



Tri-unity Of Evil Doctrine



Sermons On

Jude

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grace and glory
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Sermon One

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" - Jude 3.

Evidently the end of this age is at hand. God is moving us to speak from Scriptures that pertain especially to the end. Now our speaking from these and other Scriptures which tell us of the end time is not because of any set rules governing us, but because the Holy Spirit is governing us and prompting us thus to speak. God wants His own people to know these things and be prepared to hear the trumpet sound. He also wants the world to be warned of coming judgments, that they may be without excuse, if they do not escape thru His Son.

My study of the book has profoundly impressed me with the fullness and value of this little one chapter book. It seems that there is not another in the New Testament, outside of Paul's writings, that contains so much for its size. It is multum in parvo, "much in little." It seems to be crammed with wonderful truths pertaining; to the close of this age. It is 'Nell to compare 2 Pet. 2, in studying this letter. They are so similar that some people have thought that Peter suggested this letter to Jude. This cannot be; for Jude also was an apostle and was filled with and led by the Holy Spirit.

His Official Place

Jude was one of the twelve apostles of The Lamb. He is one of those who shall sit on twelve thrones and judge the twelve tribes of Israel during the millennium. His name in Matt. 10 is Lebbaeus, surnamed Thaddaeus. No doubt his full name was Jude (or Judas) Lebbaeus Thaddaeus. His name as used here means praise, or shall be praised. The people who praise the Lord, get the blessing of the Lord, and find out His will.

Jude was a brother of James, who was also an apostle. Jude announced himself as a servant, or bond-slave of Jesus Christ. In Deut. 15:12-18, we learn the Old Testament teaching about this word bond-slave. When a man had served his master for six years, he could go free. If he chose not to take his freedom,

for love of his master, but chose rather to continue to be his servant, then he put his ear up to the door post and let his master put an awl thru his ear and fasten it to the post. That indicated that he would be his master's bond-slave forever. That is typical of unreserved, absolute surrender to God. It means to swear allegiance to Jesus Christ with our whole heart and soul, once and forever, and become his love-slave forever. Our ear is bored with the awl of truth, to which we gladly yield. We purpose to walk so closely to our Post, the Lord Jesus, that we will hear all He says. We cannot get away from His voice. We are fastened to Him. Thus we learn the will of God and keep in fellowship with Him, and brought into the deep secrets of Christ. Let Him bore our ears today.

4 The language of verse one is peculiar to Jude. He addresses "the sanctified ones in God the Father and the preserved ones in Jesus Anointed, called." The meaning is this; We are sanctified in the Father and preserved in the Anointed One because of the Divine call which we accepted - called in Christ's grace. Jude addresses his readers as "Beloved." I prefer to do the same, because the Scripture always uses this title of address to the saints. "Dear ones," a very common expression is common place. "Ladies and Gentlemen," is carnal and cold. "**Beloved**," is lofty and sacred. It expresses the true relationship. It is the exact translation of the Greek, which the Holy Spirit always employs. This address of Jude is full and precious "**called, sanctified, beloved, preserved.**"

Jude was all fired up and stirred from tip to toe to write about the common salvation, which he deeply enjoyed, It was so rich and wonderful; even the common salvation of justification from sin and healing for the body and the anointing with the Holy Spirit. Many try to cut out the last two items; nevertheless they still remain vital parts of the present threefold common salvation of God. Jude was filled and thrilled with it. Like many today, he loved to linger around Pentecost. Had he not yet seen that Pentecost was not the end, but a necessary means to prepare people for the end? Many today think that the only preparation for the end

is to get more of Pentecost, or have another Pentecost. Some, who claim to have received the Holy Spirit, are now tarrying for the "infilling and baptism of fire." These whom we have met are as dead and dry as stubble in July. Oh, when will saints learn to conform to the simple written Word of God? Thank God! when we really walk in the Spirit, He will lead us on. There is no turning back, nor treading in the old beaten track.

Jude seized his tablet and pencil, ready to write something fiery of the common salvation. The Spirit stirred him to write. Hence, he was "giving all diligence (making all haste--Gr.) to write." But the Holy Spirit took hold of his fingers and made him introduce a special subject, one not very common and not at all popular. Because of subtle forces against the truth, which were entering and stealthily and threatening to undermine "the very foundations; the Apostle exclaims, that he must exhort the saints to contend earnestly for the faith once delivered to the saints.

The import of this epistle is suggested by the **5** powerful meaning of **epagonizesthai**, the Greek word meaning to contend earnestly. Its meaning is seen in the following uses --- to set on, to let loose, to instigate, to impel, to sue at law. It means here to contend against wrong doctrine with all the power and **authority** that the Word and the Spirit places at our command. And God's method of doing so is not so much by dwelling on the error as by emphasizing the truth and blazing it before the people. Nevertheless, there is a time and way for exposing the error. This Jude proceeds to do. If, as some would teach, saints can slip thru without conflict and gain the Prize and win the crown, Jude wrote in vain that day. Nay! he only wrote in harmony with all the other sacred writers---

*We will lose if we give in;
If we fight, we'll surely win.
Rages now the battle fierce;
Fiery darts our bosoms pierce:
But by those who never run,
Vic'try surely will not be won.*

Jude, writing in the power of the Holy Spirit, exclaimed: "**Earnestly contend.**" Often saints say, "God is love, be kind and gentle, never speak sharp or cutting to anybody." Yes, God is love, but "He is angry with the wicked every day," because they do not accept His Son. Jesus turned and looked with anger upon His disciple because of their unbelief. When Peter pitied himself and urged Jesus to pity Himself; the Lord said sternly, "Get thee behind me Satan; thou art an offence unto me." There was sharp contention between Barnabas and Paul on account of Mark who had turned back from the toil of pioneer life. Truth is sharp. The Word of God is quick and powerful and sharper than any two-edged sword piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart." Heb, 4:12.

