

# Jude

by Richard Owen Roberts

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*Richard Owen Roberts' sermon on Jude highlights the urgent need for true repentance and awareness of false teachings within the Church today.*

**Duration:** 1:05:29

**Scripture:** Jude 1:12-13, Jude 1:20-25

**Topics:** "Christian Living", "Spiritual Growth"

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## Description

This sermon emphasizes the importance of being like charted wreaths, laden clouds, fruit-bearing trees, gentle waves, and fixed stars in our Christian walk, contrasting it with the dangers of being uncharted reefs, dry clouds, fruitless trees, wild waves, and wandering stars. The speaker urges listeners to be sources of blessing, always bearing fresh graces of Christ, and to be a steady light in the darkness, guiding others towards God's truth and love.

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## Transcript

Aren't there any more lights that could be turned on? I'd like to see who I'm talking to. That's much better. Now, I've spoken last evening on two great issues that affect the Church.

Such a major portion of the Church that is not really paying strict attention to the Word of God, almost expressing the notion that if you do some things right, that's enough. And the whole issue of turning to the world and asking the world how you do things successfully. And thus the Philistine methods that are part and parcel of the life of the Church.

Totally wrong, but nonetheless very, very common. I mentioned as well the issue of pride, that underneath a great deal of what is at fault in the Church is a level of arrogancy almost beyond belief. That lack of a sweet spirit of humility.

And this morning I was speaking about four of the things that precede revival. Only covered three really, just made reference to the fourth. Hope to go back to that in the morning.

But always preceding these incredibly wonderful seasons of revival. Terrible moral and spiritual decline. Number two, righteous judgment from God.

Number three, God himself raising up some immensely burdened person or people who seek him with incredible earnestness and faithfulness. And number four, some extraordinary action on the part of the

Church. I open my Bible to that division between the Old Testament and the New Testament and ask what portion falls in the Old, what portion in the New.

It was agreed that roughly two-thirds is Old, one-third New Testament. I've given two messages out of the Old Testament. Let me stick by what I believe in and use the New Testament tonight.

Let me introduce what I want to say by this kindly and yet very serious observation. My parents were converted, truly converted. When I was a boy of eight, their lives were radically turned around.

They were converted in a holiness church, a little church that had all kinds of rules and regulations. Some perhaps somewhat sensible, some perfectly asinine. For instance, if a woman wore a sleeve on a blouse that came below her elbow, she was holy.

If it was cut off above her elbow, she was unholy. What stupidity. If you wore a wedding band, that was a sign of godlessness, worldliness.

And other stuff equally as silly. My parents very wisely left that holiness church, saying, if we stay in that church, our children will all abandon the church. They went to a large and flourishing Presbyterian church.

Now, I don't suppose some of you young people even know what starch is. But I used to have to wear starch shirts. They were stiff, they rubbed on you, they created rough spots on your skin.

The Presbyterian church was basically like an institution that had just been pulled out of the starch barrel. Everything was stiff and formal. The pastor himself wore a turnaround collar and was as formal as people come.

But loved Christ and preached the gospel. And so my sisters and my brother and I were all truly converted to Christ. And are still very, very much involved in the life of Christ and in the life of the church.

But one thing we quickly discovered, that was Presbyterian churches as a rule, in that part of America, New York State, Presbyterian churches as a rule were liberal. They didn't believe the Bible was the word of God. They didn't preach the gospel.

Now, I mention that because nowadays a great many of the so-called evangelical churches are behaving just exactly like those liberal churches 60, 70 years ago. There's been an incredible change. And when we're concerning ourselves with revival, we've got to be very realistic in squarely understanding what we are dealing with.

How can one have an effective life and ministry if they're totally unaware of what the situation is around them? So with that in mind, you know, there are books of the Bible that are so current in their content and in their import that you could almost think they were written tomorrow morning. The book of Jude is the book to which we make reference tonight. And it is exactly that way.

I can hardly conceive how Jude could have been more relevant in what he said if he lived right now and wrote the book tomorrow. I'd like you to turn to the book of Jude. I'm going to read it through and then open up some portions that I think are of incredible consequence in terms of the hour in which we live.

But part of the reason for my great interest in the book of Jude tonight is because I believe there is a message for every one of us who is here this evening in the book of Jude. Before I read it through, may I make a simple observation that I would like to ask you to keep in mind as we read this brief epistle. The

observation is simply this.

