

# SERMON TRANSCRIPT

DATE

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SPEAKER

Brian Frost

SERIES

Standing Firm

PART

1

TITLE

Contending For The Faith

SCRIPTURE

Jude 1:1-4



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If you're new with us, we're thrilled that you've joined us, and I hope this time it will be just really encouraging to you. If you don't know Christ as Savior and Lord, if you're just wondering kind of who he is, what he said about himself, and what he did, we're really glad that you're here. We pray this time it will be encouraging to you, that it will be helpful to you. I'm convinced that everybody is living for a cause. We all want to live for a cause. In fact, even the cause that we're living, we're always looking for something. This may be a little bit more noble, a little bit more significant of a cause.

We have found here at Providence that the greatest cause to live for is the name of Jesus Christ. He is the King of Kings. He's the Lord of Lords. He's the son of God who came from heaven to earth, and He came to this earth and He lived a life that I and you could not and did not live, a life without any sin at all. A life of no selfishness and perfect love, and yet He gave himself for us. This man not only gave himself for us, but when He gave himself, He took our sin upon Him and paid the consequence, the penalty for that sin. Then, He went into a grave, and when He rose from the dead, God gave him, God the Father gave God the son, Jesus Christ, all authority in heaven and on earth.

When we trust in Him, He forgives us of all of our sin. There is no greater mission on the earth than to introduce people to Jesus Christ and to grow them up to love and worship Him. So, if this is your first, or maybe you've been here many, many times and you're wondering, there's a little pathway that we put together, it's to connect, grow, serve, and go. We want you not just to be a part, but we want you to join us in the mission of making much of Jesus Christ while we're here on this earth. So, let me pray for us. Father, I ask that you would be gracious to us today. That you would open up our eyes and help us to see incredible things in your word.

I pray, Father, that you would pour out your spirit and that you would help us to see that there is nothing better in this life, and there is nobody more consequential to life than Jesus. I pray, Father, that you would help those in the room who do not know Christ the savior and Lord, that you would open their eyes and help them to connect to Christ today. I pray for us that you would help us to connect with one another and to grow in truth and in love. That you would help us, God, to serve one another and then people outside of this community of faith with gifts that you've given to us. That you would give us the courage, and the opportunity, and the boldness, and the wisdom to be able to take the gospel and to go to neighbors, and friends, and co-workers, and family members, and even other nations with the gospel.

That all people might know and hear that we can be forgiven of our sin because of Jesus. And so, I pray, Father, that you would be gracious to us and help us to do the very thing that you've called us to do. I pray for those in the room who were discouraged, that you would be their encouragement today. I pray for those who have a significant life decision in front of them. I ask that you would give them wisdom today. I pray for those who have been diagnosed with something significant physically, or emotionally, mentally, God, that you be their source of strength and rest, and that you would remind them, even in the midst of sickness, God, that you are with them, and there is nothing in heaven or earth that can separate us or them from your love.

And so, we look to you in faith now and ask that you would inspire us with a picture of what life can be like and how significant it is for us to fix our eyes on Jesus Christ, the author and perfecter of our faith, to live with courage while we can live. We pray this in Jesus name, amen. Well, the tales of King Arthur are, well, they're really popular for a reason. We all love tales of courage and adventure. We love tales of knights who exercise bravery and sacrifice for a king, or for a cause, or a kingdom that's bigger and greater. They speak to our heart that wants a cause that's bigger than our life, that wants something that we can give ourselves to.

That's going to outlive and outlast our time on the earth, and there's nothing like these tales. What's interesting is as you just look through these various tales, you find different ones and they resemble realities in the world. One of these is Sir Gawain and the Green Knight. You've never read it. It starts and it says that all the king's men, they're all gathered together at the round table around New Year's and they're enjoying peace, and so they're at ease. And suddenly, a green knight comes into the hallway on a horseback and issues a challenge to the king or to any representative of the king. Sensing a threat to the king and an insult to the king, Gawain accepts the challenge.