6 If you ever become spiritual, you must let the Word cut you just like that, and show you what is carnal, natural, or soulish, and what is supernatural, or spiritual. You will learn by the Word what your own flesh wants, and what God wants; and by yielding to The Word, you become separated from men and things, separated unto God. Then you must be willing to use this two-edged sword on other people, even on believers. It may cut between close companions, between warm friends; but if it is necessary to move in the will of God, we have to let it cut. We dare not spare the flesh, neither our own, nor another's, King Saul spared the best of the flesh; but lost his crown thereby. Barnabas spared his nephew Mark; but lost the place which God had given him with Paul. Silas obtained it, not by stealing, but by being faithful where he was. We must lose all we have in the first Adam, if we would gain all there is to have in the Last Adam. Paul said, "I am set for the defense of the Gospel." Our contention should not be against men, but against error, "We wrestle not against flesh and blood, but against principalities, etc." We are not to defend ourselves, but the truth; not pushing ourselves, but push Christ to the front.

Jude's Reason for Contending

♥♥ **For there are certain men crept in unawares.**" They have come into the assembly by stealth, like a thief in the night, quietly posing as pious. Of course they are religious, carry a Bible and talk of Jesus and the Holy Spirit. They have things to say in common with the meeting; else they never could enter as a part of the meeting. We ought to be forewarned and not be surprised; for such sly foxes have been marked out, or designated before of old for this sentence. That is we learn of them in the Old Testament writings. How important to acquaint ourselves therewith.

"Ungodly men." This is the first item of their description. Whatever their claims, appearances, or professions, they are not like God. First, then when strangers come, "try the spirits," by asking yourself, "Are they like God?"

"Turning the grace of God into lasciviousness."

They teach a do-as-you-please religion. Oh, that does not matter, they say; God is love. We are saved by grace; we are not under the law. They take advantage of God's grace. Yes, salvation is by grace; but salvation by grace does not mean that the old man is saved and therefore can go on sinning; neither does salvation by grace mean that because a believer is under grace, his loose sinning life is to be excused, or passed lightly by. Salvation by grace means salvation from sinning, and salvation from the power and fruit of the old Adam life. Let us as believers not take advantage of grace and allow the self-life to do as it pleases; but let us lay hold of abundant grace and do what the new man and the Spirit please. This is victory. 7

"Denying the only Despot, God and our Lord Jesus Anointed." Observe the gist of the opposition of those ungodly men. They denied the only Lord God and our Lord Jesus Christ. Note that the word Lord occurs twice. The first word for Lord is "**Despotes**" in Greek; the second is "**Kurios.**" From Despotes comes our words despot, despotic and despotism. A despot is one who has absolute

rule. We have supposed that it was used in a bad sense only, as referring to cruel, selfish rulers. But it was originally used in a good sense. God is the only rightful Despot. He only has right to absolute authority to rule the heavens and the earth. Therefore, the very essence of opposition of those ungodly men is a denial of God's right to absolute and universal rule. Because men have denied Him this right and have taken on themselves to assume absolute sway over their fellows, they have become despotic in a selfish sense, which culminates in the despotism of Satan. God's absolute sway is a despotism of love and wisdom. "**Kurios**" means Lord in a subordinate sense; that is, while he has authority over others, yet he is subject to one who has higher authority, even over him. God is over all, the Despot. Jesus Christ is over all as subject to the Father. Thus it becomes plain that the quintessence of the opposition of those impious ones of whom Jude wrote was a denial of the Despotism or absolute rule of God, and the Lordship of Jesus Christ.

8

Examples of Unbelief's Doom

▼ ▼ **Destroyed them that believed not --**" V. 5. Unbelief is the root of all opposition against God. All disobedience, all rebellion is traceable to unbelief toward God. Israel, whom the Lord brought out of Egypt, believed not; hence they were overthrown in the wilderness. It was thru unbelief that Adam and Eve were wrecked in the beginning. Eve believed not God, the Despot, who alone had absolute right to faith and obedience, nor did she believe Adam, her Lord (who was a type of the Lord Jesus; but she believed a creature instead. Thus a race was ruined by one woman, who believed a creature instead of the Creator, treating Satan as the Despot instead of God. Oh, friends, let us believe God. If you seem not to be learning the Word, believe it to be God's Word. If you seem not to have the victory at times, believe Him anyway. No matter how you feel, believe God. "He that believeth shall not be confounded." The one supreme crime charged against Israel is, they "believed not." The one supreme dark line that stretches down the ages,

which alone separates men from God is, "believed not." Study God's view of unbelief in Num. 14, a long chapter describing its terrible results. Study the Spirit's comments on unbelief in Heb. 3 and 1. Profit by the unanimous egregious failures recorded in the Book because of unbelief toward God. And learn by actual experience that "faith is the victory." Every victorious life, every successful life, proclaims faith, lives by faith, "fights the good fight of faith," will die in faith, or be translated by faith.

