

250601-1 Jude 1-3, Writing to the Saints to Contend for the Faith—CThurman

This letter written by Jude is thought to be dated about A.D. 66-68. Very likely Peter had recently finished his second letter (A.D.66), which Jude might have either heard or received soon after. (vss.17, 18) But Jude's letter is considered to be the last of the NT letters written just before the destruction of Jerusalem in A.D. 70. But the apostle John will complete the Scriptures after the destruction of Jerusalem with his gospel, three letters, and the Book of Revelation.

The letter of Jude is ordered like this:

- vss. 1, 2 – The author & his greeting.
- vs. 3 – The purpose for writing.
- vs. 4 – The occasion for writing.
- vss. 5-7 – Three-fold example of certain judgment to the apostate.
- vs. 8 – The apostate's three-fold offense
- vss. 9, 10 – The apostate's boldness contrasted to the archangel's.
- vs. 10 – The apostate's woe.
- vss. 12, 13 – The apostate's pollution.
- vss. 14, 15 – OT Enoch's prophecy of them.
- vs. 16 – The apostate's wicked tongue.
- vss. 17-19 – The apostles prophecy concerning them.
- vss. 20, 21 – The three-fold prevention to withstand their error.
- vss. 22, 23 – The three-fold correction to help others recover.
- vss. 24, 25 – Close of the letter with a final blessing.

The letter of Jude is one of only four single-chapter letters in the New Testament (Philemon, Second John, & Third John). It is the only letter whose sole topic concerns contending for the faith against the onslaughts of apostates which have come to them.

The letter of Jude, though the word church or assembly is nowhere found in this letter, it is another church letter because it is written to none other than to church-related people. (By the way, it is the same kind of people to whom the apostle Peter writes. [comp. 2Pe.2.1-3.7]).

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First, the use of the term *saints*. (v.3) The adjective describes a certain people that have peculiarly separated themselves from the world and identified to Christ. In the NT the term *saints* either refers to the OT saints or to those of the churches of Jesus Christ.

Second, Jude warns this people that these apostates have creep in among them. (v. 4) These to whom Jude writes are organized into groups that these apostates enter into without being detected. (v.4, *unawares*; 2Pe.2.1, *privily*)

Third, these to whom Jude write have a doctrine for which they can earnestly contend. (Jude 3) Christians at large do not have a rule of faith; they have no doctrinal statement or confession. They do not stand with others so that they might contend together to build themselves up upon their most holy faith. (v.3)

Fourth, Jude writes to those that enjoy what are called *feasts of charity*. (v.12) Sure Christians can come together and mingle with other Christians, but there is not common bond beyond believing in Christ, unlike those which are united together in a church context.

So, Jude is writing to church related people because the things that he writes to them can only be applied by those that are in the Lord's NT churches.

That this letter of Jude is situated just before John's letter to the seven churches of Asia (The Book of Revelation) says much. Every letter of the NT teaches doctrine. Every letter implicitly stresses the importance of learning the doctrine of Christ. But this letter of Jude is probably the strongest to argue how important that doctrine is to every church; how by the grace of God the doctrine serves to cement the church together and preserve her pure, chaste, holy standing before Christ. In this letter, (Jude's letter) we have the last pre-A.D.70 warning given to the churches to contend for the faith. In the very next book, Revelation, John's letter to the seven churches of Asia, we see in the post-A.D.70 churches, the effects of that failure to strive together for the faith of the gospel. Jude's letter sends a strong warning to all the saints of God in the churches. There is never a time when we should relax the standard of the doctrine of Christ. If the Bible teaches it, stand there, with grace!

1 ¶ *Jude, the servant of Jesus Christ, and brother of James,*

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Jude introduces himself as the servant of Jesus Christ. Paul, Peter, and James also introduce themselves in their letters, as *servants* of Christ. (Ro.1.1; Tit.1.1; Ja.1.1; 2Pe.1.1) But we notice James, which is Jude's brother, introduces himself the same way, a *servant*.

