

The End of the Ungodly — Delivery Transcript

Jude 1:14–16 (CSB) · Wes Terry · Sunday, August 24, 2025 · The Contender

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In a couple of months I'm going to be 40 years old. I'm officially an old man. And well getting I'm getting an old I'm becoming an older man, let's say that. I'm becoming an older man. And now that I'm 40 almost 40 years old. I've noticed a couple of things that tend to repeat themselves in human history and the nature of human beings and that is the tendency for humans to create bubbles of interest and valuation and for those bubbles to eventually pop. And especially you can see that in the economic sense.

There's all kind of economic bubbles. And what's interesting to me is that before that bubble pops usually there are so-called experts who come onto the scene and make these grandiose claims that the bubble doesn't really exist like people think it does, and it isn't ever going to pop. You know what I'm saying by this? Unlimited prosperity, it's all good forevermore. It's this time is different and then usually it isn't and then usually it does and the bubble pops and people scatter and all kinds of bad things come as a result.

The clearest example of this, obviously, is the Great Depression. If you remember the Roaring Twenties, you probably don't. Nobody was in the Roaring Twenties, right? Or not that old. Some of you might be if remember it, you know, but the Roaring Twenties, times were good. Cars, the automobile, industry, cool things were happening and there were statements of a new era of prosperity, unlimited growth, stock market went from being a tool for sober investing and became a casino full of parlor tricks and people were not just investing their own money because credit was easy.

They were investing other people's money, going into debt, sometimes going into trades up to 90% margin, which just means 90% debt. And everything seemed fine until September of 1929. In September of 1929, the market began to wobble a little bit. And at the time, those experts that I was talking about, they came onto the scene and they said everything's fine, there's nothing to worry about, all is good. In fact, I went on Google this last week and pulled up some newspaper clippings of this time period. And after September comes October, and during October, it was a Thursday, The everything fine that everyone promised did not come to fruition, but the market crashed.

Devastatingly so. And lost a ton of money. Wall Street's in panic as stocks crash. But that next Friday, this was on a Thursday, The experts came back, not on the television, but radios, newspapers. It's all good. Everything's going to be fine. Some big banks have stepped in. They've curbed the selling. The worst stock crash stemmed by banks. Day Share's swamp market's leaders confer, they find conditions

sound. As the infamous words of one of the presidents, the fundamentals of the economy are strong. But they were not strong. And it was not fine.

And five days later came Black Tuesday, which crashed the market again and after Black Tuesday it went lower and lower and lower. Wall Street lays an egg. If you'll go to the next slide the thing you see happen in history with bubbles is bubbles always pop. And what I find fascinating as it relates to our passage today is that judgment tends to fall on those who think it can't. Especially those experts who make grandiose claims that it's a new era, this time's different, we are immune, we are unique. And it's never really the case.

Judgment eventually falls. The Dow lost not the Dow, the market lost ninety percent of its all-time high range, which is a ton of capital just evaporating into thin air. People who had money lost their money. People who thought they would never be hungry went hungry. There was joblessness, destitution. Depression, hopelessness, people looking for work and they couldn't find it. Billions of dollars lost in a crash. And that principle is really beyond economics. It's a biblical principle, it's the law of the harvest. You reap what you sow, you reap more than you sow, you reap later than you sow, generally speaking.

And it's not just applied to economics scripturally speaking, it's applied to human sin in general. And the human tendency to envision utopia and grandiose dreams and overvaluation right before the bottom falls out. One of my passages that I think about, and it's not just in 1 Thessalonians, it's throughout the scripture, there is a tendency for people and prophets to say, peace, peace when there is no peace. And in 1 Thessalonians, it's talking about a future day that will be similar to these prior days in that there will be a big deception followed by a big day of judgment.

The Bible also talks about on a future day a grand illusion, an ultimate delusion and deception where people are led astray and an ultimate day of judgment that falls on the world, ultimately bringing the return of Christ and the creation of a true utopia that doesn't ever end. First Thessalonians says, when they say peace and security, then suddenly the destruction will come upon them. When they say peace and security, that's when it happens. Like labor pains on a pregnant woman and they will not escape. And why do I mention all this?

