

Title: **Dead Men Hanging (Part 7)**

Passage: **Jude 14-16**

Theme: **The Dreadful Estate of False Teachers as a Warning to the Church**

Number: **0114Ju14-16(10)**

Date: **January 12, 2014**

---

### {Read Passage}

We finally get to finish this section....

Unusual title for this portion of Jude, a section that runs from v. 5 to v. 16. “Dead Men Hanging”

Back on Oct. 13<sup>th</sup> I explained that title by intro. u 2 a rather barbaric pract. of history known as 'gibbeting'.

### [i] Gibbeting

To “gibbet” is to publicly display a criminal in a cage or on a gallows. Sometimes the criminal has already been executed. He may have been hanged and his dead body is left untouched to decompose as a public disgrace.

In other instances, a convict was placed inside of a small cage where he was suspended in the air and left to die of thirst. Generally, after death, t/body was left to decompose.

Vlad the Impaler used a form of gibbeting to terrorize others. Crucifixion was likewise used as a public display of warning.

Whatever the practice – the purp. was 2 leave a lasting impression of upon t/living.

**[ii] Dead Men Hanging was not a pretty sight**

To even catch a glimpse of such a thing would cause one to think, “I don't ever want to end up like that.”

**[iii] There's something far worse than gibbeting: Sights, sounds, smells – the torments of hell**

In that regard, there are few who are in a worse state than those that have seemingly embraced t/truth about JC only to later deny Him.  
(cf. Gk. αποστασια/αφιστημι - refer to a defection/departure/rebellion)

That is A. - Something Peter addresses in his 2d Epistle (much in comm. w/Jude) ==>

2 Peter 2:20–22 **20 For if after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. 21 For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment delivered to them. 22 It has happened to them according to the true proverb, “A DOG RETURNS TO ITS OWN VOMIT,” . . .**

**[v] Much like 2 Peter chapter 2 – Jude's words here in vv. 5-16 serve as a graphic warning**

These – he can't even come to name them – “certain men” are spiritual corpses hanging for all to see. Like S. & G. in v. 7. their condemn. is an example. While their judgment may not be complete, it's as good as done. We see that in v. 4 ==>

**For certain men have slipped in, those whose judgment was written about long ago, ungodly [men] who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ. Godless; Licentious; Lordless. As such they will be judged.**

[vi] Verse 4 is a preview of what follows in verses 5-16

Look closely at that 4<sup>th</sup> v. There are 4 descriptive ideas here.

False religionists ==>

1. Have infiltrated the church
2. Cannot escape judgment
3. Are rebels against grace
4. Deny the Lord with their lives

Verses 5-16 expand upon those 4 ideas ==>

*I. Certain Men who Face a Certain Judgment (vv. 5-10)*

*II. Certain Men who are Rebels Against Grace (v. 11)*

*III. Certain Men who Have Infiltrated the Church (vv. 12-13)*

*IV. Certain Men who Deny the Lord with their Lives (vv. 14-16)*

Back to vv. 5-10 ==>

*I. Certain Men who Face a Certain Judgment (vv. 5-10)*

Verses 5-10 relate back to t/words of v. 4 where Jude writes about  
**... certain men ... those whose judgment was written about long ago ...**

Perfect passive participle, from προγραφο (to write or record beforehand). προ + γραφο. Their judgment was recorded in ancient Jewish prophecy. If it's been written, it's sure. It cannot be changed.

Like saying that t/names of t/elect were written in t/book of life from before t/world's foundation. That is sure, it cannot be changed.

Their judg. was written about long ago. It's sure. As such, Jude gives:

*A. Three Reminders from History (vv. 5-7)*

Jude, as a Jew, goes back into the history of Israel for 3 OT examples.