Jude had a very analytical mind. Now I don't mean to frighten anybody off by using a term of that sort. Another way of saying what I just said was he had a good brain.

He thought clearly. A few of you remember that this morning in illustrating a matter I said that I offered to a friend of mine a syllogism. Now a syllogism is a form of logic where you have a major premise, a minor premise, and out of those two you draw a proper conclusion.

Jude had that kind of a mind, an analytical mind. So let me pinpoint this now. Jude is constructed very largely out of combinations of three.

In this relatively short letter there are more than a dozen combinations of three. I'll pinpoint some of those as we read. But I want you to keep that in mind because when you study a book it's immensely helpful if you know something about the author.

Now I recall an incident when my wife said to me on one occasion What are you doing? I had a book in my hand. What are you doing? Oh I said I'm reading The Dust Jacket. What would you waste your time reading The Dust Jacket for? I said to her the more you know about the author the better you will be able to understand, to interpret what he said.

Now that's particularly true of the Bible. If you can get inside to any degree the mind of the man that God used to write his book you've got an advance on others in understanding and in rightly interpreting and applying that book. Now we start out with a simple statement.

Jude, a bondservant of Jesus Christ and brother of James. That tells us immediately something of his humility. He doesn't make any mention of the fact that he's a half-brother of Christ, which he was.

He identifies himself with James and himself as a nobody. Frankly, I like dealing with nobodies. I find it very painful to deal with people who really think they're somebody.

Because by and large they're phonies. They aren't a fraction of what they suppose themselves to be. Jude, a bondservant of Jesus Christ and brother of James.

To those who are, number one, called. Number two, beloved in God the Father. Number three, kept for Jesus Christ.

Jude is practically a preacher's dream. I mean, if you like three-point outlines, they're all laid out for you. Verse two, may, number one, mercy.

Number two, peace. Number three, love be multiplied to you. Beloved, while I was making every effort to write you about 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, for certain persons have crept in unnoticed, those who were, number one, long beforehand marked out for this condemnation.

Number two, ungodly persons who turn the grace of our God into licentiousness. And number three, and deny our only master and Lord Jesus Christ. Now, I desire to remind you, though you know all things once for all, that the Lord, number one, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.

And, number two, angels who did not keep their own domain, but abandoned their proper domicile, he has kept in eternal bonds under darkness for the judgment of the great day. Just as, number three, Sodom and Gomorrah and the cities around them, since they, in the same way as these, indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire. So, obviously, the combinations of three can be three in a single verse, or they can be spread over three verses.

But look at verse eight. Yet in the same manner, these men also, by dreaming, number one, defile the flesh, number two, reject authority, and number three, revile angelic majesties. Now let me pause and ask you a question.

And this is a question, not merely rhetorical. Would I expect an answer? What's the relationship between verse eight and verses five, six, and seven? To be fair to you, I must be quiet for a moment and give you a chance to go over that and make a responsible answer. Alright, who is prepared now to tell us what the relationship is between verses five, six, seven, and verse eight? There are times when silence means all is well, but I doubt that that's the case now.

What's the relationship? Numbers correlate, just trying this out. Say that people do not believe, verse eight, though my theory is broken down already. Okay, anyone else prepared now to carry on and give us the answer? We talked about men and angels in both places.

Yes? Yes, that's the beginning of an answer. Well, that's included in the answer, that's not specifically the answer. Yes, he's obviously identifying the current with the past.

That's an important observation. But look, now it's simple. Verses five, six, and seven are running forward.

Verse eight is running backward. In other words, the same subjects, same persons under discussion, but instead of giving them in the same order, he gives them in the opposite order. So, you look at the end of verse eight, they revile angelic majesties.

Who reviles angelic majesties? I already told you who. Verse five, when the Israelites, who were saved out of the land of Egypt, confronted Moses, brother, without wanting to embarrass you, I must say you are an angelic majesty. God sent you to a people.

You are his spokesman. They ought not to listen to you as a mere man, though you surely are that just as I am. But we're not just mere men.

We're spokesmen for God. We occupy a position that we don't flaunt, but we realize we have a word from God that is desperately needed by the people. When they revile us, they are reviling God.

Murmuring against the preacher is murmuring against God himself. I don't think the bulk of the church has any idea about that. I mean it is a colossal problem.

