Preserved*

Jude 1:1-3 (1) Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and **preserved in Jesus Christ** , and called:
(2) Mercy unto you, and peace, and love, be multiplied.
(3) Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.
What does preserved mean? Take a pickle for example, it still resembles a cucumber, but it is changed. From the "Complete Guide to Home Canning," Agriculture Information Bulletin No. 539, USDA, revised 2009: **{**Use of canning or pickling salt is recommended. Fermented and non-fermented pickles may be safely made using either iodized or non-iodized table salt. Caution: Use of reduced-sodium salt in fermented pickle recipes is not recommended.**}**
Salt is a preservative, it is easily seen as an enduring covenant. three scripture readings are in order;
(1) **Numbers 18:19** All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: **it is a covenant of salt** for ever before the LORD unto thee and to thy seed with thee.
A covenant of salt incorruptible, inviolable, a durable covenant, which should last for ever until the Gospel dispensation; and it would remain before the Lord in His sight who would take care that it should never be made void, but stand fast with Aaron and his posterity as long as his priesthood endured.
(2) **2Chronicles 13:4-5** (4) And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;
(5) Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a **covenant of salt**?
The LORD God gave the kingdom over Israel to David for ever, even to him and to his posterity by a covenant of salt. Therefore

whoever usurps it or takes it from that family transgresses the ordinance of the Lord, as had happened by the time Christ came to earth to reclaim that which had been unlawfully taken. Christ is of the family of David.
The first Herod mentioned in the Bible is Herod the Great, Herod is a surname. So was Herod the Great a Jew by birth? No, His father was an Edomite whose heritage came from Esau the brother of Jacob (Gen 25:12). Was Herod the great a Jew by religion? No. However, Herod was the king for Matthew 2:1 *says,* Jesus was born in Bethlehem of Judea, during the time of King Herod. *So Herod was the reigning king (Matthew 2:3), but it was the Roman Senate that appointed him king of Judea in 40 B.C.*
The Lord God of Israel gave the kingdom over Israel to David for ever; to him and his seed, particularly to the Messiah, even to him and to his seed by a covenant of salt, a perpetual one, which was inviolable, and never to be made void; because salt preserves from corruption. While on earth Jesus prophesied He would set up His Kingdom, the Church. Therefore whoever usurps it or builds upon another gospel transgresses the ordinance of the Lord. Christians are preserved in the Lord, there is not another that has authority to make that claim. The third scripture brings us to Christ;
(3) **Mark 9:49-50** (49) For every one shall be salted with fire, and every sacrifice shall be salted with salt.
(50) Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.
Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. The salting fire, then, which preserves, and to which every Christian soul must submit to be purged by, is primarily and fundamentally the fire of that Divine Spirit which Christ Himself told us that He had come to spread upon the earth, and yearned in a passion of desire, to see kindled. Just as we take a piece of foul clay and put it into the furnace, and can see, as it gets hot, the stains melt away from its surface, so if we will plunge ourselves into the influences of that divine power which Christ has come to communicate to the world, our sin and all our impurities will melt from off us, thus we shall be clean and fit for His garner. Another type of fire is in;

Luke 3:15-17 (15) And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;
(16) John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:
(17) Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.
The Lord can baptize with the Holy Ghost and with fire but unto man He has given authority to baptize with water (Mark 16:16), and by that authority coupled with a man's obedient faith that cometh by acceptance of the Holy Spirit, a man is saved, having their sins remitted or blotted out and by that act of faith is translated into the Kingdom of Christ. This concept is clearly seen in the discussion Jesus had with Nicodemus, please turn to;
John 3:1-5 (1) There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
(2) The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
(3) Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
(4) Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
(5) Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
From the Lord it is clearly seen that the baptism of the Holy Spirit is the Lord's part and that baptism in water is man's part to administer, the two become one in purpose for just as a man and a woman in marriage become one in the flesh.
About 3 thousand were saved in this manner in one day;
Act 2:38-41 (38) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

(39) For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.
(40) And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.
(41) Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.
The apostle's exhortation was not given in vain; many were awakened and lifesavingly brought to God by it; for the influence of the Holy Spirit accompanied it, and wrought wonders thereby. Many of the same persons that had been eye-witnesses of the death of Christ, were now effectually wrought upon by the preaching of the word, and found it to be the power of God to their salvation. Such were baptized — Gladly receiving the word, believing with the heart, they made confession with the mouth, and enrolled themselves among the disciples of Christ, by that sacred rite and ceremony which He had instituted that is recorded in Mark 16. The word rendered "gladly" means "freely, cheerfully, joyfully." It implies that they did it without compulsion, and with joy. Religion is not compulsion. They who become Christians do it cheerfully; they do it rejoicing in the privilege of becoming reconciled to God through Jesus Christ. They were baptized; in water, by immersion, for which there was great conveniency in Jerusalem, and in the temple, where the apostles now were. There were baths for purifications. And in the temple there was an apartment, called , "the dipping place", or "room", where the high priest dipped himself on the day of atonement: and besides, there were ten lavers of brass, made by Solomon; and every laver held forty baths of water, and each was four cubits broad and long, sufficient for immersion of the whole body of a man. There were enough convenient places to baptize in as we have seen already; and there were administrators sufficient for this work. Had there been no more than the twelve apostles, it was but two hundred and fifty people apiece; and there were twelve separate places in the temple, where they might be baptizing at the same time; there were the ten lavers, the molten sea, and the dipping room, so that the work was not so very heavy nor difficult; but besides, there were seventy disciples, who, as they were preachers of the word, were administrators of this ordinance; and supposing them all

employed, as they might have been, at the same time, either in the temple, or at the pools in Jerusalem, or at the baths, and cisterns, in private houses; they would not have had more than thirty seven persons apiece to baptize; and there was time enough in the day for it. This information is put forth to counter those that say; the baptizing of 3000 people on the same day is fictitious or beyond reason.

Though so many received his word and were baptized, yet it is implied that there were others besides. It is probable that there were multitudes assembled who were alarmed, but who did not receive the word with joy. In all revivals there are many who become alarmed, and who are anxious about their souls, but who refuse to embrace the gospel, and again become thoughtless and are ruined. Many choose not to be preserved in Christ.

Sometime in the early 1800s, man began to finally understand the way salt works as a preservative. Salt has antibacterial properties, so it inhibits the growth of bacteria which spoil food. When bacteria makes contact with the food that is salted, the salt absorbs the moisture through the cell's walls, which results in the death of the bacteria. Christ used salt as an example of the faithful; Ye are the salt of the earth (Matt 5:13). *When a person is salted by obedience to the pure word of God, that old man of sin is absorbed and a new man is raised up, preserved in the Lord. Is there a connection between blood and salt? A sodium test checks how much sodium is in the blood. Sodium is both an electrolyte and mineral. It helps keep the water and electrolyte balance of the body. Sodium is also important in how nerves and muscles work. Most of the sodium in the body (about 85%) is found in the blood and lymph fluid, suggesting an enduring covenant of salt in the blood of the lamb. Like frankincense and honey, salt and leaven also produce contrasting reactions when used. Salt preserves from corruption, while leaven corrupts and deteriorates like converting grape juice into wine. A covenant of salt suggests an agreement of enduring qualities. Thus a covenant of salt is one that is very strong, while leaven suggests chaff, such as doctrines taught by the deceiver. When God makes use of this metaphor of salt, He is urging us to be faithful despite how circumstances appear on the surface because His Word is absolutely sure, turn*

with me to;
Colossians 1:12-14 (12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
(13) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
(14) In whom we have redemption through his blood, even the forgiveness of sins:
What power can the accusations of the adversary have when the Lamb of God hath taken away the sin of the world (John 1:29)? The Christian victory is a victory of dependence and of obedience: of dependence on Him without whom one can do nothing; and of obedience to the word: He that believeth and is baptized shall be saved; (Mark 16:16), *the gospel is a covenant of salt and thus we are preserved in Him, saved by grace, turn to;*
Ephesians 2:4-8 (4) But God, who is rich in mercy, for his great love wherewith he loved us,
(5) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
(6) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:
(7) That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.
(8) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
Our Messianic salvation cannot be of our own acquiring, it is God's gift; and it is man's duty to accept it on the gifter's terms. Seeing we are created in Christ unto good works, how could our merit of works be the cause of our salvation? The good works are contemplated as already existent in God's foreknowledge, and as an inseparable characteristic of the regenerate life. The phrase, 'created in Christ Jesus unto good works', is in the received salvation and understanding what it is for, working Christ's works from that time forward. turn with me to;
Matthew 25:14-30 (14) For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.
(15) And unto one he gave five talents, to another two, and to

another one; to every man according to his several ability; and straightway took his journey.
(16) Then he that had received the five talents went and traded with the same, and made them other five talents.
(17) And likewise he that had received two, he also gained other two.
(18) But he that had received one went and digged in the earth, and hid his lord's money.
(19) After a long time the lord of those servants cometh, and reckoneth with them.
(20) And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.
(21) His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
(22) He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.
(23) His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
(24) Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:
(25) And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.
(26) His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
(27) Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.
(28) Take therefore the talent from him, and give it unto him which hath ten talents.
(29) For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

(30) And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
It is important to notice the Lord gave to each man according to their several ability. Two not only met their ability, but exceeded it. How can that be? Observe who gave the increase, turn with me to;
1Corinthians 3:5-9 (5) Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?
(6) I have planted, Apollos watered; but God gave the increase.
(7) So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.
(8) Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.
(9) For we are labourers together with God: ye are God's husbandry, ye are God's building.
This is all well and good, but what should a "one talent" person expect? Is increase possible? Turn with me to;
Romans 12:10-13 (10) Be kindly affectioned one to another with brotherly love; in honour preferring one another;
(11) Not slothful in business; fervent in spirit; serving the Lord;
(12) Rejoicing in hope; patient in tribulation; continuing instant in prayer;
(13) Distributing to the necessity of saints; given to hospitality.
The word for "kindly affectioned" is specially used for the family relation, and is, therefore, appropriately applied to the brotherhood of the Christian family. The word used here occurs no where else in the New Testament. It properly denotes tender affection, such as what subsists between parents and children; and it means that Christians should have similar feelings toward each other, as belonging to the same family, and as united in the same principles and interests. The duty is one which is often presented in the New Testament, and which our Saviour intended should be regarded as a badge of discipleship (John 13:35); The apostle Paul in the Roman letter manifests his unique manner of writing. He does not simply enjoin brotherly love, but he adds that it should be kindly affectioned. It should be with the tenderness which characterizes the most endearing natural relationship. But he that

hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes (1John 2:11). *He cannot have true religion unless he has love to the brethren. The command to love one another was one of the most solemn and earnest which Christ ever enjoined, (John 15:17); He made faith, hope and charity the special badge of discipleship, but the greatest of these is charity (1Co 13:13), by which His followers were to be everywhere known, it is, therefore, impossible to have any true religion without love to those who are His followers. Let's turn to;*

2Peter 1:5-8 (5) And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
(6) And to knowledge temperance; and to temperance patience; and to patience godliness;
(7) And to godliness brotherly kindness; and to brotherly kindness charity.
(8) For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

God is offering to all the blessings of salvation on a grace basis by faith in His Son. Faith in Christ is the effect of belief, and the ordinance of baptism is the effect of faith. This is the effect Jesus was admonishing when He said; He that believeth and is baptized shall be saved. *It's evident from these words of Jesus that only those who have first believed the testimony of God, and by faith repented of their sins, and by faith have confessed Jesus is the Son of God, and by faith have been baptized for remission of sins, have the full and explicit testimony of pardon. This is the gospel.*

If there is anyone here desiring baptism for remission of sins, come repenting and make your confession before men and you will be baptized in the name of the Father, the Son, and the Holy Ghost, if a brother or sister desires prayer, in either case come while we persuade with song.

This message approved by
Jack Warford
a minister for Christ

Ref. Gill's Exposition of the Entire Bible
Geneva Study Bible
Benson Commentary
Ellicott's Commentary for English Readers
Meyer's NT Commentary
Barnes' Notes on the Bible

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