I mention all this because Jude And his little letter is making a similar kind of statement. There were people in his church, from my understanding as I study this book, who were saying hey, jump on our bandwagon, get with our program. We are going to usher in the reign of Messiah. We're going to overthrow Rome. We're going to kill the Nero. We are going to establish a world in which. There is no more bondage. There is no more you know mistreatment and persecution, but you can't do what you're doing with the whole Jesus thing and be with what we're doing because what Jesus was teaching and preaching is false.

He was a failed Messiah. He didn't bring the kingdom that we really need. And so let's do it ourselves so that the real Messiah can come. And those people were influencing a group of true believers in the church. Now remember, these true believers were formerly Jewish. They went to synagogue, they

grew up reading the Old Testament, they had expectations of what the Jewish Messiah would do. And so you can see how a group of zealots who were using the Old Testament to devalidate the claims of Christ and push them towards something different might have been persuasive for a group of young believers.

And so Jews writing this letter to warn them of this influence and to encourage genuine believers to contend for the faith. And it's what he's done from verses five to where we're at this morning is really all one big section. And he's essentially making an argument that these people are bad hombres by appealing to the Old Testament and stories of rebellion and applying what God did in those cases to the rebellion in that day that they were facing. In other words, this is here's the story of Cain. Here's the story of Balaam.

Here's the story of Korah. See how it worked then? That's how it's going to come in the future. And so he's appealing to history. To tell them about prophecy. And he does it three times in a row. And our text this morning is the third time he does it. The first time is in verses five to seven and then implies it in eight to ten. The second time is verses 11. He applies it in 12 and 13. This time he uses one Old Testament story and one sweeping application. It's in Jude chapter 1.

Verses 14 and 15. If you're taking notes, Jude's point is that prophecy. Is just history yet to be recorded. This is what God did in the past. This is what He'll do in the future. He's established it once, twice. This third time he points not to a historic story, but a historic person with a future prophecy, and that person is Enoch. So verse 14, it was about these people that Enoch, in the seventh generation from Adam, prophesied, look, the Lord comes with tens of thousands of his holy ones. To execute judgment on all, and to convict all of the ungodly, concerning all the ungodly acts that they have done in an ungodly way and concerning all the harsh things that ungodly sinners have said against him.

Now what's interesting as compelling as that passage is, this quotation of Enoch's prophecy is nowhere in the scripture. Well, besides right here. It is nowhere in the Old Testament that Enoch, the prophet, prophesied about the day of judgment. Jude is actually quoting a non-biblical document. That was widely circulated in that time to make a point about God's judgment. What Enoch says is in agreement with what the scripture says, but Jude is quoting something that is not in the scripture. And a lot of people wonder why. It's an interesting question. It's plagued to scholars and people who read the letter of Jude.

We've seen Jude make allusions to like 1 Enoch or the Testament of Moses or so the question is why? And I don't really know. The Bible doesn't tell us what was going on in Jude's mind. As I kind of put myself in Jude's shoes, my thinking is he's using all of these Old Testament stories because that's what his opponents were using. They were using it to twist and m and deceive, and Jude is using it to expose their lies. And I also think these opponents of Jude were using a popular person like Enoch.

And a popular book like 1 Enoch and 2 Enoch to advance and bolster their claims. And so Jude is using the same material they're using to say they're leading you astray and from their own authority I can expose them as frauds. And so he quotes first Enoch for that reason. You might think of Enoch as

modern day Robin Hood today. Did he exist? Yeah, to some degree, probably. Actually I don't know. Did he exist? I think he did. But not in the way people think about Robin Hood, right? He's this legend, this myth that's got all of these cool stories and people will use the myth of Robin Hood today to advance their own agenda.

They take what people love about Robin Hood and say, hey, I'm doing the same thing. Why don't you join me? And Enoch, in my opinion, has a similar kind of aura. Because Enoch in the Bible is extremely c he's he's an extremely interesting character. We don't know a lot about him. I think there's about two to three passages that mention him. Notice Jude says he's the seventh from Adam because there's actually another Enoch who's the firstborn of Cain. And he wants to distinguish between those two because Cain's Enoch was an evil Enoch who had babies that became evil and polygamous and self-righteous and arrogant and murderous and all kinds of things.

But the true Enoch, or the better Enoch, the seventh Enoch, which in the Bible is a number of perfection, he was an Enoch that lived less years than everybody else, only 365. Pretty good these days. He lived less, but he sought the Lord and was taken by God instead of suffering death. This is in if you're taking notes, Jude was relevant for Enoch was relevant for Jude's original audience because what they knew of Enoch from the book of Genesis was that he walked with God and then he was not there.

