



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Jude 14-16

Jude

"Judgment Day"

TRANSCRIPT

[Message] Thank you, Mark, and good morning. We're continuing our series in this brief but very full Book of Jude. We're going to look at verses 14 through 16 this morning. Jude has been warning of false teachers that were in the congregation and he continues that. It's what he refers to at the beginning of verse 14 when he writes:

It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.

May the Lord bless this reading of His word and bless our time of study in it together. Let's pray.

[Prayer] Father, it's a blessing to be with Your people on a Sunday morning, and we thank You for that blessing and for that time together today. We pray You'd bless it. The blessing of it, really, is not simply in being with friends and being able to see each other after a week of not seeing each other. That's a blessing, but the real blessing is that we fellowship in Your word, and we are united in that fellowship in Jesus Christ and bound together by the Spirit of God who is in each and every

believer. We're sealed with the Spirit at the moment of faith. He never lets go of us. He never departs, and we're in Christ forever. That is a great comfort, particularly sensed when we come to a passage like this in Jude when we're reminded of judgment, a sobering text as so many of these passages in Jude are. Sobering, but also the background for Your grace, and it reminds us of what You have delivered us from, and we have every reason to be grateful. We really have no idea of how grateful we should be, but certainly we should have a sense of gratitude as we read something like this and know that, by Your grace and through the work of Your Son, we've been delivered, and were saved in Him, and safe in Him. And not only from what's to come, but in the present, from the temptations, from the difficulties and the tragedies that face us in this world, as dangerous as this world is, we're safe in Him. And so Lord, teach us that and remind us of that as we go through our text this morning. Bless us and build us up in the faith.

We pray for ourselves spiritually, but we also pray for our material needs, and they're great. We all have them. In one sense or another, we all have needs that are being presently met in an obvious way in the provisions You make for us. You give us life at every moment of existence. It's a gift from You. You bless us with work, with labor. That's fulfilling for us. That's a gift from You. You give us friends and family and all of that, Lord. And yet, in the midst of that, there's difficulty, and some are going through hardship. Maybe it's a failure of their healthy. We pray for them, that You'd give encouragement, and that You would give healing. I pray for those that are simply under the pressure and stress of life, that You would lift that and help them to reflect upon Your promises and Your providence, and the care that You give to us and assure us that we have at all times. And then there's grief, and our church family has been touched by death for some time now, some weeks in various families, and we pray that You would give comfort and encouragement to those that have suffered that, through the loss of a loved one. May this time of study together be a time of encouragement, a time of edification, a time of being built up, edified, in the faith. So we look to You to bless us and pray that You'd guide us in our thinking, and make the proper applications of this text to each of us, and encourage us, we pray. We thank You for all that we have in Your Son. We thank You for everything that He's done for us and is doing for us. We thank You for the future that's ours in Him,

and that's a future that's certain. We thank You for that. Thank You for all that we have in Christ, and it's in His name that we pray. Amen.

[Message] In his biography on John Adams, David McCullough describes the night of July 2nd, 1776, when Adams gave a speech that convinced the delegates to sign the Declaration of Independence. A summer storm had broken over Philadelphia. So when Adams got up to speak for independence, which would result in war, he was surrounded by the sights and sounds of rain and thunder and flashing lightning. A very appropriate atmosphere for such an important speech. It's the atmosphere of Jude's book. He wrote against the tyranny of false teachers who would enslave people, and his epistle seems to echo a tempest. As you read it, you can almost hear the rain and the thunder and image bolts of lightning as Jude warns of the wrath to come, the judgment of the great day and the punishment of eternal fire. The storm just rolls through the verses of this brief book, and it only continues in verses 14 through 16 when Jude recounts Enoch's prophecy of judgment day when the Lord comes with thousands upon thousands of His holy ones.

You cannot read the Bible and escape the subject of judgment. You can't preach through the Bible and not preach on judgment. It may not conform to modern sensibilities, but it is everywhere in the Bible, from the beginning to the end, from Genesis to Revelation. And in verse 14, Jude records one of the earliest prophecies of judgment that was ever given when he quotes Enoch, whom he calls "the seventh from Adam." Now, that description of him identifies him as the Enoch of Genesis 5 where he is the seventh name listed, counting Adam as the first. Genesis 5 and Hebrews 11 verse 5 record almost all that we know of Enoch, which isn't a lot. But still, what emerges from just these few verses is a genuinely impressive portrait. He was a man of great faith who walked with God and escaped death when he was raptured to heaven.

