

Jude #20

By Lloyd Anderson

[Background music playing]

Announcer:

The radio department of the Bible Institute of Los Angeles Inc. presents verse by verse. Verse by verse is heard Monday through Friday at this time, and is presented for your spiritual instruction and blessing by one of the West's oldest and most respected evangelical training institutions.

[Music stops]

This ministry is maintained through the interest and help of its listeners. Dr. Talbot's special guest on today's verse by verse broadcast is Dr. Lloyd T. Anderson, pastor of the Bethany Baptist Church of West Covina, and distinguished member of the board of directors of the Bible Institute of Los Angeles Inc. And now with today's Bible study, here is Dr. Lloyd T. Anderson.

Lloyd Anderson:

Thank you, and good morning friends, we're very happy again this Friday morning to be present in your home by way of the radio, and I trust that in the days to come, God's blessing will truly be upon your life, that you and I together shall be able to win a few souls to live the kind of life that shall glorify Jesus Christ, and in all things be a pleasure to the name of the Lord as far as God's own heart is purposefully concerned. I'd like to take just a moment this morning before we

come to a season of prayer, to remind you concerning the problems of the Bible Institute of Los Angeles. As Dr. Talbot has been telling you morning after morning of course, we do want you to be much in prayer for the dormitory at the new campus at La Mirada. For here my friend, is a spiritual opportunity for you, to have a part financially and spiritually in seeing to it that young men and women are trained to the gospel of Jesus Christ, and carry the Gospel to the ends of the world as pastors, and evangelists, and as teachers, and as missionaries of the Cross of our Lord Jesus Christ. And so it is with real pleasure that I do take a moment this morning to speak to you about the Bible Institute of Los Angeles.

I do pray that you will remember it constantly before the throne of grace in prayer, that you will sit down and take just a moment to write and witness to Dr. Talbot into the school, the depth of the meaning of your own feeling concerning the Bible Institute and the radio broadcasts that every day is coming into your own home. And so remember the dormitory for young men over on the campus of La Mirada, which will be dedicated, my friend, not only to the memory of Mrs. Talbot but also to the memory of all the men and women who over the 30 years of Dr. Talbot's broadcast have been listening and having a part in the carrying of the gospel by means of the radio to the hearts of the people. I'm very happy, and consider it a real privilege, to serve as a member of the board of directors of the Bible Institute. Certainly as the pastor of a church, it is my pleasure and real privilege to see the growth of this tremendous institution. I can assure you, the way things are going now, that it's not going to be long until the Bible Institute of Los Angeles, with its four institutions of learning, is going to be one of the greatest institutions on the West Coast. We have every confidence to believe that it will absolutely be true.

I trust that many of you will be in church on the Lord's Day. Uh, if you have no church home out in the area of West Covina, we cordially invite you to come to the church we serve as the pastor. Bethany Baptist Church at 7 6 3 North Irwindale in West Covina, California. This coming Sunday morning, in identical morning services at eight thirty and at eleven, we're going to start a series of messages on the book of Colossians in the New Testament. And then, in the evening service, we're going to have an illustrated message on Daniel chapter 9, on the times of the Gentiles, and the chronology of time that Daniel gives us in this great book of Old Testament biblical prophecy. So, if you have no church home at all, remember our services at eight thirty and eleven, and remember our evening service is at seven o'clock. I trust that all of you have a church home and that God will find you there wherever it might be, that you'll stand behind your pastor in prayer, and do what you can to help get the gospel to your own community and to the people who live very very near you.

Our Father we thank Thee this morning for the privilege again of coming into Thy presence and studying the Word of God together once more. We pray as we open up again the Book of Jude that Thou will open our eyes and open our hearts, that we shall ascertain and be able to understand and to see, that Thou knowest best concerning the problems of the time of the end. We thank Thee Lord for this illuminating book, which describes for us as a bright and a shining light, the problems of Latter Days and the problems of spiritual apostasy. Bless, we pray, these moments spent together. Be with those in radio land who need Thy strength and who need Thy help physically, and mentally, and spiritually. We have only one purpose, our Father, and that is that men and women shall know Jesus Christ as their own personal Savior, and having come to

know Him, shall have life, and life more abundantly. For we pray it in His name and for His sake, amen.

