Jude

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Preacher: Wood, Clement (1920-2010)

[0:00] In dependence upon the Lord for all needed help, I venture to draw your prayerful attention to Jude, verses 24 and 25.

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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.

Amen. The words of this text form a doxology of praise unto God the Father, God the Son, and God the Holy Ghost.

The setting of this doxology is to be observed.

[1:55] For this epistle of the servant of God, of Jesus Christ, Jude, speaks of some most solemn truth.

And as the dear man concludes his epistle, his heart is warmed with the love of Christ, touched with the mercy of God, and breaks forth into this doxology of praise.

It is to be observed in the epistles how that from time to time, as the servants of Jesus Christ are writing, and especially as they write of the wonders of the wonders of God's grace, of the length and breadth and depth and height of the love of Christ of their souls, that all of a sudden, as it were, they break forth into a doxology of praise.

As David calling upon all that is within them to bless and praise the name of God.

Let us look, as the Lord may be pleased to help, briefly, at the solemn background, that which precedes the text, this language of sacred praise.

[3:56] The servant of Jesus Christ, Jude, is writing to the dear people of God.

There's a threefold description of them, and there's a threefold prayerful desire on their account. The threefold description that they are sanctified by God the Father.

Set apart as a vessel made meet for the Master's use. These are they that are preserved in Jesus Christ, being confident of this very thing, that he which hath begun a good work in you will perform it unto the day of Jesus Christ.

These are they that are called. An effectual calling, and it works two ways. Is a calling out, And it is a calling in.

It is a calling out of that state of spiritual death and darkness. A calling out to flee from the wrath to come.

[5:26] It is a calling to eternal glory. It is a calling. It is a holy calling. It is a heavenly calling.

The threefold prayer is mercy, peace, and love be multiplied. Mercy suits poor sinners well.

is the mercy of God displayed through the blood of Jesus Christ. Our God who remembered us in our lowest state for his mercy endureth forever.

Mercy reaches down to the vilest of sinners in their lost state, in their ruin, in their misery. Oh, the wondrous mercy of our God.

And as that work of grace is begun, this mercy that flows from heaven will be earnestly sought for by one who is quickened by the Spirit.

[6:40] And how we bless God that the door of his mercy stands open all day to the poor and the needy who knock by the way and none are ever empty sent back who come seeking for mercy for Jesus' sake.

Do you feel sometimes that why you wonder whether you will weary Almighty God with your constant cry for mercy?

Beloved friend, our encouragement is this. Again and again and again we read the mercy of the Lord endureth forever.

It's so full. It's inexhaustible. It flows down to the vilest of sinners. Oh, and it is revealed in this was Jesus, my friend, when he hung on the tree that opened the channel of mercy for me.

And peace. Of that precious gift of the Saviour, peace I leave with you, my peace I give unto you.

[7:49] Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. The Prince of Peace, he who brought this peace through his death on the cross, peace by his cross, as Jesus made the church's everlasting head.

Peace. Perfect peace in this dark world of sin. The blood of Jesus whispers a peace within. And ye who were sometime afar off are made nigh by the blood of Christ, for he is our peace.

And all that peace of God which passeth all understanding, all that peace when the Lord says, Peace, be still. All that perfect peace when your mind is stayed upon God.

There will keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength as a rock of ages.

Oh, Lord, peace granted to our soul. There is no peace, saith my God unto the wicked, but there is a sacred peace to the dear people of God.

[9:09] And love. The love of God, all that you with all saints may be able to comprehend what is the length and the breadth and the depth and the height, and to know the love of Christ which passeth knowledge and to be filled with all the fullness of God.

The length of it is everlasting. The breadth of it it reaches to the ends of the earth. There's room then for the vilest sinner out of hell.

The depth of it it plucks from the very brim of hell. The height of it it takes to glory at last. Then it says be multiplied.

Oh, my friend, to pray for this. Oh, that we might open our mouths wide, reverently, humbly, confessing our sin, acknowledging our guilt, but all for faith.

All for faith to believe in the greatness of our God and the goodness of our Lord and to seek great blessings for four vile sinners such as we are.

[10:17] faith, increase it, Lord. Hope, confirm it. Love, deepen it. Life, make it more abundant.

Fruit, that it might be as we read in the concerning the vine and the branches that you may bring forth fruit, more fruit, much fruit, that we may grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.

Now, it's not my thought to go right through verse by verse, but very briefly, the dear servant of Jesus Christ here says and speaks once more of this.

I gave all diligence to write unto you of the common salvation. Now, this word common, it does not mean cheap. It does not mean that which we might understand the word common to set forth, but what it does mean is this one salvation.

