

Contending for the Faith

Jude 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.

⁴ For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

⁵ I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. ⁶ And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. ⁷ Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

⁸ Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. ⁹ Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. ¹⁰ But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

¹¹ Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

¹² These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; ¹³ Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

¹⁴ And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, ¹⁵ 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 speeches which ungodly sinners have spoken against him. ¹⁶ These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

¹⁷ But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; ¹⁸ How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. ¹⁹ These be they who separate themselves, sensual, having not the Spirit.

²⁰ But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, ²¹ Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

²² And of some have compassion, making a difference: ²³ And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

²⁴ Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, ²⁵ To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Jude was the brother of James, this would make him the half brother of Jesus (Mark 6:3). Jesus' brothers in the flesh did not believe in Him while He was ministering (John 7:5), but after the resurrection James was converted

1 Corinthians 15:7 After that, he [Jesus] was seen of James; then of all the apostles.

It is believed that Jude was also saved at that time. Acts 1:14 informs us that "his brethren" were part of the praying group that was awaiting the Holy Spirit. 1 Cor. 9:5 states that the brethren of the Lord were known in the early church.

PURPOSE OF WRITING: Why did Jude write this letter? To warn his readers that the apostates were already on the scene. Peter had prophesied they would come

2 Peter 2:1-3 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. ² And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. ³ And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

2 Peter 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

His prophecy had been fulfilled. Apparently Jude wrote to the same believers who had received Peter's letters intending to stir them up and to remind them to take Peter's warnings to heart. He wrote to "exhort them"

Jude 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.

In the Greek language this word was used to describe a general giving orders to the army, hence, the atmosphere of this letter is military. Jude wanted to write a quiet devotional letter about salvation but the Spirit led him instead to give the church a trumpet call to arms. Jude wrote them and exhorted them to contend for the faith once for all delivered to the saints.

I. THE ARMY THAT MUST CONTEND FOR THE FAITH - vs. 1

A. God's saving purpose

1. "Called" - means an official summons
2. It refers not only to our calling as Christians generally but specifically our calling as Christians to contend for the faith

B. God's special people - "to them that are sanctified"

1. Sometimes translated "beloved" - as in verse 3

2. Describes the believers special relationship to the Lord

1 John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

C. God's strong power

1. "Preserve" - means "carefully watched and guarded." Also used in Jude 6, 13, and 21
2. God is preserving believers by His power through our daily walk and by keeping us from falling

II. THE APOSTATES WHO MAKE NECESSARY THE CONTENDING FOR THE FAITH vs. 3-4

A. The defense against the apostates - the faith "once for all delivered to the saints"

1. The completeness of the faith once for all delivered to the saints - "once for all"
2. The correctness of the faith - "delivered"
3. The commitment of the faith once for all delivered to the saints. Who are the saints?

2 Thessalonians 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2 Tim. 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

2 Peter 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

B. The danger to the faith - vs. 4 - The apostates have "crept in unawares"

1. The character of the apostate - "ungodly men" - means no reverence or fear of God
2. The conduct of the apostate - no restraint - "lasciviousness"
3. The creed of the apostate - no rule - "they deny the only Lord"

C. The destruction of the apostate - vs. 5

1. Israel - God destroyed Israel in the wilderness when they turned back - Israel was destroyed in spite of her profession
2. Angels - were destroyed in spite of their position
3. Sodom and- Gomorrah - destroyed in spite of their privilege

D. The degradation of the apostate - vs. 8

1. They defile the flesh
2. They despise the Father
3. They disgrace the faithful

E. The defilement of the apostate

1. The apostate is deadly

a. Cain - the apostate who perverts the gospel

(1) "The way of Cain" was the way of self righteousness

(2) The way of the Cross is the way of Christ's righteousness through the blood

b. Baalim - the apostate who prostitutes the gospel

2 Peter 2:1-3 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. ² And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. ³ And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

c. Korah - the apostate who prohibits the gospel

Numbers 16

Jude

2. The apostate is dangerous - vs. 12 - the word "spot" means "hidden rocks"

3. The apostate is deceptive - "like clouds without water"

4. The apostate is dead - vs. 12 "no fruit"

5. The apostate is disturbed - "like wild waves of the sea"

6. The apostate is doomed - vs. 13 "wandering stars"

Matt. 8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

III. THE APPEARING WHICH WILL END THE CONTENDING FOR THE FAITH - vs. 14-15

A. Jesus will appear for the rapture - Enoch

B. Jesus will appear for reunion - "With ten thousands of His saints"

C. Jesus will appear for retribution - "To execute judgment"

IV. THE APPEAL IN CONTENDING FOR THE FAITH - vs. 17-23

A. The warning of scripture - vs. 17-19

B. The walk of saints - vs. 20-21

C. The work of soul-winning - vs. 22-23

1. The soul winners compassion

a. The meaning of compassion - "com" - means with; "passion" - means to feel

b. The motive of compassion - vs. 21 "keep yourselves in the love of God"

2. The soul winners compulsion - vs. 23 "pulling them out of the fire"

IV. THE ASSURANCE TO THOSE WHO CONTEND FOR THE FAITH - vs. 24-25

A. The promise of His security - vs. 24

- B. The promise of His sanctification
- C. The promise of His sovereignty - vs. 25