

Sermon Title: What Of These Ungodly?

Speaker: Scott Basolo

Scripture Text: Jude 14-16 (Bible Postcards #10, Jude #5)

Date: 11-27-22

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Our text this morning is from the Book of Jude. We are continuing on in our series, looking at Jude Verses 14 through 16 today; so if you would take your copy of God's Word and turn with me to Jude Verse 14, that would be wonderful.

"Jude" is an important study, as it is one of the most direct warnings for the Church in the New Testament, and it is critical that we understand that. However, along with such strong warnings comes the necessary explanation for these admonitions. And in that explanation is a certain unsavoriness; and that is something we would like to avoid—but, indeed, we are unable to, much like the suffering of this life on this sin-cursed Earth and in these sin-cursed bodies (Rom. 8:20-23; cf. Gen. 3:17-19), the result of this being sickness, moral failure, financial and emotional suffering, and ultimately death...all things that we would *love* to just avoid and not have to deal with; but, indeed, we *do* have to deal with them. And yet our world, in our history, is *full* of sin-cursed unsavoriness: men like Hitler and Stalin, Lenin, Mao, Pol Pot, Idi Amin, Leopold, Josef Mengele, and Saddam Hussein—to name a few.

And what we recognize is that there is a common element in all of these, and that element is the same which we see in Jude, and that element is ungodliness. And that is where our title comes from: "What Of These Ungodly?"

Let's take a look at our text. I'm going to back up clear to Verse 4 and read that for you, because this is all one unit of thought. Follow along, if you would, in your copy of God's Word: Jude Verse 4—"For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

"Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe. And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day, just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.

"Yet in the same way these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties. But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, 'The Lord rebuke you!' But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed. Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah. These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted; wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.

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"It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, 'Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.' These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage." (NASB-1995; and throughout, unless otherwise noted)

"What Of These Ungodly?" Our theme is two devastating revelations to warn you about ungodliness. In the first three verses, Jude wrote a wonderful introduction—an acknowledgment of his desire to write a joyous and uplifting letter about the "common salvation" that he shared with the church (vs. 3). But he then explained the necessary task of exposing the tremendous danger lurking within the church, in Verse 4. Following that, he explains to us God's response of destruction upon the ungodliness of Israel, of angels, and of whole cities, in Verses 5 to 7. Jude next describes their defilement and blasphemy, in Verses 8 to 13, as animalistic reviling of that which they are ignorant of: murderous, money-grubbing monsters; unseen, razor-sharp assailants against the congregation; the valueless, vain villains without substance, fruit, or hope; wild and shameless exiles and enemies of God and His Church, for whom the ultimate of destruction is reserved in the deepest fiery pit of Hell.

And now, Jude takes us into the final section of these church-attacking apostates, to expose both their ruination *and* their identification. So let's go to our first point this morning, which I have titled: The What And The Why.

The first thing to understand, in Verse 14, is the subject; namely: Who *are* these men? And the answer goes all the way back to Verse 4: These are the licentious and immoral ones who have slipped into the church. These are men of wickedness, directly linked to the idolatry of the Nation of Israel; the ones on the same line as the wicked angels of Genesis 6, cast into eternal punishment, and the homosexually-dominated cities of "Sodom and Gomorrah" (Gen. 18:20); men who "revile" angelic powers they don't understand; men akin to murderous "Cain," and also the money-grubbing "Balaam" and the power-hungry "Balak" (Rev. 2:14); these who attack the good and pure and right things of God in the church; men of shame and worthlessness, for whom God has reserved the most *horrific* judgment—the place of *deepest* isolation (Matt. 25:30; 2 Thess. 1:9; 2 Pet. 2:17; Rev. 21:8; 22:15); the *hottest* fires of Hell (Is. 33:14; Lk. 16:22-24; Rev. 14:10-11); and the most heinous, grueling, and massive flesh-consuming "worms," *constantly* eating the ever-regenerated flesh, allowing for continual consumption and burning, and with iron teeth that are able to continually gnash at their condition (Mk. 9:43-48; cf. Matt. 25:41; Rev. 20:10). Not a pretty picture—and yet, *exactly* that which awaits those who are *not* true believers in Christ (Rev. 20:14-15; cf. Ps. 81:15; Is. 3:11; Matt. 7:22-23; Mk. 8:38; Jn. 3:18, 36; 8:24; 14:6; Acts 4:12; Rom. 5:1, 9; 8:1; 1 Tim. 2:5), and *especially* these church-attacking apostates (Acts 20:29-30; 2 Pet. 2:1)!

