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Sermon preached by Mr J K Popham
at Galeed Chapel Brighton
on Sunday morning 18 September 1921

JUDE v 1/2

"Jude, the servant of Jesus Christ, and brother of James,
to them that are sanctified by God the Father, and preserved in
Jesus Christ, and called; mercy unto you, and
peace, and love be multiplied"

The Lord's people will never be able sufficiently to thank Him for saving them when, in a measure, they perceive the hell they deserve of punishment, and the hell of sin in their nature, and then have some sense of the love of God, the blood of Christ, and the grace of the Spirit. They are unable to do more than lisp their praises and He is kindly pleased to accept them in His beloved Son, Jesus Christ. May we be touched with such a sense of the goodness of God to us in Christ, even as many of us as have a hope through grace, so that we may break out in that exulting and thankful song we were just now reading. "Bless the Lord O my soul and all that is within me". There is a divine happiness which the saints by occasions feel, though they tremble while they sing. They are made truly happy in God and they then know that divine happiness is not dependent on providential things; that plenty is not enough for them; that poverty does not empty them, but that they have that in God that, independently of their circumstances, makes them happy. O, it is great to know God. It would be an amazing mercy if God should this morning come to His dear children and tell them each one that He has loved them with an everlasting love, and that therefore with lovingkindness He has drawn them. And no less a mercy would it be if He were to say to some "Adam, where art thou?" and send such conviction with the question as to make all to whom He put it flee to hide themselves wherever they could get, for He would fetch them then and deal with them and at last clothe them.

The Apostle Jude in this text expresses first an infinite truth and then wishes all to whom it is sent the multiplication of mercy and peace and love. The infinite truth which he expresses has relation to

two parties, God and the saints. Let us look, as enabled, at these two parties in the respective positions which the text shows them to occupy. First of all God the Father is spoken of as doing something for some people, namely sanctifying them. This sanctification by God the Father is nothing less than separating them from others. Sanctification in the Scripture means, in the first place, separating persons and things, and even a little piece of ground, for the moment from all other ground, all other things and all other people; separating them by a divine act in Himself. This is not respecting the call by grace and an internal work of the Holy Ghost; it is the work of God the Father in the simple word which we use and which is abhorrent to human nature, namely in an eternal act of election. This is the Father's act, His own doing, His gracious work in eternity, a work whereby He laid hold, in a divine decree, of His children, and thereby separated them absolutely, as to their relationship to Him, from all others. Now this is wonderful considering that God owed this people no more than He owed any creature; that all men are equal in sinfulness, though not in sinful actions. He looked upon them and decreed that certain people should be separated from the rest and be made His children, and in the fullness of time be called, as the text shows, and as, as we may be helped, we shall speak later. Sanctified then by God the Father is the act of God in eternity. Ah and it was an act of love. "Yea, I have loved thee with an everlasting love; therefore with lovingkindness" - is the gracious effect taking place in time - "with lovingkindness have I drawn thee". It was an act of the purest grace, unmixed with any kind of work, good or bad. "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, it was said unto her the elder shall serve the younger." To everyone whom God has chosen is given an unspeakable and immeasurable act of love, given in eternity. O to be an object of the love of God is very great, and to be an object of His purest, freest grace, is very great. It is quite true that if the Lord had not chosen some to eternal life, no sinner would ever have chosen Him. This sanctification then makes the distinction; this election is a line drawn by God between men and men. There is no difference between Jew and Greek, between sinners as sinners. All dead, all guilty, equal breakers of the law, defiled and utterly depraved, and all would infallibly go to the same destruction, but

