. And before you answer that question, because I asked myself that question, before you answer that question with, well, I, you know, I got saved when I was ten, I got baptized, and I've been going to church every Sunday since.

I tithe, I lead a small group. I'm a deacon in the church, XYZ thing. Before you point to your behaviors and your habits and all of those things, that's not what Jude wants us to focus on, is it? What Jude would say is, what do your words reveal about the spirit that lives in you? What do your words reveal about the spirit that animates your life? And is it the spirit of the scoffer? Or is it the Holy Spirit? Because you can't have both. The Holy Spirit will not abide the spirit of the scoffer, and the spirit of the scoffer cannot possess the fullness of the Holy Spirit, they are mutually exclusive.

And so do you have the spirit of the scoffer or do you have the spirit of the Lord? And what do your words reveal about the answer to that question? And I think what Jude would say, just so we could have a little diagnostic is he'd point us back to verse sixteen, which is his summary statement of what these people sound like. The voice of the scoffer, verse sixteen, these people are discontented grumblers, they live according to their desires, their mouths utter arrogant words, and then they flatter people for their own advantage.

Alright, so two basic categories, right? You've got what they say about God, what they say to God, and then what they say to other people and about other people. Both of those categories are driven by self-interest. Ego, pride, whatever you want to call it. And this would be a good diagnostic for us this morning as we examine our hearts for the spirit of the scoffer. First, they and by the way, I'm not saying that if you talk this way, you lose your salvation I don't believe the Bible teaches that. I would say what Jesus said.

A tree is known by its fruit, out of the mouth the heart speaks, and if the fruit is evil, then the tree is evil, and one of the ways to know whether it's good or bad is to look at what they say. So it exposes that you never really possess the Holy Spirit. First, this idea of grumbling and complaining, discontented grumblers is what the CSB says. The ESV separates them out because they're two different Greek words. The ESV says they are grumblers and malcontents. If you don't know what malcontents means.

Neither did I. Had to look it up. It's like discontentment, but it's beyond just not being happy or satisfied. It's this idea of blaming God or blaming someone else for why your life doesn't for why your life is terrible. It's not my fault, it's their fault. So that's the picture and a linguist called these two Greek words *anamana* poetic words which means they sound like what they really are in practice. And so if you could just imagine someone grumbling underneath their breath, the sound of these Greek

words, if you grumble them under their breath, is a perfect picture of what these people do.

The first word is the word *gongusitai* and the second word is the word *mampisimoroi*. So just imagine grumbling Gonguse time, peace morroy, gong gusita. That is what Jude is saying Characterizes the scoffer. Always upset, always grumbling, always complaining, always critical, and it's never their fault. It's always God's fault. It's always mom's fault. It's always dad's fault. Always my husband's fault. Always the teacher's fault. And if only and if only and if only that I would have a better life and woe is me and all the things, you know who I'm talking about I'm sorry, do you know what I'm talking about?

No, do you know who I'm talking about? That is a discontented grumbler. And Jude is saying the Holy Spirit will not abide that spirit the Holy Spirit will not abide a spirit. I'm going to use the word self-pity, self-loathing, malcontentment, never happy. I've been reading some other Greek literature for this class I'm doing. And I came across this quote from Lucian, who is a Roman comedian during this time period. Here's how he described *mampesimeroi*, which is the word for discontented. He said, you are satisfied by nothing that befalls you. You complain about everything.

You don't want what you have got. You long for what you haven't got. In winter, you wish it was summer, and in summer, that it was winter. You are like some sick people, hard to please, and a *mempisimaroy*. Okay, that's what we're talking about. And I think all of us to a degree would say, whoops. You know, I you know, unfiltered. When I'm just kind of living my worst life because I'm stressed and overwhelmed, my heart is characterized by grumbling and complaining. And remember, he's pointing to the Israelites. They were grumbling and complaining in the wilderness.

We were better off in Egypt. God, why'd you give why'd you make us free, God? We don't want to be free. We want to be slaves. Take us back. And sometimes we do the same thing God, I've been good. I didn't watch any rated R movies. I only dated good girls and now I'm broke and I'm suffering and I got this disease and sickness and you're blaming God for your circumstances, the Holy Spirit will not abide a spirit of self-pity. Number two, the Holy Spirit will not abide a spirit of self-indulgence.

They live based on their desires. Again, not always bad behavior, but the desires they're pursuing are to satisfy the self. If you've ever struggled with addiction or you know someone that has an addiction, you'll know what this looks like. The only thing that matters is getting the fix. I will lie, I will rob, I will cheat, I will steal, I will sell my soul to the devil so long as I can get the fix. And that's what this picture is. Someone, Holy Spirit will not abide a spirit of self-indulgence. It is someone who is driven by their desires such that they will trample over people, they will compromise their ethics, just so I can get the thing that I desire more than anything else.

And this could be a good thing. This could be money. This could be reputation. This could be Prestige and honor, but you sacrifice the good in order to possess it because it's not about what does God want or what is right or wrong. It's about what do I want. It's fundamentally centered on the self. And then the last thing, and then we're done, the Holy Spirit will not abide, a spirit of self-exaltation. Notice he says in verse 16, these people speak arrogant words, flattering people for their own advantage. So this

idea is that they someone said it's like a loud-mouth boaster.

A think of someone who's puffing up. They're puffing their self up. Look how great I am. I'm the best. I'm the man, but they're not just doing it for themselves to kind of puff themselves up. In this case, they're doing that to other people. They're saying, you're so great, you're so awesome, you're like in you're the cat's meow. And why are they doing that? Not because they believe it, not because they want to be an encourager. They're doing that so that those people will bless them. Today we would call it brown nosing.