But Jude doesn't call Enoch a hero of the faith. He describes him as a prophet of God. What is interesting about that, and for some Christians may be a bit disturbing, is Jude's source of that information. It was a Jewish book titled the *Book of Enoch*. It wasn't written by Enoch. It was written in the 2nd century BC and was part of a variety of books that were not considered part of the Old Testament but were still valued as edifying. It was a popular book in Jude's day, one that the church was

very familiar with, just as today we're familiar with books of popular writers like C.S. Lewis or John Bunyan. For centuries now, Christians have read *Pilgrim's Progress* with great profit. It's a book that's popular the world over, but no one thinks it's inspired by God. No one thinks that it should be included in the canon of Scripture.

The Book of Enoch was like that. It was loved by Jews and Christians alike. It formed part of their spiritual and intellectual background, so Jude quoted it, much like preachers have quoted Bunyan for hundreds of years. Jude didn't consider the book inspired by God. He didn't call it Scripture. But, he did regard the prophecies in it to be inspired, just as we would consider Scripture quoted in *Pilgrim's Progress* inspired, and lots of the statements that are made as good summaries of inspired truth.

Now, that's why preachers quote them, and that's the reason Jude quoted the Book of Enoch. It was a non-canonical book that his readers knew well, and that accurately described God's judgment. Actually, the prophecy of Enoch is a general description of the Lord's return in Judgment. It doesn't really add any new information to the second coming. What is stated here is stated in other portions of the Bible. Enoch announced to his generation, "Behold, the Lord came with many thousands of His holy ones." There are similar descriptions to the Lord's future coming, His second coming, in passages like Daniel chapter 7 and Zechariah chapter 14. Jesus described His coming in similar words in Matthew 25 and verse 31. "When the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne." That's basically Enoch's prophecy that Jude quotes. Jude quotes it as genuine. He quotes it as something that was spoken historically by Enoch and as something that would've been inspired, therefore, since he was a prophet.

So, we can assume that it was preserved for us by oral tradition, passed down over generations, then written down in the 2nd century BC, and quoted here in the 1st century AD. Enoch was, as I said earlier, and as Scripture shows, a remarkable man of faith, a hero. The strength of his faith is seen all the more plainly from the age in which he lived.

Now, I don't know that it's ever easy for a child of God to live consistently and boldly for his or her faith in any generation. But certainly, it would be a bit easier in, say, a time of revival, a time when the Spirit of God's being poured out and lots of people are being brought to faith, and churches are being filled with people, and it's seen everywhere. You see people being bold for their faith, and that encourages you

to do that, and it's much easier in, say, a time like that than in times that are tough when it is, as Paul put it, out of season. That is, the faith, and the gospel, and the preaching of the word are out of season. They're not being well-received when the Christian faith survives in a secular age, which is very much like it is in our day. Then, a person's beliefs and character are really put to the test.

Enoch lived in such an age. He was an antediluvian saint, which means he was a child of God before the flood. He lived in that age before Noah, and before God judged the world in the great flood. But he lived in the days that led up to that. His birth is recorded in Genesis 5 verse 18, and then his life is given to us in verses 21 through 24. Genesis 6 describes the age in which he lived. It describes it as a time when man's wickedness was great upon the earth and, as moss writes, every intent of the thoughts of his heart was only evil continually.

I'm not sure there has been a more evil generation, a more wicked time than that, than that age. The world was so bad, in fact, that the Lord stated that He regretted that He had made mankind, and He determined to blot out the human race from the face of the earth. That was the world in which Enoch was born, and to which Enoch did not conform. He was different, different from the men around him.

Genesis chapter 5 and verse 22 says he walked with God. 300 years. He walked with the Lord, and he walked against the tide of iniquity for 300 years. That's a long walk through a dangerous world. And no doubt he suffered for it. What kept him strong was his daily fellowship with the Lord. He walked with Him. That's the only way a person can have endurance, can even have joy in the midst of a world that's opposed to them, joy in the midst of trial, joy as a stranger and alien in this world, which we all are. Every one of us who put our faith in Christ, every believer in Jesus Christ is what Abraham called himself, a stranger and an alien.