for this sanctification of God the Father. We owe then to Him, the fountain of grace, all praise. We owe to Him, the God and Father of our Lord Jesus Christ, in whom we are chosen, all the gratitude and admiration and adoration of our souls. Think of it sinner, where were you going when you were stopped? What were you doing? What were you loving? What were you pursuing? What was your heart fixed upon? Each child of God will say he was dead, he was pursuing sin, he was loving himself, and loving pleasure more than God. But God came in the fulfilling and carrying out of that great act of sanctification and made it known. Well, that is the first thing, "sanctified by God the Father". Here you have, so to speak, the very fountain of the Covenant of Grace; the formation - if I may express it so - the formation of that Covenant which God made with His chosen, His only begotten Son, Jesus Christ, in which Covenant there are no conditions to be attached to the persons who are interested in it, the condition all being laid on Him who is the Surety of the Covenant, the better Covenant. He undertook the whole of the responsibility, and of the liabilities, and the disabilities, and the debts and the guilt, and the death of all whom His Father had sanctified by a separating act in eternity. What a Covenant. And you see an illustration of this set forth in the Acts by that vision which God gave to Peter of a sheet, a great sheet let down from heaven - knit at the four corners - to Peter, wherein were all manner of four-footed beasts, and creeping things, and fowls of the air. And Peter, seeing this was astonished, as it were, to all his Jewish prejudice and practice; shocked to be told to arise and kill and eat, for nothing, as he tells the Lord, had entered his mouth that was unclean. Hitherto he had been a strict Hebrew, an observer of that law that forbade eating certain things pronounced to be unclean. But now says the Lord, "that which God hath cleansed call not thou common." O the mercy of God sanctifying poor Gentiles, defiled creatures, creeping things. That which God has cleansed in His purpose, though to you they look still defiled and unclean, and not fit to touch, but God has cleansed them, therefore do not thou call them common. This Covenant of Grace has its rise in the Person of Christ, in the election of Christ, and then in the election of His children in Him, to eternal life. Now if this be a question with any of you, as to whether you have an interest in what you could not, would not, deny to be a Scripture truth, namely election, let me tell you that there is One who can settle that question in your hearts

and that One is the Holy Ghost. He can settle that question. He can tell you what was told to the prophet Jeremiah: "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee". And if God tells you, you will know it well. No matter who else tells you, you will not be certain, but if God tells you, you will know it well and be certain. Ask Him. If the conviction deepens that you are lost and God has a chosen people, that will do you good. If you eat ashes like bread, if your tears mingle with your drink, that will do you good. If you grow into death, sink into death, are plunged into a sense of your utter inability to think a good thought, do a good act as to motive and nature, it will be well for you, for then you will be fitted, really fitted to hear God speak to you in Christ a word of love and grace,

Secondly these sanctified ones are preserved. "Preserved in Jesus Christ". You may say, well but if they are sanctified by God the Father, what harm can reach them? None, absolutely considered as chosen, none. But considered in two or three respects you will see the danger. As first, they have sold themselves to do wickedness. That is true of all of us. We have sold ourselves for nought. We have made a league with death, a covenant with hell, as it is written by Isaiah to the Jews. We are deformed, we are defaced as to the image of God in which we were created. We are, in the next place, under the law, a broken law, a law whose just sentence is "Cursed is every one that continueth not in all things which are written in the book of the law to do them." O what a solemn sentence that is; God speaks it, and there is danger. It hangs over every man as born into this world. To obey it is the duty of every man as born under the law and, failing to do his duty, then the curse hangs over him. Do this and live; sin and you die. That is God's sentence, and sinner, if you live and die in impenitence, hardness of heart, not knowing, not fearing God, you will come into a terrible and unending experience of that curse. "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." Now how are they preserved from these evils and dangers? What can shelter them from the impending storm? What can keep them from rushing madly, as their disposition is, into perdition? What can cause them so to live as not to die in sin? What can ward off the violence of the enemy? This truth: "Preserved in Jesus Christ". One hymnwriter has it

beautifully

Preserved in Jesus when
My feet made haste to hell
And there should I have gone,
But Thou dost all things well

