

# God's Message to Us in Jude

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## Introduction

We have almost finished going through the books of the Bible, looking at God's message to us today in each book.

- The epistle of Jude, our book for today's message, is the last of the general epistles. Only the book of Revelation remains.
- I mentioned that we will be doing a series on the Shorter Catechism soon, Lord willing, but I wanted to let you know that before we begin that, I am going to do a brief series in the afternoon on parenting.
- One of our members requested this, and the session agreed that it was a good idea.
- Please understand that even if you don't have any children, as a part of the body of Christ and as a child of God, there will be much that pertains to you too.

But let's turn our attention now to the epistle of Jude.

- As you can see, Jude identifies himself as a bondservant of Jesus Christ and brother of James.
- He was actually one of the brothers of Jesus, but by speaking in this way he does not claim this as any special status—which indeed, it was not.
- He recognises that Jesus is his Master and therefore refers to himself as His slave—the word translated *bondservant* refers to the kind of slave that was fully owned by his master.
- Jude and his other brothers did not at first recognise Jesus as Lord, but after Jesus rose from the dead, both Jude and James became His servants with gladness.
  - They saw that Jesus was Lord of all and entrusted themselves fully to Him for cleansing from their sins by His blood.
  - It is as a servant of Christ that Jude writes this letter... it is thought to have been written in the mid-60s, but that is really just an educated guess.
- The letter, as you can see, is written to believers in general... verse 1 says: **to those who are called, sanctified by God the Father, and preserved in Christ Jesus...**
  - While this is a pretty standard way of addressing believers in an epistle, there is a unique element in that he refers to them as those who are **preserved in Christ Jesus**.
    - This is related to the great concern that has caused him to write—
      - Their faith is under attack, as we shall see in a moment, but this shows us that Jude is confident that our LORD will preserve those who are His!
      - They are the ones who are called—not just outwardly, but with the powerful call of God that established us in Christ forever, so that we are both sanctified and preserved.
    - It is in that assurance in Christ that Jude greets them with the words: **Mercy, peace, and love be multiplied to you...** suggesting that they be filled to capacity with these blessings!
      - That is the sure destiny of every believer because we are called, sanctified, and preserved by God the Father, God the Son, and God the Holy Spirit.

- This assurance brought Jude great comfort, no doubt, as he wrote this letter with haste to believers whose faith was being attacked.

Let's take a look at the content of this letter and at God's message to us as those who are also promised preservation if we are truly in Christ.

**I. First, learn from Jude that heresy must be addressed firmly and without delay.**

- Jude 1:3-4 reads: **Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.**

A. You can see the note of urgency here.

1. Jude had been writing to them about their faith—to encourage them in their walk,
  - but as soon as he learned that false teaching had arisen in the church, he immediately wrote to urge them to contend for the faith.
    - a. Error can spread very fast.
      - Ministers and elders are foolish if it starts to infiltrate the congregation and they do not deal with it immediately and decisively.
    - b. You see how Jude tells them to contend earnestly for the faith.
      - The word *contend* means to fight so as to hold ground that the enemy is seeking to take—
        - And in this case is ground that is more important than any piece of real estate.
        - The ground here is *the faith that was once delivered to the saints*.
          - *Faith* can be thought of either subjectively or objectively.
            - *Subjective faith* refers to your believing, *objective faith* refers to what you believe—*the faith that was once delivered to the saints*.
            - When *faith* is spoken of in this way, it refers to the body of doctrine that was given to us by the Lord through His prophets and apostles.
2. We are to contend for this faith when it is attacked... and it is often attacked.
  - a. The creeds, confessions, and catechisms that the church has produced over the years were produced in response to attacks on our faith.
    - For example, the scriptures clearly show that Christ is fully God but also, since His incarnation, fully man. All believers were fine with this wonderful truth. It is clearly the teaching of Scripture and there was no reason to question it.
      - But then enemies came and began to question it.
      - The faithful in the church arose to contend for the faith.
        - And in doing so, they wrote creeds that brought together all that the scripture says about this subject in simple statements so that God's people could continue to believe all that God has revealed about Christ in His word. The same was done about the Trinity and it has

been done about baptism and church government and the commandments of God and about Christ as the only way of salvation... and many other things.

