

Contend Earnestly For the Faith Which Was Once For All Handed Down to the Saints

An Expository Study of the **Epistle of Jude**

Chapter 3- The Common Salvation **Jude 3**

14. The Common Salvation- Part 6

WOSM Thursday, 11/22/07; WPAS Thursday 05/08/08

Welcome again my beloved in Jesus Christ. We're continuing our verse by verse journey through the Epistle of **Jude** and today I want to continue in our new section of study and look again at what Jude taught about, "The Common Salvation" so let's open our Bibles and read **Jude 3** again together:

Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints.

Now we have been studying what Jude meant by using the term, "**common salvation**" here in verse 3 and to do that- we were looking at the four characteristics of the first Church that we found in **The Acts 2:42**:

They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

So, we can see that based upon this verse- what made the Church of Jesus Christ to be "common" or alike was that four characteristics were the same in all of the Churches:

1. They continued steadfastly in the Apostles Doctrine
2. Fellowship
3. Breaking of Bread
4. Prayers

Now on the last broadcast- we were looking at the fourth characteristic that made the Church to be common or alike and today I want to continue to examine this powerful attribute- prayer.

As we discovered last time, the early Church believed that consistent times of powerful, corporate prayer was fundamental to being a Christian. The Church in the Bible gathered together often and prayed.

Today, too often- prayer is something that we do before and after something that we deem to be more important, but in the Bible prayer in and by itself was a vital and important function of those in the Faith.

I know that there are popular books out today that claim to teach us how to pray- but the very best pattern of prayer is not at the local bookstore- beloved- but the best pattern of prayer was given to us by the Lord Himself in **Matthew 6:9-13**. Now we call this prayer, “The Lord’s Prayer” because Jesus actually said these words, but in reality, we need to realize that while Jesus spoke these words, He told us that we are the ones who should pray after this manner.

Now the term, “**after this manner**” is an ancient term that was used in schools to teach and show people a pattern of how to do something important. It is interesting to note that this term does not simply mean, “to copy”, or “to repeat”, but rather to use it as a pattern or a template by which to achieve a goal.

So, we are not supposed to simply repeat the words of this prayer- but we are to comprehend and understand what they mean and we are to apply them to our lives as we pray. So, let’s read **Matthew 6:9** together:

Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name.

Now Jesus began this prayer by focusing our eyes and mind on *Who* we are to pray to. We are not to pray to the state as communist countries teach. We are not to appeal to our “inner selves” or the power that lies within us as Zen Buddhism teaches. Neither are we to try to conjure up our dead uncle Bert or our dead aunt Suzie as do spiritualists and New Agers do.

Jesus said that we are to pray to the one true living God of the Bible; The God of Abraham, Isaac and Jacob; the Father of Jesus Christ; and the Creator of the Universe. And Jesus said that God is located in a particular place. He is not the god that is my mind; nor is he the god that is science and technology- but He is Almighty God Who dwells in a physical and literal place called Heaven. We are never told in Scripture to pray to dead saints. We are never told anywhere in the Bible to pray to the mother of Jesus, and we are expressly told *not* to pray to angels.

The Bible teaches that we are to pray to God, and we are to pray to God “in the name of” or “in the authority of” or “in the credibility of” Jesus Christ of Nazareth- God’s one and only Son. We are not to pray in the name of Allah, nor in the name of Krishna, nor in the name of Muhammad- nor in the name of Sun Young Moon; nor in the name of Ron Hubbard; nor in the name of George Washington, or some generic and non- offensive Supreme Being- but we are to pray in the Name of Jesus.

Many times, today people spend just a little time in preparation- and then go right into reading off a laundry list of things and stuff that they want from God and that they want God to do for them- but Jesus never told us to pray like that.

So, once we get our minds renewed by focusing on the Father, rather than ourselves- once we correctly focus again on just Who we are talking to and just Who God is and after we spend some time pondering and expressing our understanding of God in humility and respect, then and only then do we need to move on to the next phase of Biblical praying- which is adoration of God. Jesus told us to pray:

... Hallowed be Your Name.

Now the word, that was translated into English here as “Hallowed” is the Greek word, *hagiazoo* (hag-ee-ad-zoo), which means: *to declare sacred or holy*. It also means: *to render or to acknowledge to be hallow or venerate; to render due benevolence; to separate from things that are profane; and to dedicate to God; and to consecrate ourselves to God’s service*.