You know what a brown noser is? A brown noser is like someone who s sucks up to someone else to so that that person will be favorable towards them and give them special treatment. It is partiality demonstrated to another person for the sake of gain. And Judas saying that's what these scoffers do. They build people up, not because they're trying to be an encourager because they want to bless the Lord and encourage. But because they want to use those people for their own advantage. They want to use those people to get rich, they want to use those people to get powerful, they want to use those people and exploit them in the process.

And that's what these people do. And sec again, second Peter talks about this. In 2 Peter, he says, these people utter boastful empty words. They seduce. Look at this. They seduce with fleshly desires and debauchery people who have barely escaped. They've barely escaped from those who live in error. He's talking about new Christians. He's talking about these young Jewish kids. Just came to know the Lord and these scoffers are saying, you know, following Jesus, you can't do what you want with your sexuality. You can't have sex before you're married. Yeah, Jesus was he was a he was a he was a pansy.

He was a pacifist. You want to be a man of strength. You want to be a man of violence. You want people to respect you. You can't do that. And these Christians are getting sucked right into it. Why? Because flattery, itching ears. You're smarter than that. I look at you, I see someone that knows better. They're building them up, puffing them up, exploiting them, deceiving them with sensuality and debauchery, appealing to what we all struggle with the lust of the flesh, the lust of the eyes, the pride of life. It's the spirit of the scoffer.

So which do your words reveal about you? Do you have the spirit of the scoffer, or do you have the spirit of the Lord? And not just what do you want to have, not just what do you think you have? But what do your words reveal about the spirit that animates your heart? And to the degree that we would be found guilty of self-indulgent, self-pitying, self-exalting spirit. I think this morning there's an invitation for us to look to the one who did not have those things, the Lord Jesus Christ. Who was marked by generosity, self denial, sacrifice, humility, and because he was those things that we could not be perfectly, and because he laid down his perfect life as an atoning sacrifice for sin, I can say with absolute confidence today that Jesus died for scoffers like you and me.

Because I'm a scoffer. And I've had the spirit of a scoffer. And probably have more of the spirit of the scoffer even today than I would be comfortable to admit. And part of Jesus healing us and

strengthening us. To let the Holy Spirit, who does live in our hearts, say, I cannot abide this spirit in you. This cannot remain. This critical, unbelieving, self-indulgent spirit cannot remain if you want me to remain in you. And so this morning is an invitation for us to allow the Holy Spirit to bring those things to the surface.

And as Jace led us in a prayer a moment ago, what an invitation for us to confess our sins to one another. Now you don't have to come down here to the front and tell me all your deep dark secrets. It'll be weird because the speaker will be in my ear and I'll be like, what did you say? And I might think something worse than what you said and all those things. It's all right, you don't have to do that but you should confess your sins to one another. So maybe you can use your connect card this morning, get some biblical counseling.

If you don't have someone you trust enough to be open and honest about where you're struggling. You can rent a friend for free. We'll be your friend. We'll listen to your problems. And we will walk with you so that the Holy Spirit can begin to address. And redeem and purify and cleanse that area of your life. There are other people in our church who are not biblical counselors who could be that, but you've been isolating yourself. You never got into a small group. You've never got fully invested. You're kind of Sunday morning doing your thing in and out.

And maybe the Holy Spirit this morning is saying, I want something greater for you. I want to bless you. I want you to experience the fullness of God. But I need to address the spirit in you. So if that's if that's you this morning, don't don't leave this place without taking some kind of next step so we can work and cooperate with the Lord and what he's trying to do in your life. And if you're here this morning and you're not a Christian The opportunity this morning is for you to receive through Jesus redemption and grace and mercy, even though you're guilty of being a scoffer He died so you could be forgiven, set free, redeemed, and cleansed of that scoffer spirit as we together become more and more transformed into the image of our Lord.

So let's bow our heads together and spend some time humbly asking the Lord, would you search me, O God, and would you expose and would you see and expose anyway in me? That is grieving to your Holy Spirit. Those aren't magic words, but it's a prayer God will answer. If you'll just humbly lay your heart before the Lord and say, Lord, would you show me? Would you show me where I'm grieving your Holy Spirit. And what I say and what I do, and what drives me, what I'm afraid of, what I'm most passionate about.

The Bible says if we'll confess our sins, that God is faithful and just to forgive us of our sins and to cleanse us from unrighteousness. And as we read in the book of James, if we'll confess our sins one to another, to pray for one another, to bear one another's burdens the sickness in us can be healed, whether it be spiritual or physical. Heavenly Father, I thank you for your word. I thank you for your spirit in this place, even now. Holy Spirit, we thank you that you are kind and you are gentle.

You do not come to tear down or rebuke or needlessly shame us, but you expose gently what needs to be exposed so that you can bless us, so that you can strengthen us and redeem us more and more into

the image of our Lord. We want to be a church that is well positioned for future growth in the kingdom, future growth in our middle on the kingdom of God advancing here in Abilene and around the world. And so whatever needs to be purified in us congregationally, we pray you'd give us eyes to see.

Help us to remember that testimony of the apostles, not to be surprised by the world that we're living in, not to be jaded or cynical. But to be encouraged that he who is in us is greater than he who is in the world. And to join you in what you're seeking to do in our in our life together. And we pray these things in Jesus' name. God's people said. Amen.