

## Jude 1:11 (John Brereton) 217972

Toledo Conference: 1976, Two Families (1:11)

Address—J. Brereton

I would like to turn first of all to the book of Jude for a couple of verses there. The book of Jude and the 11th verse. Woe unto them, for they have gone in the way of Cain. And then the 14th verse. And Enoch also the 7th from Adam, prophesied of these, saying, Behold, the Lord cometh with 10 thousands of his Saints. To execute judgment upon all, and to convince all that are ungodly among them. Of all their ungodly deeds which they have ungodly committed. And of all their hard features, which ungodly sinners have spoken against him. And now if you turn over to 1st Corinthians chapter 15 for a moment. First Corinthians, chapter 15. And verse 45. And so it is written, the 1st man Adam was made a living soul. The last Adam was made a quickening spirit. And now if you'll turn over to Genesis chapter 4. And Adam knew Eve his wife, and she conceived and bare king and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel he also brought of the firstlings of his flock, and of the fact thereof. And the Lord had respect unto Abel, and to his offering. But unto Cain and to his offering he had not respect. And Cain was very raw, and his countenance fell. And the Lord said unto Cain, Why art thou raw, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door, and unto thee shall be his desire. And thou shalt rule over him. And Cain talked with Abel his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not am I my brother's keeper? And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth, to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitives and a Vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a fugitive and a Vagabond in the earth. And it shall come to pass that everyone that findeth me shall slay me. And the Lord said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod in the east of Eden. And Cain knew his wife, and she conceived and bare Enoch, and he builded a city, and called the name of the city after the name of his son Enoch. And unto Enoch was born Irad, and Irad begat Nehu jail, and Nehu Jail begat Methuselah, and Methuselah begat Lamech. And Lamech took unto him two wives. The name of the one was Ada, and the name of the other Zillah. And ate a bear Gable. He was the father of such as well intention of such as have cattle. And his brother's name was Jubal. He was the father of all such as handled the harp and organs and zilla. She also bared 2 volcanes, an instructor of every artistifer in brass and iron. And the sister of Tubal Kane was Naima. And Lamech said unto his wives, Ada and Zilla, hear my voice, ye wives of Lamech.

Hearken unto my speech. For I have slain a man to my wounding, and a young man to my hurt. If king shall be Avenged Sevenfold, surely. Truly. Lamech 70 and sevenfold. And Adam knew his wife again, and she bare a son, and called his name Seth. For God said, She hath appointed me another seed. Instead of Abel, whom Cain flew and possessed. To him also there was born a son, and he called his name Enoch. Then began then to call upon the name of the Lord. This is the book of the generations of Adam in the day that God created man. In the likeness of God made he him male and female, created he them and blessed them, and called their name Adam. Day when they were created and Adam lived and 130 years. And began a son in his own likeness after his image and called his name Seth. And the days of Adam after he had begotten sack were 800 years, and he begat sons and daughters. And all the days that Adam lived were 930 years, and he died. And if you'll drop down to the 18th verse and Jared lived in 160 in two years and he begat Enoch. And Jared lived after he begat Enoch 800 years and begat sons and daughters, and all the days of Jared were 960 in two years, and he died. And Enoch lived 60 and five years and begat Methuselah. And Enoch walked with God. After he begat Methuselah 300 years. And begat sons and daughters. And all the days of Enoch were 360 and five years. And Enoch walked with God, and he was not. For God took him Well, dear young people, what I have before me this afternoon. Is to speak for a little while about. The two families that God's Word set before. We find, for instance, in the book of Jude. That we have reference made to the way of Cain. And we find that reference is made to the prophecy of Enoch. Now these men were in different families. In fact, can we have? The family of unbelief. The family that lives, that seeks after its satisfaction. That is characterized by things that are identified with this world. And an Enoch. We have one who was part of the family of faith. We find in First Corinthians chapter 15. That two atoms are set before us. The first atom. And the laugh at him. And what I would like to speak of this afternoon is to see here in these two chapters before us. That which springs from the first atom. And that which springs from the last atom. That which is identified with Cain and that which is identified with Enoch. Now we began reading in the 4th chapter. Where Adam and Eve have been cast out of the garden and Eve conceives and has a son. This is a son that is born outside of the garden. This is a son who is to be identified with a family of unbelief. And so we see that teen. Begins his history. By seeking to approach God. In a way that's evident that showed that he had not believed the sentence that God had passed upon the world. You turn back to the third chapter for justice a moment. And the 17th verse. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife. And hath eaten of the tree of which I commanded these things, thou shalt not eat of it.