## 1. *Reminder #1: Israel After Exodus (v. 5)*

### *a. Destroyed by God for their Unbelief*

**Now I wish to remind you, although you know all things, that the Lord having once saved a people out of Egypt, subsequently destroyed those who did not believe.**

## 2. *Reminder #2: Immoral Angels (v. 6)*

### *a. Imprisoned Awaiting final Judgment*

**And the angels who did not keep their own domain, but deserted their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.**

## 3. *Reminder #3: Immolated Cities (7)*

### *a. Sodom and Gomorrah Destroyed*

**Just as Sodom and Gomorrah, and those cities around them, in like manner as these, indulged in sexual immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.**

## **B. Application: History Repeats Itself (vv. 8-10)**

**Yet in the same way, these men, also by dreaming,**

**defile the flesh,** (v. 7 – Sodom and Gomorrah)

**and reject authority,** (v. 5 - Israel in their rejection of Moses, Aaron & ultimately God Himself)

**and blaspheme majestic beings.** (seems to be a connection to v. 6)

### **a. Difficult phrase to interpret: Lit. in t/Greek text “slander glories”**

Peter 2:10 ..they do not tremble when they speak out against the glorious ones.

Context favors demonic beings, or fallen angels. Why? ==>

Why would the false teachers slander or speak out against demons?  
We can only speculate. May be they thought that demons were to be taken lightly, or that they presumed that they had authority over demonic beings. (something that has become common in some segments of Pentecostalism.).

Fit into v. 9 ==>

**But Micheal the archangel, when he disputed with the Devil and argued about the body of Moses, did not dare to bring a reviling judgment, but said, “the Lord rebuke you!”**

**But these men revile all that they do not understand; and all that they know by instinct, like animals without reason, by these things they are destroyed.**

### ***I. Certain Men who Face a Certain Judgment (vv. 5-10)***

v. 4 - **those whose judgment was written about long ago,**  
Reinforced by 3 historical OT examples.

### ***II. Certain Men who are Rebels Against Grace (v. 11)***

Perverted t/doctrine of grace. Justification by grace alone. God pardons sin solely on account of t/Person & Work of JC. That is a gift of grace received by faith apart from works. Essence of t/Gospel.

While these false teachers, like many today, may have given verbal assent to God's grace, they denied it all with their lives.

4 . . . **turn God's grace into licentiousness . . .**

8 . . . **defile the flesh . . .**

16 **[follow] after their own lusts . . .**

Listen to how Peter describes them (2 Peter ch. 2) ==>

They - indulge the flesh in its corrupt desires (10)

They count it a pleasure to revel in the daytime. . . . stains and blemishes, reveling in their deceptions, as they carouse with you, (13)

They have - eyes full of adultery and that never cease from sin (14)

They entice by fleshly desires, by sensuality . . . promising . . . freedom while they themselves are slaves of corruption (18-19)

They are – entangled [in] . . . and . . . overcome [by the] world (20)

You can't claim to be saved by grace alone and live like t/devil. You can't claim t/forgiveness of a gracious God (say I'm “saved”) & live a disaffected life devoid of repentance.

"Free from the law, O happy condition; now I can go and live like perdition."

1 John 2:1-3 And by this we know that we have come to know Him, if we keep His commandments. The one who says, "*I have come to know Him,*" and does not keep His commandments, is a liar and the truth is not in Him; but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him.

U know what that means? U know someone who says, “I know Christ. I'm saved. I have Jesus in my heart” & that person lives a life in contradiction to the law of X? God's Word says that person is a liar.

James calls it “dead faith”.

Contemporary American Evang. is filled w/this sort of false teaching. There are those who teach it & know it. And, there are those who ignorantly have accepted it & have fallen prey to a false sense of assurance. Believing they are heirs of heaven when they are not.

1 pop. dispensational Bible teacher ==>

"The Bible divides Christians into two categories: spiritual Christians and carnal Christians. The spiritual Christians are those who love Jesus Christ and are motivated by that love to serve Him day by day and implement His will in their lives. Carnal Christians accept Jesus as Savior, but refuse His Lordship." [Harold L. Fickett, Jr. Peter's Principles: A Bible Commentary for Laymen. (Glendale, CA: Regal Books, 1974.), 78.]

