Jude - Commentaries by Unknown Author

The Epistle of Jude, Jude 1-7, The Epistle of

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UD 1-7Nothing certain is known of the writer of this epistle beyond the description here given. He contents himself with two titles- "servant" (bondman) "of Jesus Christ, and brother of James." If the James referred to be "the Lord's brother," of whom Paul speaks (Gal. 1:19), rather than the apostle Judas, not Iscariot (John 14:22), who seems to have been the brother of James, the son of Alpheus (Luke 6:16), then Jude also was, according to the flesh, a brother of the Lord. If so, what grace and humility are displayed in that he does not call attention to the fact. And what a lesson for all who take, or seek to take, a place amongst believers on the ground of human distinction or birth!

The similarity of this epistle to that of 2 Peter cannot fail to strike even the ordinary reader; but, in truth, there is a notable difference. "Peter speaks of sin, Jude of apostasy, the departure of the assembly from its primitive state before God. Departure from the holiness of faith is the subject that Jude treats. He does not speak of outward separation;" that is, of separation from the assembly, or from professing Christianity. Bearing this in mind, there are degrees of corruption to be traced through 2 Peter, Jude, and 1 John. In Peter, as pointed out, it is sin-sin working indeed in gross forms-in the bosom of the Church; in Jude it is moral apostasy, though those who are guilty of it still retain their place inside (v. 12); white in John the apostates have gone out. "They went out from us, but they were not of us," &c. (1 John 2:19)

Another point should be noticed as indicative of the character of this important epistle. While Jude deals with evils already existing in his own day, these evils are taken as shadowing forth the state of things that will be found at the close; and he thus speaks of the Lord coming " with ten thousands of His saints, to execute judgment on all," &c. The epistle therefore is prophetic, and as such has a special importance for those whose lot has fallen upon the last days, in which " perilous times " are to be expected.

The address of the epistle is as beautiful as it is peculiar to this writer: " To them, that are sanctified1 by God the Father, and preserved in Christ Jesus." (v. 1)

Jude reminds those to whom he is writing that, if they were saints, they were so through grace, by a divine and sovereign call-a call which, addressed to them in the power of the Holy Ghost through the word of God, reached their hearts and consciences, and separated them from the world, to be God's people. We cannot too often recall the fact that it was God's call that made us saints, and that we are consequently not called to be saints, but saints by divine calling. Then we have a twofold description of the called. First, sanctified, or rather "beloved, in God the Father." Jude thus sets the saints in the immediate presence of God, teaches them that they are the objects of His heart, and would have them know that as such they have been brought into the enjoyment of an intimate relationship with Him; for He is their Father, as well as God.2 Secondly, they are preserved in Christ Jesus. The ground, and possibly the means, of their security are thus stated; and it should never be forgotten that if we are kept, preserved in the midst of all the dangers which surround us, and of all the snares and temptations of the evil one, it is only in and through Jesus Christ. It is God's power that guards us, but the power is exercised, displayed on our behalf in and through Him who is now seated at God's right hand. What food for meditation then -yea, what ground for praise and adoration-lies in these two words, "Beloved in God the Father;" and, "Preserved in Jesus Christ!"

The salutation differs both from those of Paul and of Peter; while it resembles those of Paul when writing to individuals in the introduction of "mercy," and those of Peter in the use of the word "peace." Jude says, "Mercy unto you, and peace, and love be multiplied." (v. 2) Such was his and God's desire, as expressed through him, for these beloved saints. Mercy is the first thing (see v. 21), for in view of the circumstances in which they were found this was their primary need, mercy for their weakness (compare Heb. 4:16); the constant outflowing of the tender compassion of God to protect, sustain, and to guard them amid the perils of their path. Also peace, not peace with God, but peace, peace absolutely, which possesses the whole soul, and in the power of which we can walk with unruffled composure in the presence of the greatest dangers or the most malignant enemies. It is not said whether it is the peace of God (Phil. 4) or the peace which Christ gives, His own peace, to His people (John 14), because indeed it is a peace which, founded on the work of redemption, the soul enjoys in relationship with the Father and the Son. Love is added-the expression of the divine nature, that holy circle and atmosphere into which the redeemed are brought, and in which they live and move and have their being. (Compare 1 John 4:16) And all these (and the reader will observe the order-mercy, peace as the fruit of mercy, and then love as the sphere of the soul's life) Jude desires should be multiplied unto them. For even if these blessings are possessed, they are only possessed in measure, seeing that, like the source whence they flow, they are infinite in their character. The believer can therefore never say that he has attained, and his rest must thus be, as has often been said, not in attainment, but in attaining; and he is drawn on to this by every new glimpse he gains of the boundless treasures, which are laid up for him in Christ.

The occasion of the epistle is now given. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." (v. 3) Jude, as he tells us, had been earnestly desirous to minister to the edification of the saints; but the state of things was such to render this impossible, and he had rather to stir them up to put on their armor, to gird on their weapons, and to prepare for conflict. This gives a principle of immense and abiding importance. When Satan, through his emissaries, has found a foothold within, and is engaged in corrupting and undermining the foundations of the truth, it is idle to talk of edification; for God, at such a moment, calls to conflict, and it is by conflict alone that His work can then be done. Timid souls are ever disturbed at the least sign of controversy; they plead for peace and charity, and urge the danger to souls from warfare. But when the truth of Christianity is at stake, is it genuine love to souls that abandons the field to the adversaries? When Goliath dared the armies of Israel it was David who wrought most for the welfare of the people of God. When Peter denied, at Antioch, the truth of grace by refusing to eat with Gentile believers, it was Paul who withstood him to the face, that labored most effectually for the blessing of the saints. If God calls to conflict, it is nothing but supreme selfishness that turns aside from the battle under the plea of desiring to shield the saints. (Compare Judg. 6:16,17,23) When Nehemiah, for example, was engaged in building the walls of Jerusalem, the enemy was so active, that " every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one

had his sword girded by his side, and so builded." Moreover, he adds, "he that sounded the trumpet was by me." And he commanded all classes of the people that in whatever place they should hear the sound of the trumpet they should resort thither. (Chapter 4:17-20) If the trumpet sounded forth its summons to conflict, the building of the wall was to be suspended, and all were to face the foe in dependence upon God. And this is the lesson enforced by Jude. Now, he says in other words, is the time for conflict. He puts God's trumpet to his lips, and summons them to the battle, to rouse them, that they might watch, stand fast in the faith, quit themselves like men, be strong, and contend earnestly for the faith once delivered to the saints. "The faith," it need scarcely be observed, is the thing believed, the truth, and the conflict was to be waged to maintain it as it had been delivered to the saints. Any modifications, any developments of it, any adaptation to modern thought and feeling-all of which are, in fact, corruptions of the truth-were and are to be resisted. Delivered to us through the apostles, we are to contend for it in the very form in which it has been received. The next verse points out the source and cause of the danger: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God,3 and the Lord Jesus Christ." (v. 4) We have, thus, the history and character of these corrupting apostates. First, they had crept into the assembly unawares, " unnoticed; " that is, their true character was not discerned when they were brought into the assembly. In a day of evil there can be no graver responsibility than that of the "porters " (see 2 Chron. 23:19); those who keep, so to speak, the gates, and whose duty it is to admit only such as have an undoubted title and qualification for the privilege of entrance. There was remissness in this day when these men were allowed to steal inside; and how often is there a lamentable lack of vigilance in the same way at the present moment. The consequence, whether then or now, is confusion and corruption. While, however, the "porters" had failed, these men had been " marked out beforehand to this sentence;"4 they had been foreseen by the omniscient eye of the Spirit of God, and the ground of their condemnation had been beforehand determined and proclaimed. In their essential character they were " ungodly " men-men who had not the fear of God before their eyes, and acted without reference to Him, shutting out God from their thoughts, acts, and ways. (Compare v. 15)

Then follow their special features: they turned the grace of God into lasciviousness, and denied the only Master (), and our Lord Jesus Christ. They seized upon grace as an excuse for sin; continued in sin that grace might abound (Rom. 6:1); and they rejected the authority of Christ, who was in fact their only Master. (Compare 2 Peter 2:1) They refused, in a word, the will of Christ, that they might be free to do their own will. It was thus the assertion of man in that sphere (the sphere of the assembly) where Christ and His authority are everything. This is the essence of all lawlessness, and was therefore true apostasy, though they yet occupied outwardly the ground of Christianity. The apostle Paul thus writes.

" The mystery of iniquity [lawlessness] doth already work: only he who now letteth [will let], until he be taken out of the way. And then shall that Wicked [lawless one] be revealed," etc. (2 Thess. 2:7,8) These men who had stolen in among the saints unobserved were thus the precursors of the open apostasy and the "revelation" of the man of sin; for the same spirit governed them as will be exhibited in him in a more public way. These ungodly men existed in Jude's day; but let it not be forgotten that they have their representatives in every age of the church, and thus in our own time. We are therefore forewarned, and we need to be on our watch, jealous for the rights and honor of our Lord, against the slightest departure from His Word, or the smallest tendency to the abuse of grace. The seed-corn of apostasy may lie in what appears to be an insignificant act of the assertion of man's will in opposition to that of the only Lord, our Lord Jesus Christ.

In the next place Jude cites examples to show the certainty of judgment upon all that leave the place of subjection to the Lord, or fall into sin and corruption. "I will therefore put you in remembrance, though ye once knew this,5 how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." (vv. 5-7)

There is, we cannot doubt, a twofold reason for the citation of these widely-differing examples of judgment. First, it is to show, from the case of Israel, that the judgment will proceed on the ground of their having occupied the place of the people of God. It would moreover seem-and this will be more clearly seen further on in the epistle-that the state of these men will be characteristic, towards the close, of public Christianity. Secondly, we have in these three examples the features-the forms of sin and iniquity-exhibited in these "dreamers" of whom Jude speaks. Thus those that were destroyed of the Israelites in the wilderness (and only two of those who came out of Egypt were spared-Caleb and Joshua) did not believe; they were children in whom was no faith. "And to whom sware He that they should not enter into His rest, but to them that believed not? So we see they could not enter in because of unbelief." (Heb. 3:18,19) The sin of the angels who kept not their first estate was rather that of disobedience; for one characteristic of those who have been preserved is that they "do His commandments." (Psa. 103:20) Lastly, in the case of Sodom and Gomorrha it was the will of the flesh, self-will in lust, "giving themselves over to fornication, and going after strange flesh." And let the moral order be noted: first unbelief, then disobedience, and finally the license of the flesh-an order that is continually exemplified in the word of God.

Two other things may be indicated. The fallen angels, as we learn from this scripture, and from 2 Peter 2:4, are reserved in everlasting chains under darkness unto the judgment of the great day. They are, therefore, a class apart from the devil and the demons of the New Testament, who are so often found engaged in their evil work upon the earth. It is to these fallen angels that Paul may refer in 1 Cor. 6:3. The destruction, moreover, of Sodom and Gomorrah, and of the neighboring cities, is set forth for an example, suffering the vengeance of eternal fire. Those cities lie still under the weight of their doom, swallowed up in the judgment by which they were overtaken; and the Spirit of God appeals to this both as a warning and an example, a warning of the certainty of coming judgment, and as an example of its eternal character. Let all such, therefore, as these corrupters of God's grace, and rebels against the authority of Christ, beware!

The Epistle of Jude, Jude 17-25, The Epistle of

UD 17-25Jude, in the next place, directs his attention to the saints themselves, to those who were walking apart from the evils he had indicated, and fortifies their souls with needed words of wisdom and guidance, while also pointing out the means by which they might be preserved from the wiles and seductions of the enemy. And with what relief must he have turned from his solemn denunciation of these apostates to the encouragement of the beloved saints! "But, beloved, remember ye the words which were spoken before of the apostles of

our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own 'ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." (vv. 17-19)

The reader will recall that the correct reading of verse 1 is "beloved in" God the Father. It is doubtless on this account that Jude addresses the saints here, and in verse 20, as " beloved," not only therefore as expressing his own love in the Spirit, but also as being in communion with the heart of God the Father concerning His people. And what would he have them do in respect of the evils by which they were surrounded? First and foremost, he would have them to recollect the warnings which had been given by the apostles. Not only had Enoch prophesied of these ungodly men, but the apostles of the Lord also had foretold their appearance. The Lord indeed never leaves His people unforewarned of the dangers and enemies they will have to encounter. (See Matt. 24; John 15:16.; 1 Tim. 4: 2 Tim. 3; Rev. 2: 3.; &c) And if His warnings are treasured up in their minds, they are neither surprised nor disheartened when there are fears within as well as fightings without, but they are prepared for conflict with every form of Satan's enmity. The Lord thus said to His disciples, " There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." (Matt. 24:24,25) How necessary then is it for the believer to be acquainted with these warnings of coming dangers!

To avoid all possibility of mistake in the identification of those of whom the apostles had prophesied, Jude gives more characteristic features. They would be "mockers" or "scoffers;" men utterly without reverence, and able to make sport of holy things, and led only by their own ungodly lusts. They will, notwithstanding, "separate themselves," not from evil, either moral or doctrinal, it need scarcely be said, but in a proud Pharisaical spirit, boasting of superior knowledge or intellectual progress, and affecting to despise the humble Christians who still implicitly believe and rest in the word of God; they will thus take a position apart, forming themselves, it may be, into a school of opinion. But not they who commend themselves are approved; and, in one sentence, Jude strips from these apostates their gay clothing, and exhibits them as they appear before the eye of God. They are, he tells us, nothing but "natural" men; for such is the force of the word rendered "sensual," natural men; those who have never been born again, or cleansed in the precious blood of Christ, and hence not having the Spirit of God. Is it possible, does any one inquire, that such men should be found among, and be reckoned as, Christians? Let such an one look around and behold what exists to-day. He will soon discover that there are those who hold high places among Christians; nay, that there are some who occupy prominent places in the pulpits of Christendom, who deride the simple faith of their forefathers, who preach a so-called morality instead of Christ, and who seek, in every possible way, to undermine the inspiration of the Scriptures, and the truths of Christianity. And what are these men? They indeed are mockers, walking after their own ungodly desires-desires which shut out God; and we may know, therefore, by the very fact of their existence, and their increasing number, that we are "in the last time."

We have now the second means of safety given: " But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (vv. 20, 21) This, then, is the resource of the saints, as well as the means of preservation, in troublous times. The action of Nehemiah has already been cited; and few can read the two books (Nehemiah and Jude) without being struck with the parallel. Both alike had to urge to defense and warfare, and both also encouraged the saints to build. We learn, therefore, from both that, when we have to contend earnestly with the foe in defense of the truth, it is above all necessary to build ourselves up upon our most holy faith. Those who wield God's sword must be in a state to use it, if they would come victoriously out of the conflict.

Let us, however, examine these exhortations. The faith, "your most holy faith," as in verse 3, is the thing believed, in a word, the truth, and what Jude desired was that the saints should be well grounded in it, built up upon it, as on a sure foundation which cannot be shaken, and thus prepared for the attacks of the enemy; that they should be resting on the truth, the great truths of Christianity, as the source of strength for their own souls, being edified by it, filled with the thoughts of God, revealed by His Word, that Word by which we are sanctified, so that, reposing securely upon divine foundations, they might be strong for the conflict to which they were being called. This would involve diligence in the reading of the Scriptures; and accordingly we find that, when the Lord placed Joshua at the head of His host, and appointed him to lead Israel in their conflicts, He gave him the following charge: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. 1:8)

The word of God and prayer are constantly combined in the Scriptures; and thus the next thing enjoined is "praying in the Holy Ghost." It might almost be said that these two things cannot well be disjoined, for whenever the word of God is received into the heart it must produce prayer. Jude speaks of "praying in the Holy Ghost," for in truth no other is real prayer. Petitions may be offered, prayers made, but the only prayer according to God is that which is the fruit of those desires begotten within us by His Spirit. Here, however, praying will rather mean the maintenance in the soul by the Holy Ghost of the constant sense of entire dependence upon God, for that is both the secret of safety and strength. (Compare Psa. 16:1)

In the next place it is, " Keep yourselves in the love of God." It is to be remarked that the word "keep," as is often the case in similar exhortations, is in a past tense (the aorist), the significance of which is that we are to seek " to be in that state," and perhaps reminding us of our own powerlessness, and of our need of constant grace in order to be so kept. The love referred to is God's love to us, which is unvarying and unchanging, only Jude would have us in the sense and enjoyment of it. Nothing can separate us from the love of God which is in Christ Jesus. This is common Christian knowledge; but it is quite another thing to be living with the consciousness of it in our souls. This is the secret of calm and blessed enjoyment in the presence of God; and it is the portion only of- such who are walking in the power of an ungrieved Spirit, while it becomes in the heart of the believer the producing cause of holy affections, whether towards God or our fellow-saints. (Compare John 15:9-12)

In the sense, moreover, of the love of God, we are to be "looking for the mercy of our Lord Jesus Christ unto eternal life." A reference to Heb. 4:16 will explain the saint's need of mercy while passing through the wilderness. There it is mercy for our weakness, ministered to us at the throne of grace in response to the intercession of Christ as the High Priest. Here it is the mercy of the Lord Jesus Christ Himself, as knowing our constant need of it, because He Himself has trodden the wilderness. In the gospels we have an exquisite exemplification of the way in which He bestows it upon His own. In Gethsemane, when, during His agony in the prospect of the cross, He found His disciples, Peter, James, and John, sleeping, He said unto Peter, " What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." (Matt. 26:40,41) In the tenderness of His heart He felt for them in their weakness. He was touched with a feeling of their infirmities, and He ministered to them the needed mercy. What heart like His heart? And the Spirit of God would have us count upon Him, upon His tender compassion, His mercy, all along our pathway unto eternal life. As has been

written by another, " It is the mercy needed along all the path, mercy reaching to the end, and carrying us into eternal life."1

The following verses relate to the attitude and conduct of the saints towards those whom Jude has described: " And of some have compassion, making a difference: and others save with fear, pulling them out of the fire: hating even the garment spotted by the flesh.”2 (vv. 22, 23)

The connection of these verses with the foregoing importance. Jude presses first upon the saints the acquisition of a right state of soul -urges indicates a principle of much edification, the realization of their dependence in the power of the Spirit, their need of the enjoyment of the love of God, and of counting upon the mercy of the Lord Jesus Christ; and then he instructs them how to act in respect of those who, though inside, were really enemies of the truth. The lesson is, that unless we ourselves are walking before God in the power of the truths we profess to hold, we are not qualified to deal with those who have gone astray; and this lesson is one which we all need to remember at the present moment.

Another thing is to be remarked; that discernment is needed in dealing with such. "Of some," says Jude, "have compassion, making a difference." There may be leaders in the evil, corrupters of the truth, from whom we should stand entirely apart, those who are to be utterly rejected; others, those who are misled, simple souls who have been deluded by subtle speech, entangled by specious reasonings, are to be sought out and recovered. On these we are to have compassion-distinguishing their case from that of their deceivers. There are others again, occupying another position, who are to be saved with fear, "pulling them out of the fire." These have gone far in self-will and corruption, and thus it is only as in communion with God about them and their deeds that their case can be reached; for, while using all energy for their deliverance, even the garment spotted with the flesh must be hated. Both priestly separation, and priestly discernment, are necessary for such warfare with the power of the enemy.

Finally, Jude concludes with an ascription of praise, in which he also directs the saints to the only source of their preservation: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."3 (vv. 24, 25) The saints are thus divinely cast upon God; and it must have been an immense comfort, amid the pressure of evil on every side, to be in this way reminded that God was able to keep them from falling, then and all the way through, until they were presented faultless before the presence of His glory with exceeding joy. And never was it more necessary than now to remember this truth. It may be, and is, an evil day, and the enemy is both subtle and active; but it is still true that God is able to keep us from falling, however hot the fiery trial, or fierce the temptation. There is no excuse, therefore, to be offered if we fall; the fault is wholly our own, and demands unsparing self-judgment. What a foundation then is laid for our faith in these few simple words -God is able to keep us from falling! And what a different record we should have had of our past lives if we had lived in the daily and hourly recollection of it! Then our eyes would have ever been up to Him, from whom alone our help comes, and who, when we are walking in dependence on Him, will never suffer our foot to be moved.

Jude ministers, however, not only present consolation through the mighty succor of God, but also encouragement in the glorious prospect when, all the trials past, God Himself would present the saints faultless before His glory with exceeding joy. The word "faultless" is the same as is used of the Lord Himself when it says, He "offered Himself without spot to God." (Heb. 9:14. See also Eph. 1:4; 1 Peter 1:19, etc) Such will be the perfected condition of the saints; and of necessity so, as otherwise they could not stand before the presence of the glory of God. It is no wonder then that the words are added, " With exceeding joy; " for then they will perceive the full results of their " common salvation," and understand, as they had never understood before, that all the blessedness into which they have then been brought, full and entire conformity to Christ in glory, as well as their preservation from all the dangers attendant upon their wilderness journey, has flowed from the heart of Him before whom they now stand in eternal blessedness. And their joy will doubtless find expression in this ascription, provided for them when down here in the stress of the conflict, " To the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and power, before all time, and now, and for evermore. Amen”*

The songs of heaven may therefore be learned on earth; for God is above all time, unchanging, and His praise is therefore eternal. But it is grace, and grace alone, that can open our lips to sing His praise.

The Epistle of Jude, Jude 7-16, The Epistle of

UD 7-16The writer of this epistle had interrupted his description of the " certain men who had crept in unawares " among the saints, by the introduction of three examples of divine judgment upon sinners-sinners amongst His people in the wilderness, amongst angels, and the inhabitants of Sodom and Gomorrha with the neighboring cities. He now returns and points out that these men, notwithstanding these public and notorious examples of the certainty of God's judgment against evil, followed similar courses. He says, "Likewise also" (better, "Yet in like manner," or, "In like manner nevertheless") "these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." (v. 8)

Such were three of the characters of evil displayed in these false professors. But first they are designated as "dreamers," for they doubtless, deluded as they were by Satan, trusted in themselves that they were righteous, while they despised others. (See v. 19) They were indeed dreamers, walking after the imaginations of their own hearts, and thereby lulled into a false security even while the storm of judgment was already gathering over their heads. Moreover, they "defile the flesh"—a term expressive of moral and fleshly corruption. It is remarkable that everywhere in Scripture a lofty religious profession, which is without reality, is always associated with abominable sins. (See Matt. 23:25-28; 2 Tim. 3:1-5; Titus 1:15,16, &c)

Next, they "despise dominion." This expresses the full development of self-will in man, asserting himself and his rights, and at the same time refusing to acknowledge any superior authority. The question is not raised as to what dominion or "lordship" is meant, as it is rather the spirit, the utterly insubject spirit, of these dreamers, that is stigmatized. It is the spirit of insubordination, the growing spirit of the world to-day; and, as has long ago been remarked, the evil current in the world at any period is that which most affects the Church at the time. The cultivation of independence, the rebellion of the mind of man against God's order, the casting off of all reverence for authority, whether in the Church or the world, are here exposed in all their naked deformity as a warning to the saints of God. The fruit, lastly, of despising dominion is seen in speaking evil of dignities-speaking "railingly" against dignities. It is the full license of the tongue of those who have no veneration for God or man, and who disown all allegiance-of those who say, in the words of the Psalmist, " With our tongue will we prevail; our lips are our own: who is Lord over us? " (12: 4)

Having given the portraiture of these evil men, Jude presents a contrast in the conduct of Michael the archangel. "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." (v. 9) The sole object of the introduction of this controversy between the archangel and Satan is to show the true character of the conduct of those who speak evil of the dignities. These allow themselves to "speak railingly," whereas the archangel, even when dealing with Satan, the impersonation of all evil, and knowing his enmity against the people of God, did not permit himself to do so, "but with the gravity of one who acts according to God, appealed to the judgment of God Himself."1 And in doing so he employs the same language-"the Lord rebuke thee"-as is used by the Lord Himself, when Satan was standing at His right hand to resist Jehovah's gracious interposition on behalf of Jerusalem, as represented by Joshua the high priest. (Zech. 3:1,2) Surely every child of God may find here guidance for his own conduct in his conflicts with evil, for who can appeal in vain to the Lord when His interests are at stake? How far more frequently would the efforts of the enemy be foiled if the people of God knew how to look to the Lord in this way to avenge His own cause!

Jude pursues the contrast: " But these speak evil of (or railingly against) those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves." v. 10) The reader will notice the recurrence of the word railing, translated in vv. 8 and 10, to "speak evil." It will suffice to indicate its meaning if it is pointed out that the same word is used in the gospels in the phrase, "blaspheme against the Holy Ghost." (Mark 3:29) It is a word indeed which betrays that the will and the corruption of the heart are in deadly activity. This is seen in a twofold way in the charge which Jude brings against these men. They blaspheme, speak railingly against, the things they know not, probably the spiritual things, or divine truths which were spoken of by the Christians amongst whom they moved, things which they could not comprehend, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14) Then as to the things which "they understand by mere nature," in these they corrupt themselves, using them as they did only for the gratification of their own appetites and passions. Such were the men who sought to cloak themselves with a profession of Christianity.

Having thus exposed their true character, torn off their mask, so to speak, Jude heaps upon them the most solemn denunciations, adding, at the same time, further distinguishing features: "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." (vv. 11-13) There is something very solemn in the pronunciation of this prophetic woe over these corrupters of the truth; a woe, which as it embodies the holy indignation of the Spirit of God, carries with it, where there is no repentance, the irrevocable sentence of judgment. " Jude then sums up three kinds or characters of the evil (as seen in these men), and of estrangement from God; first, that of nature, the opposition of the flesh to the testimony of God, and to His true people, the impetus which this enmity gives to the will of the flesh; in the second place, ecclesiastical evil, teaching error for reward, knowing all the while that it is contrary to the truth, and against the people of God; thirdly, open opposition, rebellion against the authority of God in His true King and Priest." 2These three forms of evil were displayed, as we are here reminded, in Cain, Balaam, and Korah; and now we learn that, through the energy of the enemy, they are reproduced in every age of the Church; that, in fact, they are typical expressions of the corrupt heart of man in opposition to the work of the Spirit of God. We are therefore put on our guard; and it is not too much to say that, thus instructed, it is not difficult to detect all these corruptions in the Church of God at the present moment.

The Spirit of God, using Jude as the vehicle of His thoughts, proceeds in the next place to use a variety of figures and illustrations to indicate the worthless and deceitful character of these wolves in sheep's clothing. They are, he says, "spots in your feasts." It was the practice of the early saints, in the fervor of their first love, to gather together in happy fellowship at what was termed love-feasts; but just as at the feast, which the King made for the marriage of His Son, there was a man who had not on the wedding garment; so at these feasts, of which Jude speaks, these "dreamers" were found-having no title whatsoever to be present. They were therefore "spots," or, as some prefer to render, "sunken rocks," rocks which are peculiarly the danger of the unwary mariner. In like manner these constituted a hidden peril for the saints with whom they were assembled; and yet, being what they were, they feasted "together with them without fear, pasturing themselves." What a proof of hard hearts and seared consciences! For being hypocrites they yet mingled with the saints of God, professing to enjoy what they enjoyed, and were not afraid. Nay, as some of whom Paul writes, their God was their belly, for they "fed themselves," they gloried in their shame, and minded earthly things. (Phil. 3:18,19)

They are described next as "clouds without water"—clouds which as they rose upon the horizon promised fertilizing showers for the weary earth, but as they advanced were discovered to be "without water," and were swept "along" by the winds; then, changing the figure, they are "autumnal trees without fruit." The season had come for fruits, but these trees, when discerned by the Spirit of God, were discovered to be fruitless; for, indeed, they were "twice dead," dead, as another has said, by nature, and dead by their apostasy, and as such already "rooted up," or "plucked up by the roots," done with forever as far as this world was concerned. Two other illustrations are adduced: "raging waves of the sea, foaming out their own shames," not simply shame, but shames, for nothing else can proceed from the heart of man under the power of evil (see Matt. 15:19,20); and they were also "wandering stars," stars which had left their own orbit, and were now rushing, uncontrolled and uncontrollable, to their destruction, and hence Jude adds, "To whom is reserved the blackness of darkness forever."

Let the reader pause and meditate upon this solemn picture; and let him remember as he meditates, that these men, whom the Holy Spirit thus describes, were not the open and avowed enemies of the truth of God, but professing Christians, inside and not outside, mingling freely with the saints, and taking part in their meetings. It is true that they were in heart hypocrites and apostates, but only those who were led of the Spirit, and could discern with His discernment, could have penetrated through the disguise worn. How—closely we need to walk with God to be preserved in such an evil day! "The Lord knoweth them that are His;" and if we abide in the secret of His presence, we shall also know them, while we recollect the responsibility resting on every one who owns Christ as Lord, to depart from iniquity.

It is a great consolation to know that the Lord has ever foreseen the devices of the enemy, as well as provided the saints with their guard and defense. Enoch had thus foretold the appearance of these instruments of Satan: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord coming with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." (vv. 14, 15)

Enoch was translated that he should not see death, and, as so rapt away from the earth before the judgment of the flood, he is a type of the church-of the saints who will be caught up in the clouds to meet the Lord in the air, before the manifestation of the man of sin and the occurrence of the great tribulation. And now we learn that he was a prophet, and that it was through him God announced the coming of the Lord in judgment with the "myriads" of His saints.

The significance of this striking prophecy is well shown in the following remarks: "Of old the Spirit had announced by the mouth of Enoch the judgment that should be executed. This presents a very important aspect of the instruction here given; namely, that this evil which had crept in among the Christians (in Jude's day) would continue and still be found when the Lord should return for judgment... There would be a continuous system of evil from the apostles' time till the Lord came. This is a solemn witness to what would go on amongst Christians."3 The character of the evil to be judged should also be observed. The judgment is to be executed upon all; and then those upon whom the stroke will specially fall are distinguished. They are the "ungodly," and they will be judged for all their "ungodly" deeds, which they have "ungodly" committed, and for all their hard speeches which "ungodly" sinners have spoken against the Lord. The repetition of the word "ungodly" cannot fail to arrest the attention; and it should also be noticed, that the Lord will "convince" them of their guilt; or rather "convict," demonstrate their sin so as to bring it home to them, so that they will be left without excuse. Moreover, as for example in Rom. 1: 2, so here, the two grounds of judgment are works and the rejection of Christ, their own deeds, and their sin against grace in the person of Christ. Long ages have passed since Enoch prophesied, and the proclaimed judgment still lingers; but not the less surely will it come; "for when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thess. 5:3)

Several more features are now added: " These arc murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." (v. 16) Murmuring and complaining characterized Israel, and especially the mixed multitude in the wilderness (see Exo. 16:17; Num. 11: 14. 16.16. 17; 1 Cor. 10:10), and on this account, as drawing our attention to the parallel, the words are doubtless here used. The next clause goes down to the roots of the evil-walking after their own lusts. They were in fact governed by their own inclinations and desires, and not by the will of God. (Compare Eph. 2:3) Lastly, they were loud and pompous talkers, using "swelling" words; and besides this, they were flatterers, paying court and homage to those out of whom they might be able to make some profit. God, as we are frequently told in the Scriptures, is no respecter of persons; but this is exactly what these "dreamers" were, with a view to their own advantage. How humbling it is to read these various traits of the corrupt heart of man It is still more so as we remind ourselves that they are here delineated as found in actual expression among the saints of God. And above all is it humbling to remember, even while it leads us to extol the mighty grace of God which has wrought so effectually for us in Christ, that the capacity for all this evil is also found in the hearts of us all.

Solemn Warnings to All Children of God: On the Epistle of Jude, Jude Part 2: Solemn Warnings to All Children of God

After having shown the two characters of the "ungodly," the forsaking of grace and the rejection of the Lord's authority, the Apostle passes over to the judgment of the evil; but he first establishes the fact that God withheld no resource from them. The history of the people of Israel is a witness to this. God had delivered them from Egypt through redemption. Why then was this people destroyed in the wilderness? It is because they believed not; lack of faith was the cause of their judgment, for there is no real blessing which is not the outflow of faith.

As it was with Israel, unbelief in professing Christendom is the cause for its judgment. But, first of all, the Apostle wants to characterize apostasy, consequence of this unbelief, and the judgments that overtake it. "God," says he, "hath reserved in everlasting chains under darkness unto the judgment of the great day" "the angels which kept not their first estate, but left their own habitation." v. 6. Under whatever form it may be, the abandonment of our first estate is apostasy. The Apostle alludes to certain mysterious events referred to in Genesis, and which the Word leaves in obscurity, as the fallen angels who were the perpetrators of them. It does not behoove us to lift this veil, but what we do know is that the judgment of the great day shall overtake these corrupted spirits, even as the punishment of eternal fire has already overtaken the profane cities of Sodom and Gomorrah who had acted "in like manner with them" (v. 7; J.N.D. Trans.). We find here two kinds of judgments, one future, the other immediate and final; one under darkness, in chains, to await the sentence of the divine tribunal, the other actually by fire, which is a fire everlasting.

Jude now passes on to the wicked who lived in his time, and whose character shall grow worse and worse until the final judgment. "Yet in like manner these dreamers also defile the flesh, and despise lordship, and speak railingly against dignities." v. 8; J.N.D. Trans. He calls them dreamers, people who are guided not by the truth, but by an imagination that knows no rule. From the moment man forsakes the Word of God, he has no reason for not giving himself over to irrationalism and fables. These dreamers have two characters already mentioned in verse 4—they defile the flesh, despise lordship, and speak railingly against dignities. Contempt for the lordship of Christ has as fatal consequence an injurious attitude toward dignities, while the Christian, acknowledging the Lord's authority has no difficulty to submit himself to the authority of those appointed by Him. Should there be magistrates without morals, or sanguinary tyrants, the believer would submit himself to them except in the things wherein obedience to God is above that due to man. Even Michael the archangel (v. 9) dares not bring a railing accusation against Satan, who sought to take possession of the body of Moses, doubtlessly to seduce the people anew, leading them again into idolatry.

"But these," adds the Apostle, "speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves." v. 10. The word "these" occupies a very important place in this short epistle. It characterizes the men who lift up themselves against God, from the days of Jude through ours and unto the coming of the Lord in judgment. Hence, these men exist in our days. Peter in his second epistle styles them in the same way: "These, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." Chap. 2:12. In what contemptible terms the Spirit of God speaks of those who in their pride dare lift up themselves against God, boasting of their intelligence and lowering themselves to the level of brute beasts; for they suppose, fools that they are, that man without God can be intelligent!

The Apostle adds: "Woe unto them!" For on the one hand, they provide contempt for God, and on the other hand draw upon themselves His judgment. The Lord has pronounced woes upon the inhabitants of Jerusalem, and upon the cities of Galilee, and all the prophets of the Old Testament, upon the Jewish people and upon the nations; but here, as in Rev. 8:13, the woe is pronounced upon Christendom—woe more

terrible than all because of the higher privileges accorded the Christian nations.

Dear friends, do you believe this? Have you felt the weight of the woe which hangs over the Christianized world in the midst of which you are called to live?

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." v. 11. We find in this verse three examples which describe to us the progress of evil from its inception to the apostasy, three steps of which bring men to the final revolt against God and against Christ.

The first case is that of Cain. Cain's religion admits not that God's curse hangs over man and the world because of sin. Cain presents himself before God with the illusion that a sinner can set himself right with Him by his own efforts; so he brings his best corn, fruit of his work and of his efforts, for a sacrifice to God. This natural religion, beginning of apostasy, differs not from the religion of the men of our days, for it is of "these" the Apostle speaks when he says, "They have gone in the way of Cain." Their religion consists in setting themselves right with God by their own works. In defiance of His express word, it turns away from the conscience the thought of our inevitable judgment. But the example of Cain has yet another meaning. Abel's faithful testimony to the justification by faith, becomes the occasion of Cain's hatred against his brother, picture of the world's hatred against the believers, picture too of the Jewish people's hatred against Christ. This hatred against what is born of God characterizes particularly the last times all through Revelation.

If Cain represents the state of the whole religious world, the case of Balaam has a more limited bearing. It is, if I may express myself thus, the ecclesiastic evil. You know what Balaam was—prophet—not a false prophet, for he had received his gifts from God, but he combined them with idolatrous practices. He went "to seek for enchantments." He who knew God's thoughts, knowingly and willingly taught the error, and with what object? For a reward! He was paid for this; he received a salary for his teaching designed to destroy God's people. That Satan had a hand in it mattered not to Balaam, provided he was enriched thereby. He "loved," says Peter, "the wages of unrighteousness." The book of Revelation reveals to us a second character of Balaam, necessary development of the first. It speaks of the "doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." Rev. 2:14. It tells us what the book of Numbers is silent about, that Balaam seeing his reward slipping from him, gave counsel to Balak to seduce Israel through the daughters of Moab to bring them to bow down before Baal-peor (Numb. 25:1-4).

Sad indeed it is, my dear friends, to have to admit it as a fact that the teaching of error for a reward is a trait of the apostasy and belongs to the Christianity of our days. One sees standing in the pulpits men who deny the most important truths of the faith, teaching the error concealed by words designed to deceive the simple by hiding the poison they contain. This error is not a future thing, for it began to manifest itself in the days of Jude. It exists today, and God's Word pronounces woe upon those who spread it.

We see in the case of Core a last step in the evil. They "perished in the gainsaying of Core." Core was a Levite who had the ambition to usurp the dignity of Aaron in the high priesthood. He wanted to lord it over the people of God by seizing upon an office assigned in his time to Moses' brother, and conferred now to Christ. Moreover, you read in the book of Numbers that he had associated himself with Dathan and Abiram, Reubenites who rose up against Moses and positively refused to obey him. Moses was in his time the true king in Israel (Deut. 33:5).

Today this true King is Christ to whom God has committed all authority. Korah, Dathan, and Abiram refuse him obedience. It is the type of the open rebellion against Christ, the last character of apostasy, future still in part. The day is near when Christendom shall want no more of Him, neither as Priest, King, or God. It shall deny the Father and the Son. This last character, the apostasy of Core, is the worst of all. One sees from the judgments that fell on these several persons what God thought of their acts. Cain, cursed of God, was a fugitive and a vagabond on the earth; Balaam fell by the sword of Israel with the kings of Midian; the earth swallowed up Core and his associates, and they went down alive into the sepulcher, precursors of their last representative, the antichrist who shall suffer the same fate in the lake of fire.

Such is, dear brethren, the development of the principles of evil. It is necessary that we all realize what the world is in its relationship with God, and what fate awaits it; and if we do, the knowledge of its future will fill us with a profound pity for it, and, as we shall see at the end of this epistle, an ardent zeal to save the souls who are in it. But, on the other hand, we cannot seek after its friendship at the time when judgment hangs over it. Moses said to the people at the time of Core's revolt, "Get you up from about the tabernacle of Korah, Dathan and Abiram" (Numb. 16:24). Would an Israelite have been obedient to the word of the Lord, had he gone to shake hands with them and declared himself as their friend? Would not this disobedience rather have exposed him to the danger of sharing their fate?

"These," adds the Apostle, "are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are

without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." vv. 12, 13.

All these references to the end, as uttered by Enoch the prophet, are made to "these"; that is to say, to the men of the last days, and those days are the days we are living in. The Apostle adds to his picture one more general trait, in which you will recognize the world of today—continual anxiety and endless restlessness. They are, says he, clouds without water, carried about by winds, raging waves of the sea. Isaiah expresses the same thought: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Chap. 57:20. If haply they seem to take root, they are "trees... twice dead, plucked up by the roots." Yes, the world of our day realizes the perpetual motion, and its course quickens more and more. It hastens on toward the abyss, fearing, it would seem, to pause for a moment in this maddening rush to find out where it is heading for and to seriously consider its future. Alas! like the wandering stars, it shall disappear in everlasting darkness. The Christian alone possesses rest in this world, because his rest is in Christ. His heart and his conscience are built upon the Rock of Ages, eternal foundation of the faith.

It is also of "these," men of the present time, that Enoch the seventh from Adam prophesied. "Behold," said he, "the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." vv. 14, 15. Enoch prophesied before the flood. Evidently, his prophetic eye could discern the judgment that centuries later would fall upon this world in the flood; but he looked much further on in the future. His prophecy, through thousands of years, reaches our days; for it speaks to us of Christ's coming in judgment with ten thousands of His saints. Enoch was looking not for the flood, through which he did not go, but for the Lord. And his hope

was realized; he was taken up without going through death, and shall come again with Christ when He shall come accompanied by His armies to execute His vengeance upon the ungodly men of our days.

Solemn Warnings to All Children of God: On the Epistle of Jude, Jude Part 2: Solemn Warnings to All Children of God

The Apostle now takes up the true subject of his epistle. Are you not struck with the solemnity of this beginning? "Beloved, using all diligence to write to you of our common salvation, I have been obliged to write to you exhorting you to contend earnestly for the faith once delivered to the saints." Jude 1, 3; J.N.D. Trans. His first thought was to take up the pen, filled as he was of the great desire to present to them a subject which shall always be the joy of the redeemed, "our common salvation." Before all else he wished to have all believers in fellowship one with another, rejoice in the wonders of the work of the Savior. But the pen falls from his hand. What has happened? Dangers have surged, and these poor Christians may not even be aware of it! It is urgent to warn them lest they fall asleep into dangerous inaction. The Apostle gives up then his first theme and again takes up the pen to exhort them to contend for the faith.

Dear friends, this exhortation is more timely now than then. The war is declared, the enemy occupies the country, dangers threaten on all sides, traps are set, deceitfulness abounds all about us. Perhaps the Lord's sheep are not on their guard against these strangers which come to them with fair speeches and flattering words, seeking to undermine the very foundation of their faith. Perhaps their hearts are not simple enough to hear only the Good Shepherd's voice. The Apostle decides to write to us. We must be awakened from our sleep, rise and fight against the tide of evil all about us. What is the banner we are called to hold up? "The faith which was once delivered unto the saints."

We find in a number of passages, which it would take too long to enumerate, that "the faith" is not here the gift of God put in our heart enabling it to lay hold of salvation. "The faith" is the whole of the Christian doctrine taught to the saints, and which their faith has laid hold of. Now the character of the evil in the last days, is the surrendering of this doctrine. Notice the word once. It was delivered once; it is immutable and has never been modified. When Jude wrote, he spoke of this teaching as belonging to the past; it was what the first Christians had learned from the mouths of the apostles. This same teaching we now have in the Word. God has seen to it that it be given to us in the Holy Scriptures, and it exists nowhere else.

What is uppermost upon my heart is to convince you, beloved, that the great task incumbent upon us today is to hold up with a firm hand the banner that has been entrusted to us, around which all the "called" without exception must group themselves—the banner on which are written two names that are but one: the Word of God and the Lord Jesus Christ.

When we are confronted with the moral evil that exists in the world and which is on the constant increase, displaying everywhere irreligion and unbelief and, danger greater still, appeals to man's reason to overthrow the truth, do not believe it necessary to engage in much controversy. We are much too insufficient for this, and I am persuaded that in our state of weakness we are no longer capable of doing it.

At the time of the Reformation and even until the past century, controversy, without convincing the adversaries, could establish the souls of the Christians struggling against the enemy. Seeing our little strength, our present business is rather not to let ourselves be turned aside from the things once taught to the saints, and to hold them fast. In this consisted Philadelphia's struggle: "Hold that fast which thou hast," said He that is holy, He that is true (Rev. 3:11). Do not think that this requires much knowledge and intelligence; only one simple thing is needed, love for Christ, and the most ignorant among us can possess it. If the Lord occupies in our hearts the place that is due Him, we shall certainly gain the victory; for Satan can do nothing against Him, and we shall maintain the faith once delivered to the saints, for it has nothing but Him for its object.

One sees by this epistle that at the time the Apostle wrote, the division already morally at work in the Church, was not as yet an accomplished fact. It took place only after the departure of the last Apostle, but Jude presses and declares that which was going to happen, and appeals, as we have seen, to the whole of God's family in its simplest and broadest acceptation, so that not one Christian might elude his duty when it is a question of repulsing the attacks against faith. It is to be noticed that the state of the Christians to whom the Apostle was writing was far from being what it should have been. He said to them: "I would put you in remembrance, you who once knew all things" (v. 5; J.N.D. Trans.). They were about to forget those things formerly well known which had been taught to them once, at the beginning. They had received the unction of the Holy Spirit, by which they knew all those things; but their faith had grown weak, their thoughts had turned toward the world, and Jude felt the need of reminding them concerning the scene toward which they were casting covetous eyes. Likewise, the Apostle Peter in his second epistle felt the need of awakening the sleeping Christians by reminding them of these things (2 Pet. 1:13). And we, believers of today, do we think it not time to remember them? Are we already awakened from our sleep? The call to the battle was sounded long ago. Oh! may we hear and heed these words of the Apostle: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14.

The second section of the epistle of Jude (vv. 5-16) describes the evil which characterizes the last days. I deeply feel, dear brothers and sisters, that the subject I now call your attention to is neither rejoicing nor uplifting, but at certain times God brings us to the brink of a precipice and invites us to take a look at it. The view is helpful when we have, like Lot, been seduced by the beautiful appearance of the plain of Jordan. Only let us remember that where it is a question of resisting evil, nothing will enable us to do this like occupation with good. As you think of it you will see that "the whole armor of God" (Eph. 6), to be able to withstand in the evil day, consists above all in a good state of soul, and that victory entirely depends upon it. Words alone do not gain the victory, but a life consecrated to Christ and spent in communion with Him does.

"For there are certain men crept in unawares, who were before of old ordained [marked out] to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." v. 4. These men had crept in among the faithful, privily bringing in "damnable heresies" (2 Pet. 2:1). But the Word reveals to us that in the days of old these men who came so long afterward had been ordained beforehand to this condemnation. This term does not at all mean that God had predestinated them to everlasting judgment, a serious error which figured in Calvin's doctrine. This passage means that God had spoken beforehand of these wicked ones of the last days and proclaimed in the days of old the cause of the accusation that should be brought against them and for which they should afterward be condemned. The first time a prophet was raised in the world (Enoch), he announced that an accusation should be brought to the charge of the wicked of our day, which should afterward bring on them a terrible judgment. Oh! may they have, in time, their eyes

opened to learn of the fate awaiting them and to know God's horror of their doctrines, proved by the fact that He condemned from the beginning of the world, before the flood, the principles taught today.

These are "ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Two characters of evil are marked here, that we may easily recognize them. These ungodly men of whom the Apostle speaks, are the men of our days who were not born under law, but under grace. What do they do with it? They despise it, slighting the moral obligations it imposes upon them, and take advantage of it to give themselves up to unrestrained corruption.

The second character of these ungodly ones is that they deny "the only Lord God, and our Lord Jesus Christ." This term is used many times in this epistle. The Word does not say here that these ungodly men deny the Person of Christ, but they deny Him as Lord. They accept not His authority, and this is what characterizes Christendom before the final development of apostasy. These men look for authority only in themselves and in that which they call their conscience. It is the iniquity of which 1 John 4:3 speaks, selfwill or the refusal of all laws other than one's own law, every one being a law to himself. Christ's rights are thus trodden under foot; His Word is not the rule; everyone feels free to judge it, taking what suits him, rejecting what does not. Let us not forget that these "ungodly" often profess the greatest admiration and the most profound respect for the Person of Jesus while rejecting the Lordship of Christ. Before the Word which reveals Him, they reserve the right and the authority to judge, which belong to God only. Their religion therefore is the exaltation of man, and shall be so more and more until the day when the "man of sin" "sitteth in the temple of God, showing himself that he is God" (2 Thess. 2:4).

Solemn Warnings to All Children of God: On the Epistle of Jude, Jude Part 1: Solemn Warnings to All Children of God

Beloved Brethren: The epistle we now have before us, while very short, embraces a vast historical period. It presents to us the apostasy of Christendom from the earliest elements that crept into the assembly to corrupt it, in the days of the apostles, down to its final judgment at the appearing of the Lord. This epistle shows us how the Church, forsaking the truths which God had entrusted to her, has made rapid progress toward ungodliness which will culminate in the rejection of the Father and of the Son. In that day, still future, moral darkness will replace the light of the gospel shining at present in this world; nevertheless we see at work even today the various elements which characterize the apostasy. And the epistle of Jude instructs us regarding the attitude to be taken by every Christian in our day toward this evil, and the manner in which he may glorify God in these sad circumstances. Let us ever remember that the Christian can glorify God just as completely in a time of ruin as in the most prosperous of the early days of the Church. Circumstances have changed, no doubt; but God may be honored by His own, honored in a different manner perhaps, but just as truly as when the Spirit fell on the disciples at Pentecost. God does not ask us today to rebuild that which we have ruined ourselves, nor to deport ourselves in the midst of Christendom as if all were in order, closing our eyes to its declension; but He reveals to us a way which leads us through the midst of ruins, a path approved and known of Him, which the eagle's eye could never see, but which faith learns to discern.

Notice first of all the very general way in which Jude defines the Christians to whom he writes: "Jude, bondman of Jesus Christ, and brother of James, to the called ones beloved in God the Father and preserved in Jesus Christ. v. 1; J.N.D. Trans. The other epistles are addressed to them in very different words; it is true that they are there named twice, "called saints"; that is to say, saints by, calling, but never just "called." When God wants to win a soul to Him, He begins by calling it. It is thus he did with Abraham, the father of believers; and one could not give to the children of God a character more general than this. It takes them all in, for they are all called, without a single exception.

Do we not find here a very evident intention? This epistle which deals with the present times, is an appeal to all the children of God, excluding none, without distinction of walk or of knowledge, and regardless of what might divide them. All then are responsible to listen and to conform to it. Hence this term "called," at once so broad and so individual. When an apostle addressed a local assembly, many a Christian who was not a part of it might have (in this, very unintelligently, no doubt) considered himself not bound by the whole contents of his epistle. With Jude, such a thought would be inexcusable. Every member of God's family in this world must say to himself, The Lord is here speaking personally, individually to me.

It is to be remarked that there are two things which give to these "called" an absolute certainty as to their relationship with God. They are "beloved in God the Father and preserved in Jesus Christ." There should never be in God's great family a single soul doubting its relationship with the Father, and not having the certainty of its salvation. Let those who doubt it meditate these words: The love of the Father for you is as perfect as His love toward Christ, His beloved; this is why He says to you, "beloved in God the Father." Your security is as perfect as that of Jesus Christ's. For this reason He says to you, "Preserved in Jesus Christ." If the salvation of those who are called were dependent upon their faithfulness, not one of them could _reach the end of his career. We are equally powerless to keep as to save ourselves. Our eternal security is assured, not because we are faithful, but because God in love sees us in Christ before Him.

The salutation of the Apostle is of great importance: "Mercy unto you, and peace, and love, be multiplied." v. 2. In the epistles to Timothy, the word "mercy" is part of the salutation, but none of the epistles addressed to an assembly of Christians contains this word. It is because mercy is a necessary thing, not to an assembly collectively, but to each believer individually. I am a poor, weak being, failing in many ways, exposed to continual dangers. My state calls for divine compassion which comes to my assistance, warns me, is interested in all the details of my walk. Such is the character of mercy. But here, a collective epistle, addressed to all who are called, without distinction, invokes mercy upon them. How are we to explain this anomaly? For the very solemn reason that in a time of ruin Christian testimony takes a character increasingly more individual. This does not in any way signify, as one sometimes hears it said to believers discouraged before an ever growing tide of evil, that Christian testimony can no longer have the collective character of an assembly of saints. Those who thus speak are in gross error, and this very epistle of Jude proves it. It mentions people who crept in among the faithful, that are spots in their feasts; their very presence is a proof that there exists an assembly of saints. But the teaching we get here is that we are bound in presence of the terrible moral state of Christendom, to be more and more faithful in our individual testimony, for God takes special notice of this. Doubtless, the hearts of intelligent Christians can rejoice together over the blessed privilege afforded them to unite around the Lord's table—blessed token of collective testimony, and proclamation of the unity of the body of Christ in a time when it is trodden under foot in professing Christendom. Needless to say, the testimony today is extremely feeble compared to what it was at the beginning; nevertheless, God takes notice of it, for that which is most elevated in Christianity, worship, is connected with the gathering of His children apart from the world. But that which we insist upon is

that if our collective testimony can be so impoverished that it is reduced to the gathering of two or three around the Lord, individual testimony should in no wise suffer such hindrances. It can be as powerful as when the Holy Ghost filled the Christians individually in the early days of the Church. The Holy Spirit's power in the individual is no more limited now than it was then, if we are careful not to grieve the Divine Guest in our walk, while the Church's worldliness and unfaithfulness, its ruin in short, necessarily restrains the Spirit's operation in the assembly.

An individual testimony faithfully maintained in the present time, a holy separation from evil in all its forms, are all the more necessary when because of prevailing iniquity in the Church, we cannot look for much support and help from our brethren; but the Lord remains, and we can count entirely upon Him.

Here, perhaps, many Christians will interrupt me. You are speaking, they say, of the progress of evil, of Christendom's state of ruin, of its impending judgment. You seem to intentionally turn away your eyes from all the good that is being done around you, the activity in our churches, the considerable amount of efforts put forth for charity and solidarity which characterize the Christian world today, of the immense sums spent to promote the kingdom of God. I am far from denying all that faith produces among the children of God, but my answer to those who thus reason is, God considers not the state of Christendom as you do, nor as the world does. He judges the state of men by the manner in which they deport themselves toward His Son and toward the Scriptures that reveal Him; and you would not be sincere if you sought to deny that the professing body to which you belong is making rapid progress toward the surrendering of the Word and the denial of the Son of God.