A challenge that proves not only to be difficult and exposing to his own weaknesses, to his own character flaws, to his own physical safety, but it was also a worthy cause. It's a fascinating story. It's a tale that reminds me, that reminds a lot of people of the man we're going to study. A real man who lived for the honor of a real king, and that man is Jude and his King is Jesus. And so, if you have a Bible with you, I want to ask you to turn with me to Jude. Jude is a really small book, it's the second to the last book in the New Testament. It's so brief and it's so severe that it's probably the most neglected book in the New Testament.

Many of us, if you've read it, you thought, "Well, that's interesting. Let me find something maybe a little bit more encouraging, or a little bit more easy going. Something that I can snuggle up with a blanket and a coffee." It's not really the one you do that with, and yet, it's really important to us. You see, what was taking place in his days happening in ours. And that is that every day that we live, it seems like our culture is growing colder and less sympathetic to truths that you and I hold dear. Truth such as there's one God, and one faith, and one savior, and one gospel, and one name of all names, one book, one authority over all of life. The things that we hold dear, our world seems to be growing more content.

So, the question that Jude answers for us is how are we, the people of God, who were supposed to be marked by the love of God, supposed to respond to people who hold in contempt what we hold in reverence and love. Jude speaks to us these words, it says, Jude, a servant of Jesus Christ and brother of James, to those who were called beloved in God the Father and kept for Jesus Christ, may mercy and peace and love be multiplied to you, beloved. Although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you, to contend for the faith that was once for all delivered to the saints. For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people who pervert the grace of our God in the sensuality, and deny our only master and Lord Jesus Christ.

Now, we're going to stop there. We're going to study this book over four weeks this month of February, but what I want you to see, what he does in the first four verses is he sets the scene, and it resembles a ... Well, it's like a fight, it's like a boxing ring, okay? On one hand, he goes, "Now, over in this corner, over in the red corner, you have people who are called by God, who are loved by God, and who are kept by God. And then, over on the other side," he says, "there's people who have crept in and they pervert the grace of God into sensuality and they deny Jesus Christ." And then in verse three he says, "Now, to the people of God, you have a responsibility and that is to contend for the faith that was once for all delivered to you, the saints."

And so, he sets this setting and I believe what we can learn here is three very, very important truths. The first I believe is actually the most important. In fact, you take this first truth out of the Book of Jude, and there's no need for the Book of Jude. It's that important. And so, we're going to look at it first and it's this, is that the faith has been delivered to the church. You see it in verse three, I urge you to contend for the faith that was once for all delivered to the saints. Now, when I'm out and about and I see a really tall building, my mind immediately begins to imagine, not necessarily how hard it was to go up, but how far they had to go down. I'm always thinking about the foundation when I think about tall things, because something has to hold that up and I start wondering, "What is it that's holding up that entire building?"

And if the Book of Jude is a building, you have to understand that this verse, when he says the faith that was delivered once for all for of the saints is the foundation of the whole building. Without it, the reason to write this letter and the reason to contend for anything, it falls on its side just like this building in China. There's simply no foundation to anything. He says, "I'm writing for you to contend for this." And so if you were to take an X-Acto knife in your Bible and rip out the words, the phrase, that it was delivered once for all for the saints, Jude has nothing to write us, and we have no reason to contend about anything.

I want to show you why that's true, but first, let's talk about this faith. What is it? Well, sometimes we use the word faith in a variety of different contexts, one of which is we say I'm a person of faith, and what that means is that I have personal belief. I have personal feelings about God. I have a personal belief in Jesus, and that's a valid way cause that's how the Bible uses in certain instances, but that's not how he's using it here. What Jude is referring to here is this body, this historical body of doctrine called the faith that was delivered to us. It includes things such as there is one sovereign God who has revealed himself in three persons, God, the Father, God the Son, that's Jesus, and God, the Spirit.