Jas 1:1 James, a servant of God and of the Lord Jesus Christ ...

and brother of James,

There should be a word about who these brothers are. There is a lot of *tradition* that gets added into this consideration that confuses the issue more than it ought to be.

The word of God states that these two, Jude and James, are natural brothers to each other. If we stay with the Scriptures we would conclude that their parents are Joseph and Mary. So, they are *brethren* to our Lord Jesus, being born of the same mother.

After the birth of Christ, Christ being the firstborn son, as is supposed by Joseph, and firstborn son of Mary, they had other children born to them. The Bible states that they had four sons and at least two daughters, and very likely these were born to Joseph and Mary before the Lord Jesus reached to the age of twelve years. The reason I say that these children must have been born to Joseph and Mary before Christ reached to twelve years of age is because Joseph, for reasons unknown, is never mentioned in Scripture again after this time.

*Mt 13:55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, JAMES, and Joses, and Simon, and JUDAS?
56 And his sisters, are they not all with us? Whence then hath this man all these things?*

*Lu 2:41 ¶ Now his (Jesus) parents went to Jerusalem every year at the feast of the passover.
42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.*

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43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and JOSEPH and his mother knew not of it.

Now, of the sons, James and Jude, some think that they are the same which Christ called to be apostles. But that is not correct. Christ has already appointed the men that would be His apostles. And here we read that his brethren, which would be James, Joses, Simon, and Jude) did not believe on him.

Jn.7.3 His brethren (James, Joses, Simon and Jude) therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 FOR NEITHER DID HIS BRETHREN BELIEVE IN HIM.

We find that after Christ's resurrection that, if not all four of his brethren, at least by the letters of James and Jude, these two had come to faith in Him.

Ac.1.14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

What you might not know behind the tradition which says that James and Jude are not sons of Joseph and Mary is an attempt to maintain the heresy of Mary's perpetual virginity; that is after she brought forth her firstborn son, Jesus, she continued a virgin to the day of her death. So there are theories that Joseph was married before, or that after Joseph died that Mary remarried and brought other sons from that previous marriage. All of this is old speculation formed into tradition that has confused this issue altogether. But if we stay with the Scripture this all becomes very clear.

Now, yes, this James, brother to Jude is called an apostle, but that is to be understood in the same sense that Barnabas, Silas, and Timothy were also called apostles.

Gal.1.19 (of James as an apostle) *But other of the apostles saw I none, save James the Lord's brother.*

Two points to concerning the text of Gal.1.19:

1. B. H. Carroll does not interpret Gal.1.19 to say that James is an apostle, even in the lesser sense.

'It is claimed that Paul here calls James an apostle, and impliedly one of the twelve.

'The reply is: A fair rendering of the Greek is, "Other of the apostles saw I none, but only James the Lord's brother." Which means, I saw Peter only of the apostles, but I saw James, the Lord's brother.' *An Interpretation of the English Bible*, B. H. Carroll, vol. 6, Jude, p.266, Reprint 1973, Baker Book House

2. A. T. Robertson writes, 'εἰ μή may make exception to a preceding negative as in Gal.1:19 ...' *A grammar of the Greek New Testament*, p.1025, Broadman Press

The preceding negative to εἰ μή is, '*But other of the apostles saw I none.*'

1Th 2:6 (of Silas & Timothy as apostles) *Nor of men sought WE glory, neither of you, nor yet of others, when WE might have been burdensome, as the apostles of Christ.*

Ac 14:14 (of Barnabas as an apostle) *Which when the apostles, Barnabas and Paul...*

Notice that even the Scriptures make the distinction between the twelve apostles and apostles in a lesser sense.

Ac 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto THE APOSTLES and elders about this question.

Jude himself distances himself from the twelve in his letter.

Jude 1:17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ ... (Jude refers to the apostles in the third person ... they, them.

The apostle Paul does the same, separating the apostles from the brethren of the Lord.