There's no other. Neither is there salvation in any other. There's none other name unto heaven given among men whereby we must be saved. It was needful for me to write unto you that you, to exhort you that you should earnestly contend for the faith once delivered unto the saints.

[11:42] not contentiously, not in false zeal, not in the spirit of the flesh, but in compassion for souls, in love for sinners, in faithfulness to the truth, to contend earnestly for it.

Now, from there to, nearly to our text, we have some most solemn warnings, of the day of the day in which we live.

Certain men crept in unawares, climbed up some other way. And, oh, my friend, these that turn the grace of God into lasciviousness and deny the only Lord God and our Lord Jesus Christ as many leaders in the established church do today.

The solemn warning against the dreadful sin of unbelief, reminding us that whilst God brought Israel out literally from Egypt under the blood of the Lamb, yet many perished in the wilderness because of the sin of unbelief.

we are reminded here of the angels, a sacred mystery that left their first estate that in glory rebelled against almighty God.

[13:11] And did you tremble at the reading of the word tonight that these that are reserved in everlasting chains under darkness, under the judgment of the great day, the warning of Sodom and Gomorrah, and the sin, dreadful sin that is accounted and connived today in this land.

And what does God say about it? The vengeance of eternal fire. What a solemn word. And again, those that speak against the word of God.

Cain, who envy slew his brother. Balaam for covetousness, a core of rebellion. Are we going to say we're guiltless?

Have not we been guilty of envy, jealousy? Have not we been committing sin in covetousness? Have not we in spirit at times been so hard and rebelled against God, and yet we're out of hell, yet his mercy spares us still, oh, the wonders of his love.

Oh, this solemn word of the ungodly, this solemn word of the dead professor, this solemn word of those who have a form of godliness, but denying the power thereof, that they're carried about of winds, that they're trees whose fruit withereth, without fruit, twice dead, plucked up at the roots, twice dead, dead as born in trespasses and in sin, dead in the profession of their religion.

[15:07] And we could continue through these words, here again the raging waves of the sea, restless, foaming out their own shame, wandering stars, to whom is reserved.

Again, hear, beloved, these solemn words, the blackness of darkness forever. Hear the word of God in this epistle, the judgment of the great day.

Hear of the vengeance of eternal fire. Hear of the blackness of darkness forever, and as a sinner is called by grace, redeemed by the blood.

It's no wonder that you break forth from time to time in the words of the doxology then of our text. You may see now why it is that I am leading forth to this doxology, to show the wonders of God's grace, though we are not one whit better by nature than any on this earth.

It's only by grace are we saved, and my friend, by the grace of God we are what we are. Hear again in verse 15, the little word all and the little word ungodly repeated about four times, and the judgment against them, and all those sins against Almighty God, oh the solemn state of stand before the throne in all our sin, without a shelter, without pardon, without a saviour, and to hear that solemn word, depart from me, ye curse it into everlasting fire, prepared for the devil and his angels.

[16:52] Mockers in the last time, and there are those in abundance that walk after their own ungodly lust, but ye, oh he is the distinction, here the apostle, the servant of Jesus Christ, turns back to the redeemed, but ye, beloved, building up yourselves on your most holy faith, in prayer, in meditation, in hanging upon the dear saviour, cleaving to the truth, contending for the faith, praying in the holy ghost, keep yourselves in the love of God, keep, not that we have power of ourselves, but to pray for it, and to pray that we might know more, as we have said, of the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life, now, unto him.

There's a whole word now. You may say, beloved, tonight, I'm far off from this doxology of praise, and my harp is on the willow, I'm in a sad state, but my dear friend, weeping may endure for a night, but joy cometh in the morning.

The Savior said, I will not leave you comfortless, I will come to you. Ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

now. Your now may be a path of trial, may be a path of testing of your faith, but there'll be a blessing in it, dear fellow pilgrim.

That trial of your faith won't destroy your faith. That furnace heated seven times hotter than it won't be, there'll be someone else with you in it. That valley of the shadow of death, I will fear no evil, for thou art with me.

[19:08] Now. Your now may be as the word of God spoken to Abraham, take now, thy son, thine only son, Isaac, whom thou lovest, and offer him up.