That is the preservation and it means several things which, as helped, I will name to you. First it means that the Son of God should become incarnate, that He should become Man and take the dying traitor's place and suffer in his stead. It means that, that there should stand, so to speak, between hell and these sanctified ones, the Lord Jesus; that He should bear in His Own body on the tree their sins, and make a full atonement for them. O, the unsearchable riches of Christ in this. Sinner, this is what Christ did, and this is how you are preserved in Him if one of His. That He did really take on Himself your death and receive into His very soul your curse, the wrath of Almighty God in the law; that is preservation. What harm can reach a chosen child of God, what death can enter him, so as to plunge him into perdition, what devil shall deceive him so as to allure him into the very gates of hell? "Preserved in Jesus Christ". Preserved from that wrath to come. Preserved from the dominion of sin, as to its final sentence and curse. Preserved from the dominion of Satan as to the exercises of his power in its fullness. Preserved from all the deceitfulness of sin and the violence of the enemy. "He shall preserve their soul from deceit and violence"; that is the word. The Covenant preserves them. "I have made a Covenant with My chosen and the enemy shall not exact upon Him." And this Covenant secures all in it from destruction, from perdition. O what a Christ you have, who are saints. What a Christ I have. Think of it; His tender heart toward His children, His determination to save them, His willingness to bear their curse, His coming into their condition and into their cursed state, His coming into this was their preservation, and their only preservation. Blessed be the Lord Jesus Christ. Blessed be His eternal love and goodness, blessed be His glorious Person, who interposed Himself in the quarrel, who gave Himself to be a ransom for His dear children. Well, and one may say, if that be so, well then throw the reigns on the neck of lust and let the person chosen

eternally and preserved in Christ, go wither he will and do what he will. Ah, but then there is something that follows in the text, to which I will draw your attention now, and every called person here wants to hear about it, and be sure that he is called, for this is the third thing in the text - "And called". A person called is called by someone. Who calls these people? God does. What is the call that they get and hear? The call of efficacious, invincible grace which, by the Apostle Paul is called "the washing of regeneration and renewing of the Holy Ghost." That is the call. Not a call of a moral nature simply and only, but a spiritual act of God the Spirit on a man's heart, whereby he is "created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Mark that, that is the call of God. Not to sin, but to holiness. "Ye are called unto holiness". Called first to know themselves. Yes, it is a great thing to know yourself. If everyone in this chapel knew himself and herself, what an amazing congregation it would be. Look at this. Do you know yourself, sinner? I am sure all do not. Happy the people who do know themselves. What is it to know yourself? It is to know, in the light of God's teaching in your conscience and soul that you are sinful, that your heart is deceitful above all things and desperately wicked; that you have broken God's law; that you owe Him a debt which you cannot pay; that you owe Him the allegiance which you have never given; that you owe Him obedience which your heart refuses. It is to know that you have no power to do good, but plenty of power to do evil; a disposition to sin, but to nothing better. It is to know that if God were to deal with you according to your sinfulness, you would have your portion in the lake that burneth with fire and brimstone. How many have looked into their own hearts and seen sin? If you lie to your neighbour you know you have done wrong, but have you been made to look into your hearts and see there sin that never expressed itself by your tongue; sin that never found expression in any actions; sin lurking, living, moving, writhing, struggling to get the mastery. Sin that you cannot wash out; sin that only God can forgive. Ah it is great to know sin, and every true Christian knows what sin is in himself; does not need to look at the jailor of the town, does not need to walk through the streets and slums and see wickedness; he just lives in himself. To live in yourself for an hour is to be shocked and wounded and weakened and grieved and condemned, self-

condemned. Is this being called? Yes, when called to this there is something follows - something accompanies conviction - namely the Spirit of God working; working confession and sorrow and turning the heart and the steps to the throne of God's heavenly grace. Called to look, not at yourself only, but at the cross of Christ. To look, not into your own heart only, but to look into the atoning work of Christ. To look and see that there, in that work, God the Father is satisfied, the law is satisfied, and that now there is an open way to God. "Having therefore brethren boldness to enter into the Holiest by a new and living way which He hath consecrated for us through the veil, that is to say His flesh". Ah it is a wonderful sight that the Holy Spirit calls a sinner to, to see Jesus Christ, as Paul expresses it to the Galatians, crucified; evidently set forth among them crucified. It was a great sight for a bitten Jew in the wilderness when his languid eye was turned to the brazen serpent which Moses had made and lifted on a pole and reared up. Why, sight was life to him; it was recovery, it was health. And when you, wounded sinner, dying wretch, get a sight of Christ crucified, then your eyes and your affections are fixed there, and there is the remedy, the life of the dead, the cleansing of the polluted, the justification of the guilty, and the acceptance of the unworthy.