"And the angels which kept not their first estate, but left their own habitation, He reserves in everlasting chains under darkness unto the judgment of the great day." This is Jude's second example of the doom of unbelief. These angels were in a happy state once and enjoyed a heavenly dominion and dwelling place; but they fell with Lucifer. Now they are in prison in darkness until the judgment day. In 2 Peter 2:4, we are informed that these angels were "cast down to hell." The Greek word translated hell in this Scripture is "tartarus." This is the only place where the word is used in the New Testament. It is "a dark abyss, as deep below hades, as earth below heaven, the prison of the Titans, etc." It is a place of torment or punishment, as opposed to the Elysian fields, the heaven of Greek mythology. Thus Peter uses tartarus as corresponding with the "lowest hell" of the Old Testament: for there we read of hell, the lowest hell, or sheol and the lowest sheol. For example Deut. 32:22—"A fire is kindled in mine anger and shall burn unto the lowest hell, (sheol) and shall consume the earth with her increase and set on fire the foundations of the mountains." If the lowest hell, or tartarus, is in the vicinity of the foundations of the mountains, we have a clue as to how low down it is, and as to the present abode of the wicked. This is doubtless "the bottomless pit," or pit of the abyss, into which Satan will be cast for a thousand years-Rev. 20. The fallen angels are not yet all in tartarus: for some of them are still with the devil in heaven. Rev. 12. Man's unbelief is directly against Jehovah as the only rightful Despot, because it flows from Satan, who is intent on overthrowing the Divine Despotism that he may get that place for himself. Hence,

unbelievers share the same eternal fate as the devil and his angels.

10 **"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." V. 7.** This is Jude's third example of the doom of unbelief. How terrible it is. How can anyone read these words and deny the conscious existence and conscious suffering of the wicked dead? First, Jude declares that the fallen angels are in an actual place of darkness, an undesirable place from which they would escape if the chains did not hold them there; they are conscious and wide awake there. Then he declares likewise that those wicked post-deluvians are now in a conscious state; they are **"suffering"**; they are suffering **"fire everlasting."** The Diaglott renders it thus, **"Placed before as an example, undergoing retributive justice of fire age-lasting,"** That temporary flame which consumed their bodies and cities was only a figure of the fire of Divine wrath which they have been enduring for now about 3800 years. This age-lasting retributive fire is set as an example to all unbelievers of the unending fire that will envelop them forever and forever, even the **"everlasting fire, prepared for the devil and his angels."**

James gives a dark picture of the tongue of the old creation. He says, **"It is set on fire of hell."** --James 3 :6. The Greek for hell here is **"gehenna,"** the same as in Mark 9:44-49. It corresponds with "the valley of Hinnom," referred to in the Old Testament. See 2 Kings 24:10. In this valley, filth and dead bodies were burned. For this purpose, the fire was continuous. Jesus uses this as a powerful symbol of the punishment of the wicked when He says, **"Where their worm dieth not and the fire is not quenched."** His words agree exactly with Jude's words about suffering and the vengeance of everlasting fire. Now James cannot mean that the tongue could be set on fire of that literal flame in the valley

of Hinnom; for in a few minutes the tongue would be utterly consumed and destroyed. All his words about the tongue indicate that he is speaking of the wicked use of it. "The tongue is a little member and boasteth great things; behold how great a matter a little fire kindleth," speaking of the use of the tongue. He further adds, "The tongue is a fire (not a material fire), a world of iniquity, and setteth on fire the course of nature," not as a match, or coal does. Verse eight explains exactly --- **"The tongue can no man tame; it is an unruly evil, full of deadly poison"**; and declares that all this immoral condition is the fearful condition of the lost in Gehenna. This evil flame comes from the valley of Hinnom. Jude and James understood Jesus alike and give the same interpretation of His teaching about gehenna and the destiny of unbelievers.

On the other hand, the **"tongue of fire"** upon the heads of the disciples in the upper room was expressive of the fact that their tongues were set on fire of heaven. Hence, they spake joy and peace and sought the honor and glory of the rightful Despot, Jehovah, and magnified the Lordship of the Lord Jesus Christ and gave one another their rightful places in the fellowship of the truth. When we are possessed of the same flame of love, we perform the same way. 11

A CONTRAST

♥♥ **In like manner these dreamers defile flesh, despise lordships and blaspheme glories."---** V. 8.

It is interesting to note the trinities, or groups of three. The book begins by naming three men whose initial letter is J. Three things are said of the saints in the first verse: and a threefold blessing pronounced upon them in verse 2. Three groups of three's are announced in verses 4 and 8 about the opposers concerning whom this book is written, One of these trinities is verse 8. with which verse 9 is contrasted. First. they "defile flesh by painting it over" which is the meaning of the original. That is.

they dream of the splendid prospects of the natural man, the possibilities of human attainments and achievements. religious in particular, by man's own efforts: and they call white black, and evil good. Isa. 5:20. They paint over the actual state of man and give him a polished color according to their dreams. Of course this leads to setting aside the divinely ordained lordships, "despise dominion," and blaspheme glories, "speak evil of dignitaries." Moses was given dominion over Israel; but Korah and Abiram rose up and despised his lordship--Num. 16. Paul had the glory of receiving from God the sublimest message of the ages, but his enemies spoke evil of him and his message. They emblazon human skill and self righteousness on their flying banners, but belittle and trample into the dust what God has exalted and appointed and glorified. And this they do without the least cause.

Over against their baseless blasphemy, Jude places the attitude of Michael toward a ruler who is destined to be dethroned. **"But Michael the Archangel when disputing with the devil who reasoned about the body of Moses, did not dare bring against him a railing accusation; but said, May the Lord rebuke thee"** -v. 9. David held a similar attitude toward Saul, from whom the kingdom was already taken in the purpose of God. Though he himself was God's choice, to reign over Israel; yet he did not turn a hand against Saul, but waited for God to depose him. Michael treated Satan as still ruler over whom he had no jurisdiction; but the Lord has. The unprincipled knavery of such impious fellows is expressed in verse 10. **"But these blaspheme whatever things they do not know; but whatever things they understand naturally, as the irrational animals, in these things they corrupt themselves."** They go the limit in displaying what they really are and in their developed hatred against the Sovereign rule of Jehovah and the Lordship of His Son.