So, we can see that to simply repeat the words, “**Hallowed be thy Name**” is to entirely miss the point of what Jesus was saying here. By definition- this phase of prayer- this “hallowing” of the Father- takes time. We should stop here and take the time to dwell on God’s sacredness and His holiness for a while. We should ponder in our hearts and in our minds about God’s Majesty; His Holiness; His Righteousness; His Justice; and His Mercy. We need to park here awhile. We don’t need to just repeat these four words, “hallowed be thy Name” and then move on to asking God for more stuff to satisfy our wants and wishes- we need to dwell in this place of hallowing God for awhile.

And it is at this phase of prayer that the realization; the revelation of our own transgressions; our own wickedness; our own unworthiness comes into full view to our own eyes. You see, dear friends, we begin to see ourselves as God sees us when we see God as He truly is. So, until and unless we catch a glimpse of the correct view of Who God is – we are blinded to our own sins and faults and our own weaknesses are hidden from us. Most of the time- we have an incorrect view of ourselves until we are blessed to see God in His Fullness.

So, the important goal that Jesus was teaching us here is that we need to see God in His Holiness. We need to see Him as the Prophet Isaiah saw Him in **Isaiah 6**. So, let's look at **Isaiah 6:1** for a minute:

In the year of King Uzziah's death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple.

Isaiah didn't see God as being on equal basis with Man. That is an incorrect and unbiblical view of God. Isaiah saw the Lord high and lifted up. He saw the Lord as exalted. He saw the Lord higher than he was.

And when we see God as higher and more important and more exalted than we are then and only then can God's train or His garment or His presence fill our temple. As long as we see God as nothing more than our errand boy- His train cannot and will not fill our temple.

And we need to notice that God was sitting on His throne. And I want to talk about this for a second. Back in the early 1970's when I was first saved- a gospel tract was produced that talked about the three stages of Man. In this tract, there were three circles drawn. The first circle on the far left had Christ outside the circle of Man's heart and Man was seated on the throne inside the circle. This circle correctly represented lost, unsaved, and fallen man. Christ was outside the heart and man was sitting on the throne as his own God and Master.

The circle on the far right of this tract had Christ seated on the throne of Man's heart and man was seen as prostrate at the foot of the throne. This circle correctly represented a person who had been gloriously saved by Grace through Faith in Christ alone and had been born again. Jesus was Lord and man was unseated and humbled.

These two circles correctly represented the two Biblical views of man- saved or lost.

But there was third circle in middle of this tract that should have never been there. This third circle showed Christ in the heart, but Man

was still seated on the throne. This third unscriptural view of man represented a so-called condition that cannot be found anywhere in the Bible that says that Christ can be a person's Savior without being His Lord. This tract taught that somehow, we can be saved, and yet not changed; that we can be born again and still be Lord of our own lives; that we can be washed and not regenerated; that we can love Jesus and not serve Him. That we can belong to Jesus, but we can have the option of obeying Him or not.

This circle taught the lie that we have a choice in making Jesus the Lord of our lives or we can choose not to make Jesus the Lord of our lives and still go to heaven. Oh, of course it is far better that Jesus be the Lord of our lives- but we are still saved, and we are still on our way to heaven even if we are still lord; and unchanged and unbroken and unbent and unrepentant and disobedient.

The message of this tract spread across the country almost overnight. It became the single most popular tract in Christian history and with its spread, the false doctrine that it contained spread with it. 40 years later- we have legions of people in church that have been told that they are saved; they have prayed the prayer; they have gone down front; they have been baptized and been accepted into the Church as being saved souls- yet they are still as lost as they were before.

We have now had to invent unscriptural terms to describe this mass of people who sit on our pews like "Carnal Christians" and "Unsanctified saints".

Beloved, when Isaiah saw the Lord- He was high and lifted up and He was seated on His throne. I tell you that Jesus is either your Lord and your Master and your King and your God, or else you are yet in your sins. Jesus is either Lord of all or He is not Lord at all. We have absolutely no choice in this matter. Saved people bow before God. Saved people see God high and lifted up. Christ sits in majesty on the throne of every saved soul.

Now Isaiah saw yet more about God in **Isaiah 6:2**, the Prophet said:

Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew.

Now if you have a correct view of God in prayer, when you comprehend the hallowedness of God- you see and understand and comprehend that angels minister to God. We have to notice here that all

attention is focused on God. No attention at all is being given to Isaiah, but the focus of all the seraphims is Almighty God.

But Isaiah's vision of God was still not over. In verse 3, he writes:

And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory."

The seraphim cry aloud about the holiness of God. And that means that we should also cry aloud about the holiness of God. When Jews repeated things three times- it meant that whatever they repeated three times was extremely important and should become established. The seraphims were not just saying that God was holy- they were saying, **"Holy, holy, holy is the Lord of hosts"**.

Well, I've got to stop right here- but please join me on the next broadcast as we continue our journey through the Epistle of **Jude**. May God help us all.

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