This is the same term—"these"—which has occurred back in Verse 8 and Verse 10 and Verse 12. And so now, in Verse 14, we have a connection to the previous ten verses, but with a different perspective.

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That new perspective begins with a prophecy, and that is a prophecy from "Enoch." And our first question is: Who is Enoch? Well, the verse tells us that he is the man bearing the name "Enoch," and that is "in the seventh generation from Adam."

We find Enoch described in Genesis Chapter 5. He is "the son of Jared" (Lk. 3:37), which is the sixth generation from Adam, in Genesis 5:18. He is "the father of Methuselah" (vs. 21), who was the oldest living man at "nine hundred and sixty-nine years" (vs. 27). Enoch is described as one who "walked with God" (vs. 22), and was "three hundred and sixty-five years" old (vs. 23) when, in God's good pleasure, He "took him" (vs. 24). And that abbreviated text in Genesis is *so powerful* because that's all it says: God was pleased with him and He "took him." And we wonder, "Wow! What was that all about?"

The only place we get additional detail is in Hebrews Chapter 11, Verse 5. But neither in Genesis 5 or Hebrews 11, where Enoch is mentioned, is there any reference to a prophecy of his. So, where does this come from?

The answer is in the extra-biblical "Book of Enoch." This is a non-canonical book. According to Hiebert, it is a compilation of over a hundred chapters put into five separate divisions. Several works were combined in the early Second Century B.C. to compose the Book of Enoch. Enoch is *not* the author of every aspect of the hundred chapters of that book; but these details are associated with him throughout this book due to his obvious spiritual maturity as the only man, other than Elijah, to be translated from life to life, and not have to go through death.

The mentioned prophecy in Jude 14 is recorded in three places in combination in the book of Enoch: in Enoch 1:9, Enoch 5:4, and Enoch 27:2. However, despite its inclusion in this non-canonical book, it is nonetheless inspired Scripture *as it appears here* in the text in Jude. It is further recognized as being passed down through the generations from Enoch so as to be included *in* the Book of Enoch—even if the rest of the book is *not* directly from him—and also to be divinely appointed in God's Holy Word.

John Calvin notes that this is clearly the high antiquity of prophecy. R.C.H. Lenski notes that Jude is here directly quoting Enoch. There is much to commend this piece of extra-biblical literature as divinely inspired on this point and other points to discuss, but we need only recognize that it is here in the Book of Jude as Holy Spirit plenary "inspired," inerrant Holy "Scripture" (2 Tim. 3:16; cf. 2 Pet. 1:21)—and that alone is sufficient.

And that takes us to the "What" of our first point of The What And The Why—and that "What" is: What is going to happen to these men who are the subject of these two first verses and our first point?

The beginning of the "What" at the end of Verse 14 is the Second Coming of Christ and His judgment—specifically as it states: "the Lord came with many thousands of His holy ones." The term for "thousands" is the transliteration of the Greek word *urias*, which in English is where we get our word "myriad"—and you can hear that parallel: "*urias*" to "myriad." And the word for "holy ones" is the plural of the Greek word *hagios*, which is translated as "holy" or "holy ones," or even "saints."

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And no, I'm not soliciting for our Greek class; but it is *important* that you understand these two words, because *they* are what give us the interpretation of who is specifically addressed with Christ as these "ten thousands of His holy ones" (ESV). And we are going to see this as we move along.

The coming of Christ and the "holy ones"—the "myriad" or the "thousands"—is repeatedly described in Scripture. In fact, we see it all the way back in Deuteronomy Chapter 33, Verse 2, where Moses said: "The Lord came from Sinai, and dawned on them from Seir; He shone forth from Mount Paran, and He came from the midst of ten thousand holy ones; at His right hand there was flashing lightning for them."