He walked with God, and then he was not there. It doesn't say he died, it says he was not there. Why? Because God took him. And this is a picture of Enoch drawn way, way later. But you can see people kind of envious of Enoch because of this unique relationship that he had with God and this unique Privilege to not taste death. That's what the book of Hebrews says as well, that Enoch did not taste death like everybody else, but that God took him. Because he was seeking after God. He was a man of faith.

And similarly, we can't please God without faith. He uses Enoch as the as the proof text for that. And because the Bible says almost nothing else besides this, besides the mention in the genealogy a little later and then the Hebrews passage, which they would not have had. There's nothing. And it is the tendency in nature of human beings to want to fill in the gaps when there's a really compelling story with unanswered questions, right? And that's what they did. They developed myths and legends about the person of Enoch to fill in the gaps on why God took him.

And those legends and myth probably began as oral traditions, but eventually that oral tradition was written down. 400 or so years before the coming of Christ, and it had become widely distributed in Judea and Jerusalem and other Jewish circles. And people loved reading those stories because it kind of painted a fuller picture of what the Old Testament talked about. Now what's going on in first Enoch? Well, if you read first Enoch, which by the way you can read it today in a collection of writings known as the pseudopigrapha, which is a hard thing to say, but just means false edest false epigraph, false attestation, because the people who wrote it claimed to be people they weren't.

The guy who wrote first Enoch claimed to be Enoch, but he wasn't Enoch, he was somebody else. You can read it today, but if you read it today, it would essentially be a story about this man Enoch, who was a righteous man who walked with God. And there's different versions, but one version or the other version, they agree in the fact that Enoch received these visions from God. Special knowledge was given to Enoch in these visions. And one version says that he went up to heaven in one of these visions, or that when he when he was translated to heaven.

He was walking in heaven and the angels were filling him in on all the secrets of the cosmos, and God was giving him this unique access about the order of the universe and how to survive the end times. And Enoch took all of that special knowledge and information and he passed it along to his son Methuselah, which by the way was the oldest man to ever live. And as soon as Methuselah died, the flood began and ruined the earth. But he passed this stuff on to Methuselah, and it was to help the righteous live righteously during the end.

It was an end times document. How to survive the world when it blows up, which is really f you know, you can imagine even people today are really interested in the end times and me myself, I kind of like watching those shows that are post-apocalyptic like. How are you going to survive when everybody turns into zombies? You know, I'm just really interested in those kinds of things. And you can imagine people back then were really interested in those kind of things. And they was like, well, that man, there's Enoch, and he's no, he's got all the answers and he knows how to do it.

And so he would have been i incredibly relevant to the audience for that reason. What the opposition was likely doing is saying. Yeah, we're with Enoch. We know how to live in the end times. You know the end times are coming. Follow us and we'll lead you the right direction. And Judas saying, they are fakes, they are frauds, they are leading you astray. Enoch himself prophesied about these people, and he quotes 1 Enoch chapter 1, verse 9. And so what they use to deceive, Jude uses to remind. And he reminds them about God's judgment.

So let's look at the quote. You want to look at the quote from 1 Enoch? I'm a Bible preacher, not a 1 Enoch preacher, but we're going to compare the two. By the way, I don't think people should be scared of these documents, the pseudopigrapha. You should treat it like any other book in the library. It's not inspired by God, so take it with a grain of salt even back then they didn't use it as an authoritative source like they did the Old Testament canon. But it is interesting because it reveals the theological air that the people were breathing in the days of Jesus, and it sheds light on what Jewish people would have been thinking in that what's called the second Temple period.

So you it gives us insight on Jude's original audience, what they were probably thinking as a result of reading a lot of these books. So here's what first Enoch chapter one verse nine says behold he cometh with ten thousand of his holy ones these italicized are not in the original, not because they weren't there, but because the manuscript tradition is super damaged and incomplete. But he comes with his holy ones to execute judgment on all. And to destroy all ungodly, and to convict all flesh of the works that their ungodliness, which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against him I don't know if Jude had a copy or if he was quoting from memory,

but I got to hand it to Jude.