So, we need to have strength in the midst of that, and this is the only way to resist the temptations of this world, to have strength and wisdom in this world, to avoid the pitfalls of this world. It is to constantly walk with the Lord, take His direction, which we do by living according to the Word of God. It is a daily thing of living by the power and under the influence of the Holy Spirit, who is in us. If you're a believer in Jesus Christ, I've mentioned this in the prayer. If you're a believer in Jesus Christ, your heart has been sealed with the Holy Spirit. That's what Paul teaches in Ephesians chapter 1 and verse 13. He's there permanently, and He will be

there until the very end, till the Lord returns, or we go to be with Him. He keeps us. So, He's there, and we must follow His direction and His leading according to Scripture. We have to do that constantly. We don't take vacations from that. We have to do it daily, continually, be in prayer, be reflecting upon the Word of God. Not unrealistic about them. I'm not saying you don't do your work or anything of that kind, but it's got to be the pattern of our life. We have to nourish ourselves with constant study in God's word.

Look, the Lord sees what we cannot see, and He guides us through the minefield, and that is exactly what this world is, full of pitfalls, full of dangers that you and I do not see that we cannot see. We don't know what's coming in the next second of our life. He does. And so, we need to follow Him, walk with Him. It's the safest way to live. It's the only way that we can live, wisely.

And that's how Enoch lived. He was the opposite of the false teachers of Jude's day, who were sensual men, predators. That's been the description of them so far in this book. Shepherds who didn't feed the sheep but starved and ate the sheep. As Jude says in verse 16, they follow after their own lusts. Not the Spirit. They don't follow the Word of God. They follow their own lusts. Jude's already compared these heretics to the men of Noah's day. Enoch was the opposite of them, and the opposite of the whole evil age in which he lived. He was light in darkness. He not only lived differently from the ungodly, he not only conducted himself according to the truth of God; he also spoke the truth to his generation. He was a preacher and more. He was a prophet. And like all prophets, he no doubt garnered a lot of criticism, probably threats on his life. But he was safe, walking with the Lord.

And then one day, Moses says he was not, for the Lord took him, translated him up to heaven. What were left behind were his example of righteousness and his prophecy of judgment. He said, "Behold, the Lord came with many thousands of His holy ones. He came with His angels. He is the Lord of hosts," meaning the Lord of the armies. "He will come in strength."

John gives us the picture more fully in Revelation 19, of Christ on a white horse with a sharp sword. His eyes are on fire, and with Him are the armies of heaven. That's the future. That's a prophecy of what is to come. He will come to judge the earth, but you notice that Enoch's prophecy is given in the past-tense, not the future tense. The Lord came. Now technically, that is called a prophetic preterite,

meaning a prophetic past, which means it's a prophecy of a future event that emphasizes the certainty of it by putting it in the past-tense.

Men today mock the idea of the Lord's return. They think that's foolishness. But there's nothing new about that. Peter refers to those in his day who mock the second coming. Second Peter chapter 3 and verse 4, he quotes them. "Where is the promise of His coming?" They would say. You know, we've heard about this for generations. In fact, they can go back to Enoch. Before the flood, they were talking about the Lord's return. And yet, where is it? That was thrown out as a kind of ridicule and mockery of the whole idea.

Well, Enoch may be anticipating that skepticism that would be voiced in the future. Or, more likely, having heard it himself, answers it by speaking in a prophetic preterite, to say His coming is so certain that it's as if it has already happened. Can't get any more certain than that. And He is coming. He's coming, we read in verse 15, for all the ungodly. That's the emphasis of the prophecy of Jude's reference to it. Enoch used the words all and ungodly four times in verse 15. In fact, when you realize that when you read it, you really sense the repetition and the emphasis that he puts upon that very point. He's coming with many thousands of His holy ones, verse 15, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which have been done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.