Saints have different dominions. Parents have the rightful rule over their homes. Teachers have rule over their pupils. Masters have dominion over their servants. Elders and pastors have authority over their flocks. But if children, or pupils, or

servants, or parishioners rise in opposition to those put over them (I refer to Christian people), they are partaking of the spirit of the impious ones mentioned above, and in reality are rising up against the Headship of Jesus Christ and the loving Despotism of God. "Let your yieldedness be known unto all men."

Source Of The Opposition

Satan is back of the ungodly fellows who deny God and His Son. Why? Because he is preparing a man who will announce himself to be the Despot. It will seem for a brief time as if our God were not on His throne; for the antichrist, indwelt and empowered by the devil, will reign as God. The contention over Moses' body figures greatly here. What was the point of contention? The most brain staggering miracle is that a man should be raised from the dead. Satan reasoned away the resurrection of Moses' body; but Michael insisted that it was raised. Doubtless Satan did not know where God had buried Moses, nor when He raised him; hence his arguments against it. Nevertheless, Michael did not call him hard names and declare to him what a guilty rascal he is and what an egregious defeat he will suffer, but simply said, "May the Lord rebuke thee." 13

And He did rebuke him by having Moses meet Him and Elijah before three apostles on a mount. Matt. 8. Of course Satan still denies the resurrection of Moses and of Jesus Christ. But he will have another rebuke when God will use Michael to drive him out of heaven. Rev. 12. And still another by being cast into the pit of the abyss; and the final rebuke will cast him into the lake of fire forever at the end of the millennium.

We likewise have no authority yet to rebuke the devil. We can resist him by faith in Jesus' name, and he will flee from us. We can rebuke demons and cast them out in Jesus' name. We can say to him, "May the Lord rebuke thee," which really means, "The Lord will attend to you in due time."

Sermon Two

▼▼ **Woe unto them, because in the way of Cain they went and in the error of Balaam for reward they ran greedily and in the gainsaying of Korah they perished"** – V. 11

These ungodly fellows, impious ones, are leaders. They are "shepherds that without fear feed themselves" V. 12 R. V. They possess three prevailing traits, illustrated by the selfish conduct of three Old Testament characters. A trinity of evil in doctrine and practice fills and controls all impious shepherds; for they are apposed stoutly to the triune God-to the Despotism of Jehovah, the Lordship of Jesus Christ and the executive operations of the Holy Spirit.

14 Observe the relation of these three characters. Cain prepares the way for Balaam, who publishes Cain's doctrine; gets pay for it, and thus introduces a faithless service -- a hireling ministry. Korah closes the triangle by lawlessness. Cain went; Balaam rushed; Korah perished. Cain means fabrication, a make-believe, He pretended to be righteous. His religion was simply self-effort, self-improvement, without the shedding of the blood of a substitute, without which none can be saved. Balaam means swallower, or confounder of the people. He was a false prophet, a deceiver, an enchanter; and was the first man to preach for hire. Korah signifies, **it is our baldness**. He was lawless, introduced self government; he was bald -- his glory was lawless leadership. Cain's worship was bloodless; Balaam's preaching was faithless, and Korah's life was lawless. Behold how these three men span the ages. Cain introduced the doctrine; Balaam proclaimed it perpetually, and Korah's end typifies the doom of all who accept Cain's teaching. Look at them more in detail.

1. Cain. Is it not amazing that the first man that God made was a failure? That was Adam. His firstborn was a failure. That was Cain. He learned God's way of salvation, as did also Abel, from the coats of skins

which the Lord made for their parents. He refused their instruction. Instead of a lamb, he brought of the fruit of the ground an offering to appease God's wrath for sin. There was no blood in his offering. Jude likens ungodly shepherds to Cain, because their course is self-righteous. He denied the despotism of God and the Lordship of His Son by rejecting the blood of Another in order to be saved. So do they. Unbelief was back of every step he took; hence, he was the first unbeliever of Adam's offspring. He was the first self-effort fellow, the first legalist, the first bloodless worshipper. He was the father of all Judaizers, the progenitor of religious witchcraft. He was the first liar, and the first to give God the lie. He was the first murderer. Seven solemn facts are stated of Cain in Gen. 4. The last is his eternal doom for turning down the only means of salvation --- the substitutionary death of Another., "**denying the only Despot that bought**" him 2 Peter 2: 1, Greek.

Thus Cain became the progenitor of every religion that rejects the atoning sacrifice of Jesus Christ. It is Cain-worship, no matter how polished it makes its devotees, nor how cultured; no matter how piously they may seem to walk. And Jude is writing of Cain's successors in the last day; for verse 18 reminds us that the apostles said, "**There should be mockers in the last time.**" All manner of religious cults are before us today. Like their father, Cain, they are fabricators; they pretend to bring an offering to God. They bow the knee, spread their hands to heaven, address themselves to God as Father. They bring a basket of turnips. or beets, a sack of corn, or wheat, or a nice bushel of apples -- the fruit of their own toil, the expression of self-effort. But there is no blood, no life in any of these. Man sinned; man must die for his sin; hence, a sinless man had to die in behalf of sinful man. "**Without shedding of blood, there is no remission.**"

2. **Balaam.** The way of Balaam was a hireling ministry. "**He loved the wages of unrighteousness**" -2 Pet. 2: 15. Though he prophesied some truth, he was not God's prophet. He did not tell the truth for the truth's sake, but

because the Lord pushed him into a corner and he could not do otherwise. He was a Godless prophet. He did not want the true God; but went to Baal Pear for help. Two asses met one day; one had four legs; the other had two. The two-legged ass refused to obey God and the prophecy in behalf of Israel. Therefore, God sent along a four-legged, long-eared preacher to preach to the false prophet. This is the second instance of one speaking in another tongue. At the tower of Babel was the first. If God can make a dumb brute speak an intelligent, articulate language, surely it ought not to be thought strange that He would cause His own people to speak in other tongues and magnify His name.