He did a really good job of reproducing what was originally stated in 1 Enoch. Because Jews' version is look, the Lord comes with ten tens of thousands of his holy ones to execute judgment on all and to convict all the ungodly concerning all the ungodly acts that they've done in an ungodly way. And concerning all the harsh things ungodly sinners have said against him. If I was Jude, I would quote it just because that's a really cool sounding Warning. It's got a repetition of the word all. It's got the repetition of the word ungodly.

I think Jude was a pretty good preacher, so he had a taste for rhetorically polished rhetoric. And there's not a lot of differences between these two quotations, except for Jude identifies Enoch's judge as the Lord Jesus Christ. That's one difference. Enoch puts it in a future tense. This will happen. Jude puts it in past tense. You can't see it as much in the English, but if it's the air tense, it means it's as good as it as if it's already done. It's still a prophecy, but he's using what's called the prophetic past or the prophetic present.

It just means even though it hasn't happened, it's already history. You can take it to the bank, it will happen. And then Enoch focuses on destruction, whereas Jude does not mention the destruction as much as he does. The conviction or the revealing or the exposing of these godless people. And I think he makes those changes on purpose. He wants to remind these Christians Jesus is the Messiah and he is going to judge. He is the Son of man of Daniel 7. He's going to come and the books are going to be open.

And it's as good as if it's already happened because Jesus was raised from the dead and he keeps his promises. And so when he comes, he's going to show you. To these liars for what they are. You can't see it right now because they're using highfalutin language and duplicitous they're flattering people and they're doing all of this for their own advantage, but they've got this artifice built up so people are being led astray. But know this when Jesus comes, they will be exposed. That's the point that Jude is making with the quotation of 1 Enoch.

If you're taking notes, that big idea on the day of judgment, the Lord is going to reckon all ungodliness. These people are ungodly, and when judgment day comes, they will get a reckoning, which just means it's all going to come out into the open. It's all going to be tallied up and added up and the things that they were hiding and pretending didn't exist are going to be exposed for everyone to see and you don't want to be with those people on that day of judgment. You don't want to be ungodly.

You want to be righteous. And so that's really what I want to do with the rest of our time is understand what Jude means by ungodly and understand what Jude is reminding these people about the day of judgment. And I know it's not a feel-good sermon, you know, talk about the judgment of God, but I think every now and then it's important for us as Christians because it was animating the first century believers. They believed in an end time's judgment, and it was what enabled them to endure persecution from wicked people, knowing that God saw it, God was just, and God would avenge

them.

So let's look at what these ungodly people are. Who are the ungodly? Jude actually uses this word, believe it or not, before he begins this whole discussion in Jude chapter 1, verse 4. If you don't remember this, he says, some people, he's introducing his opponents, some people who were designated for this judgment long ago have come in by stealth. Here's his phrase, they're ungodly. Why? Because they turn the grace of our God into sensuality and they deny Jesus Christ, our only Master and Lord. Just in case you didn't know this, the word Christ is not a last name for Jesus.

It's a title from the Old Testament about God's anointed king. Who would rule from the throne of David? He would have an everlasting kingdom, and his kingdom would swallow up the world. And so Judah is saying, Jesus is that Christ, he's God's anointed one, but these zealots don't believe it. They deny him. And that's one reason they're ungodly. The other reason they're ungodly is because they take God's grace. What he means by that I'm not 100% sure his Patience, his forgiveness, his willingness to be long-suffering towards sin, he takes all that and they turn it into something else.

They use it to justify their sensuality. And if you take that definition of ungodly from that context, you begin to understand ungodliness is not just bad behavior, is not just immorality. Ungodliness is more so a way of thinking. That produces those kinds of things. It is a set of assumptions that look at the world. As though God did not exist, or as though God is not what He says he is or will not do what he said he was going to do. I think in your notes I say the ungodly are people who live without reference to God.

That's how I would put it. The ungodly are people who live without reference to God. And in that way you can be an ungodly Christian. Because you can be a Christian who confesses Jesus as the Christ, but practically speaking, you live your life as though God is not. He is not faithful. He is not good. He is not sovereign. He is not concerned about X, Y, or Z. He does not care about X, Y, or Z. You live your life without reference to God, meaning all of your days, you're just kind of doing what you're doing.