Do you realize? Now I'm speaking of the United States, and of course I'm much more familiar there than with Canada. But in a place where I was preaching every day for two weeks last year in East Texas, a denominational official from the largest denomination in America said the year before, that would be the year 2010, there were an average of 1,200 pastors thrown out of their churches every month. That means over 14,000 Southern Baptist pastors put out of their church in the course of a single year.

Now sometimes they probably deserved it. Some of them may have been immoral men or greedy men. But by and large, it could not be justified.

The people, not liking what God had arranged for them, didn't know how to smash their fist in the face of God. But they did know how to smash it in the face of the pastor. That's a tremendously urgent issue today.

Reviling angelic majesty. But to look as well, now verse 6 has to do with fallen angels and in verse 8 it says they rejected authority. Now what was it precisely that the angels who fell did? Well we're told very plainly in verse 6. Number one, they did not keep their own domain.

Number two, they abandoned their proper abode or domicile. Now that's not spelled out, so we don't have an official word from the Lord as to precisely what happened. But just use your imagination for a moment.

Mind you now, I'm not saying this is precisely what happened, just being suggested to help you to get a grip on what is said here. Every angel we'll say was assigned a planet over which to rule. The angel that was assigned rule over our moon happened to know the angel who was assigned over earth.

He said to himself, this is stupid. I know that guy. He's not a fraction as able as I am.

How could God make such a ridiculous mistake as to assign him to earth and capable me to moon? I've made that up, I hope you understand. I'm just being suggestive. Because what we know for absolute is they were given a place of rule and they abandoned it.

And they were given a place of abode or domicile and they abandoned it. And we're told in verse 8 that in doing so they rejected authority. And then in terms of Sodom and Gomorrah verse 7 the cities around them in the plain they, according to verse 8 defiled the flesh.

Now I don't know whether all of you really come to grips with this or not. And this may be a little too plain speech for a few of you who are silly. When we talk to young people today they give us the impression that they were the first generation to discover sex.

And their own minds know perfectly well that they came into being as a result of sex. But we know as an absolute God created sex. And as a creator he had every right to say this is how the gift of sex is to be earned.

Any use of sex outside of what I say is sin. We know that as a fact. But in Sodom and Gomorrah they weren't willing to let God dictate sex.

They took the liberty to use it as they pleased. And in doing so they brought destruction upon themselves. All misuse of sex eventually comes to destruction.

But also it leads to deep levels of dissatisfaction and unhappiness. Now this I know is a bit out of place here. But in the States we often hear people making reference to our Bill of Rights which says we were endowed by our creator with certain unalienable rights.

The right to life to liberty and to the pursuit of happiness. And all of us must understand in order to endow somebody with something you've got to have it yourself. So this brother has a kind expression on his face.

Suppose I said to this brother I have decided to endow you and your family with ten million dollars. What ought he to do? He ought to ask does Mr. Roberts have ten million dollars? You can't give what you don't have. For God to give us rights that means he has rights.

And what we've got in this passage these four verses is mere human beings violating God's rights. And when we violate God's rights we soon lose our own rights. Because our rights were given to us by God and they're only preserved by God.

When we violate him we eventually lose our rights. That's worth facing. But now I've spent this length of time on these four verses to make this very plain statement.

These three verses 5, 6, and 7 redirected in verse 8 are dealing with a matter that the church seems to know virtually nothing about. There are fruit F-R-U-I-T There are fruit sins. And there are root sins.

Now what we've been doing in the church for decades is telling people they were saved because they acknowledged some fruit sin. When true repentance occurs it is not of the fruits of sin alone but of the roots of sin. If a person has never truly repented of the roots of sin in their life they have never truly repented yet we baptize them and take them into the church and treat them as if they were Christians and pastors tire themselves out trying to make unrepentant people look as if they were truly repentant.

I don't know of anything more exhausting than trying to make the dead behave like the living. But still we engage in it. We've got to face reality.

True repentance goes right to the root. Now having spoken bluntly on the subject of sexual sin the root of almost all sexual sin is pride. Here's a woman.

Her father is a pastor. Her husband is a music director of this major church. She's got three little children.

She comes to her parents and she says, I'm tired of this life. I'm leaving. I'm disgusted with wiping the bottoms and the noses of little brats.

I'm going to go out now and serve myself. And her parents gasp. And they say, You can't do that.

You're a Christian girl. And she laughs in their faces and says, That's your problem. You never could distinguish between the true and the false.

