

Jude

by A.W. Tozer

A.W. Tozer's sermon on Jude emphasizes the necessity of contending for the truth of God against false teachings while maintaining love and compassion for others.

Duration: 25:25

Scripture: Mark 16:15, 1 Peter 1:13, 2 Peter 3:12, Jude 1:3, Jude 1:20-22

Topics: "Jude"

Description

In this sermon, the preacher emphasizes the importance of understanding and accepting the truth as it is. He encourages believers to build themselves up in their faith by reading and studying the Bible, rather than relying on external sources for their religious beliefs. The preacher emphasizes the significance of correct doctrine, which involves acknowledging God's sovereignty, holiness, justice, grace, and love, as well as recognizing oneself as a fallen image of God. He warns against having a distorted concept of Christ and urges believers to hold on to the true teachings of the Bible, even in the face of opposition or temptation. The preacher concludes by encouraging believers to contend for the truth without being contentious and to preserve truth without hurting others.

Transcript

An unpleasant circumstance had risen which forced him to write quite another kind of letter from the good, encouraging letter that he had planned. Certain men had crept in unnoticed. Now those men were personally men of evil lives.

They were and had been foreseen and condemned by the Lord himself when he was with them. And they taught doctrine that was contrary to the Christian faith. Now he writes to rouse the victims of these features to contend for the truth.

Now I want to talk just a little, because I want my emphasis to fall elsewhere, but a little about this false teaching. Not naming any false teaching specifically, and I do not use this because I think there's any false teaching here. We have had amazing success under God in the last years in keeping from our fellowship those who would subvert us.

They just don't feel healthy around here, the atmosphere is not wholesome, and they don't stay very long. So this is general rather than specific, but because it is for the whole Church of Christ, it certainly is also for us. Now what do we mean by false teaching? Well, it means teaching that things are otherwise than

they are.

Now things are, both physical things and spiritual things are. They are, you can put a period after that, and when we have discovered or had revealed to us the facts about them, either things material or things spiritual, then we are morally required to acknowledge those facts and to make our teaching conform to them. Now that's also very simple that I almost apologize for saying it, but it is the broad framework upon which everything else must hang, that things are as they are.

Whether we like them or not, that's the way they are. God made things, and things are. Physical material things are, and spiritual things are.

Now it is our business to find out how they are, accept them as they are, and then make our teaching conform to them as they are. Now that's rather simple, isn't it? Our correct doctrine, then, is of vital importance, because it is simply the teaching of things as they are. There are five there, and I say that's five.

Ten over there, and I say that's ten. It is July what today? Third, and I says July 3rd. That doesn't take genius.

That's just stating things as they are. This is Chicago, Illinois, not Memphis, Tennessee. This is Chicago, Illinois.

This is July, not August. This is the third, not the ninth. This is 1955, not 1957.

This country is the United States of America, not some other country, not England, not any of the Scandinavian countries. And so, telling the truth about things is simply finding out what they are, and then conforming my statement to their fact. Now, so are spiritual truths.

When a truth has been revealed in the book of God, our business is to find out what that proof is, and then in all of our teaching, conform to that truth. Not edit it, not change it, but let it stand just as it is. It is the truth of God, declared as it is, and don't try to change it.

It would be ridiculous of me to try, by some twist of logic or sophistry, to make this to be August when it's July, to make it to be the ninth when it's the third, to make this to be winter when it's summer, to make this country to be Canada when it's the United States. The truth is just as it is. God Almighty has made the world to be a mathematical universe, and he runs all things according to mathematical laws.

And he has a moral world which runs according to moral laws as exact and as unchanging as mathematical laws. So nonconformity to the truth anywhere brings disaster. Let an engineer be wrong about a position, and let him build according to that wrong concept, and his building will collapse around it.

Let a navigator be wrong about something, and he will run on a rock, and his old ship will shudder as it runs onto a sandbar or a rock, and will settle in the water and sink out of sight because a mistake has been made. The man has not gone according to truth. Nonconformity always brings disaster wherever it may be.

