

# Jude

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Preacher: Collier, Gilbert (1900-1984)

[ 0 : 00 ] The 20th and 21st verses.

But, ye beloved, build up yourselves on your most holy test, praying in the Holy Ghost.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

The 20th and 21st verses of the epistle of Jesus. There are two great purposes in the preaching of the gospel.

It's not which is well for us to consider purposes of the preaching of the gospel from time to time.

[ 1 : 21 ] Those two purposes are chiefly these. First of all, to warn the unruly and unwary.

And to shoulders up the need they have to flee from the wrath to come. Therefore, the gospel ministry is primarily directed to those who are in need of being awakened and in need of seeking refuge in the all-pervailing provision of Jesus Christ, of his love and of the provision of the gospel, and the very important aspect of the preaching of the gospel of God's grace.

The people need an outing. They address their congregations as if they were all children of God, without any exception or any distinction.

They speak to them and of them as if they were all partakers already of the things of God.

God's grace. This, of course, may do a great deal of damage. It may cause a cessation in the hearts of some to press forward and to seek after vital revelation and knowledge of the things of God.

[ 3 : 18 ] God's grace. God's grace. We would never attempt to keep that aspect very much in our hearts and minds as we preach about it. There are texts such as the one that we have taken before, who are, who are, who are, who are, that are exclusive, applicable in the main to the believing people of God.

Amen. That's right. And such exhortation that appear in this portion of the word are inapplicable, inappropriate to those who have no knowledge of Christ and no experience of his saving grace, who are not as yet awakened to see and feel their needs and who have never pled for refuge to lay hold of the hope set before.

Therefore, we must understand that. Now, the other aspect of the gospel is to build up, to lay a good foundation for the hope of all three believers and to build up their souls.

If there is a building, if there is a foundation, then it is needful that that soul should be built up on right material, with right materials, and on right foundation.

And in a right and proper work, as we all know, there are two ways of doing everything. There's a right way and a right way.

[ 5 : 16 ] And it's extremely solid and dangerous to do what is the most important that anyone can consider to do in the young.

Therefore, we feel this morning very concerned that the help of God might be afforded to us to lay a good foundation, to set forth the things of God in a way and manner that shall be profitable and receptive to the people of God, and that it shall be for their encouragement and increase and enlarge.

And while we're doing this, my mind, and I hope you that, dear God, your mind likewise will be concerning those who may be here present this morning, who have not yet been awakened, who have not yet come to that all-important time and place where they see themselves as great sinners in need of great deliverance and who are under great danger of being brought into awful judgment before a holy, just, and righteous God.

Our prayers and desires should ever be that such as it brought Stephen before it is too late to save the knowledge of Jesus Christ.

Now, let us look, first of all, at the writer of this scripture. Who was it? Well, we believe that he was none other than the apostle or disciple whose name was Judas, the same name as the one who betrayed the Lord Jesus Christ, but not that one by any means.

[ 7 : 27 ] The Holy Spirit makes it very clear that he was not that awful character. We know by now that that man had paid the penalty of his dreadful deed.

But we also know in the time of the Lord Jesus, when the Lord was speaking to his disciples, one disciple asked him a question.

And the Holy Spirit makes it very clear that we should understand perfectly who that disciple was or who he was not. Do you remember in the 14th of John, it said, Judas, not his carrier, asked the Lord the question.

Do you believe that this was the man that asked that question? And what was the question? It was this, why wilt thou manifest thyself to us and not unto the world?

It is the sort of question that has been asked all the way down the ages. Why is it that some are singled out, wonderfully blessed, highly favored, saved with an everlasting salvation, and others are left and are lost, never to partake of the wonders of God's grace, never to discover the glories of his name and the riches of his love.

[ 9 : 17 ] It's the question that comes to the forefront again and again. It is on the mind and in the heart of Judas, this man. And we can see by his official how much he learned from the answer that the Lord gave him.

The Lord told him very plainly that those that really loved him, they would keep his words. They would follow him and lead to his words and believe his words.

And he would manifest himself through his words to their hearts and in their lives. And you see now how well he took that word into his own heart, how he profited by the words of the Lord in the Lord.

