

THREE HEAVENLY BLESSINGS **(Jude 1-2)**

I. The blessing of being called.

- A. Those in Christ have been called to be in Christ.
 - 1. We have been called with a holy calling (2 Timothy 1:9).
 - 2. This is a blessing that goes to all men.
 - 3. It is not because of any works of merit done by man.
 - 4. It's according to God's grace and purpose before time began.
- B. This call comes through the gospel.
 - 1. 2 Thessalonians 2:13-14.
 - 2. When the gospel is preached to every creature,, the call is made available to all (Mark 16:15-16).
 - a. This is consistent with God's desire for all men to be saved (1 Timothy 2:3-4).
 - b. It is consistent with God's offer of Jesus as a ransom for many (1 Timothy 2:5-6).
 - c. It is consistent with 2 Peter 3:9.
- C. When we accept the call, we have the responsibility to make our calling and election sure.
 - 1. This requires diligence (2 Peter 1:10-11).
 - 2. Without it, we would be like the Israelites in the wilderness (Hebrews 3:12-19; 4:1-2, 11).
 - a. All were called by Go to enter the land of rest.
 - b. Most didn't because unbelief led to laziness.
- D. It is this need for faithful diligence that explains so many warnings in the New Testament about apostasy.
- E. It also shows why Jude wrote his letter.

II. The blessing of being sanctified by God the Father.

- A. Sanctify comes from the Greek word "hagiazō" which mean to set apart for a special purpose.
- B. Therefore, God has set apart those who have been called.
- C. The work of sanctification involves two things.
 - 1. It is said to be a work of the Holy Spirit (Romans 15:16; 1 Corinthians 6:11; 2 Thessalonians 2:13; 1 Peter 1:2 NASV).
 - 2. It is said to be a work of the Word of God (John 17:17; Ephesians 5:26).
 - 3. Since the word is called the "sword of the Spirit" the word is evidently the tool used by the Holy Spirit to bring about man's sanctification.
- D. Notice the progress of sanctification.
 - 1. Some say sanctification is an all at once process or a two-part process (the way Wesleyans believe).
 - 2. The Bible does not teach this.
 - a. The church at Corinth had members:
 - (1) Who were sanctified in Christ (1 Corinthians 1:2).

- (2) Who had been sanctified (6:11).
 - b. But many of them were carnal minded or babes in Christ (3:1-3).
- 3. Sanctification is an on-going process that begins at conversion and continues as we grow in faith (Hebrews 2:11).
- 4. Notice Paul's prayer for the Thessalonians (1 Thessalonians 5:23).
- E. Whether or not the sanctification process is completed is determined by the final blessing from heaven we will notice.

III. **The blessing of being preserved in Jesus Christ.**

- A. Notice the meaning of the word preserved.
 - 1. It comes from the Greek word "tereo.."
 - 2. It means to guard from loss or injury.
 - 3. It is used to describe something closely watched or guarded.
 - a. Such as those angels who are awaiting the judgment day (Jude 6).
 - b. Such as the punishment awaiting ungodly men (Jude 13).
- B. Preservation speaks of the great assurance in Christ.
 - 1. We are being carefully guarded in Christ.
 - 2. Peter and Paul both taught this idea (1 Peter 1:5; 2 Timothy 4:18).
 - 3. Jesus taught this as well (John 10:27-29).
- C. But does this mean we can't fall away as some teach?
- D. There is personal responsibility involved.
 - 1. This same Greek word is used in verse 21.
 - 2. We must cooperate with God.
 - a. Peter indicated this as well (1 Peter 1:5).
 - (1) God provides the power to keep us safe.
 - (2) We must provide the faith.
 - b. Notice what Jesus taught about security of the believer.
 - (1) No one can "snatch" us away from God against our will.
 - (2) But what if believers become unbelievers.
 - (a) Does the promise apply if the conditions have changed?
 - (b) What if we choose to leave or jump out of God's hand?
 - c. That believers can become unbelievers is clearly taught by the verses we noticed in Hebrews.
- 3. This shows we are preserved in Jesus but remaining preserved involves personal responsibility.
- 4. It requires we keep ourselves in the love of God.

A sermon by Mark Copeland