Things like the inerrancy and authority of scripture. The fact that God created all humanity in his image, the fact that all humanity have sinned and fallen short of the glory of God. The fact that God made a promise to send a redeemer and a rescuer to us, and this rescuer, his name is Jesus and he was born of a virgin. He lived a sinless life. He took on our sin. He died on a cross. He rose from the dead. Truth such as that we are saved by faith in Jesus alone by His grace alone. Truth such as that just Jesus is going to come back again and when He does, that'll be the time of final judgment where people are assigned to either eternal heaven or hell.

It also includes things such as clarity on every significant matter of how to live in his world, things such as what is justice, and what is beauty, and what is truth? What is character, and integrity, and love, and compassion, and mercy, and generosity. Also, things such as what are relationships? What is marriage, what is gender, what is sexuality? It's literally the whole counsel of God. This is a faith that has been delivered to us once for all. Now, it's important that you understand this though, is that this faith was not something that was invented by men and women. It wasn't concocted by creeds and councils. It was delivered. It's like a mailman.

You go out for your mail, and if the mailman hasn't come to deliver anything, you open the box and there's nothing in there. But then, all of a sudden the mailman comes, you walk out and you get to pull things out. So, it is with the revelation of God. If God had not delivered, the mailbox would be empty. There would be no truth to build their life upon other than what we could imagine, which would be an error. And so, God is the one who is the ultimate mailman of truth. He's the deliverer, and he delivered the law. He delivered the tablets. He delivered promises, and profits, and eventually, he delivered his son.

He called His son the word, the word that was made flesh. We describe things that are happening inside of us with words, and God wanted to describe who He is and so He used the word His son, Jesus Christ. Hebrews chapter 1 verses 1 and 2 says that, "Long ago, at many times, and in many ways, God spoke to our fathers by the prophets, but in these last days He has spoken to us by His son." Jesus delivered the faith to his apostles. He endorsed the Old Testament, commissioned, the new, and the apostles delivered this faith to the saints, which is the church. Ephesians 2 describes it this way. He says, "You are members of the household of God built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone."

In other words, Jesus revealed it. He delivered it. He's the cornerstone of it, but we've received it from the apostles who wrote us the New Testament, but He tells us something is very important about this truth. It's not only that this faith has been delivered, but it's been delivered once for all. Once for all means it's finished. He's not still delivering. It's complete and what we have is complete. In other words, God is not looking for creative insertions to go into the Bible to be added to his record, to his canon of scripture. He's not holding creative writing symposiums and the best book gets numbers 67 in the Bible. It's complete. It's been delivered once for all.

Now, God continues to speak though through people. He speaks to our conscience. He speaks through creation, we see all kinds of things, and it says that the heavens and the earth, they declare the glories of God. But here's the thing that you can always take to the bank, when he speaks through people, and creation, and our conscience, never does He violate his word through secondary sources. What that means is that every truth claim, whether it comes from the Pope, a priest, a pastor, a professor, a friend, or your own mind, is to be measured against the standard of the faith that has been once for all delivered to the saints. Providence, we're people who stand on this faith, and so let me encourage you to hold fast to it.

I urge you to hold fast to this faith. We're going to get to the place when we get to verse 20, he's going to tell us to build ourself up on this most holy faith. In other words, we need to study it. We need to read about it. We need to memorize verses. We need to sing about it. We need to teach about it. We need to listen to other people teach about it, and we need to do so with our Bibles open. That's why there's Bibles in those chairs. If you don't have one, you take that one. That needs to be yours and I encourage you to read it and read it frequently. You see, when doctrine gets distorted, we begin trusting what isn't real. We begin making God in our image who authorizes our desires, and the consequences in this are absolutely steep.

You see, when the engine of doctrine flies off the rails, every train car, in a matter of time, will end up in the ditch. That's why you can look at churches, and universities, and denominations that 20 years ago when they gave up the authority of scripture, when they gave up the lordship of Jesus Christ, it's only a matter of time before family, and sexuality, and integrity, and the sanctity of human life is also in the ditch. It matters what we believe, and so I urge you to hold fast to it, to what has been delivered by God himself. If you just think about this, do you understand the significance of what's been put in our hands? Could He do more?