And the vastness and hugeness of the disaster depends upon the high level or low level of the facts we have before us. If I started with a compass that was backwards, and we were driving the other day in Mr. McAfee's car, and we went west all the time, no matter which way we turned, the compass said west.

Something wrong with the compass.

Now, that didn't do us great harm, because there were markers, and we didn't go according to that. But if there had been something serious, and we'd had to know, and our lives depended upon it, we might have left our bones someplace because a compass went wrong. So nonconformity, failure to stay by facts as they are, will bring disaster if we depend upon it.

Now, false teaching is the falsifying of data. It's falsifying of data about God, ourselves, sin, and Christ. First of all, any false teaching must begin with the wrong concept of God.

You can put that down in the back of your Bible or the back of your memory, that any false teaching of any sort must begin with the wrong concept of God. It can't be otherwise. Nobody who holds a right concept of God can go very far wrong than anything else.

And all the basic great mistakes that have been made, the great fundamental errors, have all rested down a wrong concept of God. Men are not willing to let God be what he says he is. They're always trying to change God, and trying to make him to be other than what he is.

God is, and we'd better accept him as he is. God is, and the angels want him to be what he is. God is, and the elders and saints and heavenly creatures want him to be what he is.

We'd better want him to be what he is, too, and conform to what he is. Any structure that is crooked, or any foundation that is crooked, will bring the structure down in time. It will either sink, or it will collapse or lean or fall over, but it will not stand long.

For if it does, it will lean as a leaning tower there in Italy. Now, God, of all the foundations, God is the most important, because God is God and made the heaven and earth and all things that are therein. And it is a great error, it would be a great error, for a man or woman to go a lifetime thinking they were talking to the God of heaven and earth, and find that they were talking to a God which they had confounded out of their own imagination.

It would be a tragic calamity to the human spirit for me to pray a lifetime and preach a lifetime about a God that wasn't a true God at all, but some other God, which was a composite of ideas drawn from philosophy and psychology and other religions and superstitions. No, God is what he is, and we had better learn what God is and then conform our teachings to God. If we take away any of the attributes of God, we weaken our concept of God.

We do not weaken God, but we weaken our concept of God. Christian scientists have taken all the justice and judgment and hatred of sin out of the nature of God, and they have nothing but a soft God left. There are those who have taken love and grace out and have nothing but a God of judgment left.

There are those who have taken away the personality of God and have nothing but a mathematical God left, the God of the scientist. All of these are false, inadequate conceptions of God. While God is a God of justice, he's a God of grace, and while he's a God of righteousness, he's a God of mercy.

While he is a God of mathematical exactness, he is also a God that could take babies in his arms and pat their heads and smile. He is a God that could forgive and a God that does forgive. So we had better make the study of this Bible of ours the business of our lives, to find out what God is, and then conform our views to God and then ourselves.

That's the second thing where we make a mistake in any kind of false teaching, because any wrong idea of God is bound to give us a wrong idea of ourselves. Some people approach God through science, through the study of anthropology. But anthropology without theology is bound to arrive at an error at last, bound to arrive at a dead-end street.

You and I can only explain ourselves in the light of the doctrine that God made us out of the dust of the ground and blew into our nostrils a breath of life, and so man became a living soul. Science has discovered many things about God, but they have not discovered it in context. They have not begun with God and reasoned down to his world.

They have begun with the world and tried to reason up with God and stop short of finding God. And the result is only tragic to everybody. If a man is wrong about God, he is bound to be wrong about himself.

If he's wrong about the artist, he'll be wrong about the picture. If he's wrong about the potter, he'll be wrong about the vessel. If he's wrong about God, he'll be wrong about the creature.

So, while multiplying scientific facts all around the bubble, men are wrong because they have let God out and say in their heart, there is no God. Or if there is a God, he's a God of mathematics and laws, but not the God who the Bible makes him out to be. That is all wrong.

And my friend, you cannot know truth about yourself unless you first know truth about God. You came from the hand of God, and back to God you must go for better, for worse, for judgment, or for blessing. And until we take God in and understand God, and let God be what he claims to be, and believe about ourselves what God says about us, we're believing false doctrine.