Maybe you're doing good things. Maybe you're not doing good things, but the things that you're doing, you're doing without reference to God. Does that make sense? You don't think about Him ever. It's not that you're trying to disobey God, but whether you do or you don't, I don't really know. I don't think about God all that much. And I think that describes a lot of people today as doing your thing, mostly concerned about yourself and what people are thinking about you and what your desires and ambitions are. And not so much worried about what God is like or what he thinks, except on Sunday morning when the guy on the stage makes me feel bad because I don't do that very often, that's ungodliness.

And that's who these zealots were. They were living life without reference to God or what God wants, specifically about the testimony of the Holy Spirit about Jesus being the Messiah. And so ungodliness is not just a set of behaviors, it's a set of assumptions about the way you think. And Jude uses these stories from the Old Testament to point to people who demonstrated a similar kind of thing. How do

you know whether someone is ungodly? Well he says it in this judgment. God is going to expose the ungodly at the level of their behavior, their ungodly acts, at their motives, everything that they've done in an ungodly way.

But not just their behaviors and their motives, he's also going to expose what ungodly sinners have said against him. If I was going to summarize it, God ungodliness is revealed by your words and your way. You can fake people with your behavior, but it's harder to fake people with your words and your way. People don't always know the heart, but God does, and that's what determines whether you're ungodly or not. It's your motives, why you do what you do. What animates you, what drives you, and it's your mouth.

The things that you say expose what you really believe in your heart. And I think that's why Jude in verse 16 goes straight to their mouth. And he talks about how these people are discontented grumblers. I had somebody say in the gathering place this morning, me and so-and-so are going to be the grumblers in the back. I said, okay, but I'm preaching on you today. So they're discontented grumblers. They were just joking, by the way, not being serious. They were discontented grumblers living according to their desires. What is that? That's words and way.

That's mouth, that's motive their mouths utter arrogant words, flattering people. Why? For their own advantage. It's mouth motive. Their words and their way. So ungodliness is determined not so much by the things you do, but why you do what you do, whether good or bad. As these people, even when they're being nice, it's not to please the Lord, it's to advance their agenda. They're godless. They don't care about God. Everything they do in life is filtered through the question, is this going to be good for me? How does this make me look?

Is this is this going to advance what I have going on? And they could not care less if it pleases the Lord or advances what God has going on. That's what it means to be ungodly. All of their life is lived without in with indifference to God. And on the day of judgment, Judas saying, the ungodly have no recourse. Because they have no reference to God, there will be no recourse on the day of judgment. And that's where he shifts to describing the judgment of God. When the ungodly are judged, there will be no recourse.

Because on the day of judgment, certain things will be required. He quotes Enoch's prophecy, he's going to execute judgment on all. He's going to convict all the ungodly. He's going to do that concerning their ungodly acts that they've done in an ungodly way. And then concerning all the harsh things that ungodly sinners have said against him. So if you'll throw up that passage one more time. Just so we can look at what judgment day is going to bring. Because again, I think we probably don't think about judgment day all that often.

It's not that fun to think about. But Jude wants to remind these Christians, if you're going to contend well for the faith, you need to know it's coming. The Lord is going to come. Tens of thousands of angels will be with him. He's going to execute judgment on all, convict all the ungodly about their acts, about their way, and about their speech. So four things. Now people talk about the end times and

the day of judgment and what's going to happen. They all have different opinions, as we know from the study of the book of Revelation.

So regardless of how you work it all out, these four things are true. I think you would agree. They're all listed in your notes. Just so I don't forget them, I'll give them to you all up front. First, on the day of judgment, every person will be required to stand. Every person will be required to stand. God will reprove the ungodly. He will reveal their unholy actions. And he will replay their unholy words. Okay? Four things. It's requiring every person. God reproves unhol ungodly people. He reveals their ungodly acts, and he replays their unholy godly words.

And we're going to just go through them pretty quickly. First, the day of judgment will require every person. Again, I think a lot of people, Christian people, say, hey, I'm saved. I'm going to heaven. I'm good. There's no judgment for me. And that's not what the Bible teaches. There is a day of judgment for believers. In fact, there's a special judgment for believers. You're so special. You get your own little judgment. This idea that Christians go without accountability or any of that is nonsense. Jesus says you'll give an account for every idle word you speak.