Yes, friend, you may be under dark cloud, you may be under a trial of faith, but it was on the mount, that we read of Jehovah Jireh, in the mount of the Lord it shall be seen, and what a blessing to Abraham, and what a blessing to Isaac, you see Isaac bound to the altar, see the knife in Abraham's hand, hear the voice of God, and see that his son is spared, and yet reminding us, he that spared not his own son, the father and his son Jesus Christ spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things, and substitution, the ram instead of Isaac, I'm speaking friend, of the blessings of the path of the trial of your faith, and the way of temptation now, but oh that may be for and I know not your path, an experience of entering a little into an elim experience, a loosening of the bombs, a song of praise, now unto him, yes, unto him, real religion, let us briefly observe it, where there's the work of grace, it will be unto him, where there's a cry for mercy, it will be unto him, when there is a plea for pardon, it's unto him, when there's a felt need of salvation, it is unto him, when there's a need of tokens of his love, it's unto him, coming just as we are, coming so vile, so unworthy, come ye sinners, poor and wretched, weak and wounded, sick and sore,

Jesus ready, stands to save you, full of pity, joined with power, he is able, he is willing, doubt no more, unto him, can you come in here friend, what about our younger friend, are you on the stretch for Jesus Christ, are you a venturing sinner, coming to the saviour, you say I'm so vile, I'm so black, I'm so unworthy, oh my friend, look not at yourself, though it's been good that you've seen yourself as a sinner, you see yourself as lost, you see the debt that you owe, you see that even not the labour of my hands can fulfil thy law's demands, could my tears forever flow, could my zeal, no respite, no, all for sin could not atone, thou must save and thou alone, it's unto him, unto him, nothing in my hand I bring, but simply to thy cross I cling, unto him, unto him, for strength day by day, guidance in your path, help in your time of need, oh, what would you do, or are you doing without

Jesus Christ, do you feel to need him more than ever, unto him, and also this, unto him, in thanksgiving and praise, to acknowledge his goodness and his mercy, the answer to your prayers, the deliverance in your times of trouble, unto him, unto him shall the gathering of the people be, oh, my, and not unto us, but unto thy name, give glory unto him, that is, this same Jesus, oh, that's a wonderful comfort to my soul, that this same Jesus, Jesus Christ, the same yesterday, and today, and forever, no in glory, but this same Jesus, all power is given unto me, in heaven and in earth, still the friend of sinners, still the shepherd of the sheep, still the saviour, still all that he is, unchanging, his love unfailing, that is, able, what a word, and here we see omnipotence, here we see unlimited power, linked with wisdom and love, here we behold him who upholdeth all things by the word of his power, he that hangeth this earth on nothing, and yet, he that gathers the lost sheep and lamb, lays it on his shoulders, the place of his strength, he, my dear friends, the eternal

God is thy refuge, and underneath are the everlasting arms, to think the hand that formed the earth, the world, the sky, the sea, that hand once nailed at Calvary, that hand is holding me, for I, the Lord, thy God, will hold thy right hand, saying unto thee, fear not, I will help thee, now unto him that is able, I believe it was dear Mr. Stanley Dells that used to say, I need a saviour that does all the saving, and so do I, and so do you, able, look at it, you may see yourself as the blackest of sinners, the vilest of the vile, you may feel my friend to be at the uttermost ends of the earth, your case may be, you can't understand it, your path may be of trial,

I don't want to speak like, you may be sorely tempted, you may be in the dark, but oh poor coming sinner, here is one that is able, there is no situation, no experience, no path, but he will appear, he will keep, not one of his sheep shall be lost, and they shall never perish, neither shall any man pluck them out of my hand, wherefore he is able also to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them, I love that word uttermost, the uttermost salvation, and the uttermost sinner, it meets well together, oh this glorious gospel, and then you may say, but oh my temptations, oh the attacks of the enemy, oh the fiery darts of the devil, he is able to succor them that are tempted, he himself was tempted in all points, like as we are, yet without sin, now unto him that is able, you know, at times may be in a path where there seems none to help, none to help, no way out, who's going to deliver you now, the word of Nebuchadnezzar to the three Hebrew word is, what God is that that will deliver you out of my hands,

I command it, that the fire and the furnace should be heated seven times hotter than it won't be heated, Darius is certainly in a different spirit, grieving and mourning that ever he'd sign the petition, but Daniel is to be put in the den of lion, that king speaks in a different spirit indeed, is thy God whom thou service continually able to deliver thee out of the lions, my dear friend, oh, as those three Hebrew wordies said, our God is able to deliver, but if not, we will not bow down, his grace will be our sufficiency, his help will be in our time of need, but all the proof they had of the deliverance in the fire, you see friend, God in his power could have preserved those three from being cast into the fire, but no, it was into the fire, but it was into the blessing,