16 Balaam's career is full of instruction. Three times he went to get a message from his god, because he purposed to curse Israel and get the great reward that Balak promised him. He went not to the true God, but **"to his enchantments."** Num. 24:1. By this we know that he was a false prophet. But every time, the Spirit of God seized him and made him prophesy good, concerning Israel. Rev. 2:14 informs us of **"the doctrine of Balaam."** When he failed to curse Israel by his prophecies, he seduced them by leading them **"to eat things sacrificed to idols and commit fornication."** That is, Israel turned to idol worship-Num. 25. The moral is -- not every man who prophesies truth is God's prophet. Mark this fact well. God's prophets declare the truth for the truth's sake, for the blessing of others. They seek God's glory, not a carnal reward. Like Jesus Himself, their "meat is to do the will of God and to finish His work." True ministers do not seek their own, do not jugglerize the Scriptures to suit their own theories, or the whims of their hearers. They never preach for money.

3. Korah. He was a brother to Abiram. They were Levites. They were envious of Moses and Aaron. Korah became a religious insurrectionist. He arose against the divinely authorized leaders. In so doing, he arose against the despotism of Divine Wisdom and Love, sought the place of rulership for himself, and thus yielded to the spirit of antichrist, which will culminate in the despotism of the devil in one man.

Korah rose up against Moses and Aaron, gainsaying their words and authority. Moses said, "We will have a prayer meeting --- and God will show who is approved." What happened? The next day, the earth opened and swallowed Korah and his family. Thus the Lord proved His favor of Moses and Aaron, and His displeasure and final judgment of lawlessness. What universal lawlessness meets us on every hand today! It is not only rife amid worldly people, but also amidst God's people. Every man does that which is right in his own eyes. The end of the age will prove conclusively that no matter how civilized, how learned, how religious, how refined people seem to become, if they are not born again they will be rebellious. If they are not saved as Abel was thru faith in the shed blood of Another, and taught thru God's true prophets, they will end in lawlessness. Only those in whose hearts Christ reigns, are really law-abiding citizens here. They will yield glad obedience to the **"King of kings and Lord of lords,"** forevermore.

17

What is the meaning of children being disobedient to parents? Explain why men are haughty, high-minded, hot-headed, high-handed, incorrigible. Is it leading up to the despotism of antichrist? And when Christians today display these selfish traits, they are yielding to the spirit of antichrist. Oh, beware! Give Christ the first place in of your heart, in your love and service. Give Him the throne-room of your life. See why we teach saints to yield to one another for mutual profit. "Let your yieldedness be known unto all men; the Lord is at hand," to enable you to do it, and take note of it. Korah means, it is our baldness. That is, he never obtained a crown, except it be a bald crown of shame; because he spent his days shooting at crowns that God had placed. Let us crown Jesus Lord of all now; then He will crown us lords before all in glory. Our only safety is in believing on the Lord Jesus Christ. Thru His atoning sacrifice, He brought in everlasting redemption. Faith in what Jesus did for us brings us into God's favor, where He can do everything for us in experience, where He can work

in us to will and to do of His good pleasure and lead us on to know and love and enjoy Him forevermore. We do not need the false practice or prophecy of Balaam; nor will we end up in the rebellion of Korah. We are not lawless, though we are not under law. We are under grace; yet we are "not without law to Christ," that is, the law of His very lovely, obedient nature. The controlling power of our being is the law of our new creation love-life, which loves Jesus preeminently. There is a law working in us, because we have His nature that can only believe and obey Him. Hence, we shall reach the goal, not under law, nor defiant of law, but above law and under grace. And we shall spend eternity with the Law-maker and the Law-giver Himself. Hallelujah!

Seven Blistering Epithets

1. **"These are spots in your love-feasts when they feast with you."** They pretend to have fellowship with you. Apparently they enjoy your worship and praise meetings. But their presence is defiling—"spots!" They are
18 dangerous, like the rock, or crag against which the sea dashes—"sunken rocks." Their true character is hidden. They are seeking something for their own advantage. Hence, they are,

2. **"Shepherds that without fear feed themselves."** They have no filial fear of God, no believing fear that God will punish their greed. They announce themselves to be shepherds, and prove to be nothing more than fleecers. Apparently they are called, gifted, eloquent, earnest, pious. But why do they never seek to glorify God? Echo answers, "Why?" The chief job they have is seeking another person's job. They sometimes succeed in deceiving the saints long enough to "feed themselves;" that is, to feed their stomachs. God-called servants feed the lambs and the sheep.

3. **"Clouds without water, carried along by winds."** That is, they promise rain; they pretend to bring refreshing; but it is all intellectual. Often they are found to be light, floating vapors—"without water." Their words are empty and dry. They are not led by the Spirit, nor the Word of God. The good of souls, and the glory

of God, does not actuate them. Impressions, day-dreams, fabulous offers, flatteries, personal advantages, aircastle prospects, etc. are the "winds that carry them along." Each succeeding epithet of the Apostle is more scathing than the preceding. Therefore, he calls these impious leaders,.....