The creator of the universe observed us offending him with brazenness, and still He said, "I want you to have something that's so valuable that you can build your life upon it." Providence, this is not a social club. He's called us the pillar and buttress of the truth. You know what that means? It means that we're a people of the faith that is once for all been delivered, and so let's treasure what we have. The second thing I think Jude would tell us is that the faith is to be defended by the church. It says, "This faith," he says, "contend for it. It's something to be contended for." And the reason is because certain people have crept in, this is really important. Do you see the word in?

It says, certain people who have crept in, verse four, that's a big word. That word in, it's a little word, but it's really important. The opposite of it is out. I know, this is like deep theology. The opposite of in is out, but it's really important in terms of the application because a lot of people think that we have been commissioned by God to be vigilantes, to go contending for His faith with unbelievers in the world, and that's not what he's saying. His point is not find the unbeliever on your street and go pick a fight. To unbelievers in the world, the instruction given to us by the New Testament is this, "Always be prepared to make a defense to anyone who ask you for the reason, for the hope that is in you, yet do it with gentleness and respect."

You see what he says? He says, "This is your commission." Number one, have hope, so much hope that somebody's going to ask you, "Why do you hope so much?" Then, when you tell them why, tell them with gentleness. Tell them with respect. Now, what Judge is pointing out here, when he says contend for the faith, he's pointing at people in the church who never have, or no longer hold to the faith that has been delivered once for all to the saints. You could say that he's talking to false teachers, or false believers, or he's talking to people who do not believe this historical body of Christian truth, and yet they're in the church.

It says that they creep in unnoticed, interesting words that he uses. It's a word of an animal that we don't like very much. They creep in, but they creep in a notice. That means that they don't set off a lot of alarms when they walk in. They say enough truth to gain a hearing and then all of a sudden they begin to do just what Peter said. Peter said, "Listen, there will be false teachers among you who will introduce heresies among you." It says that what they do secondarily is they pervert grace into sensuality. In other words, they really seek to destroy the moral law of God, and this is what they do. They say, "Have you ever noticed that every time we sin, God forgives us.

And every time he forgives us, he gets glorified, and every time he's glorified, this is really good. So, let's keep sinning because the more we sin the more He's glorified." They deny, you see? They're perverting, they're twisting the grace of God, the fact that he forgives us, into a license for perversion. But somebody that does this forgets, or not forget, doesn't understand anything of the gospel, that the gospel would come in and actually change our wants, our desires, our desire for righteousness instead of for sin. And so, the gospel is never supposed to be a license to actually propel us towards immorality because He's going to forgive us, but false teachers don't know that.

And then, it says that they deny. Who do they deny? Our one Lord and master Jesus Christ. You see these people, they're like moles that dig up precious land in order to chew on a grub worm. And he says that these people are condemned, and you say, "Well, aren't you glad they're not here?" Isn't it good that here at Providence we just don't have to worry about that? And Peter would say, "Are you kidding me? There will be false teachers among you." We hardly believe it. You see, when you read these words, you're supposed to ask the question, "Is that dude up there a false teacher?" You need to ask that question, but you also need to understand and be built up in the most holy faith so that you can tell the difference if I am or if any other teacher here is.

So, let me urge you, Providence, let's contend for the faith without being contentious. This gospel, this faith, it is worth a stand. Do you understand that? In this world that we live in, truth is relative and so we can't hardly even imagine giving our life for a truth. We can imagine giving our life or maybe someone that we love, but not for a truth because truth isn't real enough to give our life to. That's not accurate though. Truth is worth our life. That's why the apostles died for the truth. That's why there's a such thing as the Protestant reformation, that when the church was selling grace and opposition, literally selling, "You give me money, I'll give you a certificate of grace."