Paul says in 2 Corinthians 5 verse 10, we must all appear, talking to Christians, we must all appear before the judgment seat of Christ that each may be repaid for what he's done in the body. Good or evil. But you will stand before the Lord, and you will give an account. And that's what Enoch says in his prophecy. Execute judgment on all. Not just the ungodly. He'll expose the ungodly for their ungodliness, but he will judge everyone. Number two, judgment will reprove the ungodly. There will be a sense in which believers are judged, and the outcome of their judgment may be different from the ungodly, or you might say we're all ungodly in one way, but your outcome may be different from the other ungodly who do not believe.

But you will be reproved. That is just a word that means to expose, to bring it into the light, to take something that was wrong. And persuade someone that it is indeed wrong. It's what Jude means by this phrase to convict all the ungodly. We use the word convict a lot of different ways. Some people think about conviction as that guilty feeling you get on a Sunday sermon because You weren't feeling bad about yourself until the preacher said X, Y, or Z, and now all of a sudden you're feeling conviction.

That's not a that is the word conviction, but to really understand conviction, you should think of it in the legal sense. When someone is a convict, what do we mean? We mean they were imprisoned. They did something wrong, and it was proven in a court of law they're a convict. Or when we say we're going to convict a person in court, what do we mean? We mean we're going to present all the evidence to show everyone who's looking that they are guilty of the thing that they did. They did it in secret.

They thought they could get away with it. They thought no one was going to see, but we're going to show it. We're going to convict them. And that's what Jude means by conviction. That's what the Lord's going to do on the day of judgment. He's going to, a courtroom analogy is actually perfect. Jesus is going to sit on that bench as a judge. And the Holy Spirit's going to come out as the attorney

General for the defense. And he is going to bring to the jury evidence of your ungodliness. And I you know, I don't know what all that's going to look like if there's a big screen TV and you know, what he brings to the surface.

But it is exhaustive. It is unrelenting. Every careless word. What is this passage in 1 Corinthians 4-5? The Lord will both bring to light what is hidden in darkness and reveal the intentions of the heart. So it's not just your behavior. It's your motives for your behavior. You know, when you're being all nice and kind to that person at work or at church, but inside you were like, I wish I could squeeze your neck, you know. It's not secret to the Lord. And it won't be hidden on the day of judgment.

The Lord will reprove. He will convict. How will he convict? By revealing. Every action. By revealing every action. Jesus said in Mark 4, 22, there is nothing hidden that will not be revealed, and there is nothing concealed that will not be brought to light. This always bothered me when I was a prodigal child. I read this passage. I thought, man, that's how my mom knows. She's replaying the tape. She's getting ahead. She's seeing what's there. Jesus said in Luke 12, 3, whatever you've said in the dark will be heard in the light.

And whatever you've whispered in an ear in private rooms, it will be proclaimed on the rooftops. God will reveal everything. You ever spoken a careless word? It is true that the Lord separates our sins as far as the East is from the West, that He remembers them no more. But that cannot mean the opposite of what this means. God does not treat you according to your sins. He loves you despite your sins, but he sees them and they are offensive. And they will be brought to light on the day of judgment.

Now I don't believe God's motives for a believer are to do that to shame you or condemn you, as much as it is to show you His holiness and what he's inviting you towards. Something so much greater, something so much better than the good that we settle for today. He will reveal there's no place to hide and there's no thing you can hide. In law there is rules of evidence that attorneys can debate about this is admissible, this is not admissible. And when an attorney brings into the court evidence that was not admissible, the other lawyer can say objection not admissible.

That won't happen on the day of judgment. Everything will be admissible and there will be nothing you can hide. Everything will be fair game. And the Holy Spirit will prosecute it. And it won't just be your actions, it will also be your words. He will reveal every act and he will replay every word. If you go to the next slide, Jesus said in Matthew 12, I tell you on the day of judgment, people will have to account for every careless word they speak. For by your words you will be acquitted, and by your words you will be condemned.

Jude says they will be judged and exposed concerning all the harsh things. Ungodly sinners have set against Jesus. Again, we don't know exactly what they were saying, but my guess is they were denying Jesus as the Christ. He's a failed Messiah. He didn't make good on his promises. He's not coming again. And on the day of judgment they will give an account for those things. What does Jesus mean? By your words you'll be acquitted, and by your words you'll be condemned. Why is it our words that matter so much to the Lord?

Why not our actions? Words are so much strong. I mean, if I could if I could be judged by my actions, I would have a much better likelihood of being cleared than if I had to be judged by my words. Is that true for anybody else? Have you ever said something and then immediately regretted it? Or have you ever said something and said, oh, there's a Freudian slip? What does that mean? It means it was in your heart all along, but you forgot to put the filter on it.