4. **"Autumn trees without fruit."** They seem to come along just at the right season, just when we are needing help. They promise fruitfulness; look like fruit trees; but they are without the **"fruit of the Spirit-love, joy, peace, gentleness, goodness, etc"** though they may for a time feign these qualities ... **"Twice dead"**; first, though autumnal trees (that is, promising fruit), yet there is no sign of life: like trees in winter, fruitless, leafless; second, found actually dead, so dead that they can never have life again. Hence they are "rooted up." False teachers, though professing life and promising fruit, are found to be **"dead in trespasses and sins,"** having never been born again. Of course they are without the fruit of the Spirit. And more; they not only have no life, but they never can have life, never can be saved; because by going the way of Cain (rejecting God's sin-offering), they place themselves where mercy cannot reach them--they choose **"the second death."** As to any hope of them being saved, they are **"rooted up."** Oh, how solemn.

5. **"Roaring waves of the sea, foaming out their own shame."** Waves are the high places of the sea, which typifies the people. These roaring waves are the loud-mouthed religious champions who move as high ones in the religious world. They make for themselves a great name by their waterless, fruitless exploits; but God calls all their eloquence and power simply "foam," the effervescence of their own disgraceful deformities. Finally,

6. **"Wandering stars,"** climaxes the description. Stars they are in name and by profession. They admit the absence of the "Sun of righteousness," Jesus Christ; but claim to be the world's luminaries. They move in self-arranged orbits, not in God's orbits which He ordained for

the real stars whom He chooses- Ephesians 2:10 and Revelation 1:20.

Therefore, they are “wandering stars.” They are certain of nothing, satisfied nowhere, trusting nobody, deceiving everybody save “the elect”.

THEIRS IS A FALSE LIGHT.

They carry DARK LANTERNS, which furnish only light enough to further their own ends.

They lead no one to Jesus and to glory.

7. “To whom the gloom of darkness into the ages has been kept” Such is the doleful reward of Cain worshipers, Balaam-prophets and Korah-rulers.

They will be rewarded according to their works.



Sermon Three

“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, etc.” Vs. 14,15.

Notice here, my friends, that Jude does not speak of the Lord catching away the saints to heaven. That is implied. The kingdom apostles, of which Jude was one, always emphasized the revelation of Jesus Christ. It was left to Paul and his associates to teach the catching away of believers, because they had the assembly message. Jude does not even intimate the translation of Enoch, which is a type of the translation of the saints today; but Paul does -- Heb. 11.

How could Enoch, over Four thousand years ago, tell what would take place in the end of this age? Here is the answer --- **"Enoch walked with God."** They who walk with God have eagle's eyes, farseeing eyes. They are made to see as God sees. To walk with God is to talk with Him, have fellowship with Him, know what He knows and understand as He understands. "The secret of the Lord is with them that fear Him." To walk with Jehovah is to drink in His Spirit and partake of His likeness and learn His will and purposes concerning the children of men. The Lord cannot make His things known to most people because they do not care to know. He is willing; but His people are indifferent. Jesus said to Jerusalem, "How oft would I; but ye would not." God fell in love with Enoch because he believed Him. And one day He showed him two great new truths. First, that he should be taken up to heaven without dying. He laid hold upon this offer of grace, believed it and lived in view of it. Second, as he walked and pleased God, the Spirit revealed to him the coming of the Lord to judge the world. Perhaps the Lord revealed to Enoch that he would be among those myriads who should come with Him. Likewise there are saints today who walk with Enoch's God and have fellowship with Him and He is pleased to reveal the purposes and plans of the future to them Accordingly

they are actually listening for translation's call. They believe in Enoch's prophecy that they will join Jesus in judging the world. When we learn by the Scriptures that we may be among that company, the affairs of this life fade away like autumn leaves. **Why should we bother about theological differences, or political squabbles, or international problems?** We are pilgrims passing thru. We are in a foreign port witnessing of the country whence we were born and of its Almighty Ruler, if perchance we may persuade some souls to go back home with us.

Now lets go back a bit. Notice, "*Enoch also, the seventh from Adam.*" His name means dedicated or consecrated, which speaks to our hearts that we should yield ourselves to God. That is the way to get the victory. Enoch was translated "987 A. M." (the year of the world) That is, counting from Adam down, he was translated just 13 years before the first dispensational day ended. That is wonderfully significant. We read of Moses in this epistle. He died and was buried quite a while after that; but over 1000 years
22 before the birth of Christ. Here is Elijah. another man that was translated. His translation took place 3104 A.M. That makes 2117 years between the translation of Enoch and Elijah. To me, this is very significant. Enoch's translation marks the end of one dispensational day – that is 1000 years.

Remember Peter said. "*One day with The Lord is as 1000 years, and 1000 years is as one day.*" That explains what Hosea meant by saying: "After two days the Lord will revive us; in the third day He will raise us up and we shall live in His sight"-Hosea 6 :2. Hosea wasn't speaking of two days of twenty-fours length; but his days have dispensational value - after two thousand years the Lord would restore Israel nationally. No doubt Hosea was measuring from the time that the ten tribes were scattered (721 B.C.); and consequently Israel's national restoration will come during the third dispensational day of Hosea's three. At any rate, it shows that God counts 1000 years as a dispensational period. A little short of a thousand years, there was a translation. Then two days later there was another translation; for 2117 years later, the translation

of Jesus Christ took place, about 1000 years after that of Elijah.