- b. It is our duty to contend for the faith when it is attacked in our day.
  - If we don't, we leave the church in a state of confusion.
  - We need to realise that even the main body of the church can and often has drifted into error—such as they did when they rejected the prophets and especially when they rejected Jesus Himself!
    - This is hard news, but the encouraging thing is that God gives His people discernment so that they can, through an ordinary use of the Scriptures with the help of God's Spirit, distinguish truth from error.
- B. The particular error that Jude addresses is one that has reared its ugly head in our day, so it is helpful for us to look at what it was.
  1. In summarising it, Jude says that (v. 4): **For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.**
    - a. Jude tells us that they were men marked out long ago for this condemnation.
      - In other words, they were men that God appointed to be punished for their sins by leaving them to follow after their deceptive hearts.
      - We need to realise that they do not come in by accident—God knows all about them—but we do not.
        - They come in unnoticed by us because they are posing as those who love the truth—who love the Lord Jesus and trust in His salvation—they profess their faith, but they are never truly converted.
        - But God is not taken by surprise at all.
    - b. Jude tells us that these particular heretics are ungodly men.
      - In other words, they are men who are not religious.
        - Sometimes the word *religion* is used in a negative way—like the word pious or refer to a pretended external religion—but I am using it in the way that James uses it in his epistle: true religion is to visit orphans and widows and to keep oneself unspotted from the world.
        - These men were the opposite of that.
          - They did not walk with God and shape their lives according to His calling and His commandments. They were worldly men, not godly men.
    - c. The very nature of the error they were spreading was *turning the grace of God into lewdness*.
      - They were telling people that because we are saved by grace, it doesn't matter what we do—we needn't be religious.
        - In fact, they would have made it seem that people that did keep themselves unspotted from the world were prudish and inauthentic.
      - They would suggest that faith in Christ is a matter of the heart, and of love, and that things like fornication or excessive drinking or using a few curse words are not a big deal—God doesn't really care if we indulge.

- We are, after all, saved by grace, not by works, they would argue.
  - We are free from the law... not just the ceremonial laws of Moses, but from the moral law too.
  - There is no need to live a godly life, we can enjoy our freedom in the forgiveness of Christ.
- d. And I should comment on how Jude says that they **deny the only Lord God and our Lord Jesus Christ**.
- This does not mean that they do not *profess* to know Him—they profess to know Him as Saviour because they turn His grace into lewdness.
    - What it means is that by their deeds they deny that He is Lord.
    - They will have Him as their Saviour, but they will not submit to His authority—they deny Him as their Master, their Lord.
2. This same error is certainly around today!
- Let's talk about sexual immorality as an example.
  - a. The Bible says that even loose talk is completely unacceptable for Christians: **Eph 5:3-6: But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; <sup>4</sup> neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. <sup>5</sup> For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. <sup>6</sup> Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.**
    - That's pretty clear. Someone who claims to be a Christian and indulges in fornication will not go to heaven—unless, of course, they repent.
      - I could show you many passages that teach the same thing.
  - b. But now let's look at some statistics quoted on August 15 in *The Christian Post* in an article about “The Bachelorette.” Some of you may be familiar with the incident that was all over social media, where a young unmarried girl said, “I've had sex and Jesus still loves me.” She expressed offense that anyone who does this as a Christian should be judged.
    - Here is what the article in the post said about current attitudes:
      - There was a major movement in the '90s and early 2000s where young singles were taking a vow of celibacy and wearing rings that signified their purity. The slogan “true love waits” became a motto then. At the time, an estimated 2.5 million American teenagers publicly pledged to abstain from sex until marriage. However, a study done for the Journal of Adolescent Health in 2001 showed that 88% of purity pledgers had premarital intercourse. More recently, as previously reported by CP, a study on Christian attitudes toward dating and marriage revealed a broad acceptance for cohabitation and premarital sex and a rejection of traditional gender roles. According to the “2014 State of Dating in America” report published by Christian Mingle and JDate, 61% of Christians said they would have sex before marriage.
  - c. It is one thing to fall into sin, to confess, to repent, and to find forgiveness, but it is quite another to live in sin—to practice it—and even to say that it's okay.