I was going to say it was into the very arms of Jesus Christ, I want to speak carefully, the form of the forth was like the Son of God, not a hair of their head, sinch, what an experience, we cannot claim such an experience as that in the fullest, but we know a little, in the darkest hour, of the richest blessing, for our souls of our God, that is able, and dear Daniel, in reply to the question of the king, is thy God able, to deliver whom thou service can do, what did Daniel say, my God hath, he shut the lions mouths, what a night he had, what a night of peace, what a night of rest, more than the king did, I cannot forbear, but to drop a word of warning, in both cases that we've made, the strongest men of the army, that bound the three

Hebrew worthies, were slain, marginal rendering with the spark of the fire, the accusers of Daniel were cast into the same den, and ere their bodies reached the bottom of the den, the lions had the mastery over them, and broke every bone in pieces, unbridled fury, whoso toucheth, you toucheth the apple of mine eye, and don't think, my friend, that we can be guiltless, oh, how tenderly we should be dealing one with the other, especially God's children, remember such a word as this, in as much as you've done it unto the one of the least of these, my brethren, you've done it unto me, not only in the deeds of kindness, compassion, and love, the cup of cold water, and so forth, but that unkind word, that persecution, that wrong spirit, it's as though you've smitten Jesus Christ, you say that strong words, what right have you to say it, the conversion of Saul of Tarsus, it's hard for thee to kick against the priest, why persecutest thou me, said Jesus, didn't say my church, me, me, now unto him that is able, you may be in a path of added responsibility, in your daily calling, in the church of

God, in the ministry, with our beloved friend, and what a word this is, that our God is able to make all grace abound to us, in all things that we're having, that all sufficiency in all things may abound unto every good one, abounding grace, all sufficient grace, grace to continue, grace to support, grace to help us through, all that we might open our mouth, for he is able to do exceeding abundantly above all that we can ask, or even thee, thou art coming to a king, large petitions with thee bring, for his grace and power as such, none can ever ask too much, now unto him that is able, again, as I look at this word, he's able to perform all that he's promised, he'll do it in his time, and in his way, your faith may be trying, it may be a waiting time, but we read in the Acts of the

Apostles concerning Abraham, in the word preached by Stephen, that as he came to the land, and yet he had not a foot's breadth to call his own, but we read these three words, yet he promised, God had promised, and God will fulfill, able, able, and oh my friend, what a mercy to be able to say this, I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, but here there's a particular word, to keep you from falling, God's children are prone to fall, prone to wander, Lord I feel it, prone to leave the God I love, dangers threaten on every hand, sometimes the roaring of the lion, sometimes the attractions of the world to our sinful flesh, sometimes the wiles of the devil, sometimes error in religion, and much more could be added.

We are in danger of falling, being filled with wicked pride, let him that thinketh he standeth take heed, lest he fall, and we need to be kept by the power of God, keep you from falling, mercifully, mercifully, it is not for God's children, a final fall into hell, but there can be falls, all my friend, to be kept by the power of God, to be kept from the appearance of evil, to be kept from grieving the Holy Spirit, to be kept from that own spirit, to be kept from all that is contrary to the word of God, kept as the apple of his eye, keep thy servant from a presumptuous sin, keep me in every step,

Lord, of the way, keep me close to my Saviour, all for a closer walk with God, a calm and heavenly frame, a light to shine upon the road that leads me to the land, keep you from falling, falling.

We have such warnings, David in adultery, Jonah in disobedience, Peter in denying his Lord, right through the scriptures, we have not a stone to throw, and my friend, we need to be kept by this almighty power from falling.

There's snares, there's traps, and we need to watch and to pray. But oh, not only to keep you from falling, but to take you to glory, to present you faultless before the presence of his glory with exceeding joy.

[35:15] glory. This word faultless, those redeemed by the precious blood of Christ, the blood of Jesus Christ, his son, cleanseth us from all sin.

Wash me, and I shall be whiter than snow. but these are they by the Spirit's teaching that will know much of their sinnership.

In the early convictions of the Holy Spirit, that knowledge of our sinnership, the burden of it, the sense of sins against the Holy God, a sense that we cannot make an atonement for our sin, that God must and will, by his justice, deal with sin and the sinner, unless there is a substitute.

And then, as there is growth in grace, why, that there's a deeper knowledge of the plague of our own heart, and of indwelling sin, O wretched man that I am, who shall deliver me from the body of this death.

I thank God through Jesus Christ, our Lord. But here, oh, the amazing word, faultless. How can it be?

[36:55] My mind goes to those sacred words concerning the coming of Jesus to this sinful earth, and the words spoken to Mary, that holy thing.

