



Epistle of Jude

Jude 3,4 – Contend for the Faith

- Darby – ‘The Epistle of Jude develops the history of the apostasy of Christendom, from the earliest elements that crept into the assembly to corrupt it, down to its judgment at the appearing of our Lord, but as moral apostasy by turning the grace of God into lasciviousness. In John they are gone out; here they have crept in, corrupting. It is a very short epistle, and containing instruction presented with much brevity, and with the energetic rapidity of the prophetic style, but of immense weight and extensive bearing.’
- ***Jude 3 - Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.***



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- This verse essentially is the reason for the epistle!
 - The letter is directed to the *beloved* – *agapētos*, indicating beloved, esteemed, dear, favorite, worthy of love, and here specifically to the body of Christ – where?
 - Not clear where, but for the entire body, the epistle was perhaps Jews particularly noting Jude’s Jewish heritage.
 - Ironside – ‘The same Holy Spirit who caused him to give all diligence to write, directed his mind as to the theme he must dwell upon. Not the common salvation, precious as that is, was to be his line. A note of warning and exhortation it was, that the Lord would have him give.’
 - Describe what it means to be *very diligent concerning our common salvation*.
 - *diligent* – *spoudē*, striving for results.
 - *common* – what we all share.
 - As stated in the verse, what made it *necessary* for Jude to *write*?
 - Wuest – ‘The first infinitive "to write" is in the present tense, speaking of continuous action. The second is in the aorist tense, implying an act



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performed at once.

Mayor comments, ‘The aorist, contrasted with the preceding present, implies that the new epistle had to be written at once and could not be prepared for at leisure, like the one he had previously contemplated.’

- *exhorting you to contend earnestly for the faith which was once for all delivered to the saints.*
- – How’s this for a series of superlatives!
 - *contend* – *epagōnizomai* is the only use in the NT.
 - Relates to agony, as in an athletic competition.
 - » *1 Peter 3:15 - But sanctify the Lord God in your hearts: and **be ready always** to give an answer to every man that asks you a reason of the hope that is in you with meekness and fear:*
 - » *Phil 1:27 - Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, **with one mind striving together for the faith of the gospel,***
 - » *1 Tim 6:12 - **Fight the good fight of faith,** lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.*
 - Cedar – ‘Jude has two major concerns—that they [his readers] will not be



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led astray by false teachers. He prays that they will instead take the initiative and contend for the faith.'

» *2 Peter 2:21- For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them.*

• What *faith* is this?

– The substance of Christian faith or what is believed by us Christians:

» *Heb 9:28 - So Christ was offered **once** to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.*

– **Therefore, there remains nothing to be added, *once is once for all!***

• ***Jude 4 - For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord and our Lord Jesus Christ.***

– *For certain men have crept in unnoticed*

• *crept in unawares – pareisdyno, to enter secretly, slip in stealthily*



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Who are these men?

- Wuest – ‘It is *metaschēmatisō*, translated "transformed" in A.V. It refers to the act of an individual changing his outward expression by assuming an expression put on from the outside, an expression that does not come from nor is it representative of what he is in his inner character.’
- Ironside – ‘They are men who have a mental acquaintance with the truth, but whose ways are not in accord with that which they profess to hold. Clandestinely they have slipped into the assemblies of the saints, but they are not unknown to God, though they have managed to deceive His people.’
 - » *2 Cor 11:13,14 - For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! For Satan himself transforms himself into an angel of light.*
 - » *2 Peter 2:1 - But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.*
 - » *Rom 16: 17,18 - Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them. For those who are such do not serve our Lord Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.*
- In a way, tares among wheat.



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» *Matt 13:38 - The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one.*

- *who long ago were marked out for this condemnation (judgment)*
 - *marked out – prographō, ordained (perfect passive)*
 - How do you interpret this; is this eternal and if so, is God responsible?
 - Constable – ‘Probably God had marked them previously for condemnation in the sense that He knew their sin long ago and would punish them in the future for it. This condemnation" refers to the sure punishment that lay ahead of them for their sin (cf. *Matt. 7:15; Mark 13:22; Acts 20:29-30; 2 Pet. 2).*’
 - Jamieson, Fausset, Brown - Jude graphically puts their judgment as it were present before the eyes, “this.” Enoch’s prophecy comprises the “ungodly men” of the last days before Christ’s coming to judgment, as well as their forerunners, the “ungodly men” before the flood, the type of the last judgment (*Matt 24:37–39; 2 Pet 3:3–7*). The disposition and the doom of both correspond..



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» *2 Peter 2:3 - By covetousness they will exploit you with deceptive words; for a long time, **their judgment has not been idle, and their destruction will not slumber.***

- *ungodly men, who turn the grace of our God into lewdness*
 - Doesn't their being called *ungodly* reflect on disposition?
 - It means refusing subjection to God, acting independently of and in opposition to God.
 - Can you imagine turning *God's grace* unto *lewdness*?
 - *lewdness* - unbridled lust, excess, licentiousness, lasciviousness
 - Wuest – 'That is the spirit of Modernism which refuses to acknowledge the authority of God's Word, and itself sits in judgment upon it. Modernism is Unitarian in its theology, and this description of a false teacher of the first century fits the Modernist of the twentieth.'
 - Is this true of us today?
 - » *Rom 6:1, 2 - What shall we say then? **Shall we continue in sin that grace may abound? Certainly not!** How shall we who died to sin live any longer in it?*
 - Wuest – 'Christendom today abounds with them. In the seats of honor, and also among the so-called laity, they "feed themselves without fear," professing allegiance to Christ while ignoring His word and even treating



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- with contempt and assumed superiority the Sacred Writings. Nothing is too holy for their profane reasonings to set aside. “From such turn away.”
- *and deny the only Lord (despotēs) and our Lord Jesus Christ.*
 - The word *despotēs* is always used of God the Father in the Greek N. T, therefore the deity of the Lord Jesus Christ is expressed and *denied*.
 - » *Titus 1:16 - They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.*
 - » *1 John 2:22 – Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.*
- Ironside – ‘The evil which had stolen in among Christians would not cease until destroyed by judgment. We have already noticed this difference between the Epistle of Jude and the Second of Peter, that Peter speaks of sin, Jude of apostasy, the departure of the assembly from its primitive state before God. Departure from the holiness of faith is the subject that Jude treats.’



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- Ironside (1876-1951)– ‘To no time in the past history of the Church have Jude’s words applied with greater force than in the present latitudinarian age. In Romanism, emissaries make strenuous efforts to allure the unwary by presenting a softened, subdued Catholicism to non-Catholics ; they emphasizes largely whatever is Scriptural, or ethically and esthetically lovely in the teachings of the Papacy, and carefully cover the grosser and more disgusting dogmas and practices of that apostate church. In Protestantism, the boldest infidelity and skepticism are proclaimed from thousands of pulpits; and minor sects of all shades of heterodoxy are everywhere busy spreading their pernicious and soul-destroying errors; hence the man of God needs to be alert and vigilant-devotedly to stand for the faith once for all delivered to the saints.’