"And called". Called by grace to know God. Called by the Spirit of regeneration to know God. Called by the Spirit of wisdom and revelation to know Christ, to receive Him, to have Him formed in the heart the hope of glory. That is being called. Called from the practice of sin to walking in the ways of God. That is being called. Called from frivolity to sobriety; called from irreverence to worship; called from hardness to tenderness; from enmity to love; from ignorance to knowledge; from distance from God to a nearness to Him. He who is thus called is a Christian. He wont often perhaps think himself a Christian, but that is what he is. He is a true Christian; he fears God, he hates sin. He leaves himself, so to speak, and cleaves to Christ and finds his life there. "And called". You may not know when you were called, you who are called, but certainly the effect of grace will be seen. One effect will be you will hate your own life that you may love it and find it in Christ. You will deny self. You leave all to be His disciple. The Scripture speaks so. Ah, and they are called into union with Christ. "I in

them", that is union. Union with Christ dissolves the union with Adam, the first head. Union with Christ brings new life and new sweet feeling and rich experience. It is one of the sweetest of all mercies that God gives to His children, the experience of union with Jesus Christ. It is being called to communion, having fellowship with His dear Son, the Son of God. It is called to hear and receive the words of Christ. "The words which Thou gavest Me I have given them" is Christ's own word. It is called to walk in His footsteps. "Follow Me" is the word of Christ. "Follow Me", I am your Master, your Lord, your Saviour. "Follow Me." Follow Me in humble obedience; follow Me in the ordinances that I leave for you to walk in. Called to follow Christ.

Now in the next place, and lastly, the Apostle wishes for these people a multiplication of mercies. "Mercy unto you and peace and love be multiplied". This is very wonderful. If you have had mercy, you want mercy, you need mercy. Mercy in trouble to comfort you; mercy in affliction to sanctify it to you; mercy in temptation to preserve you from falling a prey. Mercy in weakness to give you victory; mercy in darkness to cause you to see a great light shining, saying as it were in your heart, this is the way, the way of tribulation, walk in it. Mercy; this is good news; it comes from a far country; it comes by Jesus Christ. He came from heaven to bring it. He sends His Spirit with it into the heart. My brethren, we need this mercy to be multiplied to us. And what a mercy it is that there is plenty of it. With Thee there is mercy and with Thee there is plenteous redemption. No exhausting of Christ's mercy. No emptying the fountain of life. Mercy is abundant. It is much goodness shown to great sinners. "Mercy unto you", you who are scattered, you of the dispersion. Mercy to you in Galilee, and to all the saints in all places. Free mercy, and great mercy, and melting mercy; preserving mercy, guiding mercy, and satisfying mercy. "And peace". Peace is a great blessing. Speak of it naturally and come into a family; what a comfort peace is; when you go to your house, into the bosom of your family and find peace there; peace between parents and children. The peace of God in a house naturally is very great, for all peace comes from Him, and would that there were good peace in this land instead of the disturbances, the unrest, the dissatisfaction that are now so prevalent. But if this is good naturally, what is to be said of it