That's a good summary of the last judgment, and again, the reason that Jude cites it. Judgment will come, and it will be universal on unbelievers and their deeds. No one and nothing will escape the scrutiny of the Lord. No one can hide from Him. He will assess all sin fairly in both thought and deed in every way. What is done, the motive behind it, and He will punish it properly. He will punish it perfectly. He is the perfect judge. He is fair. He is one who dispenses perfect justice. Included in that judgment are the false teachers, whose ungodliness is explained in verse 16 where Jude really completes the picture of them, that he has been giving us. He says, these are grumblers finding fault, following after their own lusts. It's a description that's certainly to the minds of those readers, the church to whom Jude wrote this letter, it's a description that would've brought to their minds the rebellious Israelites in the wilderness. And you remember that. You read through the Book of Exodus and you recall, or the Book of Numbers, how they grumble. That's really what

characterized that generation. They were constantly grumbling. They grumbled about their circumstances. They grumbled that there was no water, there was no food, and then God gave them water, miraculously, and He gave them food miraculously. They didn't like it. They got tired of that manna that came down out of heaven, that supernatural food, what the Book of Hebrews calls angel's food. They grumbled about it. It's the same old stuff, the same old same old.

They grumbled about the desert, and somewhat understandably. Life in the desert's not easy. I've been in that desert and spent a few days there and couldn't wait to get out. It's difficult. It's hard. It's a harsh region and place to be. But they wanted to go back to Egypt. They wanted to go back into slavery. They preferred Pharaoh's taskmasters to God's prophet and priest, so they grumbled. They rebelled.

That's what these false teachers did. They were grumblers. They complained about their circumstances. They complained about the church. They complained about the church leaders. They found fault with them. And to compare them with the grumbling of the children of Israelites, I suspect that they grumbled about the spiritual manna that was being given to them every Sunday when the preacher got up and taught the Word of God. You could just see them think, "Oh, we've got to hear these doctrines again, hear about sovereignty and hear about grace. Doesn't he ever teach about something else? Hear about the blood. I'm tired of hearing about the blood." Grumbling about the manna that they got.

I think their grumbling, however, was probably broader than that. They grumbled about their lot in life, which meant they grumbled against God and His providence. As one writer said, they were always cursing their luck. Unfortunately, that's not something that happens only with false teachers. That happens with all of us to some extent, doesn't it? How easy it is to be a grumbler. We experience an inconvenience or fall on hard times, and we get angry. We get angry with the Lord.

We've all done it. I've done it. You've done it. We do it. But, trials have a purpose. They test us. They really expose us for what we are. But they test our faith. Do we trust the Lord? Do we trust Him always? Well, we trust Him in the good times, but when the difficult times come, and listen, nothing comes into our life that's outside of God's great decree. When those things come into our life, do we really believe in His promises? Do we believe in Romans chapter 8 verse 28, one of our favorite promises and verses? Do we believe that? Can we say with Job, though He

slay me, yet I will trust Him? Can we say that? That takes faith. Hope and joy in the midst of trials, confidence in the Lord during adversity is an evidence of genuine faith, saving faith, and it's an evidence of it because saving faith and constant faith, the faith of a believer daily is supernatural. It's a gift of God. It's of the Lord. These men didn't have that. These false teachers didn't. They were grumblers. They were finding fault. The fault, of course, was never with them. It was always with someone else. That was characteristic of these men.

James warns against this in the first chapter of his epistle where he condemns complaining and blaming God for moral failures and disappointment in difficult circumstances. God doesn't tempt anyone. Our failures are our own fault. God, in fact, is the source of every good and perfect gift. It comes down from the Father of life, from above. Even His hard providence has the purpose of blessing us.

Now, that's the Word of God, but Christian men and women have testified to that down through the ages, and some of the hymn writers have written about that. William Cooper did in his hymn, *God Moves in a Mysterious Way*. I love that line: "Behind a frowning providence, He hides a smiling face." We see the frowning providence. We don't see the smiling face. But what Cooper was saying, what the Word of God teaches is it's there. We don't see it, but it's there, and we have to know it's there by faith and faith alone. I say that and I recognize that it's far easier to say it in the pulpit, in good times, in good health than it is to live it in private, in tough times. But it's true nonetheless. Whether I can say it or not, in difficult times, it is still true, because it's what the Word of God teaches, and we live by faith, not by sight, and by living by faith, we mean we live by faith in what God teaches us and what He's revealed.

Look, we cannot judge life by circumstances. We do that, but we can't do that accurately and adequately. We can only judge our circumstances, only understand life as we experience it by the Word of God and by that alone. It's our standard for truth, and it's our interpreter of reality.