Compare this to t/words of t/great Reformer, Martin Luther ==>

"Faith, however, is something that God effects in us. It changes us and we are reborn from God. . . . It never waits to ask whether there is some good work to do, rather, before the question is raised, it has done the deed, and keeps on doing it. A man not active in this way is a man without faith. . . . It is impossible, indeed, to separate works from faith, just as it is impossible to separate heat and light from fire."

No small matter.

## *II. Certain Men who are Rebels Against Grace (v. 11)*

Jude uses 3 aorist tense verbs to describe these men (Aorist is a simple past-tense). Timeless truths / types.

3 aorist verbs: Gone; Abandoned; Perished.

Each verb is connected to a personal noun: Cain; Balaam; Korah.

### A. Second Threefold Example: Cain; Balaam; Korah

1. Pursued the Path of Cain (Gen. 4)

2. Participated in Balaam's Idolatry (Numbers 22)

3. Perished Kora's Disobedience (Numbers 16)

Ultimately it's about denying t/Mastery and Lordship of Christ. You can't have Christ cheap.

Gospel is free, but it costs us everything.

True grace will enable a man to step over the world's crown, to take up Christ's cross; to prefer the cross of Christ above the glory of this world. . . . Oh! but temporary grace (read "non-saving faith") cannot work the soul to prefer Christ's cross above the world's crown; but when these two meet, a temporary Christian steps over Christ's cross to take up, and keep up, the world's crown. 'Demas hath forsaken us to embrace this present world.' [Thomas Brooks in Precious Remedies Against Satan's Devices, 158]

Let us look steadfastly to the blood of Christ, and see how precious that blood is to God which, having been shed for our salvation, has set the grace of repentance before the whole world. Let us turn to every age that has passed, and learn that, from generation to generation, the Lord has granted a place of repentance to all such as would be converted unto Him." [Clement of Rome, late 2d c.]

Jude 3-4a ==>

**3 Beloved, although I was making every effort to write to you concerning our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints. 4 For certain men have slipped in ungodly [men] who turn the grace of our God into licentiousness . . . ==>**

==>

### **III. Certain Men who Have Infiltrated the Church (vv. 12-13)**

**12 These are those who are reefs in your love [feasts] when they feast with you without fear, caring for themselves; clouds without water, carried away by winds, autumn trees without fruit, twice dead, uprooted; 13 wild waves of the sea, casting up their own shame like foam, wandering stars for whom the black darkness has been reserved forever.**



#### **IV. Certain Men who Deny the Lord with their Lives (vv. 14-16)**

v. 4 **ungodly [men] who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.**

*A. Predicted (vv. 14-15)*

*B. Particularized (v. 16)*

**A. Predicted (vv. 14-15)**

**And it was also about these men that Enoch prophesied in the seventh [generation] from Adam, saying:**

This is the 4th x that Jude quotes from an historical source as support for the certain judgment of false teachers (vv. 5-7,9,11).

This one, problematic, is from 1 Enoch.

#### **1. Why Does Jude Quote from 1 Enoch?**

**a. 1 Enoch is from the Pseudepigrapha**

What does that mean? For one thing, it's not from the Bible. We're used to biblical writers quoting biblical sources for their authority. That's t/norm (Matt. quotes or alludes to t/OT dozens of x).

**(1) What is the Pseudepigrapha?**

What's t/difference between t/Pseudepigrapha and Apocrypha.

We're more familiar w/the Apocrypha – we gen. think of t/OT books adopted as part of t/canon of Scripture by Rome during t/16<sup>th</sup> c. CofT.

Pseudepigrapha: Jewish writings from the Second Temple Period (Herod's Temple).

Neither the Apocrypha; nor the Pseudepigrapha were ever considered to be canonical by t/Jews or by t/early CH. (canonical = sacred Script.)

These are largely Jewish writings.

Apocrypha (Gk, "hidden books")

The Pseudepigrapha (Gk. "falsely attributed") Jewish writings attributed to authors who did not actually write them. (Eg. Adam, Noah, Enoch, Abraham, Moses, Elijah).

1. Apocalypse of Abraham.
2. Books of Adam and Eve.
3. Assumption of Moses (which Jude may be alluding to in v. 9)
4. Testament of Solomon.
5. Book of Enoch / I Enoch

**b. Verse 14 is nearly a direct quote of 1 Enoch 1:9**

Was traditionally ascribed to THE Enoch of t/OT (great-grandfather of Noah). Jews never accepted t/BOE as part of Sacred Scripture.

That Jude cites this o/s source has been a point of stumbling for Xns t/o history - going back to t/ECF's and those who followed them.

Clement of Alexandria (Eccl. Proph. 3) and (Tertullian, De cultu fem. 1:3) thought that Jude's citation made Enoch inspired.

Others thought Jude's citation meant Jude wasn't inspired!

**c. How do we handle this?**

Let me quote a well-regarded NT scholar who puts better than I can:

Citing a quotation from another source does not indicate that the entire work is inspired, even if the saying drawn upon is true. For instance, Paul quoted Aratus (Phaenomena 5) in Acts 17:28, and he surely did

not intend to teach that the entire work was inspired Scripture. Similarly, he quoted Epimenides in Titus 1:12, without any notion that he accepted the truth of the whole work. Some might think the citation here is different because Jude said Enoch “prophesied” (prophēteusen). The verb “prophesy” (propheteuō) sometimes is used to designate canonical Scripture (Matt 15:7; 1 Pet 1:10). But the verb also is used to say that a certain utterance or saying is from God. For example, Caiaphas prophesied regarding the fate of Jesus even though he was an unbeliever (John 11:51). Zechariah prophesied when the Spirit filled him at the Baptist’s birth (Luke 1:67). Women prophesied when the believing church gathered as well (1 Cor 11:4–5; cf. Acts 19:6; Rev 11:3). A prophecy may derive from God and still not be a part of canonical Scripture. [Schreiner, T. R. (2003). 1, 2 Peter, Jude (Vol. 37, p. 470). Nashville: Broadman & Holman Publishers.]

That word for “prophesied” is only used 1 time in t/NT of t/OT. Not a normal word for OT prophecy.

Jude doesn't view Enoch as Sacred Scripture, but he does view it as important.

Since he was inspired by God to use it, what he uses is inspired, even if t/orig. writing was not.

#### d. Here's my thought . . . .

It may be that Jude's opp. (fters) didn't accept t/authority of t/OT. Obv. t/CH to whom Jude wrote did. But he includes this quotation from 1 Enoch because it was a source that t/fters recognized. These writings tended to be mystical, fanciful, sense oriented & they like that. So Jude uses a source venerated by his opponents. He's using against them in a polemic.

Illustration: I'm addressing Mormons, a modern-day cult that denies t/Trinity. I might quote some sources – even historical ones – that they don't accept. But I could add in defending t/doct. of t/Trin.==>

And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

That is a Trinitarian statement. Know where it comes from? BOM. That's from t/testimony of t/3 witnesses (Oliver Cowdery; David Whitmer; Martin Harris) that is included at t/front of every BOM.

I can quote that as being true [^]. Yet I don't accept t/BOM as being canonical, or fully true, or on par with t/Bible.

### *V. Certain Men who Deny the Lord with their Lives (vv. 14-16)*

#### *A. Predicted (vv. 14-15)*

**And it was also about these men that Enoch prophesied in the seventh [generation] from Adam,**

If you read Gen. ch. 5 and begin w/Adam by t/time you get to Enoch you have reached 7 generations.

**saying: “Behold, the Lord came with ten thousand of His holy ones,** awkward verse break ==>

**To execute judgment upon every soul, and to convict all the ungodly of all of their ungodly deeds which they have done in an ungodly way, and of all the harsh things ungodly sinners have spoken against Him.”**

### **2. Why does Jude quote this passage out of 1 Enoch?**

1. May be that he's using a source they liked against them.
2. The words are true, even if the entire book of 1 Enoch isn't.
3. Fits Jude's argument.

Goes back to judgment (bookends where we began in v. 4). God will be vindicated – even if in our exper. we don't see it yet (Psalm 73).

Psalm 73 1 A Psalm of Asaph. SURELY God is good to Israel, To those who are pure in heart!

Surely God is good to the church, to those who are elect & set apart for His purposes.

2 But as for me, my feet came close to stumbling; My steps had almost slipped. Why? What happened, Asaph?

3 For I was envious of the arrogant, As I saw the prosperity of the wicked. You relate to that?

4 For there are no pains in their death; And their body is fat.

*(Asaph, now you've gone from preaching to meddling!)*

Their apparent prosperity. They have shelter, care of physicians, food.

5 They are not in trouble as other men; Nor are they plagued like mankind. 6 Therefore pride is their necklace; The garment of violence covers them. 7 Their eye bulges from fatness; The imaginations of their heart run riot. 8 They mock, and wickedly speak of oppression; They speak from on high. Act as if they are God. (like our so-called cultural elite)

9 They have set their mouth against the heavens, And their tongue parades through the earth. 10 Therefore his people return to this place; And waters of abundance are drunk by them. 11 And they say, "How does God know? And is there knowledge with the Most High?"

12 Behold, these are the wicked; And always at ease, they have increased in wealth.

So why are you envious, Asaph? Why are you bitter?

13 Surely in vain I have kept my heart pure, And washed my hands in innocence;14 For I have been stricken all day long, And chastened every morning.15 If I had said, "I will speak thus," Behold, I should have betrayed the generation of Thy children.

Why? Because he's trying to do right and he's suffering while those who are not true worshipers do wrong and seem to be rewarded for it.

We see that all t/time. People cheat, lie & get ahead.

The one's who have t/most power and wealth are often t/most devious and cunning.

We all know what it's like to do the right thing and watch as others who don't seemingly get the reward. Often they don't even have to work as hard as we do. Yet they get t/attention; t/prestige; t/ease.

16 When I pondered to understand this, It was troublesome in my sight 17 Until . . .

I came into the sanctuary of God; Then I perceived their end.

Don't gauge success by the world's standards. We do that all t/time – even in t/CH. By t/standards set by t/world & endorse by much of t/American CH today we are little minions with a little insignificant ministry. We don't have 100s or 1000s of attenders; multiple campuses; a rock band w/laser lights; a cafe'; and a veritable smorgasbord of ministries.

If you think that's t/standard of success and prestige, might I suggest a trip to t/sanctuary of God for some perspective?

You may not have a visible ministry; you may lurk in the shadows. Others get t/respect and honor.

Perhaps you're striving to do right & yet your family life is in turmoil. You look at others who don't serve Christ and they seem to have it better than you. Some of them would even say you're a failure?

Are you? If you think so might I suggest a trip to t/sanctuary of God for some perspective?

I came into the sanctuary of God; Then I perceived their end.  
(or I saw what was true from God's perspective, not man's).

18 Surely Thou dost set them in slippery places; Thou dost cast them down to destruction. 19 How they are destroyed in a moment! They are utterly swept away by sudden terrors!

This may be a futuristic past-tense - IOW . . . .

20 Like a dream when one awakes, O Lord, when aroused, Thou wilt despise their form. 21 When my heart was embittered, And I was pierced within, 22 Then I was senseless and ignorant; I was like a beast before Thee. 23 Nevertheless I am continually with Thee; Thou hast taken hold of my right hand. 24 With Thy counsel Thou wilt guide me, And afterward receive me to glory. 25 Whom have I in heaven but Thee? And besides Thee, I desire nothing on earth. 26 My flesh and my heart may fail, But God is the strength of my heart and my portion forever. 27 For, behold, those who are far from Thee will perish; Thou hast destroyed all those who are unfaithful to Thee. 28 But as for me, the nearness of God is my good; I have made the Lord GOD my refuge, That I may tell of all Thy works.

**And it was also about these men that Enoch prophesied in the seventh [generation] from Adam, saying: “Behold, the Lord came with ten thousand of His holy ones, To execute judgment upon every soul, and to convict all the ungodly of all of their ungodly deeds which they have done in an ungodly way, and of all the harsh things ungodly sinners have spoken against Him.”**

Deuteronomy 33:2 **And he said, “The LORD came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came from the midst of ten thousand holy ones; At His right hand there was flashing lightning for them.**

Zechariah looked forward to the day when **“the LORD my God will come, and all the holy ones with him”** (Zech 14:5).

Jude adds something here that's fascinating. Not in 1 Enoch. He adds t/Grk. noun κρῖτος.

Who was Jude? ½ brother of Jesus.

He calls himself a slave of X (v. 1).

Here he inserts “Lord” which in context refers to X. in the place of a passage that refers to YHWH.

We see that in the NT as it relates to the 2d coming of X.

2 Thessalonians 1:7 refers to the time **when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire,**

1 Thessalonians 3:13 **so that He may establish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all His saints.**

Mark 8:38 Jesus coming **in the glory of His Father with the holy angels.**



**To execute judgment upon every soul, and to convict all the ungodly of all of their ungodly deeds which they have done in an ungodly way, and of all the harsh things ungodly sinners have spoken against Him.”**

ἀσεβης / ἀσεβείας / ἀσεβεω = Jude vv. 4, 18.

Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

Failure to reference, or worship God.

John Gill . . . [the ungodly are] those who are without God, the fear of him love to him, or faith in him; who have lived without the worship of him, or in a false worship . . .”

Romans 1:18–25 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,<sup>19</sup> because that which is known about God is evident within them; for God made it evident to them.<sup>20</sup> For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.<sup>21</sup> For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened.<sup>22</sup> Professing to be wise, they became fools,<sup>23</sup> and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.<sup>24</sup> Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them.<sup>25</sup> For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

No hope. No universalism. The only one's who will stand are those clothed in Christ.

## B. Particularized (v. 16)

**These are grumblers, finding fault, following after their own lusts; and they speak arrogantly, flattering others for the sake of gaining an advantage.**

### 1. They are complainers or grumblers

#### a. Onomatopoetic word from γογγυζω

spit spray squeak squish ticking thump zip zoom chirp grumble

Likened to Israel in the wilderness - they were “grumblers” who complained against the Lord. Another parallel to the Exodus generation (see v. 5).

Grumbling against Moses (Exo. 15:24); Num 14:36)

Moses and Aaron (Exo. 16:2; Num. 14:2)

But past them toward God (Exo 16:7-9,12; Num. 14:27,29).

“Do not grumble, as some of them did—and were killed by the destroying angel” (1 Cor 10:10).

Grumbling against Jesus

John 6:41 The Jews therefore were grumbling about Him, because He said, “I am the bread that came down out of heaven.”

Philippians 2 ==>

14 Do all things without grumbling or disputing;<sup>15</sup> that you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world,

13 for it is God who is at work in you, both to will and to work for His good pleasure.

## 2. They are faultfinders;

Refers to those who are always pointing out the faults of others while neglecting their own. Hypocrisy. Mercy and grace.

## 3. They are self-centered

They follow their own lusts / desires / ambitions / will - rather than Christ's. They are driven by the flesh, not by the Spirit.

## 4. They are arrogant

Lit. "their mouth speaks arrogantly."

Little horn of Daniel 7 (A.E.)

possessed eyes like the eyes of a man, and a mouth uttering great boasts.

James 3:5 So also the tongue is a small part of the body, and yet it boasts of great things . . .

## 5. They are flatterers

**flattering others for the sake of gaining an advantage.**

Flattery – smooth talkers

Romans 16:18 For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.

17 But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ,

"The happiest state of a Christian is the holiest state. As there is the most heat nearest to the sun, so there is the most happiness nearest to Christ. No Christian enjoys comfort when his eyes are fixed on vanity—he finds no satisfaction unless his soul is quickened in the ways of God. The world may win happiness elsewhere, but he cannot. I do not blame ungodly men for rushing to their pleasures. Why should I? Let them have their fill. That is all they have to enjoy." [Spurgeon]