If you believe you're any better than God says you are, you're in error. If you believe you're any different from what God says you are, you're in error. You have falsified the data, or somebody has falsified the data and made you a victim.

No, no, my brother, believe about yourself what God says about you. Believe you're as bad as God says you are, and believe you're as far from him as God says you are, and then believe in Christ. You can come as near to him as he says you can, and accept what he says about you as being truth.

Then there's sin. Now, sin cannot be understood until we believe in God and believe what God has said about ourselves. Sin is that intrusive phenomenon, that ever-present ubiquitous phenomenon.

There it is, hate and lying and dishonesty and murder and crime and injustice, necessitating law and police and jails and gallowses and locks and graves. But there are those who would deny it, and of course that's falsifying the data. There are those who would rename it, and they're falsifying data.

There are those who would treat it as a disease, and they're falsifying data. God says that it's a breaking of the law. God says it's a rebellion against his will.

God says that it's a nature inherited from our fathers and mothers. God says that it's an act against the faith and love and mercy of God. God says it's rebellion against the constituted authority of the majesty on high.

God says it's iniquity and personally chargeable to the one who commits it. And God says the soul that sinneth shall die. And we had better believe about sin, what God says about sin, or we will be falsifying the

data.

And falsified data in spiritual things is more terribly wrong and will bring more terrible consequences than falsifying data in material things. The doctor who miscounts the number or the amount of that which he gives a patient may kill the patient. That would be only to destroy a body.

The preacher who misjudges or miscounts the truth concerning sin and man and God will damn his hearers, which is infinitely more terrible. Truth concerning God means that I must accept God's sovereignty, God's holiness, God's justice, God's grace, God's love, and all that the Bible says about God. Concerning myself, it requires that I must believe in myself as a fallen image of God, one who once bore his image but fell.

Now, the fourth is Christ himself. For if I do not have a right concept of God and of myself and of sin, then I will have a twisted and imperfect concept of Christ. And I have no hesitation in saying that it is my honest and charitable conviction that the Christ of the average religionist today is not the Christ of the Bible at all, but a manufactured Christ, a Christ painted on canvas, a Christ drawn from cheap poetry, a Christ of the liberal and the soft and timid person, a Christ that has not in him the iron and the fury and the anger, as well as the love and grace and mercy that he had who walked in Galilee.

If I have a low conception of God, I have a low conception of myself, and if I have a low conception of myself, I have a dangerous conception of sin. And if I have a dangerous conception of sin, I have a degraded conception of Christ. So here is the way it works.

God is reduced and man is degraded, and sin is underestimated, and Christ is disparaged. Ah, no wonder Jude said the terrible things that he said. And I recommend that some of you that are so nice, you're no good.

I recommend you read the book of Jude once. I recommend you read that book of Jude. Get your teeth filed and to a sharp eating edge.

Get your teeth into something. Dare to believe something. Dare to stand for God.

This awful day of so-called tolerance, this awful day when men are ready to believe anything. And the newspapers will carry headlines about the tragically mistaken group they now call after four or five changes of name, Jehovah's Witnesses, or Father Divine, or what have you. No, my brethren, you and I are not called to smile and smile and smile.

We are called sometimes to frown and rebuke with all-along suffering and doctrine. We must contend but not be contentious. We must preserve truth but injure no man.

We must destroy error but not harm people. Where the men were wrong in other days, they contended, and in contending became contentious. They tried to preserve truth, and so to do it they destroyed those who held error.

All this is wrong. Let us preserve truth but injure no man. Faith of our fathers, we will love both friend and foe in all our strife, and love thee too to preach thee to whose love knows how a kindly deed and virtuous life.

Now, in closing, here is what he says to us. He says in verse 19, These be they. Let's pity them, let's be sorry, let's pray for them, let's weep over them, let's turn away from them.

These be they. Verse 20, But ye, beloved, Now he's come to his own, true believers in God and Christ. But ye, beloved, and then he gives them four or five things to do, I'll pass swiftly over them.