This character of God's judgment is confirmed by the Scriptures from beginning to end. It is the moral state of the world toward God, not its material progress or its estimation of its attainments and of its devotedness that gives the measure of God's judgment. Complete apostasy consists of the denial of the Father and of the Son, and it is what the epistle of Jude, the second epistle of Peter, and the first of John, among others, set forth in all clearness. Satan has a thousand ways to turn men away from God and to blind them by feeding their pride and keeping them occupied with their progress, which is not the least of his wiles.

"Peace, and love, be multiplied"! (v. 2). Dear brothers and sisters, this is what the Apostle wishes for us all. He does not speak here of the peace with God, and of His love to which nothing can be added, but he desires that we realize these in a practical way. He knows the Christian's difficulties in these last days, when the world is characterized on the one hand by perpetual restlessness, and on the other by the coldness of all legitimate affections and by selfishness which primes all other considerations. "Love be multiplied"! I believe, dear friends, that if in the present days the "called" of the Lord should receive in their hearts what the Spirit of God wishes for them here, they would all be good witnesses of Jesus Christ. The enemy seeks in every way to cool off love which is the bond between the children of God. He must not be successful in this. It is never difficult for us to see and point out evil in others, but is the discovering of evil a remedy? No, it is love that heals, restores, and strengthens our brethren in their walk. Grace wins the heart; severity may repress evil, but it has never won anyone. If it is so with our brethren, it likewise applies in connection with the gospel preached to the world. Grace attracts, reaches the conscience, produces repentance, brings to Christ, and if it is necessary to tell man the truth to make him understand how far he is from God, it is grace which bares his condition to remedy it, for grace and truth. came by Jesus Christ. In a time when the love of many has grown cold, and iniquity abounds, do we not all need that love be multiplied?

Solemn Warnings to All Children of God: On the Epistle of Jude, Jude Part 4: Solemn Warnings to All Children of God

After having drawn the picture of the ungodly in their relations with God, the Apostle yet considers their moral character. This examination is of great moment, for it is a common thing, when we do speak of the terrible condition of the ungodly, to hear well intentioned persons answering, no doubt it is distressing that their thoughts on this subject differ from ours; however, they are honorable, devoted people, irreproachable in their deportment, etc. Does the Word speak of them in this wise? Listen to what it says: ' These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." v. 16. "Murmurers, complainers"; is this not what characterizes more and more in our day this world seeking to live without God? A veil of discontentment and bitter sadness stretches itself everywhere over people's minds. One seeks to set it aside with feverish agitation, but without success. Has one ever found a happy man in the world? Moreover, the thought that others have attained to what they themselves desire, gives rise to jealousy in the heart; they are "complainers" about their lot. The Apostle adds that they walk "after their own lusts, and their mouth speaketh great swelling words." Boasting, self-satisfaction, pretension to virtue, walk side by side with the hidden search for the secret desires of their hearts. Finally, they admire men in view of their own profit. Is not this the world's custom? One professes admiration for others, speaking pleasing words for the sake of profit.

We have followed to the end this sad enumeration of the elements of evil already largely developing in our days, but which are about to precipitate their course in an irresistible manner. It is with the apostasy as it is with those avalanches one sees forming in our mountains. At first they are only fragments of ice rolling down a snowy slope. These fragments pick up others and suddenly, with frightful swiftness, this solid torrent rushes on, crushing everything along its path until the whole valley is filled with its debris. This moral cataclysm of the end is daily becoming closer at hand.

We have just seen what the actual state of Christendom is, and the judgment it shall bring upon itself. Now the Apostle addresses himself to the faithful, to you all, beloved, called of Jesus Christ, to exhort you. "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ." v. 17. This word, "But... ye" is the counterpart of the word "these." It is you, children of God, that the Holy Spirit teaches what you must do and what is your safeguard before the increasing evil. He brings you back to the Word of God as it has been given to you in the New Testament by the apostles of our Lord Jesus Christ. The second epistle of Peter, which contains the same exhortation, adds to the New Testament the contents of the Old: "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior." Chap. 3:2. So the 18th verse of our epistle, "How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts" corresponds to 2 Pet. 3:3: "There shall come in the last days scoffers, walking after their own lusts." We must remember that in "the last time," or in "the last days," mockers shall come. Their present appearance proves to us that we certainly have arrived at the last days. On the one hand, we feel relieved to think that in a very short time all further development of this evil shall have ceased, and that we shall be introduced into the glory of our Lord Jesus Christ; but on the

other hand, to see this last form of evil established is most solemn and must put us all on our guard. The third chapter of Peter's second epistle gives a detailed description of these mockers. "Walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." They are not, as one might think, people who jest about anything and turn to ridicule the divine things; this turn of mind was in fashion about a century and a half ago. The mockers of the last days are serious mockers who reject the Word of God in the name of science and of reason and esteem as worthy to be believed only such things as they can see. They believe in the eternity of the matter, since it has not changed "from the beginning of the creation." If they sometimes profess a high esteem for the Person of Jesus Christ as a historical and authentic Person, as far as they are concerned, His career ended at His death. Consequently they reject this promise of His coming.

"These be they who separate themselves, sensual, having not the Spirit." v. 19. When Jude wrote, the Christian assembly still existed as a whole, with those who separated themselves in its midst. Do not forget, dear friends, that there are two kinds of separation, one approved of God, the other condemned by Him. The first is separation from the world, as it is written: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18. The other is the separation of these "sensual, having not the Spirit," from the Christians. They had crept in among the faithful without being of them, and bringing in their "damnable heresies," feasting with them and corrupting the center into which they had gained admittance, and who should never have received them. The first epistle of John shows us a second phase of the separation of these men. "They went out from, us, but they were not of us; for if they had been of us, they would no doubt have continued with us." Chap. 2:19. The duty of every Christian in the present day is to be separated from them—not to admit them in the assembly of believers, and not to join himself to them on the ground upon which they stand. Is this what is being done? Alas! the noxious influence of these men, "sensual, having not the Spirit," is tolerated and accepted today in the midst of Christian profession!

After having warned us, the Word of God exhorts us, and enumerates our resources in presence of this state of things. We again find here the precious truth, of which we have already spoken, that God can be perfectly glorified by His own in the midst of ruined Christendom. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,..." v. 20. The first exhortation is to build up ourselves on our most holy faith—the faith which was "once delivered unto the saints" (v. 3). This faith, the Christian doctrine, contained in the Word which has been entrusted to us, is most holy, and the Lord wants by this means to separate us entirely from the world, for Himself. "Sanctify them through Thy truth," said Jesus, "Thy word is truth." John 17:17. Such is our first resource to glorify the Lord.

The second exhortation is, "Praying in the Holy Ghost." If God sanctifies us for Him, through the Holy Scriptures, He does so also through prayer. This latter expresses our dependence upon God. Through prayer we approach Him and present our needs to Him. We enter thus in direct relation with Him in our daily life; only prayer to be effectual must be in the Holy Spirit. Thus we are sanctified, separated to God, first by the Word, then by the habitual exercise of prayer.

The third exhortation is of the greatest importance: "Keep yourselves in the love of God." The Holy Spirit has shed this love in our hearts and we are to keep ourselves in it, carefully watching that we do not allow in our souls the least thing that might hinder our enjoyment of it.

The fourth exhortation is, "looking for the mercy of our Lord Jesus Christ unto eternal life" (v. 21). This is the Christian's hope. This passage contains the three characteristic traits of the child of God so often mentioned in the New Testament—faith, love, and hope. This latter is as important as the other two; it looks for eternal life into which the mercy of our Lord Jesus Christ alone can introduce us. Eternal life, which we now possess, is viewed here as that into which the believer is going to enter, while he enjoys it but imperfectly down here. Notice that in these two verses our resources consist in our relations with the Father, the Son and the Holy Spirit.

But, as Christians, we still have duties toward those who contest, and duties toward our brethren. "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." vv. 22, 23. As to the mockers who dispute, like Satan their master disputed of old with Michael the archangel, we are, like the latter, to answer them with these words: The Lord rebuke you! It is henceforth useless to seek to persuade them. We are in the times of which it is said, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still" (Rev. 22:11). But the souls of our brethren may be seduced by these reasoners and their false doctrines which challenge the Word of God and the Person of the Savior. What are we to do for them? We are to save them with fear, pulling them out of the fire. A Christian has compared the epistle of Jude to a house on fire. One must at all costs get the inhabitants out, at the risk of one's own life; no effort is to be thought too great by us who know the value of these souls. They must be made to realize the imminent danger to which they are exposed. Let us save them with fear. Such is our principal aim in addressing to Christians the solemn warning contained in these pages.

As to ourselves, if we would be helpful to others, let us learn to hate "even the garment spotted by the flesh," to avoid all intercourse with an impure profession (the garment is the emblem of profession) of which this epistle speaks and which it calls the defilement or filthiness of the flesh (see Rev. 3:4). It is thus that in the second epistle to the Corinthians, after speaking of our bounden duty as the family of God, to be separate from the world, the Apostle adds as to our individual testimony, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

May God give all His dear children to realize these things, and to each to ask himself or herself, Do I bear the characters recommended by this epistle in view of the present time? Should we not feel deeply humbled by the fact that we manifest so little that which the Lord desires?

How blessed that we yet have one resource—God remains. He alone can keep us. Let us trust Him, for is it not true, we cannot trust ourselves? "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." v. 24. Is it not marvelous that this epistle, picture of the irresistible development of the evil in the last days, shows us at the same time the possibility of being kept from falling, in a path strewn with obstacles and snares? It encourages us with the assurance that God is able to accomplish perfectly that which we are incapable of doing, and to present us for eternity faultless before the presence of His glory with exceeding joy. How much encouragement in these words! How precious that they are addressed to us for the present time, and not for a time when all was comparatively in order. How good to be able to say, The power of God has not changed, is not modified by circumstances, and is all the more glorified because displayed in a time of moral desolation and ruin. The more the apostasy grows, the more it is necessary to have no confidence whatever in ourselves, but to lean on the One who wants to keep us and will bring us in the eternal enjoyment of His glory.

"To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen." v. 25. You will not find one epistle in the New Testament where the praises of the Savior God so richly overflow as in this short epistle of Jude. Not only can we glorify God in our walk in these difficult times, but the more difficult the circumstances through which we are passing, the more we shall appreciate His glory. Only by keeping the name of our Lord Jesus Christ, and not denying it when it is attacked on all sides, are we qualified to understand and celebrate this glory; and this gives us a foretaste of the great heavenly reunion where words such as these shall be uttered around the throne: "Thou art worthy, 0 Lord, to receive glory and honor and power" (Rev. 4:11). "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12. "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

Dear brothers and sisters, may God give us to take these things to heart, and not to delude ourselves as to the character of the days in which we live, and to heed the exhortations of this epistle.

Thus, instead of showing a guilty indifference with regard to the evil, or being discouraged by it, we shall walk from strength to strength, having with us the power of God, all ready to lead and sustain us and to keep us from falling until the glorious coming of our Lord Jesus Christ! Amen.

Reflections on the Epistle of Jude, Jude, Reflections on the Epistle of: Part 1

There is no theme more blessed, more elevating, or more edifying to the Christian, when he is in communion with God, than the revelations of His love. And what can be more practically interesting than the means of enjoying and dwelling in that love? The short epistle of Jude, after speaking of the apostasy of Christendom, brings before us these important subjects. (See vers. 20, 21.)

1. “Keep yourselves in the love of God" seems to be the one grand, or main exhortation of the epistle.

2. The others which surround it, such as, " Building up yourselves on your most holy faith, praying in the Holy Ghost, and looking for the mercy of our Lord Jesus Christ unto eternal life," seem to be introduced more as the means of attaining to the other. Faith, we know, is the means of our relationship with God; we are His children by faith in Christ Jesus; and praying in the Spirit, while looking for the Lord's return, must be the effectual means of enjoying and abiding in the divine favor. Thus the three Persons in the Godhead, as revealed in the economy of redemption, are brought powerfully before the soul.

Since finishing our papers on " Divine Love and its Fruits," our attention has been particularly drawn to the above passage in Jude as a kindred subject, and believing it to be, in its full application, the Christian's stronghold in a time of general declension, we gladly turn to it for a little. But before speaking particularly on this rich cluster of exhortations, we will briefly glance at the history of the apostasy as here developed by the Spirit of God. The contrast between those who have renounced, and those who are building themselves up in their most holy faith will be more manifest; and it may be well to know something of this epistle, as we are in the midst of what is there described, or rather, prophetically viewed, the preserved and the apostate.

Jude begins with that which is most precious and touching to every heart that feels the danger of the surrounding evil. We are apt to look at circumstances, and to think more of the snares which the enemy is gilding in every way possible for the accomplishment of his evil designs, and to tremble for their effect on those we love and care for. But Jude would rather direct our thoughts to Him who is above all, the only true source of security, even in the midst of the apostasy, whether ecclesiastical, political, or social. Thus he addresses those who are standing true for Christ, wherever they may be, and even every individual Christian, wherever he maybe: " Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. Mercy unto you, and peace, and love, be multiplied."

Here we have a most blessed declaration of the faithfulness of God, and of His tender care over all those who are " earnestly contending for the faith which was once delivered to the saints." What could be more assuring, more rest-giving, to the heart that cares for the glory of Jesus, and is seeking to walk according to

His word? That which calls itself the church has become, in the hands of the enemy, a most successful means of drawing away the heart from Christ, and endangering the soul's salvation. It still owns His name, but denies His authority: it is little different on high occasions from a place of gaiety and worldly amusement. The gorgeous ceremonies of the middle ages are largely introduced, with modern inventions and innovations, and even with a mixture of heathen rites and festivities. Some parts of the ecclesiastical performance is little better than what may be called a pious paganism, and infidelity—worse still—is unblushingly taught by some of the principal actors. The music, decorations, and services, are fitted and intended to attract the natural mind, and to soothe and satisfy it, without Christ, and the knowledge of salvation through faith in Him. To follow some sections of the professing church now, would be to travel the darkest path in this dark world. And the imagination—especially of the young—is greatly wrought upon by such a ritualism, and we see multitudes drawn aside from the plain, simple truth of the gospel, and the path of a rejected Christ.

But, oh, how secure, how far beyond the reach of all such shadowy services, is the faithful witness for Christ and His finished work! " Sanctified by God the Father, and preserved in Jesus Christ." What words are these! What words for the heart of faith! What marvelous grace on the part of God! But what is it to be thus sanctified? some may inquire. It is to be set apart for God, to God, and by God Himself. " By the which will we are sanctified." Relationship also comes in here, as " the Father." It is the place of privilege and power, as well as of security, in an evil time. It is like a strong tower, which not only affords safety, but gives the opportunity of watching the enemy's movements from its lofty summit. The beautiful language of the psalmist, as applied to the hill of David, the mount of royal grace, may here be used, only in a much higher and more spiritual sense. " Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death." Psalm 48

The whole passage in Jude is like an answer to the prayer of the blessed Lord in John 17, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." This is the class—the sanctified, preserved, and beloved—whom Jude addresses,

and to whom the exhortations are given, although he keeps in view those who had openly renounced the ways of truth and holiness. By his wishing mercy to the saints, it is evident that he has not only Christians in general, but individual Christians, before his mind; or that the Holy Spirit would have every individual believer to see the importance of laying hold of the truth for his own soul. He has nothing on which to rest but the word of the living God, which can never fail. There is no portion of the professing church that is not outwardly in ruin, and however much we may value the communion of saints in Christ, we must be individual in heart before the Lord. Unity of thought, feeling, and action have no corporate existence now. Wherever the reader or the writer may be professedly, he is in and of the ruin, and anything like headships or schools in a community which have no head but Christ, must be most offensive to Him, and should be carefully avoided by us.

The evil of which Jude treats crept into the church, and corrupted it, in its earliest days; there it has been ever since, and there it will remain until destroyed by judgment at the appearing in glory of the blessed Lord. The later writings of the New Testament speak of this. Most solemn thought! especially when seen in connection with those systems which conceal the glories of Christ, by gathering around a mere outward cross, the superstitions of the darkest ages, and the sanction of a present evil world. But the voice of heaven still cries, " Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." When the day of reckoning comes, where will the heaviest stroke of judgment fall? Not upon the poor godless world, but upon apostate Christendom—upon those systems of religion that have found a common platform for the church and the world to unite—the attempt to make communion possible between Christ and Belial. May we be preserved from this awful sin of Babylon, and from the plagues that are coming upon her.

Reflections on the Epistle of Jude, Jude, Reflections on the Epistle of: Part 3, The Faith We Have to Contend For

2. Ecclesiastical position. As to our second example, are there not thousands of true Christians who would honestly shrink from the thought of being ashamed of the name of Christ, but who have never fairly considered His words, or the words of His apostles, as to their ecclesiastical position? Multitudes, without examination, remain in the religious systems in which they were brought up; others may make a choice according to their own opinion, for on this subject most men think that they may please themselves, just as they would do in choosing a business or a profession. They speak of essentials and non-essentials, and the constitution of the church is reckoned to belong to the latter. Still, the saying of the divine Master remains unchanged—" Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in His Father's, and of the holy angels." And has He not said, as to the principle of our coming together to worship, " Where two or three are gathered together in my name, there am I in the midst of them?" This passage clearly implies that the constitution of the christian assembly should be according to His revealed will, not mere human opinion or expediency. To constitute a church according to the opinions of men, or to make choice of such an one, is plainly to set aside the word and the authority of Christ, seeing He has spoken so plainly.

Although this is not the place to explain such a passage, as we have only referred to it as an illustration of the point before us, yet we may say that to be gathered together in the name of Christ must be with His approval, with His blessing, and under the sanction of His presence. " There am I in the midst of them." Here we find two things essential to the assembly of God: 1, Christ as the center; 2, a power that gathers believers to that center—the Holy Ghost. No room is left for human opinion; at the same time we are bound to examine, and prayerfully to weigh, the words of our blessed Lord. It is not said, where two or three meet, this would imply that the human will was at work; but where two or three are gathered, this implies that a divine power is at work in gathering.

This subject is fully developed by the apostle Paul in his epistle to the Ephesians, but we will only refer to one verse at present. "Endeavoring to keep the unity of the Spirit in the bond of peace." This is an exhortation not to form an assembly, nor to maintain the unity of our own spirits, supposing all to be of one mind; but to keep the unity of the Holy Spirit's forming—"the unity of the Spirit" This is the expression in principle of the body of Christ, the church of the living God. " There is one body, and one Spirit." Are we endeavoring to keep, to maintain, to exhibit, this unity in the bond of peace? Are we honestly desiring to do so? or would we be ashamed to be found in the place where these words would surely set us—outside of every human system, in company with a rejected Christ, and with those who have gone outside the camp to where He is?

How searching, then, my fellow Christian, is this saying of our Lord, " Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in His Father's, and of the holy angels." It weighs heavily and solemnly on the mind of the writer, and fain would he press its weight and importance on the minds of all his readers. May the Lord give us to be perfect in grace, separate as the Nazarite, outside the camp, and to contend earnestly for the whole truth of God, especially for the precious sayings of our Lord and Master, Christ Jesus.

We now return, after this long digression, to verse 4: " For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Here we have the two great elements of evil that were introduced into the church by the instruments of Satan during the days of the apostles—the denial of the rights of Christ as Lord and Master in His own house, and turning the grace of God into a principle of dissoluteness; as many have said, in excuse of the grossest guilt, " Are we not as God has made us?" Thus was the way cleared by the enemy for the full indulgence of the human will, it was set free from everything that restrained it.

The history of the outward professing church, from the days of Jude down to the present moment, is the history of the operation of these two elements of evil under the fair name of Christianity; for although the authority of Christ is denied, His name is owned, to give weight and sanction to the pretensions of men. In one brief verse the parent evils that have afflicted and corrupted the church of Christ in all ages are here given. We see them at work in the present day on every side: where is it they are not to be seen, more or less? Infidelity, rationalism, and ritualism are abounding on every side. Yet God, in His infinite mercy, may use the very parading of the cross, and the sanctity that is thrown around the name of Jesus, to save precious souls. Many are saved through faith in that blessed name and His cross, though mixed up with much that obscures the plain truth of the gospel. "All that the Father giveth me," says Christ, "shall come to me; and him that cometh to me, I will in nowise cast out." (John 6:37.) This word infallibly secures the gathering out of all such to Him, wherever they may be. Hence we find souls are converted in the most corrupt systems of men; but the ignorance in which they are found as to the mind of God, proves that the

Holy Ghost who quickens them does not teach them beyond the system of which they are members. It is questionable if a person ever sees beyond what he is.

Jude now speaks of the character and judgment of apostasy. The Second Epistle of Peter, which is similar in various ways to the Epistle of Jude, has been spoken of by some commentators as the same, or as if the one borrowed from the other, but this is a mistake of unbelief; they are essentially different: Peter speaks of sin, and the reward of unrighteousness, and Jude distinctively of apostasy. " If God spared not the angels that sinned" says Peter; but Jude speaks of them as "the angels which kept not their first estate, but left their own habitation." This is apostasy—departure from the first estate, from the place that the goodness of God had set them in. This is the solemn character of apostasy, not merely sin or unrighteousness, but abandoning the position in which the grace of God may place us at any given time. It may be individual; alas, how often it is so! and how completely both the testimony and the vessel that carried it are ruined. In place of the humility of faith, there is the pride of reason and the exaltation of man. The truth has no deadlier enemies than those who once professed to be its friends, when Satan has done his terrible work. But Jude is speaking of the moral corruption which characterizes the general state of Christendom, and cites several examples as solemn warnings to the professing church.

Examples Of Apostasy.

1. The case of Israel.—The Jews, typically, were a sacred people, yet fell in the wilderness, with the exception of Joshua and Caleb. "I will therefore put you in remembrance [warn you], though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Unbelief was the root of their apostasy, their downfall, and their judgment. It was not a question of immorality and corruption, like Sodom and Gomorrah, but of abandoning the truth and the ways of God. This is the deadly evil which pervades the general mass of professing Christians. Their walk is blameless; they may even be charitable, and cover all their ways with a strong odor of sanctity. But the truth, the plain word of God, is rejected, the authority of Christ is denied, the operations of the Holy Spirit in the assembly are hindered, His presence as sovereign leader is not acknowledged, and the testimony, as established by God at the beginning, is corrupted; and, alas for the church! with every appearance of becoming reverence, there is full license for the will of man, which manifests itself in rebellion against God, by ignoring His word, and carrying out its own superstitions. And this is called human progress, or the universal progression of man; but all is ripening for the approaching judgments, and of this solemn fact Jude faithfully warns professing Christians.

2. The case of Angels.—Those spoken of by Peter sinned, these by Jude, apostatized. They departed from the position in which God had placed them, hence their judgment is spoken of in strong terms—they are "reserved in everlasting chains, under darkness, unto the judgment of the great day."

3. Sodom and Gomorrah.—Immorality, in this case.

is the cause of judgment: but it is evident that it was excessive, and contrary even to fallen nature. Yet Capernaum, the most highly favored of places, falls under a heavier judgment than depraved Sodom. " And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." Most solemn thought for our highly-favored land, and for every mere empty professor! If there was one city in the land of Israel more favored than another, it was Capernaum; and yet the judgment of this city will be more unsparing than that of Sodom. And why? Not because they were guilty of grosser sin than Sodom, but because they refused to listen to the voice of heavenly wisdom; they believed not in Jesus, though most of His mighty works had been done among them. Theirs was the deeper and darker sin of unbelief. Alas, how little this sin is thought of, and even by those who could not tolerate the taint of immorality! They would be offended—and properly so—with the slightest impropriety, yet the most Christ-dishonoring unbelief may be cherished, and the word of God, as for all practical purposes, totally disregarded. Books of human composition have taken the place of the book of God, as to the regulation of all their christian services. The Lord is very merciful in view 0. all this, He is long-suffering, slow to wrath, but when He does rise up to judgment, who shall be able to stand? Oh that we could reach the ear of every mere nominal professor who is zealous for empty forms, but has no faith in Jesus, and no proper regard for His word! In the anguish of our spirit, knowing the state of multitudes, we can only cry to Thee, Lord. Raise up, qualify, send forth messengers, who will break in upon their soul-ruining delusion.

4. Dreamers, in whom there is no truth.—Contempt for authority, self-will, an unbridled tongue, speaking evil of v the apostasy common in our own day. M Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Even the angels who excel in power and might rail not, but appeal to the judgment of God. How daring is man, and how prone to give license to the tongue!

Reflections on the Epistle of Jude, Jude, Reflections on the Epistle of: Part 2, The Faith We Have to Contend For

A deeper apprehension, through the power of the Holy Spirit, of the prevailing evil in the professing church turns Jude from his original intention. He had purposed writing to the faithful of the salvation common to all Christians, but his heart was moved to exhort them to be faithful and earnest in contending for their most holy faith. " Beloved," he says, " when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." We must go back for the true ground of faith, not to the fathers, nor to the founder of our adopted system, but to the Lord and His apostles. The weight of antiquity, the authority of great names, and the influence of favorite teachers, are not enough to command our faith. We must have a revelation from God Himself. " Let that, therefore," says John, "abide in you which ye have heard from the beginning (the beginning of Christ). If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father." (1 John 2:24; 4:6.) This is what we are to contend for, and to contend earnestly for; not so much to attack what is false, as to contend for the plain, simple, unmistakable word of the living God. All theories, dogmas, and systems must be brought to this test; and if the connecting link with holy scripture is not found, they cannot be matters of faith, though sometimes they may be matters of instruction, either directly or indirectly. But it will ever be found that even sincere Christians contend more earnestly for a favorite notion than for the positive truth of scripture, the latter being quite capable of standing alone on its own basis, but the former requires all the ardor of our zeal to uphold it.

"Remember therefore," says the blessed Lord to the angel of the church in Sardis, " how thou hast received and heard." We must go back to the original to judge the present state. This is the ground of our responsibility—what we have received, and what we have heard. We must account for both—the grace we have received, and the truth we have been taught. Hold fast these, says the Lord, and repent; and, says His servant, earnestly contend, agonize, for them. And there is another saying of the Lord on this subject of the most solemn weight, which we have recorded in Luke 9:26: " For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Few, if any, who profess Christianity would admit that they are ashamed of the name of Christ; but few, if any, could say, I have never been ashamed of His words. We know of no warning in scripture more deeply searching, more thoroughly sifting, or more detective of our unfaithfulness, than this passage—" Whosoever shall be ashamed of me and of my words." The Lord had just said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." In how many instances we have failed to take up our daily cross, He only knows; and to neglect or avoid the plain force of His words, is to be ashamed of them. How far have they governed our actions, especially in defending the faith we hold, showing grace to our enemies, kindness to all around us, love to our brethren, and in the innumerable details of daily life? The words of Christ are often so directly opposed to the sanctioned maxims of society, that they are willingly overlooked, and consequently we are drawn into the smooth flowing current of things, and His words are treated as merely figurative or obsolete. We speak, of course, in general terms; every one must judge himself in the light of His sayings, which liveth and abideth forever: but we fear that the addition to His name, " and of my words," has not been sufficiently thought of; their depth and breadth are without measure.

Take two examples: one as to social life, and one as to ecclesiastical position. 1. The golden rule—" Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." (Matt. 7:12.) Surely we must all feel how far short we have come, how utterly we have failed, in carrying out the true spirit of this divine maxim. It would be out of place here to refer to particular instances, but they are the words of our blessed Lord and Master, and as His disciples we ought to allow them their due place and full weight in our hearts and ways. It is a rule of easy and of universal application. Are all my dealings with others, whether buyer or seller, master or servant, on the principle that I would like myself to be dealt with? The Lord would have His disciples to act, not according to the ways of men, but according to the grace of their heavenly Father. It is the spirit of this relationship He would have us to cherish. He had just said, " If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him. Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

It is not a mere principle or dry rule affecting our transactions with others, but it implies habitual communion with the God of all grace. It is a direct appeal to our spiritual feelings as the children of our Father which is in heaven, and as such knowing His ways in grace with the evil and the good, with the just and the unjust. " Be ye therefore perfect," says our Lord, " even as your Father which is in heaven is perfect." This does not refer to the absence of sin in our nature, for as long as we live here below the principle of evil will be in us; but He calls upon us to be perfect in grace according to the perfect pattern which we see in our heavenly Father's dealings with His enemies now. This is the substance of the golden rule—perfect grace. It is supposed that we know the Father, that we know what His grace is to the evil as well as the good, and what will be well pleasing to Him on the part of His children, and that, whatever others may do to us, our business is to act towards them as becometh the children of such a parentage. What true dignity! What real nobility, both of birth and nature! How pitiful to see such high-born souls stooping to what is mean and selfish, and even questionable as to principle, in order to increase their earthly riches! Their spiritual condition must be immensely lowered by such a course. How can they walk in fellowship with the Father of mercies when their thought is, how can we save here, and gain there? and that without considering the welfare of others? Self is the ruling passion, not the honor and dignity of the heaven-born family. Great and eternal is their loss, though their riches may increase. They will be as rust upon the soul. Even the Jew under the law, that knew God and acted graciously, puts all such to shame, " for this is the law and the prophets."

There is one other passage to which we would refer under this head, as we fear it is also much lost sight of. "But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. 26:29.) This is the Nazarite vow. Christ separates Himself from the joys of earth till the Father's kingdom come. He takes the place of the heavenly Nazarite; and we, being associated with Him as the ascended Man, are under His vow, and ought to be true Nazarites during His absence. This is the Christian's calling—separation in heart and spirit, as well as in practice, from the pleasures of the world. Wine is the symbol of the natural delights of men; but Christ here says, "I will not drink henceforth of the fruit of the vine, until I drink it new with you in my Father's kingdom." That is, He separates Himself from joy with His people on the earth until the millennium; and if we as Christians are seeking the pleasures of the world, the joys of earth, the natural delights of men, He can have no fellowship with us) it must be Without Christ, He is a heavenly Nazarite.

Now we may see something of the immense weight and the extensive application of the words, or sayings, of the blessed Lord, and how important it is not to overlook them, or to suppose that they are not applicable now, times being so changed. " The word of the Lord endureth forever." If the golden rule is intended to be a guide and guard for us in all our dealings and ways in this world, the Nazarite vow should separate us entirely from its unhallowed pleasures. And when the conversion of the soul is real, and Christ known and enjoyed, this will be no hardship. It will be an immense relief. Like the spouse in the Song of Songs, every young Christian should be able to say from the heart, " Thy love is better than wine"—Thy love to me, my Savior and Lord, is better far than all the attractions and entertainments of this present life. In Thy presence there is fullness of joy, and at Thy right hand there are pleasures for evermore.

Reflections on the Epistle of Jude, Jude, Reflections on the Epistle of: Part 5, The Dark Features of the Apostasy

The following statements of Jude are more than sufficient to account for the saying, that " The annals of the church are the darkest on record." The evil was at work in the apostle's day. But the small mustard-seed has become a great tree, and the little leaven has permeated the mass. These early elements of evil were introduced into the church by the enemy to pervert its energies, and corrupt all its spiritual ways. " These are spots in your feasts of charity, when they feast with you, feeding themselves without fear." They were, as we would say, in fellowship, breaking bread, and taking part in the love-feasts, which were meant to be the happy expression of brotherly love, but without a particle of conscience before God, or the least sense of their own sin and shame before men. But this state of things, in the early days of Christianity, is here viewed by the Spirit of God as that which would result in the full-blown apostasy of its closing days.

These instruments of Satan appeared in the midst of the saints, and feeding themselves at their pious feasts without fear. Hardened and blinded by the enemy, we doubt not they were most pretentious, forward, and active in the assembly of the faithful. " Raging waves of the sea [turbulent and violent against all who opposed them] foaming out their own shame." But they are described and denounced by the Holy Ghost with an energy strikingly peculiar. " Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

Clouds without water, darkening the heavens, but containing no refreshing showers: trees without fruit, as if blasted by the withering curse of God, and rooted out of the garden of the church, being doubly dead, by nature and their own apostasy. "Every plant," says the Savior, " which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13.) Wandering stars, who had left their original position, and were unsteady in their course; to whom is reserved the blackness of darkness forever. Many, alas! who have assumed the position of stars never were in the Lord's right hand, wandered from the Shepherd's path, were unsteady in their course, and a stumbling-block to thousands who blindly followed them.

What must the state of Christendom be in the sight of the Lord, we may well exclaim, seeing it contains all these elements of evil, and in fearful activity! And still more solemn the thought, if possible, there is no hope of improvement. We are plainly taught by the Spirit of God, through the prophecy of Enoch, that the evil which had crept in among the early Christians would not cease, but continue, until the Lord returned with myriads of His saints to execute judgment upon the ungodly. Evil men and seducers in the professing church are spoken of as waxing worse and worse, until destroyed by judgment at the appearing of the Lord in glory. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

As the judgment here spoken of will not be executed until the Lord returns, attended by all His saints, the wicked must be left behind when the faithful have been caught up to meet the Lord in the air. Most solemn thought for all Christendom! The rapture of the saints leaves behind for judgment every false professor within its vast limits. There will be no conversions among such after the church is gone, and whatever may be the first feelings of those that are so left, they will speedily fall into the hands of Satan, and under the power of the strong delusion, being utterly rejected by God, " Because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." As they persisted in rejecting the truth of God, they are judicially doomed to believe the lie of Satan, with its awful and eternal consequences.

Such will be the fearful end of multitudes who once formed a most respectable part of the company of Christians. But though members of churches, or even office-bearers, they had never broken with the world, they had never really come as lost sinners to the Savior, they had never really and truly been converted to God. And were the Lord to come for His church today, how many such would be left behind? And how many who had never once thought of ever being left behind to perish with the openly and vulgarly wicked? What! they may exclaim, we were Christians, we have always been religious, we were in office, we were full members of the church, and have always done our duty—and not to be accepted!

Nothing can be more awfully solemn; but Cain, the founder of their system—natural religion, was a worshipper, and thought he had done his best. But he cared not to think of the nature and being of that God with whom he had to do, nor of his own condition as a lost sinner. The sweat of his brow should have reminded him of the judicial consequence of sin, and that his family had been driven out of paradise. But he was guided by his own opinions, not by God's word. And what should we think of a man now who hoped he would get to heaven by acting sincerely according to his own opinions, by contributing largely to the cause of religion, and being regular in his attendance at his place of worship? This is all; there is no faith in the blood of Christ, no subjection of heart to His will. And are there not thousands, and tens of thousands, all around us in this state? Blinded to the character of God, without conscience as to the judgment of sin, and their own condition, just as Cain was.

But again, we repeat that to be religious, a worshipper, without faith in the precious blood of Christ, which cleanseth from all sin, is a solemn mockery, and a practical denial of the whole truth of God. Only those who have been washed in the blood of Jesus, shall enter that cloudy chariot, and be caught up to the Father's house of many mansions, and be forever with the Lord.

May the God of mercy grant that my dear reader, if not already a true believer, may lay these things to heart. The door of mercy stands wide open now, and whosoever will may enter in. All who come are welcome, received, and blessed forever. " Him that cometh to me," says the blessed Jesus, "I will in no wise cast out." Surely this word of grace from His own lips is enough to create faith in that blessed Savior. And then love to Himself and willing obedience are sure to follow. But there must be personal exercise, personal faith, personal repentance, personal confidence in the Lord Jesus, and in His word. This is the one thing needful; everything else, compared with this, dwindles into utter insignificance. Oh, then, my dear reader, as thou wouldst escape the awful disappointment of being left behind, the awful deception of the strong delusion, the awful judgment that will be executed upon all such by the Lord in Person, and in His full manifested glory, accompanied by all His saints in the same glory, and perfectly conformed to His image—forget not that the disappointment, the judgment, the separation from that glory and those glorified ones, must be forever. In the dark prison-house of hell, the brightness of His glory, the celestial happiness of those who now share that glory, when remembered by thee, must deepen its gloom, and increase thy misery. Hadst thou not seen the Savior in His beauty and glory, and the happy myriads around Him, thy agony would have been less intolerable. But now thine eyes have seen both, and their heavenly brightness can never be forgotten. But what a scene to remember in hopeless woe! Oh, what can I say to induce thee to give thy heart at once to Jesus! Escape! oh, escape! flee from the direful consequences of unbelief, however correct thy outward life may be. Salvation is by faith alone, without deeds of law. Nothing in the vast universe can keep thy soul out of the flames of hell but the blood of Jesus Christ, God's Son. Without the shedding of blood is no remission. But that precious blood cleanseth from all sin—all who believe are cleansed and whiter than snow. Heb. 9:22 John 1:7; Psalm 51:7.

We would only further add, with reference to the apostasy, that another of its characteristics is the way that certain persons are looked up to and believed in, in place of looking to the Lord, and believing in Him alone. With this class we are all familiar. " Having men's persons in admiration because of advantage." Favorite ministers or leaders may be idolized, and all they say received as pure truth, though opposed to

the word of God. The former they admire, the latter they do not respect: or Jude may refer to the tendency of ministers to flatter the rich, and overlook their faults, in order to gain advantage by them. But there is a class of persons in the church "who separate themselves"—who consider themselves more holy, more sacred, more spiritual, and their persons more inviolate, than the rest of mankind; in every way superior to the laity, as if they were a higher order of beings, and made of a different material. Nothing is so plainly written on the pages of history as clerical assumption. " These be they," says the Spirit of truth, " who separate themselves, sensual, having not the Spirit." They are like the Pharisees, and practically say of others, Stand by, come not near me, for I am holier than thou. Yet they are without the Holy Spirit.

(* In the September number, page 244, bottom line, for " sacred people," read saved people.)

Reflections on the Epistle of Jude, Jude, Reflections on the Epistle of: Part 4, Examples of Apostasy

5. The three leading characters of evil in Christendom.—" Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."

Cain is the symbol of a very large class of professors. Indeed Cain and Abel divide mankind—the man of faith, and the man of the world. Still, Cain was a religious man, and a worshipper of the true God, but without faith to see his own sin and ruin, and without faith to apprehend God's judgment against sin; this is the state and character of multitudes who profess to worship the true God. He offered that which he had been toiling for in "the sweat of his brow." He "brought of the fruit of the ground an offering unto Jehovah." But though he was a religious man, he was utterly without conscience before God: he thought not of His claims nor of His rights. Self was his governing object. There was no love in his heart to God, and no faith in His word.

Abel came as a worshipper in the way of faith, acknowledging his ruined condition, and the judgment of God against sin. He knew he was not in paradise; sin had come in between God and him, and what was he to do? He could not approach God as he was; the wages of sin is death. He thus took the ground of a lost sinner, and placed by faith the blood of a spotless victim, judicially slain, between himself and the God of holiness. Faith never fails to see that " without shedding of blood there is no remission." " And Abel he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering." Here we have death, blood, and the fat, or excellency of the victim, which typically represent the full forgiveness of sins, through faith in the precious sacrifice of Christ, and acceptance in the excellencies of the well-beloved Lord and Savior. This is God's perfect love to the lost sinner; to meet his desperate need He has spared nothing, not even His only-begotten Son. " For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5:21.) Hence the grand conclusion of faith: " He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

We have the painful contrast of all this in Cain—natural religion, the world, and opposition to the truth. He had no faith in God. He came to Him as a worshipper in the way of nature, not of faith. Being utterly insensible to his own condition as a sinner, and to the character of God, he thought that by his own toil and labor he could produce something that God would accept. His offering must have cost him more pains and toil than that of Abel. But, alas, it was a bloodless offering! His worship was the denial of the condition he was in, and that the blood of the sacrifice was necessary, in order that he might approach unto God. He thought, as many do in our own day, that by his toil and labor, his liberality, his painstaking with his offering, he could find acceptance in the presence of God. This was the daring, the blindness, and the hardness of unbelief. He believed not the testimony of God as to all the great things that had just happened, with their effects and consequences. This was his sin—the root of his false worship, of his estrangement from God, of his hatred of the man of faith, and of his reckless ways in the world. And Cain went out from the presence of the Lord; and we learn that he used all his efforts to make the world, in which he had been made a fugitive and a vagabond, a pleasant dwelling-place, without God. But here we have chiefly to do with Cain as a worshipper—a professed worshipper of the true God, yet denying the testimony of God as to his own ruin, the only way of salvation, and the character of the God he had to do with. This was the greatest and worst of all Cain's sins, although there is no reason to believe that he was insincere; but human sincerity is a poor thing when the ways are contrary to the mind of God, and formed chiefly to please ourselves. Saul of Tarsus was sincere when he was a blasphemer and a persecutor.

How little this is thought of, that a man's religiousness may be his worst sin in the sight of God! Man feels uncomfortable at the thought of God coming near to him, and, Sunday after Sunday, he goes to his place of worship, willingly goes through a form of religion, carries his offering to the altar as a duty, and all for the express purpose of appeasing God, and keeping Him at a distance. He cannot trust God, he would do anything to hinder Him from breaking in upon his repose. Like Cain, he has settled himself down in the world; he may have surrounded himself with the sweet sounds of music, and the cunning work of artificers; he is doing his utmost to make himself happy, and the world a beautiful, a delightful, place, without God. A millennium without the Lamb, was Cain's idea, and is it not the idea of every natural man today? Man's boasted progress is not one step in advance of Cain's character—and this goes on, goes on, till death and judgment overtake him. Yet withal he is a most religious man, after the order of men, and liberal in his offerings; but he is an enemy to the true testimony of God, sets aside the work of Christ, and greatly dislikes His faithful witnesses.

Balaam, the covetous prophet. His name stands before us here as the type of ecclesiastical evil, selling his services for reward, and one of the darkest features of the apostasy. We cannot think of a character more sad than Balaam's, or of iniquity worse than his. His heart was set upon money—" he loved the wages of unrighteousness." He was the hired instrument of the enemy to preach or prophesy that which was contrary to the mind of God, and against His people. But he wished to do all in a religious way, with a certain owning of the power and intervention of God, that he might have the credit of His name. He was going to seek enchantments—the inspiration of Satan, yet professing to get his light from the Lord. Nothing could exceed the wickedness and perverseness of this miserable man. Yet Jude refers to a certain class in Christendom who partake of his character. " Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward"—teaching error for reward, and knowing all the while that it is so. But God will in due time vindicate His truth, and preserve His people. His history is a solemn warning to all professors, as well as to all teachers, to beware of covetousness, which is idolatry.

Core, the leader of the revolt against the true servants of the Lord, Moses and Aaron; and typical of the open rebellion of apostate Christendom against the authority of God in His true King and Priest at the end of this age, and also of the terrible judgments that will speedily follow. Of the melancholy history of Korah and his company, it does not fall in with our object to say anything.1 In Cain we see natural

wickedness; in Balaam, religious corruption; in Core open infidelity, or audacious rebellion, which brings destruction. " Jude treats of results, and the end reserved to the corruption and the corrupters of Christianity. The gainsaying of Core is a revolt against the authority of Christ, and the necessity of His priesthood—a revolt excited by a man who, occupying the position of a minister, pretends that God can be approached without this priesthood.....

" At the end of a dispensation based on any knowledge of God, when faith is lost, and profession retained, this last obtains a renown of which men glory, as now, of the name of Christianity, "2 This is not only true, manifestly true, at the present moment, but it is truly the history of the professing church in all ages; nevertheless, the people of God—true believers—are preserved in Christ Jesus, and will be presented in due time faultless before the presence of His glory with exceeding joy.

Reflections on the Epistle of Jude, Jude, Reflections on the Epistle of: Part 9, The Doxology

We now return to the doxology in our epistle. The apostle, as we have seen, is not occupied in this epistle with the great outlines of truth, or with the work and efficacy of redemption, as Paul in the Epistle to the Romans; or with the nature and unity of the church of God, as in Ephesians. Nevertheless, he finds that in his communications which fills his heart with the most sweet and comely praise. It is really the manifestation of what God is Himself, and in His marvelous and gracious dealings with man, that fills the Christian's heart with wonder and adoration. The Christian is expected to sing praises with the heart and with the understanding, and that continually. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks unto his name." Heb. 13:15.

Having traced, in the most energetic style, the crafty devices of the enemy, the corruption of the church, the apostasy and judgment of false professors; and having also pointed out the narrow path for the faithful, and the plain duty of every individual believer, our apostle now turns to God, in whom all his confidence is placed, and his heart rises in gratitude and praise as he contemplates His faithful love and tender care. " Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

While it is quite true that the people of God in all ages will be surely brought to heaven, and dwell in the presence of His glory forever, we believe there is a special promise of blessing in this passage to those who are waiting for Christ to come and take them up to be with Him where He is. The christian character can never be fully formed without this hope. Hence the mighty difference, both as to inward blessedness and outward development of christian character, when this hope rules in all things. "Every man," says John, "that hath this hope in him purifieth himself even as he is pure." Not that he is pure as Christ is pure, but Christ is his standard, and he purifies himself as He is pure. What is to govern the affections, what is to subdue the will, what is to wither up the glory of this world, if the Person and return of Christ are not before the believer as the very sum and substance of his Christianity? The believer that thinks the coming of the Lord means nothing more than His coming for us at death, can scarcely rise above the hope of being saved at last, and is often afflicted with doubts and fears. Besides, the scriptures speak of Christ coming " a second time," whereas, if He came for believers at their death, He must have come millions of times.

When Christ, risen and glorified, is before the soul as its all-governing object, the Holy Ghost feeds and nourishes that soul as with the marrow and fatness of the truth of God. By the teaching of the Holy Spirit he sees that blessed One in the glory as his life and righteousness in the presence of God. And if Christ be his righteousness there, absolute perfection is his; he must be presented without blame before God. And if Christ be his life, he has a divine capacity to enjoy those things which are above, where Christ sitteth, and not only with joy, but with exceeding joy. Conscious union with the Head will also be a present result of the Holy Ghost in us, and a desire to walk consistently therewith.

"It is important to observe," says one, " the way in which the Spirit of God speaks, in the epistles, of a power that can keep us from every fall, and unblameable; so that a thought only of sin is never excusable. It is not that the flesh is not in us, but that, with the Holy Ghost acting in the new man, it is never necessary that the flesh should act or influence our life. (Compare 1 Thess. 5:22.) We are united to Christ, He represents us before God, He is our righteousness. But at the same time, He who, in His perfection, is our righteousness is also our life; so that the Spirit aims at the manifestation of this same perfection, practical perfection, in the daily life. " He who says, I abide in him, ought to walk as he walked.' The Lord also says, "Be ye therefore perfect, as your Father which is in heaven is perfect. "1

Thus Jude winds up his brief epistle by bringing before us our present position of security and blessing, and our future of joy and glory, in full conformity to the image of the blessed Lord Himself. " We know that when he shall appear, we shall be like him, for we shall see him as he is." Oh, that these precious words, with which Jude closes his epistle, may challenge every heart that reads them! Am I thus waiting for Christ? Am I rejoicing in the hope of being presented faultless before the presence of His glory with exceeding joy? Am I keeping myself in the love of God? Am I building up myself on my most holy faith, praying in the Holy Ghost, and looking for the mercy of our Lord Jesus Christ unto eternal life?

May the Lord bless His own word to our souls, keep us from every kind of failure, enabling us to glorify Him in our walk and conversation, so shall we ascribe unto Him the glory and majesty, dominion and power, both now and forever. Amen.

Reflections on the Epistle of Jude, Jude, Reflections on the Epistle of: Part 7, Building Up Yourselves

We now come to consider one of the principal means by which the saint is maintained in the conscious enjoyment of the divine favor.

"Building up yourselves on your most holy faith."

No christian duty, or rather, no distinctive christian privilege, is more nourishing, more strengthening to the heart, than this holy building. It evidently implies progress in the knowledge of the truth and that by the believer's diligent study of the word. We are not called to rest merely on the true foundation but to build upon it. " The faith once delivered to the saints," finds a place not only in the sacred writings, but in the

heart of the growing Christian. The word "faith" here means, not the Christian's act of faith, but the truths which he believes—it is the object, not the act of faith. This also is the way, the sure way, of keeping ourselves in the love of God, in communion with Him.

Bui why is it called not only "faith," but "our most holy faith?" Because they are the words of the thrice Holy One who reveals them, and the heart is purified by faith. When we are built up by this faith we must be made holy. " As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (1 Pet. 1:15, 16.) It is also holy faith, inasmuch as it separates the believer from the overspreading evil which may be more or less developed in his day. " Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:12, 13, 14.

The apostle Peter in the commencement of his second Epistle introduces a line of truth, which, while exceedingly valuable in itself, forms the best commentary we can have on the exhortations of the apostle Jude. " According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. Here the Christian is said to be " called," as in our kindred Epistle, but not to keep himself in the love of God, or to build himself up on his most holy faith; but to that which will accomplish precisely the same objects. He is " called to glory and virtue;' glory as an object, and virtue, or moral courage, by which difficulties are overcome, the old nature kept in check, victory gained over the enemies of our faith, and communion with God maintained.

This expression, so important to be understood, " Is really not to glory and virtue," says one, " but by his own glory and by virtue" What serves to make it plain is this:—" Adam was not 1 called' when in paradise. When innocent, he was not called by God's own glory and by virtue. What Adam was bound to do was just to stay where he was. That is, he was responsible to do the will of God, or rather, not to do what God prohibited in his case.... Our calling is by God's own glory. The whole principle of Christianity is just this. It takes the believer out of the place in which he naturally is; and therefore it is spoken of as a calling.

The christian " calling" supposes that the gospel, when received, deals with the soul by the power of the Spirit of God; and that he who receives it is called out of the condition in which man is plunged by sin; not put back again into the position of Adam, but taken into another position altogether. It is no longer a question of man on earth; he is called by God's own glory and by virtue. It is by God's own glory, because if God saves, He calls to stand in nothing less than that glory."

And observes another, " Thus we have the call of God, to pursue glory as our object, gaining the victory by virtue—spiritual courage. It is not a law given to a people already gathered together, but glory proposed, in order to be reached by spiritual energy. Moreover, we have divine power acting according to its own efficacy, for the life of God in us, and for godliness. Now in connection with these two things—namely, with glory and with the energy of life, very great and precious promises are given to us; for all the promises in short are developed either in the glory or in the life which leads to it. By means of these promises we are made morally partakers of the divine nature. Precious truth! Privilege so exalted, and which renders us capable of enjoying God Himself as well as all good."*

Such is the call of divine grace; and here, all is strictly individual. Each believer is called to walk according to this new standard, the glory of God, and this new energy, moral courage. The effect of sin is to rob God of His glory, as it is written, " All have sinned and come short of the glory of God." But the effect of the call of grace by the gospel of Christ, who glorified God on the earth, is to place the believer in the unclouded beams of the divine glory, in all the moral fullness of Christ Himself, and there to find his home and rest forever. What a prospect! What a future! And for such feeble failing ones as we now are! Need we wonder at the apostle saying, in view of this, " We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord?" 2 Cor. 5:8.

But blessed beyond expression as all this is, it is not enough practically for the believer. Jude says, " Build," build an edifice as it were for the service of the Lord and the glory of His name. Peter says, " add," add to all this, to what? These exceeding great and precious promises, whereby ye are partakers of the divine nature, with all its privileges and blessings. " And besides this," as he says, " giving all diligence, add to your faith virtue." This is the most important addition and gives reality to all the rest. Without this difficulties are not overcome, and communion with God is interrupted. " And to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. 1:3-8.

Reflections on the Epistle of Jude, Jude, Reflections on the Epistle of: Part 8, Keep Yourselves in the Love of God

When the sinner first receives the message of the gospel, and bows by faith to the name of Jesus, under a sense of his sin and guilt before God, the Holy Spirit, we know, is at work in that soul. There is repentance towards God and faith in the Lord Jesus Christ. He is a child of God, though, for a time, there may be great feebleness of faith as to the completeness of the work of redemption, and as to his forgiveness and acceptance, in virtue of that finished work. But when he has learned these further truths by divine teaching, he rests in that work, he has peace with God, he knows he has eternal life, and joy fills his heart. Now he is not only quickened as a sinner, but scaled as a believer.

There must at least be a moment of time between quickening and scaling. The one follows the other; as saith the apostle, " In whom also after that ye believed, ye were scaled with that Holy Spirit of promise," And again he says, '' Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. The Christian is now indwelt by God the Holy Ghost, in whose power he prays, subject in heart and conscience to the word of God, and by whoso indwelling he is united to the exalted Lord in glory.

This is the distinctive truth of the present dispensation, the believer's practical security against the evils that surround him, and most subservient to the one grand exhortation of the apostle, " Keep yourselves in the love of God."

The Mercy Of Our Lord Jesus.

The coming of the Lord Jesus is the grand future of the faithful. Though they may be endeavoring to keep themselves in the love of God; to build themselves up on their most holy faith, and to pray in communion with God through the power of the Holy Spirit, the end of all is, looking for the mercy of the Lord Jesus unto eternal life—for a life of eternal, unmingled blessedness, with our God and Father in the presence of His glory. The coming of the Lord to take us up to be with Himself, is here viewed, not as His love and faithfulness—though unchangeable in both—but rather as a mercy, for surely it will be a great mercy to be taken away from the presence of such mere formalism and abounding wickedness. The apostle Paul, in referring to the kindness of Onesiphorus, speaks of the Lord showing mercy to those who had been faithful in a time of trial. " The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto mo at Ephesus, thou knowest very well" (2 Tim. 1:16-18.) The special truth here is, the coming of the Lord for His saints, which is looked at as a mercy. The ungodly will be dealt with, and the unrighteous judged with all the workers of iniquity at the appearing of the Lord with His saints in full manifested glory.