You want to know what life is really like? Where we came from, where we're going? Read the Word of God. God's revealed it. But again, we all fall into this kind of behavior. Hopefully it's not typical behavior. It was typical of these men that Jude is exposing here, these false teachers. They were habitual complainers. And that is dangerous because grumbling and fault finding are contagious. They spread among

people. They were contagious in Israel, these grumblers. They're contagious in the church as well. But these men were like this because they lacked faith. They lacked faith because they didn't have the Holy Spirit who produces faith, who produces what Paul describes in Galatians 5 as the fruit of the Spirit, among which is love and joy and peace and patience. Without the Spirit, they lacked His power, and they lacked His guidance. So instead of walking by the Spirit, they were following their own lusts. That's what Jude says. Following after their own lusts, which means they lived by their passions.

Jude's already explained clearly what that means when he speaks of their lusts and how immoral they were. It's what drives them. A sexual appetite, we've seen that. But also greed, an appetite for what you have and what you possess. These men are selfish people. Selfish people complain, and they envy, and they covet, and they lust, and they boast. That's an obvious sign of egotism, of self-absorption, and that's the next description that Jude gives of these men. They speak arrogantly. This is a description of other well-known evil men of the Bible. Antiochus Epiphanes was described in that way. The beast, the antichrist is described that way in the Book of Daniel. He describes them as making great boasts. Bragging is antichrist. It is anti-Christian. It is self-exalting. It takes glory from God and it gives it to self. God always deals with that kind of person. He cuts down the bragger, and He'll do that to the antichrist. Daniel describes that at the end of Daniel 7 verse 11. While the beast was boasting, while Daniel watched him boasting, in the midst of that boasting, he was slain. Its body was destroyed and given to the burning fire, he said.

As I said at the beginning of our lesson, the sights and sounds of judgment just roll through the pages of the Bible. There's no escaping the promise of the prophecy of, really the warning of the day of judgment. That is a solemn truth and it is a terrible truth.

But what is especially scary is these men have an influence on others. That's what makes them a danger. That's the reason Jude has written this letter, why he broke off the work that he was working on about our common salvation. He put that aside and wrote about this with a sense of urgency because these men are so influential, because they are such a danger. They know how to win followers. They do that in a variety of ways, but one way they do that is by flattery. They do it by

stroking peoples' vanity. We all have that. We're all guilty of vanity. Beware of the flatterer.

Well, I mentioned earlier, Bunyan, and so I can't resist citing Bunyan. Jude cited the Book of Enoch, so I'll cite *Pilgrim's Progress*. One of Bunyan's characters in that allegory is Flatterer, who he describes as wearing a very light robe, a white robe. And so when Hopeful and Christian see Flatterer, they think, maybe they're seeing one of the shining ones, as they describe it. One of the angels that they have already come in contact with is wearing white. He seems to be pure. And so when Christian and Hopeful told him where they were going, that they were headed for the Celestial City, he said, well, follow me. They did. And he led them in circles until finally, they were caught in a great net, and it seemed that they would never get out of it, and they wouldn't have gotten out of it unless three angels delivered them.

Well, it's an allegory on Proverbs 29 verse 5, "A man who flatters his neighbor is spreading a net for his steps." It's calculated. He wants to catch you. He wants something from you. That's why he flatters. Flattery is bait. We catch a fish with a worm or a colorful lure. It's something that appeals to the fish. It's something that is pleasing to the fish, if you can say a fish is pleased. But they like it. There's something about it, so the fish bites and gets caught. And so it is with flattery. It appeals to our vanity. We like applause. We like to hear good things about ourselves. We all do.

And I want to say, there's a place for that. There's a place for complimenting a person, for doing something well. But we shouldn't be too pleased with that. Last week, someone reminded me of a story about George Whitfield. I can't remember the story precisely, but Whitfield was a great preacher. In fact, I think it's Arnold Dallimore who, in his biography on Whitfield, said that he was the greatest evangelist since the apostle Paul, and he would gather huge crowds for that day in the mid-18th century. Someone came up to him once and said, "It was a wonderful sermon, Mr. Whitfield. You must hear that a lot." And he said, "The devil tells me that every day." It's true. We've got to beware of that very thing, to ensnare us with flattery. That's what these men did. They used praise, flattery, like bait.