The designation in Deuteronomy is referring to His holy angels. And here are some of the verses where we see "myriads" of angels referenced; and notice the plethora of them—something for you to take note of if you want to do a little study on your own. Not only Deuteronomy, Daniel 7:10—which we are studying Wednesday night—Matthew 16:27, Matthew 24:31, Matthew 25:31, Mark 8:38, Second Thessalonians 1:7, and Hebrews 12:22 all reference these "thousands" as "angels," and specifically do so through the use of the word *urias*—or, "myriad" (cf. Ps. 68:17).

However, the plural reference here leaves plenty of room for this to also *include* men, or even be exclusively men. The term "myriad" is only being used of angels in other scriptures; and the term "holy ones"—*hagios*—is used of men in places like First Thessalonians 3:13, where it says: "so that He may establish your hearts without blame in holiness before our God and Father at the coming of our Lord Jesus with all His saints." Here, the term "saints"—*hagios*—is referring specifically to men. And we see other locations where these "thousands" refer specifically to men; and those are in places such as First Thessalonians 3:13, Colossians 3:4, and Revelation 19:14. Revelation: our familiar text where we see the Lord Jesus Christ coming on His "white horse" (vs. 11) with "a sharp two-edged sword...out of His mouth" (1:16; cf. 19:15) and the thousands of holy ones that will accompany Him (vs. 14)—specifically, in *that* text, referring to men (cf. Rev. 3:4-5, 18; 4:4; 6:11; 7:9, 13-14; 19:8).

And there are other texts where we see both men and angels as possible inclusions: Zechariah 14:5, Revelation 5:11, and our text in Jude 14. And the mix of the word "myriad" associated with angels and "holy ones" associated men indicates a blended cohort such that in the Lord's return, these "myriads" are to be understood as *both* the angelic realm *and* the redeemed Church, resurrected and returning to Earth in that judgment (cf. 1 Thess. 4:16-17)—and a fascinating consideration in that.

So, the "What" is the coming of Christ and the heavenly cadre. And Verse 15 takes to the "Why," and it says in Verse 15—"to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

Two reasons are given for this condemnation: The first is "to execute judgment" and the second is "to convict." The idea of "judgment" and "to convict" come parallel together; and the issue of judgment was introduced all the way back in Jude Verse 4, where we saw

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that these "were long beforehand marked out for this condemnation"; and it is there in that "condemnation" that we see the idea of "judgment." So, also, this same word occurs in Verses 6 and 9. So "judgment" has been a continuous theme throughout our section in Jude, and the "judgment" being executed here as the first reason is the *result* of the second reason stated, which is because of their "conviction." They are judged because they are convicted.

Two repetitive elements are *not to be missed* in Verse 15; and I'm sure, in our two readings, you have seen them keenly: the fourfold repeated element of the word "all," and the fourfold repeated element of the word "ungodly"—powerfully revealing to us all of these elements that are together, and so emphatically stated in this verse. And it is here from where our title and theme arise: So, "What Of The Ungodly?" Hiebert notes the term "all" as stressing the universality of judgment: "All" who have sinned will be "judged" (2 Thess. 2:12; cf. Ecc. 12:14; Ezek. 18:4; Nah. 1:3; Rom. 1:18; 3:19; Rev. 20:12-13). And the term "ungodly" *underlines* the character of those judged.

The first of the four repeated elements is the "judgment upon all"—literally, in the Greek: "*against all*," or "*down on all*." It says the hammer of God's judgment is falling upon sin and wickedness and these deeds of ungodliness. None will "escape" (Job 15:30). None will be overlooked. There are no "minor" offenses; there are no "venial" sins; there are no inconsequential iniquities (Gal. 3:10; Jas. 2:10). *Every sin* is seen by God (Ps. 139:7); the single and the smallest sin is enough to separate one from God for an eternal punishment in Hell (cf. Ps. 5:4). And as each sin is seen by God (Ps. 7:9; 44:21; Prov. 15:3), and as a perfectly holy and "just judge" (Ps. 7:11, NKJV), every sin *must* receive its full and due penalty (Prov. 10:16b; Is. 3:11). One commentator notes: "God is no man's enemy, *but* He is the sinner's opponent—not least in judgment."