Is the ground for thy sake. Now we find in the part that we began with this afternoon. At the end of the second verse tells us Cain was a tiller of the ground. And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. All beloved young people, why is it if you're not saved this afternoon? Why is it that you're not saved? Can you truly say it's because you don't know how to be saved? Or would you have to line up here with Cain and say it's because? I haven't believed what God has said. We find in this world today there are millions and millions who have heard the gospel that are not saved. They do not believe two things. One, the goodness that's in the heart of God for them. And secondly. How utterly lost. The first man. Truly is. And so we find in the case of Cain, even though the sentence had been passed, cursed is the ground. Teen seeks to bring in his offering to God that which came from a cursor. And it could not be

accepted. And so we find, dear young people, that the first characteristic. Of this family that springs out of Adam through Cain. Is unbelief. All that God has revealed. Unbelief of what God has said about man. Unbelief of the goodness that's in the heart of God. The next thing we find is. That Adam. Had been provided with a coat of skin. Eve had been provided with a coat of skin. The very evidence introduced dear young people. That the only way man's nakedness before God could be covered. Was by the death of another. But Cain apparently did not believe this either. Abel offers. A slain sheep. The first slings of his flock. But Cain offers the fruit of a cursed ground. Then if you notice in the. 6th verse. After God has revealed to Cain. That his offering was not accepted. It tells us in the sixth verse. And the Lord said unto Cain, Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted, and if thou doest not well sin. Or a sin offering lieth at the door. I believe that what God was saying to Cain here was. Why are you angry? Why is your countenance fallen? The same way of approaches open to you. As was open to your brother Abel. And dear young people, if I can say a word again to any that are here that are not saved this afternoon. First of all, as we have said, it springs from unbelief of what God has said about your need and about the one that meets that need. But secondly, we find that God says to your heart, as he said to Cain, that's the very same way is open for you to come. As has been accepted by so many here this afternoon. Dear young people, many here can vote for the wondrous merits of the precious blood of Christ. Many here can bear testimony to the wondrous grace of God. Has ever given us to see by faith that it was by the sacrifice of another God's beloved Son that we have found acceptance before God in Christ, in God's beloved Son. But to those who are not saved this afternoon, the same message is given to you as was given to King.

You are free to come in the same way. Through the death of another. You are free to come and find acceptance too. True belief. In the finished work of God's beloved Son of Calvary. Can I again make one appeal before I leave this park? If you're not saved, don't go away from this meeting today without first accepting Christ as your Savior. What a tragedy, dear young people, if we should reach, as we will find in a few moments, the end of that course for the family of faith. And you should still be here without Christ. Well, as I say, we find the first characteristic of this family of Cain, this way of Cain, is unbelief. The second is refusal to accept. Provision that God has made for your salvation. The eighth verse And Cain talked with Abel, his brother, and it came to pass. When they were in the field that Cain rose up against Abel, his brother. And flew him. Now we find. That the way of Cain is characterized by death. Death comes in. 1St man dear young people Market. The 1St man brought in that which in its fruit produce death. It has struck my own soul as a parent. I submit to you, my beloved brethren, that Eve never really. Fully saw. The significance, the result, the fruit of what she had done in the garden until the day came when she saw death before her eyes and the person of her own son, Abel. The reason I say that? Is that we can find ourselves as parents. Reaching for things in this world, for our children. Only to find out the tragic results for them. And then when it is too late. We realize that we never should have done it. Allowing things into our homes. That introduced that which brings in death. And corruption. And violence. Where we find that when Cain has his way. The result is death, Death for Abel. Then when we go down a little bit, we come to the. 11 first. God has spoken to Cain about his brother. And in the 11Th verse the Lord now says, And now ourselves cursed from the earth, which has opened her mouth to receive thy brother's blood from thy hand, when thou tillest the ground, it shall not henceforth yield unto be her strength. A fugitive and a Vagabond shalt thou be in the earth. And Cain said unto the Lord, By punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a fugitives and a Vagabond in the earth. And it shall come to pass that everyone that findeth me shall slay me. Dear young people, does that not sound familiar? Do we not find it even today? There are those who, reaping the consequences of sin and departure from God, still find it in their hearts to blame God for the consequences. To blame God for what has come in. To blame God as King did here.

