

THE EPISTLE OF JUDE

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This epistle is ascribed to Jude the brother of James and the brother of Jesus. It was probably written any time from 70 to 90 A.D. It is the closing epistle of the New Testament and has all the characteristics of a final message. Jude has been called the Apostle of Warning. His teaching throws light on the terrible apostacy which according to the writer had already begun. The enemy had already sown tares while the good man slept.

In Jude's time the children of the Wicked One had crept into the church unnoticed; in recent times they walk boldly into the church at the solicitation of its overseers. Of these false teachers there are three types described by Jude as, "Those who have gone the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." (V. 11).

The Way of Cain. They were going about to establish their own righteousness. Cain offered the fruit of a cursed earth. He despised the blood. It is always those who are guilty of their brother's blood that despise the blood of the Lamb. They reject the substitutionary atonement of Christ. But, "He was wounded for our transgressions, He was bruised for our iniquities." "Christ died for our sins according to my Gospel."

The Error of Balaam for reward. He chose to honor man rather than God. He expected the end without the means. He said, "Let me die the death of the righteous; let my last end be like his." But he was not willing to pay the price. He wanted the crown without the cross. He would rather be popular now than profitable forever.

The Gainsaying of Core. The sin of Korah was envy. It was for envy that Cain slew Abel. It was for envy that Korah murmured against Moses. It was fore envy that the Jews crucified Jesus. The sin of Korah was expressed in the denial of Moses as Jehovah's chosen spokesman. His acts were an intrusion into the priest's office. A great sin of today is the intrusion of man into the office and work of the Great High Priest.

Jude gives us certain ear marks of these false teachers: First, they "separate themselves." (vs. 19). "They go out from us that it may be made manifest that they are not of us." They leave spiritually minded people. They go out from the place of prayer, they do not believe in revivals. They leave the spiritual Christian as Demas left Paul, having loved the things of this present world instead of loving His appearing. Finally these shall go away into everlasting punishment rather than spend eternity with a holy people in a holy place with a holy God forever.

Second, having not the Spirit. Professing but not possessing. Religion only skin deep. Having a name to live and are dead. The writer's theme is the denunciation of those false teachers of Gnostic type who pretended to deeper knowledge with moral laxity.

Jude's Sevenfold Command

1. *"Building up yourselves on your most holy faith."* Be as good as your Book. Bring up your life to your doctrine. Do not lower your creed to suit your life. He is able to make you stand.

2. *Praying in the Holy Ghost.* The Spirit makes intercession through you with groanings that cannot be uttered. He will guide you into all truth. You need the Holy Ghost if for no other reason than to teach you to pray.

3. *Keep in the love of God.* Love is atmos-

phere in which we may live. It may be the very air we breathe. Love will surround us like the air surrounds the earth. "If ye keep my commandments ye shall abide in my love even as I have kept my Father's commandments and abide in His love."

4. *Looking for the mercy of our Lord Jesus Christ.*

5. *Having compassion on others.* Like Jesus, filled with compassion.

6. *Making a difference between the sinner and his sin.*

7. *Hating every manifestation of the self-life.* Doing your work in such a way that even your shadow may not fall upon it. (Vs. 20-22).

"Let me die so dead

That no desire shall rise

To appear good or great or wise,

In any but my Saviour's eyes."

—Heart and Life.

IS IT ANY USE TO PRAY AND PRAY?

Once we heard a man say. "It is easy to pray". To him it may have seemed so. But then and now we feel and know that there is prayer that is far removed from ease. "It knows nothing of quiet going and there is no discharge in this war." But as one says, "Prayer is not a lonely fight, it is a fellowship." Often when all that had been hoped for appears to have gone down in a welter of distress, and the spirit is worn with vigil and dull and listless and tempted to give ear to the lying voice that says, "Why should we wait on God any longer?" "Or tells us to postpone prayer till the flame is kindled again, then, through the power of the eternal Spirit, who takes of the things of God and shows them unto us, there is shown a Figure kneeling alone in the garden." "It is not difficult to go and kneel beside Him, there, and pray for that soul again. And the depression will be known for what it was,—no less than the movement of Satan's power that is seeking to close round the soul and get between, we who pray and a loving, listening God."