We see more of these repeated elements in the next phrase in Verse 15: "to convict all the ungodly of all their ungodly deeds." The word "convict," as one commentator notes, is *more* than just bringing evidence; it is more than just a list of charges. It involves refuting the arguments of the guilty, and establishing their guilt beyond all doubt, to their own shame. There will be *no ground* to appeal the decision of the Judge. When this conviction is brought, there will be no, "But—but—but...I didn't know, but...You know, If I had—" *No excuses!* This conviction will be full and complete (Rev. 20:12-13).

The four-time repeated "ungodliness" means that there is a *complete absence* of reverence toward God (Job 21:14; 34:27; Is. 30:9-11). One source defines the "ungodly" as those living without *any* regard toward religious belief or practice (Ps. 10:3-4, 11; 14:1). As we have been going through the Road Trip to Truth in our home groups, this is exactly what we are seeing of the world around us: a culture in which each one can have his own "truth," and they can be completely contrary to one another and *still* somehow be fine—no understanding of absolute truth, as exists in God and in His Word. And this is why it is so important that we engage in these studies: because we need to understand that culture, *because we are in it!* And if we are going to interact, if we are going to be able to know what they are thinking and be able to talk to them about Christ, we had better have some understanding of these views—as *crazy* as they may sound to us! And it is this aspect of a life without regard for religious belief that is *so common* out there!

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Another dictionary calls this ungodliness "general wickedness," or "neglect or violation of one's duties toward God." As God has placed in *every man* the understanding of who He is (Rom. 1:19; cf. Col. 1:16), and has given consciences for us to recognize and to be convicted by our sin (Rom. 2:15), *we have an obligation* toward Him! And if we violate that obligation, then we are guilty, and convicted as such (Ezek. 18:4).

Verse 15 tells us the "Why" is because of their ungodly works and words.

The first element is their "ungodly" works, or "deeds." This is *every action* that proceeds from an unholy and unrepentant heart (Is. 64:6). The structure of this phrase shows us that this is not sins of omission which they unintentionally fell into. These are *godless deeds*, *purposefully* engaged in to delight the sinner (Prov. 2:14; 2 Tim. 3:4), that are outpourings of their "darkened heart" (Rom. 1:21; cf. Eph. 4:18), and are inseparable from their condition of sin (Mk. 7:21-22; cf. 1 Sam. 24:13).

The second element is all of the "harsh" talk "which ungodly sinners have spoken against Him." That is: against the Judge, who is the Lord Jesus Christ. This is *defiant speech* against Christ (Ps. 2:1-3; 12:4), and against His demand upon *each life* with respect to our required submission to who we know He is (Phil. 2:10-11), and obedience to the truth of His "Word" (Prov. 13:13).

Scripture speaks *much* about our speech in familiar texts like Ephesians 4:29, which tells us: "Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, *so that* it will give grace to those who hear." "Unwholesome" in Ephesians 4:29 is well-translated as "rotteness." Ephesians is referencing speech toward men, but Jude is talking of rotten speech toward God. In Colossians 3:8, Paul tells us that there is to be no "abusive speech from your mouth." In Matthew 12:34, Jesus tells us that the source of harsh talk is our "heart," from which outflows all of the thoughts of man and the intentions of man; for it is here, Beloved—*in our hearts*—that this rotteness lies (Gen. 6:5; 8:21; Ecc. 9:3; Matt. 15:19).

The recognition of ungodly men is not only of thousands of years ago or in past history; it is *today*, with one who would *stab* four university students and *leave them to die* in our quiet little state! It is a store clerk who would open fire on his fellow employees! It is those who commit mass killings at schools! It is those who would kill and bury children! It is those who, *just last week*, set off two concurrent bombs in the holy city of Jerusalem, filled with nails and shrapnel to inflict the maximum amount of casualties and deaths—and did so at a *bus stop* so as to take maximum toll on the most innocent and inattentive!