- That is the serious error that Jude is talking about and telling believers to oppose when contending for the faith.
- If we are faithful to Christ, we must contend against those who turn the grace of God into lewdness and so deny our Lord Jesus Christ.

## II. Let's see what Jude says about such persons.

- And keep in mind that what Jude says is just as true about those who turn the grace of God into lewdness today as then.
- A. First Jude tells us that the Lord is very intolerant of those who live in rebellion against Him as Lord.
1. In verses 5-7, he reminds us of how God judged three different sorts of persons that reject His authority....
    - Those in the church, who are among His covenant people (1:5).
    - The angels who fell (1:6).
    - Those outside the church (1:7)
    - a. Look at what he says about those who are in the church that reject His authority:
      - v. 5: **But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.**
      - You may be numbered with God's people—you may have been baptised and marked out as one whose sins are forgiven with the whole church of God...
        - But if you do not really believe, you will be destroyed.
        - As we saw in Ephesians, you will not inherit the kingdom of heaven.
    - b. And of the angels, verse 6 reminds us: **And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;**
      - Here are beings that were very close to God from their creation, but who disobeyed God to come and cohabit with the daughters of men.
        - Lust and pride were their ruin, not to mention unnaturalness, for angels were not created to have sex with women—those that did this were imprisoned until the day of judgment.
        - This was a special punishment not given to all the fallen angels. They were judged before the time—what the demons that Jesus cast out of Legion begged Him not to do.
    - c. And then there is the example of Sodom and Gomorrah.
      - These cities had turned far from God and were full of gay pride, as we would say today.
        - They thought that unnatural sexual relationships were something to be proud of and the result of their conduct is recorded in the infallible historical record of Holy Scripture.
        - Jude summarises it here in verse 7: **as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves**

**over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.**

2. So all of these are given to us as examples of what happens to those who rebel against God's authority—they suffer the vengeance of eternal fire.
    - That is why this is a matter of such urgency.
    - Turning grace into lewdness is not just another perspective—it is a damnable heresy—those who follow this heresy will not escape the wrath of God apart from genuine repentance.
      - It can be very easy for us to take this sin lightly.
- B. Jude goes on to give us a very incriminating description of them to awaken us to the evil of their ways.
1. First, he describes their behaviour...
    - a. vs. 8—they are **dreamers**—dreamers in the sense of those who claim to receive visions and direct revelations from God.
      - It is almost always the case that those who modify what God has plainly said in Scripture claim to hear directly from Him...
      - They will tell you that God told them it was okay to commit the sins they are committing—"I prayed and God told me it was okay to leave my wife—that I needed to be true to my own heart."
        - One of the "arguments" that was used in support of women's ordination in the CRC was the testimony of one of their prominent ministers that God had called his daughter to preach—how could he say no?
        - These dreamers claim to have superior insight and wisdom from God over ordinary Christians who quote the Bible.
    - b. Next, also in verse 8, Jude says that they **defile the flesh**.
      - That refers to the chief sin of those who reject God's authority—they pollute their bodies with fornication and debauchery.
    - c. And, still verse 8, they **reject authority**.
      - They do not acknowledge the authority of faithful elders and ministers who try to correct them... nor do they accept the authority of the scriptures... nor the authority of parents or magistrates... and of course ultimately they reject the authority of God.
    - d. And at the end of v. 8, it says that they even **speak evil of** [the word is *blaspheme*] **dignitaries** (glorious ones).
      - In other words, they have no respect for angelic beings...
        - From Jude's illustration in verse 9, it appears that when they were accused of being under the dominion of Satan, they denied it.
      - Verse 9 tells about how Michael the archangel respected Satan, when, as recounted in a book called *The Assumption of Moses*, Satan claimed the right to bury the body of Moses since Moses had been a murderer, and Michael, who was sent by the Lord to bury him, did not rebuke Satan, who was his superior, but said "The Lord rebuke you."

- Unlike Michael, these who turn the grace of God into lewdness have no respect even for the glorious beings who are over them.
- e. In verse 10, Jude explains that these who claim to have superior wisdom and insight actually are speaking evil of things that they don't understand.
- And the result is that in their pursuit of freedom and higher life, they end up behaving like animals—that's what happens when people forsake the commandments of God to follow their own heart.
  - Verse 10 says: **But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves.**
    - They can sound so sophisticated, but they end up living like animals.
2. After describing their behaviour, Jude pronounces woe on them, comparing them to Cain, Balaam, and Korah who all went astray.
- He says (v. 11): **“Woe to them! For they have gone in the way of Cain [Cain hated his brother because his brother was righteous], have run greedily in the error of Balaam for profit [Balaam attempted to curse Israel and then led them into sin when he could not curse them], and perished in the rebellion of Korah [Korah rebelled against Moses, whom God had appointed, claiming to be his equal].”**
3. Jude completes his indictment of them in verses 12-13.
- a. First, he says that they are dangerous:
- Verse 12: **These are spots in your love feasts, while they feast with you without fear, serving *only* themselves.**
    - The word *spots* refer to rocks that are hidden just below the surface on which ships crash.
- b. Second, they promise much but deliver nothing... v. 12 again:
- ***They are clouds without water, carried about by the winds;***
- c. Third, they are doubly dead (still verse 12)... they are:
- **late autumn trees without fruit, twice dead, pulled up by the roots;**
    - Not only do they bring forth no fruit, but they are also no longer rooted in Christ.
- d. Fourth, they are as filthy as (v. 13) **raging waves of the sea, foaming up their own shame;**
- They not only live corrupt lives, but they flaunt it.
    - It is bad enough to have sin in the heart, but these foam it up.
- e. And lastly, he says that they are (still ver 13): **wandering stars for whom is reserved the blackness of darkness forever.**
- This refers to falling stars, which, like the fallen angels, leave their God-given place and burn out to be dark forever.
- C. Then, Jude assures us in verse 14 & 15 that God will surely judge them.
1. He reminded us in verse 5-7 of others who were judged for rejecting God's authority; now he assures us that these will also be judged.

- Enoch, the man who walked with God and was transported to heaven, prophesied that when the LORD returns with all His saints, He will judge these ones who tried to lead His people into error.
    - **14 Now Enoch, the seventh from Adam, prophesied about these men also, saying, “Behold, the Lord comes with ten thousands of His saints, 15 to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”**
  - This will be the ultimate humiliation for them.
    - The very saints that they sneered at as simpletons and tried to entice will be with Christ when He comes to judge.
2. And notice as well... all of their ungodliness will be addressed in such a way that even they themselves will see how vile they were...
- Jude says the Lord will *convict* all who are ungodly... that means they will see their sin... not one will escape...
  - And he says that they will be convicted of all their ungodly deeds... every one of them... and not just that, but of the ungodly way they committed these deeds... with such despicable blindness toward the living God who they should have known... and of the harsh things they said against Him—Him who is the most high God, the gracious Lord who is full of goodness.
3. What a deterrent this is!
- Who would want to follow these men to humiliation?
    - They are so sophisticated and superior as they pursue self-expression and freedom, but they will be fully exposed when Jesus comes.
    - Surely it is far better to be with the ten thousands who come with Christ in that day than with these men!

TRANS> So now we come to the last part of Jude—verses 16-25.

### **III. Having told us of the persons in the church who turn the grace of God into lewdness, Jude now tells us what we ought to do.**

- A. First, Jude says that you ought to expect such persons to be present in the church.
1. The apostles of the Lord Jesus told us that they would infiltrate the church, and that there would be a great apostasy that would deceive many.
    - In verse 17, Jude says: **“But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: <sup>18</sup> how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts.”**
    - It should not surprise you to find such persons—you should know that they will be there because you have been told.
  2. But why is it important for you to expect them?
    - You should expect them so that you won’t be deceived by them!
      - Millions are... in part because they don’t expect them.
    - It works like this.

- You have been going to church all your life—and your church preaches the word of God. It is the church your parents go to as well.
- But over time, one of the elders starts to talk a lot about God’s grace—and of course that is usually a good thing to talk about.
  - This elder also starts to talk about how we ought to be more accepting of people and be careful that we don’t judge them. Another elder and two of the deacons, and a lot of the members really resonate with this message.
  - They are all very nice and accepting people and they don’t talk about sin as much, but emphasise God’s love and acceptance of everyone.
    - They are instrumental in calling a new pastor when the old pastor retires, and the new man preaches this positive message too. It is sort of refreshing because it makes you feel good about yourself.
- There is a young couple in the church that decide to move in together.
  - Three of the elders address this and want to call the couple to repentance, but the other two elders and the pastor remind them that they shouldn’t judge—that we all have sins and that Jesus said, “Let him who is without sin cast the first stone.”
    - They accuse the other elders of being narrow and unloving and full of self-righteousness.
      - One of them is old and moves to a retirement home in another province.
      - Another of the three starts to soften and the third one resigns and moves to the church that the elders of your church especially grumble about and call legalistic.
    - After that, you learn about a couple of people in the congregation who are struggling with same sex attraction,
      - but the elders tell them that’s okay too... that God understands because He made them and that everyone needs to accept them and support them.
        - This pastor and these elders have turned the grace of God into lewdness.
- The danger is that because this is what the church leadership is doing, you will just go along with it. How could the leadership be wrong?
  - That’s why Jude is telling you to expect to find this kind of error in the church—don’t make the mistake of thinking that just because it is in the church’s elders, it must be right.
  - It is not right... these leaders are walking according to their own lusts.
    - They want a church that doesn’t restrain sin.

3. Jude is warning us about this.

- a. Look at verse 16—he explains that they are very skilled at grumbling about those who preach the truth—and at flattering people to win them over.
  - Nobody likes to be confronted about sin, so their message has a powerful appeal.
  - Jude says, v. 16: **“These are grumblers, complainers, [about those who call sin sin] walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage.”**

- b. And then we have verse 17-18 that we already looked at where Jude reminds us that we have been warned by the apostles of Jesus that there will be persons like this in the church... who walk according to their own desires... believing what they want to believe.
- c. Even though they accuse those who preach against sin of being divisive, it is they who are the divisive ones.
  - In verse 19 Jude says of them, **These are sensual persons, who cause divisions, not having the Spirit.**
    - The Spirit of God brings us together, not in lies, but in the truth.
  - They cause divisions by grumbling against those who speak the truth because they hate the truth, not having the Holy Spirit.
    - They are sensual, following their own flesh instead of the Spirit... again, as Jude twice says in these four verses, they walk according to their own lusts (or desires).
    - Don't think such would never be in the church. You have been told by the apostles that they will be there.

TRANS> But what can you do, knowing that they will be in the church, to arm yourself against their flattering message of false grace?

- Just a reminder that real grace never minimises sin...
  - Real grace emphasises that Christ, the very Son of God, had to bear our sins if we were to be pardoned—and that God graciously accepts us, not when we continue in sin, but when we repent of our sin and turn to Him for mercy...
    - It is His grace that brings us to repentance.
- But again, what can you do to keep from being deceived by those who creep into the church and turn the grace of God into lewdness?

B. In verses 20-23, Jude tells you what you should do to maintain your walk when heretics worm their way into the church.

1. The principal thing is in the middle of this paragraph—that you should **keep yourselves in the love of God.**
  - That will help you above everything else.
    - It can be understood both as *continuing to love God* and as *continuing to sense His great love to you.*
  - Those who love God do not want to live in sin—they want to be like their Father in heaven and like His Son.
    - They love Him and they want to know and to keep His commandments.
    - His law is not burdensome to them—it is helpful so that they can know how to live the beautiful life that He has called them to live.
  - And likewise, those who see how much God loves them—not the love that the flatters talk about, at He thinks you are wonderful—
    - but the love that the Bible talks about where Christ loved us even while we were yet sinners and died for us... and how He continues to love and to work in us so that we will become more and more like Him with the promise that

we have been predestinated to be conformed to His image... and that when we see Him, we will be like Him!

- To the one who grasps this great love, the message of those who turn the grace of God into lewdness is repugnant.
  - How can we who have been made alive continue to walk in sin?
- Grammatically, the call to keep yourself in the love of God is the principal exhortation, but its flanked by two supporting exhortations (participles) before it and two supporting exhortation after it.
- 2. Let's look at these four exhortations from Jude that will help you to keep yourself in the love of God.
  - a. First, in verse 20, he says to be **building yourselves up in your most holy faith**.
    - Continue to grow in your faith!
    - Continue to study the word of God and to meditate on it so that you gain a deeper understanding of who God is, a greater grasp of His promises and of what He has done to save us, a richer understanding of the life He has called us to live, a fuller confidence in Him as your helper.
      - That will help you to continue in the love of God—both loving Him and sensing His love.
  - b. Second, growing out of this, verse 20 says, **praying in the Holy Spirit**.
    - Prayer is essential for you stand against the enticement of heretics.
      - You can't grow without true Holy-Spirit-inspired prayer—prayer that grows out of a true burden about your sin and a Spirit-wrought yearning for God and for Christ and for His promises... for growth in holiness.
  - c. Third, after the principal command to keep yourself in the love of God, Jude says “looking for the mercy of our Lord Jesus Christ unto eternal life.”
    - You will best resist those who turn grace into lewdness when you maintain your hope that Christ will give you the salvation He promised you.
    - When you came to Him, you put yourself into His hands to save you, knowing that you cannot save yourself.
      - You trusted Him for the forgiveness of your sins, and you also trusted Him to give you the new life that He promises to give you forever.
      - If you lose this hope, His call to be holy will seem impossible and you will be drawn to the message of those who turn grace into lewdness.
  - d. And there is a fourth thing you ought to do that you might continue in the love of God... you must do your part in rescuing those who are being taken in by the heretics.
    - It says, **On some have compassion, making a distinction**, recognising that they are being enticed and deceived and need some gentle encouragement and support to continue in the true grace...
    - And with others, verse 23 says, **save with fear, pulling them out of the fire, hating even the garment defiled by the flesh...**

- In other words, use a direct frontal attack—confront them about their sin and call them repentance, showing them the wickedness of the way they are starting to go.
- When you go after those who are being led into error, it keeps you growing in the love of God...
  - You are calling them respond to the Lord as Lord... to stop denying Him and to start loving Him... and as you tell them how worthy He is and how much there is to love about Him, it helps you to realise that all the more.

TRANS> So there you have Jude’s excellent counsel from the Holy Spirit about what to do when heretics arise...

- keep yourselves in the love of God...
  - But now Jude turns his eyes to the Lord as the one who actually does all the keeping.
    - He is the one who, as we saw all the back in the first verse, preserves us.
    - Jude knows that He is able to do this and that He will do this for all them that are His... for all that are appointed to salvation—so that they will not depart from Him.
- C. Join with Jude in the praise and confidence that he here expresses when ungodly men who turn the grace of God into lewdness have crept in to turn the church...
- Verse 24-25: **Now to Him who is able to keep you from stumbling, and to present *you* faultless before the presence of His glory with exceeding joy, <sup>25</sup> to God our Savior, who alone is wise, *be* glory and majesty, dominion and power, both now and forever. Amen.**
1. Truly our hope for the church and for our own walk is in the Lord.
    - a. We have come to Him for our salvation and He, having pardoned us, will also keep us from stumbling.
    - b. But this is never a confidence that makes you think you don’t need to fight.
      - That is certainly not the case with Jude who wrote this letter with such urgency.
      - It is rather a confidence that gives courage to engage in the battle with assurance.
  2. And what could be better than to be presented faultless before the presence of His glory with exceeding joy?
    - That is the hope of every believer!
    - Thanks be to God.