Saying my punishment is more than I can bear. He speaks of that which was going to be the result of his own willful sin and departure from God, and at the same time. Tells God that it's more than he can bear, and that it's really all God's fault for punishing him this way. The next thing we find is in the 15th verse. And the Lord said unto him. Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod on the east of Eden. It has often been said to young people, and rightly so. That God has withheld some man the full consequences of his fall. He has not yet reached the full consequences of it, for instance, even though the ground is cursed. And doesn't produce as it could, it nevertheless produces much food as we can bear testimony to a few moments ago. We find in the case of Adam, in the case of Cain, I should say that God suspended the carrying out of the full consequences of what? Cain had done and was doing. And what does Cain do as a result? Oh dear young people, he goes out from the presence of the Lord. And instead of owning before God, that God was righteous. And seeking by God's grace to avail himself of the way of approach back to God. Through the death of another, we find that Cain goes out from the presence of God. And seek to make this world as attractive to him as he possibly can. And so we find that when the sentence. The sentence of death which Hungover came was temporarily suspended. The result in the life of Cain was not repentance, it was not a turning to God, it was not a cry for mercy, but it was a determination. To make this world as attractive as he could. Away from the presence of God. Dear young people, that's the world that I would like to talk to you about for a few moments. You notice it says in the 19th verse Cain went out from the presence of the Lord and dwelt in the land of Nod on the east of Eden. And Cain knew his wife, and she conceived and bare Enoch, and he builded a city. And called the name of the city after the name of his son Enoch. Where he is now. Man the builder. He's building a city. He's lost the garden. But he's building a city. A city that is called by the name of his own son. If I could put it this way, dear young people, and the way it strikes my own soul, it's as if man says this is what I have done and I'm putting my stamp on it to prove that it's the fruit of my own doing. The fruit of Cain's own life was stamped upon that city. And that's exactly the world in which we live, all beloved young people, this world, what God speaks of as the world when he says love, not the world, neither the things that are in the world. It's Speaking of Cain's world, this world that was erected outside of the presence of God. And as I say, the first thing that it's marked by is. Man's name written upon it. I was struck very much some years ago when Canada had. A world exhibition. And they it was held in Montreal and in the advertisements that were put out for that. Exhibition.

It was called Man and his World. That's exactly what Cain did. Man and his world, he said. This is my city. The fruit of my doing bears the name of my son. The name of Enoch. Then we find it says, And unto Enoch was born Irad, and Irad begat Methusel, and so on. And then dropped down to the 19th verse, and Lamech took unto him two wives. The name of the one was Ada, and the name of the other Zilla and Ada bear Gable. He was the father of such a dwelling tent. And as such as have cattle. Now I will leave it to you to do the counting. But if you follow the names that are written here in this chapter. You will find that the 7th. Adam. Through Cain was Lamech. And we will find in a few minutes the Lord gives us the time for it. Let the 7th from Adam through Seth was Enoch. We find here that the 7th. From Adam through Cain, if I could use this terminology, Dear young people, what God is saying to us, I want you to see the end of the course. That number of completeness. The number seven, God says look at the end of the course. Look at where that world leads. And what do we find? We find corruption all, Indeed we do. We find Lamech has corrupted God's orders. He has introduced that which stamps all over this world today, that

which is seeking man's own will to satisfy his own carnal nature. And so we find that Lamech has two. Y not one. We find that that is, which has been introduced. To seek to make this world an attractive place, you notice it tells us. That table he was the father of such as dwelling tents, and of such as have cattle. His mother's name was Jubal. His brother's name was Jubal. He was the father of all such as handled the harp and organ. And Zilla? She also bare tubal cane, an instructor of every artistifer in brass and iron. While God has put here in very general terms for us what we might call the world of commerce. The world of entertainment and the world of science. But then you notice it says in the end of the 22nd verse, and the sister of Tubal Cain was Naima. That has struck one's own soul. Because you know, dear young people, the meaning of the word name is pleasant. And this was what the whole plan was for Cain had been outside of the presence of God, but he wanted where he was. To bear his own stamp, to be the fruit of his own doing, and it to be a pleasant place. And so he builds the city. And so his offspring introduced into it. These things that are so characteristic of this world, oh, how much man boasts of the progress that he has made. In the world of entertainment, in the world of science and the world of industry. Perhaps more so on this conscience than in anywhere else in the world. And yet, where is it all leading? All dear young people, notice that. Where does it all lead? Here's Lamech the 7th, the end of the course. He looks at all that he has. He looks at all that has been produced, even from his own grandchildren. And he passes a verdict on it all. He says. And Lamech said unto his wives, Ada and Zillah. Hear my voice, you wives of laymen, hearken unto my speech, for I have slain a man to my wounding and a young man to my hurt. If Cain shall be Avenged Sevenfold, truly, Lamech 70 and seven four. That's the end of the course for this world. And dear young people, the world doesn't get better, it gets worse.