And the thing is: they didn't mean it. They used flattery to catch saints in their net for the sake, as Jude says, of gaining an advantage. The trick is as old as the serpent who used it in the garden. He cast doubt on God's word and told Eve that God

was only trying to keep her from having the best. He was trying to keep her from being who she really was. That fruit won't kill you, he was saying. God knows that in the day you eat from it, your eyes will be opened, and you'll be like God. In other words, Eve, you've got such great potential. I see it. I believe in you. Believe me. Listen to me. Take my advice and I promise the world will be at your feet. And she did. She took his advice, and people do, and they get caught in a net that only the sovereign grace of God can free them from.

Well, that's what Jude was trying to do for these believers. He knew the craftiness of the false teachers, their character and purpose. They wanted to ensnare people in order to gain them for themselves, in order to use them.

So, he warned them. And there are danger signs that we should observe, that we can see. Flattery, boasting, grumbling, fault-finding. Watch out for such people, he's saying. They have a subtle, insidious influence that destroys people. Such people, unbelieving people, people who he described earlier who deny our only master and Lord Jesus Christ, perish. They die bad deaths and they are swept away in eternal judgment. Enoch gave that prophecy and Jude gives the warning of it, not so that these men would flee the wrath to come. That would be a happy result if that was what happened, but this is for the church to whom he was writing, to beware of those men, so that they won't follow them. Because to follow them is to follow them into destruction.

God has something very different for His people. He has glory for the future, and He has joy for the present. He has purity of character for His people, the fruit of the Spirit that Paul lists in Galatians 5:22 and 23. That's for us. That's to be produced in us, love and joy, peace, and patience, and all of that. He's making us into those kinds of people. He's making us into selfless people who look out for others rather than prey upon them. He gives patience. He gives self-control. He gives peace. Money can't buy that. He makes us like Christ. He's in the process of doing that. That's what the Lord's cultivating now. It's gradual. It doesn't happen overnight. In fact, it will never be completed in this life. It will be completed suddenly when we see Him face to face. But it's going on presently. If you're a believer in Jesus Christ, if you're in Him and the Spirit is in you, you're being transformed, and that transformation occurs as we read and study His word. That is spiritual food. It is manna from heaven, and it transforms us as we believe it, as we obey it.

And increasingly, as we grow and experience God's faithfulness, we are made stable, and competent in Him, and able to stand through the setbacks of life and not complain. And rest in Him in the midst of it.

God's people are not complainers. At least they shouldn't be. We do complain, but that's not what you characterize us. And as we understand the Lord and how He works, all things for our good, well, then our attitude toward adversity is tempered. It should be. It should be changed. It doesn't mean we're immune to the pain. We're not. But we're able to understand it and be stable in the midst of it. The knowledge of God's providence, that He is in control of events for our good always produces gratitude in prosperity. It produces patience in the midst of adversity, and it gives a real sense of security about the future, even though the future may seem insecure. We can know this: the future is not insecure for God's people. The future is good. Our end is not the judgment of the great day and the punishment of eternal fire. We have been delivered from all of that. We who have believed in Christ have our names written in the Lamb's book of life, and will enter into God's heaven. We will experience the resurrection to come. We will inherit the eternal kingdom. Nothing can take that from us. We may pass through difficult times. We may go through hard times. We will. All of us to some degree will go through trials. Some more than others, but we all will pass through difficulties. But, what we have now and will have in the future should give us perspective on the present, and even joy in the midst of it. It should, and it will, by God's grace.

But that's for the believer. If you're here without Christ, if you haven't believed in Him, you don't have that hope, we want you to have it. It's in Christ, and it's in Christ alone. He's the eternal Son of God. He is our only master and Lord who became a man in order to die for sinners, in order to die in our place so that all who believe in Him would be saved, and all who believe in Him are saved. All who believe in Him are received at the moment of faith, are clothed in righteousness as we sang in that great hymn by Wesley. So, recognize your need, see yourself as you are, as a sinner, lost, and become found in Christ. Trust in Him. He receives all who do. Let's pray.

[Prayer] Father, we thank You for Your providence, that we can rely upon and trust in in the midst of difficulty, and we can do that because of what Your Son has

done for us. We're hidden in Him, and He is a strong tower. Thank You for the Grace that's brought us to Him, brought us to You. Thank You for His death for us and all that we have in Christ. It's in His name that we pray. Amen.