1Co 9:5 Have we not power to lead about a sister, a wife, as well as other apostles, AND AS THE BRETHREN OF THE LORD, and Cephas?

(Jude writes this letter) ἐν
to them that are sanctified by God the Father, and
having been

that are sanctified, ἡγιασμένοις, dat. pl. perf. pass. part. of the verb ἁγιάζω, hag-ee-ad'-zo, tss. to sanctify 26, hallow 2, be holy 1; 29.

Ac 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified (ἡγιασμένοις).

This instance is qualified by faith.

Ac 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified (ἡγιασμένοις) by faith that is in me.

1Co 1:2 Unto the church of God which is at Corinth, to them that are sanctified (ἡγίασμένοις) in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours ...

This sanctification, in my opinion, because it precedes *calling* (Jude ... *to them that are sanctified and preserved in Jesus Christ, and called ...*), would be that which was involved in God's foreknowledge and predestination. So this is an act of God *before the foundation of the world*, when God set us apart in Jesus Christ by his election of grace.

Ro 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

and **preserved** **in** **Jesus Christ, and called:**
(having been) kept to, by, for

(that are) *preserved*, τετηρημένοις dat. pl. perf. pass. part. of the verb τηρέω, *tay-reh'-o*, tss. to keep 57, reserve 8, observe 4, watch 2, preserve 2, keeper 1, hold fast 1; 75.

called, κλητοῖς, dat. pl. masc. of the adj. κλητός, *klay-tos'*, tss. called 11.

and (having been) **preserved** –

1Pe.1.5 Who are KEPT by the power of God through faith unto salvation ready to be revealed in the last time.

Jn.6.37 All that the Father giveth me shall come to me; and him that cometh to me I WILL IN NO WISE CAST OUT.

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38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I SHOULD LOSE NOTHING, BUT SHOULD RAISE IT UP AGAIN AT THE LAST DAY.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Jn.10.27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and THEY SHALL NEVER PERISH, NEITHER SHALL ANY MAN PLUCK THEM OUT OF MY HAND.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

Ro.8.31 ¶ What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 FOR I AM PERSUADED, THAT NEITHER death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, SHALL BE ABLE TO SEPARATE US FROM THE LOVE OF GOD, WHICH IS IN CHRIST JESUS OUR LORD.

2Ti 4:18 And the Lord shall deliver me from every evil work, and WILL PRESERVE ME unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

He 7.24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore HE IS ABLE ALSO TO SAVE THEM TO THE UTTERMOST that come unto God by him, seeing he ever liveth to make intercession for them.

The truth is, if it weren't for God preserving us not a one of us would ever make it to glory. Being saved isn't dependent on what we do, but it is dependent on what God had done. Who can deny that God saves and keeps us though we fail, rebel, fail, stumble, and so often walk in unbelief.

and called – an adjective, *called* (ones). Jude is not referring to a called to serve in any office. He is not referring to any general call by the gospel where some might or might not come to Christ.

Mt 22:14 For many are called, but few are chosen.

He believed and taught that there is an effectual call of the Heavenly Father of the elect, when they should come to faith in Christ.

Jn.10.1 ¶ *Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and THE SHEEP HEAR HIS VOICE: AND HE CALLETH HIS OWN SHEEP BY NAME, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

Ro 1:7 To all that be in Rome, beloved of God, CALLED TO BE SAINTS: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Ro.8.29 ¶ *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

30 Moreover whom he did predestinate, THEM HE ALSO CALLED: and whom he called, them he also justified: and whom he justified, them he also glorified.

1Co.1.9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Gal.1.15 But when it pleased God, who separated me from my mother's womb, AND CALLED ME BY HIS GRACE,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood ...

2Ti 1:9 *Who (God, v.8) hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and GRACE, WHICH WAS GIVEN US IN CHRIST JESUS BEFORE THE WORLD BEGAN,*

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel ...