Now this morning we continue the passages with which we left off in our former studies of the book of Jude, and I'd like to remind you again, by way of quick review, of the verses through which we have already passed as we've studied through this wonderful little New Testament book of apostasy, of only twenty five verses in length. You remember with me, that it was this man Jude, a servant of the Lord Jesus Christ and the brother of James, who writes to those who are set apart by the Holy Spirit unto the Lord, and preserved in Jesus Christ and called by His Holy Spirit. He says I want mercy and peace to be multiplied unto you. Then, you remember, he tells us in verse three that there came a time in his own spiritual and ministerial life, when he gave all diligence to write unto them, concerning the common salvation every believer possesses in the Lord Jesus Christ. And having taken time to begin to do this very thing, then you remember his mind and his heart were moved upon by the Holy Spirit, and he began to write in a different way than that which with he began.

And he now begins to write concerning the fact that you and I must earnestly contend for the faith, which was once and for all delivered unto every believer in the Lord Jesus Christ. And he tells us, that the believer ought to contend without being contentious in every way. And then, he comes to the very heart of the epistle, and the very purpose for which he now begins to write. When he tells us that there are certain men, who are crept in unawares, who are before of old ordained to this judgment and to this condemnation, which of course comes upon every form of apostasy, and upon every apostate of the gospel of Christ. Now these apostates, as you have it

there in verse four of the Book of Jude, are reminded as we are, that an apostate, first of all, is an ungodly individual, not that he necessarily lives in deep and gross immorality, but he is an ungodly man in the sense that God is not in his thoughts and he does not believe in Jesus Christ the Son of God. And then secondly, an apostate is an individual who turns the grace of God into lasciviousness. And thirdly, he denies the only Lord God and Savior Jesus Christ who purchased for him salvation on the cross of Calvary.

Now you recall with me of course, that this man Jude uses three Old Testament illustrations of the subject of biblical apostasy. He tells us first of all, concerning the people of Israel. These people who are under the blood, these people who knew God's purpose and knew what God wanted them to do, but in turn they refused to do it, with a result in the fact that the carcasses of the people of Israel were left in the wilderness as they journeyed toward the promised land and into the land. From the first generation, only two men, Caleb and Joshua, were permitted to move into the land of milk and honey. Then he uses a second collective illustration, and that's the illustration of the angels who fell. And here of course my friend, you have an illustration of apostasy out of the realm of the angels. And thirdly, as you come to verse seven very quickly this morning, you have another illustration. This time the illustration of the human unbeliever, who refuses to believe in the revelation that God hath given of His own Son, and you have the example of the cities of Sodom and Gomorrah, with a result in the fact that in verses five and six and seven, you have a cumulative and a collective episode and illustration of the subject of biblical apostasy.

Of Israel, who fell in the wilderness, of the angels who fell from their Angelic realm, and the peoples of Sodom and Gomorrah, upon whom the judgment of God fell because they went after strange flesh, they were living in inordinate fornication and they suffered the vengeance of God's eternal fire, as you have it in verse seven. Then beginning with verse eight you remember, these apostate believers, or unbelievers as we ought to say, and these who sought to teach others, are described for us in a very very essential manner. They're called filthy dreamers. They're called those who defile the flesh. They despise dominion, and they speak evil of dignities. And you remember in verse nine, we came to that very outstanding picture of Michael the Archangel, as he disputes with the-- contends with the devil over the body of Moses, and he dared not bring against the devil a railing accusation, but he simply said "the Lord bring about a rebuke unto thee".

Now in verse eleven from our previous study of the book of Jude you recall, the message is very clear, that here again out of the Old Testament we not only have a collective picture of the problem of biblical apostasy, but now we have the individual portrayal through the names of individuals given to us of apostasy way back in the Old Testament. You had first of all those who go after the way of Cain, and my friend the way of Cain was the way of spiritual unbelief. It was the way apart from the blood of the slain lamb. It was defiance against the known and revealed will of God. And then you find also, in this individual uh class of apostates in the Old Testament, you have them running greedily after the error of Balaam for reward. This one who was definitely a prophet, this one who tried to make money over his gift of prophecy, and who not only rebuked Israel, but who was rebuked by, and in turn rebuked the Lord, with a result in the fact that this man Balaam came under God's censure, and he came under God's

condemnation, and outstanding judgment. And then you remember the third individual class of apostate, in verse eleven, is of course Cora. How that those who went after apostasy in the Old Testament were those who very very clearly followed after the unbelief against the revealed will of God on the part of this royal prince, Cora, of the people of Israel.

And so he tells us in verse twelve, according to the American standard version of nineteen hundred one, that these are hidden rocks in your feasts of love. These are clouds without water. These are trees whose fruit withereth and are without fruit and twice dead, plucked up by the roots. They are raging waves of the sea. They foam out their own shame. They're wandering stars to whom is reserved the blackness of darkness even forever. Now this is a tremendous thing. And then we sought to bring you, of course you recall with us in radio land, the message of Enoch in verses 14 and 15, how the to us-- out of the Old Testament in Genesis chapter five, we find that Enoch literally brings before us two biblical prophecies that have not been recorded as far as the New Testament is concerned. The first of these is mentioned of course in verse 14, when Enoch brought to us a prophecy which otherwise, as I said, is not brought before us either in the pages of the Old or the New Testament, and to Jude it was revealed that Enoch had declared in way of prophecy, that Jesus Christ is coming again, and he comes with ten thousand of His own saints.

And you remember he uttered another prophecy, to which we called your attention. And that was the fact that he named his own son Methuselah, and the naming of his own son was in reality a prophecy, because the word Methuselah means "when he is dead it shall come". That is, the flood would come when Methuselah would go into the portals of physical death. And so we find this tremendous picture, and this great prophecy on the pages of the Old Testament, on the part

of this one whose name is Enoch, and who stands in the midst of the apostasy of the Old Testament as an example to every believer in Christ, who lives in this contemporaneous generation. Now in verse 16, and again we're going to be reading from the American standard version of nineteen hundred one, these are murmurers, complainers walking after their own lusts, and their mouths speak at great swelling words, showing respect to persons for the sake of advantage. Now I think we need to remind ourselves, that the church will be absolutely without excuse if it fails to recognize apostates when they appear. Over and over again, Jude uses the plainest of blame, which my friend, to describe those who are living in deepest apostasy.

What are they like? Well the scripture says that they defile the flesh, they rail at whatsoever things they do not know nor understand, they are hidden rocks, these are ungodly, they're murmurers, these are they who bring about separations, and the inspired writer Jude draws picture after picture, and painting after painting, and portrait after portrait concerning these who are called apostates on the pages, and in the verses of the book of Jude. He very boldly writes a title beneath each one, beginning with the word "these", and he clearly depicts outstanding characteristics of apostates, so that you and I who live in this particular generation, will understand and know them when they do appear, and when we find them creeping in among God's own dear children in the body of Christ. You see, every day and every generation since the days of the apostles, has doubtless seen some of the earmarks of apostasy which are brought before us in the book of Jude, and in its twenty five verses of length.

And many of them have speculated on the literature that was written on the question of whether the conditions in their own particular generation were the final forms of apostasy, about which

this man Jude is speaking as marking the time of the end, and the nearness of the second coming of the Lord Jesus Christ. Now I am sure that we need to remember one thing, as Dr. Coulter tells us, that succeeding generations, aware of what seems to them a deepening of the shadows of spiritual night and spiritual apostasy, wonder whether there could be a more grievous falling away than that which they witness in their own particular generation. And you and I may say the same thing about our own generation. We might say "I wonder if things could ever get worse than they are right now? When there is such a cold war and when the church of Jesus Christ in many many areas is so spiritually lifeless, and cold, and adamant, without any drive, and without any vision, and without any salvation?" Despite the terrible corruption of the earlier periods of church history, some men of God in this, our own day my friend, believe that these might easily be the days of apostasy which are spoken of in the book of Jude.

And remember, the question often comes to your heart and mine, are we living in the days of the apostasy about which this man Jude so eloquently and vividly is speaking to our hearts in the book that bears his name? Now the language that you and I are examining, seems almost too strong to justify the identification of large numbers of individuals even in the second half of the twentieth century as unquestionably the people of whom this book of Jude is speaking. Now I think we need to recognize, co-of course, that there is widespread apostasy in our own day, but we must also be careful about another thing, and that is, we must be aware of setting dates for the return of the Lord Jesus Christ, by suggesting the fact that ours is the particular specific generation of which Jude was writing in a peculiar way. It may not be. We may have to wait until another generation goes by in order to completely fulfill the message in the teaching of

apostasy as related to us in this New Testament Book of Jude, certainly a wonderful book of 25 verses.

Now there are three earmarks that certainly are set before us of the falling away on the part of unbelievers, that began in the days of the early church. Verse 16 contains three terms that are very very descriptive of this very thing. These people who are apostates, are first of all said to be murmurers, reminding us of course of the murmuring of the people of Israel way back in the Old Testament. These are complainers, as verse 16 tells us, and we recall of course the angels' dissatisfaction which-to the place that God had given to them according of course to verse six of the book of Jude. And then the scripture says here, that they walk after their own lusts, and this brings to mind that which we've already studied, that the inhabitants of Sodom and Gomorrah were those who were walking after their own lusts. And so you have the earmarks of real apostasy: you have murmuring, you have complaining, and you have them walking after their own lusts.

Now it was Dr. W.B. Riley, a number of years ago, and whom I had the deep privilege of hearing a number of times, is a great preacher in the Middle West, who said that certainly we need to remind ourselves that this trinity of wicked works is related in verse 16 of the Book of Jude, is not new to this wonderful little book. And the language in which it is phrased, however, is new to the Book of Jude. The verse adds to the body of truth, which is contributed by Jude to the subject of biblical apostasy. And the first word, "murmurers", I noticed in my own study of this book, is found nowhere else, my friend, as you find it here on the pages of the New Testament. Nevertheless, we understand from others that its verb form does appear in such a

way, as to indicate why the Holy Spirit chose it as an attribute of false Christianity in the days of apostasy and in the days of the coming of Jesus Christ. Now in John 6 and verse 41 it is written, that Jews then murmured of Him, because He said "I am the bread which came down from heaven." Now that's a very interesting verse isn't it?

You see, the scripture is making very clear as it uses this little word murmuring, that they murmured although He had revealed that they would never again be hungry if they had received Him and had believed in Him. They murmured although He offered unto them everlasting life. They murmured because He declared His deity. He claimed to have come down from heaven, a fact that was accepted without question by true believers down through the centuries of time, including His own generation. But this my friend, is a fact that apostasy cannot endure, and that cannot absolutely stand. Now these verses in John suggest that the primary application of Jude's word is not do any murmuring against Christian people by other people, but rather against Jesus Christ, although the meaning of the term is wide enough to include every form of this particular sin. Now it is very clear that a man can manifest apostasy in this particular way, before he completes the evil trio by an outbreak of complaining and then by lust for living and turning away altogether from the Lord.

You remember when Jesus entered His discourse on the bread of life in John 6 and verse 61, "He knew in Himself that His disciples had begun to murmur." From that time, we read in verse 66, many of His disciples went back, and they walked no more with Him. Oh what a sad occasion my friend. What a tragic moment to which Jesus Himself had come. You see, to go back after listening to the words of Christ, is biblical apostasy. To walk no more with Him is to walk after

one's lusts, and to walk according to the course of this particular age. Such a walk in John and in the book of Jude, follows the sin of murmuring. I think we need to beware of the first, if we would avoid the guilt that is phrased for us in the second. And as Dr. Halderman has said, murmuring is therefore no sin of only minor importance, no mere weakness of the flesh. It is one of the hallmarks of deep apostasy. Where it exists, the result was the possibility that it reveals actual and downright unbelief. Jude does not tell us what form of murmuring it is of which he happens to be writing, but Christ's use of the word establishes its meaning, and authorizes us to understand that it includes murmuring against the Lord's own revelation of the nature of His own being.

There it is, it is the virtual denial of the deity of the Lord Jesus Christ. Now I'm sure, as Dr. Lang has recorded for us, that this is the latter day fulfillment in a sense, of Psalm chapter 106, verses twenty four to twenty six. "They believe not His word," says the Psalmist, "but murmured in their tents and hearken not unto the voice of the Lord. Therefore, He lifted up His hand against them to overthrow them." You see, it was disobedience, and it was unbelief, and this deep seated desire to have nothing to do with God, the Everlasting Son, and certainly wonderful wonderful indeed. And so here, in apostasy, you have the truth of this landmark of the denial of the deity of Christ. Then again, Jude uses a term that is not found elsewhere in the New Testament, when he says that an apostate is a complainer. Here again, we may turn to the Gospels for light upon our text. Now certainly he is not referring to those who, as believers in Christ indulge in this leisure that we cannot afford called murmuring and complaining, and he's not thinking about the Christian who really loves the Lord Jesus Christ, but who, because of a weakness in the flesh finds it impossible to stop complaining about everything that goes on.

You know we have people like that in our churches don't we? We have them all over, wherever we might be living and working. Everything is wrong. They complain about the preacher. They complain about the deacons. They complain about the trustees. They complain about the Sunday school teacher. They complain about the minister's wife. They're always complaining about something. Well my friend, these people are to be pitied, and they're to be remembered in prayer, because they are spiritually defeated. But this is not the murmuring and the complaining about which Jude is talking when he refers to apostasy. Here of course, we're told that the verb form of Jude's word occurs in Mark 7 and verse 2, where the Pharisees began to find fault with the Lord Jesus Christ. Their actual complaint is found in Mark 7 and verse 5, when they told the Lord Jesus Christ this word. "Why walk not Thy disciples according to the tradition of the elders?" And my friend what those Pharisees said brought forth one of the sternest rebukes that Jesus Christ ever administered to any group of people. He had said "Well hath Isaiah prophesied of you hypocrites as it is written this people honoreth Me with their lips, but their heart is far from Me, for laying aside the commandment of God, ye now cling on to the traditions of men."

Yes, certainly it's true. Whereas murmuring was directed against the person of Jesus Christ, this business of fault finding and complaining was directed against those who followed after Him. You see, it is a very arresting thought that fault finding may mark a professing Christian as one who has turned his back upon the truth, allowing for the weakness of the flesh which sometimes causes faithful believers to be overtaken with this sin of complaining and murmuring. We must always recognize the possibility that complainers within a given church congregation may easily be those who have never been saved at all, who have laid aside the commandment of the Lord, as

Anderson: Jude #20

did the Pharisees of the New Testament. Now so often, my friend, is this emphasized by Jude that we dare not ignore the evil importance of any attack upon the servants of the Lord, and the disciples of the Lord Jesus Christ. Now what did Jude say in the eighth verse? These speak evil. And again he says it in verse ten, and now he says it in verse 16.

These are murmurs and complainers says Jude. And when a man opens his mouth to attack or accuse a true believer, he may even be one of Satan's ministers of righteousness, according to second Corinthians 11:15. The Apostle Paul warned the believer not to keep company with a man who is a railer, even though he might be called a brother, according to First Corinthians 5 and verse 11. And so this business of apostasy is characterized by a deep seated denial of the Lord Jesus Christ, and the fact that Jesus himself spoke against those who had no time for Him, and with Him they would have nothing to do at all. Apostasy, yes, in every every sense of the word. Well it's been good to be with you again this Friday morning and to share with you in this broadcast a Bible truth. It is my earnest prayer and spiritual conviction that God may bless your every life and your every moment, amen.

[Song plays]

Announcer:

For the past half hour, the Bible Institute of Los Angeles has presented verse by verse, a program of stimulating Bible study and inspiration for your spiritual blessing. You were invited to share in this and the many other ministries of the Bible Institute of Los Angeles. Address all mail to the Bible Institute of Los Angeles, Los Angeles 17, California. That's the Bible Institute of Los

Anderson: Jude #20

Angeles, Los Angeles 17, California. Dr. Talbot's special guest today has been Dr. Lloyd T. Anderson.

[Song ends]