And people said, "That's not true. They were willing to part with their own life in order to preserve the truth that we are justified by faith alone in Jesus Christ." Jude was martyred. The guy that we're reading gave up his very life for the truth that he's talking about. It matters, and so, let me encourage you, as we seek to contend without being contentious, let me encourage you first to grow rooted. I urge you to know the face so that you can hear the counterfeits. Every false teacher will have a counterfeit authority, meaning not the Bible.

They'll have a counterfeit savior, it means not Jesus. They'll have a counterfeit salvation, which is some other way than justified by faith in Jesus Christ alone, and they will have some other appeal.

Instead of somebody simply appealing to you to believe in the trustworthy character and love of God who gave His son for you, they're going to have to use a boat as incentive. A perfect life, wealth, or if you do this then he's going to give you all kinds of stuff. How about this? You trust Christ or live forever without him. Incentive. He's the treasure of all the redeemed. He's worth rooting yourself in. I would encourage you to grow wise, also, Providence. I'm so glad that so many of you studied the Bible. I just love the fact that you studied the Bible in so many different places and ways. I'm so grateful for that. You see, because it's going to offer you wisdom in life to understand that not every teaching is equally dangerous. Okay?

We're going to disagree on things. For example, okay, we believe Jesus is coming back. I would have you raise your hand. I'm just going to just assume that you believe that Jesus is coming back, but we don't all in this room agree on when he's coming back. The sequence of events, and there's all kinds of theologies that differ on that, right? Well, somebody that believes Jesus is coming back, but they differ on the sequence of events, you don't call a heretic, and a wise person recognizes the difference. But not only that, but not every wrong teacher is a heretic. I remember one of the first sermons that I gave at Providence, I was like 20, 21, 22 years old, or something like that. It was on a Sunday night, and I said that Jesus was on the cross for three days.

And it's not what I meant, but that's what I said, and I just went with that, I said it, I didn't recognize it. And so, a man comes up afterward and he goes, "You probably know this, but he was actually on the cross three days, right?" And I said, "Well, I know that." And he goes, "Well, that's what you said." Well, isn't it good that nobody came up after me and goes, "What a heretic. We got a heretic teaching around here." No, it was inaccurate. This is how you know what a heretic. When you come up and you confront, how did I say, yes he was, and I don't care what the Bible says. Now, all of a sudden we have a problem. You see? And so, it's important for us to grow wise. We see this even in the New Testament, at Acts 18:26, there's a young man named Apollos who comes to faith in Christ, who begins teaching.

He goes to this place and he begins teaching and it says, "And then when Priscilla and Aquilla heard him, they took him aside and explained to him the way of God more accurately." Do you know why we know that Apollos wasn't a heretic? Because he changed his message when he understood more of the scriptures. The last thing I would encourage us to do as we contend for the faith without being contentious is to grow courageous. You see, it is absolutely true that your pastors and elders have a responsibility from God to protect the church. But if you know Christ, you have been made a bodyguard of the faith, you, all of us. Titus chapter 1 verse 11 says, "That they must be silenced since they are upsetting whole families for the shameful gain that they ought not to teach."



Now, this doesn't start with throat punches. Okay? This starts with questions, "Hey, let me ask you a question. I heard you teaching this. Let's talk about this." Then, it says in Titus chapter 3 verse 10 it says, "We warned him twice." He goes, "If there's no repentance or change after the second time. Then we revoke their right to teach and eventually if they continue, we revoke their right to participate." Well, let me encourage you though, as a church family, the only way that we're ever going to be able to contend for the faith is if we know it. And so, I urge, again, to build yourself up in the most Holy faith, and I beg of you now, let me just say this.

It's the weirdest thing I have to say, but for whatever reason it got put on my heart and so I was going to say, there may be somebody in this room right now that came in with every intention in order to plant secret heresies within this body. I thought about that for a second. Not only should I tell you as the church family, right, to listen to your teacher, not only should I tell you to contend for the faith, but I thought, what if there's actually somebody here, knowingly that's here, that's a false teacher. I thought, well, why don't I say it to them? This is a great opportunity to tell you. I would tell you that we love you, and we urge you to repent. If you will not, then our plan is to so train the people of this body in the faith that was once for all delivered to the saints that you find no ground for your work.