And at the consideration of such things, we *recoil* (cf. Ezek. 9:4; 2 Pet. 2:8)—and *justly so!* And we are tempted to think, and even *speak*, along with the Psalmist: "How long, O Lord?" (Ps. 13:1) "How long shall the wicked" prosper? (Ps. 94:3; cf. Ps. 73:3-12)

But the "What" and the "Why" help appease these cries, because *Christ is coming in judgment* (Ps. 96:13; 98:9; Is. 59:18; Jer. 17:10; Matt. 16:27; Acts 17:31; 1 Pet. 4:5; Rev. 22:12), and that is the "What." And that judgment is against "*all ungodliness*" (Rom. 1:18), and that is the "Why."

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So how do we understand who these "ungodly" are? Back in Verse 4, it tells us that they "crept in" to the church—they *slimed* in the side door—"unnoticed." So, how do we know who they are? Well, our second point answers that question, and it is: The Who And Why.

Look at Verse 16 with me, if you would: "These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage." The verse begins with the same designation we have seen throughout the section: "these" or "these men." We saw it back in Verse 8 and Verse 10 and Verse 12 and Verse 14, and now in Verse 16. So our entire section is tied together. These are the same individuals who we saw in Verse 4—those "marked out for...condemnation," these "certain persons."

And next, we are given the first part of the "Who" of our second point—that is: who they are. This is where Pastor Jim made reference, at the end of his message last week; and there are five different identifications of who these ungodly are.

The first identification of who they are is "grumblers." The Greek word is an onomatopoeic word. "Onomatopoeic" means "a word whose sound conveys its meaning." Onomatopoeic is a fun word to say—unless you're trying to say it in the pulpit, where it gets stumbled over about every time I say it! But it is an important word, because the sound of the word conveys the meaning. There is a unique connection between the source language and the target language, English. We see this in Hebrew with the word *qats*; it means "to cut." You hear that in the sound: *qats*, "to cut." So also here in our Greek word, it is: *goggusmos*. Can you hear the "grumbling" in that? "*Goggusmos, goggusmos, goggusmos...*" It is those who express their dissatisfaction by murmuring and "grumbling" (Phil. 2:14; cf. Jas. 5:9), rather than following the biblical admonition to "be reconciled" (Matt. 5:24) and directly address issues (Lk. 17:3). These just sit back and complain; they murmur to others, causing "strife" and "dissensions" and "factions" in the church (Gal. 5:20; cf. Prov. 6:16, 19).

John 7:12 well-portrays this situation. As they spoke about Jesus, it says: "There was much grumbling among the crowds concerning Him; some were saying, 'He is a good man'; others were saying, 'No, on the contrary, He leads the people astray.'" Can you hear it? "*Goggusmos, goggusmos, goggusmos...*No! Don't follow Him! He's purporting lies! He's just a man! He's from Nazareth! No, *goggusmos, goggusmos...*" No, it is this murmuring that is ongoing; it is this false proclamation and this dissatisfaction.

We also see a prohibition against grumbling in First Peter 4:9—"Be hospitable to one another without complaint"—"without *goggusmos*." What an important reminder: The holiday season, as friends and family come in, as we host home groups—and we're "Oh, *goggusmos, goggusmos...*I don't want to [indistinct]...Then I vacuum this carpet one more *goggusmos goggusmos, goggusmos...*" Yes, I do the vacuuming in our house.

The second identification of who they are in Verse 16 is that they are fault-finders. The word is also translated as "malcontents" or "complainers"—one who is *constantly dissatisfied*. Principally, this dissatisfaction is with their lot in life, and with God's will in that respect (cf. Num. 11:4-6; Deut. 1:27; Job 33:13; Is. 45:9; Ezek. 18:25).

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Practically, this works itself out in the church by complaining against God's chosen leaders and their actions (e.g., Ex. 16:2, 8; 17:3; 14:2). These are the ones who find a bone in every piece of fish! And no matter how sweet that fish is, and how well-prepared, they just want to complain about that bone! Things are going *well* in most of the church, but there's that *one thing* that bugs them—and so they are going to complain, and they are going to grumble, and they are going to moan, and they are going to cause dissensions and division. That cannot be!