With that creeping, dark, hellish power our wrestling always is, never with an unwilling God; for God was in Christ reconciling the world unto Himself. It is wronging His love to pray as though that were not true."

"In brief, live through such an experience, and you come to this; It does not matter how many questions fill the deep places of prayer, we shall know the answer to-morrow."

"Today it is enough that we may prove our God by the humble, the far reaching energies of prayer. The world is tired of sham, of pious words that cover a cold heart careless about the grief of others. The word cries out for reality."

Oh may we have the same passion for souls as swayed the Master and the burning zeal that even in dying, you recollect he forgot the pain, keen though it was to body and spirit and listened to a poor, bleeding sinner and turned and spoke words of life that meant the difference of a world to him. He too did not allow the anguish, he must have suffered to stop his lips from prayer, but prayed, "Father, forgive them they know not what they do."

Pray on, Pray on, though fierce and long the battle rages. God answers prayer. He will answer yours.

Before the first revival came to us in Egypt there were long days of strong crying and tears, then came sweet words ere the fire fell.—"I will be very gracious at the voice of your cry." He was gracious—E. A. Burke, in *The Holiness Era*.

THE FIRST EASTER MORN

A beautiful description is given in the four Gospels of the resurrection of Jesus on that first glad Easter morning; we rejoice for this unmistakable evidence of the divinity of Christ, but oh! how much it meant to make it possible—being deprived of the companionship of the Father, and the glories of heaven, to come to a people who did not want Him, for "He came to His own and His own received Him not." He bore the indignities that were heaped upon Him—the insults—the cruel scourging, and the agonies of the cross. Surely the angels looking over the battlements of heaven must have hid their faces in dismay. Our minds cannot comprehend such matchless love, for it was all because He loved us so; when He cried "It is finished," and gave up the ghost the marvellous plan of redemption was completed. His body was tenderly laid in Joseph's new tomb—but the grave could not hold Him. As angels came to proclaim His birth, they also came to keep watch over His precious body and to roll away the stone from the sepulchre, who declared to those women so early at the tomb on the third day, "He is not here; for He is risen. Come see the place where the Lord lay." They were also commissioned to go quickly and tell the disciples this wondrous news. "And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word."

Men may scoff and deny; others say that "His body must have been dissolved in gases," etc., but millions of earth do believe, for having accepted Christ as their Saviour on the terms of the Gospel have experienced a new and wondrous life, which is hid with Christ in God, satisfying every longing of the soul. Hallelujah! How we love and adore Him, our crucified risen Lord.

We praise Him for the precious atoning blood which cleanses our hearts from sin, and are endeavoring to live consecrated to His service with glad expectations of having part in the first resurrection.

He arose, He arose triumphant,

Christ the Lord is risen today.

I. M. K.

UNDER HIS CONTROL

A man found a wild torrent in the mountain. It could work only waste and ruin as it rushed, uncontrollable, down the gorge. He built a flume for it, and carried its wild floods in quiet streams down into the valley, where they watered the fields and gardens, gave drink to the thirsty, and turned many a wheel of industry. That was far better than if he had dried up the torrent. It was far better, too, than if it had been left to flow on forever with destructive force. Now it was flumed and made to do good, and make the world richer and more beautiful.

That is what God wants to do with the cravings, the desires, the passions, the longings, and all the mighty energies of our nature. They are not to be destroyed. Yet they are not to be allowed to work waste and ruin in efforts to find gratification in merely earthly channels, in unbridled license. That is sin's way. Rather, these great forces in our nature are to come under the yoke of Christ, and are to be led by him into all holy service for God and man.—J. R. Miller, from *"The Hidden Life."*

Blessed is the man who keeps himself adjusted to Divine opportunities.—Bishop Berry.