And so, let's contend for this precious faith that's been given to us, and the last thing is the faith is to be a delight to the church. It's been delivered to the church. It's supposed to be defended by the church, but this faith, it is also supposed to be a delight to the church. Do you see how Jude begins verse 3, he says, "Although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend." You see what he says? He goes, "This isn't the letter that I want to write." I sat down and said, "This is what I want to write, but I can't write that. I have to write this because right now this is urgent."

Now, this is a really important thing and this is why, because those who contend for the faith are those who delight in the faith. He wanted to talk about something else. May it be that here at Providence, when we teach about something other than our common salvation, we wish that we didn't have to, that we could just talk about the application of the gospel into our lives. That when we sing about other things that are common salvation, because of necessity, that we wish we could just keep singing about our common salvation. One of the things that I would encourage you to pray for every single leader at Providence, myself included, is that we never tire or lose the wonder that we are saved.

We lose that wonder and suddenly we start living as though verse three isn't true of us. We start thinking that the other things are the important things. The gospel is the most important thing. When we begin to delight in Jesus Christ dying for us and rising from the dead, all of a sudden it propels us to care enough to contend about it when it is attacked. And so, what he does is he calls his readers in verse one very specific things in order to show why they should love the faith. You see what he does? Because let me tell you why you should be so delighted with the gospel that you feel inclined to protect it. He says, "The first thing is God called." You see it? To the called, you know what this means? This is the sovereign call of God. We were all sinning.

We had all fallen short of the glory of God. This is God that worked in us before we believed in him. Ephesians 2:4 and 5 tells us why this is such an absolute miracle. It says, “But God, even when we were dead in our trespasses, made us alive together with Christ, by grace you’ve been saved.” Do you see what that means? We were dead. We could not narrow or shrink the gap between God and us because we were immovable, we were dead. And so God, by his grace, even when we were sinning against him and dead, it says that he called to us. He summoned us. Jude is not minimizing faith and obedience. He’s telling us what precedes it. That anytime you have ever believed in God, it’s because God is preceded by calling you to believe in God.

Anytime you have ever been inclined to come to church, it’s because he’s been at work in your life, inclining your heart to come. You’ve been called, you have been called. What an amazing gift for us, who have offended him and he still called us, but not only that, he tells us why he called us. He says that we’re beloved in the father. Some of us were convinced that Jesus loves us that he came, but the God the Father tolerates us because he had to send Jesus. This is God the Father, it actually points to the father. And this is so important because until you understand with certainty that you have been loved by God, you will be vulnerable to all manner of legalism and self-condemnation.

John Owens said that the worst insult that you can pay to God is actually to tell him that you don’t know if he loves you, because he would say to you, “I killed my own son.” So, the certainty that we have in our heart that God loved us is so important, and yet where we look for that certainty makes all the difference. So, let me tell you two places not to look and one places to look, okay? Don’t look within. Don’t stand in front of the mirror of your own history and say, “Am I lovable?” Because all you find there is reasons why He should not love you, and don’t look to other people. Don’t look to other people to tell you and to reassure you that you are loved by God. Because the fact is, is that they may say, “Well, given what I know about you, I am as confused as you as to why God loves you.”

So, where then do we look? We look to the cross of Jesus Christ where God the Father says, “What more would you have me do to tell you I love you? I love you this much.” And so, we’re called, we’re loved, but not only that, we’re kept. He says that we’re kept for Jesus Christ. That no power in hell, or scheme of man, or sin and our heart can ever pluck us from his hand. Jude has a lot to say about this, about God keeping us and the importance of us keeping the faith. There’s this magical mystery between the two that we’ll look at over the next three weeks. But this is, I believe, his point, is those who believe in him by placing their whole weight upon him will be kept forever. Isn’t that good news? Think about the worst thing that took place in your heart this week, and God says, “It did not even move my hands an iota from keeping you.”