And that's why Jesus judges us according to our words. Jesus said in Luke 6, out of the heart the mouth speaks. Your mouth exposes what's really going on in your heart. That's why Jesus focuses on our words. Our words reveal what's going on in here. I had a friend who used to get made fun of a lot in high school, and people would say terrible things about him, and then they'd say, ah, you know, I'm just joking. And he would say, Yeah, but you had to think it to say it.

That always stuck with me. You do have to think it to say it. So when you say I didn't mean it or I'm just joking, what you really meant is I did mean it, I just forgot to put the filter on and that's what comes out on the day of judgment. No filter. The intentions of the heart that were revealed by the words that you said. And I don't know about you, but if that's the way judgment day is going to go, I'm toast. I'm guilty. There will be no hope for me.

I am ungodly. And I think Jude would say a lot of the people he's writing to, you're ungodly. And they're definitely ungodly. But they're leading you away from the only hope ungodly people have on the day of judgment. Jesus a little later after saying you're going to give an account for every careless word he says, any one who acknowledges me before others, the Son of man will acknowledge him before the angels of God, but whoever denies me before others will be denied before the angels of God. The one who blasphemes against the Holy Spirit will not be forgiven.

By your words you'll be condemned, and by your words you'll be acquitted. You'll be acquitted by your words because if you confess Jesus as the Christ, if you acknowledge him, Jesus says, I'll acknowledge you. But if with your words you blaspheme the Holy Spirit, meaning as the Spirit is testifying about Jesus, He is God's Messiah, behold, He has risen from the dead. Behold, he has fulfilled every prophecy. If you say no he hasn't, that's satanic, which is exactly what the religious leaders were doing when Jesus talked about the blasphemy of the Holy Spirit.

God will not forgive that. The one sin that isn't forgiven is the sin to reject that Jesus is the Christ. It's the one thing. And it's the one thing these people were doing. He says it in verse 4. They deny Jesus Christ. That's why they're ungodly. They deny Jesus Christ just like Jesus said they would. And they blaspheme what they don't understand. They deny and they blaspheme, and so they are not who they say they are. They are not leading you to heaven. They are not taking you to the Messiah.

Jesus is the Messiah, and the only hope you have on the day of judgment is to acknowledge him and confess him that Jesus is Lord. Because we're all ungodly, but the good news is Jesus died for ungodly sinners. Remember Romans 5? While we were helpless at the right time, Christ died for the ungodly. While we were still sinners, Christ died. So that ungodly people could have hope on the day of judgment. And so this morning as we bring it to a close, I would encourage you to examine your heart,

you know, examine.

What that day might go like if you had to stand and give an account for every hidden motive and every hidden word. But do not despair this morning if you find yourself guilty in the eyes of a holy God, but instead confess that Jesus is Lord. And those who confess with their mouth that Jesus is Lord and believe in their heart that God raised him from the dead, they will be saved. Because with the mouth or with the heart one believes and is justified, and with the mouth one confesses and is saved.

You'll be acquitted by your words, or you will be condemned. And if you have not made that confession this morning, the invitation is open for you and if you have made that confession, your only hope in life and death, your only confidence is not in your works, your speech, or your achievements. The only confidence on the day of judgment. Is our Lord and Savior, Jesus Christ. And so this morning as we enter into a time of invitation, would you allow the Holy Spirit to draw you close to Him? And in doing so, repent of those ungodly habits and speeches and actions and attitudes, so that he might prepare you for that day, and that you might glorify the Lord and not shrink back at his coming.

Heavenly Father, we thank you for this time and your word. We thank you for the book of Jude and even the tough stuff. The difficult words, we know you use it for our good. We know that you judge not too condemn us for those who are in Christ, you came not to condemn the world, but to save the world. And so while there is still time this morning, Lord, we pray that we would be marked by repentance. That puts us in alignment and agreement with what you see. Instead of living without reference to God, would you help us to do the opposite?

To trust in the Lord with all of our heart. Lean not on our own understanding, but in all of our ways acknowledge you so that you can make our path straight. Would you teach us to have fear of the Lord, which is the beginning of wisdom? But not fear that shrinks back at your coming, but fear that causes humility, repentance, and faith, and the only one who can save. And we pray these things in Jesus' name. Amen.