1Pe 2:9 *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him WHO HATH CALLED YOU out of darkness into his marvellous light:*

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

1Pe 5:10 But the God of all grace, WHO HATH CALLED US unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

The contrast: Your sanctification, preservation, and calling is unchangeable even if these apostates gain access into your congregation, and lead away some after their destructive heresies. But God is faithful and we ought to be watchful against them.

1 Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος ἀδελφὸς δὲ Ἰακώβου τοῖς ἐν θεῷ πατρὶ ἡγιασμένοις, καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·

2 *Mercy unto you, and peace, and love, be multiplied.*

be multiplied, πληθυνθείη, 3s. aor. opt. pass. of the verb πληθύνω, *play-thoo'-no*, tss. to multiply 11, abound 1; 12.

This same verb form is found in 1 & 2 Pe.1.2.

1Pe 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied (πληθυνθείη, 3s. aor. optat. pass.).

2Pe 1:2 Grace and peace be multiplied (πληθυνθείη, 3s. aor. optat. pass.) unto you through the knowledge of God, and of Jesus our Lord ...

Particularly so in light of the things which Jude shall write concerning the apostates. For faithfulness these shall abound, but swallow the error of the wicked and they shall diminish. Jude expresses the hope to see the saints to whom he write, abound in the mercy, peace, and love of God.

There is no question that we lack these things because of ignorance of the doctrine of Christ, or when we vacillate between things that are true and the errors of the wicked.

2 ἔλεος ὑμῶν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη

3 ¶ Beloved, when I gave all diligence to write unto you
did, committed earnest care, instance,
'applied' haste, forwardness

when I gave, ποιούμενος, nom. sing. masc. part. pres. mid. of the verb ποιέω, *poi-eh'-o*, tss. to do 357, make 113, bring forth 14, commit 9, cause 9, work 8, show 5, bear 4, keep 4, fulfil 3, deal 2, perform 2, not tr 3, misc 43, vr do 3; 579.

diligence, σπουδὴν, acc. sing. of the noun σπουδή, *sproo-day'*, tss. diligence 5, haste 2, business 1, care 1, forwardness 1, earnest care 1, carefulness 1; 12

περὶ ἔσχον
of the common salvation, it was needful for me to write unto you,
about, held necessary,
concerning compulsory

common, κοινῆς, gen. sing. fem. of the adj. κοινός, *koy-nos'*, tss. common 7, unclean 3, defiled 1, unholy 1; 12.

it was, ἔσχον, 1s. aor. of the verb ἔχω, *ekh'-o*, tss. to have 613, be 22, misc 63, vr have 2, etc., 712

needful, ἀνάγκην, acc. sing. of the noun ἀνάγκη, tss. necessity 7, must needs 3, distress 3, must of necessity 2, need + 2192 1, necessary 1, needful 1; 18,

Perhaps as Jude was moved by the Spirit of the Lord to write this letter to the saints everywhere that he thought it would be a letter which concerned the salvation of God, how it was effected by the death, burial, and resurrection of the Lord Jesus, and how it was by grace through faith, of the sufficiency of the grace of God to equip His children for every circumstance of life, and what was coming when Christ appeared. Jude calls it a common salvation.

Common, a salvation that is for all to be saved. Peter refers to the same with the words, 'like precious faith.'

2Pe 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ ...

While it is true that there are differences among the saved, i.e., age, gender, talents, gifts, faith, works, sick and healthy, strong and weak, young and old, rich and poor, Jew and Gentile, here in this place and there far off, living in this present age, or in the past, or in the future, yet salvation itself is common to them all.

But no, that would not be the subject of this letter. Rather, there was another pressing concern laid upon Jude that the saints must contend against. False brethren had already begun to infiltrate the churches of Christ.