It's an instance, it's an example how that one single word at the time, when it was meeting in the sight of the Lord.

One single word can be of a lifelong effect and influence in a person's heart, mind, and patience.

[ 10 : 36 ] who do not know how much that has been the case here in this world.

Perhaps one single word that has been said has had such mighty effect, lasting effect upon the people that it has been outstanding beyond all death.

Now this was the person, and in the Acts of the Apostles, the first chapter, we are told a little more about this man, Julius, the brother of James, one of the eleven, that witnessed the resurrection of Jesus Christ and also witnessed another great event, the ascension of the Lord to heaven in a cloud on that great day of ascension.

Judas, this man, Jew, who did now call himself, was one who stood with the other disciples and saw the Lord ran into the heaven, their Lord and Savior, entering upon his glorious throne of conquest, his crowning day had come, and he who had tried over the foes of his people, and had destroyed death, and put sin away from all his own people, he now ascended into heaven, round the King of Kings, the Lord of the Old.

Now, I want therefore, to look secondly this morning at the people whom he addresses in this word. How does he describe them?

[ 12 : 38 ] We look into the first verse, and we see the description of the Jews of his people. He says, first of all, Jude, the servant of Jesus Christ, the brother of James, to them that are sanctified by God the Father.

What does that mean? Sanctified by God the Father. We want to find out a little bit more about these people, therefore let look very closely into this description.

It's a very important one. They're sanctified by God the Father. It means this, as I understand it. The people sanctified, that means separated.

Same thing, the two words are identifiable. It means that these people were separated in the mind and purposes of God before even the world of marriage.

that's a wonderful thing, isn't it? Sanctified, separated into God's purpose. Set aside by God before he put his hand to work on any visible creation.

[ 14 : 01 ] They were sanctified by God the Father. Then again he says preserve in Jesus Christ.

That means to say that these people whom God separated in his own purposes and in his own will were all entrusted as a whole and as individuals into the hands of the Lord Jesus Christ.

For him to take their case, their cause, for him to be their substitute, their redeemer, and to bear their sins.

In his offices and by his performances, these people were all secured in Jesus Christ.

Now that's another wonderful thing. We want to come to some understanding of that. And we want to come to a personal experience of it.

[ 15 : 11 ] Now where does that come in? The third thing that he says here. They are not only that, but they are called, called. Now here comes the Holy Spirit. You see we have the Trinity in this description.

The Father, sanctifier, the Son of God, the Lord Jesus Christ, preserving, and now we have the Holy Spirit calling.

Every one of them. And they're all called. They were chosen at once, but they're called by degrees. They're called in time.

Some of them it might seem to us to be called in the nick of time, like the dying thief. But they're called. This is the great office's word. They're called.

God will call, and you'll see that they're called. And our interest in this great matter is to see our call, to make it sure, to establish it, to be sure about it, to ask many, many questions concerning them.

[ 16 : 21 ] We need to ask ourselves, we need to ask God, we need to examine the matter over and over again. Are we among the called people of the Lord?

Have we ever been called? Have we ever felt the urgency of the need of being singled down by God and take it with the mighty pages of people?

Have we ever felt it? That's the all-important question. It is we're either among the call by the whole angelic or we know nothing about it.

We're only assuming on the greatest of all matters to the great eternal ruin action of our God. I hope I make myself abundantly clear about these great things.

Now, these are the people that he was addressing in this epistle. And I want us to see the purpose thirdly of his address.

[ 17 : 37 ] And I think you can see that in three or four things that he speaks of in the epistle itself. And look at those little words, the words ye as they occur in his epistle.

and I think we can see the purpose that is behind this dear man of God, his disciple. And of course, the Holy Spirit was inspiring him.

But we can see the purpose of love that he had in writing this word to the people. Third verse, he says, beloved, but I gave all this the right unto you of the common salvation.

It was needful for me to write unto you and exhort you that he should earnestly contend for the dead.

That's the verse. He writes with all diligence. He writes about the common salvation. That is the chief purpose of all his righteousness.

[ 18 : 53 ] He wanted and he felt how needful it was for these people to come to acknowledge that common salvation. And then he says, you should earnestly contend for the faith.