He's going to keep us forever. You see, our zeal to contend for the faith will be in proportion to our delight in the faith, which is why I would encourage you to think often about the fact that you have received grace, and mercy, and peace, and love that it's multiplied to you, that you are called, and loved, and kept. This is precisely what Jude must've done. Many of us don't know a humble man, so let me introduce you to one. Its name is Jude. You see, Jude was actually the brother of Jesus, and yet he doesn't even say it. He says that he was the brother of James. Well, Galatians Chapter 1 says that James was the brother of Jesus. In Mark chapter 6 verse 3 it says, "Is this not the son of Mary, the brother of James, and Joses, and Judas," that's Jude," and Simon?"

We don't know if Jude right was a nickname for Judas, or after Judas betrayed Jesus everybody who is Judas, who loved Jesus, says, "Let's just shorten it to Jude from now on, because I don't want to be called him." But that's who he is, James and Jude, they both are brothers of Jesus Christ, and all he says is, "I'm a servant of Jesus Christ." The reason is because he had to be so humbled by the fact that God would call him, and love him, and keep him, and give him grace. And the reason is because he didn't always believe in Jesus. They actually came, John chapter 7 verse 5 it says, "Not even His brothers believed in Him." Mark 3 says, "They were ashamed of Him. They call for an intervention to drag Him home because they believed He was out of His mind for saying that he was the Son of God."

But then, this Jesus, he died on the cross and when He rose from the dead, the Bible says that He appeared to 500 people including His family. When His brothers, including Jude, saw the resurrected Jesus Christ, everything changed. They now knew that He was the eternal Son of God who had authority over life and death. And this led him to understand that he was called, and he was loved, and he was kept. And just like most of his brothers, he gave up his own life before he gave up his statement of faith that he believed in Jesus Christ, he was martyred. You say, "Well, why would this family follow Christ to the grave?" And the reason is because they no longer feared the grave because they had seen their older brother conquer it.

So, let me encourage you, as we prepare to take the Lord's supper, to trust Christ and give the gospel your attention. You see, friends, we're not studying Jude this month to admire him and his family. We're studying it to join his family. Mark chapter 3 verse 35 says that when his family came, the people went into Jesus and says, "Your mother and brothers are here." And Jesus says, "Whoever does the will of God, he is my brother and sister and mother." Don't you see? For those of you who have never trusted Christ, you trust Him right now by confessing that you need a savior, that you cannot save yourself, that you're believing in Him and confessing Him as your savior. And Lord, He not only forgives you, He actually adopts you into His family for all the rights and privileges of a son or daughter.

And so, I urge you to trust Christ, and He gives us this amazing privilege to be able to remember these realities and treasure and celebrate them, it's called the Lord's supper. So, for those that will be serving us, if you want to go ahead and stand up and head to the back. As they prepare the elements, let me just encourage you with a few thoughts. For those of you who know Christ, I urge you to take hold of these things and in a moment we'll take them all together while the elements are being passed. Please take a time, that time, and just listen to what's being sung or confess your sin if you haven't done so already, so that you can take these with a clear conscience. But listen to me, for those of you who have never trusted Christ, that's an opportunity right now, while these things are being passed for you to say a prayer.

Trust Him right now. Confess your faith in Him right now and you will be saved. We welcome you to do that now. So, let me pray. Father, in heaven, we look to you in faith and ask God that you would give us understanding and wisdom. We ask, Father, that you would help us to see that what we have read and what we've looked at is important. And now, we pray that you would search our hearts and see if faith exists within our own heart. Would you search our hearts, root out any sin, any lack of love, any unbelief? Help us to confess our sin to you that we would be forgiven. Thank you for coming and rescuing us, and we pray this in Jesus' name. Amen.



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