			–	infin. of purpose	–
and	exhort	you	that ye should earnestly	contend	
	exhorting		– to earnestly	–	
			– to agonize	upon	–

exhort, παρακαλῶν, nom. sing. masc. part. pres. of the verb παρακαλέω, *par-ak-al-eh'-o*, παρά by the side, near + καλέω to call; παρακαλέω, tss. to beseech 43, comfort 23, exhort 21, desire 8, pray 6, intreat 3, misc 4, vr besought 1; 109.

earnestly contend, ἐπαγωνίζεσθαι, pres. infin. of the verb ἐπαγωνίζομαι, *ep-ag-o-nid'-zom-ahee*, ἐπί upon, at, over, against + ἀγωνίζομαι, to strive, fight, labour fervently; ἐπαγωνίζομαι, tss. to earnestly contend for 1.

for the faith which was once delivered unto the saints.
 – once delivered faith –

once, ἄπαξ, *hap'-ax*, an adv. tss. once 15. It means **only once**.

Heb 9:7 But into the second went the high priest alone ONCE every year, not without blood, which he offered for himself, and for the errors of the people ...

Heb 9:26 For then must he often have suffered since the foundation of the world: but now ONCE in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Heb 9:27 And as it is appointed unto men ONCE to die, but after this the judgment ...

28 So Christ was ONCE offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

(See also, He.10.2; 12.26, 27; 1Pe.3.18, 20)

which was ... delivered, παραδοθείση, dat. sing. fem. part. aor. pass. of the verb παραδίδωμι, par-ad-id'-o-mee, παρά, beside, near + δίδωμι, to give, grant, deliver; παραδίδωμι, tss. to deliver 53, betray 40, deliver up 10, give 4, give up 4, give over 2, commit 2, misc 6; 121

Defining the adjective *saint* – Saints are NT, baptized believing, church-related disciples of Jesus Christ. A simple study in the NT will lead us to this conclusion. The word *saint*, is an adjective, describing certain one that are *holy*. To be holy means to be set apart, separated, and dedicated.

In the OT the 7th day was set apart, dedicated, separated especially to the LORD from the other six days.

Ge 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

The LORD set apart, separated, dedicated the children of the nation of Israel, the natural descendants of Abraham from the nations of the earth to be His people in the earth.

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De 7:6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

And the Lord has set apart, separated, dedicated the people of the churches to be His saints.

Ro 1:7 To all that be in Rome, beloved of God, called to be saints (called saints): Grace to you and peace from God our Father, and the Lord Jesus Christ.

1Co 14:33 For God is not the author of confusion, but of peace, as in all churches of the saints.

So, *saint* describes the kind of people which compose a church. Being in a church presupposes the desire to live holy for Christ, to live set apart for Him, to be separated from the world and to Christ, to be dedicated to Him. Otherwise, the Scriptures do not refer to believers outside of the NT church relationship as the saints of God. A Christian that will live for Christ by joining to a church has set himself apart for the service of Christ. He is a saint of God.

Defining ‘*the faith*’ – Certainly we can defend our *belief* or faith in Christ. If we love the Lord, we do that every day by the things that we do and don’t do. But that is not what Jude is exhorting or encouraging the saints to defend.

Jude, by the Spirit of God, is exhorting the saints of God to stand for the defense of THE FAITH, the doctrine of God our Savior (cf. Tit.2.10); that doctrine which is wholly derived from the Scriptures. It is God-originated doctrine. B. H. Carroll wrote,

‘It was not originated by man – it was delivered.’

Christ Jesus gave it to His disciples.

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Jn.17.14 I HAVE GIVEN THEM THY WORD; and the world hath hated them, because they are not of the world, even as I am not of the world.

Marvin R. Vincent wrote concerning *the faith*, [It is] 'The sum of what Christians believe.' (*Vincent's Word Studies in the New Testament*, Marvin R. Vincent, vol.1, p.712) Paul wrote, concerning this faith:

Ac 20:27 For I have not shunned to declare unto you all the counsel of God.