We find here in connection with Lamech, that he can pronounce his own judgment, his own sentence. He knows what he has done. He can look back, as it were, to cave and what progress has been made. No progress. Just an increase. In the judgment that's ahead for this world, my friend, dear young people, how Solomon is to look at a chapter like this, to read this history of the family of king, the way of Cain, and to see where the world leads, what its characteristics are, and what it ended. To be judged of God. Dear young people, is this world anymore guilty now than it was? In the day of Cain, yes indeed, the debt has piled up. But the way of the world has not changed. It's still a way of corruption. It's still a world of violence. It's still a world that seeks. To satisfy itself. Outside of the presence of God. Dear, beloved young people, that's the world. That Satan seeks to entice your heart and mind to be taken up with. That's the world that God paints so graphically for us in his Word and then says to your heart and my love, not the world. Neither the things that are in the world. If any man loved the world. The love of the Father is not in Him. We cannot be taken up with this world. And being enjoying the love of the Father at the same time. Now let's go on and look at the next family. The 25th verse Adam knew his wife again, and she bare a son, and called his name Seth. For God said, She hath appointed me another seed, instead of Abel, whom king flew and possessed to him also they were born a son, and he called his name Enoch. Then began then to call upon the name of the Lord. This is the book of the generations of Adam, in the day that God created man in the likeness of God. Made he him male and female, created he then and blessed them and called their name Adam in the day when they were created. We find here, if I could put it this way, dear young people, because if God says now I'm going to start all over again. I want to start off and even uses the words. This is the book of the generations of Adam. You were to go back to the second chapter and the fourth verse. It says these are the generations of the heavens and the earth when they were created. In the day that the Lord God made the earth into heaven, and then we see what flowed from Adam and Eve, that first Adam and now God brings before us in type the last atom. The last atom we find that here is one who has the language here said in the day that God created man in the likeness of God made he him. Now, dear young people, mark what I say carefully. The Lord Jesus as God is eternal. As God, He had no beginning, neither beginning of days nor end of life. But the Lord Jesus as man was born into this world. A babe in Bethlehem's Manger. And here was one, finally in this world. That fully in every way, in every aspect, in every word that He said, in every thought, in every expression, everything fully revealed the mind and heart of God. Think of the Lord Jesus being here and saying he that hath seen me. Hath seen the Father? Who is this one? Why, it's the last Adam? The last item, the one who not only did not fail, but could not fail. The one who not only did not sin, but could not sin. He is God's beloved Son. And we find that it is spoken of here in the. 25th verse has appointed me another seed. Yes, this indeed was a new seed and new seed. This was the corn of wheat that would fall into the ground and die and bring forth much food. And you'll notice it tells us that when God saw before him that second Adam.

The one that we read about, the last Adam, I should say the last Adam. When God saw before him the last Adam, he saw identified with him. I bribed 1 to share his place of headship. And so we find in the beginning of the 5th chapter in this family of faith. We find that the one who is set at its head is the last battle and with him. A bride so closely identified with himself that she bears his name. And so it tells us, bless them and call their name Adam in the day when they were created. But then notice the next word. And Adam lived in 130 years and begat a son in his own likeness. After his image. Now, dear young people, this. Is what characterizes the family of faith. The corn of wheat has fallen into the ground and died. And it has brought forth fruit. What kind of fruit? All beloved young people, what kind of fruit has been produced by this new seed? By this one who? Came from God. Why? It's fruit after his own image and likeness. And so we find that you and I, that here today belong to Christ. If you know the Lord Jesus Christ is your Savior. Beloved young people, you are now not one day, but now. You are a new creation. You are a new creature in Christ Jesus. You are part of a new creation of which the Lord Jesus is the head. And that creation, that new creation, is made-up of those who have been made. In the image and likeness of the head, Isn't it a precious thing to think that today, here this afternoon, you have the same life and the same nature as God's beloved Son? That's your life, that's your nature. You can pick up this precious book and read through Matthew and Mark and Luke and John and read the history, the life story of that glorious man out of heaven, and you can stay honestly on the authority of God's Word. That's my life that I'm reading about. I have that same life that is seen there. In God's beloved sign, when Christ, who is our life, shall appear. Then shall we also appear with Him in glory? You see the nature of God displayed in all its love and loveliness in the person of Christ. And you can say that's my nature. I have been given the same nature partakers. Of the divine nature. What a miracle of grace so it was with that Seth was the one. Who came if I could use the type that we have here from the last atom? And he's the one who is made in the very likeness and in the image. Of Adam, all beloved young people, could God do more for you than that? To give you now in this world the same life and the same nature, and to give you the promise. That you're going to have a body fashioned like unto his body of glory. Now, dear young people, if we belong to Christ, that is our life and that is our nature. How is that what's seen? Is that what's manifested? Is that what the world sees? Well, we find in the connection with Seth a most lovely thing. You go back to the end of the fourth chapter for a moment, it says, and assess. To him also there was born a son, and he called his name. Enos then then began to call upon the name of the Lord. All beloved young people, what is the fruit? What is the fruit of the new nature? What is the fruit of this new creation? All its hearts and minds taken up with the Lord and glory. Cain is taken up with his world.