spiritually, for it means that there is no quarrel on the part of God with you. It means that He looks with favour on you, that He communicates a sense of that, for this word is not a distant word, not merely a doctrinal word, but a word that comes into experience, that enters a sinner's heart and that makes him happy. O peace, why it is powerful. The peace of God shall keep your heart and mind by Jesus Christ, as in a garrison. It is a strengthening thing, this peace. It will buttress you when you are weak and trembling and fearful. It is a most helpful peace in affliction. "This is my comfort in my affliction, Thy Word hath quickened me." The peace of God, says Jude, be multiplied to you. A little of this is a great thing, but to have it multiplied. Now this coming, then that; now a smile, then a kind word; now a drawing power, and then sweet access to God in prayer, feeling that He looks upon you favourably, that He has no quarrel with you, that He is your good God. Yea, sometimes it will rise to this height, that He is your Father in heaven, that He will take care of you, that no harm shall come to you, that goodness and mercy shall follow you all the days of your life, and you will dwell in the house of the Lord for ever. This is the peace of God ruling in the heart, preventing despondency and dismay, drawing the affections and setting them on God and enabling the sinner to say, He will bring me through. He will see to it that I am not overcome, He will help me in my darkest hours, and sorest temptations, and greatest difficulties. Peace. The prophet Isaiah says "Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee". Some of us alas know what it is to have our minds stayed on shifting circumstances and what rest is there in them. What it is to have our mind stayed on this peculiar trouble, and what is there but trouble. But when, these things remaining with us, the Lord comes and says, now look to Me - "Look unto Me all ye ends of the earth and be ye saved" - there is a change. The circumstances, as I say, remain, but the heart is different, the conscience is different. There is something ruling, the tormenting fear has gone, and the peace of God rules the heart and mind by Jesus Christ, and you come, rolling on Him your burden, and committing to Him your trouble and leave yourself in His hand to manage and to save. It comes by the precious blood of Christ, and by the witness of the Holy Spirit. It comes through the Covenant of Grace, and the promises which are in Christ yea and amen unto the glory of God by us in whom those promises are. "And peace",

blessed peace, peace in the blood of Christ, peace in the Covenant of Grace, peace in the holy promises which God will not forget to fulfil, peace in His divine smile, at His heavenly footstool. Peace. "The peace of God which passeth all understanding". "And love". The religion of Jesus Christ is a religion of love. Love is at the bottom of it when a sinner is called by grace. Love is at the bottom of it and in it altogether. "Thy time was a time of love, and I said unto thee 'live'" Love is in all consolations. Love brings all mercy to a sinner. May the love of God be multiplied to you, as if Jude should write to these people, love be multiplied. And when you know the Trinity loves you what a multiplication then there is of it. When you know the Father loved you in eternity, so loved you as to give His only begotten Son for you in eternity. When you know that He has so loved you as to chasten you and you feel, better, a thousand times better, to be a chastened son than an uncared for bastard; a thousand times better. May this love be multiplied. The love of Christ, may this be multiplied. How? Why, so fully shed abroad by the Holy Spirit as that you will say with Paul: "Who loved me and gave Himself for me". Love drawing you to the throne of grace saying to you "Fear not, I am with thee. Be not dismayed, I am Thy God. I will help thee". Love be multiplied. And then the love of the Holy Ghost, one Person in the Godhead equal with the Father and the Son. The love of the Holy Ghost as the Spirit of wisdom and revelation in the knowledge of Christ. He comes, this God of love, He comes with love in speaking home the promises. O it is great for God to speak a promise to a sinner, very great. You are highly distinguished, you to whom the Spirit has spoken a promise. Love be multiplied. The love that comes through the gospel increases in your heart. So this word of Jude, as I said at the beginning, has in it a very great doctrine, a wondrous truth. "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called" by the Holy Spirit in the washing of regeneration and renewing of the Holy Ghost, called to believe, called to pray, called to fear God, called to leave sin, called to leave yourself, called to the footstool of mercy, called unto the knowledge of Christ. What a great thing it is to be called. It is an infinite mercy and all who are called in time out of their graves of sin and death are ultimately called unto heaven: "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world". Now I hope the Lord will, in His infinite goodness,

make this out to us. The Spirit is able, able to cause us to know without a doubt that we are the Lord's. To know that Christ loved us and gave Himself for us, and to know that we are called as the Apostle speaks to the Corinthians. "Ye see your calling brethren". Ye see that God has come to you and dealt with you and spoken to you and touched you. "Ye see your calling brethren." May the good Spirit of God be with us, and the Holy Ghost in His divine teaching so gather us unto the throne of grace that we may find our life there and our love and our peace and all graces grow, and God shall have the praise.

AMEN.