They're the first thing there, that they might earnestly contend for the faith. There was something so valuable and vital about the faith that it is worthy of being contended for.

You can't just leave and say, well, that's my opinion, that may be another person's opinion, just the very opposite, but there's a faith, and if there is a faith, it's worthy of being contended for and constantly contended for, earnestly so, by all who are the people of God.

Then, again, in the fifth verse, he says, I will therefore put you in remembrance, though he once knew this, that the Lord, having saved the people out of the land of Egypt, after which destroyed them, that believe I.

So he exhorts them then, secondly, to be ever on the watch, remembering that there were people who were saved by the Lord out of the land of Egypt and yet were destroyed.

[ 20 : 21 ] This is the point, the second great deception, is the eternal victory that is needful on the part of every believer if they would come that lasted and heavenly glory.

We need to be once, because we should ever remember this, that while there were people who were saved by the Lord's hand out of Egypt, the same people were destroyed when they turned away and were bearing against the Lord of Egypt.

So secondly, then, it's the eternal vengeance of Egypt. I laid emphasis upon it. Then in the 17th verse, he says, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ.

Remember the words of the Lord, the words of God. We could never have anything more important to the salvation of our souls apart from the merits of the Lord Jesus Christ, and the word of the Lord, the word of truth.

is by the word of truth, the power of God, the armor of righteousness on the right hand and on the back, that the children of God are furnished and ported times and equipped with all needful strength and maintenance for the fight and the way of life.

[ 22 : 17 ] So those are the things then. He reminds and he shows us how much he had the purpose to write in this or in his heart.

He had a great love for the people to whom he wrote. And that's another point I would lay emphasis upon.

When he trips the gospel, there should be a real love for the soul to the people, a real love that as it were, conveys the message to the very heart.

My dear friends, these are very solemn things. I feel it increasingly in these days how urgent the matter of our salvation is.

How precious are the things of God. God. And how needful it is for us to be ever watchful and ever diligent in seeking for the kingdom of God.

[ 23 : 29 ] We can trifle with these things only at our own. Well, now, let us come to our text. know, to be built a victory andazed and are the going to fund you and lift you and bring up your phat some may say well I always thought that it was God who was the building and he is the building he lays the foundation and he builds the Lord must build the house that is what the psalm says except the Lord who is the house they lay them in vain the church now then how can we square that scripture well known scripture with this word of truth how can we see the the affinity between the two you see there is and this is what our word teaches there is something that the individual must be at work must be doing if they are to be built up in their holiness in other words there is no such thing with the child of God as complacent indifference there is no such thing with the true believer as believing that everything is going automatically to be working with so much there is a personal strength to enter into this great and narrow way there is an individual seeking and delving into the great things of God there is a daily administration on the part of everybody to see that the groundwork of their hope is well laid to be found building up yourself now this does not mean to say that the whole structure will depend entirely and fully and completely upon human knowledge understanding strength and faith but God says in another part of his word he says we are builders with God we are God's builders we are workers together with him says the apostle that means to say

God in his wonderful wisdom and grace he brings his people into sweet and precious cooperation with himself we work with him we walk with him we run with him we talk to him we work things out if we are on the right way we work things out with the Lord we come to the conclusions we come to if they are sanctioned by the word of truth we come to those conclusions by consultation with the Lord we are all involved with him we are only built as he is our guide our instructor our speaker and our master Jesus building yourself up what are your most holy things not on denominational strength not on sacerdotal things not on the outward things that people call so much or put so much credit upon building up yourself on your most holy faith what is this faith what is the very heart of it

Jesus Christ our foundation is no man laid than is laid and that is Jesus Christ the holy faith is all that God has given to us to his church that lays the foundation of the people's hope for him it's the veritable unchangeable things of God it's the glorious truth that God is to pray unchangeable it's the covenant transaction of God's grace the holy prayer which we have here in this church building up yourself on your most holy faith your most holy faith now my friend has come very pointedly personally to us this morning is it our holy faith well we read this morning

I want to just refer to that for a moment too we read a point there a very important point which the apostle Paul makes in the third chapter of that epistle to the corinthian he says if any man build on this foundation he speaks of that foundation as being Jesus Christ and none of us gold now he says if any man build on this foundation gold what does that mean well Paul takes the Old Testament figures and symbols and uses them to expound a very important truth concerning building upon the most holy place he says if any man build on this foundation gold now gold in the