And the best way, especially for pastors, teach all the counsel of God, perhaps the only way to accomplish this feat, is by expository teaching, book by book, chapter by chapter, and verse by verse. I wish every pastor would prayerfully consider making it his goal to preach through the whole Bible.

once (for all) ***delivered to the saints*** – At this moment Jude's letter refers to the faith *that was given once* to the saints (aorist tense ... stating a matter of fact). It was during Christ's earthly ministry that the Lord Jesus gave to His disciples His word. (cf. Jn.17.14) Jude is giving to the saints the last letter that should be written prior to the destruction of Jerusalem in A.D. 70. But after this, John will give the saints his gospel, first, second and third letters, and the Book of Revelation. Together these all harmoniously state *the faith*. They present the sum total of the saints' doctrine, and without contradiction.

Christ gave to the disciples the sum and substance of His doctrine during His earthly ministry, even though there shall be several NT Books written. They all state the very same doctrine. These all present *the faith* or doctrine of Christ. It is in the OT. It was in the words of Christ. And it is in the NT. Christ's doctrine comes from the word of God.

Contending for the faith assumes that the desire of the saints is to know the teachings of their Savior and Lord. Contrary to popular belief, Christ has a doctrine.

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Ac 13:12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

1Ti.6.3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Contending for the faith assumes that the word of God and His doctrine is precious to them; that it is a greater treasure than gold itself.

Ps.19.9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Contending for the faith assumes their willingness to receive every word of God and every teaching that is framed by it.

Mt 13:23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

The gospel of Mark has *receiveth* the word (Mk.4.20); Luke has *keepeth* the word. (Lk.8.15)

Ac 2:41 Then they that gladly received his word were baptized ...

1Co 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand ...

1Th 1:6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost ...

Contending for the faith assumes a desire to learn, and maintain the doctrine of the Bible.

Php 4:9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

Ac.14.21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Ac 16:5 And so were the churches established in the faith, and increased in number daily.

Ga 1:20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judaea which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

earnestly contend – Meaning to *strive for, to fight for, to fervently labor for, to agonize for.* But in what way?

1Co 16:13 Watch ye, stand fast in the faith, quit you like men, be strong.

2Co 10:4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

The saints' fight is by a faithful continuance in the doctrine of Christ. They should be living examples of the written word of God. But also, they are

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maintain that doctrine by speaking it truth in love. (Eph.4.15a) They hold fast to it.

2Ti 1:13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

Re 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

And sometimes that means contesting against error.

Ac.20.27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

And the world will hate those that maintain that doctrine.

Re 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

Re 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and FOR THE WORD OF GOD, and which had not worshipped the beast, neither his image, neither had

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received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

It doesn't seem fair does it. Your desire is simply to share the truths of Christ; truths that should bless the hearers, but instead you suffer trouble for it. In one sense, all you wish to do is live as a witness of Christ in everything we do. There is no dishonesty, no lying, no deceit. We live as an open book. But folks doubt our motives. Or they hate the conviction our lives and word lay upon them. And so they act against us. Sometimes they're not satisfied until they've inflicted some kind of hurt. The life of the saints of God is doubly difficult. One man wrote this:

'Believers, like Nehemiah's workmen (Ne 4:17), with one hand "build themselves up in their most holy faith"; with the other they" contend earnestly for the faith" against its foes.' J-F-B Bible Commentary, vol.3, p.650.

The present circumstances which are difficult and trying, and under which the saints now suffer are incomparable to the glory that comes when Christ appears. Then our life truly begin.

Col 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

What we suffer now is by far so infinitesimally small compared to eternity.

Ro 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

*2Co 4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;
18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.*

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If you know Christ, and you are a part of His NT church, He moved Jude by the Spirit of God to write this just for you. Apply it to the best of your ability, and the Lord will bless.

If you are not in a church, you ought to be. And until you are you are vulnerable to the deceptions of the world. You stand alone. You have no help to bolster your faith. Christ have us this church to help our faith. Will you join with the servants of Christ and walk together with us to take an active part of contending for the faith once for all delivered to the saints?

3 Ἀγαπητοί πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει