

# Jude 1-4

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[0:00] Good morning, CFC. Go ahead and take your copy of God's Word and open up to the book of Jude. It's the second to last letter in the book of the Bible. We're going to be spending this week and the next four weeks walking through Jude together before Nathan gets back.

And I just have to say it does my heart good when our confession of faith, or excuse me, our catechism quotes the Sermon on the Mount. I heard that there is a running bet as to how many times I will quote that in the next five weeks.

And I'll just tell you, bet high. But I enjoy Matthew for those of you who are new and are known to go there. So I'm very excited to be spending the next few weeks preaching through this book.

And like I said, I only have five weeks, so I want to get right to it. So looking at Jude, verses 1 through 4, there are no chapters. It's a short book. So looking at Jude, verses 1 through 4, Jude writes, Jude, a slave of Jesus Christ and brother of James, to those who are called, beloved in God the Father and kept for Jesus Christ, may mercy, peace, and love be multiplied to you.

Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints.

[1:32] For certain people have crept in unnoticed who long ago were designated for this condemnation. Ungodly people who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.

So this author is Jude, and you may be surprised to learn that his name in Greek is no different from the name Judas or Judah. This was an extremely popular name in the first century Israel.

So maybe your next son will be named Judas after all. Just don't, actually don't do that. That would be pretty bad. But to be clear, this is not Judas Iscariot who betrayed Christ, but this is Jude or Judas the brother of James, which we see in verse 1.

So this Jude is the child of Mary and Joseph and the half-brother of Jesus Christ. But more on that verse in a moment. So Jude or Judas is referenced in the Gospel of Matthew.

We're already there. When the crowds are doubting Jesus' authority and identity. They ask in Matthew chapter 13, verse 55, Is this not the carpenter's son?

[2:46] Is this not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? So I guess Mary had a thing for J's and didn't like Simon.

But the same comment can be found in Mark chapter 6, verse 3. So Judas is well established throughout Scripture. We know that this is the brother of Jesus, as we know him as the name Jude in the book of Jude.

But it's the same guy. And we learn in the Gospel of John, chapter 7, verse 5, that Jesus' own brothers did not believe in him, meaning Jude was not a believer during Christ's first advent.

But by the time Jesus is resurrected, we read in Acts chapter 1, verse 14, that all these believers, with one accord, were devoting themselves to prayer, together with the women and Mary, the mother of Jesus, and his brothers.

So Jude is among those who has placed faith in Christ after his resurrection appearances. At that point, he believed this is the Messiah, the one true Son of God.

[3:57] But who is Jude that he should write such a letter, that he should have such authority to do this, to be an author of one of our canonical books of the Bible?

And so looking back at verse 1, we see his authority. Jude is a *doulos*, or a slave, or bondservant, of Jesus Christ and the brother of James.

So on the one hand, this introduction gives you a sense of Jude's humility. And he doesn't introduce himself as the half-brother of Christ, but much like his brother James, he introduces himself merely

as a servant or a slave of Christ.

So the only relationship he expresses to Christ is that slave of servant. And sometimes that word is translated as servant, but really means slave.

He is saying, I am no longer my own, but I am owned by and exist for Jesus Christ. So this captures Jude's humility in one sense. Primarily, though, this title captures his authority.

[ 5 : 05 ] So when we hear the word slave, right, we often think of people being mistreated, people being oppressed. We think of the sinful atrocities that happened in our history, in British history.

But this is not necessarily the connotation in the ancient world. It was different. In fact, a slave's power, his financial standing, his stature in society often rose or fell with that of their masters.

So, for instance, in the Greco-Roman world, if you were a slave, a personal slave to the Roman emperor, you were actually probably more powerful, more wealthy, and better off than most free men.

Right? And men would fear you because you have the emperor's ear. So slaves often had the ability to spend the money of their masters, to speak on behalf of their masters, to make and create businesses on behalf of their masters.

And so it is with Christians. This is why Jude, James, and others would refer to themselves as slaves of Christ. They're expressing that we serve him, we're committed to him wholly, but also we carry with us authority.

[ 6 : 12 ] We speak on behalf of our master, of our Lord, of Jesus Christ. So on the one sense, again, it is his humility, but primarily he's saying, I'm writing to you with authority.

I write behalf of Jesus Christ. And the cherry on top, who establishes Jude's authority, is the fact that he's the brother of James, the leader of the Jerusalem church.

So I just love Jude's opening statement, because he makes his authority so clear and so plain, yet does so cloaked in humility, with only a few words.

I pray that we would all exercise our various authorities with such wisdom and humility. So we know who Jude is, but whom is he writing to?

Well, again, verse 1, Jude is writing to those who, quote, are called, those who are beloved in God the Father, and those who are kept for Jesus Christ.

[ 7 : 12 ] In other words, he's writing to true Christians, and given the nature of the letter and how much he references Jewish writings, these are probably Jewish Christians. Beyond that, we're merely speculating as exactly to who they are, but it is important to realize that they are true Christians, nonetheless, and his prayer for them, in verse 2, is for mercy, peace, and love to multiply.

Now, for various reasons not worth explaining, we're going to circle back to the first two verses at the end of our time together, because I don't think they make full sense without reading verses 3 through 4 to understand why Jude is setting the letter up as he does.

So looking at verses 3 through 4, then, we're going to get into the body of Jude's letter. Verse 3, Jude transitions to the body, indicated by his second address. He says, Beloved.

And a very peculiar thing happens. He says he wanted to write about their, quote, common salvation. Now, this is pretty typical in Greco-Roman letters, to write about a general concern related to the state of the city or the nation, right?

And they would use this phrase, common salvation or common well-being. You could also translate it. So this is a very typical Greco-Roman letter, in a sense.

[ 8 : 37 ] And they would write these kind of letters during times of war, during times of economic strife. But Christians developed their own usage of this phrase. And we see that right here in Jude's writing.

For them, it was about salvation and life. This was inherently kingdom of God language. You might think or say, speak of this in terms of the welfare of the church, so to speak.

But it is more than this as well. Common salvation refers to all of redemptive history, its past and its future. This includes events like the Exodus, the wilderness wanderings, up to Jesus' crucifixion and resurrection, and to the future day when Christ will return to reign and gather his elect.

In other words, Jude was desiring with all haste to write to them about the gospel in its fullness. He could not wait to write to them about this gospel.

He seems to be expressing that he did everything he could to write about this gospel as quickly as possible. And yet, at the end of the day, he does not primarily write about the gospel in his letter.

[ 9 : 54 ] He does reference it at points, to be clear. He does reference it. But it's not the primary subject matter that he decides to write about at the end of the day. So I want you to think about this.

What could be more important or more pressing than writing about the gospel? I think about that for a moment. What happened to Bible language like Paul in 1 Corinthians 9, 16?

He says, For if I preach the gospel, that gives me no ground for boasting, for necessity is laid upon me. Woe to me if I do not preach the gospel.

So what would make Jude decide to hold off on such an important and central topic? In the second half of verse 3, we see his explanation.

He says, I found it necessary. You could translate it as, I was compelled to write, appealing to you to contend for the faith that was once for all delivered to the saints.

[ 10 : 54 ] What a powerful statement. Clearly, Jude views the faith of the saints as being under attack, which becomes more explicit in verse 4.

So the answer to our question then is, and listen to this carefully, the only thing more important than discussing the true gospel with fellow believers in the church is defending the true gospel from false believers in the church.

Okay, and I'm going to repeat that. The only thing more important than discussing the true gospel with fellow believers in the church is defending the true gospel from false believers in the church.

We cannot discuss our common salvation in the church when there are those in the church who claim a different salvation. And we'll see that false teachers that Jude is addressing are in fact teaching a different gospel.

And I want to be clear on this too. This does not minimize the gospel, what Jude is doing here, by waiting to share all these glorious truths. It actually emphasizes or heightens the importance and centrality of the gospel by defending it, to contend for it, to protect the flock from a false gospel.

[ 12 : 18 ] This is why he finds it necessary. So this verse contains his main exhortation to the church in his letter, to contend for the faith.

The Greek word for contend is an athletic term. And so in the Greco-Roman world, athletes and athletics were typically associated with wrestling or running, these kind of sports.

You could translate this word as fight, as this term was often used in struggles of war. And this verb is in the infinitive form, which simply means this fight is ongoing.

Some have translated this phrase to carry on the fight for the faith. So it has that indefinite aspect. We are constantly contending for the faith.

So it's not merely this particular occasion of these false teachers infiltrating the church that Jude is writing to contend, but he's saying to contend indefinitely.

[ 13 : 18 ] This is our struggle in this life, to contend for the faith, because false teachers will come. And then you see him use this phrase, the faith, in verse 3.

The faith that Jude refers to is the faith of true Christian thought and living. Jude is talking about the faith that is rooted in pure biblical doctrine, as opposed to false faith and heretical views.

Jude uses this phrase the way Paul often does in his letters to Timothy. 2 Timothy 1, verse 13, Paul writes, Retain the standard of sound words, which you have heard from me, in the faith and love which are in Christ Jesus.

1 Timothy 4, verse 6, this connection is more explicit. Paul writes, In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of the faith. And he's talking about facts, doctrines, teachings, the words of the faith, and of the sound doctrine which you have been following. So this faith that is rooted in sound doctrine is the faith that was once for all delivered to the saints, in verse 3.

[ 14 : 38 ] The saints being not necessarily the apostles, but all the believers who received the word by faith at the teaching and evangelism of the apostles. This faith was delivered to them once and for all, meaning it does not change.

It's final. There are no additions or redactions, no edits to be made of any kind. Rather, the gospel has been and is presented in full.

So they need not go seeking new ideas or new doctrines or new beliefs or new scriptures. Simply put, don't go astray, but fight. So you might be wondering, well, how do we fight for the faith?

What does that actually look like? And Jude's not going to answer that question for us until we get to verses 20 through 23. So we will not really address that in full today.

I will offer some closing thoughts towards the end on that. But instead of explaining how to fight, Jude next moves to explain in more detail the people who are responsible for this new purpose in writing.

[ 15 : 48 ] He wanted to write about our common salvation. Now he's compelled to write contend for the faith because of these people that he references. So let's look at verse four.

And verse four, by the way, is going to be unpacked in more detail in the next two weeks because that's what Jude does for the main part of his letter. He unpacks this statement.

So what does he say? He says in verse four, for certain people have crept in unnoticed who long ago were designated for this condemnation. Ungodly people who pervert the grace of our God into sensuality, deny our only master and Lord, Jesus Christ.

So these people, Jude describes them with the verb periseduson, okay? And this verb, I will tell you, is a verb that you would not want to be described with in the Greco-Roman world.

This verb is always tainted with a negative connotation. It could be translated as these people who worm their way in. It connotes something or someone that is bad or evil, that has entered with bad or evil motives.

[ 17 : 02 ] And these people who wormed their way in did so, in verse four, unnoticed. So Jude implies that they had something going on that these believers should have noticed, that they should have caught or picked up on.

And notice too that these people are not pagans outside the church teaching whatever Greco-Roman religion. They're claiming to be Christians.

They are in the church, right? They've infiltrated or wormed their way in. Not salvifically. They're not truly saved, not truly believers, but they are wolves in sheep's clothing.

Now this is something that's going to be a little hard to digest, but true. These people, Jude says, essentially they are reprobates.

Jude says in verse four, long ago they were designated for this condemnation. Meaning, God has ordained that they would not repent and place faith in Christ, thus leaving them in their own sin.

[ 18 : 08 ] The Greek word for designated is a participle that more woodenly translates as those who were written down or those who were marked out. So Jude is referring to the doctrines of divine election and reprobation, which he assumes his readers are very familiar with, as they should be.

So if you're here today and wondering, what is that? Is that that spooky predestination thing? I would say yes. And Jude is assuming it is familiar. So you should strive to understand these rich gospel truths.

And I'd be happy to plan lunch sometime. If you'd like that, explain more fully. I won't have time to do so today. If you want to combatively argue about it, I'd be happy to give you Clay's phone number or Nathan's phone number.

I'm sure that'd be restful for Nathan on his break. But just to quickly summarize so that you have a frame of reference for what Jude is assuming we know, these doctrines go something like this.

All of mankind is guilty before God for their sin as a result of the fall in the garden because our covenant head, Adam, sinned with his wife Eve. That's Genesis chapter 3. Mankind is incapable of doing or desiring anything.

[ 19 : 27 ] Rather, Genesis 5, verse 6, God speaks and it says, The Lord saw that the wickedness of mankind was great in the earth and that every intention of the thoughts of his heart was only evil continually.

Nothing more, nothing less, but evil continually. Paul reiterates this in Romans chapter 3. And I'll just read verses 10 through 12, which says, None is righteous, no, not one.

No one seeks for God. All have turned aside. Together they have become worthless. No one does good, not even one.

So left to ourselves, we cannot even seek God, much less repent and believe in him. But here's the good news. The gospel, right? Paul tells us in Ephesians chapter 1, verses 4 through 5, that God chose us, right?

God chose the believers. In Christ, he goes on, He chose us in Christ before the foundation of the world, that we should be holy and blameless before him.

[ 20 : 33 ] In love, he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will. Paul goes on to say in Ephesians chapter 2, verse 8, For by grace you

have been saved through faith.

And this, this whole act, salvation, grace, and faith, it is not your own doing. It is the gift of God, not a result of works so that no one may boast.

So Jesus himself combines this idea of our inability to save ourselves and God's ability and desire to save those he has chosen. Jesus says in John chapter 6, verse 44, No one can come to me unless the Father who sent me drags him, and I will raise him up on the last day.

Jesus goes on to say in verse 63, It is the Spirit who gives life. The flesh is no help at all. And then he says in verse 65, This is why, he's talking to the disciples, he says, This is why I told you that no one can come to me unless it is granted him by the Father.

Why? Because the flesh is no help at all. And man is entirely dependent on God to save us, which is very good news because he is a Savior.

[ 22 : 00 ] He is compassionate, gentle, and lowly, desiring to save a people for himself. So what about those who are not elect?

What about those who are not chosen? And as the earlier references made clear, it is mankind who has sinned and earned eternal punishment and condemnation.

God is not responsible for their sin. Reprobation is simply understanding that God has chosen not to elect everybody and that those he has not elected will be left to do what they wish to do, which is exclusively the works of sin and lawlessness.

Remember Genesis chapter 6, verse 5, they sought evil continually and only. So God leaves them in that state, them desiring what they desire.

They are responsible. And Jesus taught this idea of reprobation in John chapter 12, verses 37 through 40, which explains why some of the crowd did not respond to Christ in faith and repentance.

[ 23 : 10 ] John writes, though Jesus had done so many signs before them, referring to the crowds, though Jesus had done so many signs before the crowds, they still did not believe in him.

And there's a purpose to it. He says, so that the word spoken by the prophet Isaiah might be fulfilled. Lord, who has believed what he heard from us?

And to whom has the arm of the Lord been revealed? Therefore, they could not believe. For again, Isaiah said, God has blinded their eyes and hardened their heart, lest they see with their eyes and understand with their hearts and turn and he would heal them.

God has decreed that he will not save these individuals. And Paul picks up this same idea in Romans chapter 9 verses 13 through 14.

He writes, as it is written, Jacob have I loved, but Esau I hated. What shall we say then? Is there injustice on God's part?

[ 24 : 14 ] By no means. It's the most emphatic way you can say no in Greek. By no means. So looking back at Jude 4, we now understand the weightiness of Jude's comment.

It is a very packed theological statement. He's saying, these people who have crept in unnoticed, who long ago were marked out for this condemnation, these are the people he's talking about. These are the people we are up against as true believers. These false teachers who would lead us astray. Now, Jude is pastoral.

He cares about the flock of God and he's telling his true Christian audience about these people because he wants them to consider their way of life and where it leads to, to condemnation.

So verse 4 serves two purposes for Jude. Number one, he's able to publicly denounce these false teachers. But number two, and I think more primarily, more central, he works to protect the flock, the beloved.

[ 25 : 33 ] So what are these people teaching that is false? Well, Jude hints at it in the second half of verse 4. He says, these ungodly people who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.

Christ. So clearly, these people are what some would call antinomians of some kind. Now, antinomianism is a compound word. It comes from the Greek.

It's, the Greek word for law is nomos and then we have anti, so anti-law is essentially what this word means. So these people are anti-law. And it's very important that you note, right, these people do not deny the grace of God.

They are clearly people who would say they are Christians, people who claim to be members of the church and they clearly believe in some form of the grace of God but they do not teach the biblical

truths concerning the grace of God.

Rather, what do they do? Jude says, they pervert the grace of God. So they make use of it, they talk about it, they claim it, but they pervert it. And how so?

[ 26 : 44 ] They use the grace of God as an excuse to be sexually loose. They are adulterers of some kind. And worse than being guilty of that alone, they are guilty of using the grace of God to teach and promote adultery.

Right, so they are saying by doctrine, by belief, by faith, we don't have to keep the law. They are antinomians. They are anti-law. And that sounds a lot like an idea floated around today in some so-called churches.

The idea that I can live how I want and do what I want because grace abounds. False, according to Jude. And James, if you recall, our sermon series, James chapter 2, verse 17, makes plain that faith without works or obedience is dead.

So just three examples of antinomian teaching that you have probably heard on the radio or at some point in your life. They might say things like, it's okay to get a divorce if you're not feeling happy anymore.

Grace abounds. Or, homosexuality was only forbidden in the old covenant. You can do what you want now. Grace abounds. You don't have to go to church, read the Bible, or pray to be a Christian.

[ 28 : 09 ] Grace abounds. Now, there are many more I could have listed, but these three should serve as a guide to the kinds of things that antinomianism teaches.

So fundamentally, it is a denial of Christ's lordship, and we see it in verse 4. They deny our only Master and Lord, Jesus Christ. There's no submission to our Lord, and not only that, but they teach that we shouldn't submit.

That's the great heresy that they teach that we shouldn't submit, but live how we want. And contrast that with Jude, who introduces himself as servant or a slave of Christ.

These are two different people, two different groups, two different faiths. Now again, I want to emphasize that I know some of the things just said are maybe hard to swallow or hard to fully comprehend.

Whether you're new to these ideas or not. But this is why I said earlier that I'd want to circle back to verses 1-2. I think Jude, being pastoral, anticipated the thoughts and concerns his audience might have had after hearing this heavy swinging against false teachers.

[ 29 : 26 ] And I suspect some of you would share those anticipated thoughts. Perhaps you've wondered, how do I know I'm not a false teacher? Or, how can I possibly be safe with all these false teachings and false teachers in the churches?

How do I know what's right or wrong? How do I know I'll remain faithful and not be swept up in these kinds of things? How can I be confident that I will not be led astray?

And this is where Jude's opening is so assuring, so comforting, and so hopeful. So let's turn back to that. He says in the second half of verse 1, to those who are called, those who are beloved in God the Father and kept for Jesus Christ, may mercy, peace, and love be multiplied to you.

Now those three verbs, called, beloved, and kept, are what you would call divine passives, meaning that we are called by God, right?

Divine election, we are loved by God, and we are kept by God. God is the implied subject. Nothing can sweep you away from salvation in Christ.

[ 30 : 46 ] Philippians chapter 1, verse 6, Paul says, and I am sure of this, that God who began a good work in you will bring it to completion at the day of Jesus Christ.

The psalmist writes in Psalm 16, verse 8, I have set the Lord always before me because he is at my right hand. I shall not be shaken. And Jesus says in John chapter 10, verses 28 through 30, I give them eternal life and they will never perish and no one will snatch them out of my hand.

No false teachers, no nobody. No one will snatch them out of my hand. And he goes on, my Father who has given them to me is greater than all and no one is able to snatch them out of the Father's hand.

I and the Father are one. So if you have repented and placed faith in Jesus Christ, then know that this God has truly called you, has truly loved you, and is truly keeping you for that final day.

Nothing can change this, nothing will change this. God himself will not change this. He is faithful and steadfast. And we see in verse 2, he wishes for mercy, peace, and love to multiply all of our days.

[ 32 : 07 ] Praise God. So as advertised, I'd like to offer some application and closing related to Jude's charge to contend for the faith in verse 3.

our fight. Our fight as Christians is fought on the battlefields of the heart and the mind. We are constantly to be seeking to conform our thoughts so as to both understand true doctrine, right? There's the mind, to build our intellect and the faith, and to grow in obedient living. There's the heart, to love the things of God and to obey God.

So understand that the heart and the mind are our battlefields, which means our strategies, our weapons, our comrades, and so forth must be proper for such battlefields.

So with that in mind, I have three applications, and they're very simple. Application number one, be vigilant. Recognizing from Jude that false teachers exist and they come to true churches, right?

[ 33 : 15 ] We need to be on guard. Now this does not mean you need to assume the worst about anything anyone says in church, right? It does not mean your default about people should be skepticism concerning their faith or practice.

On the contrary, the Bible repeatedly makes it plain that we are to be unified in Christ, believing the best in one another until proven otherwise. That's 1 Corinthians chapter 13.

It does mean, however, that there are things to look for that we should be guarded against, namely false doctrine and false living, right? There's that head and heart again.

Jesus tells us we will know our true brothers and sisters of the faith, quote, by their fruit. And for those of you betting, that's Matthew 7 verse 20. So what they practice, we will know them by their fruit.

In this application we've brought up every week in some form or another because it's the charge throughout the letter, it's the thing Jude is concerned about. So I won't say any more for now.

[ 34 : 25 ] But the second application, work on your heart. So the antinomians that Jude addressed sought to promote ungodly living in the church. And I hear that if we are not constantly working on our hearts to be conformed to the law of Christ, then the inevitable day when a false teacher comes along and spiritualizes sin so as to make it acceptable, we will cave in.

So a great defense and a great offense against this is to be working on personal holiness, personal godliness, now, daily, denying yourselves. So if you truly love the things of God and obey him as you ought, the temptation to condone such sin will be abhorrent to you, much less practice it. We have to work towards that through prayer and Bible reading and spiritual disciplines and the church, asking God to conform you to his standards, not yours, asking God to make you love what he loves and hate what he hates.

And again, he who loves you has called you and keeps you, and he will answer those prayers, no question about it. And then finally, our third application, work on your mind.

Know well the common salvation that we share as believers, in which Jude refers to. Know well the faith for which we are contending.

[ 35 : 57 ] As Paul says in Romans 12, verse 2, do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

There is and has been a growing movement in the church, broadly speaking, I don't necessarily mean Christ family, I just mean the church broadly, that some have labeled the anti-intellectual movement.

And just to be clear, I don't consider myself an intellectual or most people, but that's not necessarily what they're talking about. They're not necessarily talking about the ivory tower, you know, professor guy.

No, but within that movement you will hear things like this. When they talk to pastors and so forth, they'll say, seminary is a waste of time for everybody no matter what.

Or they might say, why would you study Greek and Hebrew when we have English translations? Or maybe something that they will say to everybody in the church, right? They'll say things like, God does not care about how much you know, he cares about your relationship with him.

[ 37 : 16 ] And to be clear, I'm not saying every Christian needs a seminary education. I'm not even saying every pastor needs a seminary education. After all, Nathan does not have one, and yet I sit under him as my pastor.

Why? Because I have so much to learn from him and have learned so much from him, and he works diligently to study and to know and to sharpen his mind and heart, and he is such a

wonderful, godly role model for me and all of us, and for which I am so thankful.

Just lost my spot, there we go. But the anti-intellectual movement, they just don't want to study, simply put. They want things to be simple.

They don't want to question any things, which means they will never have answers. They do not want to be challenged to think deeply about the scriptures and the truths therein. And this means they will never develop a biblical worldview to address the issues of our day, beyond Jesus loves me, this I know.

But make sure you don't ask them how they know because they don't like asking questions. And don't get me wrong, there are simple things to know. There is a simplicity to the gospel that is beautiful.

[ 38 : 31 ] But understand one danger of this movement, and you've probably never heard the title, but I guarantee you've met people in this movement. They want everything to be simple. And honestly, that is just not good for biblical doctrine.

That is not good for Christian living, for life and godliness. C.S. Lewis once said, God is no fonder of intellectual slackers than of any other slackers.

God is no So I would implore you all to study, study, and study so that your blade is sharp and effective as you contend for the faith once for all delivered to the saints.

To know that, to know its lines, to know when those lines have been crossed, and to articulate why and how so you can be effective in evangelism and discipleship. I pray that the prayer in Psalm 27 verse 4 is the prayer of all of our hearts.

And I plead with you, let this verse saturate your mind and your heart. The psalmist writes, One thing, one thing have I asked of the Lord, one thing that I will seek after, that I may dwell in the house of the Lord all the days of my life.

[ 39 : 48 ] And notice this, to gaze upon the beauty of the Lord, there's the heart, and to inquire or to learn in his temple, there's the mind. To love God and to learn about him, our mind and our heart, to love the Lord our God with all our heart, mind, and soul.

This is Jesus' commandment to his church. So to that end, let's pray.