The new nature is taken up with the Lord Himself. Men began then to call upon the name of the Lord. Hear what Seth the fruit. Of the new creation, and the result is the heart occupied with the Lord Jesus Christ. King, his heart taken up with the fruit of his union. And what do we find? A city named after his son, His heart taken up with this world and seeking to make it as attractive as possible. The next thing I would

draw your attention to, it tells us and the days of Adam after he had begotten Seth were 800 years, and he begat sons and daughters and all the days that Adam lived were 930 years and he died. Now, dear young people, as I mentioned to you earlier, the 7th, the end of the course for faith, the family of faith, the new creation, the fruit. Of the last item. The end of that course? In the tithes, the 7th from Adam is Enoch. And it tells us if you drop down to the 21st verse and Enoch lived 60 and five years and begat Methuselah. And Enoch? Walked with God. Enoch walked with God after he begat Methuselah 300 years. And begat sons and daughters. Oh dear young people, what a precious privilege given to man. This one who is the part of that family of faith, never says anything about Cain walking with God. He went out from the presence of the Lord. It never says anything about anyone in that world that came world walking with God. No, but Enoch walked with God. Now, lest there be many misunderstandings, let me emphasize to you that the Word of God speaks of you as being in this world. We're in this world, but we are not of this world. We're not of it. The very language the Lord Jesus says in the 17th of John, Speaking of his own. He says these are in the world and I come to thee. But then he says, but they are not of the world, even as I am not of the world. And dear young people, here was a man who walked in the world, but not of it. He walked with God. And the end of that course? What's the glory? Enoch walked with God, and he was not. For God took him, God took him. So it tells us the 24th verse. And Enoch walked with God and he was not. For God took him. In the second chapter of Amos. You will find there where God speaks to Israel and He says that His purpose, His plan for their children was that they should be prophets and Nazareth and here was a man who was a prophet and a Nazarite. Do you remember how it tells us in Jude that Enoch the 7th from Adam prophesied saying? Behold, the Lord cometh with 10 thousands of his Saints. Beloved young people, here was the one, the fruit of that family of faith, the fruit of the last Adam, the one who was made in the image and the likeness of that one who came from God. Beloved young people, the end of that course, the end of that family of faith is in the glory. That's where Enoch went, and that's where you and I are going to be. What a privilege to walk with God now. And to be a prophet for him in the midst of Cain's world. It has struck me so much that here was Enoch and what was he talking about? What was he bearing testimony to? Why he was bearing testimony to the very ungodliness of Cain world. He wasn't speaking to join up in it. He wasn't seeking to partake of it. He wasn't taken up with his entertainment. He wasn't enraptured with his scientific achievement. He wasn't enthralled with the advances of commerce and how he could prosper in that world, he prophesied.

Saying the Lord cometh with 10 thousands of his Saints to execute judgment. All he what he did by his walk of faith was to put the stamp on the world. That is all reserved unto judgment. Reserved under fire in the judgment of the great beloved young people. Notice one other thing before we stop. It has struck one's own soul, and there may be other reasons for it. I don't limit the Word of God. There may be other reasons for this. But it has struck me very much that when I read the history of the first family in the 4th chapter, nothing is said about the ages of the people involved. We don't know how old Kane was, we don't know how old his son was, when he had a son, and so on. Nothing's told us about that. Come to the fifth chapter and you find the family of Faith presented. All God tells us exactly how long each life was when each one in that family of faith pictured to us was born, and all how that has struck one's own soul. To realize, dear young people, that when God used a family of faith, when He used you as a child of God, He would say to your heart and mind, the hairs of your head are all numbered. I just had occasion, no sound humorous. I don't mean it that way. But I went into a Barber shop. In Pensacola just a few days ago.

[clickbible.org](http://clickbible.org)