Discipline.

Grace and wisdom are especially needed, in such times as the apostle speaks of, to distinguish between those who may be drawn aside. The " difference" hero spoken of is no doubt a divine principle, but great spiritual discrimination is necessary in dealing with such cases. A more manifest judgment must be expressed against a leader in evil, than against some who may have been led away. But these are matters for local investigation, and for the spiritual judgment of the humble, who wait on God for His divinely given wisdom and grace. Many have mistaken what may be called a human opinion of a case in question, for a spiritual judgment, and thereby widened the breach in place of healing it. The opinion oft repeated, may so prejudice many minds that a happy settlement of the question can never be attained. It is the spiritual judgment of the saints—of the lowly—not the opinion of an influential brother, which will tend to heal, to humble, to restore communion, and to receive the sanction of the Lord. "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

The Doxology.

The heart of the apostle, as he turns to God and thinks of the blessed portion of the faithful, overflows with praise. This is characteristic of all the apostolic doxologies. God having so revealed Himself in His grace and goodness to the spiritual understanding of the sacred writers, they usually wind up their communications with a burst of intelligent praise.

We see this beautifully exemplified in the case of the apostle Paul, especially in his epistles to the Romans and the Ephesians. At the close of the eleventh chapter of his epistle to the Romans, after glancing rapidly at Israel's past history, their present blindness, their future restoration, the thought of the Deliverer coming out of Zion to turn away ungodliness from Jacob, his heart overflows with adoring wonder, which finds its expression in language so rapturous and sublime, that everything is lost sight of but God Himself. "0, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him and through him, and to him, are all things; to whom be glory forever. Amen."

In his other doxology at the close of the sixteenth chapter, we have an entirely different order of thought. There the apostle speaks as if the welfare of the saints was everything, though it is in view of the power of God, who only is able to do all for them. His heart deeply and tenderly anxious for their stability in the faith, he commends them to God according to the gospel with which he had been entrusted. The inspired salutations may have awakened in his heart the deep sympathies of fellowship, and brought the saints before him in a special way. "Now to him that is of power to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. To God only wise, be glory through Jesus Christ forever. Amen."

in the epistle to the Ephesians, the great object of the apostle, or, rather of the Spirit of God by the apostle, is to make known the heavenly relations and blessings of the church in Christ—its position in heavenly places in Him; and with this agrees his brief but magnificent doxology at the close of the third chapter. " Now unto him that is able to do exceeding abundantly above ail that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." It is evident that the soul of the apostle was greatly curried away, indeed lost in adoring wonder as he was made the intelligent channel of such rich communications to the church at Ephesus, and through the same epistle to the church in all ages. Unlike the prophets of old who had no personal interest in their revelations, he tasted, he drank deeply, of the sweetness of those living waters which proceed from the throne of God and the Lamb—the eternal counsels of God in Christ, according to which the church is blessed with all spiritual blessings in heavenly places in Christ. Hence the apostle could say, " According to the power that worketh in us." It was thus the language of a heart that felt deeply what it uttered, and the intelligence of a mind that beamed with heavenly light. This is the immense advantage which the Christian has over the prophets of old with reference to divine communications. Thus we read with reference to the latter, “Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven.” 1 Pet. 1:11.

This is the true principle of all the doxologies: 4 'According to the power that worketh in us;" not merely by us, but in us. And as Paul says, in writing to the Galatians, " When it pleased God.... to reveal his Son in me, that I might preach him among the heathen not even to me or by me, but in mo. It is the effect of the Holy Ghost in us, making good to the soul the divine revelations of the person and work of Christ, together with His present position in glory and the bright hope of His return. " Howbeit when he the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he shall show you things to come. He shall glorify me; for he shall receive of mine and shall show it unto you.... At that day ye shall know that I am in my Father, and ye in me, and I in you." John 14; 15; 16

It is from this great principle—distinctive and characteristic of the present period—that we expect to find great fervency and earnestness in teachers and preachers of the word of God. It is their privilege to enter by the power of the Holy Ghost into the nature and character of their message. This gives true spiritual feeling, which ought to rise to the height or descend to the depth of their discoveries of the truth of God. Surely nothing can be more inconsistent, more unseemly, than for those who have the Holy Ghost in them, to minister the word or preach the

gospel as if they did not feel the weight and reality of their message, or enjoy its sweetness. Can such be in communion with God as to their subject? Can we discover or feel the unction and power of the Holy Ghost, as we listen to a clear but cold didactic manner of address? Was not the soul of the apostle rapt in admiring love when inspired to communicate to the children of God the previously hidden mystery? He prays that they may be rooted and grounded in love: that they may be able to comprehend with all saints what is the breadth, and length, and depth, and height; but he does not say of what; he found himself at a center of blessing, which has no circumference; but though overwhelmed with the vastness of the divine communications, he falls back on the well-known love of his Savior and Lord. " And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." What a filling, what an overflowing of the vessel must this be! " With all the fullness of God." Such is the happy privilege of those to whom the Holy Ghost reveals the mystery, not Christ merely, not the church merely, but Christ and the church. "This is a great mystery, but I speak concerning Christ and the church." Eph. 5:32.

Again, we find the same apostle in 2 Cor. 5 often speaking of the judgment seat of Christ, and thinking of unconverted men who must stand before that tribunal under a responsibility entirely their own, in a state of mind bordering on the most desperate earnestness. " Knowing therefore the terror of the Lord, we persuade men." It would appear that his appeals, his warnings, his entreaties, founded on the terrors of the judgment seat, were of such a character as to expose him to the rude and uncharitable remarks of others, as he says, " For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause." But he cared little for this, as everything was so real, so present, to him. The words of his testimony burned in his heart, and on his lips, and he earnestly desired that they might burn in the hearts of others, whether by tongue or by pen.

Reflections on the Epistle of Jude, Jude, Reflections on the Epistle of: Part 6, The Love of God and How to Abide in It

With unfeigned delight and good-will we now turn from the history of the apostasy to consider the practical exhortations addressed to the preserved remnant in Christ. This is happier work; though God has seen it good to foretell, at the commencement of the history of Israel and of the church, what their end would be, This, no doubt, is for the guidance, if not for the warning, of the faithful, and that they may not be surprised, however grieved, at the coming in of evil. Besides, the character and doom of the ungodly in all ages are plainly revealed in the writings of both the Old and the New Testament. But the grand object of the ascended Savior’s gifts unto men is the blessing of His believing ones in divine fullness. "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Next to the glory of their exalted Lord, this was to be their great work. And even when led to speak of many things which seem to have no direct bearing on their main object—as Paul in his second epistle to Timothy—it was never lost sight of. "Therefore," says Paul, "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." 2 Tim. 2:10.

It never was the intention of the christian ministry to depreciate and censure the saints of God in general terms for the lack of this and because of that.

True, there is always plenty to mourn over, but the style is not apostolic.

Here Jude found it needful to turn aside from his main design, and warn the " beloved" saints against departure from original standing, and to exhort thorn to hold fast their most holy faith, and, above all, to " keep themselves in the love of God." This is the great object of his epistle. The faithful are happily assured, in the first place, of that which is well fitted to nourish this personal confidence and delight in the love of God. " To them," he says, " that are sanctified by God the Father, and preserved in Jesus Christ, and called: mercy unto you, and peace, and love be multiplied." If we have fairly taken in what is here declared, we will have found our own proper sphere of thought and action outside the increasing evil, and will have little difficulty in believing ourselves to be the special objects of His love, as also of His tender care. Here it is strictly individual; it is no question as to the church. " Keep yourselves in the love of God." And surely, if I believe that God, in His faithful love, has thus shown His care for me in an evil time, I can have no difficulty in believing that I am a special object of His love, and that I am to make His love the object of my special, supreme, unceasing delight.

KEEP YOURSELVES IN THE LOVE OF GOD.

But some may inquire, What are we to understand by " keeping ourselves in the love of God?" Just, we think, what is here stated—personal, conscious, enjoyment of the love of God as our sure portion, whatever may be the abounding evil around us. It implies the knowledge of God as He has revealed Himself unto us in Christ, and communion with Him as thus revealed. It is the soul's refuge as the darkness thickens, and troubles increase. Nations may be quarreling and fighting; the cry of war may be coming from all quarters; the professing church may be passing through the several stages of apostasy, as " the way of Cain, the error of Balaam, the gainsaying of Core;" but the soul's hiding-place from the strife of nations and the divisions of the church, is the love of God—the unchangeable love of God; and faith can add, without a question, This is His love to me, for whom He spared nothing, not even His own Son, that I might be cleansed from all my sins, possess eternal life, and be brought into the cloudless enjoyment of His perfect and eternal love. Whatever may occur in the history of the church or of our brethren, He is unchangeable; and the individual soul that remains true amidst the general failure, will find no change in his " safe retreat"—the changeless love of God.

But first of all we must know God to know love. "For love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." (1 John 4:7, 8.) The divine nature is love, and the believer is a partaker of that nature. We must possess the nature that loves in order to know what love is. " Every one that loveth is born of God, and knoweth him." A son must be the same nature as his father. This is true of all that are born of God. We are partakers of the divine nature morally—love, grace, peace, holiness, mercy, patience, long-suffering, kindness, &c. This is the grand truth to be familiar with if we would know the love of God as our refuge and delight. Let my reader give special heed to this immense prerogative, which flows from the whole doctrine of the epistle. The eternal life which was with the Father has been manifested, and has been imparted to us; thus we are partakers of the divine nature. The affections of that nature, acting in us by the power of the Holy Ghost, in communion with God, who is its source, place us in such a relationship with Him, that we dwell in Him, and He in us. The actings of this nature prove that He dwells in us. We know at the same time that we dwell in Him, because He has given us of His Spirit.1

When these truths, so profound, so marvelous, so rich in blessing, are understood, we shall see the force and value of Jude's exhortation—" Keep yourselves in the love of God." What can be conceived so near to God as dwelling in Him, and He in us? And this is what the apostle proceeds to explain, or set forth, in the following verses of chapter. But we will only notice verses 9, 10 as their grand foundation. “In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Here we have our first lesson—the perfect manifestation of divine love to sinners as such. There is no mention of anything required of them; nothing said about law or commandments, but the simple fact that they did not love God, but that He loved them. Here, as lost sinners, we learn that God loved us when we were in our sins, and when we did not love Him, though we ought to have done so, as the law demands. And now, as a believer, I further learn—and can I speak of this without being deeply affected by it?—it was not anything good in me, but my need that drew forth His perfect love, and that in a twofold way—as life, and as propitiation. Being dead in sin, I needed eternal life, a new nature, and I have it in Christ; being guilty, I needed the forgiveness of my sins, cleansing from all defilements, and I have it in Christ, even according to the claims of the divine glory. God never separates these two blessings, life and forgiveness, and neither does faith, but unbelief is ever prone to disconnect them. They are the inseparable heritage of every child of God, and that too as the simple fruit of faith in Christ. We might also add righteousness, for we are made the righteousness of God in Christ. Thus we have a divine title, a divine fitness, and a divine capacity for communion with God, and the enjoyment of His love forever.

But on this foundation-truth there must be no mistake, no misgiving, or we shall fail to enjoy this love. Were it possible to have Christ as life, and not as propitiation, we should be perfectly miserable. To know God in His holiness, and as the Judge of sin, and not to be sure of the forgiveness of all our sins, is misery enough, as many a quickened soul has experienced. This is where doubts and fears come in as the fiery darts of the enemy. Many a truly converted soul has remained long-ignorant of God’s full judgment of sin on the cross, in the precious sacrifice of the Lord Jesus Christ, and consequently exposed to the attacks of Satan, and great anguish of spirit. But we must ever hold fast this plain, all-powerful truth, that God, in His love, who gave Christ to be our life, gave Him also to be the propitiation for our sins. It is one of the strange inconsistencies of unbelief for a person to believe the ninth verse, and not the tenth of 1 John 4 It is perfect peace to know Christ as our life, righteousness, and propitiation, and the only way of enjoying God and dwelling in His love.

We have also to beware, at this point, of becoming occupied with our own feelings in place of the truth, or in seeking proofs of our love to God, and our possession of the divine nature in ourselves. This would lead to the greatest confusion and uncertainty. The obvious design of the Spirit in this passage is to fix our attention on the true object of faith—the Son of God. " In this was manifested the love of God towards us." How? In what way? Because we feel a change within? No, just the opposite; "Because that God sent his only-begotten Son into the world, that we might live through him." We are assured of His love, not by our own feelings, or any change in us, however real these may be, but in its manifestation towards us in that He has given His only Son, that we might have eternal life, and the full, free, and everlasting forgiveness of all our sins.

Much light is thrown on the exhortation before us in the words of our Lord, in John 15 " As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." By walking as man—the path of the perfect Man on earth—according to the whole mind and will of His Father, He abode in His love. Communion was maintained; He dwelt in the Father's love. The disciples, in this way, by following His example, and keeping His commandments, would dwell in His love. " As the Father hath loved me, so have I loved you," are wonderful words for the heart. When we have well weighed and understood them, we shall be prepared for what He asks, " Continue ye in my love." That He should desire such a thing, what grace! Abide, dwell, keep your-selves in my love!

The commandments of Christ, so frequently spoken of by John, must not be confounded with the commandments of the law. They are entirely different. The law was given to man in the flesh, with the promise of life if he kept it. The commandments of Jesus are His words, sayings, graciously given to the disciples for the direction of the new life which they possessed. Hence the unspeakable importance, as we have already seen, of attending to the words of Jesus. It is in this way that we dwell in His love. " He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself unto him.....If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

Thus we have in the words of our Lord a beautiful exposition of the exhortation, “Keep yourselves in the love of God;" and in His own experience, while He dwelt on earth, a beautiful illustration of the important truth it conveys. May we walk in His path, abide in His love, and enjoy uninterrupted communion with Himself!

Gospel Light: Volume 8 (1918), Say Now Shibboleth.

SEE BOOK OF JUDGES 11, 12. JUG 11:1-40 JUG 12:1-15

THE time of testing will surely come. The day approaches when mere profession will be found vain, and when the boast of infidel and scoffer will turn to hopeless sorrow. The Lord Jesus will not tarry forever. He will not keep open the door of mercy always, but before long He will surely draw His sword of judgment, and make war, and with swift destruction destroy His adversaries.

In the near presence of that day, we would earnestly inquire if you, clear reader, before the heart-searching God, have bowed as a redeemed sinner to the name of Jesus? He is rejected among men; His glories are disowned; His honor disbelieved; but every knee shall bow to Him and every tongue shall confess Him Lord. Either in hell below, or in heaven above, His Lordship shall be owned by all men, and by you.

Turn with us now to the scene described in the chapters before us, and learn a lesson of the last days.

The broken and discomfited army of the opposers of Jephthah, God's appointed judge, are retreating towards the Jordan. They had avowed to rid themselves of Jephthah, and he in return had given them opportunity to repent, but in vain. In their-self-confidence they came on against him, yet only to prove the strength of his arm and the keenness of his sword. Despising his forbearance they reaped his judgment. And now one by one, their pride hidden, their valor gone, they steal through oliveyard and vineyard down the mountain sides, hoping to reach the fords

of Jordan, and escape.

But as they approach the fords they see there before them a band of Jephthah's men, and in their hands the sword of judgment. Suppliants when too late, pleaders for mercy when the day of mercy is passed, they cry one by one, “Let me go over.”

But vain are their desires, useless their longings. Of what avail to the thirsty sword the plea, “On yonder shore are wives, daughters, babes! On yonder shore is home and peace and joy! “The sword of judgment knows no mercy.

Righteousness alone can bid it be sheathed.

“Let me go over," says the fugitive, and Jephthah's men reply, “Art thou an Ephraimite? “Art thou an enemy of Jephthah?" If he said, Nay: then said they unto him, Say now Shibboleth; and he said Sibboleth: for he could not frame to pronounce it right. Then took they him, and slew him at the passages of Jordan.”

“It was plain speaking and dealing; no excuses heard, no falsehood accepted. Judgment and its .sword were there, the river of judgment (as Jordan signifies) was there: mercy was gone.

What! dear reader, will you come unexpectedly to death and judgment to plead in vain for an entrance to the bright and shining land beyond? Parents there; children there; friends there; happiness there; and there no pain, no sorrow, no death. "Let me go over." But you plead to the sword in vain? What is your title?

By what right do you say, "Let me go over"?

Art thou an enemy of Jesus? A cold formalist; a lifeless professor; a self-righteous Pharisee; a boasting infidel; a jovial scoffer? “He that is not with me is against me," said Jesus. What art thou?

No, no, you weep when too late, and profess in vain, "I am not an enemy of Jesus." Like the false Ephraimite, men may answer, Nay. Yet think you they shall escape judgment by deception?

It was only a little lisping over one word that cost these Ephraimites their lives; but their inability to pronounce that one word proved they were Ephraimites. And when a man does not confess that Jesus is Lord, but goes about in 'the naughtiness of his own way, it is evident he is an enemy of God by wicked works. They should have crossed the "waterflood" could they have said Shibboleth. So if you, dear reader, from your heart own Jesus, you have no waterfloods of woe to fear. He went into the "deep waters" for you, therefore the waterflood shall not overflow, neither shall the deep swallow you up, nor shall the pit shut her mouth upon you. But if, fellow-sinner, you cannot pronounce His name aright; if you only think of Him as a makeweight for your short-comings, a help for your weakness, a partial deliverer, or, it may be, a model for imitation, a mere man, then your Sibboleth will be indeed a "burden," an everlasting burden; for you shall bow beneath the sword of judgment and divine vengeance. Own Him Lord you will indeed, but by bowing under His almighty strength and terror.

mercy.

Himself shall wipe

Questions and Answers on Scripture: From the Bible Treasury, Jude 9?, What Do You Gather From

Question: What do you gather from Jude 9? J. D. P.

Answer: We know from Dan. 12 that to Michael the archangel is confided by God the chief place of guardianship over Israel. He it is who “at the time of the end,” when the final collision of the powers rages in and around Jerusalem, shall stand up for the children of Daniel’s people. It was no new interest of his. Jude was inspired to recall the thrilling fact of the unseen world, that even so early as at Moses’ death there was a contention between him and the devil about the dead body. Doubtless the adversary’s aim as ever was to deceive and destroy thereby; and it may be by setting up for adoration that relic of him whom when living he stirred them up to disobey, oppose, and revile. Even Michael railed not against Satan but said, Jehovah rebuke thee. Compare Zech. 3. It is for the vilest to revile those whom God honors in any way. Jude helps to fill in the sketch drawn in Deut. 34:6.

St. Thomas Conference: 2017, Jude 1-4

Reading

Yes, should be saying #72 in the appendix. Reading from verse 572 in the appendix. I am an empty vessel. Scarce one thought or love of love today I've ever brought. Yet I may come, and come again to thee with this the empty sinners only play thou lovest. May 72 in the Appendix. Call credit service centers. Great improve all kills in their House of kicking in the house. I can hear a lot of outline behind the beginning of the time. Standing in the right now, just powerful mind. What's the name of a lot of coverage? So cold, so crazy. With Prada and the crowd was $10 million. What's that was being hard on the hard on tune into? Umm. Rain, what's up with your heart? Was everything's great like that? The whole town? Oh, no, I don't know if you have a chance to hear anything, but that's still there's $1400. You're gonna see how much you're temporary about. You have a lot of money. You make 1090 lbs, but you're going to produce Wilson's only quick. Of all of the life beginning. Thank you. Oh my God. Implied on you to believe me. And did you take anything with us right now? I can take any place. We have the same time situation or I don't know. If you promised a collective. And all of my love and all of the inspiration and what I mean. It's probably a lot of everything I can tell you. I've been strange myself. Let me read a few verses from the second book of Kings chapter 4, getting the first one.

Now they're private with the sons of the prophets and Elijah saying, thy servant husband is dead, and thou nice that thy servant did fear the Lord, and that the creditors come and take him, and my two sons in London. You know, I just said on her, what should I do for them? Tell me what? That's in my house. And she says I have a that's not anything in the house like the front body. Then he said, Go borrow vessels abroad of all thy neighbours, even empty vessels. Borrow not a few of them. When they are coming, shut the door upon thy sons, they shall pour out into all those vessels. And they were shall set aside that with his thought. So she went from him, and shut the door upon him, and upon her son, who brought the vessels to her. And she poured out, and it came to pass from all vessels before that she said unto her son, Bring me the vessel. And he said to her, No, he's not a vessel anymore. And the oil static showing how aggressive. How gracious farming far away. Come before me today to give you thanks and praise and worship for the person and work of the Lord Jesus, in whose name we approach the in whose name we make our request. And we got some fish. What we are by nature, we are empty vessels. There's nothing here that's fine nature. And we have a need to be satisfied. We are hungry, we need our work, and we need the ministry of our Holy Spirit to make it good to our hearts and our conscience. So we pray as we might open my word. They'll fill our empty vessels. We thank you for the Ministry of Life. Holy Spirit, we do private. Hi Holy Spirit, I have never did this. We hope my work together. You occupy us with ourselves, Lord Jesus, while we wait for me to come. And we thank you for those words. They all stayed. So we do private the result of these meetings we may take home things that are gonna be a blessing to us as we go in and out much like the household of faith as a whole and so we just pray for that they'll guide us as to the scripture that we may take up. We pray for a blessing on my words may be minister. We pray that those that speak may speak to the oracles of God. We ask these things tremendous to run up in here and give me thank you thanks in the worthy and precious name of the Lord Jesus Amen. Going out for something that I'm hard, I was thinking of the book of Jude. We're living in a gate that is very similar to that. Perhaps we influence on encouragement. Afterwards together Book of Jude. Jude, the servant of Jesus Christ, and brother of James to them that are sanctified by God the Father, and preserved in Jesus Christ, and called mercy unto you, and peace and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exalt you, that you should earnestly contend for the faith which was once delivered unto the sinks. For there are certain men crept in unaware. Who were before of old ordained to this condemnation ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how, that the Lord having saved the people out of the land of Egypt, afterward destroy them that believe not. And the angels which kept not their first estate, but left their own habitation, he had reserved.

An everlasting change under darkness. And to the judgment of the great day, even as Sodom and Gomorrah and the cities about them in like manner giving themselves over the fornication and going after strange plush are set forth for an example, suffering the vengeance of eternal fire. Likewise also these healthy files of flesh despite dominion and speak evil of dignities. Yet Michael the Archangel. When contending with the devil, he disputed about the body of Moses, who does not bring against him a railing accusation, But then the Lord rebuked it. But these people of those things which they know not, but what they know naturally, as root beasts in those things they corrupt themselves. Woe unto them, for they have gone in the way of Cain, and ran greedily after the era of Balaam. For reward and perish in the gay, gay saying of quarry. These are spots in your feast of charity, when they feast with you, feeding themselves without fear. Clouds they are without water hurry about of winds trees whose fruit wherewither with without fruit try is dead, plucked up by the roots, ranging waves of the sea, forming out of their own shame Wandering stars, to whom it's reserved the blackness of darkness forever. And Enoch also the 7th from Adam prophesized of these, saying, Behold, the Lord come us with 10,000 of his things, to execute judgment upon all, and to convince all that our ungodly among them. Of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them, these are murmurs, complainers walking after their own lusts. And their mouths speaketh great swelling words, having man's person in admiration because of advantage. But beloved, remember in either words which were spoken before the apostles of our Lord Jesus Christ, how that they told you. There should be markers in the last time who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit, but beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keeping yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, and of some having compassion, making a difference, and others. Save with fear, pulling them out of the fire, hating even the garments spotted by the flesh are now unto him that is able to keep you from falling. And to present you 12 lessons before the presence of his glory with exceeding joy to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever are in. Let me let me go to comment much on this, but I thought there are a few things that I have on my heart in this chapter concerning today. We find there are phrases such as contending for the faith which once delivered, uh, which was once delivered to the Saints. How precious it is for us to be reminded what many truths that was delivered and yet perhaps in a sense forgotten, given up. Perhaps. So this perhaps could be a reminder. For us as we go through this book, you talk a lot about apostasy in this chapter as well as as we go on, but what's interesting is we go back to the very beginning of the chapter. We noticed the writer reminded us who they were. First they said Jude, for who is Jude, Jude, Judas, Jude, the servant of Jesus Christ and the brother of James. And I stand corrected in saying this. Could this be the brother of James, who's the brother of the Lord Jesus himself? We find in John's gospel, believe this in the 7th chapter is that his brethren didn't believe in him.

But yet we find after the resurrection that, that they have learned that he is the Lord. And so we find James was a prominent, uh, testimony for those who contended for the faith in those states. And now we learn Jude also has written a vocal a, a simple epistle to encourage our heart. And there he will tell us things that perhaps he wasn't kept or written elsewhere. We find that he even tell us about Enoch at the testimony, how to require testimony that we may not hurt off. But now he reminds us Enoch the 7th to Adam, the preacher of righteousness. Other than the book of Jude, we really didn't know a whole lot about Enoch's theory. But here it's house as God has always reserved for himself. Here's to encourage our hearts that we can go on for his name and voice forward. And toward the end of the chapter he tells us He's the one that's able to keep us from falling. So it will be no strength of our own. It is all through Him and by Him alone. And before you're recognized as well as first three, when we read that, it says you should earnestly contend for the faith, the faith which was once delivered onto the Saints, that once there doesn't mean that Once Upon a time it was delivered as a past event. I believe it means that it was once for all. So it was a it was the the gospel delivered to the Saints at that time is the gospel. Nobody can improve on it over time except at that point. And you wanted the chapter to read about, you know, cloud driven without water and so on. We'll try to improve the gospel over time and sanitize it and change it. But that wants to live around the Saints wasn't just that point in time delivered. It meant once for all the final word. Interesting too, that in this book of cute, you'll find if you look back to second Peter, that many similarities between the two books, but they're not the same. And, uh, his brother was mentioning and Jude was the brother of the Lord Jesus. Uh, we find that from Galatians where Paul is speaking about James there and he says James the brother of the Lord. He goes on further to say that James and uh, Peter Hersyphus, he calls him there and John seemed to be pillars. They are among the Lord's people. So it's very interesting to put that together that these ones that their brother also mentioned in John Chapter 7, the Lord's brethren assist did not believe in him, but there came a time when I told

when that they did believe in him. They're seen there in Acts chapter, uh, at the end of Acts chapter one, continuing with the group waiting for the coming of the Holy Spirit after the Lord ascended into heaven, the Lord's brethren are mentioned there and these two, Jude. And James were with them and they had gone from this place of not believing in the Lord Jesus to having believed in Him and having their lives transformed. They saw the power of God at Pentecost and time went on and they saw things change. They saw after a while evil teachers came in among the Lord's people. And that in particular is what Peter takes off. I believe that's the difference between second Peter and and Jude. Peter takes off the false teachers, primarily emphasizing them. They come in among the Lord's people and that the effect of what they had done is taken off by Jude. The false teaching and the false teachers resulted in a moral giving up apostasy. And that's what Jude is talking about here, that moral departure from the ways of God. And as he says here in the end of verse four, turning the grace of our God into lasciviousness and denying the only Lord and God the only Lord God in our Lord Jesus Christ. This is what happens as a result of false teaching, and there's much false teaching that is coming to christen them today, and even many of us have been exposed to it. And so this is important, very important, to get an epistle like this, not to think that everything is OK and we can just go on as if there's no corruption that has come in among the Lord's people in these last days, because the corruption has come in and we need to be aware of that, and we need the expectation that we have and this epistle. We need to go on and to earnestly contend for that faith which is once delivered unto the Saints. I think it's interesting to note that two had to come the same way as anyone else in spite of him being the brother of Jesus. But it took a little while. But he introduces himself as his servant. It's wonderful to see that. And I believe that is essential for each one of us to recognize as being servants of the Lord and to each other. So he's a servant of Jesus Christ and brother of James to them. And then he says sanctified, preserved, called mercy.

Under you and peace and love be modified. It's a it's a nice introduction. It's not the kind of introduction that we see very often, but he's not exalting himself. But he had something to say and he wanted to put it in writing, but he did not do exalt himself in any way because in the end of the book that was read to us, he says to the only wise God, our Savior. Hold on two steps in verse. One is first is sanctified and then preserved. And the sanctified has the only way that we can be sanctified that is set apart unto God is by coming to Jesus first. So it's by way of the Lord Jesus Christ that we can be set apart for God. And sanctified also implies holiness. And that is one of the great things that has been weakened and abandoned through the attack of Satan over the years to the point where there is an awful lot among Christians of blending. With what the world, you know, delights in and, uh, and making it, trying to make it compatible, the one with the other. Well, you can't. It's set apart and umm, and we all kind of to greater or lesser degree fall into that, I'm sure. But then there's the preserving, preserving side preserved of Jesus in Jesus Christ and called. So God is over all of that, but it's the Lord Jesus is our shepherd. He's been declared to be our shepherd and he acts that way and we experience it as we go along. And, umm. And called, we often use the word called as those who are called to be children of God, but it can also re reference those who, uh, are hearing the gospel and haven't believed yet. And, uh, and I think probably we can, uh, let both stand in this, in this verse. Others may have a thought on that, I don't know. Sanctification. Is a there is separate sancti. Sanctification is a work of God that takes place. And that's God's side, and He is the one who has done it. It speaks in Peter of sanctification through the Spirit. Sanctify them through thy truth. Thy word is truth. Then there is practical sanctification in connection with our walk, isn't there? And it's nice to see in this, this, uh, epistle, the epistle of Jude, where there is so much, uh, warning against the condition of things. It's, it's nice to see that sanctification and preservation are the first things that are brought before us. When a person accepts Christ as their savior, they are San, they have been sanctified in a past eternity, blessed to enter into that. Oh yeah, if I may borrow what our brother Gordon Heho, a comment that he made in connection with sanctification, there have been a help to me. You said you, you go into a grocery store and you see a whole lot of Peaches, baskets of Peaches, 4 quart baskets that are sitting there and you look at them and you look at them and you say, I'm going to take this one and I'm going to take this one. And you take those out and you put them near the cash register and you go about picking up the other things that you want to get. And you come and when you come to the cash register, you pay for all your things together. When you picked out those Peaches, you set them apart as ones that you wanted for yourself. And brethren, you and I have been set apart in a past eternity, marvelous in this, uh, in this book of Jude, you have sanctification brought before from the outset. And then we have also preservation. You know what? Especially you sisters that do a lot of preserving and canning and in the UTQ the fruit and you and you preserve it. And you keep it for another time later on. Saints of God that have been brought to Christ. We've been preserved for a day that is yet to come, and nothing can touch the believer in Christ. Isn't it lovely to see how the book of Jude starts in this way? There are three books that I, uh, I have, uh, I think particularly bring before us the character of the day that we're living in, which is the last day we have. We have other books, other epistles I'm referring to that are ministry for, for umm, to build up in connection with the truth of God. But the character of the last days, it seems to me is second. Peter three has been referred to.

Second Timothy chapter 3, actually first chapter 2, is it or three? Three. I think in the last days difficult times will come. And second Peter chapter 3, particularly, I think, I think Tim, you referred to second Timothy, uh, second Peter chapter 3. Now you notice in our chapter here, uh, in the book of Jude, you have in verse 18. How that they told you there should be mockers in the last time. God has put in His word the character of the day that we are living in, and we have been equipped for walking for His glory through a world that is in opposition. And we feel that worse and worse. And as we read this epistle and you come to the end of it, what do you find? Ye beloved, building up yourselves in your most holy faith. And I think that what that says to me is this, there's a pathway for the Christian whatever age, right through to the end. Surprise God is that any of you have been to be open valley in British Columbia. You'll find a lot of Rd. stands with Peaches and it's a sign there that says, please don't pinch me. I bruise. And it makes me think of, uh, we shouldn't try the spirits. Uh, are thinking, well, I'll try this or I'll try that. You'll get ruined just like each. It's nice to see here James and his brother. Taking this low place. As a servant of Jesus Christ, they. Knowing that they were born of the same mother, he would never dare to call himself a brother of Christ. He took the low place and called him a servant, just like we could never dare to call ourselves in subsequently greater than what we are. We are very low servants of the Lord Jesus Christ. It makes me think when he came with his other three brothers. At the time when the Lord Jesus was ministering in the house. And he sent people there through the Lord Jesus. They said people. To call the Lord Jesus. And want to speak to him while he was ministering. He was in a quite different position at that time. They wanted to call him out to tell him that he should not take a great place like he was taking there among the people that he was ministering to. They had quite a different outlook of him at that time, but they must have gone all four of them, I believe. Quite a different experience with the Lord Jesus after his resurrection. They call has now served themselves now servants they are, we would say they got saved. They believe in the Lord Jesus found in their brother being the Lord and Savior. They they take their place. And even at this time where they were so much in at the same place with the others who were persecuted. And, uh, looked down upon. He took advantage of the calling of the Holy Spirit to write this epistle. When we think of the profits in the Old Testament like Moses.

At at others they would say, well, I can't do this job. I I'm too young or I'm, I'm, I'm not gifted than any other excuse they would find. And this servant now? Naturally born with the Lord Jesus by the same other. He takes a really low place. And he ventures to write that episode. He he

makes no excuse. So he must have no doubt been caught by the Holy Spirit to do that. So the same with us, we should never be ashamed to talk about the Lord Jesus, especially since we are. Saved, and we are redeemed by His purse, by his sacrifice. When we are called to talk about the Lord Jesus or say something in favor of Him, it's a privilege to do that, and let's not shut from that. I was just thinking too about the preservation here. Umm, back to Jude and James. They are the brothers perhaps of the Lord Jesus. And as they were growing up, I'm sure they called him Jesus. But eventually they learned to know him as Christ Jesus Christ. And later in the chapter he calls him Lord Jesus Christ. So they recognize that this one they grew up with is Jesus, was God Jesus, the Lord Jesus Christ, and they had been sanctified by the Lord Jesus. By God the Father, they were preserved in Jesus Christ and they were called. And I just think of that preservation just looking in John chapter 10 and uh, in verse 2728, it says here in verse 27, my sheep, Oh there the Lord, he claims them for his own. They hear my voice. He called them. He's calling you and I as well. He called us and he calls us our sheep. My sheep hear my voice and I know them and they follow me and I give unto them eternal life. Oh, the preservation there, we've been given eternal life and they shall never perish. When you know the Lord Jesus Christ as your Savior, you are preserved. You are preserved, preserved for the Lord's honor and glory. You're preserved for his own. You belong to Him. He can call you my sheep. There's other versions that says that we're peculiar unto Him. That means we belong to Him. We're his special possession, and we belong to the Lord Jesus. And so Pete, Jude, and James, they could recognize that. Recognize that. That the position that they've been put in through the Lord Jesus Christ. And if you know the Lord Jesus as your Savior, you belong right in this verse too, as sanctified, preserved and called and as we've heard these instructions in this chapter. They are for each one of us. This is a rather short chapter, there are only 25 persons in there, but sometimes it's nice to look at the outline. I know I often sit here and that's why I listen to other copies sort of go what are they talking about and reduce the thought. But if we have a little outline to follow, I think it might help a little bit. So I'll try to attempt. I'm not very good at outlining, but here we have to look at the 1St 2 verses as an introduction to the chapter. So we spoke on that. Jude introduced himself of who he is and who he is addressing to. And then we find versus three and four, these two verses, I believe he's saying what he really wanted to tell us, uh, in other, what the purpose of this chapter of this chapter or this letter. Then you'll find from verse five on to perhaps, uh, verse 13, he used examples of ovals which used the word apostasy in perhaps other to explain what that word really is to be, uh, for the apostasy that he speaks of. And then we find from verse 14. To verse 16, he speaks often man Enoch the 7th from Adam speaks of his his faithfulness and presenting the gospel. That's the preacher of righteousness. And then we find from verse 17 to perhaps verse 23, there's some exultation. There are difficulties coming in. We know that it speaks about the evil man gripping in clipping in, but we know God is about us. So we do something exaltation so that we once again reminded he that is enough. It's greater than he that is in the world. And then verse 24 and 25, that's the as if it were at the conclusion that dog is the one and the only wise dog for us. So I hope that will be a little help as we go through the chapter. I can go back to attendance about this thing.

That's important because there's a lot of younger ones here today, and if you are thinking the way I thought when I was your age, the whole subject of contending for the faith that was once delivered to the Saints is for older people. It's not for you. That's the way I thought anyway. But that's not what this book says. It says it belongs to all of us. It's written. The first verse has been brought out by a brethren very clearly. It's everyone who is a believer. It's who this is addressed to. And then he says in verse 3, Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints. And so. This subject is about that which is being given up. We get that in the next verse as we saw, but the first message is that it's important that we all understand that intending for the faith belongs to each one of us as believers. It doesn't belong to someone else. Now Jude doesn't take up so much with that faith is he develops more the characteristics of the last day. As our brother Al already mentioned, in order to get what the faith that was delivered to the Saints is, we have to go back to the rest of the teaching of the apostles. The epistles that came before Jude lay that all out, and we need to take that up and study it diligently. And we're not going to be able to contend for the faith that was delivered to the Saints if we don't know what it is. And, you know, every believer does know at least one thing, and they know that the Lord Jesus Christ is their Savior. And they know enough about what that means to have believed on him that at least everyone knows. And you can contend for that. And if you just got saved today. Then don't wait to contend for that, but also don't wait and leave the rest of the faith because it's speaking about the whole body of the faith, the truth that God committed to His people. That's what He's talking about here. Don't wait and leave that up to other people. Dig into the Word for yourself. And that's why this is important for us here today. This isn't just something that the older ones in this room should be talking about. Maybe the younger ones zone out for another time. This is speaking to you. If you're a believer, these verses are speaking to you. And you need to take heed to it. As we go through this chapter, we'll find Jude tracing out all the characteristics of what are in the last time. We're going to see that their characteristics that are about us today and not in the world. That's not what you was talking about. He's talking about what's in Christendom and some of the things that we'll come to in this chapter. Perhaps many of us in this room have been guilty of or are guilty of right now. We need to recognize that and we need to take hold of the truth. OK, things like what we're coming to. Seeking evil of dignitaries. Have you ever done that? It hasn't been so long ago since I've done that. There will be plenty here to exercise this on the word of expectation. But as to the faith, we need to take it off individually, every single one of it, not leave it, not leave this to others. And it says contend for it. Does that mean to go out and be contentious? No, it doesn't mean that at all. Just turn to one verse real quick. Second Timothy. Chapter 3. I'm sorry, Chapter 2. In verse 23, it says a foolish and unlearned questions, avoid knowing that they gender stripes. And so as you talk to others who are bringing in error and in particular some of the moral corruptions that we have laid out in Jude, they're going to be all kinds of things brought up and raised. He says don't even go into that. It says in verse 24, the servant of the Lord, who is that every believer is a servant of the Lord, a bondsman. That's what Peter, that's what James and Jude at the beginning of our epistle were servants of the Lord. Bondsman, the servant of the Lord must not strive. So we contend for the faith, but we don't strive in it. It says, but he must be gentle to all men apartment to teach patient and meekness, instructing those that oppose themselves, if God for adventure will give them repentance to the acknowledging of the truth. And so there's a tone that's very important in how we contend for the faith and it's in meekness and humbleness that we do it, but we're never going to do it unless we learn what the word of God has to say. I like the uh. Beginning of the third verse and Mr. Darby's translation, he brings the same idea. And I think in connection with sanctification, that's the word beloved. And, uh, that's what, uh, when you think of, uh, Christianity and, and what we have as being saved by the Lord Jesus, we're brought into the family of God. God the Father loves us, the Lord Jesus loves us. That's why God set us apart for himself and his special gift to his Son, the Lord Jesus. And, uh, he brings us into love for each other as well. And that's what, uh, when you're talking about, uh, contending for the faith and not striving, I think it's important to remember that we ought to do these things in love and for the, uh, benefit and the blessing of our brother.

Can you get that in the second verse which precedes the third verse? Mercy unto you, and peace and love be added. Is that what it says? No mercy, peace and love be multiplied. We know the difference between 5 * 5 is 25 and 5 + 5 is only 10. And God would have us to enter into the magnitude of His love. You remember the story in the fourth of John or the woman that the Lord met at the well? And a well of water being put in her that would spring up into everlasting life. And what was the result? She went and said to the men, Come see a man that told me all

things that ever I did. Is not this a Christ? What was that? It was the overflow. It was the overflow. And brethren, if we enter into the second verse, it'll make it easier for us to enjoy and to defend or contend or whatever for in the third verse. The enjoyment of Christ in the soul is so important for us and God. I love the verse in the 5th chapter of Romans where it says the love of God is spread abroad in our hearts by the Holy Ghost that is given unto us. And that's why I believe is why we need brethren, the breaking of bread. We need to remember the Lord because we remember the love that took him to Calvary and it has an effect on us in our lives. Should have an effect and give us a desire to, to, uh, walk in the goodness of it and to hold what he has given to us. And you notice in this chapter that Jude, he wanted to talk to them about the love of God. That was that was the overflow that was in him. And the Lord seemed to be leading him in a different direction here to talk about earnestly contend for the faith that was once delivered to the Saints, but it sprung from his desire. To, to, umm, enjoy the love of God. And I, I, uh, I find in my own life, I feel I'm, uh, not like, if I may so say, a John Kemp who is so forward and so direct in giving out the gospel. I need to enjoy it myself. And it makes it easier to give out to others. And, uh, I, I think that the, if you look at, if you look at, we won't take time to it, But if you looked at second Peter chapter 3, where we have again the character of the last days, you find it says there grace and peace be multiplied. It seems it says here. Grace and peace be multiplied. So I think that it, I mean it springs from a life that is enjoying the Lord. It makes it so that it's it's it, it shows in our faces as we meet up. Was never too young in the faith, too content of the faith. I was looking at it and John's gospel Chapter 9. Might just look there for a minute. Might encourage the younger ones. Doesn't really matter how long you've been saved. Contend to the faith speaks there about the blind man. In Chapter 9 that the more is healed and the 13th person they brought to the Pharisees end up with a four time decline and was a Sabbath day when she made the play and opened his eyes. And again the Pharisees also asked him how he had received the site he sent on to them. He put clay upon my eyes and I washed and I do see. That was the first, it might say, contending for the faith of this young man that was saved by the Lord, his bicycle sealed. It ended the 20 uh, 24th, 1St and again call day demand that was blind said on to him, give God the praise. We know that this man is a Sinner. He answered and said, whether he be a Sinner or no, I know not one thing. I know that we're uh, whereas I was blind. Now I see the second time he contended for the faith and then, uh, says further on downs. He says now we know in the 31St version, we know that God here is not sinners, but if any man be a worshiper of God and doeth as well him, he hear it since the world began, and not heard that any man opened the eyes of one that was blind. This man were not of God. He could do nothing. And he answered and said unto him, that was all together for his sins, and teach us and the cast of oath. So the punishment that he received for being faithful and contending for the faith was excommunication. I'm sure that.

Some today and other lands I've heard about that confess the Lord as our Savior were baptized. That their families have disowned them and cast them out and there is a price to pay for being faithful to the Lord. But here we see a man that was just saved and how he contended for the faith among these religious leaders. The way he writes in the second verse here. It must make us to understand that he has by that time developed a special and deep love of his fellow believers, not just of his nations like and some of the other epistles that the writers have done. All believers are included here when he says Mercia to you, and peace and love be multiplied. He can't. He cannot say his say it. Urgent enough? How he feels about his fellow believers. He doesn't just address his, uh, believers of his nation where he grew up. Which of course he appreciates very much too, but here he includes all those who love the Lord Jesus. If we could write when we are writing a letter, we could address our fellow believers or our loved ones in that kind of a. Appreciation and feeling. Edward Waters for all of those with whom we are in connection or whom we know. I would wonder if I could right away, right like that. Mercy after you, and peace and love be multiplied. That really would be re receiver of that message. Touch, be touched in his heart. It would draw us together. I was thinking of this verse and, uh, brother Dave, you mentioned about the love of Christ in our hearts and, uh, I was thinking of that verse in, in Second Corinthians that says the love of Christ constraineth us. And I really believe here that Jude had a real burden on his heart, didn't he, uh, for the Saints. And he intended to talk to them, as you say, about the common salvation. But when he saw what was coming in among the Saints, he had a real burden. And we all know that in that particular day, it was the Gnostics that were coming in with false doctrine and trying to spiritualize, uh, the truth. And, uh, so he says here. I, I exhort you and you know, I was just thinking that we have in Corinthians also that we are to present words of edification, exhortation and comfort. We know that edification builds up the Saints. Exhortation stirs up the Saints and, uh, words of comfort binds them up. And I think that's very important. But here he's trying to stir up the, the Saints because of the evil doctrine that was coming in and, umm, he said he should earnestly contend for the FA for the faith. The faith here is not just. Faith in the Lord Jesus. It's really the truth of God that has been presented by the apostles. Is that not correct? And so he says that was once delivered to the faith, uh, to the Saints. And, uh, I was just thinking that the truth of God has been presented once. Isn't that correct? I go back to what our brother Matthew was saying earlier. The truth of God, there's nothing to be added to it. It has already been given to us. I was thinking of a verse in Colossians chapter one. I just mentioned it happening, Colossians chapter one. This is, uh, the apostle Paul speaking. And he says in the 25th verse whereof I am made a minister according to the dispensation of God, which is given to me for you to fulfill the word of God. I understand in the new translation that should read to fill full is the Word of God. In other words, it was given to the Apostle Paul to complete the word of God as we have it. I heard just recently umm Christian telling me about this person he was listening to on the Internet. And, uh, the person said, you know, I just got this revelation from God that has never been given before. And there are people saying things like this, but the word of God is clear. The, the Bible is complete. It doesn't have to be added to. And I think we have to be very careful about listening to people on the Internet or on the radio because many of them, uh, take away or add to the word of God. We have to be very careful.

There was that said that that which is true not new, that which is new is not true. In reference to the gospel we have here nice here to make a connection with the book of Jews to the book of Nehemiah. I believe that there are some parallels. We've been just thinking about the consenting for the faith and if we turn to the 4th chapter of Nehemiah. In verse 13, therefore sat high in the lower places behind the wall, and on the higher places. I even set the people after their families with their swords, their Spears, and their clothes. Analogous like some assurance, and verse 14 in the middle of the verse, since I see we we not be afraid of them. Verse 21 So we labor in the work, and half of them held the spheres from the rising of the morning till the stars appear likewise at the same time, said I unto the people, Let everyone with his servant lodge within Jerusalem, that in the night they may appear to us and labor. On the day. And so we see. Later there's of the building that is mentioned later in this book of two, there's a contending and the building. So in the second chapter there's an admonition in the middle of birth 18, let us rise up and build. So they should make them their hands for this good work. So we see especially in verse three children on the wall. So there is this connection with this little book of Nehemiah and. It's nice to connect that with the Short Book of Jews. We have lost. A lot of good behavior when we only communicate with in in the Internet, Facebook and and the and the like instead of writing. We have lost touch with our fellow men and especially our brothers and sisters and our relatives and we just put a note through the electronics and and have them receive it instead of writing a personal letter. If we write very little in our personal personal letter, that would touch people and those whom we address to much much more than just looking. At at the. Labs on our Internet, on our computer. And writing at it, well, sure a very clear and very readable, but it has not the same impact on people. And if you write a personal letter and handwriting. You are. You hardly said that. It's gonna be more in it. And then if you name at the end the name of the Lord Jesus, when you look at the different epistles

here written in this book, you always find at the end. Like to the only wise God our Savior be glory and magnitude, dominion and powerful style, and ever if that would be the end of a personal letter that would touch the hearts. Whether we write a personal letter or we have a blog on the Internet, whatever it might be, it's important that we earnestly contend for the faith. And it was mentioned in, uh, Colossians one verse 25, that about Paul. He had completed the word of God. We were not going to expect any new revelations. But if you know, when Paul wrote his writings and then John wrote the Book of Revelation after that, isn't that a new revelation? I don't believe so. Because what John wrote about had already been told, but in the book of Daniel. And so he was just ex expressing or expounding on or talking more about the same thing that's already been revealed. And so it's the apostle Paul had completed the word of God and that was the the truth, the faith that was once delivered to the Saints.

So they were these ones who would come in and verse 4 certain men crept in unawares and Jude saw this. They no doubt looked like nice people at first. They didn't notice it at the beginning, but later on it became manifest that these were those who were corrupt men and teaching and acting in a terrible way. And so he says here, who were before of older danger, this condemnation. They were going to come into condemnation from God. That would be their end. But the warning is to the Saints. They don't look this way at first, but we need to judge what are they saying? What are they doing? And then he brings out two things in particular that were characteristic of them. He says they turn the grace of our God into lasciviousness. They despise the grace of God. They use that to say, oh, it's OK. As Christians we can do whatever we want. And they turn right against the holiness of God, using his grace against His Holiness. That's wicked. But that's what's still done today. What is the effect of a teaching? Does it turn men towards greater holiness to become more like the Lord himself, or does it turn them more to their own loss? These ones, however fair their appearances, however fear their words are, the effect is to turn towards the loss of man. And he's going to go through and talk about examples of this lust workout worked out in life. The other thing that they did at the end of the fourth verse is denying the only Lord God and our Lord Jesus Christ. I think it should be the only master. And Lord Jesus Christ speaking about Him as the one who is the Master. And you see. Again, in verse one hell, Jude introduces himself as servant of Jesus Christ or bondsman. He recognized that that one who was his half brother was his master and his Lord. He recognized his authority, his lordship. He owned a massage. He lived under him as the one who was going to do what the Lord Jesus Christ said. Whereas these other ones, what do they do? They despise authorities. They rail on them. We get that as we go through this. Epistle, the examples are given next. But first of all, these are the characteristics, and they told us here in the fourth verse so that we can recognize it. And in the examples we'll go on to enlarge on that so we can recognize it more accurately and that which is perhaps taught or acted out around us in Christianity. It does say in uh, Mr. Darby's rendering of the end of the verse and denying our only Master and and Lord Jesus Christ. When we write birthday cards and the like it it's very easy to do just to put your signature there. And and send it away. But here he says, when I gave all diligence to write unto you of the common salvation, That's one thing that we should never forget. Bring in something and communicate something about the Lord Jesus Christ. Or at least about our common salvation that we have received through him that would. Have put some importance to the message which we want to. Communicate to whomever we write the message. And it's not just for first days Christmas we can't forget. Because we got nothing to do with it. And the and some of the other worldly things that take so much time and effort to be occupied with, which really don't mean anything. There has to be meaning. We got to write diligence. About our common salvation. That would really re put forth a message. Here he has an exercise of heart, and he says for me to write unto you and exert you, that you should earnestly contend for the face. That's something we need to do. Earnestly cut. Exhort you that you should earnestly contend for the faith. That's the only real thing that we have is the face of the Lord Jesus. Faith in our Savior, the only God who makes sense. The only person in our life who ought to be. Kept in mind.

And that is that faith that was once delivered unto the Saints. If you would ask one of those churchgoers and ask them are you a St. what would they say? Usually the Saints of religion say they are dead. But when we write, we write through real change, through living Saints, not to dead Saints. The G the biggest and most popular so-called religion in in this country and in many western country. They will. They really don't have much to say at who they are and who. They honor as their real God and and the one who needs to be honored. It's a great thing to honor each other in in most people's minds, but it's greater to write something to honor the Lord Jesus. It's like at least a 10 or something. Seems to have to really. Believe in what? What that something is. I know I didn't always contend for faith in my life while I've been here. But we really have to believe in what it is in order to fight for it. And I was thinking of Saul and when that great light shone down upon. An alert converted them and and changed his life from terrible life. He had. He had been and. Then we had Paul and of course, as our brother has been talking about writings, we have all of his his writings here and we see how wonderful Paul's doctrine is to us. But you know, in Acts 20, he said that I might finish the course with joy. And in Second Timothy four, he says I have fought a good fight and have kept the faith. He believed in what he was doing. He believed in what God had for him. The Holy Ghost came upon him and he fought hard for those things. And so do we believe in what the Lord has given us. Look in, uh, Hebrews chapter 12 and he tells us again, He reminds us. In verse one, wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which must so easily beset us. The very things that we're about to look in, look at in Jude. Let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher of our faith, We need not look at anything else while we're here. But Him, we don't realize that sanctification that they've spoken of already today, that He has separated us to himself, and that we need not defile ourselves with the things of this world. Then it's gonna be hard to contend for the faith, but if we can remain separate from those things. And we're walking closely with him. Then we have great enjoyment of it. And so he finishes here, he says, looking on to Jesus, the author and finisher of our faith, who for the joy that was set before him, comma endured the cross, despising the shame, and is set down at the right hand of the throne of God. That was what Paul had before him. That was why Paul could contend so hard for the faith. That was why he could preach the gospel so well everywhere he went. That was why he had such a love that many would be saved. He had that before him. Do we have that before us today? Marketing on the diligence that was exhibited on the part of one that was writing. And there is another scripture in second Timothy chapter, uh, one I believe, where the word diligence is used again. And it brings before us a very touching and practical example in the life of the apostle Paul in verse 15 of that chapter, it says. This thou knowest that all they which are in Asia be turned away from me. Then he mentions 2 individuals defense verse 16 it says, Lord give mercy unto the House of Vanessa for us. For he off refreshed me and was not ashamed of my chain. But when he was enrolled, he sought me out very diligently and found me. Well, that's the same thought that the same uh, expression that is used and it goes beyond. Just carrying out a formal act or a formal request wasn't just a letter that was written, It was written with much diligence. It wasn't that a person was looking for another, but it was a person that was looking diligently. And so we have these words to, uh, you know, a sense of greater meaning and, uh, we can appreciate the fact that they're with written that way.