Here are 1000 years, and Enoch goes up; then a lapse of 2000 years and Elijah goes up; another 2000 years and Christ goes up; finally, 2000 years more and we will go up. Hallelujah! Say, this ought to speak to us that the end of all things is at hand; the time of the Enoch company is about to ascend and join Brother Enoch in the skies and be forever with the Lord. If we are going to be translated we need to be consecrated to God. Then we need to walk with God just like Enoch did; for it is the folk who walk with Him, separated from this world, that will go up when the Lord comes. Enoch walked with God 300 years. He was 365 years old when he ascended. There are just about 365 days to our present year, that is the Gentile year. It is the Gentile folk who constitute the Church in the main. Today God is taking out of the Gentiles a people for the name of the Lord. Enoch the seventh from Adam prophesied of these, the saints of this age. That is a marvelous truth, that a man 5000 years ago prophesied of an event and of a people that were not yet in existence. He saw the Lord coming in judgment with ten thousands of his saints, or holy myriads.

23

Maybe Enoch, Abraham, Moses and Elijah will be among that company; and those whose bodies were raised at the resurrection of Jesus and appeared to many in the city of Jerusalem, and no doubt went up to be with the Lord; those that "refused deliverance that they might obtain a better resurrection"-Heb. 11.

♥♥ **To execute judgment against all and to convict all the ungodly among them concerning all their works of ungodliness,** which they have ungodly committed, and concerning all the hard things which ungodly sinners have spoken against Him." This scathing language is peculiar to Jude. It sets forth at once what a view Enoch had of the end and punishment of blind guides. None will escape. All error is recorded. Note the four "**alls**" and the four "**ungodlys.**" Bear in mind that there are three fundamental wrongs that

call forth this judgment-the bloodless way, or unpardonable sin of Cain; the faithless error, or hireling ministry of Balaam; and the flaunting insurrection of Korah, This trinity of errorists is directly against the tri-unity of the Godhead. Cain's way is against the Son of God; for it does not need the meritorious, atoning death of Christ. Balaam's error is against the Spirit of God; for he sought to prophesy independent of The Holy Spirit. He prophesied the truth in blessing Israel four times, because he was compelled to do so--Num. 22:24. And Korah's gainsaying is against the absolute Sovereignty, or Despotism Of God. He was seeking the throne of Jehovah.

Mark the unity of this trinity of "impious ones." Cain's career was wholly religious. Balaam was religious as to his office; he brought a religious family, Israel, into fellowship with a nation, the Moabites. He united church and state. And Korah, pretending to be pious, apparently introduced democracy, or people's rule; but he really paved the way for a monarchical democracy. He said to Moses and Aaron, **24** "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore lift ye up ourselves above the congregation of the Lord?" Korah was attempting to politicize the congregation of the Lord. On the surface, he wanted the people to have a voice in his political scheme; but in fact, he was after the supreme rulership of the people. He sought to be monarch. In Korah's plan, we have the first hint of Nebuchadnezzar's "iron and clay feet," imperialism and democracy, the international status of the end of this age.

Friends, do you see that Korah was attempting to organize? Do you see that today the "iron and clay" condition prevails in church as well as in state? Korah's political plan is so subtle, so plausible, seemingly so necessary, that the assemblies of the saints are continually drawn into this vortex. Apparently it is democratic; but invariably it ends in carnal dominion. What else is clergy oversight than religious imperialism? The Headship of Jesus Christ is ruled out; and sooner or later, the Holy Spirit as a mourning Dove, walks out. The inevitable results are as history witnesses -- power

to heal the sick is gone; power to get the people is gone; must resort to carnal methods; flesh soon sits supreme; and finally power to save the sinner is gone. The candlestick is removed (Rev. 2:5); nothing remains but an empty profession.

Any marvel that inspired Jude paints such a dismal picture of the doom of the champions of error? "Blind leaders of the blind, and both fall into the ditch" of eternal despair, "suffering the vengeance of eternal fire." God is just. He gives men the light; but they turn away from it. "A sin offering lay at the door" for Cain--Gen. 1 :7. He might have been saved, but he went out from God's presence forever; his death was not worth recording. Balaam acknowledged he had the light, and that he sinned, and expressed a desire to "die the death of the righteous ;" but his love of gain conquered him; hence, he died as an enemy of God's people -- Num. 22:34;24:3,4, and 31:8. Korah was reared in the household of faith, refused the oversight of God's servant, and perished in shameful insurrection -- Num. 16. Likewise today, men are enlightened as

25

▼▼ **These are murmurers, complainers, walking after their own lust, and their mouth speaking great swelling words, admiring persons for the sake of profit.**" The apostle speaks as if he had forgotten the five final charges held against the devil's trio of opposition. Cain is the "murmurer, the complainer." He retorted to God's just sentence, saying, "My punishment is greater than I can bear." Just so, men reject Jesus Christ; then unbearable calamities befall them even in this world. Then they murmur at God, charge Him as unjust, blame Him for being sick, or unfortunate in life, and sometimes die with their mouths full of curses against Him who died to save them. Balaam lusted after the bag

of gold that Balak promised him if he would curse Israel. Balaam's progeny are many legions. Because men love the wages of unrighteousness, they preach anything that will bring the crowd. And this state of things is growing rapidly. The most that the infinite Detective can say to Sardis which represents Protestantism, is this --- "Thou hast a few names in Sardis that have not defiled their garments." Rev. 3:4 Such is the sad condition at the end of the Church Age. Selfishness is the prime motive of the devilish activities of false prophets. For personal "advantage, or profit," they give themselves to flattering speeches immensely great. They tickle the chin of the wealthy, giving them the highest seat in the synagogue. Verily they have their reward."