In a sin-cursed earth, the eternal Son of God, taking on him that body prepared, enduring the cross, despising the shame, paying the price, the sword smiting the shepherd, the cup of wrath drunk by the Savior, his precious blood shed, that blood that has deity stamped upon it, though sinless humanity, that blood that never loses its power, that blood that cleanses from all sin, that blood that washes and makes us whiter than snow, that resurrection of Jesus Christ, whereby sinners are justified, that glorious robe of righteousness, for the rags of their sinfulness and self-righteousness, faultless, for all in glory.

There cannot be a speck, a spot, a mark, a stain, a defilement, a lie, nothing, my friend, it would not stand the blaze of glory.

The justice of God will not permit any least unpardoned sin to enter into his presence.

But, oh, behold, justice that demands that unsaved sinners should go to hell, demands that sinners saved with an everlasting salvation, redeemed by the precious blood of Christ, shall enter into glory at last.

[39:01] What are these which are arrayed in white robes, and whence came they? These are they which have come out of great tribulation, washed their robes, and made them white in the blood of the Lamb.

I spake of the dear Lord Jesus, that holy thing, and so it will be in this respect that God's children will be brought faultless to glory.

Oh, my friend, there could be no standing in glory if it was the least mark or spot or stain of sin. Oh, they shall walk with him in white.

Oh, the great barrier is broken down by the blood of Jesus Christ, the presence of his glory. Why, the manifestations of the glory of God were more than any could bear in this flesh here on earth.

Dear Moses said, I beseech thee, show me thy glory, and no man shall see my glory and live, but there's a place by me. Moses, I'll put thee in the cliff of the rock, I'll cover thee with my hand while my glory passeth die.

[40:15] When the glory of the Lord filled the temple, it was more than the people could bear. When the angels proclaimed the birth of the Lord Jesus, the shepherds were sore afraid, and right through the scriptures.

But my friend, there, when the dear saviour of sinners shall come to gather his people, to take them at last to glory, we shall be changed in a moment, in the twinkling of an eye, at the last drum.

And this corruptible shall put on incorruption, this mortal shall be put on immortality, changed from glory into glory, till in heaven we take our place, till we cast our crowns before thee, lost in wonder, love and praise.

I shall be satisfied when I awake in thy likeness. Here on earth, the new, the work of grace manifested in a child of God, groans under this body of sin, but there the soul will welcome the body that is raised incorruptible, sinless, pure, and holy, and taken at last to glory.

Oh, this song of praise, remember the dark background that we've set before you, see what you're saved from, see the cost of thy salvation, and see the blessings of salvation, look at the glorious prospect my dear old pastor used to say, the best is yet to be.

[42:01] If such the sweetness of the streams, what must the fountain be where saints and angels draw their bliss immediately from thee, faultless before the presence of his glory, when by his grace I look on his face, that will be glory, be glory for me.

With exceeding joy, I believe this speaks of the joy of the redeemed, of the song that shall be sung unto him that loved us and washed us from our sins in his own blood.

I believe he will see the travail of his soul and shall be satisfied. I believe there is very joy in heaven over sinners repenting. Oh, this joy that is exceeding joy, exalting joy, triumphant joy, to the only wise God, our Saviour.

Be glory and majesty and dominion and power. Bring forth the royal diadem and crown him Lord of all. On his head were many crowns.

Glory, not unto us, but unto thy name give glory. Majesty, the king of kings and the lord of lords, the head that once was crowned with thorns is crowned with glory now.

[43:20] A royal diadem adorns the mighty big crown. Dominion, yes, fear not, little flock, it is your father's good pleasure to give you the kingdom and the kingdom is his and power, that power that saves, that power that brings more.

Thanks be unto God which giveth us the victory through our Lord Jesus Christ. The sting of death is removed and the grave is robbed of its victory because of the death of Christ, because of the resurrection of the Saviour, because of the triumph of the cross, both now, yes, even this now, even under the dark cloud, dear fellow pilgrim, it will be well, I do not sing a song to a heavy heart, but thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord thy God is thine everlasting light, and the days of thy mourning shall be ended, and the Lamb which is in the midst of the throne shall lead them, and shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes, come now, then let us join our cheerful songs with angels round the throne, ten thousand, thousand are their tongues, but all their joys are won, worthy the Lamb that died, they cried to be exalted thus, worthy the Lamb our lips reply, for he who was slain for us, both now and ever, forever, and ever, amen, and this is

God's amen, our amen, is so would we have it, so let it be, rightly, prayed for the end of our prayers, but this is God's amen, it shall be, because God has spoken it, heaven and earth shall pass away, but my word shall not pass away, amen, so it shall be, amen.