And brother David Saul was speaking earlier, uh, he mentioned that, uh, the word hypothesis, which of course we get into a little later some. Evidences of it, but he said that somebody else can give a definition. Well, I go back to a long time ago when I was a teenager. Uh, Harry Hajo was one of the principal speakers at conferences like this and he, his definition of apostasy, which he, we're, we're in, He emphasized each

word individually went like this apostasy is willfully turning away from revealed truth. Time zone. Shipment number three 18318. Uh, all those different diarrhea exercise. Blood and rear and put everything in. Oh, my grace, that's all I've found. I'm the one who came here because. Oh God. Still look like him and I'm going to come to the Windsor and Seven. I don't know how to sleep, sweetheart. There's a confusion in the eye. We don't know why we can, actually. Umm, together today I'm going to and take care of it. I'm trying to get it with uh, uh. That's all right. Congrats to you. And tell the things that I'm following up on my information. My computer is holding our hands low. On your blah blah, blah, blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah. Shout between them tomorrow. So I'm going to be, uh, qualified to tell you. All the land of God flare up in the clouds, 10-4, 1, 10-4, 5 together, but it's all on my own. Our blessed God and our loving Father, we are thankful this afternoon to be together this way, to consider the truth of Thy precious Word. We we thank You for that which Thou has seemed fit to have before us, and we will now just make this him Our prayer. Oh Lamb of God, still keep us close to Thy fierce side is only there in safety and peace. We can abide with foes and snares around us and lusts and fears within. The grace that sought and found us alone can keep us clean.

So we thank people for this time together through thou continue to bless us and guide us as we fellowship together and as we read Thy word together and in the going forth of the Gospel of life. Lord Jesus, we pray in thy blessed and precious name, Amen.

St. Thomas Conference: 2017, Jude 5-8

Reading

We sing hymn #231. We are pilgrims in the wilderness. Our dwelling is a camp created. Things so pleasant now bear to us. Death 231. We're pilgrims in mind. I can't hang on. To figure out. Things I don't know, I don't know. We waited a long time. And I had a great time in the heart of our last time, our fire and sun threatening God. Blah blah blah blah blah blah blah blah blah blah blah Bing. And and you have. You don't know what I have to do in the union. One of my life is considered to have the maintenance business and everything and I I said blah, blah, blah, blah, blah, blah, blah, blah, blah, blah, blah, $100. That happened to me. You just read a couple of verses before we pray. First in the book of Ezra. Chapter 9. Verse 4. The first part of the verse. Then were assembled under me and. Everyone that trembles at the words of the God of Israel. Look at Nehemiah. Chapter 8. 10 verse one. And all the people gathered themselves together as one man into the street that was before the Watergate. And verse 2 And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, on the first day of the 7th month, be read therein before the street that was before the Watergate, from the morning to midday, before the men and women and those that could understand and the ears of all the people were attentive onto the book of the Law.

Verse 5 And Ezra opened the book in the sight of all the people, for he was above the people, and when he opened it, all the people stood up. And verse 7. Jessica Bonnie and Cherubaya Jamen echo Chabophya. Gordadia. Via Salida, Azariah, Jazzabad and Pariah and the Greenwich Florida people to understand the law and the people who stood in their place. So they read in the book of the law of God distinctly and gave the sense and caused them to understand the reading. And then verse 10 Then he said unto them, Go your way, keep the fat and drink the sweet and fortunes unto them. For whom nothing is prepared, for this day is wholly unto the Lord. Neither be sorry, for the joy of the Lord is your strength. And we look to the Lord for guidance. Help our loving God and our Father received the scriptures that have been read this morning. Think of the people that were attentive unto the Word. We think of the people that were gathered together at the right place by the Watergate, and we know that classic would result as a result of them being assembled there. We pray this morning as I word is read and comments are given. That there might be, uh, that which is distinct, that which each of us can appropriate and understand from the oldest to the youngest. And we thank you too, that those who were not able to be present on the occasion were thought of and so a portion was to be sent to them. And as we return home from the conference, may we be mindful of the fact that we have been fed and that we can share that which. Uh, has been given to us and share with them. We seek thy help, uh, today and all of the meetings, but especially in the readings now that, uh, we may be guided of thee and uh, that thou art blessed. Those that are assembled here this morning. We ask this in our saviors worthy and precious name. Amen. Amen. Start with verse five perhaps? Even the Book of views. Beginning of verse five, dude, Verse five. I will therefore put you in remembrance, though you once knew this. How does the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not? And the angels, which kept not their first estate, but left their own habitation, He had reserved into everlasting change under darkness? Unto the judgment of the great day, even as Sodom and Gomorrah and the cities above them in like manner giving themselves over the fornication and going after strange flush, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh despite. Dominion and speak evil of dignitary. Yet Michael the Archangel, when contending with the devil, he disputed about the body of Moses, does not bringing against him a railing accusation, but said, The Lord rebuked thee. But these speak evil of those things which they know not, but what they know naturally as brutes, beasts, in those things they corrupt themselves. Woe until them, for they have gone in the way of Cain. And ran greedily after the era of Balaam for reward. And perish in a gainsaying of Corey. These are spots in your feasts of charity, when they feast with you, Feeding themselves without fear. Clouds they are without water carried about of winds, Trees whose fruit wither, witherers without fruit.

Twice, yet plucked up by the roots. Raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness forever. And Enoch also the 7th from Adam, prophesized of these, saying, Behold, the Lord cometh with 10,000 of His Saints to execute judgment upon all, and to convince all that our ungodly among them of all their ungodly deeds. Which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers walking after their own lusts, and their mouth speaketh Gray swelling words, having man's persons in admiration because of advantage. But, beloved, remember E the words which were spoken. Before of the apostles of our Lord Jesus Christ, how that they told you there should be markers in the last time who should walk after their own ungodly lusts. These be they who separate themselves sensual, having not the Spirit. But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God. Looking for the mercy of our Lord Jesus Christ unto eternal life, and of some have compassion making a difference, and others save with fear, pulling them out of the fire, hating even the garments spotted by the flesh. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. To the only wise God, our Savior, be glory and majesty. Dominion and power, both now and ever. Amen. If I could, because there are so many who were not with us when we began this portion yesterday, I just like to give a quick summary of some things. In verse three, we saw that it was the desire of Jude to write about the common salvation that the believers had in the Lord

Jesus Christ and to enjoy Christ together. But he was not able to do that. Instead, he was constrained by the Spirit of God to write what we have in this chapter. And that was to. Warren the Saints against evil men, and to exhort them to earnestly contend for that faith which was once committed unto the Saints. And so he goes on to. Speak about these ones who had crept in among the Lord's people unawares, and he speaks in verse four about two things that were characteristic of them, and that is, they followed their ungodly lust, turning the grace of God into lasciviousness. And they despise authority, and in particular the authority of the Lord Jesus Christ. And so, having introduced the subject that way goes on in the verses that we began with today to give 3 examples from the Old Testament of where this happened in the past for our exhortation. And the first we had in verse five was the example of the children of Israel and the wilderness, and how after seeing all that the Lord had done. They despise that and they were then became an example of these ones who turned away from God in His grace. The second, of course, is the angels. The third one would be Sodom. And Gomorrah takes up these three examples, which we'll look at now, but to show about these evil men. And then we'll go on to other examples a little further down verse 21, there's three more examples brought in to show the different types of characters.

Uh, uh, this evil that was brought in. Brought in by particular men who we referred to yesterday as apostates, those who, having professed the Lord Jesus Christ, turned away from him. In the Old Testament, of course, it would have been professing God, professing truth, that which they knew. But in our time, it's those who profess to be believers in the Lord Jesus Christ, and then they turn away and say, no, it's nothing. And perhaps the main verse to show what these ones are, if you can just turn there for a moment, would be in Hebrews chapter 6. Hebrews, chapter 6. It says in verse four, it is impossible for those who are once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucified to themselves the Son of God afresh, and put him to an open shame. And so that's what we're talking about, these ones who had professed to be believers, but then they turned aside and said it's nothing. The Lord Jesus Christ and his death didn't matter and so they crucified to themselves the Son of thought afresh in doing so. And Judith is even a little worse because it's taking up the ones who were leaders and became maybe primary examples. Peter speaks of them in first, Peter second. Peter 3 is the evil teachers Here we see their evil acts in Jude and we find there's no hope for these ones. And so it is in our chapter when we go through these examples we see and each one of them. That there is. No hope. So you go to verse five. You find that they're destroyed at the end of the verse, verse 6. They're reserved and everlasting chains under darkness unto the judgment of the great day. Verse 7, the end of it, suffering the vengeance of eternal fire. The ones who turn away in this, in this manner are forever lost. And so you say, well, why should we take this up? Well, the one thing is to be warned about it and to be on guard. But there's another reason our brother and Dorothy like cement, uh, remind us of this. And that is that there's a spirit of apostasy. These things that affected the ones that we have here can affect any one of us who are true believers. And so we need to be aware of them and we need to recognize that when it happens in our own hearts and judge it. And we need to turn back and get right with the Lord whenever this begins to rise in us. So it's a very important chapter to consider. To pick up on the what Tim just said in this application to each of us here by giving a brief summary of versus 5-6 and seven, because there's a moral progression downward from verse 5:00 to 6:00 and from verse six to verse 7, verse five, the root principle is unbelief. Unbelief in the heart has has been so often quoted in the goodness that's in God's heart toward us. And then later in the chapter in verse 21, there's the antidote given. But verse five is unbelief, unbelief in the goodness of God, in the goodness of God and his provision for us. Verse six, the root principle is disobedience. The angels in Psalm 103, verse 20, are spoken of in their characteristics. One is power. The 2nd is that they are obedient and they're ministering spirits. And as servants or ministers, their chief responsibility is obedience to their master. That's given up in verse five and verse six. It's unconstrained luck at the end of this moral progression downward. And so Tim just mentioned the importance of the application to each of us here. And so in our own lives, if there is soil in our heart of ungratefulness, unbelief in the goodness of God toward us, if there's a complaining and bitterness that's in the heart may not even come out of our mouth, but that's where our thoughts go when we're on our own. That's the soil of verse 5. The shoots come up in disobedience in verse six, and there's the full crop of unfettered lust in verse 7. I think it might be profitable to look at the background, shall we say, of what we get in verse five of of umm, we get that in numbers 14 or 13 and 14, where the spies have gone up to the land and they brought back the fruits of the land and there was a. A bunch of grapes because he took two men to carry.

And, uh, but then the spies mentioned that the children of Anneck were there in verse 35 of Numbers 13. And when they, and there we saw the giants. The sun's panic, it comes from the giants. And we were in our own sight as grasshoppers. So we were in their sight in verse chapter 14. And all the congregation lifted up their voice and cried and the people went together that night. And that verse four. And I said one to another, Let us make a cap and return unto Egypt. What were they saying? They were saying that God couldn't perform what he promised. And so we find it's, it's the sin of unbelief. We we get the apostle takes it up in Hebrews 4, the end of sorry, the end of chapter 3. So we see they could not enter in because of unbelief. By limited God, the creator and sustainer of the world, they limited him. They they promised them the land of of Canaan, but they limited him. They said he can't do it. And so we find that that sin is unbelief, and I think the apostle refers to it. And this really effects us in chapter 12. Well, chapter 12, Hebrews 12 and verse one wherefore seeing we also are compassed about with so great a cloud of witnesses, let aside, let us lay aside every weight and the sin which does so easily protect us. Now the the definite articles there in the Greek, I mean it's there in the Greek, it's there for emphasis. But what is the sin that the apostles referring to? I believe it's the sin of unbelief that we got in chapter 4 and it's something that can affect us. We can limit God. We can say God won't do that. And so, umm, I think we've uh, perhaps to give the opposite view here as to what our thoughts should be, umm, perhaps we can refer to the, umm, the, uh, very fine reply that Shadrach ate Meshach and Abednego give to the gives to Nebuchadnezzar. Umm, And if I can find it, I think it's in, uh, Daniel 3. The 17 this is Jan. This is this is this is this is this is faith in action in the in the remember that first, first verse of the 12Th chapter of Hebrews. What's the contrast? The contrast is unbelief in contrast to faith as we got it in Chapter 11. Here's faith in action. If so be this is the Oh, perhaps we should read this verse 16 Shadrach, Meshach and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If OB our God whom we serve, is able to deliver us from the burning fiery furnace, and it will deliver us out of our hand, O king. But if not the known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou set up. They acknowledge the sovereignty of God. They acknowledge that God in his sovereignty may allow them to become martyrs. I doesn't hold with that. God could deliver them from the fiery verses. It was an easy thing for God delivering for a fiery furnace. We'll deliver them from the fiery furnace. So we get that contrast between faith in action as we get in the reply from our Shadrach, Meshach, and Abednego to to Nebuchadnezzar and unbelief, unbelief limiting God as to what he can do. Well, who were the 1St annual laborers? Adam and Eve were the first unbelievers because they listened to the devil directly and they believed what the devil said. That's real unbelief. We got people like that going around from house to house today. They are even. Uh, worse because they say that they believe in the Lord Jesus Christ, that they're in reality, there are those who's trying to smeet to. See come into houses and. To teach people about what they believe and. And their their biggest. Mistake which makes him makes it obvious who they are because they insist that the Lord

Jesus Christ was created and they have their own Bibles called the New World Translation, which is uh, really a false book all the way through.

I remember when I first came in contact in in Canada, it was with their writings was given to me by my landlady and I, I thought to myself, I wasn't even an unbelievable believer then. I was also not thought. I thought, well, what is this? It it is important when anybody gives us something to read which we don't know, that we check it right away with the scriptures if that is what the scriptures teach us. And there are many of those. Faults so-called Bibles. In print today. And there are those people who distribute these things. And they are the ones who are turning the grace of our God into lasciviousness. That's what it really is. False. Falsehoods. There's a great difference between a backslider and an apostate. The descriptions that we have in these verses here are particularly in connection with those who have apostasized our brother Lauren Perry. Harry, you gave a good definition last yesterday. Nor, uh, Lorne, do you recall what he said in connection with apostasy? Yeah, to written my memory for all my life again, most of my life, uh, Mr. Harry Hajo repeated often. Apostasy is willfully turning away from revealed truth. Now Peter was one in the Scriptures who was never an apostate. He accepted Christ and he was restored. And uh, we read of apostasy our brother Red from this Hebrews chapter 6, and we also have in chapter 10, don't we, of Hebrews as well? It's impossible to renew. Once. Once a person turns willfully away. There's nothing less that God has to offer. He gave his best, He gave His Son. And if a person refuses that, how shall we escape if we neglect so great salvation that to me I think would we could say was apostasy. Umm, the steps toward it are really starting with the fifth verse here, it seems to me, in connection with faith that has been mentioned here. That, umm, there was a mixture of believers and unbelievers that came out of Egypt, wasn't there? And those that were pretenders, professors. They turned away and it led to apostasy and my right in my thoughts there. Matches that in Hebrews chapter 4. Brother. I think I left it. English Chapter 4. Is there less, therefore fear less, the promise being less than a bettering into the his rest? Any of you should seem to come short of it. Not to us was the gospel preached as well as unto them. But the word of God preached did not profit them, not being mixed with faith in them that hurt us. And so there was a mixed multitude, as you said, that came out, but there were those that didn't have faith. And in Hebrews Chapter 11, it says without faith it is impossible. Please God. Faith is what justifies man before God. In every distillation, faith is needed before God. Today we have a full revelation of the gospel presented to us from God through the apostle Paul, and we have, uh, Christ's death on the cross and its resurrection. And faith is needed to enter into that today. But the Old Testament saying say believe God as Abraham did and it was accounted to Abraham for righteousness as it was all Old Testament Saints. But faith was needed to commend the blessing before God at every dispensation. No exception even today has to be faith. I'd like to, umm, make a comment with regards to, uh, the sin of unbelief.

We, we talked about it. Uh, our brother is just umm. Given us a shining example of Shadrach, Meshach and Abednego. Who had a decision to make under great pressure? That that's usually when. The sin of unbelief looms on the horizon is under great pressure. Uh, just this past week I was visiting with a girl. And, uh, we were talking about her dad, who's a cancer patient. And I went to visit him. And, uh, I got to the door and there's these dogs barking behind the door. So I knocked on the door and he opened the door and umm. I step inside and uh, there's four Rottweilers inside. There's two of them in cages. They're the pups and they're 90 plus pounds. The other two are the male and the female, umm, the female, umm, the female is actually also in a cage. The male was not. The, those of you have dogs know that the 90 plus pounds, the big dog, the male sitting on the mat in the corner was 160 lbs. So I walk in the door and and the man says to me don't worry about the dogs, they're not gonna hurt you. And and the male immediately gets up and purposely marches towards me. Quickly puts his head right up against my leg with his 160 lbs pushing. And he lets out his growl from the bottom of his chest that sounded like a Harley being revved up. And and I'm, I'm, I'm, I'm standing there and I'm not sure where to put these hands that are shaking now. You know, I really didn't believe what that man told me. He told me these dogs were not going to hurt me. And you know, brethren, the circumstances into which the sin of unbelief comes across our pathway, They are real hard circumstances. They're like what? We've just. Considered in connection with Shadrach, Meshach and Abednego. And it takes real moral power and moral courage in our personal lives to be able to withstand the sin of unbelief. I dare say if those 12 spies had have gone and they had gone to that promised land and there had been no giants, they would have come back with a glowing report just like the two. But usually when that sin of unbelief. Is right on our horizon. The conditions are tremendous pressure with the enemy of our soul seeking to put the pressure on. And may I suggest that those here that we're Speaking of are different than in those in Acts 20? These are those who crept in. It's interesting to read Mr. Darby's translation in connection with these ones because they slither in unnoticed, as it says in Mr. Darby's translation in Acts 20. The apostle warns that he says there are those among you. We're going to rise up. In different classes, and it's good for us to be able to differentiate between the two classes, but in order to usually what happens is we're so focused on those who among us have risen up, we don't see these other ones. Slytherin in May. I just suggest that the sin of unbelief is something that is very, very real. This past were a point of clarification. Do you speak any bad apostate? It doesn't speak of them creeping out. So to these apostates that stay within professing Christmas. As deceivers. Some of them do. And uh, that's what we have here. I believe he turned for a moment to 1St John chapter 2. You find there's others who don't stay. That's really good with our brother Dave was just bringing before us. We have all different characters have been brought out from the scriptures. But in first John chapter 2, umm, if I find the verse, uh, nineteen really back in verse 18, little children, it is the last time. And as you have heard that Antichrist shall come. Even now there are many antichrists. Whereby we know that it is the last time. So this is talking about this character as well, these apostates. And notice what he says next in verse 19. He says they went out from among us. They went out from us. That would be from the apostles, but they were not of us for had for if they had been of us, they would no doubt have continued with us. But they went out that they might be made manifest that they were not all of us. And so there certainly were ones who did go out as well. But it's good to know all the different cases are taken up. There's some like in Acts 20 that are, uh, from the leaders.

There's some who come in maybe who are like that for a while and then they go out and there's others who just stay there and continue to make the trouble. An example of that I think of other Tim and Acts chapter 15. Mentioned about those that were apostates said they went out from London apostles and uh, we didn't have any authority to do so says there in in chapter 15 verse one assertion certainly which came down from Judea. Thought the brethren had said, except he be circumcised after the manner of Moses, he cannot be saved. And then further on down. This is in the 24th verse there for as much as we have heard that certain that's those ones in verse one which went out from us have troubled you with words averting your soul saying you must be circumcised and keep the law. Keep the law to do we gain no such command. So they didn't have any right-handed fellowship to do what they were doing. And they went out from the brethren in Judea, in Jerusalem, and, uh, they were teaching a lot. So we have an example of that. They, they left. I think we get the same progression. In our chapter. In, uh, First Corinthians chapter 10, I just mentioned it. First Corinthians, chapter 10. And umm, reading from verse six now these things were our examples, uh, to the intent we should not lust after evil things as they lost it. So as we were saying, the children of Israel, they were characterized by unbelief, weren't they? They didn't believe the goodness of God. They wanted to go back to umm, Egypt and enjoy the leeks and the garlics and the com cucumbers. And so they lusted, uh, of those things. What did it lead to? Uh, verse, uh, the next verse? Neither be ye idolaters, as were some of them. As it is written, the people sat down to eat and drink and rose up the plate. So there we have

apostasy, don't we, The turning from the Lord to idols. And then of course, we have the third step. Neither let us commit fornication, as some of them committed and fell in one day. Three and 20,000. So that's it ended up in moral, immoral, umm, uh, wickedness. And of course it brought down the judgment of God on them. So I believe we have the same principles here, do we not, as we have in verses 5-6 and seven of our chapter. I had already been spoken about the IT says in verse four that they crept in unawares. And if you turn to 2nd Kings chapter 439. And one went out into the field to gather some herbs and found their wild vine, and gathered their own wild gourds, his lap bowl, and came and shred them, shred them into the pot of pottage, for they knew them not. And umm, I'm a middle-aged shareholder, middle-aged, I guess. And I think of my journey of faith. And there were times when I thought, well, what's the harm in this or what's the harm in that? And, and actually, umm, those thoughts that I had were really shredding in and giving up things that were so important if I really examine them carefully. And as we've been considering that we need to earnestly contend for the faith. And so Ira would encourage us. To really be careful as I come back on my journey that I had not always considered things in the light of scripture and I instead let my own human reasoning get into thoughts as though what should what should be allowed or what's wrong with this or etcetera. And Proverbs tells us to keep our heart more than anything that is guarded for out of it are the issues of life. And so I would just encourage us. There's a there's also a song that has lyrics that says it's a slow fade when we give ourselves away. Maybe some younger people are smiling and recognize that. And so there might be some big things that would come in our life and we'd say, well, I'd never do that. I'd never compromise on that thing. But in fact, holding very carefully to the truth that we have is so, so important because it is the shredding in, it is the creeping in. It is those things that sometimes can really take advantage of us and then turn over to, uh, first Samuel.

First Samuel, chapter 8. And verse 5. And he said unto them, Behold, thou art old, and thy sons walk not in thy waist, so thou maketh the King to judge us, like all the nations. So at first when I read that verse, I thought, well, you know, I there's a certain benefit to a governmental order and other things like that. And, and you'll see where I'm going with this in a minute. But you know the human reasoning, make us a king to judge us like the nations. But The thing is, please Samuel, when they said, give us the king to judge us. And so Samuel prayed unto the Lord, and the Lord said to Samuel, hearken unto the voice of the people, and all that they say unto thee, for they have not rejected thee, but they have rejected me. And so again, as we consider things, we really need to be before the Lord and them and have our eyes focused on the Lord because logically you could say, oh, the king isn't such a bad thing. But the Lord says, no, they have rejected me. And then in verse 11, he goes on to warn them and say, you know, this will be the manner of king. They'll take your sons and all kinds of bad things. And they continued. It says in verse 20, it says that they may, uh, also. Be like all the nations and that our king may judge us. And so so they they proceeded in that way regardless they, they had their mind set that way. That's why it is so important to keep our hearts guarded. But then in first Samuel chapter 12. Verse 19 Then they began to recognize. And so the people said to Samuel, Pray for thy servants unto the Lord thy God, that we die not, for we have added unto all our sins this evil to ask us a king. So they're my logic of well, the king isn't such a bad thing, but really it was rejecting the Lord. And then they finally recognized it was an evil thing to ask the king. And Samuel said to the people, fear not, you have done this, all this wickedness. And so sometimes again, these, these small things, you know, and, and I used to think perhaps maybe we're too narrow or we think too carefully about things, but there's no such thing as being too careful with the word of God. In Acts chapter 17, we're reminded that they search the scriptures daily to see whether these things be sold. And that's what I would encourage us to do. And then lastly, just looking back and conclude again, umm, in verse two, so mercy and peace and love be multiplied. And that was spoken about yesterday. 5 + 5 versus 5 * 25, so lovely multiplied and then over in verse 20, kind of bookending this, this real dark state and condition, so to speak. But beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God. And so keeping our eyes focused on the Lord, we indeed are living in the last days. There's no question about that. And and I would just encourage us to keep our eyes focused on the Lord. Be careful when you're thinking about things. It's not human reasoning. It's not what's popular. It's not well, some people don't like that. It's really whole heartedly following the Lord who loves us so much and has given us everything that pertaining to life and godliness, he tells us. And so can we wholeheartedly really follow the Lord And sometimes we have to make hard decisions, but it's not a popularity contest. It's really about. Keeping. Our eyes on him and running that race and laying aside every sentence so easily besides us. So, uh, just a few thoughts there. Brother referred to that scripture in Second Kings and the head read down further. And there's not always the time to refer to that, but. Expressly says concerning, uh, those, uh, shreds that were put into the pot. Expressly says there is death in the pot. It's telling us like it is, and sometimes we gloss over things. Try to sweeten things, minimize things, but Scripture tells it here like it is. But then there is an antidote that we have here. And in verse 41 it says what he said. Then bring meal and he cast it into the pot, and he said pour out for the people that they may eat and there was no harm in the pot. Well, the meal would speak to us of Christ, wouldn't it? And we also think of that Scripture in the 15th chapter of Exodus, those bitter waters.

And. Uh, at, at Mara and verse 25, it says, and he cried unto the Lord, and the Lord showed him a tree which we had when he had cast into the waters, the waters were made sweet. So we're thankful for the fact that they were not left without a resource. And so if they had looked, uh to and applied what we have here in these two scriptures. In the, uh, pouring in of the meal. And casting that tree into the bitter waters, then there's less. To ask for meditation is the fact that when these things creep in, do we have a tendency to leave it to what we would call, uh, uh, trying to think of the word, uh, the oversight? Or should this be an exercise of each one of us to find out what these things are that are leaking in and how do we go about being exercised, about remedying it? Do we depend too much upon? Our laboring brethren or. Uh, leaders of our assembly. Uh, it's just an exercise I have. Do we exercise our own hearts to try and weed out these days? Any thought on that? Believe even what we were taking up in connection with those that have or have crept in unawares and perhaps may still be doing so. There are a number of things that we should consider. One of the things is care and reception and then there is the shepherding that is necessary afterwards. And I think there are more attention were paid to both of these things. Both are very important that. We would have perhaps invest of a problem. And Satan is very subtle. Uh, back in World War 2. And one of the local assemblies in our area, there was a German spy that became connected with one of the assemblies and was not until considerably later that his true identity was revealed. And I I don't want to put any blame on the local brethren there, but it shows how subtle the enemy can be. And so we have to be before the Lord in terms of reception and in terms of our shepherding when those people are received. This is a kind of a practical point for young people in in line with what we're Speaking of here. So through the personal responsibility to fortify ourselves as well. And I, I noticed an interesting parallel and you see these otherities out. You can, what we've seen in June and the first chapter of Romans, you look at June, uh, verse. I forgot my glasses at the hotel, so give me a moment here. Uh, first four, when I talk to the certain men, they crept in unawares. It says that they deny the only Lord God and our Lord Jesus Christ. And let me read the progression downward into umm. File. Since you turn with me to Romans one, we see a similar progression, but there's a key difference. I think we need to highlight Turn to Romans 1. And we look at first. Start in verse 18, Romans one, verse 18, and it says for the class of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth and unrighteousness, because that which may be known of God is manifest in them. For God has shown it onto them. For the invisible things of him from the creation of the world are clearly seen being understood by the things that are made even in eternal power and

God is that they are without excuse. So here in Romans one we have the general revelation of God in creation. So Goddard deals himself generally to every man in his creation. Every man is held accountable to his creator because of that. Can you turn back to JU You'll notice that while enrollments one, it says they had the general revelation of God and they rebelled against him and they redo that chapter. You see them descending down through idolatry into moral evil sins. You turn back to Jude. The key difference here is that you have these men that rebel against revealed revelation, specific revelations. They knew at least the head knowledge.

That their Lord was the Lord Jesus Christ. It wasn't just that general revelation of creation, it was specific. They acknowledge head knowledge. Which makes them incredibly dangerous because they can speak truthy things that may appeal to the ears of those listening and they convince people. So how do we protect ourselves against that? Well, I would think of Paul's instructions to Timothy, if you turn to Timothy, Second Timothy, chapter 3. Second Timothy, chapter 3. And reading from verse 13. It says, The evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou on the things that thou hast learned, that has been assured of knowing of whom thou hast learned them, and that from a child that was known, the Holy Scriptures, which were able to make thee wise unto salvation through faith, which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction and righteousness. The man of God may be perfect, thoroughly furnished unto all good works. We could make one more turn to Proverbs. Robert Chapter 2 and. Again, this is how how Jude employed us to. Pulled to the face that was once given to us and also how do we defend against those that would corrupt that that state with things that sound like truth because they do have an all head knowledge. Well, if you reach chapter 2 and I'll read the whole thing that it is long from verse one through to verse 9. You get these the writers and Florence the reader to receive the words of God the hide his commandments within your heart cry after knowledge. And then in verse six and says the Lord giveth wisdom, out of his mouth cometh knowledge and understanding. And if you get to verse 10, it says when wisdom, what is that wisdom? The wisdom gains the words of the Lord that we're told to umm, put it within our heart in the first few verses, verse 10, when wisdom entereth into Vinehart and knowledge is pleasant onto thy soul, that wisdom is now intimate to your heart. It's not just in your head. Discretion shall preserve thee and understanding shall keep these from what? To deliver these in the way of the evil man and the man that speaketh forward things who leave the path of uprighteousness to walk in the ways of darkness. To rejoice to do evil, and delight in the prowardness of the wicked, whose ways are crooked, and they are prowered in their paths. So by reading God's word, uh. Getting a hard knowledge digging into our heart when we do have an apostate or, uh, teacher, false teacher that's speaking things that sound truthy because they're using buzzwords of Christianity or they have some truth contained within them. Having that knowledge of scripture is ultimately what can help defend US against accepting what they say. And when somebody says something, we may not know right off, whether it's right or wrong, but like the Bereans care facts, the word of God and test what their men are saying, whether it's true or not. So I just use that as kind of practical, umm, something to take away from this chapter. It's kind of practical instruction or application. Certainly for myself. I, I, I see that the need to read more scripture so unfortified against these things. But it's proven out there as a as a way to protect yourself against these types that stay within the church and and teach falsehoods. We're finding it hard to creep away from verse 4, but it does say that these men crept in unawares. They weren't sure about who they were, how they got in, and it could be that. Some of these people are in your assembly. Maybe they're maybe it's a young person rebelling against the revealed truth, willfully revealing against it for it could be an older person who's laying down a lot of standards and things that are not according to the word of God, extra things about Christianity that aren't part of the word of God and expect everybody to live up to their standards. And well, a certain amount of crept and unawares. We have some who are as we are Speaking of in this chapter, who are the apostates. They're not true believers. But then there's also some who are being. Umm, deceived by these ones who are true believers. And as has been mentioned, there needs the shepherding care to, to, to help encourage those who have been deceived and to teach them. But those who are not true, it says that they have been were before of old ordained to this condemnation. Now if we read that, we may think, oh, these people have been chosen to be condemned, but that's not what it says. It's it's talking about those the condemnation was given, was ordained for those who had become apostates. It didn't say that this one was going to be an apostate. But the condemnation was for those who committed the sin of apostasy, and they turned away, willfully turned away from revealed truth. And so we get in verse 7. That these ones are set for. These three instances are set forth as examples of suffering the vengeance of eternal fire. That sounds pretty severe.

To have a person might even be your friend who rejects Jesus Christ. And the result is vengeance of eternal fire. It's not something that you spend 1000 years in and then you get to go to heaven. This is eternal. It's eternal damnation. For those who would apostatize and turn against the truth that's been revealed in God's Word. Thankful for the brother here who asked the question about both individually and collectively keeping these things. And if you turn to Jeremiah chapter 15. And furthering on what was commented about, umm, individually taking things in as well, uh, Jeremiah chapter 15, verse 16. Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of my heart. I am called by Thy name, O Lord God of hosts. And recently ours had the benefit of being at a meeting where Bill Cross was speaking about our spiritual diet and umm, and it certainly provided a good parallel because there, there was a time in my life and perhaps many in this room could say that it's even perhaps your time in life now or was. Where your spiritual diet was. Was very limited. If you looked at my spiritual diet, I probably would have been in intensive care because they would have said this guy's got no food. He's he's almost dead. And that's because I occasionally read. I went to the meeting because I listened to the reading meetings and but I was not taking in the words like it says here, finding the word and I didn't eat them and I word unto me. The joy and rejoicing of my heart. And it says in Psalms a very familiar, very simple verse taste and seeing that the Lord is good and and you know, I could not taste or enjoy what other people were doing unless I tasted it and enjoyed it myself. And again, that very simple parallel that Bill set out about just practical food. And you can tell in your own life when you're not eating well, you become tired, you get susceptible to sickness and everything else. And the word of God is so rich and such a treasure for us and I neglected it way too much. And so if there's anyone here who has been neglecting, today is the day to consider changing that and making it a habit of your life to really enjoy the word of God and to take it in. And if you say, well, sometimes it is hard to understand, it tells us in Second Peter that some things are hard to be understood. I'd encourage you to read from the Bible Truth Publishers website. If you have, uh, electronic media, because if you read the Bible from the Bible truth, uh, publishers website, then as you finish your chapters, you can go down to the bottom and there will be ministry on the chapter or ministry on verses in the chapter. And so as you read something, if you were stuck and wondering, well, I'm not exactly sure how to apply that. You can get some additional food there and it's all available at your fingertips. So I would encourage us to individually do that, although I do agree too. From a collective responsibility. We do have have responsibility as well at the table, etcetera to do the right thing. And lastly, in Ephesians chapter 4, you know part of the the faith that we need to contend for patient chapter 4, verse 1/2. 7:00 So I therefore, the prisoner of the Lord, beseech you walk worthy of the location where when dear called with all loneliness and meekness and long-suffering, preparing one another in love, endeavoring to keep the unity of the Spirit and the bond of peace. There is one body, there's one spirit, and even a dear cold and one hope of your calling. 1 Lord, 1 faith, one baptism, one God and Father of all, who is above all and through all, and in you all and and to every one of us

is giving grace. And so. It is a very individual thing too. I mean, the assemblies are the, what we see there is really the product of our collective spiritual fitness, so to speak. And if we're not exercising ourselves into things of the Lord and we're not feeding on the Lord, it's no wonder that we'd be surprised when, when, uh, as Dave was talking about, when those hard times come, do we have the, the strength and the fortitude to face them with the Lord? And so I encourage each of us to, to try to. Take in the Lord more and more, you'll never be sorry.

The two groups mentioned there is act caption 20. It was a fossil call when he is addressing the elders and Ephesus before he would depart to be with the Lord, he gave instructions to them. Uh, verse 28, it says, there, take heed therefore unto yourselves to all the flocks over which the Holy Ghost have made you overseers to feed the Church of God, which he has purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, us during the flock. That's what we have here in, uh, in our chapter in Jude. And then it mentions, uh also of your own selves come in, arise speaking perverse things to draw away disciples after them. Their true believers, but they have self in view and not the Lord. And then verse 31 Therefore watch and remember that by the space of three years I cease not to warn you everyone night and day with tears. Now brethren, I commend you to God, to the word of this grace which is able to build you up and to give you an inheritance among all them which are sanctified or set apart in Christ. It's also the word of God that is able to keep us. And to teach us and to be able to give us discernment when perhaps are those that may be among us that are not true, we need to serve it from the word of God to be able to recognize those types of people. Uh, the apostle Paul spent two whole epistles in Corinthians to try to expose them to the Corinthians that they would recognize them. He didn't try to root them out, but he tried to expose them so that the Corinthians Saints would be on the judge themselves. In rooting them out, he may have uprooted some good wheat along with the, the tears like we haven't. Matthew 13. So he was careful not to do that, but nevertheless, he sought to, uh, different things that there were those among them that were of all the teachers and that they should recognize them. And, uh, and so, so should we, we should be able to recognize what is false among us. And we, we can do only do that by the word of God. He takes your occasions to umm. Two, towards recognizing these. False ones among us are very helpful, but I think we need to remember too that there is that spirit of apostasy that we need to recognize as well that can come within each one of us. So I think it was very helpful what was mentioned before about faith and how we can fail and faith, and that's what we had. In in verse 5, then our brother mentioned in verse six, we get down to the second thought which is disobedience. First is unbelieving, then disobedience. This can happen to every single one of us who are. Believers, it's not just a matter of, of those who are false among us, but it's a matter of that old nature that we all have and the fact that we can be LED astray. And, and so I, I just point that out because I think it's good to remember that the enemies within, not just the house and, uh, we look at this, these are very severe warnings, every one of them. This next one is about the angels, which kept not their first estate, but left their own habitation. Yes, reserved and everlasting chains unto under darkness unto the judgment of the great day. Tells us in Matthew chapter 22. And the Sadducees came to the Lord, and a question about resurrection. The Lord answered them and said that in the resurrection it is not so, but he says there's neither marriage nor giving in marriage, but they are as the angels of God in heaven, showing that in heaven the angels of God are not married or given in marriage. Yet here we find that there were ones who left their first estate and they went on to something else. And the next verse tells us about Sodom and Gomorrah and something very significant in that verse it says. Even as Sodom Gomorrah, the word even connects it. And the cities about them in like manner, giving themselves over to fornication, going after strange Flash. These ones, these angels apparently were disobedient. They left the place that God had put them in. They came down on the earth, I believe we have in Genesis chapter 6, until for them, uh, those of the daughters of men, and they corrupted themselves and they corrupted things in the earth. And it was a terrible thing. And so they're put here as an example. And God didn't leave them that way. He put them in chains to be reserved unto everlasting darkness, under darkness, unto the judgment of the great day. It says here these things are very serious, and yes, they're serious for the one who goes astray. But insofar as we as believers.

Leave that which God has shown to us, and we go back and become backsliders. As our brother was mentioned, we can never be an apostate, but we can become backsliders and get into a terrible state in a terrible way. It's good to hear these verses and good to take the warning. Because we have a loving father who is not going to leave us there. He's not going to put us in these chains and reservists to everlasting fire, but he is going to deal with us as a father and he's going to, uh, correct us as his children and sometimes many of us in this room. And I can certainly tell you that that correction can be very difficult and it's not worth it that praises his name when he does it. He doesn't just leave us, go down this way tells us in First Corinthians 11, he said that, uh, if we would judge ourselves, then we should not be judged. With the world, God's gonna judge them, and these apostates are gonna be judged that way. He will judge His own as a Father who loves us. But we can judge ourselves first. We can read these verses and we can see that there's a path of obedience that God has called us to. He's put us in a certain way and we can heed that. And in that path we can find blessing. But to go out of it can be very hard. Just like to add something and recall a remark that was made by our brother David. Considering the verses in the 24th chapter of Luke's gospel. I know some are fairly hard on the way on the two that were on their way to Emmaus, but their their hearts were touched as a result of being in the Lord's presence. But in verse 33 it says and they rose up the same hour. And returned. Through Jerusalem that, that was a choice. They were going away from Jerusalem, but they made a conscious decision to go back to Jerusalem. So that's very important, isn't it, in our lives when we see, uh, ourselves getting further from the board and make that decision to go back to Jerusalem. Oh, just before that the Lord had opened up the scriptures to them. And that has an effect not our heart burned within a. Natural man has nothing but his own lust. He's unable to perceive divine things. And in an effort to gratify that lust leads him to rebellion against God. That rebellion leads to apostasy, and that, in its turn, is visited by overwhelming judgment. And so it is in all three of these cases, the judgment was thorough. And so the character of evil here is brought out later and further on in these verses, natural group B's unable to perceive divine things, just like the examples we have in Israel there when they made the golden calves. What's become of this Moses? We don't know. An invisible Moses up on the mount would not satisfy them. Make us gods, something we can see. And so there's natural man that's not satisfied with an ascended Christ, with an invisible Holy Spirit, unable to perceive divine things. He turns from God's order and he brings man's order in make us a captain to go back to Egypt. Bring in something we can see, bring in something of man's order. We don't want God's way. And there's a turning away from God's order into in heaven above with the angels or the earth beneath with Sodom and Gomorrah. Turning away from God's order, and we'll see that the character of these men is then to bring in man's order instead. And where is professing Christianity going to end? They're going to make themselves a king. They're going to make themselves a captain. He's the Antichrist. He denies the Father and the Son. And the overwhelming visitation of God's judgment upon what's left of Christianity led by that captain is the severest judgments that are found in the Book of Revelation. In verse five, he said, I will therefore put you in remembrance. Though he once knew this. How that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not?

What is he referring there to? To the people that. Had been taught all the things that Moses had taught them, and the Lord brought them out of Egypt. But then there were those who rebelled against him when they did not want to go into the land that he had promised them. He

destroyed all them that believed not. I always think there must have been those that was where over 20 years of old. Who rebelled against the commandment of God to go in and take over the land of each, the promised land? So there was a severe judgment. God, and God is also a God of judgment. He did so many good things to Israel and they knew that. And yet, when it came to a. A real act of faith. They failed. And there was not just a few that failed. Our whole generation failed. I I sometimes think of what's what must have. Be in the minds of those who have been condemned and his they still have to live out their lives. Knowing that they were gonna have to be destroyed. Because of unbelief. To live all that knowledge the rest of their lives. That they. Must be among the ones who have to be destroyed. That rebelled against the Lord. So the character of these ones who have crept in to defile and corrupt Christianity is brought out in verse 8. Filthy dreamers. They don't want revealed truth. They've turned from it. They have their own dreams, their own revelations that they propound. Defile the flesh, corrupt in their moral ways. Defiled bodies promote corruption and moral things. Despise dominion again. Christ, He's up in heaven, head of the church, We can't see him, the Holy Spirit. We don't need his leading. We can't see him either. We want what we can see. They despise dominion. They're not subject to God's order, and they speak evil of those very things, the thought of being subject to God. No, it's man's will. Man's will is not worthy to be corrected by anything, let alone God, who we can't see. And this is the character of those who are defiling Christianity Today. #46 in the appendix. All right, our God and Father, we just thank you for this chapter that we've had before us. This morning and Father, we just acknowledge that it's in all of our hearts to. When we're under the extreme pressure of society around us that has turned completely from my ways morally. And teach that the Word of God is wrong to fail in faith and in disobedience and into the same lusts that are being taught around us. Our Father had just prayed that each one of us here would be like Caleb and like Joshua who found their strength in walking with the and recognizing our God, thy power to help in every situation that they were put in. We just acknowledged Lord how both are coming is and yet we acknowledge too how easy it is for us to forget it. And to just walk in the ways of everyone around us, just pray that these things wouldn't be just head knowledge, but today would impact every day of our life. And then as we have in the antidote at the end of the chapter, that we would keep ourselves in the love of God and realize it's our table to preserve us. We just ask this Lord Jesus and thy name, Amen.

St. Thomas Conference: 2017, Jude 9-13

Reading

We hear the words of love. We gaze upon the blood hymn number 84. We hear. By anything about my creator following you to the time where I have to begin to play on. Oh, one 7510 minutes. Again and plough and the following look I want to hide. It's been a long time. And then we can't do this with the neighborhood and the neighbours and the neighbours and the cerebral palsy and the MMM, MMM and the. And we are today in the following program. We wish they could come. We do it again, we don't want to get in God anytime and we'll move on. No, I don't know because I, I, I can see you make a difference. Where you can go ahead and scrub the time one. So the estimates with uh, verse nine of Juke. Jude verse 9. Yet Michael the Archangel, when contending with the devil, he disputed about the body of Moses, does not bring against him a railing accusation, but said, the Lord rebuked thee. But these speak evil of those things which they know not, but what they know naturally. As brute feasts in those things they corrupt themselves. Woe unto them, for they have gone in the way of pain, and ran greedily after the era of Balaam for reward, and perished in the gainsaying of quarry. These are spots in your feast of charity, when they cease with you, feeding themselves without fear.

Clouds they are without water, carried a boat of winds. Trees whose fruit withereth, without fruit tray is dead, plucked up by the roots. Raging waves of the sea foaming out their own shame, Wandering stars to whom is reserved the blackness of darkness forever. And Enoch, also the 7th from Adam. Prophesied of these, saying, Behold, the Lord cometh with 10 thousands of his things, to execute judgment upon all, and to convince all, that our ungodly among them of all their ungodly deeds which they have ungodly committed. And of all their heart speeches which ungodly sinners have spoken against him. These are murmurs, complainers walking after their own luck, and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ. How that they told you there should be markers in the last time who should walk after their own ungodly lust. These be they who separate themselves sensual, having not the Spirit, but ye beloved, building apo, building up yourselves on your most holy faith, praying in the Holy Ghost. Keep yourselves in the love of God. Looking for the mercy of our Lord Jesus Christ unto eternal life and of some have compassion making a difference. And others save with fear, pulling them out of the fire, hating even the government, fasted by the flesh. Now unto them that is able to keep you from falling. And to present you faultless before the presence of His glory, with exceeding joy. To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen. I'd like to clarify something that, uh, I repeated in the last two meetings, and that is the definition of apostasy, which is, which I said was, uh, quoting from an old brother years ago, uh, willfully turning away from revealed truth. Well, some might well interpret that, uh, saying as this way that if you've turned your back on the meeting, your apostate. Well, that nothing could be further from the truth. That is, uh, a contradiction of, umm, what another brother described as the difference between backsliding and apostasy. Uh, and furthermore, the, the application, the first application of that principle is personal individual situation. It's a, a person who willfully turns away from revealed truth. So let's, uh, I just wanted to be clear about that. Mm-hmm. OK. Brother Stephen was mentioning about the connection between the two things that we have, the characteristics of the apostate. We saw them back in verse four. Sorry to go back there again, but that's where they were introduced and it says that they turned the grace of our God to lasciviousness. That was the first thing, the loss that comes out. We saw the progression of that.

Unbelief followed by disobedience and then unbridled lust that followed that. And the second thing was the end of verse 4, denying the only Lord God, really the only Master in our Lord Jesus Christ. Because how that should be translated. And so they were despising the authority as well. And these things go together. Brother alluded to it. I just want to point that out. Because that's what we have here in our 9th, 1St is the despising of authority. And their brother mentioned the highest level of that. That is the Lord's authority that ultimately is despised because all authorities derive from Him. These things go together because if I want to do my own will and disobedience and lust, then I don't want anyone telling me not to do it. Any authority that's going to be there to say, no, this is what I expect and not your will, I'm going to get rid of, I'm going to despise it and I'm going to speak railingly against it. And so they go and separately, together, and that's what we have in the world. The very denial of God and evolution is because man doesn't want to believe the obvious that there's a God, because if he does, then there's a consequence. There's something that God has said and therefore man is responsible to God. And so it's convenient to rail against everything he sees and says, say that there's not even a God. But we get other examples in our chapter, and the one in verse nine is Michael

the Archangel. He contends with the devil over the body of Moses, and there we find that he's a good example. He won't rail against Satan because Satan had been given a place by God, and even though he fell, Michael still recognized that place that God had given to him, and it wasn't yet the time for God. Uh, to authorize Michael to, uh, cast Satan out of heaven or to lose that place entirely, that will come. We read about that in the Book of Revelation. But until then, Michael would just recognize it, acknowledge that authority. And so in going back to what we were talking about in the last meeting, this spirit of apostasy and how we all need to be exercised about it, this is one of those key places, isn't it? There are authorities that God has set up. And. It's not just the apostates. Sometimes you speak against them, but. Perhaps many of us at times have done this and so we need to take these verses and again look at that and say, are we doing what the Lord wants from us? So we recognizing that authority, which is from Himself and submitting ourselves. There are two instances that come to mind that tie in with this verse, and one is in the 20. Uh, it's in the book of Acts. The, uh, 23rd chapter of Acts. In connection with, uh, Paul himself. Before the high priest Verse 3 then said, Fall unto him, God shall smite thee, thou whited wall, for sittest thou to judge me after the law commandment command us me to be smitten contrary to the law they that stood by said Revile us, thou God's high priest. Then said Paul, I wish not, or I knew not, brethren, that he was the high priest. For is written, Thou shalt not speak evil of the roar of thy people. So that's one case that, uh, comes to mind. The other, I believe is in First Samuel chapter 24. Getting back to Samuel again. And uh. It's in verse 5. Re read the latter part of verse four. Then David arose and cut off the skirt of souls robe privilege. It came to pass afterward that David's heart smoked, smoked him because he had cut off Saul's skirt. He said unto his men, Lord forbid that I should do this thing unto my master, the Lord's anointed, anointed to stretch forth my hand against seeing.

He is the anointed of the Lord. So there was that recognition in both cases and it it caused an apology on Paul's park and it it caused a confession on, on David's part. So in the case before us, the angels were prevented from doing so. But when it's done, we see the proper response in these two other cases. And we see another that rail the fund, David as king. And David committed that to a future time, didn't he, For the Lord to recompense? I'm sure the body of Moses got buried exactly where God wanted it to be buried. So Michael didn't give in to what the devil wanted, but at the same time he respected the power and that God had given to Satan, even though Satan was abusing that power. You cannot think of a worse being to have to put up with. Hitler doesn't compare. Saddam Hussein doesn't compare. Guinness Khan doesn't compare. To Satan, the Spirit of God has used the worst possible example and still saying to us that we need to respect those whom God puts in power. He sets them up. We have to respect them, but at the same time, we need to recognize that it is our responsibility, as the apostles said, that we ought to obey God rather than men. But if we're going to disobey, we still need to keep in mind the example of Michael. As in verse 10, the thieves speak evil of those things which they know not. Right, which is another characteristic and this is. Indeed, something that happens a lot, they just speak according to what they decided or the facts. One of the places where this happens is the Word of God itself. Some of the apostates that have hurt the Christian testimony the most have been those higher critics that have gone to discount almost the entire Word of God and nowhere more than right here in this, uh, book of Jude. The 9th 1St for instance is not mentioned elsewhere in the Bible. We have what whether Rob mentioned spoken of that God was the one who buried Moses, but not this account with Michael as far as I'm aware. And so men say that well either Jude made this up or he copied this from some other source that we have lost and they deny. Inspiration a little further down they do the same thing. Enoch also in verse 14, seventh from Adam and this isn't mentioned in Genesis and so. There was somebody who came and made a whole book of Enoch and apostate went and did that to try to discredit this, but that's not where this came from. The Spirit of God was the author of these words. We noticed before the similarity between this book of Jude and. And second, Peter, particularly chapter 2. And so men will say, well, Peter copied from Jude or Jude copied from Peter. And again they're trying to discredit the word of God. These are apostates who do that. They speak evil of those things are railingly against those things which they understand not. How much better by faith to rest on what we had presented from Second Timothy 3 the other day. I think someone mentioned that yesterday that all scripture is given by inspiration of God. This is God breathed. The Holy Spirit is the one who wrote these words, and so we know these things are true, and it doesn't have to be found somewhere else for the Spirit of God to have recorded it here. He knew exactly what happened at every moment in history. And when Jude wrote, he rode under direct inspiration of the Spirit himself. This is in the sphere of professing Christianity. This isn't out in heathendom. I'm sure that's been mentioned already. And so within that sphere of professing Christianity, we hear those that speak evil of the things that they don't know, and they don't know them because they're unregenerate. They don't have a new life, they don't have.

The capacity. To understand divine things, they have not the Spirit of God to open them up to them, as we had read to us earlier in first Corinthians 2. Those things only discerned by the Spirit of God. Other than that, no man can know spiritual thanks. And so they speak evil of those things they know not. How Can you believe that book if you took it up for what it says? It says it's in the shellfish. How foolish. They don't understand. They don't understand the things that we understand by the Spirit of God when we look at the Old Testament and see types and shadows of heavenly things. They can't understand it. They speak evil of it and they take the word of God up and they put it down and they mock it. Because they cannot understand it, like unintelligent beasts. Mr. Darby, I think, translates it that way. Unintelligent animals, brute beasts. What A brute beast is just unintelligent. These show themselves to be worse because they're immoral. A brew beast doesn't know anything about divine things either. But he's not immoral. These as what they know naturally as groupies, no different than unintelligent animals, But in those things, the very things which they do know just naturally as natural men and women here in this world, they corrupt those very things. God's order in creation. They show themselves to be more debased than the unintelligent animals that they're likened to here. That has become the character of things and professing Christianity in all the morality and awfulness that is openly embraced, as was referred to earlier in the chapter, turning the grace of God into lasciviousness. Why did the devil dispute? Uh, with, uh, Michael the Archangel regarding the body of Moses, what did he want to gain through that? Someone has said that man likes to look at a shrine and he would like to have got a hold of uh, the devil would like to have got a hold of the body of Moses. Made a Made a shrine. So they could worship the shrine instead of the Lord. And God wouldn't allow that. At the end of the Second World War, when the Allies moved into Bavaria. Into the area where Hitler had his headquarters at the Eagles Nest. The Allies made a decision that they would utterly destroy that compound there so that. A shrine be not made of that particular location, and it proved to be a very wise decision. And that's the heart of men, isn't it? To to do that. Not the general principle in the Scriptures, uh, in that, uh, all of the elements that were important and sacred in the Old Testament to the people of Israel have been generally obliterated. Things like the arc of the testimony, the tables of stone, the Tabernacle, the temple, and, uh, you could go on a long list. And uh, I believe the purpose for that, the fact that nothing exists of that, even though men keep searching, they even conduct searches for the Lost Ark and they conduct searches for the even Noah's Ark resting place and so on. But no, no fruit of that, no results. And the reason is because anything that was leftover from that old era would be regarded as a distraction from the re, the worship of the Lord Jesus, God's Son. And in fact, He personally replaces all those elements of worship in the Old Testament.