"But beloved, remember ye the words which were spoken before by the apostles of our Lord Jesus Christ, how that they told you that there should be mockers in the last time, who should walk after their own ungodly lusts." Comp. 2 Pet. 3:3. Jude calls other reliable witnesses into the witness stand to confirm his well-defined and powerfully-put charges against the avowed enemies of the Triune God. The thing they mock at last is the speedy return of our blessed Lord Jesus. And Jude exclaims once more, "These are they who mark off boundaries, soulish having no spirit." They are unsaved, having never been born of the Spirit. Hence, they have no spirit, that is, no new heart, or spirit. The word "spirit" here is not the Holy Spirit. Therefore, though they are religious leaders, all their toil and teaching are soulish, natural; never spiritual, or supernatural, from God. Oh, it ought to speak volumes to us that Jude's last charge, is, that these false apostles are organizers -- "separate themselves, or set bounds." And that, because they are only soulish. Organization is of the flesh; not of the Spirit. How painful that dear saints, well-meaning, but patterning after others instead of being led by the Spirit, fall into this snare.

This condition of setting bounds will grow worse and worse till the end. As it will be impossible to buy or sell without

the mark of the beast (Rev. 13); so it will be impossible for saints to meet in public worship of The True God except they are organized. The earnest of this fact is already here.

Conclusion and Benediction

♥♥ **But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."** These are very sweet and simple words of comfort. Four things are advised. Two of these are dependent upon the other two. Build yourselves up by praying; and keep yourselves by looking. Build not on man's reason, or a human basis, but on your most holy faith; that is, the faith of the Gospel. Pray not at random, or in the flesh, but in the Holy Spirit. Nor do we learn this prayer life, if we ever learn it, in a day. The disciples wisely prayed, saying, "Lord, teach us to pray." "In the love of God," means in the fellowship of His love. If we look at the right object even unto Jesus, we are kept in God's love in actual, happy experience. One gaze accomplishes this "looking for the mercy of the Lord;" Those first apostles always emphasized the advent of Jesus, when He should deliver Israel and restore them to their land and become their King. Jude was pointing out national mercy. But we too are kept in the love of God by looking for that blessed hope --- the coming of The Lord Jesus Christ.

27

"And pity some, making a difference; and others save with fear, snatching them out of the fire, hating even the garment spotted by the flesh." Jude takes us down to the last hours of this wicked age. And here are three distinct groups of believers--those addressed, those to be pitied, and those to be saved out of the fire, viz., the fire of the great tribulation. Lot and his wife figure the last two classes. The angels showed pity to the wife, making a difference between her and the Sodomites, though the difference could scarcely be seen. Lot was snatched out of the fire and escaped. Jesus speaks to the Mrs. Lot-kind, living at the

end, saying, "Remember Lot's wife," warning them against going down into the house" or returning from the field for anything left behind. Luke 17:31,32. "The garment spotted with the flesh." speaks of conduct, or manner of life not in harmony with a righteous standing. They need "cleansing from all filthiness of the flesh and spirit." 2 Cor. 7:1. "Just Lot (justified as to his standing) vexed his soul with the filthiness of the wicked," by dwelling among them out of God's perfect will. He is an example of the above.

It is evident that Jude's audience particularly corresponds with the overcomers in Thyatira and in Laodicea. Rev. 2:24 and 3:19-21. They form the lowest rank of the awakened believers in the Church today; and will constitute the believers who will enter the tribulation and form the nucleus of the beginning of the kingdom of Israel on earth, even as the Jerusalem saints formed the nucleus of the beginning of the Church. Of course the apostasy of which Jude writes was sown in the beginning of the age, has been growing ever since, is now universal and powerful; but will culminate during Daniel's
28 last week. God will destroy Thyatira, the Harlot, Catholicism, and spue Laodicea, or Protestantism out of His mouth.

The benediction is tender and precious. Note however, that nothing is said of the throne, of sitting on the throne, or even being near the throne; but simply "before the presence of His glory;" and, God be praised, "faultless, with exceeding joy;" for Jesus "is able to keep from stumbling," all them that believe Him, even in the darkest times. His glory will be present when He is revealed from heaven with the saints of whom Enoch prophesied. To Israel will then be indeed "the only wise God and Savior," to whom they will with exultant joy ascribe "**glory and majesty, dominion and power into all the ages. Amen**"

..... *"Even so, Come Lord Jesus."*

The End

FAITH OF THE FATHERS

*I rejoice in the faith of the fathers;
For it saves from all sin here below,
Giving peace passing all understanding,
While the rivers of pleasure o'erflow.*

*If you darken my vision, I falter.
If you rob me of faith, I must die;
For a life void of hope in God's promise,
Is a life without sun in the sky.*

*You may blind my rapt eyes in your' hatred,
And submerge me with want and with care.
If you let me but keep on believing,
I will laugh at the demon despair.*

29

*There's no dungeon so dark, nor so dreary,
That can bar me from beauty and light,
While my faith in the Lord is still active,
And my vision of Jesus is bright.*

*Oh, leave me my faith, I beseech thee,
In the God of the Christ and the Cross;
Then behold what the world reckons wisdom,
I can count foulest refuse and loss.*

*Oh, give me the faith of the Fathers.
Oh, give me the joy it doth bring,
And the vic'try where nothing e're bothers
Of its power and triumph I sing.*

Mary M. Bodie