

**Welcome friends to another broadcast of “Morsels for Zion’s Poor”**

We must be extremely careful in our criticism of the understanding of other brethren, ever keeping in mind, that we know nothing as we ought to know and that every one of GOD’s children are given the measure of understanding which HE is pleased to grant to each one. Having said that we must also earnestly contend for the faith which has been given to us, knowing that we could be mistaken to some degree, but willing to stand firm in what we believe to be true, until as those Bereans we are shown otherwise, receiving our correction with gladness. We are not of the opinion that we can change the mind of others by the things which we say, but we are also convinced that we must say those things which we have been caused to believe to be true in such fashion that we would change their minds if we could. This is called *“testifying of those things which we have seen and heard.”*

Jude’s epistle is not “general in nature”, but is addressed to a specific people which he describes as *“sanctified”, “preserved”, and “called”*. This narrows his address down to a smaller number than the whole population of the earth. It is very much akin to Peter’s address of his first epistle to the “strangers”, which he then describes as *“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.”* He then goes on to further manifest their “peculiarity” by saying; *“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.”*

When the terms “sanctify”, “sanctified”, or “sanctification” are mentioned, most folks immediately think of this activity as a present work which is being performed in each one of the children of GOD. We are certain that there is indeed an ongoing work which the SPIRIT of GOD is performing in the sons of GOD. However we do not find that this work is described in the scriptures by those terms.

A very popular concept among many is that GOD’s people are being “cleansed” in some daily, ongoing fashion. The LORD JESUS, speaking to HIS disciples said, *“Now ye are clean through the word which I have spoken unto you.”* John says, of the bride. *“And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.”* The saints of GOD are perfectly clean or *“clean every whit.”* *“What God hath cleansed, that call not thou common (i.e. unclean).”* That which is “unclean” cannot be found in the presence of GOD nor vice versa.

The concept of “progressive sanctification” is no where taught in the scriptures. The SPIRIT does indeed subdue the flesh, through warfare and restraint but sanctification is not referring to a work performed in the mortal bodies of the saints but rather a “setting apart” of them in CHRIST JESUS **as** the sons of GOD. This is the “sanctification” which Jude and Peter speak of. Jude speaks of being “sanctified” as something that is already done rather that something that is continuing to be done.

A man cannot continually be “sanctified” anymore than he can be continually “justified”. The “sanctification” of the saints is describing the position which they have gained by the decree of a most merciful FATHER. *“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”* Jude says the saints are “preserved”. This is a glorious consideration which is again a statement of a condition in which they presently dwell and not one which shall occur at some time in the future. When my dear mother took vegetables from our garden and through an arduous process, canned them in glass jars, that produce was “preserved”. She did not continue that process, and one could see the fruit of her labor in the jars on the shelf.

Such are those whom the LORD has “preserved”. *“For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”* HE shall indeed keep them from falling because they are “preserved”, even as the vegetables, which my mother canned, were kept from spoiling because she “preserved” them in jars. We are preserved *“in CHRIST”*.

Finite men are unable to grasp that which is without beginning and without ending, so, in HIS mercy,. HIS calling of HIS people precedes their belief of that that which HE has called them unto. *“And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.”* *“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”* Have you known the HOPE of HIS calling?

*“Thy free grace alone,”* #11 **If you would like a free transcript of this broadcast email us at [forthe poor@windstream.net](mailto:forthe poor@windstream.net)**