I think we get a picture of it if, uh, with the. Uh, with the umm, brazen serpent, uh, you remember in Numbers why Lord told Moses to put the brace and serpent on a pole? Many looks shall live. Well, if you turn over to 2nd Kings chapter 18. Uh, you find there. But Hezekiah, first part of the chapter. Hezekiah the son of Ahaz, 25 years old, would see when he began to reign. And he did that which was right in the sight of the Lord. The fourth verse, what I'm thinking of, he removed the high places, and break the images, and cut down the Groves, and break in pieces the brazen serpent that Moses had made. We're under those days. The children of Israel did burn incense to it, and he called it a Houston. So there we see how the. The very thing that was used of God to faith for the children of Israel to look and live, they made an idol out of it, didn't they? And Hezekiah, he did that which was right in the sight of the Lord, and he removed it. We walked by faith and not by sight. Verse 11 That it's important that we look at. Umm. I'll just read the verse and then I'll comment on this. Well unto them, for they have gone in the way of Cain. They ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. Well, what is the way of Cain? Turn back to Genesis chapter 4. And we'll read a couple of verses here. Verse 3. And in the process of time came to pass, that Cain brought forth the fruit of the ground, of the fruit of the ground, and offering unto the Lord. And Abel he also brought of the first links of his flock, of the fat, and of the fat thereof. And the Lord had respect unto Abel, and to his offering, but unto Cain and his offering he had not respect. Why? Because Cain, although he probably. Had heard from his parents about. God brought an offering, approached God with the fruit of the ground that God had said it's cursed. Abel brought of the flock a lamb, and we know that it points ahead to the Lord Jesus in a beautiful way. And, uh, Cain didn't want to approach God on those terms. He wanted to approach God and his own way. And God did not have respect to that since it was rejected and, uh. I would just say to each of us. Make a big deal about the blood of Christ. It's so important to what we believe and what we hold from the Word of God. Everything about the Old Testament points ahead to the cross. And if we give that up? We are in the way of King. So I think that's what the way of Cain is. You know what's, uh, you think back through, uh, the Old Testament and all those sacrifices, right, that were killed. How could we take out a verse like Leviticus 2317, I think it is, or 1723. The life of the flesh is in the blood and I have given it to you upon the altar. There is the blood that making an atonement for the soul. So let's value that and hold it up. So, you young people. Enjoy meditating about the blood of Christ. When you preach the gospel, young men make a lot about the blood of Christ. It's so important. OK, I don't wanna talk too much.

They are available, so we don't have time to read the whole story of Balaam, but we know that the king of Moab wanted to curse God's people. He tried to get Balaam to do it. Unsuccessfully a number of times. And, uh, anyway, The upshot was Balan thought that if he could get the people of God to sin, then God would reach out and punish. And we find in Numbers 3116 that says, Behold, these caused the children of Israel through the Council of Balaam to commit trespass against the Lord. Uh, perhaps there's more to this, uh, era of Balm because I know that there are other places that speak of the doctrine of Balaam and perhaps the way of Balaam. But anyway, here Balen thought that God would have to reach out and smack down those people with through will, if I can say that respectfully. And he missed the fact that God is the God of love and grace and that's the message of the cross. I look forward to hearing what other people would say about that. The last one is the gainsay of Core. We find that in, uh, I think it's #16 uh, we don't have time to read that story, but the coauthites were part of the tribe of Levi, and they were involved in the service of the Tabernacle, but they weren't the priests. And here these ones wanted to be the priests. And they tried to step into the authority that God had placed, and it was wrong and so. Let us be careful, especially you young people. Uh, give God his proper place. And, uh, he will lead and guide in his way. It's so tempting for us to, you know, perhaps we could say, well, we could run this meeting a little better if we organized it. And, uh. You know, maybe I'll have this hymn sung and then somebody will read these verses and somebody else will say something and it takes the Spirit of God out of it. Be careful, God is the authority. So just a few things about that that we need to be careful of. And I'd like to hear other people's thoughts on this too. I think that's, uh, really great. I just, umm, wanna point out one thing that I really enjoyed about verse 11 and when it speaks of Cain, We were just taking this up in our Thursday night Bible reading in, uh, Pine Grove. And one thing that comes to mind with Cane is that. He didn't know what God wanted, possibly because he wasn't walking with God like Abel was. Abel walked with God and therefore he knew what was on God's heart when it was required of him to offer a sacrifice. I'm sure Cain knew the stories that his parents had told him, and I'm sure he he could have known and should have known much better. But I think it's it's worth pointing out that Abel walked with God and because he walked with God. He knew what the heart of God was. And I think walking with God goes for Balaam as well because it says the era of Balaam for profit. And another part of the story of Balaam that comes to mind is he tried to, he tried to live on both sides of the fences. He umm, he tried to walk as a prophet, walk with God, but at the same time he thought he could make a profit. He thought he could make a quick buck off of cursing the people of God as well. And so. He, he attempted to to sort of live on both sides and that wasn't walking with God. And a certain verse that I've been enjoying lately that I think is applicable is in James chapter 3. James chapter 3 and verse 11 and it says that the spring sends forth fresh water and bitter water from the same opening and the answer is obviously no. And so I think it's important to know that when it comes to walking with God, there's no room in our lives for for walking on both sides. The the Christian life doesn't afford the room to walk on both sides. And if we're if we're living in a lifestyle that really desires the things in Christ, but we also like the world and we also. Like the things that they're over there and on the other side and we dabble with them and we think we can make profit on both sides, then we're, we're deceiving only ourselves. So I think, uh, I think with reference to Cain and both Balaam and this, it's important to know that, uh, walking with God will reveal what the truth really is and what he has for us.

I like the simple way Brother Charles Little put these fits first. The first one, the way of Cain, he just mentioned his umm. Of the preaching of good works, the gospel of works. And the second one, the era of Valium for reward was preaching for money. And the third one and the Harrison again saying of Korra was Cora wanted a place that did not belong to him. God did not give it to him. He wanted to take that for himself. And so all of these things came in early and christened them. There were those who rose up to the ranks of clergy and. These are the very things that characterize that, and it's what characterizes Christians and generally today. It's not to say that every person in Christianity who is a so-called pastor, a minister, does all these things, but by and large this air of apostasy that came in early is what characterizes Christendom at large today. I don't wanna go off on the side, but this is not the only thing that has spoken of, uh, concerning Balaam here. It's the error of Balaam in Revelation Chapter 2. It's the doctrine of bailout. And I have a few notes that I would just like to read that express, uh, the thought very clearly. Says the doctrine of Balaam was his teaching Balak to corrupt the people. Who could not be corrupted by tempting them to marry women of Moab? Thus defiling their separation and abandoning their Pilgrim character. So that's brought before us in Revelation chapter 2. In Second Peter chapter 2 and verse 15. Says which have forsaken the right way and are going astray. Following the way of Salem, the son of Bossor, who loved the wages of unrighteousness. Uh, he was anxious to make a market for his gift and I believe we, we see that numbers chapter 22 and again, I have a a note here. Balum was a typical hireling profit, anxious only to make a market of his gift. So the three things are referred to labellum, the error of balum. Uh, and the doctrine of Balaam. It starts out with denying fundamental truths. When you think of the awfulness, really, of what Cain did, why bring a sacrifice, Cain? Why is there a need to bring a sacrifice? He really denied the fall. He said to God, look what I did for you, you owe me. And he brought a sacrifice without blood. He denied sin. He made little of

sin. The Lord says there's an offering that lieth at the door. He wouldn't take advantage of it. He despised the provision of God. And he persecuted the true child of God. He slew his brother. You know Keynes never called a brother. Abel is 7 times. Keynes never called a brother once he wasn't a brother. We think of applying it spiritually. And so it's the doctrine of works is to approach to God, but really making God our debtor, making light of sin, denying the fall, and in all of that, what does that do? That denies the true character of God is holy and righteous. It's like God himself and his character. And the progression then is to take those doctrines and preach them for money, make good money on that error. In the end, man's exalted. That's Corey. And who was displaced when Cora exalted himself? Aaron was displaced. Who's Aaron? A picture of Christ, our great high priest.

Christ is put down. And man is exalted. And where is that going to end? 2nd Thessalonians 2HE sits in the temple of God, showing himself that he is God. It's man exalting himself into God's place is where that's going to end. It's a progression down through these verses. It's really the basis, couldn't we say, of all man's religion. It's all based on works and it is the natural thing. You talk to a person and you say to them. Suppose you died tonight. And you were standing before the pearly gates. And there's Jesus on the other side, and he says to you. On what grounds can I let you in here to heaven? I know, I'm talking putting it at a lower level here, folks. But what's the answer that you give to a question like that? Well. I I I do this or I do that? Isn't that the natural reply of man's religion? I like what someone has said that. There are only two religions in the world, and one is based on what man does and the other is based on what God has done. Well, the question was asked earlier about whether these were those who are. More public or subtle, and number of thoughts were advanced about those who go into houses, as we have in the second John. And uh, the fact is that they do all of those things. As we've seen, we have the likeness of Balaam here for reward. He was, he was really out there speaking against the people of God. It was a very public thing. And that's what we get it as we go down to these next verses. It gives really the whole gamut of things that these apostates do. It starts with, these are spots in your feast of charity. Where the believers would come together and they would share and show love among themselves and to others. And in the middle of that they were ones who were running around doing this. It might be the more hidden side of things to do it subtly as we had at the beginning. They came in unawares and that I understand. It's really the meaning here because the the word spots, I think it's hidden rocks is how Mr. Kelly translates that. And it's like those rocks that aren't marked out, there's no buoy or marker of any sort. And their shallow, the boats come along and they hit them, their Shoals, their wreaths, or that which would call a shipwreck. And so it's that's the picture I think we have in the first one in verse 12 is that they're among the Lord's people. And they're there to question, to infuse doubts and to turn someone aside, which again is why this chapter is so important for us. Because we can look at a lot of these things and say these are the characteristics of what we do see in Christendom, but it isn't so much. And those gathered to the Lord's name. And thank God, that's true. But yet it could be among those gathered to the Lord's name, there can be those who go around and would question or spread false teaching and false doctrine. And it has happened in the past. And so we need to be aware of that and on our guard and ready with the Scriptures when we're confronted with it, to give an answer and to earnestly contend for the faith that we have here in first Break. Thinking about the reward, that reward does not necessarily have to be monetary, does it could be for applause, it could be for favor. And so that's something that has to be kept in mind. Uh, I was thinking of a portion that we had which. Uh, really, uh, ties in a little with the subject that we're talking about, the 17th chapter of Judges.

And we see that the whole system that God had appointed is laid aside here. Verse 10 It says, And Mike has said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee 10 shekels of silver by the year in a suit of apparel. So forth. So that Levi went in, and the Levite was content to dwell with the man, and the young man was unto him as one of his sons. And Mica consecrated the Levite and the young man became his priest and was in the House of Micah. Then said Micah, now know I that the ward will do me good seeing I have a Levite for my priest. Well here, here. This is for monetary gain, isn't it? And it wasn't because of that individual had the spiritual welfare of Mike and mine. And so that's what we have. In many cases today, isn't it? He was actually a grandson of Moses. This 12 goes on to really. So how these ones can be impressive in their own way, and very hard to detect in an outward way? They need to be tried by the truth of God. And so it has here. They feast with you, feeding themselves without fear. They're just going on with the Saints, not worried about retribution or anything. For good reason. The Lord's people should be kind and they take advantage of that. And it says clouds, they are without water. We often saw this in Malawi. You'd have it dry for a long period of time and then the clouds would come and say, oh, good, now we're going to get rain. And days later the rain wouldn't have come. Say, what's wrong? There's plenty of water up in those clouds, but they're not giving any. It's an appearance of something, but nothing is supplied. And that's what these ones are as well. There appears to be refreshments there, but nothing comes out of those clouds. And it says carried about of winds. We read about those, uh, winds of doctrine and, uh, Ephesians chapter 4. And this is what they capitalize on every thought or strange wind of doctrine they'll use to upset the faith of believers. And it says. Trees whose fruit withereth. Without fruit, her autumnal trees. I think the other translation has. These, these are those that don't have anything. There's a pretension of fruit like the Lord spoke of with that fig tree. There should be something there, but yet there's nothing produced for God. And then finally it says twice dead, plucked up by the roots. They're dead by nature, and they're dead and what they do by practice, as we often sing by nature and by practice. Far so we were, and these apostates still are, and their practices showing something even worse because they make a pretension. What they're going on and upsetting things among the Lord's people and they're plucked up by their roots. There's no hope of any nourishment for themselves. And so it's a terrible picture of these ones that were given and one that the Spirit of God gives to us faithfully, that we need to test what people say, not look on the outward appearance or that which might impress us naturally. But is this thing what they're telling us? Is it according to the Word of God? Or not and then testing it we can know for sure. See, our time is nearly gone, but just to reinforce something that our brother Dave brought before us in the address before and ties in with this first and second Samuel chapter 2, where we read of the evil, uh, that was perpetuated by the sons of Eli. But I was thinking of verse 13, it says, and the priest custom with the people was that when any man offered sacrifice, the pre servant came with the flesh. While the flesh was in seething with a flesh hook of three teeth in his hand. And so forth. Oh, they were looking after their own portion and not after the people, were they? So that's important to note.

55 in the back. That we had to do whenever we're going to go.

St. Thomas Conference: 2017, Jude 14-25

Reading

What number was that? Exactly our God and Father, that we can have one more meeting, reading Thy precious words and about the Lord Jesus to be together under His teaching and influence. We thank you for the time that we have had here in this meeting, and we thank you for the Saints here who have. Made everything possible to be comfortable with them. So all the. Work they did faithfully for all the guests that have come replace their name. The sawdust open doors like this and we also pray for the people that were here yesterday to hear the gospel and being taught about the thing of the Lord Jesus. We ask I have said as many as thou hast chosen would be. Touched in their hearts that some got saved, we asked that. This would be done by the Word of God. And by the Spirit of God. Whose influence? We have all the time we have. Thy blessing for the time together rest for today. We praise the name the Lord Jesus. Amen. Amen. #47 at the back.

Umm. Lord shout out the rain, shake the thigh and then I have to live. I'm going down. And the flow on the green highest, I think it's finished in the middle of all of us and we're going to create new things in life one second. The same eyes and reinstatement lower alcohol. Interesting us now everything. 1000. 9008 thousand five grade A small tide in the wind Thursday they're staying and I don't think that no matter. Rise the Lord. Word will come again, so maybe we should start at verse 15. Or 14? Excuse me. Jude to pull up Jude beginning at verse 14. June 14th, And Enoch also the 7th, from Adam prophesied of these things, saying, Behold, the Lord cometh with 10 thousands of his sinks, to execute judgment upon all, and to convince all, that our ungodly among them of all their ungodly deeds which they have ungodly committed. And of all their hard speeches, which ungodly sinners have spoken against him. These are murmurers, complainers walking after their own lusts, and their mouths speaketh Gray swelling words, having man's persons in admiration because of advantage. But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ. How that they told you there should be markers in the last time who should walk after their own ungodly lusts. These be they who separate themselves sensual, having not the Spirit, but ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion making a difference, and others save with fear, following them out of the fire, hating even the government spotted by the flesh now unto Him. That is able to keep you from falling and to present you faultless before the presence of His glory and exceeding joy. To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. And birth is uh, 1415 indicate that. A form of Christianity, though it wouldn't be Christianity, will persist after the Lord comes the same. To be a future judgment? I think so. It's empty shell. To Jude, say, similar to that which we get in the ninth verse in respect of Michael the Archangel, I don't think we resent elsewhere in Scripture. But uh, the the Enoch prophesied these things. Is that something that was revealed direct to Jude? Which would have been a direct revelation to Enoch. I don't know if any have noticed before but it says here Enoch is the 7th from Adam. If you go back to Genesis chapter 4 you find in the line of Cain that the 7th from Adam was lame who established the world system. But when you come to the line of the 7th from Adam is Enoch, and in both cases the Spirit of God seems to stop and give a a wider description of those two men, one who was in the line of faith Enoch, and the other who was in the line of Umm of that of Cain. I might mention too that in Hebrews Chapter 11. It says there in connection with Enoch and verse five that he was translated that he should not see death and was not found. It's rather unusual that the Spirit of God says he should not see death because. He died. I shouldn't say he died, but he was caught up to heaven at a reasonably young age. When you consider the others, he could have lived to be 900 years old. But he didn't. He was taken up to the glory long before that. And the thought has been given that because he prophesied that that the Lord comes with 10,000 of his Saints to execute judgment, he was prophesying against the wickedness in the world at that particular time and that the people were actually plotting to kill him. And so and so the Spirit of God that he wouldn't see death caught him up to the glory. And of course, they tried to find them and they weren't able to. I just mentioned that in passing. I thought it was rather an interesting thing. Could I make one more comment or? A few that we were talking to, uh, here at the conference and they were saying, I think they were mainly young people. They were saying, I hope they spend most of their time looking at verses 20 to the end of the chapter. And I think we have spent quite a bit of time speaking about, can I say, the solemn, umm, events that are taking place around us. But we need to be encouraged, particularly with these verses.

UH-20 to the end, I just make that comment. Verses 18 and 19 certainly indicates the. Type of spirit we have around us. And the challenge in the verses that you mentioned, Stan, would be? Are we gonna be different than that? It's it's astonishing to me. That the, uh, the Christian system has become so incredibly worldly. Thankfully I don't have lots of interaction, but. Uh, the interaction that I've noticed is is sometimes very. Shocking. And, uh, we're gonna be faced with that. Uh, in the world around us is what is called Christianity. The Spirit of God still pleads with us to go back to the basics and the reality of what being a Christian is all about. And to live that way until, uh, I guess, uh. Thought that the rapture is Nessa mentioned here. But until the Lord comes we have a role, a very important role as the light play. I was thinking that. Jude said at the beginning of this book that we are to earnestly contend for the faith. How can we contend for the faith if we're not building ourselves up in the faith? It seems to me that the devil is very, uh, clever today and stealing away our time that we don't spend. Uh, our time digging into the word like we should, and I think it's very important, isn't it? To, as it says here, to build ourselves up in our most holy faith. I know it's been said many times, but in these verses that we have verse 20 and 21, we really have 4 anchors, don't we? That can keep us in these last days. Go ahead brother. Go ahead. Well, building up ourselves in our most holy faith would bring before us the importance of reading the word of God, doesn't it? And not only reading the word of God individually, but also to make it our habit to get to the, uh, weeknight meetings. I think there's a tendency today, well, to think if we get to the breaking of bread, that's good enough, but we really need the assembly meetings, I believe to. Umm encourage us and to build this up, uh, as well as the umm, the umm, importance of our private reading at home. The 2nd umm, the second anchor here, of course, is praying in the Holy Ghost and in the day we're living in. It's so important, isn't it, to umm ex to feel our dependence on the Lord to start each day by. Uh, acknowledging that we're helpless without him. And, uh, we need to spend that time in prayer, uh, alone with the Lord, uh, pouring out our hearts to him. And it's often been said here that we don't pray to the Holy Ghost, do we? We pray in the Holy Ghost. So we want to pray according to the mind of God. And then of course, the third anchor is keeping ourselves in the love of God. Uh re reminding ourselves how much the Lord loves us. I remember Albert Hale giving an interesting. Umm, uh, illustration Many years ago he said when he went to work, umm, he used to walk along Beckwith St. in the winter time and he always made sure that in the morning he walked on the West side of the street and in the evening on the way home he walked on the east side. And he said the reason was that the sun was shining on that side. And, uh, he, he illustrated with the fact that we need to keep ourselves in the love of God, enjoying his love to us. And then, of course, the, uh, fourth anchor is, uh, looking for the mercy of our Lord Jesus Christ. And it's been often said, hasn't it, that, uh, it will be a real mercy when the Lord catches us out of this world.

The world is growing so corrupt and evil, it will be a real mercy when we're taken out and so I believe these are 4 anchors that can preserve us in these last days. I'm sure that other brethren have other thoughts on this. I've heard it mentioned that way too. Uh, you mentioned the both the reading meeting, building ourselves up and praying in the Holy Ghost is referred to as our prayer meeting. Collectively too, as well as individually. We need to come together collectively for prayer as much to pray about. And then, uh, the third one that you had mentioned,

keep yourselves in the love of God reminds us of the breaking of bread on Sunday morning. Where are we brought before, before God and his love so much as on Sunday morning when we remember the cross, what God gave and what the Lord Jesus gave for us dying on the cross and, and we come together to remember him and his death that keeps us in the love of God. And it should reserve us through the week and of course, looking up, waiting for his return. And besides all that, all four anchors can be easily related together to the presentation of the Gospel. Someone has said that what marks this dispensation above every other dispensation is that there is a man in the glory and there is the abiding of the Spirit of God here in this earth. He indwells every believer and he collectively would seek to gather to the name of the name of the Lord Jesus. I'd like in connection with the keep yourself and the love of God to think of that verse over in Romans, I think it's chapter 5. It says the love of God is shed abroad in our hearts by the Holy Ghost that is given unto us. And umm, it's, it's he's a guest. He's a divine person that indwells us. And it says grieve not the Spirit of God. And it says quench not the spirit. And the to leave room for him in our lives it to me it it it it will develops an overflow in our lives. You know, we got the new life which is being born again. But the Spirit of God is the power of the new life and he seeks to direct us to Christ. And we have the word of God to guide us. And this epistle with all the warnings that are in it. Why having verses like this that it closes, it opens and it closes where there's a message to the Saints of God that there's a pathway for the believer right to the end. And it takes faith to trust the Lord in difficult circumstances, and we need each other in the assembly to help us to go on. And the prayer meeting is a blessed thing to go to. Sometimes we feel our weakness in connection with. Where so few in number these days to where to for getting together, But again, I'll quote umm, Ernie Wakefield. He says it's a powerhouse of the, uh, of the assembly and to think of God in heaven as he listens to us. As we ask him, it's a it's a wonderful thing and he does come in for us. Both individually and collectively. And his family. Brother Lauren, you, you mentioned that, uh, these four anchors are also related to the gospel, but you didn't tell us how. Well, to me it's, it's pretty obvious, but I will, uh, say what was in my mind at the time. I, I think that, umm, bankers, first of all, it's based on the word of God. The gospel is that's what we have to present. Second of all.

We want to accompany that with prayer because the power, there's power in prayer and it works effectively in watering the, the seed that's planted towards salvation of souls and the umm, keep yourselves in the love of God. Well, that's a the love of God is a foundation of the Gospels, what we present every time. And when we talked about that being related to the breaking of bread. Then it brings in all the remembrance of what the Lord has done at, at the cross. And that, of course, is absolutely fundamental to, uh, uh, to the, uh, presentation of the gospel. And we also want to allude, uh, clearly to what comes beyond and the hope that the believer has, the sure and certain hope of a place in glory through believing in the Lord Jesus Christ. So there's four anchors. It seems like with enough and new age started. Because those people that all perished in the floods. They left a bad. It has smelled about everything. And now he speaks through enough. Now the Lord speaks through Enoch. And addressing it. And these people that now grow up. So that they don't keep on doing the evil things that they did before the flood. I think the difference being made is between those who are apostates and those who have been LED astray or affected by the spirit of apostasy. But unless we're in the right state of soul ourselves. In connection with the previous verse we won't be able to be of any help, so we have to be in the right state of soul first I think especially in connection with the praying in the Holy Ghost. Not all prayer is in the Holy Ghost. He hears all our prayers, but we don't necessarily always pray in an intelligent way according to the revealed mind of God. As the Spirit of God would be ordering things, He hears our prayers. The Spirit of God intercedes. Sometimes we don't know how we should pray, but it's really being in a in a state of soul prayer for watchfulness that's perceiving his mind. And, uh, in that right state of Seoul, then we can make a difference. We can have a discernment between those who are apostates and those that the Lord might recover being affected by them. Apostates are not given any hope of recovery in Jude. The Lord is going to execute judgment. His unmitigated wrath is going to fall on them. He's going to convince them. Of their ungodly deeds. But he's not going to convince them to repent. They had opportunity to repent and they didn't. But there are some who are affected by them and it's spiritual discernment, dependence on the Lord. We can discern that difference and be a help to those who there is opportunity for repentance and recovery. I had a couple of questions similar to add on to what Bernie asked and I'd, I'd like to ask him to kind of tease out some practical application that we can take away from this chapter. And the first question I had was, umm, related to that. We read through the middle of this chapter about the apostates and we've connected those back to those in Hebrews 6 that were once enlightened by the Holy Spirit. Sorry, you're once enlightened tastes of the heavenly gifts from a part taker to the Holy Spirit. If they fall away, it's almost impossible to renew them again onto repentance. Seeing as they crucify themselves, the son of God of grass and put him in over shame. So my question is similar to what, uh, brother Stewart just spoke about is we have apostates that are destined for the blackness and darkness forever. And then we have this group of people that have been impacted by their teaching and there's still hope for them. So how do we identify between those two groups? We want to identify the apostates so they can be labeled and identified so they don't lead more astray. And yet we don't want to push out those that have just been corrupted by them. So what are the key differences between the two?

So one is the discernment that we've just spoken of through the Holy Spirit. Having the discernment, umm, being able to distinguish. But one of the key things practically, I think is that the apostates, if you go back to verse, uh, verse four of our chapter have actively denied the only Lord God and our Lord Jesus Christ. And they're an unbelief. Whereas those that are impacted by their reaching have kind of skipped that part and have fallen into sin. They have not rejected God and denied him. That'd be one way, I guess you could determine between the two. And my other question I had was in relation to 1St 22 and 23. How do how do you practically bring someone back using compassion? What's that look like And how do you pract practically bring someone back as we haven't Verse 23, saving them with beer, pulling them out of the fire. And let's get the sense in that verse that. If you wanna contaminate yourself in with the smoke or the fire and you wanna pull them out quickly without contaminating yourself. And before I throw that question over the floor, I have a couple of thoughts on it and I'll look for correction or something to expound on it. So how do we practically use compassion to bring somebody back? And how do we save someone with a fears? And I was thinking of from a compassion standpoint, if you look back at the account of the profit needs and we brought Davidson before him. Umm, Davidson professional. So second annual. Chapter 12. David had submitted his Timothashiva yet Uriah Gillespie comes to David and second Samuel chapter 12 and he gives him a story of a rich man and a poor man who had blocked and and sheets. And he tells the story of how the rich man in the end steals from foreman. And David is upset by that story and wants to umm take recompense against the man that has stolen from the poor man. And in verse 7. Here's how Nathan responds to David. Nathan said to David, thou our command. So he he gave to David. I'm parable to bring out David's gill. David responds to that shareable Nathan says, you are that man. And what does David respond to? How does David respond to that first 13 David said unto Nathan, I have sinned against the Lord. And Nathan said, son to David, Lord also has put away thy sin. Maybe that's an example of how you can reach somebody who's in sin with compassion and bring them back. And what's an example of how you might bring someone back with gear? And I was thinking of Jonah when he was sent to Nineveh. The Attorney. The Book of Jonah. Chapter 3 again, to get the sense in June that those that are gonna be saved by fear are being plucked out of that fire, that the person plucking them out are not, are not gonna be com contaminated with the sin that they're in. I was thinking about Jonah when finally UMM came back from fleeing from the Lord and he actually went to the city of Nineveh in verse in chapter 3. Start reading

verse one of Jonah chapter 3. It says the word of the Lord came unto Jonah the second time saying arise and go into Nineveh that great city and creep onto it the preaching that I did thee so Jonah rose is 1009 of us according to the word of the Lord. Now Nineveh was an exceeding great journey of three days. Sorry, it's an exceeding great city. A three days journey. Jonah began to enter into the city, a day's journey and he cried and said yet 40 days and Nineveh shall be overthrown. So what I first note here is that Nintendo is a large city took three days to get across it and Ninva was a very violent country. They did some important things in the eyes of God. We don't see Jonah entering fully into that city. He only went a mile into it. So I might suggest the picture there that we don't need to go into in the depth of someone's sin unless we become contaminated. Jonas didn't fully enter into Nineveh nor did he yell out a list of the evils that they were doing instead. What did he do? He prompted them with fear he could yelled out cried out yet 40 days and then of us shall be overgrown so we didn't Contana himself with the city. We didn't list their sins he whether the word used fear to pull them back to where they were headed and we read in the rest of the chapter that worked that the continued and God bears on their judgment. So I guess I'll ask the question again. That's how I would place it. But how do we practically use compassion? How do we practically use fear to save someone from the type of situation that we read out into?

Call. Well, the next question and we heard that like, uh, what first came to mind was, uh, the, the man that fell among thieves and the Samaritan went down to where he was and took him to the end. That would be showing compassion and making a difference. I don't think it's necessarily uh and I don't I'm not disagreeing with spelling everything got acquired just learning with their their apostate or not, but I think having compassion for a fellow manner in a difficult situation and you have the means to help them, whatever it may be. Well, isn't there a verse that says for those who are spiritual? To, uh, help these ones in need to go. There's definitely a person that. Am I right? Galatians 6 and verse one, brethren of a man, be overtaken in a fault, ye withdraw our spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Spiritual man is one who is habitually in self judgment before God, seeing his own weakness where his own flesh is, and consequently. Able to help others considering himself because he has the same flesh and so I think the fear. Perhaps as really the thought saved with fear that I don't fall in a fire. And uh. But All in all, I think the main thought to draw from it, we're over in Bermuda a little while back in a reading meeting, have the same verse. Older brother was there named Mr. Smith, Clarence Smith. And uh, he said we need to get down in there and, uh, help him out. And I said to him, brother, I said, why does it say pull him out and not push him out? Said, well, if you push them out, you get them hurt, right? Pull them out. Don't leave your elevated place in a wholly separated walk with God. Pull them up to that place. The Scripture never encourages us to get down in the ditch, but pull them up. Mr. Garrett renders that first, snatching them out of the fire. Part of that right state of soul is that the faith we're building ourselves up in is a holy faith. It's a faith that leads us to a separated walk. In such activity, if the Lord leads one across our path that we might be able to be a help to in that way, we don't want to ever lose our sense of the awfulness and the blasphemy. Of the doctrines that those apostates hold and promote, should we find one entangled by those things, that we might be a help to hating even the garment spotted by the flesh? We might get into a situation like that and tend to, in seeking to be a help, want to water down the true awfulness of what they're involved in. Don't. You'll get dull to it in your own soul. Save them with fear. It's a slippery path that they've fallen down into. Don't get on it yourself.

Hating even that garment spotted by the flesh. That's helpful. Thank you. I uh. I had in mind what happened in the book of Ruth. When? They go out from the House of bread and praise because there's a famine. Of the false step. And there's consequences in that family. But then it says that Naomi heard that the Lord had visited his people and giving them bread. I said she went out from where she was and her daughter-in-law with her and there's a process there and one of them goes and one of them stays back. The end of the chapter. I think this is very moving. So. So they went. They too went until they came halfway back and called it good enough. Is that what it says? It says they went until they came to Bethlehem. And it came to pass when they came to Bethlehem that all the city told them, get lost. We don't need your kind of attitude around here. They have enough bitterness in our assembly. Buzz off. Is that what it says? No, it doesn't, brother. And it says the whole city was moved about them. Is that nice? I appreciated what you said, Steve, about not compromising God's standards. That's so important. Pull them out, not push them out. There was marks of Moab on these women, no doubt. But here it says the whole city was moved about them. I love that. Reminds me of what the Lord's had in Matthew 9 when it says verse 36. When he saw the multitudes, he was moved with compassion on them because they fainted and were scattered abroad as sheep, having no shepherd. That beautiful thing and we don't have time to get into this. So this is a good private study for you young people. Study, umm, what shepherds do in Ezekiel 34. So helpful. Bringing back that which was lost, binding up that which is broken, healing that which is sick and so on. There's such a need for that. But like you say, Steve, not compromising or watering down or giving up God's standard, but to go alongside one that has fallen off, if you will, and have that compassion. So I don't want to take all the time, but I, I found what was said here to be very helpful. We only have a few minutes, Can someone give us something on verse 24 and five? I was just gonna make the comments, umm, connecting verse 14 and 15 with verse 24 and 25, and at the end of verse 14 it says, behold, the Lord comes with 10 thousands of his Saints. And we see that. And then it goes on to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, and so on. And so the Lord is coming back and he's looking at a verse in two Timothy chapter 4 and verse 8. There's several other area verses that talk about the Lord coming with his Saints. That's coming with you and I. So this coming here is not the Lord's coming at the rapture, but it's his coming with his Saints when he comes back with his Saints and in in, uh. OK, let's read verse 8. Of Two Timothy 4 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but to all them that love. And so I believe these verses in verse fourteen of our chapter in Jude to be the appearing of the Lord Jesus and the looking forward. Are we looking forward to that day? Do we love that day when the Lord is going to come back and to take his rightful place as a king? And we can say as it says in verse 25. To the only wise God, our Savior, be glory and majesty, dominion and power.

Both now and ever. And so it's a it's a joy to think of that day when the Lord Jesus is going to take his rightful place that belongs to him. That's nice, Tim. I'd never connected that to the, uh, appearing. It's it's. Good translation doesn't have falling but stumbling to keep you from stumbling. You know the path for the believer is seen here, that it's possible to walk all the way till the Lord comes without one stumble. Without one. He's able. We get off and out of dependence on him. We might tumble, but you know he's able. He has provision for the pathway to bring us all the way home without one stumble. Would any other path be worthy of him? Who's called us? No. No. He's made provision. We can walk all the way to glory. Enoch went for a walk one day with God. And he kept walking till he walked right into heaven. To keep you without stumbling. All the way home. In the past us, we're not just saved, we're preserved. And so, uh. We have that eternal salvation and uh, umm, I was just thinking in respect of, uh. Verse 21 Looking for the mercy of our Lord Jesus Christ, which I believe is the rapture. And he says unto eternal life, I have the present possession of eternal life, that there are certain benefits of eternal life that I will not come into the enjoyment of till the Lord comes. It's more immortality. That's just one of them. It's been in the presence of the Lord, isn't it, that we look for? It will be the fulfillment of all that God has promised us. And so we have that, uh. The time when we will be presented faultless before the presence of his glory with existing joy. I kind of noticed what Tim said. And, and, and of course, we look forward to the, uh, the display when

the Lord will indeed have his rightful place of King of Kings and Lord of Lords. But before then, there's that blessing for us, isn't there? There's the rapture that the Lord's gonna come and we'll present this to himself. In the presence of His glory with exceeding joy. 256. Keep us, Lord, oh, keep us leaving to thyself, and still believe until the hour of our receiving promised joys with a 256. Praise the Savior. You know family, when we can't go out on lunch, we go and fly a little bit on the ground there to them all the way. She didn't get the last 751. 7. 5. Well, I want to be charged for him. All right in the faithful of the same thing that ever. One of our gods? And what's your dream about? Your parents. He was born in a place. You're going to go to the highest house and sit down. I'm a big living. On the water Oh oh, oh, oh oh oh, oh oh oh oh, oh oh oh, oh oh oh God.

Toronto Conference: 1970, Jude 5-16

Reading

Auto March 1969 Reading Meeting Friday PM. The person of June verse 5. I will therefore put you in remembrance. Though you once knew this, how did the Lord, having saved the people out of the land of Egypt, afterwards, destroyed them as belief? Now the angels were kept not their first estate, but left their own habitation. He has preserved an everlasting change under darkness.

Under this judgment of the great day, even a Sodom and Gomorrah, and if it is about them, in like manner giving themselves over to fornication, and going after strange flash, are set forth for an example suffering the vengeance of eternal fire. White my rules of these filthy dreamers to file the flash despite the minions, and speak evil of dignity. Yet Michael the Archangel. Where disputing would continue with the 70 disputed about the body of Moses, there is not bringing gas in a railing accusation, but that the Lord reviewed thee. But they seek evil, as all seen for say. No, not So what. They know naturally as brute beach, and those things they corrupt themselves, woe unto them. But they have gone in the way of pain, and run greedily after the error of Balaam, for rewards for reward and parish in the game saying authorities. These are thoughts in your faces, Charity when they feast with you feeding themselves. Without fear found the oil without water carried about. A wind freezes good weather without fruit. White deaths ****** ** by the roof. Razing waves of the sea forming out their own shame. Wandering stars to humans. Reserves of blackness constructions forever. An inaugural disturbance of that, and prophesied of these things. Behold, the Lord cometh with 10 thousands of his Saints to execute judgment upon all, and to convince all of the ungodly among them, of all the ungodly beings which they have ungodly committed, and of all their hearts, feet which ungodly sinners have spoken against him. These are murmuring complainers, walking up with old bluff and the mouth, speaking great falling words, having mended persons and its admiration because of advantage. But beloved, remember ye the words spoken before of the apostles of our Lord. Is in the last time who should walk after their own ungodly love? These be they who separate themselves sensual, having not the spirit. But do you, beloved? Building up yourselves on your most holy praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life and if some have compassion, making a difference. Another day with severe pulling them out of the fire, hating you in the garments spotted by the flag. Unto him that is able to keep you from falling, and to present you fallen before the presence of its glory, with exceeding joy, to the only wise God our Savior, a glory, majesty, dominion, and power, both now and ever. Amen. To the Red Sea and 1St Corinthians, 10 is used as a figure of baptism, as our fathers were all baptized, and the Moses and the clouds and the sea, and saw this deliverance out of Egypt is used in that way. And there are thousands of people in Christendom who have been baptized and had the name of Christ placed upon them, and in that sense been brought into the outward place of privilege. But they don't all have faith, and this is brought before us here as a warning. Because it pictures christened them to us, christened them a great baptized mass. But how few have real living faith, and that doesn't save the soul just to be in a place of privilege and favor? Israel had that position in the past and in the general Sanskritism has it today.

But what a warning even to any who like to hear who might be brought up in a Christian home but perhaps have never personally received the Lord Jesus. Different solemn warnings given here the angels. Which kept off their first state, but left their own habitation. I thought that the Angel that sinned as timeless. Before the flood we read out in jealousy 6 because there are other fallen angels that are not in change of darkness, waiting for the judgement of the Greek city, those demons that suppose the Lords that he cast out. They even before him that he was, he would not send them into the bed. That is the legion that possessed the demoniac, the faces of faithful class of fallen angels that kept not their first estates, but our pains of darkness. Of the judgment of the great city. And this was a rather solemn subject when you consider that when angels fell there was no Savior provided for this, although they were a higher order of creation. The man but when man fell. And all the sins and ruins within this world. God's Son half angels by and came into this world and became a savior to lift fallen sinners out of this guilt and misery that disobedience had brought them into. And to bring them into higher favor of our brother just and bringing before us to be accepted in the beloved. If we are to ask ourselves why the difference, why God chose to save a ruined race of of mankind and the only confine the fallen angels in chains of darkness with nothing but judgment ahead, we can only say if his sovereign grace that God has a right to do as he pleases. And if he chose you and me in Christ before the foundation of the world, it fills our hearts with praise. But it takes all opportunity for boasting and reasoning, and everything of the kind of way. That Bob raises confirmed in the fact that even the angels themselves who didn't fall are referred to as elects angels. Is that perhaps the meaning of that that state elects angels? It was the goodness of God that they didn't all fall. Suppose there is a smash of angels that fell and faithful to get in the 28th of Ezekiel when he was lifted up because of his beauty. And. That was his form lifted up with Christ, and there was a whole army of immense multitude of angels that fell along with. Faith. So we read of the devil. Of angels. It's very significant to notice how God takes each and every, each and every class as we have the apple state and in moral people and the severity of the judgment of God against them to bear upon the future and control. And Christianity I also call Christendom. I know, especially in connection with Solomon Gomorrah, it is true that they suffer physical disruptions, didn't they? But you notice the hearsay in the last part of the verse seven, that they are suffering the eternal vengeance of a fire. So that means that Nender only suffer physical destruction, but they suffer and determined of eternal fire for eternity. Isn't that solemn to those who deny hell and the hereafter Israeli presence?

Following things to notice too that in connection with apostrophe we get man falling into a most depraved habit. You get in the first chapter Romans, because they did not like to glorify God. He gave them up to over to reprobate mind to work all uncleanness with greeting us. So an article not long ago written by a man of the world. The subject of his article was Is there any substitute for golf? He just pointed out that these countries that are giving up God and his words are becoming more debased than the and the outlook is so terrible that. Fairly men of the world fairly trembled to think of what is before these countries. Well, it just follows that pattern, doesn't they? Give up God, and then they give

up all moral restraint, and man is just becoming a great bottle and Gamora. It is the sixth verse that it says they kept not their first at date but left their own habitation. We know that angels are spirit, but they do have power from God to take bodies. And in the Old Testament on various occasions we find angels appearing as men and taking bodies. And so in the 6th chapter of Genesis it tells us that they came down and married the daughters of men. Their habitation was not intended to be the earth. Their habitation was intended to be in the presence of God. But they came down here and because of this God judged them. I think, brethren, this is quite an answer to what is taking place in men going to the moon. God has made man for the earth, it tells us in First Corinthians 15. There are bodies celestial and bodies terrestrial, and man has a body that's suited to the earth. He's not suited, He's not satisfied with that, and he himself desires to leave his habitation and go up to that which doesn't belong to him. Now many thought that they would never succeed. The angels succeeded in leaving their habitation and coming down. Marrying the daughters of men. And this was followed by God's judgment. So the scripture does not at all tell us that man wouldn't succeed in his attempts in this direction. But it shows us very clearly at this portion here that God judged that attitude of leaving their habitation. And it tells us in the Psalms that the heavens, even the heavens of the Lord and the earth had been given to the sons of men. That verse has been used to say beforehand that man would not reach the moans. But the scripture doesn't tell us that. It just simply tells us that it's not given to him. And so God allows man in the end to go beyond what is properly given to him, and he allowed the angels to go beyond what was properly given to them. But it's the same thing to go beyond what God has given to us. God is given to us certain things when he plays Adam in the garden. How richly he blessed him. But he did place one restraint upon him, which was an acknowledgement of God's grace over him. And I feel that these are solemn days, when men, according to the second Psalm, are not satisfied to recognize certain restraints that God is placed upon Mass. And it says in the second Psalm that the cry is let us break their bands of Thunder and castaway their cords from us. He that sitteth in the heaven shall laugh. The Lord shall have them in derision. That is when man thinks that he can throw aside the restraints that God has placed upon him. God says how foolish man is, He still has to answer to God. This is Adam did, this is the angels did. And I believe these things are a warning to us. Goddess place certain restraints upon that upon us personally in our lives. As we have in the 7th chapter in the seventh verse here, in connection with fornication and so on, God has placed certain restraints in connection with the use of our bodies. All these things, if we fail to recognize them, are going to bring the judgment of God.

I was thinking over the 14th chapter of Isaiah in connection with what you say of man Brother Gordon. I like to read 2-3 verses there in the 14th chapter of Isaiah. I think that's where very clear about the subject of a man sticking to his soul control. In verse 12 state our war fallen from heaven or Roosevelt one of the morning. I suppose this refers to Satan himself. But then in verse 18 say for thou hast said in thine heart. This is Satan again. I will ascend into heaven. I will exhaust my throne above the stars of God. I will see it also upon the mountains of the congregation in the size of the north. I will ascend above the heights of the clouds. I will be like the Most High, yet thou shall be brought down to hell to the sides of the fifth. Well, isn't that what many time to do, brother Golden imitation, Satan. I believe it's my honor, Satan. I believe it refers to Babylon in the last days. Certainly Satan is the one who leaves man on. But as you say, man is wanting to do this very thing. His present attempts not only to the moon, but to go beyond it. Partly show the Spirit, but it definitely referred to a man by the 16th verse. They that see thee shall narrowly look upon thee and consider thee saying, Is this the man that made the earth to tremble and did shake Kingdom? It's the Spirit of Babylon. That pride that exalts itself no doubt LED on of Satan, but it's it's man. It's an awful thing to see how Satan fell through pride and he seeks to lead man on to the same thing that caused his own fall. Do the same thing in in the book of Obadiah concerning Edom. Is that right? I'd like to read a couple of verses there in connection with all our brother was read. We know it's Speaking of Edom in its pride, but how how this brings up to date some of these things, man, man. And his pride hasn't changed. He gets worse. And so today. We have all of this in connection with this moon mission. In the Obadiah the third verse, the pride of thine heart have to see thee as all that dwelleth in the cleft of the rock, whose habitation is high. That Seth in his heart, who shall bring me down to the ground? Well, this is man in his pride. He thinks he he's going to rise to the greatest height. But then notice the next verse, though thou exalt thyself as the eagle. And though thou set thy nest among the stars, since will I bring thee downs at the Lord, he will too. There's also a person in Isaiah 45 in connection with the subject. 18. So Thou said the law that created the heavens. God Himself that formed the earth and made it. He have established it. He created it. Not in vain. He formed it to be inhabited. He didn't form the moon to be inhabited. Man thinks he's going up there to sell real estate, but that's not his place at all. He formed the earth to be inhabited. We should be satisfied with being here until the Lord comes. Eighth verse shows the working of the human mind away from God, and you've given over to his his evil way. Likewise also these filthy dreamers to file a slave to 5 dominion and speak evil of dignitaries. So a man abandons himself to. Sinful life. Then his mind begins to work, and he tries to ease his constants so that he can go on and his corruption wicked ways. And that becomes the invention of all these false doctrines. Firstly, those doctrines that.

Deny eternal punishment the working of the human mind to try to. Is the conscience as all they were, knowing that man needs to fear ahead so he can go on and corrupt himself. As he continues in his wicked ways. Suppose that will culminate in what we read of in Revelations, the plague of Darkness. This is what man seems to wish for, although he doesn't use that word, but he does seem to get want to get rid of the light. Man love darkness rather than light because their deeds were evil and they want to get rid of everything that would remind them of that which is wrong in their concepts. And they really seem to wish to go on in darkness. And it would seem that when that awful place finally falls upon man, that by that time he will have a tease what he's striving for right now. And yet when that flag comes. It seems to produce the most awful result of any play, for it says that when the flag of darkness fell, they gnawed their tongues for pain that's not used in any other place. And it seems to to tell it unspeakable anguish that when man finally achieved that which he boasts of today. When all light is removed and all restraint is gone. The darkness of the man's are given into this, I believe, will be the result. Darkness such as will cause men to know their tongues for pain. They'll feel the result of their own wicked ways. Another evidence of the. The end of the apostasy is speaking evil of dignitaries. The way that people more expressed and show pictures of him with horns and the long tail, and to weaken the frost in the minds of men that there is but being in existence. Well, that's another evidence. Man's departure from God, of course, now the the thing to have no restraint, saying everything disarring and insulting about God and his Son and the Holy Spirit. And then we get Michael the Archangel when contending with the devil he disputed about the body of Moses. There's not thing against him a reeling accusation, but that the Lord reduced. These are facing although a foreign being. Is great dignitaries. He was the most exhausted of all the angels. I know he is a fallen being and is bent, bent on corrupting the human race. It's honoring God, especially his son. Yet he has built looked at as a dignitary even. So much so that although Michael of the Archangel, he wouldn't bring against him a reeling accusation. And simply said, the Lord rebuked thee. Then we get the occasion when this place rather remarkable. It was at the burial of Moses, and I wonder if we've all considered why it was that the devil contended with. The Angel at the burial of Moses. I believe the answer to this is that. That faith wanted to get hold of that body if he could only have to defeat it in getting the body of Moses or he would have had all the children of Israel around the world itself to worship him. So God didn't allow even the burial place of of Moses be known. Or just like Mohammed and Confucius they would have raised the monument.

Through his shrine and his burial place will go foresaw if there was this terrible tendency to idolatry and work with man. So God wouldn't allow Satan to have his way on this occasion. Moses went up at the end of his journey here instead of down. Stands in 34th chapter of Deuteronomy and Moses went up from the plains of Moab under the mountain knee boats on top of his car that is over against Jericho. So Moses the servant of the Lord died there. And Aaron too went up and died. And we're going up soon too, aren't we? Through Grace, I think it's nice to see that these two wonderful servants went up at the end of my pathway. Unless stuff will walk. We're waiting for everyone of us who know the Lords our favor. Instead of the undertaker brother. I was thinking that oftentimes you hear people saying the Lord rebuked these Satan. But I don't think that it's in the power of the believer to say that. I believe that the best thing that the believer can do is rectify himself with the death of Christ and cleansing his precious blood and alive with Christ. I think it's the best power that he has against Satan. This is our blessing. Just the devil and he will flee from you of the Apostle Peter So and it was weird to resist him and they and the faith aren't we. That is when when Satan comes and meets the believer that is in communion with Christ and join Christ and his soul, he meets the very one who defeated him so long ago and he powerless and all he can do is to get out of his presence. Quickly and as fast as possible, walking in communion is the sure deceit of Satan, who is ever busy to entrap us in some way in his devices. The false chapter of Revelation. Perhaps he could just read this Revelation chapter 12 and the 10th verse, and I heard a loud voice saying in heaven, Now it comes salvation and strength in the Kingdom of our God and the power of his Christ. For the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb and by the word of their testimony. And they love not their lives unto the death. I believe we have three things here that are very important in connection with overcoming. First, the blood of the Lamb. The Lord Jesus is the one who met, says Satan, and defeated him. First, in the temptation in the wilderness we find him binding Satan. He answered every temptation by saying it is written. But to overcome him for us he must go unto death. And so he died, bearing our sins in his own body on the tree. And going into death he accomplished that word by which Satan was defeated, as we have in Hebrews 2, that through death he might destroy or annull him that had the power of death. That is the devil and deliver them, who through fear of death were all their lifetime subject to ******* and then the next by the word of their testimony Satan is a defeated fall. But in a practical sense, there needs to be that using the word of God in connection with our testimony, and we meet him in this way. He brings temptations constantly to us if we don't. Answer those temptations by the word of God. We can never be lost. He can never drive us into hell. But he certainly can get power over us, even as Christians. So they overcame him by the word of their testimony. And then the third thing it says They love not their lives unto the death. Because that is, there may be such a test that the only way to overcome is to let Satan power triumph, to put us to death. And what does that do? Be thou faithful unto death, and I will give thee a crown of life. And this is mentioned in the second chapter of Revelation. Behold, the devil shall cast some of you into prison, and you shall be put to death. So the enemy is brought before us as being.

Behind the fact that he would like to even put God people to death. Well, if that God allows him to go that far, he still hasn't triumphed because he has only sent us into the presence of the Lord. So that while Satan is a defeated fall in a practical sense, I believe we need to remember those other things not only by the blood of the Lamb, but the word of their testimony. And they love not their lives under the deaths, I believe. Have rather than if the Lord leaves us here longer. We may find more difficult opposition than seeking to walk in the truth. It may cost us more than it cost us before. There have been noises laid down their life. There are those, no doubt in our very time who are suffering, is a brother been coming, a Christian man been coming to the meetings in Ottawa? He told us there were some provinces in India where it was against the law to be baptized. Oh, it just shows us how even in our time there are those. That are really facing difficulties, and perhaps even having to die for Christ. Well may the Lord give us grace to walk close to the Lord, not only knowing that faith has been defeated, but in a practical sense meeting these temptations in the Word and by the power of the Spirit, we are no match in ourselves. We are no match at ourselves for Satan power. The Lord gives us that wisdom and strength to go on. No doubt, as our brother stated, not only here but in other in other lands the Saints of God will be tested. More perhaps? Of the character of Satan as a roaring lion. We are being tested now. Satan and the character as a servant and. Angel of Light, we have that roundabout today. We cannot deny it, but if the Lord leaves us here much longer, we may see the character of the Roaring Lion. I know of no scripture that would exempt us. Followed. Tell us that those who speak evil of dignitaries, the next thing is. But what they know naturally a roots beast in these they corrupt themselves. That is, if you take away from man the fear of God, the fear of any judgement, there are any punishments for his ways. If you teach a man that he is nothing after all but. A more insolvent beast. What? He's going to have butter beast till man, he's the beast. He's going to live like a beast. And that is what you see increasing the whole world over. The communists have succeeded in persuading a large portion of the world that there is no God, there is no hereafter is. That man is just. Just a more developed form of life. Evolution has brought that in well. As natural group feast, they corrupt themselves on an awful state received as this, and it should really exercise as less. We in any way have any thoughts with the unfruitful work of darkness that we see on every half as a result of this. That's the invaded, the schools and the. Colleges. Getting the year. So many people. Oh, we need to be on our guard against the thing to take a firm stance, and we will not be in any way corrupted fire by all the teaching that man has in bringing in these last days.

The question was raised on some some time ago at the Woodbridge Fellowship meeting about the ways of okays, and I believe, if I remember correctly, the answer that was given was that the way of a can is the religion of the natural man that denies the fall of man, that man is lost and that he needs the blood of Christ to be redeemed. They deny this thing as the religion of the natural man, isn't it? Yes, you got three things here. Woolen to them, for they've gone in the way of aid and ran greedily after the air of Pelham for reward, and perished in the game thing, of course, and as you say, Brother, pure father, the the way of Cain as a religion of good works. And that has prevailed the whole world, That man by his own efforts is good deeds and provide a way of salvation for himself. Remember talking to an East Indian from Calcutta years ago, And I questioned him about how he thought it was necessary to to be saved. Well, he said you have to be good. Said you mustn't cheat. He told me a lot of good things you must do. Well, there is war in India. That's fair believer, that's their belief. And you take care all these heathen countries, they must feed their God by some form of good work. So the whole world has been invaded by that level of good work for salvation. And that is the way of Cain is. And it isn't confined to India and China. It's right here in America, and all the Christianized countries have fallen under that area. Is really what the Lord describes in the parable of the woman who took 11 and hit it in three majors of meals till the whole was 11. So just to wear little gospel light finds its way here and there. The whole Mass of Christendom has been corrupted by that leaven of of good work or the way of Cain. What do you think? Perhaps that in the three things that are mentioned here? There might be Satans counter but for the three things that the Lord Jesus mentions of himself in the 14th of John, where the Lord Jesus says I am the way, the truth and the light. Well if this were accepted what a very blessed thing it would be. But Satan has come along with this counter foot and we find the way of Cain, the error of Balaam. And parroting. In the gainsaying of Cora, so instead of the Lord Jesus as the way, we have the way of Cain instead of the Lord Jesus as the truth, we have the error of Balaam. Instead of the Lord Jesus as the life we have the perishing in the game saying, of course. I wasn't going to say. We running greedily after the era of failing for reward is hired ministry. Isn't this man preaching anything for his own, his own game? And that has introduced in Christendom the giving up of the true gospel because the world

isn't willing to accept God's plan of salvation. Remember years ago being in Woodbridge and man came in and sat back and he informed us after the meeting that he was a pastor of a large church. He says. I haven't any place to go to on Sunday night. He found that where I preached. He felt they won't have a Sunday night meeting because the preachers are to blame for it, he says. They fill these churches with unconverted people. Now, he says they won't have the gospel. Well, that's just one little example of what has happened all over Christmas. And also mix them the truth with Arrow, isn't it?

This is what you have encrypted them today. And the gains, say of. Core some brother mentioned That is the denial of the **** wood of every believer and threaten themselves on the place that belongs to each and every believer. I suppose the error of veiler would be seeing that. There was evil in Israel. He supposed that a righteous God would curse them, but he lost sight of the fact that he's a merciful God through the work of Christ of Calvary. That's all. They aren't really designed to hurt the people of God. He wanted that reward. And the very solemn thing too, that when Salem found that he couldn't hurt the people of God, well then he corrupted the people of God. So we get the fin of veil PR where the awful spin fornication. So that's the way the enemy works, isn't it? He would gladly have hurt the people of God of any corrupted. Brings the sound of commercializing the gospel or the truth and the game saying of Cora, displacing Christ and as well as the Holy Spirit and man taking or seeking to take their place. I suppose the reward here would not necessarily be money, would it but popularity or applause? That was all included in that or the veil only was offered a great reward. I suppose it was more money than before he died. This must be a very. Important thing for the people of God to be reminded of this, I was thinking the error of Salem. In second Peter. Two you get. In second Peter 215. Speaking there about the those that are the. It says, which have forsaken the right way and gone astray, following the way of Salem, the son of Moser, who loved the wages of unrighteousness. Well, you have the the way of they'll have mentioned here in Second Fear, and then in our chapter you have rang greedily after the error of Balaam for reward, and then in Revelation. 2. You have. In the 14th verse you have I have a few things against thee, because thou has spare them that hold the doctrine of Balaam, who taught Balak to cast assembly blocks. Well, it's a solemn thing, isn't it? As God has brought before us a very solemn truth here, that this is a we should take note. Three times over this individual is brought before us his way, his error, and his doctrine. We we need to be exhorted on this, don't we? Careful. I don't see soon as the phenomena brings bath in the second chapter, the second epistle. In verse two he speaks of the way of truth. And. Verse 15 The Right Way. And in the 21St verse, the way of righteousness as much as they there is a right way in five at all. Oh, brilliant thing of course, is when core Nathan and Nebuchadnezzar themselves up against Moses. He fell in #16 three and he gathered themselves. Together against Moses, and against error, and said unto them, Yeah, you take too much upon you, seeing all the congregation are holy, everyone of them, and the Lord is among them. Wherefore then lift up yourselves above the congregation of the Lord. We see an error on the type of Christ our great High Priest, and Moses, I would say, and see the head hypocrite head over all things to the Church which is His body. And those who set themselves up, they want to put themselves right on the level where the Blessed Lord and His faithful prerogative.

Well, we know bringing man in between the center and and God the Father has resulted in the whole the whole system of priesthood. Well, that's that's just one phase of the destiny. And then? They leaving the authority of the Blessed Lord completely out, and a man setting himself up to take that authority which belongs. Christ himself, well, that is the final crowning, thin, encrypted them and brings down the the judgment of God in the in a special way where you know that these wicked men Corrine dating the barn were swallowed up the oaks, the earth opened up her mouth, he went right down into the pit, and he goes right on to that subject to what's the end of those who. Who corrupt the testimony of the Lord. And the the. The corruption. Starts off gradually, doesn't it? The they have gone in, the wave came. Well that was slow to begin with, but as the evil increases then it says they ran greedily. Oh, that was increasing and that's what we're seeing now today, the corruption rapidly increasing, but then the third one as they perished and this they don't see yet. But this will be the end the whole of this. Great system that we're seeing around us. It will be just at its highest when it is. Plunges down to hell. So that's all patient of mine, the Antichrist. It says he has God sitteth in the temple of God, showing himself that he is God, and that's the climax of sin, which finally brings down the judgment of God. Your reference to numbers, brother, in connection that solemn matter I was looking. It also speaks of the 250 Princess. It's. A famous in the congregation men have renowned. What a solemn thing. If they were consumed, they belong to the congregation. Men of renown. And yet they were consumed. Why they were false. What a solemn thing that is to empty professors of today. They might belong to a congregation, might be a person of renown, but without Christ they'll perish. Here's a very, very solemn example of it. 250 Princess of the congregation was burned to death. The 12 words that says these are spots in your piece of charity. You know in the beginning they had what they call the love piece. You have that specially mentioned in the 11Th chapter of First Corinthians where they came together with their meals and their wines, where they even got drunk if if. This lofty And then they was great bread and remembrance of the Lord. Well, we know how the Apostle says that you cannot. It couldn't go on that way if the God wouldn't allow it. Well here, these six up here are spots in your love piece when they faced with you feeding themselves without fear. It doesn't say they were they were breaking bread and remembrance of the Lord, but they were free and active at their love keys. They got in among the Christians state of things where they had this meal together became. Large and and popular. And then these these men crept in among them, and feasted with them, and got to be very important and real accepted among them. So all this is a warning, you know, even though there may be those that are not gathered to Lord's name if we accept them.

And they they're going on with evil practices. So there must be a fixed line of separation, or else the enemy will soon get in with his disastrous work. Twice dead by nature and by apostasy, will that be? Call him described here ranging waves of the sea foaming out their own chains, wandering stars, to whom is reserved the blackness of darkness forever. Remember Brother Potter saying that that's the only place where you get that spoke about as the blackness, the darkness forever? I believe it's the word Taurus, isn't it? One of the words that speaks of eternal hell or judgment. He said he believed it was a special judgment to those apartheid who have. Let people astray in a doctrinal way. There's nothing so soft, so terrible As for anyone to deceive and and lead astray those who might have accepted the true gospel. Someone comes in with something false and get followers and get people persuaded to take up with his. His own, his terrible, wicked doctrine. There's nothing in God's sight, I believe, as quite as serious and solemn as that. Leaders, perhaps? Leaders in in a prophecy there are brought here before us. With me without reverence to God, is that what would be the thought There without fear, without any fear, the consequences of their wicked deeds wave moral lesson. But it says there that the wandering stars, they give the appearance of great light, don't they? Temporary, but very exhausted wandering stars. Well, that's amazing. But it's going to end in just the opposite Utter dark. I think this is all very good enough for our young people this afternoon to hear these things and not to be deceived by the apparent conviction that men, wicked men, are speaking instructors today. Talking with such arrogance and assurance, this whole corrupt system is going to be cast into hell. The modernist preachers would be certainly. Described here in this way, I'm not an awful doom and gutman, and yet there are men you know that are looked up to and their names are in print and. They're popular speakers and they're given a great place in Britain, demands many of God's children. There's no harm in going. That's one of the sad thing about popular evangelists that they will allow these. These men

that deny the virgin birth of Christ and. Deny the inspiration of scriptures and have them up on the platform, even praying for the for the Godful meeting that's about to take place. That's a pretty serious thing. Refers to them as dressing themselves as Angel of light, don't they? Angels of light. And they come in with countenance, beautiful philosophy, nice language, but they deceive us because they have not. The truth is a Chopra. Some will say, you know that people are converted. It's under that kind of preaching where this is allowed. Well, God is sovereign. And he can use His word wherever He pleases, and in the most unexpected ways. But the path forward, one who seeks to honor Christ, is to have no relatives with the unsuitable work from dark, but rather improve them. And those, surely, are the unfruitful works of darkness. We're to have nothing to do with it and keep strictly.

Apart from it. Blessed is the man that walketh not in the council of the ungodly. I think when we read verses like these we need that verse more and more. Blessed is the man that walketh not in the council of the ungodly. There's a great deal of ungodliness spoken of in this little epistle, and here were leaders in ungodliness who have been brought before us here. And I'm sure we realize that among the most honored things today in religious circles and philosophy as well, there are ungodly men. I'm not speaking at all of these evangelists. I'm Speaking of these ungodly mass who have honored names in the realm of philosophy and religion. And you're not considered at all up to date unless you've read or heard of what they have to say. But they have never been born again. They're ungodly man, and I sometimes feel perhaps a little text would be in order on which those two things would be brought together. His name shall be called Counselor, and along with it the other verse. Blessed is a man that walketh not in the council of the ungodly, and that the dearly beloved young people would look at that. Little combination of text every day. We have a wise counselor. His very name is Counselor, and to him we concern, and from him we can learn the wisdom that we need. But the council of the Ungodly. Is plainly brought before us in this little epistle, and the outcome of it too, and I believe that the beloved young people who are facing the challenge of education today. There's so much of the. Council of the Ungodly. If they would take a look at the name on the front of that textbook, they find it to be the name of a man who doesn't know the Lord Jesus as his savior. And if there are certain things in that book that are necessary for their schooling, let them always remember that they're not to walk in the council of the ungodly. May the Lord preserve His promise, because I know at the beginning of his little official we find God's courage and God's commendation. Earnestly to contend for the faith once delivered to the Saints, Is that going to make us popular? Is that going to make our names known in the world? Not at all. In a day, in an age like it, it's going to be considered rightfully outdated. But it's what God commands and God approves. And here is that with God condemns and that with God warns against. And yet it's extremely popular all around. Those who listen to such counselors should read this verse and Micah, the 4th chapter of Micah verse 9. Why dost thou cry out alone? Is that no king in thee is by Councillor Parish? Is he parish? Is our councillor Perished? No. Thank God you're still a counselor. He's never lost the case yet, and never will. He's one to whom we can turn under all circumstances and receive counsel from him and from his precious words. So the verse is here. I think it's very important. Perish if he is not, why always anxiety? Have a remarkable year that Heck is introduced. The 7th grommet of these things, behold, the Lord cometh with 10,000 of his faith to execute judgment. I for the Enoch's day he was seeing the world getting bright for the judgment of the Flood. But he says that this character or condition that existed where the earth was being filled with corruption and violence well were conditions that would continue right on to the end until the Lord himself. Would come in judgment upon those guilty world.

Going back to the thought of the marks placed upon. Certain ones, I'm sure most of us have heard this expression. But they have so much proof that they've got a lot of truth. Well, the question is arises then, but do they have one of these marks upon them? Well, if they have, then they don't have all the truth. They may have a little spattering of it. I speak of one that I know particularly who is really the Lords. And we spoke to him about these things, thinking of the gainsaying of Korah, usurping the place that the Holy Spirit should have in the assembly. And we ask him this question. He's a man who's been in this. Category of a minister for 35 years. We ask him this question. We said we came to your little church and the Lord gave us something to say. If the Spirit of God lay something upon our hearts, would we be able to give it out? He said. That would be up to me to determine whether it was of the Spirit or not. Now, this is a man who's been a preacher for 35 years. I think he's the Lords. And so we find here them man taking a place that the Holy Spirit should have. Is as we have in Cora, that is. Usurping that place. There may be a lot of truth in what some of these men say, mixed with a little poison, but our difficulties just to filter out that poison. Put a little poison in your meal at the table and eat what is good. How are you going to keep the poison out of it? Good answer to this question. I visited a man and he had quite a a collection of books. I won't mention the name of them, but there was quite a quite a collection. Large volumes on On the Bible tells you all about the Bible. Well, not knowing too much what to say, I looked up to the Lord for an answer to this. I didn't want to read these books. I wanted to talk to him about the Lord Jesus. So I said, well, I would ask you one question before we even discuss these books. Was this man who wrote all these books? Was he gathered to the precious name of the Lord Jesus Christ? Well, he didn't know what to say. I said if he wasn't, I'm not interested in the books. Interested in the truth that some have written that have walked in it, and I think this is a good word for each one of the young people to remember to. Uh, not waste time with with the various. Writings on the scriptures that have not been written by men who walked in the truth. I mean, this is an important thing for us, isn't it? All right, the muscle king. The weight of our brother this morning before us to rule. Hear thou not, my daughter, go now to another field so great. It's very special indeed, isn't it? Might give the impression that we think that we're better than that is the natural reaction. And I think, well, do we have a corner on the truth? Well, these these verses that we've been contemplating this afternoon why, they surely speak to our conscience that here is the warning. Is that a little compromise is going to end in and utter failure. This is where the compromise will end. And if we are taken up with these things and think, well, it's only a little compromise, what's the harm in this? These verses bring before us the end, then understood, either end. When I went into the sanctuary of God, then understood I therein.

From a little of a verse in connection with Ruth again and connect connection with what you just said, says and she spats beside the reapers. Doesn't say she read all kinds of writings from different ones, but she sat beside the reapers, those who had been reaping, and she received a portion, didn't she? That's the beauty of the Bible reading. And let's sit with the Reapers, those who spend time on the Word before the Lord and gathered something from it to pass on to others. Likely welcomes all of the infection with this expression wandering stars that I believe these stars were not really stars at all. But this is the expression among early astronomers that was using connections of planet and the the thing that marks the metal is different from the stars. Our vacancy was simply that their core they differed from the courts and the two stars they wandered in and out amongst them. But they didn't know that there was any difference. When they looked at them, they seemed to be giving off, like like the stars did. But they wandered erratic courts, so they were burdened with the quantum stars. And the miles told us remarks to the spirit of God, the use of expression like this, because now we understand that these wandering stars are not two sorts of light at all. They they get the appearance of these? No. They walk through in and out, apparently. Amongst those true source of light, but they aren't true, sort of light and tall, they're completely false, the sources of light wandering in another once we have the car. Being open with a little while the Lord will come, and that takes place before what in a processor. The Lord coming with 10,000 of his faith. That the Jude speaks

of that looking for the mercy of our Lord Jesus Christ unto eternal life. When you get down to the 21St verse. So that those who were passing through the time of trial and testing, and being the coming judgment of God, about to be poured out on this apostate world by those who are the Lord, will have them taken away, caught up to meet the Lord in the airport. Jude didn't have the revelation of the Lord coming in the air as we have it, but He saw very clearly the coming of the Lord in judgment, and He saw that. The faith would come back with him, but how those Saints would be with him so they could come back with him, Waited till. Gave it to the Apostle Paul. Then we get the full revelation, the mystery that that the Lord will have already come and taken all His blood for people home to himself. Then they come back with it. Beautiful thoughts in those verses you just mentioned, brother in the 21St, 20th, 1St, the 21St and the 22nd. 20th 1St But she beloved, building up yourselves. I believe this speaks of edification, and says in the same verse, praying in the Holy Ghost supplication, And then in the 21St verse keep yourselves in the love of God. Preservation and looking for the mercy of our Lord Jesus Christ and eternal life anticipation. These are the four anchor gum tree that will keep the Christians of the 27th chapter of Acts. I think I mentioned once before, but these are really wonderful anchors to cast to keep us there. In the 27th chapter of Act we find that that they cast the four anchor serve and they wish for the day they wish for the coming of the Lord listening and then the 5th anchor is that He is able to keep us from fallen. That's the stronger one. Listen. I didn't notice that before, but I noticed tonight and verse 24 you have the 5th and to him that he's able to keep your football. This is a good anchor isn't? The Lord himself keeps his anger. As we're exceeding joy, you want to be a joy to falling.

Singing the 21St verse, we have the lowest charge to the Saints. In the 24th verse we have God's power over the Saints. Now under him is able to keep you from falling. In charge till the Saints keep yourselves and the love of God and His power over the Saints. #324. Lord Jesus, come, nor let us longer roam far from thee. And that bright place where we shall see thee face to face. Lord Jesus, come. On Scary.

Toronto Conference: 1970, Jude 17-25

Reading

General Meetings Toronto, March 1917 Reading meeting, Saturday AM. The thing #2929 All blessed and Savior, Son of God, who has redeemed us by God from guilty of death and change. With joy and praise I proceed the crown of glory worn by these. And where did he proclaim? #29 Mm-hmm.

Subject or factory for the beloved. Because of June verse 17. But 11? Remember you, the words that are spoken before are the apostles of our Lord Jesus Christ. They told you there should be mockers in the last time who should walk after their own ungodly lust. These two days and separate themselves sensual, having not the spirit. Would you, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life? Now some have compassion making a difference, and others they would fear pulling them out of the fire, painting even the garments spotted by the flag. Now to him that is able to keep you from falling under present you faultless before the presence of His glory, with exceeding joys for the only wives gone, our Savior, the glory in the United States, dominion and power, both now and ever. Amen. Lord Joseph. He could turn away from all this apostasy and undress those who love the Lord. Have beloved. So God does have, amidst all the corruption and the apostrophe, evil that's coming in. People he looks down upon with delights and can address our beloved. And the word is to remember. And to remember he the words which were spoken before the apostles. Now we know that the apostles were inspired men. And they had. They had written. He's inspired a pistol and as we're getting near the end of these huge laws of that special time. God was communicating his mind through a powerful it wasn't to be any further addition to. What was revealed? For when the apostles had left the scene, Last word was complete. We learn that you know from what Peter has to say and and his. Threatened Epistle. Is closing my mark. In the 12Th verse, wherefore I will not be negligent. This was second Peter one and 12. Therefore I will not be negligent. To put you always in remembrance of these things, though ye know them, and be established in the present truth. Yeah, I think it's me as long as I'm in the in this Tabernacle to serve you, stir you up by putting you. In remembrance.

Throwing that shortly on the foot off this my Tabernacle, even as our Lord Jesus Christ has showed me neither, doesn't suggest in any way that after his departure there's the other apostles raised up and the word of God would be. Further revealed. And you know Paul, I mean, John speaks of that firstly in his last successful 6th of the writings of Paul. As the other scriptures. So they they recognize these men who were apostles. Paul and John and Peter gave us these inspired epistles that their writings were directly from God by his Spirit, and there would be no further revelation given. That's what Paul has before him. And collection Chapter One and verse 25. Only there's more in connection with the mystery. Where I have made a minister according to the dispensation of God, which is given to me for you to fulfill or complete the word of God. So there's no new revelation today. We have it all and the revealed word. I noticed the Apostle Paul used the very same expression in Hebrews 6 as we. Says But beloved, we are persuaded better things of you, and things that accompany salvation. After dealing with the false professors. Well, the apostles have warned of this very condition of things. How they told you there should be more concern in the last time. Who should walk after their own love? Well, we know what Peter had written. And and the way he had worn the front was. The last chapter and he's taken the festival. The third verse, knowing this first that there shall come in the last days corporate walking after their own love and saying, where is the promise of His coming. But since the father fell asleep, all things continued as they were from the beginning of the creation. Well, that's one evidence that we're in the last days, because there was a time when men were coughing, as they are today, at the promise of the Lord return. It's striking how man's love. Thought associated with false doctrines, as diverse you just read, and also in Second Timothy. The time will come when they will not endure sound doctrine, but after their own lusts shall they heat to themselves, teachers having itching ears. That is, I suppose the reason why they turn away from the truth is because it's not at all compatible with their own fallen, lost, and they want that which will allow them to live as they choose and still be considered orthodox in some religious realm or others. Number of hearing Brother Rivers Brown given address on time about. Where all the children of Israel got the material or the gold to make the golden calf? Where'd they get it? They got it out of their ears. I haven't told them to break off their golden earrings and bring them to it. And he said he put it in the bar on that golden calf came out. So that is right in keeping with that verse you were quoting in Timothy that. They should have 15 years and turn away from the truth. Fact, you know. They said to ask for this Moses, he's gone up. We don't know what to done with him unless the attitude of the world today, isn't it that this man Christ, well, he's dead and we don't know what's to come of him. So let's make something we can see, let's make a religion that suits the place.

So they were dancing around the golden cap, having a big celebration and even calling it a piece of Jehovah, fixing the name of Jehovah. Where they're wretched idolatry and their wicked practice because it was a shame and disgrace the way they were going on. Timothy 3:00 and 1:00. Where Paul says this, know also that in the last days perilous times shall come. That the expression last days. Would that be the last days of the Church's history or would that be a a general term looking on? All through the church, period. I popped Brother Barry. That was the last time. Just thought we were speaking about the closing days of apostasy. That was my thought of it. I believe the Lord allowed all the evil to come into the early church. The very character of the last days displayed itself during the life of the apostles. And then God by His Spirit gave corrective ministry. And this has repeated itself in these days in which we live in a much more definite way and much more full blown, because man has known more of the truth and has definitely turned his back upon it. But just as it's been remarked, the ministry was given for all the whole church period, and so it was given to show us the character of the last days and how to beat the situation when it arises. So this would have been the character of those last days, even in the days of the apostle. Wonderful how God is His wisdom has allowed all these things so that the surrounding us today there could be nothing that isn't covered instructions in the word of God as to how we can cope with it. Gold rather given to the for the purpose of making the golden comp. I was thinking the difference in the 31St chapter, 35th chapter of Exodus. It says in the verse 21. Very striking contrast here. They gave their goal up for different purposes. And they came everyone whose half stirred him up, and everyone whom he spurs made willing. And they brought the Lord's offering to the work of the Tabernacle of the congregation, and for all his service, and for the holy garments. And they came both men and women as many to a willing hearted and brought bracelets, earrings, rings, tablets, all jewels of gold. And every man that offered, offered, offered, offered an offering of gold. Unto the Lord. Muscle purpose of making golden comp. They gave up their jewels of gold, which if worn by themselves attracted others to their attention. Instead of that they gave them up the tackled the Lord. That's very important for the Albert Hill, what you call attention to. Smokers walking after their own ungodly lust. The two things go together. It is when man begins to mark at the word of God. Especially the fact that the Lord Jesus is coming back and he's coming back in judgment. Unlike the discredit that we mocked. A mock that the thought of it so he can go on in the air zone ungodly ways and love without any restraint. I noticed that I'm in the fake shots, that of a second Timothy, then the Spirit of a God that goes into detail as to the condition of the things. And the last day, isn't he? So many different details to the character of the unsaved people, isn't he? And of which we buy we were the same, but by the much less grace of God. God has taken out that over that condition and put us in Christ as we had yesterday, but as opposed the condition that we're going to have in the last day.

This has been true of a man at all ages, but I believe that in these last days it is an intensified the evil character of a man. Isn't he in the third chapter that you have a detail there? Separate themselves and will have enough security. Now that's another kind of separation, that which is a proof of the spirit of God. Christians are separated, sanctified, set apart, that blesses them to the work of God's Spirit. But here we read about a class who separate themselves. Isn't the work of God to separate them? But at the flats we read somewhere, I believe it's the 29th of Isaiah who say stand apart, I'm more holy than now. Well, that's the work of the enemy. And instead of being of the Spirit, it's only essential those who have, not the Spirit who set themselves up to be better. And models themselves. There's under whom much is given of the same shall much be required. And so Christendom is much more responsible than those who don't have The knowledge of God is revealed to us in the word God said to Israel. You only have I known of all the families of the earth, therefore will I punish you. So to connect the name of Jehovah with the evil that they went on with was much more serious than. Heathen themselves because they didn't connect the name of Jehovah with it. And this is the great error of Christendom. And I say this because sometimes. It'll be sad. Well, if you look back in the world's history, you'll see that men behave themselves much worse than they are today. Why could you, top of things being so wicked today? Just read the history of the past and you'll see it as dark, but it's much more serious in the eyes of God. When the name of Christ, the Christianity, is connected with the evil, and this makes it a darker character in the eyes of God. And so I believe that in these verses here, when it speaks to those who separate themselves sensual, having not the Spirit, it refers to those who under the name of Christianity have perhaps taken the place of being leaders in Christianity and have introduced all kinds of looseness and carelessness. And even the denials of the deity of Christ and the tax on God himself, this hasn't been done. In under the name of even them, but it's been done under the name of Christianity. We might also notice in First Corinthians 3 that the one who was so seriously spoke about was the man who defiled the temple of God and says if any man be filed the temple of God, him shall God destroy, for the temple of God is holy which temple ye are. Now that Speaking of the processing House of Christendom, not the individual believer there, and in the processing House of Christendom where the spirit of God dwells when evil is introduced there, that is a very serious thing and brings down the special judgment of God. And I believe that's what we have brought before us here. And if we can apply it for I think we should apply all truth to ourselves. What a great privilege it is, brethren, to be gathered to the name of the Lord Jesus. What a blessed place we have been brought into. But how responsible we are and things that are allowed in our lives if we take that position, are more serious than in the lives of others who don't have that precious knowledge. And it should speak to our hearts too, so that we would realize that having the truth, we become more responsible. It's a great blessing and it's a great joy, but it's a great responsibility. Reverse the thought here. Instead of being like those who separate themselves, we are set apart for God.

And. Where we have the desire was in us the new nature to please Christ, and instead of following sensible slaughters, and we have the Spirit of God, the very opposite of what is meant in here about these walkers. Chapter 11 I'd just like to read a part of a bird in connection with separated themselves, sanctuables not having the spirit in Leviticus. Chapter 11, verse nine, I just like to read a part of that verse that brings the talk in connection with each creature. How one civilism, self without heaven, not the spirit. They say there in verse 11, though he divided the hope at separation. And he had Clement food, yet he chewed. Not because he is unclean. Well, the hope the separation would be natural or sensual. Sensual. But not having the spirits, the word of God has no no room in the heart, isn't it? Isn't that what it is? He's not saved. He's not born against. Is that what that would be, brother? There were to be the two features and they clean animal in Israel was there. There was to be the divided horse and also the shoe, the cuts. But the most unclean animal of all divides the hook. That's the pig. And but he doesn't chew the cut. He had the outward mark which the divided hook typifies separation, and he had the outward mark of separation. But he didn't have the inward. He didn't divide the he didn't chew the cut. And we can have the outward mark of separation, but if it isn't corresponding with the. Chewing Macad That is making the truth of God our own. Inside. By then, it makes us unclean and the worst kind of uncleanness. But the antidote for it is not to be placed under law and bring in rules, because even a cake can be cleaned up on the outside, but that doesn't change its nature. The antidote is that which we have in the verses that follow. That which would speak to our hearts, to build us up and draw us near to the Lord. And that's what's needed for us in these days, not just to follow a certain code of rules, but have our hearts touched by the truth of God. But the beloved comes in, doesn't it? First we get. The words of warning to the beloved. And now you get something of what should occupy our hearts and our affections. Turning away from marks of evil, but not being occupied with it, was being occupied with something better. I thought that little. Feeding our subjects, but hating even the garment spotted by the place so that there is a danger of even getting to enjoy. The considerations. Of the terrible evil and wickedness because we have an evil sinful nature in this field that loves evil. And so we we need to remember that verse is the 96th or 7th. Thomas says he that loved the Lord. Hate evil. We need to continually remind

ourselves of how hateful with the evil as we see increasing all around us. Is to the heart of God to get his thoughts about it. Is that what we have in the? Pistols of the church, Pergamos and very character things with Balaam, casting, assembling block before the children of Israel. We stay back to fight slides and submit foreign occasions. The very thing of Brother Albertson mentioned the mixing of the very evil things.

The profession of Christianity. And so the Lord says which thing I hate. That's the doctrine of the Nicolas brothers. A brother mansion to me one day his amazement that the children of Israel would turn so suddenly and in one step from following Jehovah to worshipping a golden calf and all the evil that went with it. But then he indicated that on looking into it carefully, he noticed that they really didn't do that. In one step they got their eyes off the Lord and on the Moses, and then from Moses. To the golden calf. For they said As for this Moses which brought us up under the land of Egypt, we want not what has become of him. It wasn't Moses brought them out of the land of Egypt, it was Jehovah. And I believe there is this danger with us that. Satan cannot bring us in one sudden step from following the Lord to the kind of evil that were warned against here. And so I believe that each and every one of us can be months before the Lord that we be kept close to himself. And I think we can see even in Christendom that the names of men are becoming very, very prominent, and the person is very often considered pretty badly out of date. If he's not well acquainted with what this and that religious teacher may be bringing forward at the present time, I believe the happy privilege of the Assembly Bible. Reading this is a privilege to be at a conference like this, and perhaps there are those here, shall I dare to suggest it, who are not as regular as they might be. At their own little assembly Bible reading at home. Oh, I believe we're in danger if that is the case, if we don't desire and seek after the presence of the Lord Jesus Christ and the precious and simple privilege of the ministry of His Word, among those who are gathered around the Lord Jesus Christ unto His precious name. We're in danger. We're in danger of going off into other fields that gleams and we may end up where they're still under Israel ended up. I was thinking in connection Berlin with this very precious portion of the word of God. But he beloved building yourself up when your most holy faith. And I was thinking that naturally speaking men everywhere today, specially in this part of the world are conscious of the value of vitamin that for somebody likes vitamin D he takes vitamin D5 pills if one likes vitamin E. 12/6 Vitamin E Pills and so on. Well, what about spiritually? Well, here we have all the problems that we need to build ourselves up in our most holy faith, Disney Press and the practice. In view of all powerful corruptions that are mentioned here, that he has spoken of all their ungodly. Ungodly as have committed, and all their heart speeches that ungodly sinners have spoken, and so on all the corruptions that he turns from that and says, but ye beloved, building yourselves up on your most. Holy faith. Regardless of all the evil and apostasy are brought in and all that corruption and wickedness, it hasn't came this blessed book one iota, and it's just as holy as it was when it came from the hand of God. That's most encouraging for us, and there's the exercise tool that we go on in communion with God in. Connection with the holiness of His nature. Is it not important too, if we have been Speaking of what what we have just been Speaking of, in connection with those who were sensual, having not the Spirit and the teaching which is presented through them? That we may be established and I'm built up in our most holy faith because there is.

Amongst the writings that are present today, that which would turn aside and they cause those who were gathered to the Lords name. To. They turned aside from the precious truth that we have. And how good it is to be established in the truth that we may detect the error which is at the present time. Amongst those gathered to the Lord's name and some of the publications which have recently come out. And some of these things have disturbed many of those gathered the Lords names. I think we need to be on our guard against these things. And so in view of what the What's the view it is written before about? These are separate themselves, sensual, having not the Spirit. And then but He beloved us building up yourselves on your most holy faith. How much we need that at the present time and dependence on God praying in the Holy Ghost. We need this for our present day. I think Brother Hale, what you were saying, Brother Albert Hale about the reading meeting? Especially brought out here in the 20th verse, it says. But ye beloved, building up yourselves, notice that you might say, well, I can stay home and read good books. Some say I can hear better ministry over the radio, but that's not building up yourself. She is looking at things in a collective way and it is a great privilege and the folks who are responsibilities for the paints to build themselves up in their most holy faith. And if we are not attending the meetings where we can build up ourselves, we are missing the very subject and the very teaching that we have here. That's so very important in these closing days. Chapter 2, verse 42 It says over the early disciple that they continued in set wrestling the apostles doctrine. And in fellowship and in breaking of bread and in prayer. These are all essential things, aren't they? I believe that there is a word that continued in the apostles doctrine. It doesn't tell us just how the meetings were conducted, but I'm sure that it would include a reading meeting. In fact, you know of all its fair treatment till midnight and the. Word is he discourses doesn't convey the thought that he just gave one long lecture, but he was discoursing in a way that would give others the opportunity to ask questions and so on. And I believe, and I'll repeat it while our brother Albert Hill says the importance of the Reading meeting, I believe that God has bestly blessed that it was through the space getting together. Over the word of God that the truth was recovered and all through the years God has faithfully blessed the reading meeting. I wish those who have other 8 rules books will look up what he says on on the Reading meeting. It's very helpful. There is no substitute for the word of God. It's true we have helps and written ministry, but could be found building up ourselves in our most holy faith. It's from the Word by the Spirit of God making it good to our soul, and then to not reading it flippantly or slight sliding it, but allowing the Spirit of God to apply the word to heart and conscience. Or if the word doesn't speak to conscience. Where there is no blessings. Verse in Isaiah 66 has been before 1 recently.

In a special way and applying it to the believers young and old. Isaiah 66 and verse 2. The principle here. The latter part of the verse. But to this man will I look? Even to him that is poor and of a contrite spirit. But that's not all. And trembling at my words. There needs to be a handling of the word of God. With reverential fear, God fearing and God's word. And we need to pay attention to what God is bringing before us in His words. It's a living word. And then in verse 5 is this same chapter here the word of the Lord? That tremble at his word. There is not that reverential fear as we take up the Word today, as there was with those who have gone on before it. We handle the Word of God very lightly, and as a result we are not. We may be hearers of the Word, but not doers as James brings before us, And I think this is this is most important today. Especially for the young coming up amongst us, do we tremble at the word of God. Reverential fear. In connection with that 4th brother I was looking at, the verse in Mike is 6 verse nine. We have two things there brought before us. Very important too. The 6th chapter of Micah and verse 9. The Lord voiced the Lord's voice crying out of the city. And the man of wisdom shall see thy name. Hear ye the rock, and who has appointed it? There we have the Lord's voice and the rod. If we disregard the Lord's voice, we may come under the rod, and we'll remember who appointed it. I was thinking in connection with our verse. Building up yourselves, I suppose this would produce a healthy state of soul, would it not, but to disregard the the Bible readings? Would manifest an unhealthy state of soul. Because, as we've been reminded, that's where we get faith from the word of God. So it's very important, I believe, to remember that. I remember 2 on one occasion a few brothers our sister needs this morning would remember him young brother in China. He didn't come to the prayer meeting very often and. Brother Willis said to him. Brother Watson, you're not often at the prayer meeting, he said. No, Brother, I haven't much to pray about it. He stayed away and he was not too often at the Bible reading either. So he left Shanghai and went down to Hong Kong by boat. On the way

down, the ship was wrecked and Canada's storm ship was wrecked and he was thrown in the sea and lost all his belongings. He hasn't too many, but he lost what he had. He was picked up by a naval vessel and rescued and brought back to Shanghai, and after that he came to prayer meetings, he said. Brother, I have something to pray about now. The Lord follows him through that terrible ordeal. He loves not only his belongings, but he lost the spirit of independence. And then the Lord brought him back to prayer meeting and the Bible reading. Learning again to act 2 and 42 might just point this out. That is the punctuation we have there, the continuous set back when the apostles, doctrine and fellowship, those who have believed, go together. And that is what we have in the in the reading meetings, we have the apostle doctrine and we have it together in in a collective way. And I believe that it's important to see that in that verse that those two things. Go together.

I was thinking also there's, it says building up yourselves. And there's surely a word for each one who takes part in the Bible reading. We need to be careful in taking part in the Bible reading. That we bear in mind the purpose for which we come together, that the Saints might be built up in their most holy faith. And again, the word in Peter feed the flock of God, which is among you. Which, taking the oversight thereof, and I believe that each one who takes part in the Bible reading, whether it's here or whether it's in the assembly at home, should seek the good and blessing of the Saints of God and that they would be built up. We can use the Bible reading to perhaps set forth our own views, or to give forth a great deal of knowledge without really seeking the good of the same. Paul had to speak of those who took part, and he said they ministered questions rather than godly edifying with his in faith. And sometimes the Bible reading can be spoiled by that sort of thing. Supposing that when dinner time came, the brothers stood up and said, I want to talk to you for about 10 minutes, tell you how long it took to prepare this food and how much food is on the table, we'd consider that that was a kind of a delay and we'd all be wanting to get to the food and eat it, and we can get too much occupied with things that don't build up the stall and don't feed the stall. Get too much occupied with things that don't build up the soul and don't feed the soul, and try this mansion. This because it says building up yourselves. And each one of us can contribute the sisters by their prayer, the brothers by their parts. Saw that the Saints might go away refreshed and blessed from the Bible readings instead of having a lot of questions raised in their minds that don't feed us all at all. At 1514, I'm for myself. Also I'm persuaded of you, my brethren, that he also are full of goodness, filled with all knowledge, able also to admonish one another. Well, let us go with a very happy state show of the state of soul. Individually we're in full of goodness. And then there had been the searching, the words, for there was knowledge there of. Doesn't mean knowledge that both of us, but knowledge of the truth reveals, or the spirit and the words for them They were able to admonish one another. And remember, in a little reading meeting, don't leave it just to one or two to do all the fenestrating. Seek to be exercised to to add something to it. Remember your father used to say that some people said the meeting was so dry. Well, there's one thing you know when you have a pump that like we used to have those old hand pumps. For you had to prime them or sometimes you know we need to add a little we can all add something to the to the blessing of the assembly. How do we expect to grow individually or collectively and the things of God, if we have sent ourselves from the various meetings and especially the reading meeting of all the prayer meeting is very very important and Colossians the second chapter. And the seventh verse. We might read a part of the verse 6. Or verse six with it, as you have therefore received Christ Jesus the Lord. So walk ye and Him. That's our walk. That's our dependence, our rooted and built up in Him. What material are we using as in our building, as we seek to encourage the Saints? Is it Christ, rooted and built up in Him and established in the faith? Established in the faith? Well, we cannot establish ourselves.

Individually or collectively, if we miss the point here, build up in him, rooted, build up in him, and established in the faith, Well, if we neglect what we have in our portion, well that will not become us. You're speaking about some need to be primed, brother. I remember hearing in the prayer after a prayer meeting a brother said who had not been primed, he said. Do you think it's all right, brother, if we say Amen to the other brothers prayers? I said, well that's a very easy way out. But the Lord says, let me see thy countenance, let me hear thy voice. That's what we need, isn't it? The character of the prayer here too, praying in the Holy Ghost. I remember the wild brother Potter was with us. He neared the end of his ministry. He so awesome spoke of this, that long prayers are for the Plaza, short prayers for the public, and I believe that word of that's important. And of course sometimes one can pray until it worries the thing with. Although they're hurt because of their much speaking. Oh, I think he was a godly brother veteran and Mr. Darby's got his teaching right from from Brother Darby. I think his advice and caution was important for us. Just remember that long prayers and for the club and short prayers for the public have something definitely on our hearts for our prayers. Not just making our prayers or teaching prayers. How can we say Amen to the prayer if we don't hear it? So we know the mayor should be short, and there's another brother stated to the point, But given so that the Saints can hear. You mean some brothers pray so softly that you can't hear their voice? I know from like that. Pray and the Holy Ghost, I would like to suggest present that would speak of the fact that we need to be to keep short accounts with God so that we might be in communion with Him. Would you say that, brother? At least one of the things that I see in it, it seems to be some mysterious to some people praying on the Holy Ghost. I know the question has been raised to my own heart of some time and other people they have raised the question what is it to pray on the Holy Ghost? I say again brethren. And how how that speak to my own conscience? Sure I can't with God. It's very important, isn't it? And keeping communion, fellowship. We have the privilege of a visit with Doctor Clawson a few weeks ago and we were reminding him of the prayers of many of the Saints in different parts of the of all of the of our lands, Canada and the United States. And so he he referred to the second chapter back verse 42 That has been referred to this morning. And he said I'll pass on a thought that I enjoy to the same. And he said that not only the fellowship. That is referred to in the first part of the verse of the Doctrine and the fellowship. Of the Apostles, but also a fellowship of prayer. So he he commented on that that he enjoyed that thought that there was also could also be the fellowship of prayer. So I thought I'd pass that on to the same. I believe it has been remarked that. Prayer is based on the privilege of having common interest with God, and I believe that's very important. It isn't long prayers, it isn't how often we pray, but it's having the mind of God in connection with what we pray about. And so it tells us in John, if we ask anything according to his will, he heareth us so that God by his Spirit brings us into communion with Himself, plays upon our hearts, those things that he delights to do.

And then he comes in and answers those requests Our brother read to us from acts of the Lord had said that He would they were to carry in Jerusalem till they were induced with power from on high. But then they, and fellowship with the mind of the Lord, were praying for those days. While they waited, Daniel discovered from the Scripture that God was about to bring back his people from their captivity. And so he prayed. And prayer and the knowledge that he received from the word of God relates together. And I believe that we need to have those two things, that prayer needs to be in the intelligent light of God's Word and also the result of being in communion. God laying the request upon our hearts so that we might have fellowship with Him, and then answering those requests. How could we keep ourselves in the mother's job? Keeping the sunshine. I would like to bring again another natural illustration, which is everybody in the United States is country the value of sunshine, of a sunbath. Very good for the body to have sunshine and sometimes well, what about spirituality? The same. It's the thing, isn't he? Is to keep him deployed, shot. There are occupation with our love for Christ, but it's really occupation with his love to us. This must roll out in John 15 brothers and verse 9. The Lord says, as the Father has loved me, though have I loved you. Continue ye in my love. Either be

occupied with his love for us, aren't we? We cannot boast of our love to him. Enjoyment of that love, John 14, I think would answer our brothers question. John 14. Verse 21. He That's half my commandments, and keepeth them. Here it is that loveth me. This is, I believe, our enjoy, our joy and communion as well as our comfort. He that have my commandments and keepeth them, here it is that loveth me. I say I love the Lord. Well, there's a question. Am I keeping His word? Am I going according to His mind? He that loveth me shall be loved of my father, and I will love him, and will manifest myself to him. There's a manifestation. I'll drop down to verse 23. Because the answer the Lord gives to Judas, not Asteria. Jesus answered and said unto him, If a man loved me, he will keep my word, Not words here it's words the whole revealed word of God. And my Father will love him, and we will come unto him, and make our abode with him. Well, I believe that the sunshine of God's love. Right there. Somebody has said that we have 3 campuses in the 14 chapter of a general, the Holy Spirit, the proud and the tongue. Thank you. It seems to be rather a sad little note at the end of that verse in Dom 15 and 9:00. As the Father hath loved me, so have I loved you. To think that he would have to add continue ye in my love. You received a letter from someone very, very dear to you, and in that letter they told you once again of their love and then said continue in my love, you feel a little ashamed. Shall I suggest to have to receive a little reminder like that? It would touch your heart pretty deeply to think they would have to say such a thing. And yes, so forgetful we are that the one who loved us, and whose love toward us never changes, realizes the forgetfulness and the coldness of our hearts, and faithfully brought that little word to our attention. Continue ye in my life, and how wonderful it is that if we have drifted away from that loss.

If we have allowed the shadows to come upon us the moment we move into that love again, we find that it's just the same as a little him. Put this, and yet to find these still of fame is this that humbles us with shame. We have a dog at our home that's not a very intelligent creature in my opinion, but at this time of year we keep him chained up outside and in the general area. There's a bit of sunshine through the day and I noticed that that dog, every time you look out, is curled up, sound asleep in the sunshine. And as that sunshine moves over and he's in the shade, even though he's sound asleep, he'll wake up and move over and curl up in the sun again. And I've thought of it first when I've seen him do it awake or asleep. He seems to miss it when the sunshine moves over and you move over with it. Well, I think we need to be alert too as to this danger, because the shadows are all around us and perhaps there is a danger. In fact, I feel sure there is, that we become so accustomed to the shadows that we become like poor Samson. Who went out and took himself, and wished not that the Lord had departed from him. Well, the next thing is looking for the mercy of our Lord Jesus Christ unto eternal life. Thus the Lord coming but the Lord coming as a mercy to take us out of the world, that becoming more and more corrupt in the apostrophe is increasing a special fearful rates. Take them out of it, away from us, is our hope. Go to mercy. This will be a brother before. What a mercy. Saying yesterday that Enos prophecy, behold, the Lord cometh with 10,000 of his faith. That this British where it says, looking for the mercy of our Lord Jesus Christ unto everlasting life, really proceeds what what we get in a prophecy of Enoch, the Lord coming with 10,000 of His Saints, because His mercy will have intervened and taken us away. Have little children and realize how long this time is to bring up children. And such corrupt and wicked world as we're living in. To think they and their little ones will be caught up to meet the Lord when He comes in the air with that mighty shock the Texas Hall. But all that will take place before we come back. And then this apostate scene that is described in this book so solemnly. Will come on to the judgment of God. Because if you follow the subject of the judgment from the 4th chapter of Revelation on, you'll find the first Fear of Guts Monster of Christendom. I believe that's right. It's a very place where they have had all the advantages and the opportunities of having the word of God, hearing the gospel and the truth of God. That's where God's first and awful justice is going to fall. Relation chapter 3 verse 10 brings that out. The Lord Jesus doesn't, because thou hast kept the word of my patience. I will also keep thee from the auto spy. That's the way she's assessed him, which will come from we shall come upon all the world to try them to dwell upon the earth. This is the most, isn't it, that is going to do that. In the address to Philadelphia. And that's the last testimony of the church that has the Lords approval and he doesn't give any encouragement as to things improving or as to. Any remarkable testimony going out from Philadelphia? What characterizes Philadelphia?

Is having a little strength, and keeping his word, and not denying his name. And then he says that which thou hast received whole fast till I come. This expression, looking for the mercy of our Lord Jesus Christ unto eternal life, is a remarkable expression. We already possess eternal life, but the life that we have is the life that suited to heaven. And when we get there, we'll be in the element to which that life belongs. And as we see the darkness and evil increasing, we feel more and more. We don't belong here. So it makes us look forward to the time when we'll be in the place where our life, the life that we already possess, will find it. Expression and enjoyment. So it's very remarkably expressed and used here in connection with the Lord's coming. In some places we have the joy of seeing the Lord. But here in the day of apostasy, it's the release that it will be just as a fish placed up on the on we'll stay on the grass. Well, it has a light that's suited to the water. It's out of its element. Heaven could speak, it would say, please put me back where my life find this expression. Where it can enjoy itself. Well, that's what we feel as the Lord's coming draws nearer, and it ought to make our hearts cry out and long for his return. Probably to have three names united here coming up our Lord Jesus Christ. A precious to have those names united. And that's the one that we're we're waiting for, the one that's coming in the air. Lord himself shall defend from heaven with a shock. And if that one who has revealed himself in this world took that lowly name of Jesus? He's our Lord. He was the promised one, the Christ That's the one that we're looking for, whose mercy will separate us from, a theme that's right for the judgment of God. Then there's great apostasy of butter, we are told in the 22nd verse, aren't we, Of some have this compassion making a difference, and others, save with fear, pulling them out of the fire, hating even the garments spotted by the flag. We know that there are real children of God that are getting mixed up in the current of what's going on, which is really. Leading to the apostasy we don't say that all those who are mixed up with this movement that will finally end up in the apostate church and come under the judgment of God. We don't say they're all lost. Some of God's people may be mixed up in that, while it's our privilege and our responsibility to try and help such. And so the exhortation is here to try to do it. But. Not to forget hating even the garments spotted by the flag. If we do try to help them, it isn't that we can have fellowship with this mixture of things that is going on, that it makes and mixes together evil and good. We have to take our place. Just like a truck that comes full of man out of the fish, he doesn't go into the ditch, he stays up and he helps the man out. And we need to remember that we're never to compromise the truth of God, even to help someone who has drifted. But we are to walk in the truth, and seek to draw them into that which is pleasing to God and obedience to His words. Jeremiah 15 is a quick little portion for that. This is Brother Gordon. I was thinking of those verses as you mentioned in in connection with all that we've had. In this portion in the 15th of Jeremiah. In the 16th verse. Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of my heart. For I'm called by thy name, Oh Lord God of hosts. I sat on the assembly of markers, nor rejoice I sat alone because of thy hands, for thou hast filled me with indignation, while this is what we've been having in the early part of the of this chapter.

One finding his word, rejoicing in them, making him good to his soul. Then he's in a condition to, as we've had, have compassion on some, making a difference. If you go on to the 19th verse of that same chapter, therefore thus that the Lord if thou returns, then will I bring thee again, and thou shalt stand before me. Well, this is individual, isn't it? One who's rejoicing in the Lord finding his words. Applicable to his own

soul. And making it good, and that these intelligent he's in a position where God can use him. And so it says, And if thou take forth the precious from the vile, thou shall be as my mouth. Let them return unto thee, and return not thou unto them. Well, this is this is not necessary for us, isn't it? It's been said already we should be on the word for our own soul 1St and then we're in a position to. Know God's mind as to that which is true and that which is false. We can find some science. People have been entangled with 70 advertising and even Jehovah Witnesses are found. People. When I told them their doctors were perfectly shocked, they had no idea that it was this wicked people connected with it. The last you can pull out of the fire. And we're killing a woman. Who is 1/7 Day Adventist? She handed me her book. I looked through a graphically and found the place where they make the the devil the scapegoat and the sins were laid upon him, that eventually all the sins will be laid on the devil and as he was responsible for the fall and Phillip man, he'll have to bear them away. I told her that and then I read 53rd of Isaiah. Yo Homa has laid on him the electricity of us all. I said, what you going to believe your book here or the word of God? Like said, I'm going to leave the IT was the Bible says. I didn't know that was in that book. Well there was one that he could pull out of the fire. They didn't know the depth of faith. Don't have compassion. Well, it must be done in that spirit. Otherwise the spoiler work the Spirit of God, if the Spirit of God is already working. Then the other part, hating even the garments spotted by the flesh. We find that principle in numbers. If a man was unclean, a clean man was to sprinkle the water of separation upon him. But the man who sprinkled the water of separation was himself unclean until the evening. Having to do with evil, even if it's necessary for God's glory and for the good of others, defiles us. And we should be careful that in any contact that we have with evil, that as soon as we're through, we turn from it right away. Just like what you were saying before, Brother Dari, We can get so occupied with the apostasy of evil that's going on in the world, and we can find ourselves dwelling upon it, and it renders us unclean. If we have to do with it, if in faithfulness to God to help others, we have to do with it by we get away from it as quickly as we can. And the best way is that the man in the 90s of numbers, then he washed his clothes, and this in this way he was cleansed from any films that he might have received by that unclean man, even though he was trying to help him. Well, we turned to the word of God. We read the word of God. And our garments, so to speak, our cleanse, and we are occupied with good instead of with evil.

All to him that is able to keep you from falling, and to present you falsely before the presence of his glory with exceeding joy. I believe a better word in that verse, instead of keep you from falling and to keep you from assembling because we stumbled before we fall. Here is a pervading for that we may we may not even stumble. But it's under him that is able. Must look up to him. We are told to keep ourselves in the love of God, but we're not told to keep ourselves from falling. We can't do that. But God has made the provision for us. Then He's able to keep US1 Thinks of that verse in the 17th Psalm by the word. As I lift have I kept me from the path of the Destroyer. The Lord is able to keep us, but if we walk in the path of disobedience to His word and say, well, He'll keep me. While that's a denial of the way that he keeps us, the way He keeps us is in the possible obedience. So again, we have in Peters a pistol kept by the power of God. But it doesn't stop there. Kept by the power of God through faith, that is, as we walk in the bathroom, faith. He preserves us. So the blessed thing to know he keeps us, but he's given us a safe path. In the full on story children's progress as a place where Christian comes to a spot where the lions roar at him and as he is about to proceed along the way he becomes full of fear. But then he finds in his chart that these lions are chained and that if he stays on the path they can't touch him. Well, I think it's a good illustration. Satan can roar. And Satan can harm us if we get out of the path. So his effort is always to get us out of the path of obedience, independence. God encourages us to walk in that path. These four anchors that were mentioned are given. And then the power of God, the peace us. The Apostle Paul and Second Timothy, chapter one. It says verse 12. For I know whom I have believed, and I'm persuaded that he's able to keep that which I have committed him unto him again that day. Well, it's very blessed listening. And this is true of everyone of us, and as our brothers mentioned this question, to walk in communion and in faith, isn't it? And to keep shut account with God are true. That is, this is so essentialism I find so essential in my life to keep short accounts with God. Before the presence of his glory was exceeding joy. That is, we need to seek as near as possible and be continually exercise. It might be true the very character of pop is before us when we're done with what pertains to the old nature and we're taken out of the scenes where. All these trials and these temptations. Found. We need to be as much in the atmosphere of heaven as possible down here. Impossible often just speaks as all the Christian life is looked at as going right on into the heavenly sea. Well, that is only possible. In the walk of communion and path of obedience as we've had brought before. But the fear of God doesn't consider that anything that would lower the standards. Or in any way compromise with what is is wrong is even to be considered or suggested? The line was built. The Board of Trade demand that a rail should be put round the ship side. What is it for the children to climb up and down? No, it's to prevent passengers from falling overboard.

But then the fasteners have their responsibilities not to fall down on board, and their responsibilities now. God has made it His responsibility to keep up, especially since we get on our earth. He's able to keep us. But then there is the other side. I believe we read in the epistle James and the first chapter last verse. Someone was there to keep himself unspotted from the world. That's the responsibility I have. God has made his responsibility to keep me, but now I have one too. And John says, little children, keep yourselves from idols and forces To Timothy, keep thyself pure. So we do have our responsibility too, do we not? Do we not have the other side of the universe? We've already considered verse 21. First part of it. Keep yourself in the love of all this of the people. And there's certainly something worthwhile to have before us. That is the presence of his glory. Where the exceeding joy. A lot of prospects and. The and the Spirit of God would keep us as false as in view of that coming scene of glory, as we sometimes think. The glory shines before me. I cannot linger here, so clouds may darken or me. My father's house is near. So there is a false mark. Life that we know will be fully revealed, but he wants us to be and the good of that down here, and the Father makes it. What encourages us for that pathway is having the glory. Not only that, but the exceeding joy in that glory. Of the merely exceeding joy, and we are with exceeding joy. I believe there is a practical aspect about the verse of connected with the 2nd Corinthians 5 isn't there? We labor than whether present or absent, we may be agreeable to him. In a certain sense. Every believer will be presented there. That is through the work of Christ We have perfect acceptance. We are accepted in the beloved. But in the practical side of it, when our lives are manifested, there will be that which is acceptable, that which gives. Joy to the heart of God and joy to the heart of the Lord Jesus. And there will be that that has to be burned up. And so the exhortations and the verses before are as regard to our walk. But then also it's his power able to keep us from stumbling. While every believer isn't kept from stumbling, sometimes we do stumble. It isn't that he isn't able to keep us, he is. But we walk himself well and so we stumble. He'll never allow it to be lost. He'll pick us up when we do stumble and bring us back to himself. But I believe here that there is a practical aspect to it. Other scriptures speak of the joy that there will see when we're with the Lord. In fact, I believe we could say that when it's the truth of the Rapture that is brought before us, it's the joy and the blessedness and the comfort of seeing the Lord and being with him. But whatever, there is that which has to do with the. Count as we have here. The presence of his glory and that would just manifest the judgment feet of Christ. There is a practical aspect that is always brought to bear upon our consciences, so that we might live pleasing to him while we waste that time. For his joy will exceed ours, and having us surround himself. I believe that is why we have that expression exceeding joy here. It's in contrast. This is not to verse 21 looking for the mercy of our Lord Jesus Christ unto eternal life. Well, it's the mercy. It's already stated that if we were taken out this very moment. But there's a higher note. The

Lord's joy in his people, and having them round about himself, and that and that connection is that exceeding joy of the Lord.

I will joy and rejoice, but his joy will be greater. In thickened feet at chapter one and verse 10 and 11. I love to read those two verses. They're very nice, precious words and when they connect with our brothers was before us. Peter chapter one, verse 10 and 11. To say work for the right of brethren, give diligence to make you call in an election, sure, but if you do these things you shall never fail. Fall for throw an answer, and shall be minister, and to you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. This is the present enjoyment. Who is included here is an exam. Captured. Captured. Time has got the bottom is the only wise God, or the only God our Savior be Glory and majesty, dominion and power, both now and ever. Amen. So whatever way we consider the truth that we've had before all glory and honor, praise belongs to Him, not to us in any sense whatever. At #18 in the appendix.

Chicago Conference: 2000, Jude 1-10

Reading

7/2. Oh, teach us more. I just waves. Our Holy Land. And their sandwiches? In thy is and. Jews, the servant of Jesus Christ, the brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and calls mercy unto you, and peace and love in all life. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that he could earnestly contend for the faith which was once delivered under the strange. There are certain men crept in unawares, the Word before of old ordained to this condemnation, Ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ. I will therefore put you in remembrance, though you want to do this all, that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believe not, and the angels, which kept not their first estate, but left their own habitation, He has reserved and everlasting chains under darkness under the judgement of the great Day. Even as Sodom and Gomorrah in the cities about them in life, man are giving themselves over to fornication.

And going after strange flesh are set forth for an example suffering the vengeance of eternal fire likewise also leaves filthy dreamers. He file the flesh despised dominion and speak evil of dignity. Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses. Durst not reign against him a railing accusation, But said, the Lord, review thee. But these speak evil. Those things which they don't, I but what they know naturally as brute bees, and those things they corrupt themselves. Woe unto them, for they have gone in the way of Cain, and ran greedily after the heir of Balaam will reward and perish in the game, saying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear, while they are without water, carried about of winds, trees whose fruit witherer without fruit, twice dead, plushed up by the roots, raging waves of the sea falling out their own chain. Wandering stars to whom is reserved and blackness of darkness forever. And Enoch also the 7th from Adam ratified of these, saying, Behold, the Lord cometh with 10 thousands of his Saints to execute judgment upon all, and to convince all their ungodly among them of all their ungodly deeds would save ungodly committed. And of all their hard speeches with John godly sinners have spoken against them. These are murmurs. Complainers, walking after their own losses and having, and their mouths speak of great swelling words, having men's persons and admiration because of advantage. But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ. All that they told you there should be lockers in the last time. Who should walk after their own ungodly loss? These be they separate themselves sensual, having not the Spirit, but ye beloved, building up yourselves on your most holy faith, pray in the holy gold, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life and. Of some have compassion, making a difference. And others, save with fear, pulling them out of the fire, hating even the garments spotted by the flag. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Savior be glory and majesty, dominion and power, both now and ever. Amen. This epistle looks at the darkest day, the very day in which we're living. And four times, three times in our King James, four in the Derby translation, the word word BELOVED occurs. Verse 3 Beloved. Verse 17 but beloved. Verse 20. But he beloved, and I'll read the first verse in the new translation. Jude Bondman of Jesus Christ and brother of James to the called ones, beloved in God the Father and preserved in Jesus Christ. It's beautiful to see how that he he distinguishes those that he can class as beloved. We're surrounded by.

Those who are the beloved of God, it's wonderful to contemplate that that you are, if you're his, your beloved of God. But there's tremendous evil that has come into the Christian profession, and this is what Jude looks at. Evil that has. Set man up, man up in the flesh, the first man, and denied the Lord. Peter speaks of this in his second epistle, very much similar to Jude. Peter speaks of those that have sinned, whereas Jude speaks of apostasy, those that have fallen away from what God has established in his grace. Jude was 1/2 brother of the Lord. And he was with him when he was here. Of course, heard all that he said and did didn't come to faith in him as well as James. The author of James didn't come to faith in him until after the resurrection. When he was here below they it says. Neither did his brethren believe in him. But after the resurrection they came to faith in him. And came to realize who he is. Tremendous To know who he is, no bit of knowledge that man possesses beloved, is more important than to know who he is. The apostasy that John speaks of in his first epistle is of those who have gone out from us, he says, abandoning the profession of Christianity. The apostasy that Jude speaks of comes from those who are within the Christian profession, but their apostates and more damage has been done to the truth of Christianity by apostates from within. Than from without. You expect it from those that have left and adopted another religion, going to be gone back to Judaism or whatever, but those that still profess to be Christians who are really apostates. And that's what Jude looks at. Apostasy from within. Introducing things that are totally contrary to the teachings of the Bible. In such a condition of things that's very wonderful and very precious and very important to not only recognize we're beloved of God the Father, but our preservation are being preserved in such a day as we live as in Jesus Christ. She brought out the person, how important it is to be occupied and and walking with him, because that's how we are preserved. We're not preserved in our own strength or our own abilities, our own knowledge, but in the very dark and confusing day, from the youngest to the oldest, we're going to be preserved in Christ. And then it goes on. And I think it's very lovely to see the three things that are brought out here, His desire for them. Mercy to you. I'm reading from the new translation. Mercy to you and peace and love be multiplied. Well, we could understand in a day of that's very dark and very confusing, where these wicked men are creeping in and have crept into the testimony and are seeking to defile it and to promote themselves and to dishonor Christ. We certainly see that it's a day that we all need much God's mercy, But look at this, brother.

Peace. You think when we're in a dark day, that's the time to stand up and fight and and to seek to really go out and go against the enemy. Well, I don't say that it's not a day of conflict, but it's lovely to see that in a day of darkness and confusion is something that the apostle desires. And beloved brethren, we need to walk together as brethren in peace. We need to make seek for those things that make for peace. We need to learn morally how to be peacemakers. It's very easy to get at odds and become fighters and get at odds with one another. But in this day that we live, that's destructive. And so he says peace and then finally and love be multiplied, speaking the truth and love. We never for the sake of love, give up the truth. But you know those those words are words that we might not consider. Initially as words that would characterize us in a dark day of. Of apostasy at Brother Chuck, as you've been bringing out. But isn't it lovely to see those are the desires of the apostle? That there might be mercy. That they might walk in peace in that dark day and they might know the love of Christ, divine love, that it might be multiplied. That's what is going to keep us. We need those characters today. In that third verse we have the conflict mentioned right away. Beloved, when I gave all diligence to write unto you of the common salvation, he would rather have done that. But he says it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the Saints. Then the next verse tells about the enemies that had crept in unaware. Amongst them certain men who calls them, but they were really enemies. They turned the grace of God into lasciviousness. They were ungodly men ordained to this condemnation, he says in verse 4. Certain men crept in unawares who were before of old ordained to this condemnation, ungodly men turning the grace of God into lasciviousness. That is using grace as a license for sin. Well, it can save my grace. Then you can do whatever you want, not the teaching of Scripture at all. Not to understand grace at all is to take that position. Let us do evil that could may come is the attitude of those that pervert grace. And really the perversion of grace is to establish license for the flesh, to do as it wishes. That's the first stage. And then denying the only Lord God and our Lord Jesus Christ. I'll read that in the new translation. Denying our only master and Lord Jesus Christ. And this is by men that profess to be Christians. He's not talking about the outside world here. He's talking about what is is Christmas, that the grave vast system of things that. That harbors all kinds of birds, clean and unclean. And that's what Christendom has become. We have to be aware. Especially today, when you can listen to just about any preacher, either on the radio or on television, you can. You can do it today without being in their church and on the Internet. Also, you can get into conversations in writing. With others that share their sometimes apostate views, that's very defiling. And so it's it's very important that we be aware that the enemy is out there sowing his seed of of false doctrine and false principles and setting aside the very truths of Scripture, sometimes even using scripture to deny scripture. That's what Satan did with the Lord. He tried to get the Lord to cast himself down from the pinnacle of the temple. For he said, it is written, He quotes Scripture, He should give his angels charge over thee to keep thee from harm. And he left out a little statement to keep thee in all thy waves. It wasn't one of his ways to tempt the Lord. And so the Lord refutes him by quoting Scripture, He said, It is written again, Thou shalt not tempt the Lord thy God. So the enemy will quote Scripture, and he can do that.

He's turned into an Angel of light, his ministers, the ministers of righteousness. And you have to be aware, I had a young person say to me once, I always thought that if it was in print, if it was in writing, it must be true. Now that's to be very naive, very naive indeed. But that's what that young lady thought, that it was worthwhile printing. It must be true. No, that's not to be aware of the enemy. And what he has done, and he's selling all kinds of evil and through the pulpit and through printed matters well. So we have to be aware of what the enemy is doing. How do we test it? We test it by the book. I'm holding in my hands. You're holding in your hands the word of God. Nation hasn't changed his way doing things. From the very beginning, we find that even at the Garden with with ease, he used the same tactic to deny we can turn to Genesis chapter 3. We'll see that the condition was exactly the same. The way he beguiled Eve was that he he omitted certain things, just like Google quoting. What he had did to the Lord, he said to them about a tree that thou should freely eat. He will omit things, or he would add something to it, or he would just totally misquote. And we find that Satan is the same today. Easily in the same page, in this quote, just to do anything to distract us from from Christ. And what we need to do is we need to know our position first. That's why we would permit me to go back to the first verse and we've gone down a bit. Often we don't have peace in our hardness. We do not know what the word of God has assured us of the three words of the King. To my mind, the word in verse one is sanctified. Sanctified by God the Father preserved, preserved in Jesus Christ, and called. Do we take that As for assurance from God that we have been sanctified, set apart from the rest of this world? Preserved, We've been preserved. No one can take us out from the Father's hands. We didn't preserve. We have been called according to His purpose, in fact. Let's go to Romans. Chapter 8 is a well known portion there that we often quote and they use similar words in there with a few more added to it. Women have to eat. Start with verse 28. This is the verse that we often see in many homes, and we know that all things work together for good. Do we not see that in many homes texts of this life? In many homes all things work together for good? Well, often we too perhaps omit the whole verse. Well, first of all it says here for we know, Do we know, Do we really know what full assurance or we know with confidence saying this verse. For we know that all things work together for good to them the love God. Did we forget that part sometimes? And then it go on his *** to them who are called. Interesting how the first came back up to get caught according to his purpose, for whom he did for no, he also did predestinate to be conformed to the image of his son. That he might be the first born among many brethren. Moreover, who he did predestinate, then he also called, and whom he called, then he also justified, and who he justified them he also glorified more words in here For no. He knew that he planted way before the foundation of this world predestinated. You have that assurance to know that we happen to be destinated to what? To be conformed to the image of his son. It doesn't matter what you're like today, doesn't matter what you think or what you do. It will not be long. We shall be like him, conforming to his image, conforming in all manners of thoughts, acts.

And so on to be just like our blessed Lord. And then they go on and set that we've been called, we are justified, and then we shall be glorified if we do not have this assurance in our own hearts. And Satan can come in and whisper in our ears and try to distract us and take that peace away from us. I was thinking as you were speaking, Brother David, that when you turned us back to Genesis it says there now Satan was more subtle or more crafty. And I was thinking of that where it says crepting unawares, that's crept in unnoticed. You know, if we think about the Garden of Eden, how is it possible that Eve did not somehow become frightened or concerned? About this one who's called the Serpent? Well, he was crafty and he, I I doubt not, presented himself as an Angel of light. Very beautiful and very appealing and very harmless looking. And I say that because where it says they crept in unnoticed. How does that happen? The error comes in in this day in which we live looking very beautiful. It looks very appealing. It comes in through those who outwardly look very, very good and very perhaps even living what outwardly appears to be a very godly life. And we never want to forget that. The enemy that's bringing this in and the day in which we live not only is the roaring lion, but he's adept at being crafty, an Angel of light. These things come in on notice because they look so good outwardly and so just a word for all of our hearts. That we might, as our brother Chuck said, test everything, especially in this day by the word of God, as the Bereans did. They searched the Scriptures daily to see whether these things be so. And we need that today, because that's the only way we're going to find out if what looks so good, even in Christianity, and far more subtle and dangerous, because it does come across as being Christian, being upright and being morally right to see if indeed it is the truth, or if it's simply something that's being brought in in a crafty

way that looks good. But in fact is a lie and is false. Does the serpent mean the shining one? I've heard that I was wondering. After all these wonderful truths have been brought before us about being preserved and called and and all these wonderful things that are so blessedly true not to get pushed ahead of the chapters, why does it say that down towards the end of the chapter? Keep yourself in the love of God? Looking for the mercy of our Lord Jesus Christ. The day is so dark it's easy to get occupied with the evil and the darkness. And so he writes to his beloved. Keep yourselves in the love of God in the sense it is love and the sunshine of his love though the the day is evil and dark and there's no darker picture that we get in the word of God than the epistle of Jude. But we are to to keep ourselves in the sunshine and slow, knowing that those four things that you referred to yourselves read from verse 20. But she beloved, building up yourselves on your most holy faith. That's what we're doing this morning. We're sitting together and having a reading over His Word and being built up in our most holy faith. You uses expressions in this epistle that aren't used anywhere else in the scripture. This is one of them, your most holy faith. That's an expression that Jude uses. The important thing is that that he's, he's referring them back to the standard of holiness, which is the word of God. And because evil has come in and there's been so much departure and decline, that does not lower the standard, and that's the important thing to see. So the first thing he says, building up yourselves on your most holy faith, praying in the Holy Ghost, praying in the Holy Spirit, and you really do that in the evil day that we're living in. Yes, you can. The Spirit of God is here. He makes him grieved and quenched in many cases. But we can still pray in the spirit of God and then keep yourselves in the love of God. Can we do that? Yes, we can. We have to rise above the evil and not be occupied with it, Paul says. Enrollment is at 16, he says. Be wise as to that which is good and simple and certain evil, and not to be overly occupied with with the evil and then looking for the mercy of our Lord Jesus Christ unto eternal life. I notice in the prayers this morning there was very little said about the Lord's coming. We should always have that before us. That's our hope. That's the next event that we're looking for that's going to take us out of this miserable scene.

To be with himself in the glory, looking for the blessed hope well. I don't want to get occupied with a lot of details going elsewhere. We've only gotten one hour. We've only got 20 minutes left of this reading, and we I'd like to get through the Epistle of Jude if we possibly could. That means we're going to have to discipline ourselves to stay in June and not go elsewhere. In verse three it was mentions the faith which was once delivered unto the Saints and when it speaks in that way of talking about the whole body. Of revealed truth that we have in the Word of God, revealed especially in Christianity, in the coming of the Lord Jesus and consequent upon his death and resurrection, ascension to God's right hand What has been revealed in the epistles as well. The faith that was once delivered to the Saints. And it's important to seek the measure that we can to lay hold of the whole truth of God. It's so important because you find believers that do have a knowledge of something, of the truth of God, and we can thank God for that. But what a wonderful thing to have the whole truth of God before us and how important to contend for it. It's not contending in a carnal way, but it is contending spiritually. These are important points, you might say. What's so important about doctrine? I've heard sometimes say doctrine divides and love unites. Well, if doctrine is presented properly, it forms the basis for true unity, and that's important to hold on to. The enemy wants to get us off of that basis, that foundation work of the Christian faith, which is the faith once delivered to the Saints. And I think it's so subtle the way he does it in verse 4. With those men that have crept in, but it is really attacking the lordship of Christ. It's mentioned in the new translation the word Lord God is master, one who holds supreme authority in our lives. And it seems like the subtle undercurrent of the culture in which we live is please yourself. You're the center of your world. Do what you like to do. And what we don't realize is that in that is a subtle undercurrent against God and against his Christ, and against any authority that the Lord Jesus necessarily should have. In every life of every true believer. These two things that you're just referring to in that fourth verse, turning the grace of God into licentiousness, that is, using grace to do whatever you want. Liberty for the flesh, license for the flesh. It goes along with denying the only Sovereign Ruler, the Master, and our Lord Jesus Christ. You do not own His authority over you, so you can do what you please, and you turn grace into an excuse for doing that. Those two things go together, don't they? Using Grace as an excuse for doing anything you want and denying His authority over us. How solemn that that's what keeps us and preserves us is grace and submitting and bowing to Him.

Then in these next three verses, 5-6 and seven, we have apostasy portrayed. I will therefore put you in remembrance, though you once knew this, how that the Lord having saved the people out of the land of Egypt, now these were this was the saved people, you know, we often think, well, you can't be saved and lost again. There's a sense in scripture in which you can be saved and lost again. And that's what Jude speaks of. He saved the people out of the land of Egypt. Everyone of those Israelites that cross the Red Sea were saved positionally. But what happened to them afterward? He destroyed them that believed not. They didn't have faith, and so they were destroyed, though they were in a saved position. Everyone that's baptized is brought by baptism onto Christian ground. In that sense, they're saved. But you have to understand what you mean when you say saved. You mean that they've been born again and have eternal life. Well, they can never lose that, but they might be in a safe position. Everyone that is a Christian. Is in that safe position, but by profession. But they may not be real. And so they were destroyed. They were apostates. And then he goes to the angelic world, the angels, which kept not their first estate, That is, they apostatized from their first estate, but left their own habitation. He hath reserved an everlasting chains under darkness unto the judgment of the great day. So there you have apostasy in the angelic world. I think you have a picture of that in Genesis chapter 6, when the sons of God saw the daughters of men, that they were fair and they came down as men and took these daughters of men, and it was apostasy. And that whole generation was destroyed by the flood, by the flood. And then the next it says even as Solomon Gomorrah. I'm going to read that in the new translation, the. And verse six I read it in Angels who had not kept their own original state, but had abandoned their own dwelling. He keeps an eternal chains under gloomy darkness to the judgment of the great day, as Sodom and Gomorrah and the cities around them. I put them all together, Sodom and Gomorrah and these other cities dwelling in the plain there in like manner with them. Now what's the antecedent of them? You don't see that in the in the King James. What's the antecedent of them? The angels that had sinned. The angels had kept not their first estate in like manner with them and going after other flesh, other flesh that is they they enter into a domain and a sphere that was not theirs lie as an example undergoing the judgment of eternal fire. So he gives 3 examples of apostasy. Those that left Egypt that were a safe people positionally and they didn't make it because they didn't have faith. And then the angels that sinned and Sodom and Gomorrah, they they they apostatize from what they were called to as as natural, and they did it through the intrusion of angelic beings. Well, these these are Jude sites. Here are examples of apostasy. Homosexuality is apostasy. It is intruding into a relationship which is an abomination to God. God gave man and woman to cohabit, not men and men and women and women. That's apostasy. In departing from the order God has established in creation, that's apostasy, and it's wickedness and these things that this country. That was once known as a Christian nation. Sanctions. That will be the greatest lot in the history books on this nation. And we criticize Adolf Hitler for murdering all those Jews. What about the United States of America by Supreme Court decision? Murdering healthless babies? Murdering them? That's they can't retaliate. They can't defend themselves. We know, thank God, those children who go to be with the Lord.

Grace always triumphs over sin, doesn't it? Where sin abounded, grace did much more about it. But that grace does not undo the awful judgment that will fall on corrupt Christendom. And there are those who take that position spousing that cause, that openly say that they are Christian and want recognition as such. This this worse, directly complies and it's extremely solid. Brethren, we need to feel that we live in a country. Where that is the case. Need to feel as God feels it, someone has said. It's extremely solemn to think about that. If God does not judge the United States for the position they have taken in connection with that awful sin of ****** homosexuality, he will have to apologize in a future day to Sodom and Gomorrah for having destroyed them. And it was awful the way they were destroyed. It was so severe. By fire and brimstone. Brimstone means sulfur and sulfur is flammable and. Evidently, they say that there's not even a vestige of those that excavate. And look for ruins of civilizations. There's not even a vestige of these cities in the plains of Jericho today. They were just totally wiped out from before the face of God, and so God will judge it. It is not a matter of death, but he will. It's just a matter of time. Likewise verse 8. Also these dreamers. Who filed the pledge? Despised Dominion. Speak evil of dignities they won't submit to authority and. He gives an example. Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses. There's not bring against him a railing accusation, But said, the Lord rebuked thee. But these? These men that crept in unawares turned the grace of God into lasciviousness and deny the only sovereign ruler, the Lord Jesus Christ. These speak evil of those things which they know not. What they know, naturally is brute beasts. In those things they corrupt themselves. Woe to them. And he mentioned three things. Woe to them. We would want to keep our hearts very tender, wouldn't we, brethren? We we've heard of these solemn, awful, filthy things that ones heart shudders to hear, and we know they go on. But perhaps we overlook the tendency that we all have to, at least in spirit. I don't say we do it in the sense it's presented here, but it talks about a speaking a despising dominion and speaking evil of Dignity's. I suppose what marks more than anything else, the current political contest that's about to come to its conclusion in the United States is that whole spirit of one side finding everything it can to speak evil disparagingly of the other side, of the persons on the other side. And we get into that, and we think, well, sometimes the government perhaps acts in a way that you can't hardly think anything else but those thoughts. But what about the dignities as simple as the policeman and the teachers and every area of authority in our life? There's a tendency, brethren, and we have to admit it, The day in which we live, the spirit of the day is to cause us to demand our rights and to demand that we're going to stand up and. And have our rights. And I think that's in the new translation where it talks about a despising lordship. Lordship is submitting to the rights of others. And then it goes on and it says not only despising lordship but speak railingly against dignity. Have I ever said something unkind and in a in a rough way about a policeman that gave me a traffic ticket? Well Brendan, I don't want to get off. As our brother Chuck said, we don't have much time, but we need to allow our hearts to be tender about this.

This is the spirit of this whole age in which we live, and it can take us over as believers in very little, almost insignificant ways. And it's in those subtle ways that it takes us over that we end up getting caught up in the spirit of this thing. And we can become not necessarily certainly the apostates that it's speaking about, but certainly caught up and affected by the spirit of this day. I think what we have here in Michael the Archangel. Is a helpful example of how we react to evils that we do see. And sometimes people say, well, if you don't say anything while you're going along with it, but how did Moses or how did Michael the Archangel react to the devil when Moses, Moses died? This is something that is interesting that is not recorded in the Old Testament. This contention of the devil with Michael the Archangel, but we have it here only in the in the Old Testament, only says that the Lord buried Moses and no man knows of his grave. But there was a real spirit battle that went on at the time of Moses death, and it doesn't tell us exactly what the reason was for that battle, but here it tells us that it was about the body of Moses. And some have suggested perhaps the devil had in mind of using. That the body of that great man to make a shrine of some sort, And the devil wanted to take him and bury him. But it was Michael that was deputed to make sure he was buried where no man knew it. And instead of rebuking openly the devil himself, he only said the Lord rebuked thee. And I think that is where we can. Learn is that when there is evil that is allowed or practiced by those in authority, we don't speak evil of the dignitaries, but we can see clearly from scripture that it is a wrong thing that is done and we can simply say God in his word does not allow that and just leave it there. It's beautiful. In the New Testament or in the new translation, Brother Bob, it says that Michael reasoned. With the devil, that is, he knew. And he certainly, you might say, express God's thoughts about that situation. But it says these three words did not dare to bring railing accusation. I think that's very, very powerful. He knew exactly what God's mind was, you might say and and he reasoned and set that forth with this arch enemy. But he did not dare bring a railing accusation. All that we might be more in that spirit, even as a testimony. Think of the testimony. That we could render, brethren. We talked about preaching the gospel and evangelizing. Think of the testimony that we could render daily to those around us if we had that spirit that we did not dare to speak evil of authority. The. Do forget to pray for them often, don't we, authorities? Somebody says something. About one of the authorities in our land. We could just ask them as we pray for them lately. And by praying Cecil, we have far more. Influence in what happens in those high government circles than by getting involved in any political agenda. Were absorbed directly in the scripture to pray for them that we often forget remember in our. Infirmary in Corner Book A few years ago, a man came in and he prayed. Apparently we never met him before, but Christian had give me a bookstore first became fairly he prayed for. A Prime Minister of Canada. Canadian of course, and every one of the premiers and all their cabinet members by name. Very long prayer, but in Northwest Territories, Yukon included. But it was kind of good stir us up to realize how neglectful we were when the scripture says hopefully.

But that's what we should do regarding cars, bravely. We forget so easily. We have in the 10th verse that phrase which is a very chilling phrase, as brute beasts, as brute beasts, and just want to say this without enlarging on it. Beloved young people. Much that passes today in the world that you live in that passes as romance and love is nothing more than the degenerate, degraded action of human beings acting as brute beasts. And it is, in fact, a measure, a sign of the very late day in which we live. And it says the love of many shall wax cold. We know that principle, and I just want to just leave it there. But beloved young people don't be taken in by the world's thoughts about romance and love and all of that kind of thing, because it's a world, a so-called Christian world, but a world which is in oftentimes acting one toward another. Just as simple beasts, animals act. New translation says irrational animals. And that's what man has come to, he says. You're just another animal. You're an animal evolution. And he takes the. That's that's where we came from, according to the evolutionary theory. It's the most degrading theory that you can think of. Contrasted with Genesis, God created man with the dust to the ground, breathed into his nostrils. Breath of life then became a living cell. He came right from the hand of God, which degrades man more, the irrational animal. Or the image and likeness of God. Why don't they take that? Because they don't want to be responsible to the God that created us. They want to get out from under that. So they invent this wicked, wicked teaching which doesn't have a shred of scientific evidence. Young people don't believe the lies of the scientists. If they tell you that evolution is scientific, it is not. It is absolutely unscientific and irrational, just like an irrational. So we don't gospel the animals because I can plan character, life of the deep and keep in mind the. The compassion of the Lord was not always. Believers, but also young. I was thinking too, we talked earlier about this awful thing that this country and I I, I suspect really what we would call the Western world, the Christianized Western world, this, this awful issue of abortion. And you think of the horror, the the gross irrationality. I'll use that word of men who. Promote and legalize the murder of unborn infants, while at the same time they form groups to

protect and give ethical treatment to animals. This is this is the irrationality of man's morals, morals that have not been formed according to the Word of God and submission to the Word of God. A brute beast is controlled by his natural instincts instead of reason, and that's what it is. And is. #208. 208. And hope we live. In our morning sorrow.

My love. Whoever will die. May be more of a smile. Or 10 Magnificently beginning. To see his face in life.

Glendale Conference: 1966, Jude 1:1-16

Reading

The servant of Jesus Christ and brother of Diamond. For them that are sanctified by God the Father and preserved in Jesus Christ, and called mercy unto you, and faith and love the multiplied the love of when I gave all the elements to light unto you of the common salvation it's. Right unto you and the thought you have to earnestly content for the faith which was once delivered onto the plane. Or there are certain men stepped in unawares. For the flower of all our names. For this condemnation, ungodly men, turning the grace of all of God into the seriousness and denying the only Lord God and our Lord Jesus Christ. Remembrance, although you once knew this. Out of the Lord having faith the people out of the land of Egypt. Afterwards destroyed them that believe not. And the angels that kept not their first estate. But let her own habitation. We have preserved an everlasting things under darkness, under the judgment of the great days. Weather without fruit twice, then left upside the roof. Razing waves in the city forming out of that thing, wandering stars to whom is reserved the blackness of darkness forever. I'm in the bathroom at 7. Come out in the composite side of the insane. Behold the Lord cometh with 10,000 of his strength to execute judgment upon all, and to convince all that around godly among them of all their ungodly goods which they have ungodly committed, and of all their hearts picking with spoken against Him. These are among the roofs complainers. Walking after their own love and their mouth thickest great selling words, having many persons and Admiral. That's the lovers remember you, the words which were spoken before of the Apostle, the apostles of our Lord Jesus Christ. How to control dev? There would be Moses in the last time. After their own ungrounded life. We did. They were separate themselves, central, having not considered. Not really, beloved. Building up yourselves on your most holy things, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ of eternal life. Some and some have contracted making a difference and. Another favorite fear pulling them out of the fire painting using the garment spotted by the flag. Now the woman is able to keep you from falling, and to prevent you faultless before the presence of His glory with a cleaning joy to the only one thought out. So there is glory and majesty, dominion and power, both now and ever. Amen. In the last two days. So the fact that we are at the end. God is faithfully telling us of the conditions that would exist at the end. Now if man starts up something new. He puts out a prospective. And all he envisions is that it will grow and grow and grow and get. Really. Back in the beginning of 5th, 20 day before Christianity itself in the Lord himself. Gave us indication of what would become of Christmas. We're not misled. By the thoughts of Christianity would go down and increase and finally submerge all you all and cover the world.

We are told that the last days will be days of departure and depression and they would be difficult times for Christians to live in. Now it isn't the only Jew. With the last day. 2nd Thessalonians. And turned over to believe the devil's life. Almighty damned who believed not the truth. Second, Timothy tells us of the ruin of Christendom as a great house. There was things to dishonor from which the child of God would be purge himself, if he were to be a vessel under honor. And then Second Timothy 2. Doctor Timothy tells us of the last day in the moral conditions that would exist. Difficult times for some, not because of years and rumors of war, the. But because of the moral condition that would exist. And if we read the 2nd chapter, Second Timothy, we say, surely they're here now. Believers that have mentioned there have always been. But they characterize this. 2nd Peter tells of the. God that was lost to turn into a dwelling in the mire. Second, Peter tells us that the world is going back to the corruption that criticism helps the friendship from the profession of. Satya Jade jealous of a prosthesis. Angels giving up their first estate. All these different characteristics mark the last days. I missed one first. John goes farther and says they ran out. Driven up, right? Welcome, First Minister, they crept in, but in first John had gone out. Abandoned the profession. That's, but the Epistle of June is also one of those epistles. Fellas for the last days and we're in them. I might perhaps add that we're in the last moments of the last day. Well, surely we need to be reminded. The warning that God is given us concerning the landscape. The Apostle. When he was gay. Ruined the pump. I met a man one time, Jehovah's Witness advocate. Almost impossible to help them. And finally I said, if I hadn't met the likes of you, I might doubt of that. You're approved to move the prescription through. One doesn't take this automatically automatically. Leave it, leave it open, but it will come. Upheld Good is written by the Lord's brother. How wonderful does it say you're the brother and Jesus Christ, but you're the servant of Jesus Christ? There is no presuming on any slightly relationship at any time. Margaret, please. I don't know. The author of the Epistle of James. And then we get to them that are beloved. It should be beloved, not sanctified.

And that's so touching, comforting, encouraging. That envy, a pickle that gives us the darkest picture we have of ******* them. Just a short run chapter affair. But that word beloved is repeated 4 times. We're just nestled closer together. And nearly get to the end and surrounded by the the. The world gets closer together. There, get the love. The love, the God, the Father. That's a very comforting thought in connection with the days of apostles. Later in the epistle, where we're exhorted to keep ourselves in the love of God. Before he describes, the apostrophe reminded us that we're beloved. Comfortable isn't enough interior. Beloved by God the Father, there is our name of Christian relationship. And preserve not only beloved, but preserved in Jesus Christ. So we're going to be taken through safely. We're beloved and we're preserved. We might feel. Some real persecution before with legal. I believe it again, ecumenical movement, which is broad and imprisonment. Well, how is one of the main objectives? Express everything that doesn't go with it. And those gathered to the Lord's name may feel it. Wasn't that way when? When Rome came into power. It grew and grew on taking off the enthusiastical system. And after a while there was also. Word and they found that they were in the wrong place. They were bold enough to leave that big system. What happened to them? Well, many of them were merging. There were slaves, for the Lord's sake, they did. To leave that system, they dared to oppose it. What happened to them? Well, we can bring it down to the present time, I'm sure. That's one of the things that the Lord has promises is not in the world, you shall have simulation, but be a good fear. I have overcome the world and they who will live godly this down. Public education. But in the first have announced apostrophe under giving up of the truth. But our brother Brown is followed our attention to is most something there is one that's able to preserve it through it again and he will do it. The promises of a safe and pure landing, but he does not promise us a smooth passage. Any old Mr. Harry says. Never mind the liberal persecution, it'll make your face dry. Mercy under you and peace and love. Whose land? No more supplies. I don't know how you can put that in strong. Mercy on the world and truth and love emotions. Have you any other translation? No, I think that's it. Up another point. We live in the real life. How much we're indebted to God for every step of the journey. Mercy and truth

and love, the assurance that we have been loved.

When it takes your mercy here, is it the God? There's individuals that such that are blessed. They're not as blessed as a collective company, as a church, but as individuals. And this is the truth that in the present stage. Up to each individual it is faithful to the Lord. That doesn't mean that we're true with the collective aspect, but those who seem to be faithful to the Lord want to please Him and go on according to the truth. Surely God by His ear will see that they're brought together so that they can go on together. But here it's mercy and all how we're in need of mercy of individuals. That we might continue on faithfully. There we go. Didn't comment brother. Welcome end of that first verse call. We didn't say a word about that. The sovereign thing, isn't it? The call of God. That's why the whole thing starts. And then that call. Thank you. Back to God, Solomon. And it does. Recall Facebook. Not what they call a thing. That isn't it. But we're called things. That's the kind of things we are. Then call. That thing love that spread the truth and gently towards the end also I had still refused the case in Paris in my face. Required things the same as. He got his permission by God. Thousand call. No man gave a joke what we're saying. We do not get it by canonization. Have to wait a long time for that. We are now. What does faith mean by Brown? Holy one separated one Holy the very same words. That is used in the word for sanctify is used in the nouns of things. Set apart for God. Not a wonderful thing in a day of apostasy, yeah? In the Old Testament. Those are some that said that God was called men of God. Then we get that in Second Timothy again, thou old man of God. Just just a reference on that word called Isaiah 3217. Isaiah 3217 And the work of righteousness shall be peace. And the effect of righteousness, quietness, and the Spirit forever. That gives us. Everybody does it, not sure. Also about heaven and men by the birth. And brother, never let us sacrifice the truth of God service. It's a cardinal Church of Scripture. And if you deny that, or if we allow them, denial of us. We will undermine the truth of all scripts. God is sovereign. Brother said to me one time. He says, well, you make it look like a mystery. Why? I'm told. I've been doing, I don't know why. And it never will, is it not? That's the fact that God is sovereign doesn't alleviate or eliminate our responsibility. The Lord be no man in heaven. Credit in the South of anything to get there. But there will be no man in hell that can blind God for genius. There is this first, the Romans 8. Verse 30.

Moreover. Whom he did to destiny. Then he also called. And who recalled then he also justified. And whom he justified when he also glorified. Call. You are all but you are chilling. I just go and heal is addressed to be called one. There has been an exceptional work. Called one and unless the God is translating it is this way. You, the bond member, Jesus Christ and brother of James. To the Paul Drum. So it's about creating that. Like the entire you have the faith of God's elect. You're not a family on the country of his thoughts, his love, his person and knowing you. You call one or two, they are preserved, and they may even be preserved from stumbling in the last of our people. But they are called in our pickle to contain earnestly for the faith and to keep themselves in the love of God. Unto the mercy of our arms. It got back a little early and not just ate the Romans. What would you say about this? For whom he did for know he also did pedestrians. Now there are money that we do. Sovereignty of God to a common denominator. With foreknowledge. That is the general pattern around it today. It's a very convenient way to get out of what seems an embarrassing situation. Are we going to be satisfied with that? But it's a matter of his progression, and he knows who before knew how about that? Listen to foreknowledge, Brother Brown, of persons, and not of what to do. Yes. Yes, there are those that say well. All the rest of its election doctrine or predestination doctrine is that God elected or predestinated those who reform. Well, that's that is the. That is the standard approach. Down to the ages to this question. It's just a convenient way to shift off from the embarrassing fact. That no one, absolutely no one ever would turn to God apart from the southern will of God working in the soul. Now that is made so clean and John's gospel. It's it's fundamental doctrine and they can't afford to weaken it or give it up. I think the worthwhile turning to it. In the 6th chapter of John's Gospel. And the 44th verse will read back first. John took 44. No, man. Now notice it's universal. No limitation, no man. Can come to me. Except the father, which had sent me golfing. Oh, there's that plain unconditional statement that no man can come except the Father that you sent me. Draw him. That will go back to the 37th verse.

All that the Father giveth me. Now come to me. On the 41St, 44th, 1St as no man can come. The 37th verse says all that the Father giveth me shall come. Now there's no contradiction. This can't come of themselves. All that the Father giveth me shall come to me, and whim that cometh to me I will no wise cast out. Well, there are two of the most important versions. In the whole of John Jackson. Because if you link them together. You see, that man is absolutely helpless. He's so far gone, there's one single little movement in his heart towards all. But God in His sovereignty works, and some. Are made to come. Now if you go a step further back and ask, well, why did God choose those particular individuals and not another? I do not believe beloved Saints of God will ever get the answer to that. God is severance. He has a right to do as he pleases, and He always pleases to do right. And no one in the regions of the law will ever be able to accuse God and say that it didn't give me a chance. Whosoever believeth in him should not perish, but have everlasting life. When I was out here last year. I gave a little talk about Sarah Madrid one large the afternoon. And I made the remark about John 316. That verse forever. Any voice that might be raised and complained against God because they haven't had a fair chance. And a young brother inside. She was present, not gathered with us. Close this Bible and sat and stared at the wall the rest of the rest of the address. So I accosted him at the end of the meeting and I said you didn't like what I said. No, he said I didn't. Well, I said what was wrong? John 316 refers to the elections. Only the elected God loved. He didn't love everybody. It's the elect world that he loves. Well, brethren, I believe that's a sad perversion of Scripture. The world in John 316 as a whole human race. God is no respect for me. On to all ready. We must be careful that we never set God free. Grace to passage the wall against God's Father and stories of those who believe. Now we have a pamphlet. It's probably on sale in the book room. Arminianism. Arminianism versus Calvinism. I recommend you because Calvinism talks that God predestinated people to be damned and there isn't a word of truth in it. But I didn't have to know. Asking for us again to say something on what does for knowledge mean in Roman church. There is not simply this. That God chose to pick ourselves, why, I don't know. It's planning to get your no not getting good. And all whom before I know. He has brought in the blessing and he will bring this safely through to the very end. And he also gorgeous. Would you be yes only nothing we can the sovereign election side of it. It isn't that God for you those who weren't except. Because no one would accept, no man can come under me, except the father which has sent me daughter to. Seeking to understand the intricacies of God's sovereign grace, I suppose this one verse covered the situation around the 2929 Yeah, the secret thing belong on the dog, the Lord our God.

But those things which are revealed, belonging to us and to our children forever, that we may do all the words of this law. Would it be correct to say, as we've been speaking about, that this precious person in Romans 830 concerning election would mean marked out, marked out beforehand, and then predestination for what we're marked out for? Yes, that's the problem. That's right. No. The 8th chapter proverbs making any place before the foundation of the world. I am connected to the positive side of core knowledge with the negative that we get in Matthew 723. Where the Lord says, Then will I profess unto them, I never knew you. Well, that isn't knowing what they did. But the person didn't live there. I never knew you. That's the other side of it. There are those that God never knew. No place is listening. Not what they did, but their person. In regards to what you Brother Brown? Some years ago I was handed a book. Of course, the Indigenous. It's an exposition of the Epistles of the Loma, and I was asked to review what it said on election. This is what it says. That God looked down through the Vista of

the ages. I'm sorry, who would believe and made his time support him? Now, I may not have the wording exactly. That's the distance. Well, that's exactly wrong, yeah. Family, according to the community, will. It's not the perfect picture. Well, the reason we stopped to comment on this, brethren, is because there is a determined effort. Abroad to do. To reduce the truth of God's sovereignty. To make it synonymous with his foreknowledge. And the two are not the same at all. Of course God for you those that would be in heaven, how could it be God and not **** over? But why is it that they are the ones because of his sovereign election choice that shows them? I am glad Brother Whittaker called attention to Deuteronomy 2929. The secret things belongs the Lord our God, but the things that are really healed belong unto us and to our children. Let's be satisfied with what God is revealing and not cry into the secret that belong to God. And then let me repeat. God is God. And he has a right as God to do as he pleases. But remember, we always pleases to do right. 1825 isn't it Genesis 1825 Shall not the judge of all the earth through right? We know that the judgments of God according to two. Now those two verses, one you've got quoted by the Weddington, the one I just quoted, we can just rest our souls on. Shall not the judge of all the earth do right? We know that the judgments of God are according to truth. Now let's let it rest there, and not sight of pride back to what God has told us and reveal to. Now when we preach the gospel, we do not preach God sovereign. We preach God grace defenders, and we tell them that God has sent his Son, He's glorified himself, and he's such a sin. And now if they'll just accept him, they can be saved. Tell us, I think it was very little. You can tell us about the arts way. I think that's a good illustration. Well, as I remember it, here's the great song of the human race going down the highway.

And the song passed an archway, and on the outside of that archway it says whosoever will let him enter. They passed by. They all see the sign. And once in a great while somebody dropped out of line and turns into the archway. And as it gets inside, and behold the blister that can touch him. Who's assigned to the maintenance? Of his own, by the beauty in which he finds himself. And we start to look back and wonders while crying, they're all turning here. And he reverses himself and looks back toward that arc through which he had passed. And sees written over the arts on the inside. Throw them in Christ before the foundation of the world. But you couldn't see that from the outside, and that was the district of why he dropped out of line and entered the Ark. Sometimes that has been called sadly true, that proof that only the family of God knows chosen in Christ. I must enjoy the transparency. The Lord over Jerusalem, I think, but as many of us have puzzled over, and that's what has been empty exactly. But to see the Lower East of life itself. We see over Jerusalem with a great joy, my soul. I got here the very one who invested all these things that which we. Winging over Earth from an alarm desire. I believe it is great encouragement to any we have a heart for the docs to receive the Lord Jesus Himself leading with the. Love of God our experience heard. Men, not third Christians third man appeared. There was a time when the kindness and love of God's heart to the race heard itself. My flight was to righteousness that we have done. But according to his nurses who saved us, I think there's no verse in the Bible. It's one heart loves to dwell on more than the words of the. For prophet, when he said, according to this time, it should be said of Jacob and of Israel. What hath God? Let us actually pass thousands of what God lost and God has brought. We won't be troubled about these matters of elections, knowing beloved of God. Muir, election of God. Run. Read it. Romans 9 and 20. Romans 9 and 20. 4. Another round One dime recent agency said to me in private conversation. The older I get, the more I revel in God South. On sovereignty. It's like a refuge, a forces into which we can retreat.

And it's pleasant to retreat into the sovereignty of God, but all how awful for a man to resist God and his sovereign will, and not to allow his will to bow. And I suppose it's those who do not have faith that rebelled against any song that God is sovereign. But all faiths just revels in it, just rest upon it, just retreat into it as a fortress at the end of Romans 11. But it it just overwhelmed Paul. He just broke out into this marvelous security. I'm here. 32nd verse Speaking of Israel. Rather than hooded them all in unbelief that he might have mercy upon all in the coming days. All the depths of the riches, both of the wisdom and knowledge of God. How on searchable are His judgments and His ways fast finding out for who has known the mind of the Lord, or who has been His counselor? Who has first given to Him, and it to be recompensed unto Him again. For of Him and through Him and through Him are all things to Him the glory forever and ever. Amen. All beloved Saints of God. God didn't need to sit in on the council to advise him how to do things. Who hath known the mind of the Lord, or who hath been His counselor? He didn't need a committee of human beings to sit in at the counsel table and tell him how to arrange this thing. He was well able to take care of his own affairs. And so the apostle just. Revered in the truth of God's competency and his sovereignty, and ends up for that beautiful, wonderful conclusion of him, through him, through him of all things, to him, the glory forever, Amen. Well, let's, let's leave it there and rejoice in it. 7. And Duran is 7. On verses 6:00 and 7:00. For thou art and holy people unto the Lord thy God. But the Lord thy God hath chose me to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because you were more in number than any people, for you were the purest of all people, but because the Lord loves you, and because he would keep the oath which he had born under your Father's. Hath the Lord brought you out with a mighty hand, and redeemed you out of the House of Bonnman summer. And the Pharaohs in religion because it refers to the Israelites, but. Any principle, Same principle, but they are taught by the Brown and first Peter one verse 2. Any further word to give on that or have recovered that? Further, elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and frightening of the blood of Jesus Christ. Grace unto you, and peace be multiplied. That's the rehearsal of the various steps in this procedure. One word which is displayed or disguised anything from being jealous in the gospel. The man that roses in Romans 11 That our brother has been reading said royal underneath if I preach, not the gospel. We are in danger of tonight we are looking at justice, one side of God's overall plan. It's good if we can fit into God's plan and that is part of God's plan and that's the way the souls are brought face to face with their responsibilities, face to face with Christ. And that's why the apostle said you always need. It's part of God's plan that we should preach the God well, brother. Was criticizing another brother for wasting so much time preaching the gospel all over our street partners, he said. Why don't you preach to the election? Well, he said. Brother, if you go around Makamar, I'll crystal. The man comes to you and he doubled about election, about his own elections. You can tell him with his story. You accept Christ and I can tell you positively that you're one of the elect. And that settles it in a hurry.

Somebody asked him how how he could be sure that he was going to be elected. Why should you make yourself a candidate instead of the elections? Let's have that verse. I don't turn to our guest in the moment, therefore I endure all things for the elections, that they may obtain the salvation that's in Christ Jesus with eternal glory. Yes, verse 10. Now there there's the answer. That verse is the answer. To the man that accuses us. That if we hold this teaching, we'll become indifferent in the gospel. We will become dilatory. We will. Become. Indifferent. Well, here's the answer. In the 10th verse, the second Tennessee 2. The man that taught us the doctrine of elections. The one that taught us that truth, how did it affect him? He says in that tenth verse, Therefore I endure all things for the elect's sake, that they may also obtain the salvation of in Christ Jesus with eternal glory. What you might say to Paul. Paul, what do you, why do you burn it? You said the election is going to get it anyhow. Why do you go through all those things? Our brethren, the doctrine of election is truly understood. And the soul does not make people indifferent. And here's the proof of it right here in the 10th verse of Second Timothy 2. Falling Fall was the greatest soul winner. I suppose it ever lived. It didn't have the effect of dampening his ardor or his real one moment. Mr. Praveen may remind staying away

with two as graduates from Philippians. Workout Drone Salvation is fear and trembling, for it is God that worketh in you the willing and the doing of His good pleasures. Does that not have a an application to the subject of elections? Working out their own salvation with fear and trembling as a matter of finding your way through this fine scene here below. The sign that ends in blown there is the exercise before God as we go on day by day in our pathways not to become careless or indifferent. It's not to sell. It's not the eternal salvation of the soul and that burden. But it's God that worketh in you. It's God that worketh in you. That's a great comfort, a wonderful comfort to anyone who realizes that they're in the Lords love, that he loves them and he's working in them, the willing and the doing of his good pleasure. Now that's one that is interested. In his own salvation isn't a different one. In connection with it's the first two courses in the 6th of June. They shall be all half of God. Doesn't that have a more than just a limited application? Isn't all fruits that we receive pens and God himself? And it isn't we're not dependent upon creatures? I have thought a good deal lately of. The passage in the 11Th isn't just Second Corinthians. Where it says. The weapons of our warfare are not carnal. Not carnal, but mighty through God to the pulling down of strongholds. Casting down reasoning.

Well, if I'm proud of God, if I know what I have is from God. I don't reason about it. It's God who has spoken and we had it brought before. It all becomes a creature who raised his voice to question anything God said. But just think of that verse it. The weapons of our warfare are to be used to cast down reasoning. In our translation, it's. Of imagination, but I understand that the word has a. Another meaning, casting down reason against God. We don't reason against the word of God. Faith accepts the word of God and is blessed. Well reasons and their carnal and we are to rear against them and use the weapons that God has given us. To do cast down reasoning. All going on to our third verse. Beloved, when I gave all diligence to write unto you of our common salvation, should read our. It is meaningful for me to write into an exhortation. You could earnestly contend for the faith that was once delivered to the Saints. That is, the apostle seems to have been turned aside, as it were, from what they had in his heart to write through them. And turned aside to ride along a different line. It is necessary. I need her right, and you, that she should earnestly contend for the face that was once delivered to the Saint. Sort of stick going back and starting over again, saying now. First aspect you have. The time has come. When we must earnestly contend for the faith weren't delivered to the Saints. Once delivered, we have no amendments. We have no addition, no alterations. The faith was once delivered. It will never be amended. That's the faith for which were to contend right down to the end of faith once delivered to the Saints. People wanted to modernize. They say, oh, you, you're obstructionist. There's no progress with you. Rather than there's no such thing as progress in revelation. That is, when once the Word of God is completed, it's completed. And you and I are not at liberty to add one thing to the revelation, nor are we at liberty to take one thing from it. And contending, does it not imply that there are those who would take it from? The last day and then the sun was taken by self and others by opening self. And the truth of God is being attacked on every hand today. It's being attacked in the schools and colleges. Being a fashion religious places. Well, we can't go. We can't go with it, earnestly contending for that which was from the beginning. Faint once delivered to this end. First first John chapter 2 and verse 24. Let that therefore abide in you, which you have heard from the beginning. That is the lifeguard. Well, the politicians speak about the plan that they have in their platform. It ain't so much over but we as Christians and Christian faith. Have this place that we stand by and good and good, who had a very worthy subject that he would like to listen on our common salvation, but a great subject that is yet the Spirit of God of diverted him from his purpose, because the Spirit of God.

At a very important thing to bring before. Because of the game is that the enemy would bring in, it's like a red light. And you dearly, Yes. And you, dear young people. Will have evolution drawn at your school. Remember that it's not a God. It's contrary to the word of God. Utterly rejected. Stand by the word of God. Now, I don't say that you convert. You can convert your patience, but you can utterly reject it for yourself. I knew of the case, Brother Wilson. Our young sister in school go and she wrote her examination. On the subject of evolution, that was part of the classroom work. She wrote it up just as he'd been taught it. Then she put a note at the bottom. I don't believe a word of this. But this is what I've been calling the classroom. I believe my Bible and I believe the 1St chapter of Genesis. And find their name. Well, if you let me read the letter that you got from the professor afterwards. And he was coming and clever enough that he wrote it on the typewriter and he didn't sign his name. But it was one of the most contemptible documents I ever read in my life. It was a distress. I I couldn't possibly, in a public meeting like this, repeat some of the expressions that he used in that letter for that dear young woman. It's a it's a sin of Satan that's behind this rumor today to this place, the word of God. Throw everything into a flux. Rethink everything and get the younger generation so mothers but they don't know what is true and they go around in the fall. But if we'll just accept the beautiful, blessed, precious statements of the Word of God will never be put to change, God is going to vindicate every statement He's ever made. And you can't have evolution and have the price of God. They do not go together. Yes, Sir. Impossible to put these things together and compromise by the common ground. My birthday is some school that. That is true, Doctor. I've reviewed one of those books. And it's a sad thing to see those that supposedly standing for fundamental truth driven into a corner and taking the road to compromise. I'm glad you mentioned that. Idea behind the capitulation of. Men who were supposed to be Christians at least, is that they love the praise of them more than the praise of God. And they want to be accredited as being highly educated and the men in the top Escalante with education put down on them as they stand by the word of God. And so they want to compromise to maintain their own position. I verily believe that. I had some correspondence with a brother among us who was. And Dave has been writing a textbook in biology.

And I asked him if he said hope to put that textbook over if it didn't keep evolution. Well, he didn't believe in evolution himself. He was a brother in fellowship. He didn't believe in it. But he was only a part editor of the book. And I said well if your name goes on the book is a Co editor. And then that book should be used to stumble some of the children of the gathered Saints. It'll be a sorrowful thing, wouldn't it? And you know the dear man, just leave the whole thing up. He says I'm going to pass it up. I'm having nothing to do with it. My name will not go on the book. Well, I thought that was most commendable. Evidence he hadn't thought the thing through, but when he did, he chose to be faithful to Christ and sacrifice the. The honor that would have come to him in educational circles as being a Co editor of a textbook, well, that's that's most commendable. Definition of what? Evolutionary moment? Rising brother Wilson, who's been studying it for a couple of years, to do that far better than I can. Maybe Doctor William President. He told me he wrote me in a recent letter and he said man has always wanted to believe that there was no God that he had to meet. And the doctrine of evolution is burned him an excuse for that which he dared not believe. And sorry, now tries to make it on scientific ground. Well, the whole thing goes back to God-given creation that it just all happened by fortuitous circumstance. That's going backwards instead of both. Well, we have in Philippines, but. 313 for the younger friend and him for us. Philippians 313. Brethren, I can't not myself to have apprehended. This one thing I do for getting those things are behind and reaching for unto those things which are before I press 30 mark for the price of the high calling of God in Christ Jesus. That's going forward backwards. Well, I have been making it an extensive study. And I have read some of the most objectionable graphs that ever was printed. Man spewing out the venom of his heart against God and I am ready to pronounce this. That there is no customer. Either God and creation or its evolution and atheism. That's the ultimate end of evolution atheist. And the book I read that Doctor Wilhelm. Suggested that I leave recently. The unleashing of evolutionary the man along with the time when God will be obliterated, all sort of God removed. He lands for a godless society

and he's one of the top biologists in this country. All the man speaks. He speaks what's in his heart. And a lot of people think that you can compromise the Bible with evolution, but if you read if we, I wouldn't recommend anybody to read it. But that man shows his can't be done. I agree with your father work. But sometimes some of us are in the position of the Watchmen. And if the watchman says, then he needs to walk. And we are all to earnestly contend for the faith, not just simply accept this, but in the face of strong adversaries who are teaching to undermine the faith of God's relief.

As a fairness, they can tend to the truth. And. The review of thousands of answers. Most of which teach evolution. Great percentage of the never use the word evolution. They say we don't dare we cover it up. But the thing that they're taking is the undermining of the confidence in the word of God just the same. 11 verse 3. Who is 11.3? Bluetooth we understand that the world was playing by the word of God. Though the things which were seen were not made things to appear, I believe that the standard verse against evolution is not what we stand on. We do not have to account to the evolutionist for an answer to all. There's a bad idea. Many that came directly from the pit. And by the word of God, that all things were created. And it's not as we sometimes perhaps stay, we have to know what we mean that the world was created out of nothing. It was by means of the Word of God. God spoke and it was done. It was the Word. And when man says that it came about in some other way, well, he's doing your way with the fact that creation was by the Word. They're doing the way with the word. It is normally that God created it, but He upholded it. He upholded all things by the word of His power. I could pick up a baseball and give it a fling for a few seats, but the moment it's out of my hand, it's out of my control. But nothing is out of the control of God's hands. The whole complex heavens about it are upheld by the word of His power. And so even though our earth travels millions and millions of miles around the sun. We consider watch this to the second. When the years up, you start over again. Well, does that kind of thing just happen? No, because there's one who's upholding all things by the word of his power. And he will oppose it. He's able to do so. And he needs no assistance from us. No advice is counsel from us. Power. Not the power of his words. We know there's power in the word, but it's the word of His power. Well, there are certain men crept in. They were several. They didn't announce themselves as they came in. They didn't say we are corrupters. They didn't say we're cheap. But the trip in underwear? Ungodly men. Ungodly men turning the grace of God into lasciviousness. And denying the only Lord God in our Lord Jesus Christ. It's because they wanted to go on with their wicked life. That they were denying. The only Lord God in our Lord Jesus Christ. It's because a man wants to go on in his course itself with and he thinks the real God out of the picture. And we're saying Saturday in the reading. Man constant doesn't turn infidel. And the very man that Brother Wilson has been talking about, it's written this book. Getting rid of God entirely. That very man's got a conscience ticking away on the inside of him that's telling him all the time it's appointed under man wants to die and after this the judgment and it's just wishful thinking.

If if your pardon expression is whistling in the dark, the show is not afraid. Doorkeepers, there's a new translation. These men got in unnoticed. But certain men have got in unnoticed. Need to be noticed. Picked up and barred out. They kept in in June, but in John had gone out the the atmosphere and the assembly was. They're very comfortable. I got out. Someone give us a word on the thought of new faith. Just one of them to take in. Maybe spot before? What is the faith that we have here in this third verse? They say it's here. The whole body of Christian doctrine. It has no reference to our individual faith. It's not, we believe, the revelation that God has given to us. Connection is must get those going from the evolution. And the world is playing by the word of God. How would you compare? Johnstock, both 11. In the beginning was the word, and the word was withdrawed and the word was thought. Well, that's really one, isn't it, Brother Maher? With whom all originate. That was the beginning that had no beginning. And the one that created all things was always there, the eternal word. And he was the thing by whom all things were created, by whom, and for whom. Not only so, but He's the one that upholds all things by the word of His power. It the terms are now in the. And the apostles proved that we used to repeat as I recall it. Don't remember whether it was every Sunday or not. I know it was very very frequently. We used to repeat it when I was a Methodist Church. The first statement in it is not true. I believe in God the Father, Maker of heaven and earth. That isn't true, is it? It isn't God the Father that made heaven and earth. It's God the Son that made heaven and earth. God that made heaven on earth. But if you're going to distinguish the person. It's by the sun.

Christian Truth: Volume 32, Jude 21

I have sometimes admired a dog for his economical use of comforts. When it has been a long, rainy day, the sun has just popped out, and there has been a gleam of sunlight on the floor, I have seen him get up and wag his tail, and shift himself about so as to lie down in the bit of sunshine. It is a fine thing to have just that state of mind never to go sullenly into the shadow, but always go cheerfully to accept the square yard of sunshine and make the most of it. There is something, after all, to be thankful for-something for which to praise the name of God.

Bible Treasury: Volume 4, Faith, Hope, and Charity for an Evil Day

(Jude 20-25.)

There is no epistle perhaps more solemn than this of Jude in its denunciation of the tide of corruption which the Holy Ghost saw was about to overwhelm Christendom. There is none that puts more strikingly, though in few words, its salient religious features, the dishonor done to God by it, and its sure doom at the corning of our Lord. But it is remarkable that even where the Holy Ghost launches out into so painful though necessary a theme, He could not do so without, first of all, opening the epistle with a very sweet and simple declaration of our blessing in Christ, and closing it with a peculiarly triumphant one. Thus, you see, nothing can be more false than the notion that, because evil abounds, therefore love, or holiness, or faith, or desire for the glory of God, are to grow one whit colder or feebler. It may be so. It is the natural tendency, but it has not the warrant of the Spirit of God. And, on the contrary, I am sure that this very Scripture shows that the Holy Ghost would have the children of God animated to even greater earnestness, because of the sense of the evil that surrounded them. And striking it is, too, that if there is one passage which more than any other insists upon what is due to God by His saints at such a time, it is the Epistle of Jude. Where else is the faith called “our most holy faith?” Peter, in one of his epistles which describes mockers, &c., speaks, “Them that have obtained like precious faith with us.” It was not a thing that could be despised; only unbelief and enmity to God could so treat it. But where there was danger of giving way to evil, and thinking that things were in such a state that they could not be helped or hindered; so far from that, after the Holy Ghost has portrayed all the features of the evil things done in the name of Christ— “ye, beloved,” He says, instead of

giving way to these evils and dangers— “ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” That is, He encourages the saints in the conviction that there is not a single thing that is bound up with the moral glory of God and the blessing of His people which we have not still, just as surely as ever. And the truth is, that times of great outward blessing are not the most searching and sifting for the state of the saints. It is easy to be a prophet among prophets—easy to be happy among people that overflow with blessing—easy to speak about Christ among those who love Him: but it is when the difficulties come in, when the trial, the loss, the temptations and seductions of Satan, increase—then is the time for testing whether the heart prefers Christ to everything else.

A sweet thing that we get here is, how persons can be happy in a state of evil around them. There is no reason why we should not be thoroughly happy in the Lord, spite of abounding evil. I do not mean that there is not sorrow too: and assuredly that sorrow will be more felt the more happy a soul is; but there are no circumstances that can exist in the state of Christendom where the saints may not build themselves up on their most holy faith. “Ye, beloved,” is language which supposes that there is community of feeling and affection and desire; no doubt of sorrow and confession also: but they are not disheartened; they do not say, like some of old, “There is no hope; we are delivered to do all these abominations:” but there is a looking straight up out of the church to God and to His Son; and the consequence is, all is bright there. On the contrary, when great grace was upon all, there was a danger of their looking down upon all, and being occupied with the fruits of grace in themselves. It is always so in a time of great outward blessing; and therefore it is not then we see the most real fruits of faith and separation to God. The depth of power, if I may so say, is lost in the breadth and extent of it; but the Holy Ghost's mercy comes out in a season of difficulty. This is exceedingly cheering. For when things do not go on as we desire, you will find where faith is feeble that there is apt to be a complaining and murmuring spirit, &c. Such things ought not to be. When evil is increasing, these sounds of discontent will never help a soul out of its low estate: for instead of dwelling upon it, and murmuring about it, and perhaps even reflecting upon God and upon His children, there would be the spreading of it out before God, and the seeking out of those that are gone astray. Were this the case, I am sure that the blessing and power of God would be there in a way we have little conception of. There we all fail. But, then, what is the failing of all to a certain extent, may be the fault of some in a very high degree; and therefore it is important that we should watch against this snare—that we should compare our spirit with that which the Holy Ghost urges upon the saints. He turns, after all has come out—and let us remember that He feels evil according to the full character of divine holiness—yet He calmly turns and says, “But ye, beloved, building up yourselves on your most holy faith.” I want you to know these things, but not to be cast down and despairing because of the sense of all the evil, but to look up. Is your faith less holy? Are you to relax, and say, We must lower our standard. On the contrary, I believe that instead of declension being the time for being less careful, it is rather one for greater diligence and more careful watching, lest they should be anything profane, anything unholy, or any root of bitterness springing up. “But ye, beloved, building up yourselves in your most holy faith, and praying in the Holy Ghost.” He was not gone: He was still their power of looking up to God in intercession and prayer. “Keep yourselves in the love of God.” There was God, not only in His special affection towards His people, but in the activity of love that goes out to others, and this for the purpose of strengthening the saints of God in His love towards others; not only in their loving God, but in God's loving them, and others too. For here it seems to be, in the largest sense, the love of God. Of course it means God's loving us; but it includes also the blessed fact that no matter what the state of evil may be, as long as the Lord leaves His Church here, there is room for this energy of love to others. “Looking for the mercy of our Lord Jesus Christ unto eternal life.” That is, He looks at the accomplishment of the whole thing in glory: when, through the mercy of God, eternal life will have its crown. It is not merely the hope, but it is mercy. Even in connection with His coming again in glory, it is all mercy; and I am entitled to look upon it as mercy, even in such a state of things.

If this, then, be so, I can understand that He should now instruct us how to deal with cases of evil around us. “Of some have compassion, making a difference; and others save with fear, pulling them out of the fire.” Some might say, There is partiality. That is never right; yet God calls upon us to make a difference: but we must take care that we do not make differences in order to please ourselves, but because we believe that God would have us do it. Nothing more calls for an exercised conscience than this. Saints very often have a common routine, a rule for dealing with everybody: but this is not God's way. There are numbers of circumstances, principles, states of soul, that have to be weighed and acted upon in the various cases that come before the saints of God. There may be hardly two persons that would have to be dealt with alike; and there is the blessedness and importance of having the word of God for our guide, and not a mere rule which must be always acted upon exactly alike. We have not got a human canon, but a divine word; and one that establishes the very thing that the flesh does not like. Of course it would be easier to have one routine; it saves trouble: but it is not of the Spirit of God, who exercises the people of God in every case, whether of recognizing Christians, or owning the work of God. There may be some cases where the work of God is most evident—others where it is not so. Nothing could be more foolish than to put it on the same ground. Again, if it is a question of evil, we ought to make a difference. There may be two cases that seem very much the same; but examine them closely, and you will find all the difference in the world between them. That is the true way of looking at all these matters; not as a mere question of habit, or of our way of doing things; but how do the word of God and the principles of God's own mind bear upon these different things? All this requires spirituality and waiting upon God. This is the truth of the matter. Nothing is more easy than to get into a certain settled plan—very rigid in one way, or lax in the other: whereas the Lord would never have us to be either; but to have an exercised soul, and a conscience informed by the word of God, looking at each case according to its own peculiar features and circumstances. “Of some have compassion, making a difference; and others save with fear, pulling them out of the fire.” It is remarkable that in both cases it is the activity of divine love seeking the deliverance of that which had got into evil. The Holy Ghost is not telling us here how to deal with a case where there is no hope, but where there is less or more evil. He supposes that these saints were building themselves up on their most holy faith, and that this was not all they were doing. They are thinking of those who are in an evil state, who have gone back; and this is their object—to have them with God, and so thoroughly right. This is not always the case with our souls. Supposing you take a person who perhaps has dishonored the Lord: do we not feel so much the disgrace done to us as to be rather glad to get rid of him? If it be one who has been disagreeable in his manners, and not pleasant in his conversation, perhaps great patience and forbearance have been shown towards him by the saints, and then something occurs which gives them a ground for dealing with him. The danger is, that the poor soul may be left to himself, and left, perhaps, as far as we are concerned, forever. That is not what we have here. “Of some have compassion, making a difference; and others save with fear, pulling them out of the fire.” Here there is much greater anxiety of soul expressed, but still it is always the thought of saving—of tenderness in one case, and earnest effort in the other. The person himself might not thank you for acting towards him with so much vigor; but still it is the way of love, though with it the strongest feeling as to the evil itself— “hating even the garment spotted by the flesh.” Love is intolerant of evil, and the clean contrary of indifference.

But the wind up of all is blessed. Although there are these apparent triumphs of Satan, professing Christians, going on from bad to worse, and then overwhelming divine vengeance to the end, to others occupied with divine love, there comes the crowning word of joy, “Unto him that is

able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, and dominion, and power, both now and ever.” Could there be a more comforting word when not an outward blot defaced the church? And this is evidently given for special profit when we are, as it were, upon the point of meeting the Savior from heaven; for Jude goes up to that point, and even foreshows the judgment which shall follow.

Bible Treasury: Volume 20, Behold, the Lord Cometh

Q.-Do you consider the assertion that Jude 14, “Behold the Lord cometh” &c., is a quotation from the book of Enoch, is just? J. H.

A.-The existing book of Enoch, translated into the Ethiopic tongue, may have had a Hebrew original, as it is a Jewish production. Some contend that it preceded the birth of our Lord. It was probably after Jude gave the words of Enoch by divine inspiration, which also supplied the fact of the contest between Michael and Satan about the body of Moses. It is certain that, as Jude's words (vers. 14, 15) are divine truth, the corresponding language in the Ethiopic is false. For this spurious book makes the Lord to execute judgment on His saints, in direct opposition to His own word in John 5:24: the prevalent error of Judaism and Christendom.

Q.-How do you understand the genealogies in Matt. 1 and Luke 3? J. H.

A.-Matthew gives the properly Messianic genealogy from Solomon through our Lord as legal heir of Joseph, for without it promise had failed and He had lacked the legal title. Luke gives His real line as Son of man, and Son of God here below, through Mary, not down from Abraham and David, but up to Adam and God. Mary, as the Talmud allows, was Heli's daughter; “being, as was supposed, son of Joseph,” is the true parenthesis, and not part of the genealogical line.

Recollections of the late G. J. Bellett, by his daughter with sequel: the memory of a dearly loved and only son of J. G. B. A. S. Rouse, 15 & 16, Paternoster Square, London, E.C. 1895.

MANY readers of the B. T. will only need to hear of this little volume, in order to enjoy the pleasure of learning more of one so loved and honored, from its seven brief chapters, and the short memoir of his dear son.

Bible Treasury: Volume N11, Keeping in the Love of God

There are two things we may observe in connection with, or as brought out, in this scripture. The one is the interest of God—Father, Son and Holy Ghost—in His own; and the second, in the midst of all here, the heart bounding in the competency of Him Who is able to present us faultless. Father, Son and Holy Ghost, for us, in us!

We may, at times, be ready to take a somewhat despondent view of things, and to look back on days that have gone. I do not deny there were bright days which even we have known; I do not deny that corruption had set in even in apostolic days, and is still more manifest now. The mystery of lawlessness already wrought then, and never more than at the present time. Man does not like any god but himself. And we need to take care that we come not under these powers of evil. There is abroad, even amongst the children of God, a spirit of insubjection to God's word, and there is danger of that word being given up.

A Christian wrote recently that in Scotland the thought of inspiration was pooh-poohed, but that we in England were far behind. I am not sure that we are. There are very few books that issue from Oxford or Cambridge which we can read with profit in the things of God, because of this latent, if not full-blown, unbelief. We should not underrate the corrupting influence of the day, but there is what still abides. God is the unchanging one. The Lord Jesus is “the same.” The Holy Ghost is eternal. I do not say our outward privileges in all respects are the same. But if we have not the apostles' presence and vigilance, we are commended to God, and the word of His grace, and these abide. We ought to feel for the people of God everywhere, and should seek to warn those who do not know whither they are drifting, and if any of us, through the mercy of our God, have been kept from the whirlpool, may we seek grace and strength to rescue others who are equally dear to God.

What assurance of God's unfailing interest in His own, we have here, in the very opening of this epistle! “To them that are called, beloved in God the Father, and kept for Jesus Christ (R.V.). “Beloved.” What! Are we still beloved of God? Yes. We know the Father's love, and the love of Christ. Does not this fall in with Revelation 1:5., where it is “to Him that loveth us” (R.V.). “Christ loved the church and gave Himself for it.” He “loved me, and gave Himself for me.” But it is not only what He did, but what He does. “To him that loveth us.” And now, in this verse of our Epistle, we are assured that we are, still, “beloved in God the Father.” How sweet is all this!

Then amidst all the corruption of the present scene, we are “kept” or “preserved” for the Lord Jesus. When the Lord was here, He could say of His disciples, “I have kept them"; but now, no longer in the world, He prays the Father to keep them, and not them alone, but others who should believe on Him through their word (John 17). So here, having been espoused as a chaste virgin to Christ, we are kept for the Lord Jesus Christ and shall be presented to Him gloriously.

Having loved us, He loves us still. His love is unchanging, eternal. Oh, that we were ever mindful of this, and more constrained by this love of Christ, a love without change indeed.

There is a world within a world, a circle, a redeemed company here in the world, precious to God—the church of God. Where do we find this? Not in heaven, but on earth. And we are called to walk in the truth of it, in the reality of it, for it is a divine fact. This we can only do as Christ is our object. If our object be the saints we shall be disappointed. Christ is the same at the beginning, at the end, and all along the course. The world knows nothing of this. Christ loved the church and gave Himself for it. Every Christian on the face of the earth forms a part of it. If alas! you give up your confession of it, yet the truth remains. However dim our eyesight we are called to rise above and walk as heavenly men in the light of Christ risen. We believe in God, but we have not seen Him; that is faith. “I am going away,” said our Lord; “Ye believe in God, believe also in me.” In the consciousness that He was going to God as He came from God, so He shows His interest in His own and gives them

part with Him, although we are here in a corrupt scene. Cannot we honestly confess to our shame, that we are not so anxious for communion with Him, as the Lord is for ours? How many things fleeting draw our hearts! What abides? The earth? No, that is what scoffers may say, but we know it shall be burnt up. The heavens? They shall pass away. What then, should our hearts covet? Should it not be the growing knowledge of Him with whom we are going to spend eternity—even the Savior?

Do you think the world a pleasant scene, or is it to you a dark or squalid place, as Peter calls it (2 Peter 1:19)? Our home is not heaven exactly; the Father's house is our home. What would heaven be without the Savior? Here we are brothers and sisters, the family of God, but is this our home? We are looking to be in the Father's house where is the Savior. The Father's house is in heaven.

In verse 20 we read: “But, ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” There is no legitimate ground for despondency or discouragement. There is, after all, a power within us greater than that in the world, for have we not the Holy Ghost? Why, then, should we shake like an aspen leaf when in face of danger? If our faith is in God, are we not exhorted to press through all difficulties and go forward?

Perhaps you have thought that this was a day of scattering only—that it was now too late to build with everything in ruin. No, the call remains; “Building up yourselves on your most holy faith.” There is a divine way in every difficulty, in every circumstance. Here it is we are to build up one another; we are never called to walk as independents. There is in this world a “habitation of God,” and for this we are being builded together through the Spirit; and we are instructed how we ought to behave ourselves in this house of God (not meaning “a place of worship” so-called), in what is divinely formed of “living stones.” The building is not one of earthly material, but, if we look at it from God's side, of “living stones,” “whose house are we,” whether “assembled” or not, yea, every day; for the truth of God is not like sugar or salt that is subject to atmospheric influences. Truth is not merely for the time; we want all the word at every time. We cannot afford to surrender one little bit of God's truth. All scripture is profitable.

“Praying in the Holy Ghost.” Here is divine power. We are called to pray in the power of the Spirit. God would not put an embargo on our prayers. He says: “In everything by prayer,” etc. In every trouble go to Him. If my request be in the Holy Ghost, He will give it. If not, He will throw the refuse away; but go to Him. He delights to give what is good. “Keep yourselves in the love of God.” Is not this something like being keepers “at home"? Young women are exhorted to be “workers at home” (Titus 2:5, R.V.). “The love of God.” “The mercy of our Lord Jesus Christ.” “Praying in the Holy Ghost.” What a sufficiency is here!

We need mercy still. Are we apt to be lifted up? Not when we are conscious of our need of mercy. This we need as much today as when we first found it. Not always of the same character, perhaps, but God is rich in mercy of every kind. This is so grand we must treat every saint alike! Must we? I don't think so. I once heard it said, They never, when children, got what they cried for, but a rod. Petulance should meet with correction, not with encouragement. We cannot act towards a naughty brother as to one walking well. There are the responsibilities of the family and of grace.

“Unto Him who is able to keep you from falling, and to present you faultless before His glory,” etc. Can He not do it—a God of illimitable power? You might not think it, but the heart believes it, because He has said it. Is it enough to wait for it when the church shall be presented faultless? Surely not. We want to walk according to it now. I know all will be faultless then, but should it not be my ambition (as the apostle Paul says) to be well pleasing to Him in all my ways now?

“To the only God, our Savior, through Jesus Christ our Lord, be glory and majesty, dominion and power, before all time, and now, and forevermore. Amen.” Is He not worthy?

Present Testimony: Volume 6, 1854, Praying in the Holy Ghost

UD 1:20The great practical security of the believer against the evil working of the enemy is, that he is himself indwelt of God. As it is the fearful, but also the universal character of the natural man to obey the influence of him who is the prince of the power of the air, so, on the other hand, it is they who are led by the Spirit of God who are effectively the children of God. They yield themselves, in the sweet enjoyment of the liberty of redemption, to the self-same guidance as that to which Jesus willingly submitted, when, in gracious humiliation, He obeyed for our sakes (Eph. 2:2; Rom. 8.14; Luke 4:1).

The house has now changed masters. He who once ruled it undisturbed, and kept secure possession of his goods, has been dislodged by rightful conquest; and the victorious Redeemer has become the everlasting owner of the spoil. "Ye are Christ's" is now the assuring testimony of the Holy Ghost to those, who, from the once hopeless bondage of sin and darkness, have been called by the voice of Jesus into the new and marvelous light of the Divine glory. They are become sons of God, through the grace of Him who made Himself the Son of Man, that in their stead He might strive lawfully and win the crown of their redemption. As their triumphant Captain of salvation, He has made them free from that first bondage, that they might become the fellows of His own rich blessedness as the Beloved of the Father.

It is by the Holy Ghost, the Spirit of Adoption, that all true Christian experience is regulated, and the whole tenor of it is determined. As sons we suffer, and as sons we rejoice. If we know our standing, we find it to be purely filial. Hence the Holy Ghost, who bears us witness of this blessed assurance, becomes the forming power of the Christian character. For He is not only the original communicator of life to our souls, but also the active power of its sustainment and its exercise. It is for this reason that all these varied sentiments and emotions which distinguish the believer from the natural man, are attributed in Scripture to the Spirit as their effective cause. Dwelling in our hearts, according to the purity and knowledge of the Divine nature, He sometimes brings heaviness into the soul, through the discovery of evil and infirmity, while His end is always the practical sanctification of the children, by leading them more and more fully into the knowledge and enjoyment through the faith of Jesus, of their own sure portion in the love of God.

The believer's condition, as a justified heir of salvation, is not only peace but also light. "Ye were sometimes darkness, but now are ye the light in the Lord" (Eph. 5:8). It is in Christ that they are beheld, in the view of the Spirit, in all the purity of the Divine righteousness. Such is the believer's standing. The walk of such is expected to agree with their vocation, whose calling is into living union with their risen and glorified Head. And so it is added: "Walk as children of the light... proving what is acceptable unto the Lord." The conscious enjoyment of this wonderful

position, as well as that devotedness of heart which makes the pleasure of the Lord to be the chief desire of the really growing Christian, is effected by the gracious operation of the Spirit. Being Himself pure light as well as love, He morally transforms the subjects of the better ministration of life and righteousness into the likeness of that abiding glory, upon which, because it displays itself in the person of the Savior, they can now look steadfastly with unveiled face (2 Cor. 3:8-18).

As praise is the just expression of that peace and joy which the knowledge of the God of hope excites in our hearts (Rom. 15:13; Heb. 13:15), so the natural utterance of spiritual desire is prayer. But it is evident that the tone and quality of Christian supplication will vary according to the measure and present activity of the Spirit's operation in the soul. The God of patience, who is in us by His Spirit, can go very low in search of what He desires to hear from us in prayer. The vague and sorrowful expression of inward conflict and distress is aided by the groaning sympathy of the Spirit of grace (Rom. 8:26). On the other hand, the intelligent, and therefore fervent aspirations of a heart, whose knowledge both of present things and things to come is according to the full revelation of the word of truth, are dictated and directed by the same Spirit, as the Spirit of wisdom and revelation in the knowledge of God (Eph. 1:17). Whether, while reminding us of our personal necessities, or those of the suffering body of Christ at large, or while animating our hope and stirring within us more zealous desires for the glory of God, the Holy Ghost invariably leads the suppliant, whose heart He fills, to Jesus. It is He who is the Author and Finisher of faith.

True prayer in the Spirit must embrace, as its final object, the fulfillment of the purposes of God. Its scope, therefore, will vary with the progress of the children in the way of God. Displaying to the heart of faith the finished glory of the Savior in the heavens, the Comforter not only feeds the Church with the last hope of future entrance into the enjoyment of that rest, but acts meanwhile within her as the monitor and guide of her obedience. By showing us the things of Christ, He makes us know the hope of our heavenly calling as a present truth, while He enables us also to anticipate the future manifestation of the glory of Jesus, in fulfillment of the sure word of prophecy. The world to come-the liberation of the groaning creation-the abasement and effectual expression of the evil which afflicts, as yet, that earth which God has ordained to be a witness of His own power and goodness, when its dominion shall have been committed to the hands of its true Governor-such things, being comprehended in the promises of God, are a part of the natural aliment of the believing soul. They form, therefore, subjects for prayer in the Spirit; for all that pertains to Jesus must be the desire of the heart, in which the Spirit of adoption dwells. Moreover, by unfolding to us the divine instructions of the word, that Spirit enables us (because we have the mind of Christ) to think rightly, and judge safely of the progress of that evil world in the midst of which we walk, as strangers, through the love of Him who has redeemed us for Himself (John 17:14-16).

It is remarkable, that. while the exhortation to continual prayer is addressed repeatedly in Scripture to the saints, it is in this passage only, that the full expression " Praying in the Holy Ghost" is found. If we observe the context in which it stands at the commencement of that striking valedictory exhortation with which Jude closes his stern prophetic warning of the Christian apostasy, we can hardly fail to see that there is a highly characteristic force in this expression. The faith in which we are there exhorted to build ourselves up, is called emphatically "our most holy faith." The prayer by which we are to make known our requests to God, in the midst of the growing evil of the times, is to be "in the Holy Ghost."

The reason of this emphasis it is not hard to see. For it is as truth grows less and less estimable in the eyes of man that its priceless value is more thoroughly felt and understood by those who find in it their life and hope. God sympathizes perfectly with this feeling, in itself a gracious affection of the new nature, which clings with fresh tenacity to Jesus as His precious name becomes more vile and dishonored in the world.1 While contemplating a time when sound doctrine would no longer be endured, and Christian hope would have become a mere derision, His Spirit grows more earnest and emphatic in His commendation of the Gospel. "Most holy," is that precious faith affirmed to be, which purifies the heart of the believing sinner from the corruptions which are in the world through lust.

The distinctive truth of the Christian dispensation is the presence and power of the Holy Ghost in the church, as the divine Witness of the glory of the ascended Savior. With the progress of spiritual corruption in that dispensation, there would naturally be a growing insensibility to the nature and value of this characteristic doctrine. At its close, the spirit of error will, with a fearful though most just retributive effect, possess itself completely of the minds of those who could not be persuaded to the love of saving truth (2 Thess. 2:11, 12). Men will then be scoffers, not carelessly but upon deliberation.2 They will give reasons for their disobedience to the faith (2 Peter 3. passim). They will be liars against God upon principle and conviction. In willing ignorance of his first acts of judgment, they will deride the Spirit's warnings as a weak and fabulous tradition.

Such will be, to speak generally, the temper and habit of men's minds when those perilous times shall fairly have set in, which form the last days of the Church's patience here below. It is in the midst of the common prevalence of men's unbridled evil, that those who are beloved of God are so earnestly exhorted to prayer in the Holy Ghost. For it is only thus that they can be preserved in practical separateness from that which God will judge.

But prayer in the Holy Ghost implies a full subjection both of heart and conscience to the word of God. And so, because that word is, to the believer, evermore the word of grace, not only needed warning, but also a more abundant fullness of consolation, will be received by those who, instead of living in pleasure upon the earth (James 5.5), are awaiting in sure hope and long tried patience the coining of the Son of God from heaven (Heb. 10:36-39).

It is more especially with reference to this last effort, that the apostle Jude addresses us in the prospect of the dreary but inevitable fulfillment of the Spirit's testimonies concerning the closing hours of divine long-suffering. To keep ourselves in the love of God. Looking for the mercy of our Lord Jesus Christ unto eternal life, is the trial of our faith and patience in these latter days. The effective means of both these things is watchful prayer (1 Peter 4:7).

To be holding truth doctrinally, and even founding right expectations on such views, is not enough. If faith is not active, edification is impossible. Thinking upon the name of Aim who is the God and Father of our Lord Jesus Christ, reminds us of the faithful promises to which that gracious name is pledged. Those promises again, in their exceeding greatness and their preciousness, when pondered in simplicity of faith, prepare us for a riper communion with the God of hope, who has made himself to be in Christ the portion of our souls. The light of the divine glory shows itself in. its undying brightness to the eye of faith. Above the heavens, whither Satan, as the accuser of the brethren, has his present access, we perceive the glory of Him who is in readiness to come forth suddenly and take us to Himself. While man,3 in his madness and folly here below, is the daily grief and bitterness of our souls, man there, the man Christ Jesus, is the sure witness of our

complete deliverance from the wrath which is coming on the children of disobedience, as well as the bright token of the manner of that love which the Father hath already bestowed on us in Him.

Thus for the vigilant believer the visible existence which surrounds him is but as a curtain which conceals for a season from his expectant gaze the glory which is ready to be revealed. Divine truth is with him to assure him of his coming joy, and to expound to him, meanwhile, the nature and necessity of those moral phenomena which, without such explanation as the word of God alone affords, would prove too perplexing and disheartening to be consistent with our peace. For grievous indeed is the burden under which we groan while in. the body. But in the sanctuary all is clear; and that sanctuary is the appointed station of the Christian all the long night of his patience here below (comp. for the principle, Psa. 134).

When engaged in the contemplation of that which is above us and yet for us, we are spiritually minded in a practical sense. Jesus is filling our thoughts and keeping them in happy exercise about Himself. Desire grows together with that love which, being of the Spirit, looks towards the Spirit's things. Hence, prayer will abound, and will be mingled with thanksgiving, while the exercise of this divine communion will tend, by its own sweet necessity, to the furtherance of spiritual fellowship among the saints. For faith in the Lord Jesus must produce, as its shadow and effect, love unto all the saints (Eph. 1:15).

The desires of the. Spirit in the church can never willingly contract themselves within narrower limits than the perfect truth. What Christ loves, we love who are His. And because this love is absolute; and is the very life of those who are "of God," it is not extinguished, though it may be sorely tried by the abundance of still accumulating evil. The "comfort of love" may oftentimes be easily sighed for, in a day of multiplied division and much spiritual feebleness, but, as a living principle, it continues to be the taken of our personal interest in the things of Christ. "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14).

But at a time when Satan's work is nearly at its height, and the corruption of the general mass of Christian profession is complete, the Spirit's operation, in the true remnant, of the divine mercy, will naturally have reference to the special circumstances of the times. It has been always so.. Sighing and crying for the daily outrage and systematic desecration to which the truth of God is subjected, the few whom God preserves by grace are presented to us in the scriptures of the prophets, as speaking often to one another in the fear of the Lord. They slave in hope to the sure promises of Jehovah, who, in His covenanted faithfulness, shone on them from afar with reassuring hope and comfort, through the dark and heavy cloud of His impending judgments (Mic. 7). We also have our ministry of comfort. To us the written testimonies of the apostles of our Lord and Savior Jesus Christ, are in the place of the prophet who spake audibly to the remnant of Jehovah's earthly people; while the indwelling Spirit of adoption, is as an unction of sure knowledge to the Father's little ones, to make them see and know the living truth, that by means of this they may continue to abide in Him (1 John 2). That Spirit is given to us as the Spirit, not of faint-heartedness and indecision, but of power and of love and of a sound mind (2 Tim. 1:7).

Prayer is not always an impulsive thing. It is more usually regarded in scripture as a deliberate action of the-spiritual understanding. Thus it is often found associated with ideas of labor, of perseverance, striving, etc. Like every other genuine spiritual exercise, it has its origin in the heart, in which the Spirit dwells. Faith in God is its producing cause. The known will of God must, therefore, be its regulating principle. While, therefore, it is shaped and colored by the particular exigencies which call forth from time to time the sympathies of the believer, whether as a member of the one body of Christ, or as an isolated man of God in the midst of a mixed world, prayer in the Spirit must be a habit of the really spiritual man. In point of earnestness and fervor, its flow will be languid or abundant, as the Christian is himself accustomed to be much or little in conscious fellowship with God.

It is, perhaps, on the whole, less needful to admonish one another to a diligent culture of personal communion with the Savior, in a wise appreciation of our daily and incessant need of Him, than that we should be kept in continual remembrance that the rule of our life as Christians is the will of God. We serve the Lord Christ. To serve the living and true God is our present occupation, while awaiting in sure hope the revelation of His son from heaven. The same spirit who attests our perfect freedom from all legal bondage and all guilty blame, through the effectual purging of our conscience by the blood of Christ, is our instructor in the way which God has chosen for our walk.

Hence the notion of inactive contemplation is excluded from the picture which the gospel spreads before us of true spiritual blessedness. " For we are not our own." But to recognize this truth is to accept a permanent responsibility to Him to whom we now belong. His mind, then, must be studied, or His will can neither be apprehended nor obeyed. His sayings, therefore, are His people's guides. But the sayings of Jesus are not limited to sentences of consolation and assurance to our guilty souls. While sustaining us in never-failing mercy as our great High priest, He admits us (because we are His brethren) into fellowship with His own thoughts. He confers with us, as friends, upon the general interests of God. The Father's things are His; and what He has received from Him He has communicated freely to His own. It is this that gives to true Christian service its lovely and ennobling character, dating its commencement as it does from the consciousness of that new and wondrous' relationship between the Sanctifier and the sanctified, from which also its entire competency is derived. The natural effect of this must always be, that in the mind of a growing Saint his own personal interests will be less habitually in his thoughts than the general interests of the body of Christ. Cheered and led on by the clear shining of the Savior's glory, he will feel that to run in the race on which grace has set him, is to increase his distance daily from the former things. He will look on the things of others rather than on his own; because prayer (Col. 4:2; Phil. 4:6)-seeing that the very basis on which prayer proceeds is the covenanted grace in which we stand-is doubtless an intelligent exposition of our wants to God. Now these wants will vary, as has been already said, according to the spiritual growth and practical condition of the suppliant. When the Spirit is not hindered, He will surely produce in us an enlargement of divine knowledge and desire which will find its meet expression in our prayers. True, however, as this is, it must not be forgotten that all such intelligence is limited, and falls short in its measure both of the extent of our need, and of the perfect grace which meets it. "We know not what to pray for as we ought." But if so, we are comforted by the knowledge that we have to do with "one who is able to do for us exceeding abundantly above all that we ask or think;" and that, too, according to the power that worketh in us. The mind of the Spirit in His groaning intercession for us is always in advance of our own consciousness (Eph. 3:20; Rom. 8:26, 27).

In proportion to the measure of existing evil, and spiritual danger, is the effective energy of the Holy Ghost displayed as the faithful watcher and guardian of the Church of Christ. God ever rises higher than the adversary as the defense and keeper of His own. His songs of deliverance are round about the righteous (made such and so preserved in Christ alone) all the long and dreary day of that " much tribulation" through which, as the companions of Christ's patience, they are called to enter into the kingdom which is ready to be revealed. He is, in Christ, His children's hiding-place and joy (Psa. 32:7; Rev. 1:9; Acts 14:22).

Hence prayer in the Holy Ghost will never savor of despondency. For, while the fearful nature of the evil in the midst of which our lot is cast is clearly apprehended, and a searching consciousness of that corporate as well as individual responsibility is acknowledged, the neglect of which has led, practically, to such results, the expectation of the children will not cease to be according to the grace in which they stand. They will continue, therefore, to rejoice in hope of the glory of God, amid the sorrowful confessions which the Spirit of truth must needs bring from their lips. They will be happily conscious, that while all that is sorrowful and humiliating is but momentary, the things which they desire by the Spirit are eternal. Already more than conquerors through Him who loves them, they will desire earnestly the day of manifested triumph. Pressing on with weary but still eager steps, they will look hopefully toward the goal. In their weakness they will find the grace of Christ a still sufficient strength. The world around them will be busy and in earnest in its wickedness; and they will be no less decided in their purpose to wait patiently for Christ. They will willingly occupy until He shall return. As God is more and more forgotten in the world, the riches of His glory according to the mystery of His heavenly calling will be more fervently admired and delighted in by those who are kept in their steadfastness by His unwearied grace. Their faith and hope will be in God (1 Peter 1:21).

At the present moment, there is nothing to which Christians have more need to turn their thoughts than the inquiry, how far the daily habit of their limes really tallies with the expressed mind of the Spirit respecting these latter times. The question is not what we think, but how we act: for faith is an active principle, and loves the labor unto which it leads. Doctrinal notions, on the other hand, are powerless for good, and only tend to blind the theorist to his responsibilities as a holder of the truth of God; because mere notion does not touch the conscience, though it may fill and interest the mind. No one will exert himself to pull another from the fire who is not thoroughly alive to the reality of the danger; as well as heartily interested in the sufferer. Now spiritual interests are analogous, in their activity, to natural ones. To attempt the rescue of a fellow creature from a perilous position, is to obey a natural impulse. To be unconscious of such a feeling, or to disregard its promptings, would argue an unnatural insensibility, or a selfishness beyond the ordinary measure. So also in spiritual things. If we really are awake to the evil of the day, and mindful of the snares by which the souls which Christ has purchased with His blood are often taken at the fowler's will, we shall not be indifferent. While warily attending to our own concerns, and endeavoring to bear without staggering the burden which belongs to each (Gal. 6:5), we shall be desirous of helping one another. Remembering that the battle is of God, we shall not cease to fight the good fight that we may keep the faith. While others work a lie we shall be doers of the truth.

Knowledge of every kind but one is cheap and easily attainable in our day. True knowledge of God remains indeed a secret still, except to the unworthy vessels of. His mercy who receive it from Himself through faith. But religious knowledge is abundant. Nothing is more common than to find a considerable fund of doctrinal information accompanied by much accuracy of general religious idea, in the minds of men who are, nevertheless, completely in the world. Evangelical theories may indeed be justly classed, in the present day, among the rudiments of the world, so easily are they embraced by -those who, in ignorance of the true meaning of the cross and the power of the resurrection, find Christian profession an honor rather than a reproach. Yet nothing is more certain than that the truth of the gospel is abidingly the abhorrence of the natural man. "If I please man," says the apostle; "I am not the servant of Christ." Christian opinions confer no life; divine grace does: and where it acts, it brings forth faith in Jesus as its echo from the living Christian's heart.

We love God if we are Christ's; but the friendship of the world is enmity with God. If, therefore, we are praying in the Holy Ghost, we shall not be desiring the things of the world. With respect to this, the Spirit's limitation is, that all that is not of the Father is of the world. Now nothing is of the Father which is not in the Son. In Him all fullness dwells. Essentially, the fullness of Godhead is in the man Christ Jesus. By appointment, also, He is heir of all. The treasures, therefore, of wisdom and knowledge are in Him not less than (rather comprising a part of) the riches of Divine salvation. Christ, then, will be the object of His search who seeks the Father's things. But if we are seeking Him and His, our eye and our heart will 'be for heaven not for earth: for Christ is not here but there. If in us by His Spirit, it is as the hope of glory, and the earnest of a life which is our own indeed but hid for us with Christ in God. The mists of death have gathered for us over earthly things, since the day we knew that we were crucified with Christ. To be minding; therefore, earthly things, is to be unthankfully forgetful of the grace in which we stand. For it is through death that we have come to life in Him who is gone into heaven for our sakes. But the eyes of the dead are closed to sublunary things. The world is crucified to the believer whose faith perceives, in the ascended Jesus, the substance of that blessedness of which he speaks. Christ is in heaven, and our interests are where He is. Our expectations also are from thence alone. Our work, meanwhile, is here, in the confession of a hope which makes the world uneasy wherever it is faithfully expressed; for we expect Him as the Savior whom the world knows only as the Judge.

The world will not be persuaded that the end of all things is at hand, so long as it is able to taunt those who say that they are crucified with Christ with a manifest relish for, and an eager interest in, earthly things:. for the world is not dull in its appreciation of the claims of Christ upon the conscience of His people, though it be (as alas! it must, or it would cease to be the world) incapable of rightly estimating that pure and living spring of genuine Christian conduct which lies hidden in the heart that knows the love of God. Assuredly, a lively dread of furthering in any way the devices of the enemy in his great work of deception, will not fail to stimulate to personal watchfulness and soberness of mind, the Christian who is habitually praying in the Holy Ghost.

It is well for us to remember, that if we are not walking in the Spirit, we are surely grieving Him: but we are not walking in the Spirit unless we are sanctifying the Lord Christ in our hearts, and so living in a conscious readiness to give to every inquirer a reason of our hope. Meekness and fear are the never-failing witnesses of spiritual walk (.1 Peter 3:15), while joy in God through our Lord Jesus Christ is the inward habit of the spiritual mind (Rom. 5.11). Strife and fretfulness of spirit are the natural though sad effects of the pressure of an evil day upon the weak and earthen vessel (Psa. 73 passim). The sole security against these things is to be found in the secret of the Divine Presence. We willingly are still while conscious that God speaks and acts. The battle is His own; and our constancy and courage must oftener be shown in the patient endurance of an evil report, than in the 'victorious assertion of triumphant truth. Yet truth will surely triumph in the end. God will send it forth to victory in the manifested glory of His Christ. Till then we wait as men who know the manner of their patience, as well as the certainty of its expected end. It is, no doubt, a trying thing to see the house of Him who is the Author of peace and order turned into a spiritual chaos. To see evil clearly while conscious of disability to work deliverance, is a deeply mournful spiritual experience. The possession of light is not here an unmixed enjoyment; for it shines in a darkness which it shows indeed but cannot dissipate. But if truth brings with it its own peculiar trials, it is, on the other hand, the means by which we may walk safely and watch hopefully until the darkness of the night be passed: It is a holy sorrow which finds its pang in that which makes the world rejoice: but the morning light is even now at hand to turn that sorrow into everlasting joy. A.

Believers instinctively feel the need of being edified or built up. Their souls look for food, and they are conscious that their inward man requires renewing; they therefore desire to know the things of God as set forth in the Scriptures of truth for their profit and blessing. But all have to learn on the principle that God is the Giver, and we are only receivers; that we have nothing in ourselves, and yet possess all things in Christ.

There are three ways in which edification or building up is presented to us in the epistles,

1. We have gifts of teachers, pastors, &c., from Christ in ascension for the perfecting of the saints, with a view, to the work of the ministry, with a view to the edifying or building up of the body of. Christ. (Ephesians 4:12)

2. We have the healthful exercises of the different members of the body, fitted together, and connected by every joint of supply as from the Head, making increase of the body unto the edifying of itself in love. (Ephesians 4:16)

3. We have self-edification, or building up, on our most holy faith. (Jude 20) It is this third character of building up which we judge to be of such importance at this time, and on which we propose to offer a few remarks.

It often the case that where there has been the most faithful and most spiritual ministry of the truth there are those who have profited but little by such advantages. Now why is this? Is it not because they, if exercised about it, have trusted to be built up by others, and neglected self-building up? Few of us gather up lasting profit from any ministry, however excellent and spiritual, unless we receive the truth, not as we would an ordinary matter of instruction, but from the mouth of God, after having been assured it is according to His word. When there is the absence of such exercise of soul before God, it not only betrays a serious lack of spiritual mindedness, but also that there is no small amount of carnal confidence—a self-sufficient competency for attending to the things of God instead of a lowly state of dependence on the Lord. We do well to lay it to heart as to whether we are intellectually dealing with divine truth, or being led and taught by the Spirit of God, and hearkening to what He saith.

It should be a daily question as to how much we are occupied in building ourselves upon our most holy faith. We all know as regards our bodies the need of continual cleansing, taking in frequent supplies of nourishment, protecting ourselves from bad external influences, and of availing ourselves of seasonable refreshment and comfort. But what about our souls? Are we hating the garment spotted by the flesh? Are we carefully seeking to keep ourselves unspotted from the world, and purposing not to touch the unclean thing? Is self-judgment before God habitual with us, because we exercise ourselves to have always a conscience void of offense toward God, and toward man? Do we go to the word of eternal truth morning by morning; read, meditate on it in dependence on the Spirit; pray over it, and take it in as food for the renewal of our inner man? Do we hide the word of God in our hearts that we may not sin against Him? Do we thus have to do with “God, and the word of His grace, which is able to build us up, and throughly furnish us unto all good works?” Do we seek in this way to gather strength, so that faith may grow, love abound, and hope be increasingly brightened? If so, then it may be, that we are building up ourselves on our most holy faith. And we may be quite sure that those who are building up themselves will greatly value being built up by others, and be profited by their divinely-given ministrations.

Moreover, this exhortation as to building ourselves up, occurring in Jude, seems to carry with it a loud voice to such as, in these last days, have taken the way of faith in a day of evil; for Jude traces the ruin of the Church from its’ commencement, leaving it as God’s corporate witness on earth going on to judgment, without the smallest hope of reconstruction, or of general recovery; and, at the close, he addresses himself to such as are standing for God in this time of declension and failure. He says, “Ye, beloved, building up yourselves on your most holy faith.” A people true to the Lord in an evil time are thus recognized, and called to be diligent in building up themselves. The faith too is not spoken of here, as at the beginning of this brief epistle, as “the faith which was once delivered unto the saints,” but as “your most holy faith.” Yes, it is that divine revelation of truth which specially refers to us. It is your—faith, and it is “most holy.” It is not merely that we should be. holding a set of principles or doctrines; but taking into our hearts the ministry of the exceeding riches of divine grace, the actings of divine righteousness, and the almightiness of divine power, which are to us-ward in the death, resurrection, ascension, and glorification of Christ, and the gift of the Holy Spirit to abide with us forever. We are thus delivered from the authority of darkness, and translated into the kingdom of the Son of His love, and by the Spirit united to Him where He now is. A work has been wrought by Him who not only died for our sins, but died to sin, which has set us free forever from the guilt of sins, and also from the dominion of sin; has delivered us from our old standing in Adam, and has made us sit together in heavenly places in Christ Jesus—we are thus brought into a totally new position—in whom we have redemption through His blood, the forgiveness of sins; so that now, in Christ Jesus, we who some time were afar off are made nigh by the blood of Christ, brought into favor in the Beloved, and blessed with all spiritual blessings in Christ; so that we are always before God in the cloudless favor, nearness, and acceptance of Christ. Brought into relationship with the Father as His children, with Christ as members of His body, and with the Holy Ghost as His temple, our fellowship by the Spirit is with the Father and with His Son Jesus Christ. The nature of God being now revealed in light and love, we walk in the light as He is in the light, where His eternal redemption has brought us. How true it is that we have received abundance of grace, and the gift of righteousness, and shall reign in life with Christ.

From this mere glance at the truth, is it any marvel that it is called “your most holy faith?” Can any blessing known on earth exceed this? Every step too of our onward path has been considered, and every possible contingency provided for in the accomplished work and present offices of Christ; so that we can rejoice in hope of glory as heirs of God and joint-heirs with Christ, and wait for God’s Son from heaven. No doubt “the faith” is the common property of all “The faith which was once delivered unto the saints”—not even delivered to apostles, but delivered unto the saints for their common blessing. And it is our faith, that which more particularly concerns us, and ministers to us— “your most holy faith;” that wonderful revelation of divine grace, which could not have been—made known till Jesus had come and declared the Father, and, according to His counsel and purpose, had accomplished redemption, and had gone back to the Father; and, in ascension as Man glorified, been given to be Head over all to the assembly which is His body, and had received and sent down the Holy Spirit to form the assembly on earth; for “ by one Spirit are we all baptized into one body.” (1 Corinthians 12:13)

It is then on our most holy faith we are to build ourselves up, by meditation on the word of God, under the guidance and teaching of the Spirit, and making it our own, by mixing faith with this divine testimony. The oft-repeated question therefore should be with every believer, “How much have I been occupied, this day in building up myself?” for “the inward man is renewed day by day.” No doubt such will be prayerful too.

Hence it is added, “Praying in the Holy Ghost;” for they own the Spirit. And where there is reality, those who pray will be satisfied with nothing less than praying according to the leading and desires of the Holy Spirit, which we know will always be according to the truth. Keeping ourselves also in the love of God is indispensable; for all’ our peace and strength flaw from the consciousness that we are objects of divine love; and, while thus exercised, we can be looking for mercy till the Lord come—“looking for the mercy of our Lord Jesus Christ unto eternal life.” Where there is the absence of building up ourselves, we must not be surprised if prayer declines, if the enjoyment of the love of God be little known, and the expectation of our Lord’s mercy becomes dim. It is easy to go on in a routine of outward order and thus have credit among Christians; but what is it all worth if the Lord has not our hearts, and we are not building up ourselves on our most holy faith? How ready every believer must be in the contemplation of these things to cry out, “Hold thou me up, and I shall be safe!”

We can scarcely think of any who are really building themselves up who can be careless as to obedience to the word of God. How could it be, if we are going on with God? For have we not conditional blessings set before us in Scripture? For example, are not those who, because they are God’s children, refuse to be yoked with unbelievers, and are separated from what is “unclean” for the truth’s sake, taught to look for the Father’s care and blessing? But what of those who do not take this place of separation in obedience to His word, but are more or less “yoked” with those they know are “unbelievers?” Is it not often manifest that they have not in their souls the joy of relationship with the Father; and, instead of God’s blessing, find many of their plans frustrated, and their expectations never realized? They have been hoping to have the Father’s blessing without walking in obedience to His will.

The same thing is true as regards the world. We are told, “If any man love the world, the love of the Father is not in him.” Even a child of God will not have the enjoyment of this precious relationship with the Father, if his heart goes after that which is contrary to His mind, and loves that which is under His judgment; for Jesus said, “Now is the judgment of this world.” But where there are those who refuse to be “yoked with unbelievers, not only as regards marriage, but also as regards everything else (while always ready to do good unto all men), but come out from among them, and refuse all unclean associations, then such consciously fall into their Father’s—arms, enter into this most dear relationship, know that He receives them, and taste and enjoy His blessing. They find those precious words fulfilled in their happy experience, “I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” (2 Corinthians 6:14-18)

H. H. S.

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It is important to observe the way in which the Spirit of God speaks in the Epistles of a power that can keep us from every fall, and unblameable; so that a thought only of sin is never excusable. It is not that the flesh is not in us, but that, with the Holy Ghost acting in the new man, it is never necessary that the flesh should act or influence our life, (compare 1 Thess. 5:22.) We are united to Jesus; He represents us before God, He is our righteousness. But at the same time, He who in His perfection is our righteousness is also our life. He who says, " I abide in Him," ought &so to walk as He walked.

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