The third description takes us to the "Why"—that is: why they are so defined. And the first "why" of why they are so defined is because they are "following after their own lusts." This phrase indicates a self-directed plan of action which is in accord with one's sinful desires (Rom. 13:14b). Rather than obedient to God's Word, they are self-deceived by their sin and craving (Jas. 4:1-3). They have deluded themselves into thinking that their lusts and passions are what they *deserve* and what they *should have* (Rom. 2:8; Jas. 3:14-16). And so, because of their unmet sinful expectations, they complain against the godly actions others are pursuing within the church, and as they pursue Christ. And this is *all* from *dissatisfaction* with their sinful expectations!

And this, Beloved, is the same condition for every addict and every addiction: They *cannot* and they *will not* ever satisfy! (Is. 55:2a; Jer. 2:13; Jn. 6:26) And those so enslaved pursue ever-greater satisfaction in that which *cannot* provide fulfillment (e.g., Prov. 23:35b; Is. 5:11, 22; Hab. 2:5). I need stronger, or I need *more* cigarettes. I need a stronger drug or alcohol. I need a bigger shopping spree, a more extravagant meal, a more extreme passionate pursuit.

Commentator Alfred Plummer notes: "Men who walk after their lusts, and shape their course in accordance with these, *cannot* be contented; for the means of gratifying the lusts are not always present, and the lusts themselves are insatiable. Even when gratification *is* possible, it is only temporary. The unruly desires are certain to revive and clamor once more for satisfaction." This is the *horror* of those "following after their own lusts" (cf. Prov. 27:20; Ecc. 5:10).

The next "Why" in Verse 16 is: their mouths "speak arrogantly." Or, as the ESV states: "they are loud-mouthed boasters." I *love* that phrase! John MacArthur notes: "They speak pompously, and even magnificently—but with empty, lifeless words of *no* spiritual value." The word translated "arrogantly" means "swelling words" or "big talk" (cf. Ps. 73:6, 8-9). These are, as Hiebert notes, "focusing attention on their bombastic public utterances that are, like Verses 4 and 8, repudiating God's divine authority in their lives."

Fifth in our list is that they are "flattering people for the sake of gain." Rather than exalting God as "above all" (Ps. 95:3; Jn. 3:31), they are denying Him and instead exalting themselves and people; and they are doing thus so that they may "gain advantage." These men set themselves up as authorities (e.g., 3 Jn. 9); and rather than proclaiming God's moral Law, they set that aside to endear the others to themselves so that they can take advantage of the generosity of some to support their own livelihood (e.g., 1 Tim. 6:5). And this isn't exclusively in teaching.



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These show, as one commentator notes, "warm interest in others to help them—but only so as they might *exploit* them." These are the charlatans who deceive the church, the "savage wolves" seeking only to devour (Acts 20:29).

No greater example exists other than Judas Iscariot: grumbler, fault-finder, pursuing his own lusts, speaking arrogantly, flattering for gain. Listen to John 12, Verses 4 to 6—"But Judas Iscariot, one of His disciples, who was intending to betray Him, said, 'Why was this perfume not sold for three hundred denarii and given to poor people?' Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it."

*Every one* of these five attributes, fulfilled in Judas in this one scene: grumbler, fault-finder—"Goggusmos! Why wasn't that perfume sold? Why was all that money wasted?" The grumbler and fault-finder. The lustful—"he was a thief," and he was pursuing his own thievery to satisfy his own lust! Arrogant speech—as if to win the others over, and to *condemn* the Savior and the act of this woman *anointing Him for burial*, for which she was to continually be acknowledged (Mk. 14:9). Flattering for gain—that's why he brought this forward: for his own personal increase!

Spurgeon says of Judas: "The murder of our blessed Lord was the extreme of human guilt. It developed the deadly hatred against God which lurks in the heart of man (Prov. 19:3). When man became a deicide, sin had reached its fullness. And in the black deed of the man by whom the Lord was betrayed, that fullness was *all* displayed. My brethren, we should feel a deep detestation of the Master of Infamy. He has gone "to his own place" (Acts 1:25), and the anathema of David—part of which was quoted by Peter—has come upon him: 'When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office' (Ps. 109:7-8, KJV). This is vile indeed: to be chosen to such a position, to be installed purse-bearer to the King of kings, Chancellor of God's Exchequer—and then, to turn aside and sell the Savior! This is treason in its uttermost degree!"

And it is here that we see *such an expression of ungodliness!* And yet, what is "ungodliness"? The word in itself is an opposite—or, what grammarians call an "alpha privative"—that is where an "a" is added to the front of the word to show that its meaning is now the *exact opposite*.

We know it from words such as "amoral." To be "moral" is to act morally, to live rightly; to be "amoral" is to live completely *without* any moral standard. The word "agnostic"—"gnostic" meaning "to have knowledge," and "agnostic" meaning "one *without* knowledge." The word "atheist"—a "theist" is one who would seek after an understanding of God, and an "atheist" is one who is in *complete denial* of God.

And so here with our world "ungodly": The Greek word for godly is *eusebeia*, which is defined as a life of reverence toward God and pursuing piety. "Ungodly" is the word *asebeia*, which is the alpha privative of *eusebeia*; and it is defined as a life with no reverence for God, and pursuing impiety or a sin to the *fullest extent* (e.g., 2 Pet. 2:14a).

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And we don't even need to consider men like Judas or Hitler or Mao or Saddam—for Solomon said: "There is nothing new under the sun" (Ecc. 1:9). And we recognize ungodliness in our state, in our day, and *all the time* around us. But Beloved, this is *not* just a commentary on history and on our world; it is a commentary on *us*. This is why our theme is: two devastating revelations to *warn you* about ungodliness, because ungodliness and sin lie in the heart of *every man*. Jeremiah proclaims this in Jeremiah 17:9, where he says: "The heart is more deceitful than all else and is *desperately* sick; who can understand it?"

We again turn to Spurgeon in his message on Judas: "Surely, as the devil was allowed unusually to torment the bodies of men, even so was he let loose to get possession of Judas as he has seldom gained possession of any other man (Lk. 22:13), that we might see how foul, how desperately *evil* is the human heart. You and I have often betrayed Christ. We have, when tempted, chosen the evil and forsaken the good; we have taken the bribes of Hell, and have not followed closely with Jesus. Beyond a doubt, however, the main reason for this was that Christ might offer a perfect atonement for sin."

And most surely, Beloved, this is the answer to *all* of the issues of this message, and to all of life! What of the ungodly? The answer is: Jesus coming to judge! He will "judge" the *greatest* of sin with perfect "equity" in "judgment," and He will "judge" the *least* sin with *equal* perfect "equity" and justice (Ps. 9:8).

What of the ungodliness of every man's heart? The answer is that Jesus has "come" to "save"! (Lk. 19:10; cf. Matt. 20:28) He has come to offer the "free gift" of salvation to every man (Rom. 6:23; cf. Matt. 11:28; Jn. 3:16; 1 Tim. 2:4, 6; 2 Pet. 3:9; Rev. 22:17). This is the gift offered *to you* today, my friend. If you do not know Jesus as Savior, then *today* is "the day of salvation" (2 Cor. 6:2). And you must *choose* what you will do with this offer from this Man who *is* God, called "Jesus of Nazareth" (Jn. 1:45; Acts 10:38).

And to *not* choose *is* a choice (Matt. 12:30), because there is no fence-sitting in this discussion. Scripture tells us this in First John 3:10, where the Apostle says: "By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother." No third option! You here today, you listening online, and everyone on this planet is in one of two camps: You are "children of God" or you are "children of the devil"! You are one who follows after the truth of God's Word, or you are one who *hates* God's Word (Prov. 13:13).

"God" has "sent His Son" (1 Jn. 4:10; cf. Rom. 8:32), born of a "virgin" (Matt. 1:23), in human "flesh" (1 Jn. 4:2; cf. Col. 2:9), to live a sinless life (1 Pet. 2:22; cf. Heb. 7:26), and to die a sacrificial death for *our* behalf (Is. 53:5-8; Rom. 5:8; 1 Pet. 3:18)—for *all* who would "come" to Him (Matt. 11:28; Jn. 6:40).

He is calling you today to "bow" your "knee" to Him as God (Phil. 2:10; cf. Titus 2:13), to bow to Him as "Lord" and "Master" of your life (Jude 4; cf. Rom. 10:9), and to humbly submit in obedience to His Word (Matt. 7:24; Jn. 8:31)—this, through agreeing with God's pronouncement that you are a "sinner" (Lk. 18:13; cf. Rom. 3:23), and that your sin makes you guilty and worthy of eternal punishment in Hell (Matt. 25:46; Rev. 20:12-15);

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*but* receiving, in exchange for this sin, His "free gift" of salvation (Rom. 6:23; Eph. 2:8), His "righteousness" (2 Cor. 5:21; Phil. 3:9)—of which we have no right nor part, *except* through His sacrificial death (Is. 53:11-12); and through the power of His Holy Spirit, living the rest of your life in obedience to Him (Gal. 5:16; 1 Pet. 4:2).

This is the answer to "ungodliness" (Rom. 1:18; 11:26). This is the answer as to how you can be saved from "the wrath to come" (1 Thess. 1:10) of Jesus and "ten thousands of His holy ones," coming "to execute judgment" on "all the ungodly" and wicked who have not accepted Christ as Savior (cf. 2 Thess. 1:7-9).

This is the only answer as to how your "sins" can be "forgiven" (Rom. 4:7). There are *not* many ways to the top of the mountain! There are *not* many paths to salvation! Jesus said: "I am the way, and the truth, and the life; no one"—*no one*—"comes to the Father but through Me" (cf. Acts 4:12; 1 Tim. 2:5). We *must* grasp Christ as our Savior!

And so, the question of our sermon is, "What of these ungodly?" But the question of our application is, "What of you? And how will *you* be protected from sin and ungodliness?" And the only answer is Jesus Christ. And it is my prayer that you know this answer; and that if you do not, that you will find it *today*.

If you don't know this truth, there are elders and deacons and church leaders all around you. And there is *nothing* we would rather do—there is *nothing* more important in our life, nothing more critical in our schedule, today or any day, than to sit with you and to tell you about the glorious truths of Jesus Christ, who came to Earth to die for sinners like you and like me! So please, if you don't know that, come and speak with us. Come and join with one of our leaders, and recognize that the only answer for ungodliness is Jesus Christ, and that it is His desire that you would come to know Him today (1 Tim. 2:4, 6).

*Father, we thank You for Your words. Lord, they are powerful and strong, and they "cut us to the quick," Lord, for we know that we are sinners. Father, I am a sinner, my brothers and sisters and others who are here with us today, and those watching online—we all "fall short" of Your "glory" every day. Forgive us, Father, for the darkness in our hearts. Strengthen us against our sin! Help us, Lord, in the power that You provide through Your Spirit to repent and turn from these things—not so that we might be seen as holy or as anything, but so that people might see You. Lord, we pray You would strengthen us to live a life of obedience so that that beautiful communion and fellowship which we can have with You is unhindered by our sin. Strengthen us, Lord, that as we grow in these things, we would recognize that we must be proclaimers of Your truth; we must be those who speak Your name. For the world of ungodliness is all about us. And yet, Lord, You have come to die for this ungodly world. So help us to live for You and to proclaim Your name. And Father, through our efforts—weak as they may be, and failing—may You be pleased to bring those to Yourself whom You have "chosen from before the foundation of the world." And Lord, we thank You for the privilege that we have to gather together today, to think about these things, to ponder our own hearts, to recognize Your grace and Your glory, and to seek to honor You in all that we do. And we pray You will accomplish these things in each of our lives, and we ask it in the holiest name which ever we will know or speak—that of Jesus Christ our Lord. Amen.*