Old Testament ceremonial ever represented divinity and worship in the tabernacle and the temple there were certain things that were overlaid with pure gold there is the mercy thing there is the ark of the covenant there is the table of show there is the table or the altar of Easter and they were all overlaid with pure gold showing the divinity because they represented in some aspect the Lord Jesus Christ they represented their indulge pure gold his divine and glorious nature but it also represented worship now the first text if any man build upon this foundation he must build upon first of all worship worship of God worship of the

[ 32 : 24 ] Lord we know how essential this is and how vital it is because it covers everything here that sinner that comes confessing as the poor leper did and I think this is a very important point you might think perhaps there is ever so much more to come before worship but what does the word of God tell us about the leper that came to the Lord Jesus he had leprosy from head to foot that he came to worship have you ever noticed that he came to worship and he came of course to bring himself in the hope that the Lord might touch or speak a word that was cleansed of all his leper and that he came to worship him and I am certain again that every soul that feels their ready condition who comes to Jesus

Christ they come primarily to worship him they worship him by the very fact that they come to him recognizing his supreme power and sufficiency to save him from their guilty condition and their weakness yes worship is the person oh when you come to look into your own hearts and lives you can see there's no doubt you've put nearly everything in front of you worship ordinary corporal worship how much do we allow to intervene and interpose in respect for that and if that is the case how can any of us say or claim that our whole soul and our whole desire is to worship and even in the most trivial faith we're not prepared to go our whole way and to go the whole way and to honor him and to worship go with it let us have that imprinted on our hearts and minds the first thing that a man lays upon this house that he lays upon it is for the glory of God silver silver silver in the old testament was the redemption money or the figure that depicted redemption the tabernacle was built upon silver sockets it was founded upon a socket a talent for every socket was the prescribed measurement and weight of every talent every socket that was laid down for the erection of the tabernacle and that all meant redemption the point of redemption when the

Lord Jesus Christ was betrayed by Judas Iscariot who was one of the twelve he went to the high priests with the information that they were waiting here eagerly and earnestly to receive they gave him thirty pieces of silver the same Christ of a slave was purchased in the old testament time Christ of a slave is the Christ that he valued who was the eternal son of God the one who had redemption to give and to a cheating for all his people that was the Christ thirty people I saw it all won a precious Christ that time and oh how the people of

God value as nothing can be valued the cost of redemption is there never man soon soon if any man lay on this foundation gold soon you come for your redemption you come and prize that redemption you will value the precious blood of Christ because nothing else can be valued and you say oh thy dear dreamer dying land oh how precious thy love is there is a fountain filled with blood drawn from Emmanuel's side sinners plunge beneath that flood and it is all their goodness name and then precious stones

I look upon this some of those most precious stones of the Old Testament scriptures where the prayers and the works of faith of the old ancient patriarchs and people of God precious their precious in the eyes of the Lord even the tears of God's people are precious in the peace heart those tears that seem to be incidental to our weaknesses but when they are shaped from a heart that is broken and contrite we have to know we have to prove that the evidence of God don't worry that they are precious in the eyes of the Lord and not one of them falls to the ground without these opens and that's a wonderful thing the prayers of God's people are like precious stones and prove that they build upon the promises of God these are precious stones do you build on them do you build with them how are you building your own life are they on the promises of God do you go and survey what

[ 39 : 41 ] God has promised do you say as you rise in the morning sometimes you may have some difficulties to face during the day and you say well now I know this I can go forth in the strength as thy day so shall thy strength be that's a promise it's a precious stone and you lay it on the foundation of your hope building up your soul on your most holy faith beloved so interested and deeply concerned with these things he says building at least so may you and I be among those who are true real buildings who lay our building upon the foundation that

God has laid in Jesus Christ there's no use building anywhere else if we do build anywhere else we shall all come to earth there's only one place that's the rock the eternal rock that will never be moved the gates of hell are never prepared again what is built on that life therefore let us seek with all earnestness that we may be among those who build for eternity upon Jesus Christ Amen who saw feel that can't vote or should hurt