Building up yourselves on your most holy faith. Are you these days building up yourselves? Have you read a book of the Bible through recently? Have you done any memorization of scripture texts or scriptures these days? Have you sought to know God, or are you looking to the radio for your religion? Or have you a Bible, and do you study? Build up yourselves in your most holy faith. That's one.

Praying in the Holy Ghost. I do not hesitate to say that most praying is not in the Holy Ghost. The reason we do not pray in the Holy Ghost is because we do not have the Holy Ghost in us.

No man can pray in the Spirit except his heart is a habitation to the Spirit. It's only as the Holy Ghost has unlimited sway within us that we're able to pray in the Holy Ghost. I do not hesitate to say that five minutes of prayer in the Holy Ghost will be worth more than one year of hit-and-miss praying that isn't in the Holy Ghost.

Praying in the Holy Ghost. Third, keep yourselves in the love of God. Be true to the faith, but be charitable to those who are in error.

Never feel any contempt for anybody. No Christian has any right to feel contempt, for contempt is an emotion that can only come out of pride. So let's feel no contempt, let's be charitable and loving toward all while we keep ourselves in the love of God.

And then, looking for the mercy of our Lord Jesus Christ unto eternal life. And of course, that is the second coming of Jesus, looking for Jesus Christ's coming. The mercy of the Lord Jesus Christ that is coming.

Wonderful, isn't it, that his mercy will show itself at his coming? Even his mercy will show itself then, as it did on the cross, as it does in receiving sinners, as it does in patiently looking after us Christians, and it will show itself at the coming of Jesus Christ unto eternal life. And then, verse 22, if some have compassion, making a difference, and others save with fear, pulling them out of the fire, hating even the garments spotted by the flesh. There is a charge that we should win others, that we should do everything in our power to bring others to Christ, saving them with fear, pulling them out of the fire.

Wesley, all his life, referred to himself as a brand plucked from the burning, never called himself anything else than a brand plucked from the burning. He knew that he was on fire already with the hot flames of hell when Jesus Christ grabbed him out of the fiery pit and extinguished the fire by his own blood. Wesley became Wesley, and he never dared to rise and think of himself as a great Oxford man or a great genius.

Always he thought of himself as a brand plucked from the burning. Now we look forward to Jesus Christ's coming, looking for the mercy of our Lord Jesus Christ. Here is what the old silk weaver said about it.

These are a few short lines from Ter Stegen. Ter Stegen. There is a balm for every pain, a medicine for all sorrow.

The eye turned backward to the cross and forward to the morgue. That's what Paul said. If ye do show forth the Lord's death, till what? Till he come.

There is a balm for every pain, a medicine for all sorrow. Some of the old saints in days gone by called the communion service the medicine of immortality. You couldn't follow them in every one of their beliefs, but that I think they were right.

The medicine for all sorrow. The eye turned backward to the cross and forward to the morgue. The morgue of the glory in the psalm when he shall come.

The morgue of the hearting in the psalm and the welcome home. Meantime in his beloved hands are ways. Meantime what are we going to do? Give up to the heath? Meantime what are we going to do? Give up to the liberals? Meantime what are we going to do? Give up to the dead church? Meantime what are we going to do? Give up to those who've chosen to walk in low shadows of Christianity? Never! Dare to contend without being contentious.

Dare to preserve truth without hurting people. Dare to love and be charitable and dare. Meantime in his beloved hands are ways and on his heart the wandering heart at rest and comfort for the weary one who lays his head upon his breast.

Thank God for the old silkweaver who walked with his saber and was not what God took. So let us think of the medicine of immortality today. Let us by the grace of God with charity for all and hatred toward none, have determination to be loyal to truth.

If it kills us, let us put our chin a little higher and our knees a little lower. Let's look a little further in to the throne of God where Jesus Christ sits at the right hand of God the Father Almighty. Let us be courageous, attentive, severe but kind.

Let us pray in the Holy Ghost and keep ourselves in the love of God and build ourselves up in the most holy faith and win all we can until the day of the glory and the song. Amen.

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