I'm no Christian. I've never been a Christian. I just knew how you wanted me to look and speak.

And I have gone along with it. But now I'm done with that. I'm going to go my own way.

Her father has a heart attack. And within hours he's dead. I'm giving you a true story.

A friend of mine. This is precisely what happened. But it's happening all around us.

True repentance has got to be of the roots, not merely of the fruits. Men in ministry have got to act courageously and say, I don't see any evidence of true repentance in your life. And we must always be mindful of the difference between repenting of surface issues or fruits and repenting of roots.

So, in short, we are living at a time when the vast majority in the church who are members know nothing of true repentance. And yet we've been foolish enough to suppose that because they made a profession of faith that all would eventually be alright. I'm begging of you.

Take the word of God seriously. Now let me read on. Verse 9. But Michael, the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, The Lord rebuke you.

But these men reviled things which they do not understand and the things which they know by instinct, like unreasoning animals, by these things they are destroyed. Woe to them, for they have gone, number one, in the way of Cain, and, number two, for pay, they have rushed headlong into the air of Balaam and perished in the rebellion of Korah. Now surely by this time, even if you're not familiar with Jude, it should be quite clear that Jude is addressing this letter to a church that has been undermined by men creeping in who are other than they pretend, who are not truly Christian men, who, as we noted in verse 4, were long beforehand marked out for this condemnation, men who turn the grace of God into lasciviousness and men who deny the only master and Lord Jesus Christ.

Reality says that has happened in a massive way in our lifetime. A huge percentage of men in ministry are not what they claim to be. Or you say, that's awfully harsh, we don't like that kind of talk.

We'll live in a world of make-believe if you insist. But you can't help a world that you don't understand. If you cannot see the problem, you certainly are not going to have the answer.

But now, look at verses 12 and 13. If I may, I'm going to run the risk of asking you to read them yourself right now. And tell me, as I did earlier, precisely what we have in verses 12 and 13.

I'll sit down for a moment just to keep myself from interrupting you and ask you to carefully observe these two verses. I know that's not enough time, but tell me now, what do you think we have here in these two verses? Unstableness? Well, certainly that's enough, yes. I have been pointing out patterns of three.

Is this a repetition of that? Anybody willing to run the risk of speaking up? Sir? What is the exact question you're asking? What is the precise nature of these two verses? What really are they speaking of? Alright, that's certainly a part of it. Now, thinking in terms of the emphasis I've made upon patterns of three, I've asked you, have we another pattern of three here? Nine? In two verses? What are they? Did I miss something? There's nine I thought of before. Yes, no, you missed it.

There are nine statements. I'm not denying that. But that's not what we've got here, really.

What have we got? You've got us all intimidated, brother. Yes? It says specifically in verse 12 that there's thoughts in your love feast while they feast with you without fear, serving only themselves. They're allowed in this congregation, they're allowed to join right in and do whatever they want.

They have no fear. They serve only themselves and they're allowed to continue on. The difficulty you're faced with is you have an inaccurate translation.

Now, our brother gave the right translation. Would you repeat again the first portion? Yes, that's it. Hidden Reef.

Look, friends, what we've got here are five similitudes of nature. Reefs, clouds, trees, waves, and stars. Repeat those with me.

Reefs, clouds, trees, waves, stars. Many are thrown off because of the very problem this sister has had. She's using a translation that's inaccurate.

Anyone that says Reefs... Now, look, friends, I'm very, very serious about this. This is God's book. God is not a dummy.

What God says makes sense. You can rely upon it. Now, God used Jude.

I told you to start with Jude had a very analytical mind. Would a man with an analytical mind introduce four similitudes of nature and one oddball statement that didn't fit? No. No, absolutely not.

Blocks or spots in a feast of charity doesn't fit. But, hidden reefs fits. Now, let's think seriously about this.

These are all laid out negatively. These are men who are supposed to be this, but instead they're that. But let's, for the profit of our own soul, turn it around and make it positive.

I'm supposed to be a charted reef, not a hidden reef. I'm supposed to be a cloud, heavenly, heavily laden with divine moisture, not a dry cloud. I'm supposed to be a tree loaded with luscious fruit, not a fruitless tree.

I'm supposed to be a gentle rolling wave of the sea, not a wild, roaring wave dancing out its own shape. I'm supposed to be a fixed star, not a wandering star. Look, friends, here's a wonderful passage to guide and profoundly impact your own life.

This is a passage not merely for men in ministry, though it is directed specifically at them. Every single person in the room, young, old, male, female, all of us should be charted reefs, moisture laden clouds, fruit bearing trees, gentle rolling waves, and fixed stars. We'll come back to this in a moment.

I'd just like to finish reading the chapter. Verse 14. About these also 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.

There were three in that verse. Verse 14. These are grumblers.

Number one, finding fault. Number two, following after their own lusts, they speak arrogantly. Number three, flattering people for the sake of gaining an advantage.

But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ that they were saying to you that in the last days there shall be, number one, mockery, following after their own ungodly lusts. Those who cause divisions, worldly-minded, devoid of the Spirit, but, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourself in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life. And on some, number one, have mercy, hating others, verse 23, others, number two, snatching them out of the fire.

And number three, on some, have mercy with fear, hating even the garment polluted by the flesh. Let me just interrupt the reading for a moment and say there are three classes of sinners of whom Jude is speaking. The doubters, the contaminated, and the contaminators.

When I was a boy, the bulk of the unchurched people were doubters. But that's not true today. We meet relatively few doubters.

We meet all kinds of persons who've been contaminated, who have been drawn into sins that are so vile that it's only the mercy of God that has spared them. But, also, there has been an incredible increase of the contaminators, those persons who are sold out to iniquity, who do everything in their power to draw others into a life of sin. They're not content to be under condemnation themselves.

They don't mind contaminating their own flesh and blood. They're willing to have their children go to hell with that. And what Jude is saying is you don't treat the doubter the same way you treat the contaminated.

And you don't treat the contaminated the same way you treat the contaminators. We haven't time to pursue that, but there you have it. Verse 24, Now to him who is able to keep you from stumbling, and to make you stand in the presence of his glory, blameless, with great joy, to the only God our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority before all time, now and forever.

So let's return to verses 12 and 13. Let me just make an earnest plea to each of you. By and large, the world is grievously disappointed with the Christians they know.

The world has pretty well decided that Christianity is a fraud because the people they know who call themselves Christians are in their estimate no different than they are. And often they're right in that appraisal. The essential change for multitudes is nothing but a change of vocabulary.

They add some religious words to their vocabulary, but their hearts are unchanged. And in portraying a group of men who snuck into the church under false pretenses and are bringing the church down, Jude is led by the Holy Spirit to offer us a pattern that we can set before our own eyes and we can say, by the grace of God, from now on until I die, this is what my life is going to be like. I'm never going to be anything other than a charred wreath.

I'm never going to be anything other than a heavily laden cloud dripping the fresh mercies of Jesus Christ. I'm never going to be anything other than a tree perpetually bearing fruit to the glory of God. I'm never going to be anything other than a gentle wave of the sea.

I'm never going to be anything other than a fixed star. Now let me just open that up a wee bit before I close. A hidden wreath over against a charred wreath.

Multitudes of people in our day have had the bottom of their ship of life ripped out because they have come across an uncharted wreath. I'm thinking of a huge church in Seattle that seemed to be prospering marvelously and then suddenly it was discovered that the pastor was living in adultery. That ship was cast up on the rocks.

Hundreds and hundreds of those people had the bottom of their life ripped out on that uncharted wreath. That's happening every day of the week. When I was a youth, I remember the first time I heard about a man in ministry living in adultery.

I didn't really even believe it. It was years before I heard of another instance. But it's not uncommon for me now to learn of seven prominent men in ministry caught in adultery in a single week.

There's a rampage of evil going on. Men who are intended by God to be charred wreaths instead are uncharted wreaths. You never know where they're going to show up or what damage they're going to do.

But every one of us, with a heart for revival, must set our hearts to be charted wreaths. I'd like to be able to think that anybody in all my world can ask the question, where is Mr. Roberts in this? And I'll be exactly where they hoped I would be. I want to put it to you in the form of a question.

Can people depend upon you? Are you exactly where God put you? Is your life on God's chart? And can God look at His chart and say, now, He is exactly where I put Him? He is no threat. He is no danger. He is indeed a blessing because after all, the finest harbors in the world are created by wreaths, charted wreaths.

What a beautiful thing to think. By the grace of God, I want my life to be a safe harbor where anybody in all my world can draw into the harbor of my life and know that they're safe, that they're secure, that they're exactly where they need to be. It's sad to say this, but some of the greatest damage done in the history of the world has been done by men in revival ministry who were not charted wreaths.

I'm urging you to set some fresh goals for yourself. Hold in front of yourself this beautiful pattern and declare by God's grace, this is what I am from now on. And anybody, anybody in all my world will be safe if they look at where I'm at.

I want to be, and I hope you do too, a cloud that is always dripping fresh graces of Christ. I'd like to think that any dry soul in all my world could come under the cloud of my life and they would be dripped all over with the fresh graces of Christ. That the dryness of their soul would immediately vanish because they were in the presence of a cloud that was laden with the fresh graces of Christ.

I don't want to try and bless people out of blessings I had 40 years ago. I want them to be blessed by blessings that came to me today. I want to be laden with the fresh graces of Jesus Christ.

I want to be a tree that any hungry person in my world can say to themselves, I'm dying of a lack of the truth of God. I'm going to find out where Mr. Roberts is and I'm going to go and sit under the branches of his life. Every one of us who is a believer has the privilege of being the source of blessing to our world.

We must set our hearts to be always bearing these wonderful fruits that God brings to pass in the life. The fourth of these similitudes waves. Now I don't know you folks for the most part.

Most of you I've never seen before. I wouldn't dare venture anything specific about you. But I'll speak about myself I hope in a way that is acceptable.

I love when I'm utterly worn out to sit down on the ocean shore. For many years my dear wife and I had a friend who owned a very large hotel in Myrtle Beach, South Carolina. And frequently he would call or write and ask when we were going to spend some time with him.

Now for quite a while we didn't quite know what his phone calls or letters really meant but he kept them up. And finally when he called one time I had such a heavy schedule and was utterly exhausted so tired I could hardly remember my own name. And he said come and spend a few days with us at the beach.

And in a moment of tiredness and weakness I said yes thank you we will. And we set a date right then. To my astonishment by special delivery the next day we received plane tickets.

When we arrived at the airport in Myrtle Beach someone was waiting at the gate and handed me an envelope that had a contract in it for a rental car that was fully paid for. And when we stepped into the

lobby of the hotel the clerk at the desk said oh welcome Robertses. And they reached under the desk and pulled out an envelope and handed it to us.

I had \$500 in cash for meal money. What an incredible blessing. But let me tell you honestly what happened.

Maggie and I took our stuff to the room and went right to the beach. I mean it was right there. The hotel was right on the beach.

We walked out on the beach sat down on the sand and about 30 minutes later I said Maggie I'm ready to go back to work. She said that's the trouble with you. It takes me days to recover and you're recovered in half an hour.

But on another occasion when this dear man had urged us to come I had meetings in inland South Carolina and we came over to the coast but one of these incredible hurricanes had raged through there. The waves of the ocean were up to the third story of the hotel. They were up over the power lines on Ocean Boulevard.

This gracious man said can't have you stay here. All the rooms must be redone. But he said I've made arrangements at another place.

Which he had but I've often thought of that. Imagine sitting down on the ocean shore where the waves are 42 foot above your head. There is something truly magnificent about the gentle waves.

In and out. In and out. Uniform, steady.

Each wave that goes out seems to carry some of the weariness of spirit. Some of the tiredness of soul. Soon you feel fully refreshed.

I want to live in such a way that anybody can sit down at the beach of my life and feel the gentle refreshing waves of the presence of God. Instead, some of us are like wild raging waves. Dashing out our own foam.

Losing our tempers. Making statements that we regret for years thereafter. Finally, fixed star.

I have multitudes of friends from the past who don't know where they're at. They've lost their way. Young men that I knew in the college and in the seminary who thought they were going to be earnest Christians the whole of their life.

But they lost their way. And I want to be a fixed star. I don't mean by star important or famous.

I just mean I want to be exactly that light burning brightly where God placed me. I'd like to think that anybody who has known me throughout my lifetime can ask the question where's Mr. Robert? And come under the light that God is burning brightly in my life. Instead of being the drastic disappointment of the men whom Jude writes about let us become those men and women of God whose life is a glorious honor to Christ.

A person with a heart for revival who's an uncharted reef. A dry cloud. A fruitless tree.

A wild raging wave of the ocean. A wandering star does nothing but harm.

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Video: <https://sermonindex2.b-cdn.net/U0MIpuFR5a4.mp4>  
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