



Contending for the Faith: Jude 3-4

Etymology of Jude

The name Jude is of Hebrew origin and means “praised.”

A servant of Jesus Christ, and brother of James.

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.



For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace our God into a license immorality and deny Jesus Christ, our only sovereign and Lord (Jude 3-4).

What Does Jude Mean by “The Faith?”

In preaching Jude, especially verses 3-4, one must pay attention to a few things.

First, *what* is “the faith” to which Jude refers?

Faith is a reference to the body of basic Christian doctrine and Christian truth.

This body of basic Christian doctrine is that for which we are earnestly to contend.

Notice that it is, “the faith which was once for all delivered to the saints.”



The substance of apostolic faith, this body of doctrine, is complete (Greek adverb *απαζ*, “once for all delivered”) and must govern the meaning of the terms in which doctrine is defined and discussed.

This is similar to what John said in Revelation 22:19, wherein he instructed the reader not to add to or take away from the Word.

Christians are to take the basic doctrines -“the faith”-and live by them, extracting from them further implications and principles for Christian living.



They are not to be denied nor distorted.

Paul used similar terminology in 2 Timothy 4:7, wherein he stated that he had remained faithful to this deposit of truth, this doctrinal core, to which all believers should adhere.

Second, doctrine must be translated into contemporary Christian experience.

God himself must be known, not merely the speculations of others about God.

For one to be keen in understanding God's Word and defending it, one must know God.



This occurs through a personal relationship with God in Christ.

It does not occur in ivory-tower scholarship where Greek, Hebrew, theology, historical theology, or systematic theology are practiced devoid of a relationship with God.

Third, the faith of the church is one even though disagreements in theology exist.

Consider Ephesians 4:4-6, “There is one body, and one Spirit, even as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.”

Though theologies are in conflict, the faith of the Lord is one.

Fourth, keep an open mind with respect to theologians and theologies, but hold firm to orthodoxy.

Keep an open mind about the popular theologies of the cool pastor *de jure*.

Study and reflect on their thoughts, but the truths once for all delivered-the basic doctrines of the faith as they have come down to us-are not open for debate as to their veracity and finality.

Jude is saying sound doctrine is not an open question.

Fifth, “the faith,” this doctrinal system, has two sides.

The first is seen in verse 3-the doctrinal side.

The second is in verse 4-the practical/ ethical side.

Notice how “the faith” of verse 3 is what is distorted by false teachers in verse 4.

They have turned the grace of God into a license for immorality.

These false teachers have challenged the faith and affected the ethical and practical life of believers.

These verses present two sides of the same coin: doctrine and practice.

An appeal to “the faith” as being the essential sound apostolic doctrine raises the question, did Jesus have any creeds or confessions?

The answer is no if speaking in the formal sense.

However, the answer is yes in a material sense.

Matthew 16:13-17 says, “When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, ‘Who do men say that I, the Son of Man, am?’



So they said, ‘Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.’

He said to them, ‘But who do you say that I am?’

Simon Peter answered and said, ‘You are the Christ, the Son of the living God.’

Jesus answered and said to him, ‘Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.’”

This confession of Peter concerning the identity of Christ is part of “the faith,” the content of doctrine for Christianity.

Consider also **1 Corinthians 15:1-4**, “Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you-unless you believed in vain.

For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.”

Paul is commenting on what has been delivered, “the faith” considered and described as the basic content of the gospel.

In particular this is the *kerygma*, the gospel, which is a necessary part of “the faith.”

Finally, consider 1 Timothy 3:16.

This text is a message to a young minister about the “mystery of godliness.

”What follows is what many think is hymnic in structure, or a confession or creed.[3]

“God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up into glory.”

These confessions are the bedrock of Christian belief and are the unquestionable contents of “the faith” for Jude.

Who Must Contend for the Faith?



The second consideration in preaching Jude 3-4 is the question, *who* must contend for the faith?

Jude addresses not only pastoral leaders, but the entire church.

God, through the inspired writing of Jude, places the onus on every member of the local church to maintain doctrinal fidelity by protecting “the faith.”

We ought to contend earnestly for the faith, in opposition to those who would corrupt or deprive it, such as have *crept in unawares: a wretched character, to be sure, but often very ill applied by weak and ignorant people, and even by those who themselves creep in unawares, who think their ipse dixit should stand for a law to all their followers and admirers.*

LAKAU	JOEL OSTEEN	POPE FRANCIS	PASTOR CHRIS	KENNE
				
30 ion	\$100 Million	\$??? Million	\$180 Million	\$3 Mi
LUIA TRIES AFRICA	LAKWOOD CHURCH U.S.A	CATHOLIC CHURCH VATICAN	CHRIST EMBASSY NIGERIA	EA MOU U.

Surely faithful humble ministers are helpers of their people's joy, peace, and comfort; *not lords of their faith!*



Picture of the imminent, Rev. John McArthur, Ed, RIP

Whoever may attempt to corrupt the faith, we ought to contend earnestly against them.

The more busy and crafty the instruments and agents of Satan are, to rob us of the truth, the more solicitous we should be to hold it fast, always provided we are very sure that we fasten no wrong or injurious characters on persons, parties, or sentiments.

Why Must We Contend for the Faith?

The third question is, *why* must we contend for faith?

Jude provides a simple answer: because there are false teachers.

Christians cannot allow false teachers to do what they do.

Jesus, along with the other New Testament authors, warned of the coming of false teachers (e.g. Acts 20:29-30; 2 Cor 11; Col 2:4-5; 1Tim 4:1; 6:20; 2 Tim 4:3; 2 Pet 2:1; 3:4).

These are texts with direct statements claiming that false teachers are coming and are currently present in our churches now.

In this letter Jude is sounding the alarm: “Church, be aware!”

Beyond Jude’s simple answer is a second reason we must contend earnestly for the faith:

Satan’s strategy to counterfeit the true faith.

This is a truth that is clearly understood both biblically and experientially.

One does not have to read too far into the two thousand year history of Christianity to understand Satan’s strategy is to counterfeit the truth of God.

My mother worked at a bank for many years as a bank teller.

I asked her one time, what kind of training she went through to learn how to distinguish a counterfeit bill from the real thing.

She said, “None.

A bank teller handles so much of the real thing that they can spot a counterfeit in an instant.”

A true Christian, well-grounded in Scripture, can spot counterfeit doctrine.

How to Contend for the Faith?

Those who turn the grace of God into lasciviousness are ordained unto condemnation.

They sin against the last, the greatest, and most perfect remedy; and so are without excuse.

Those who thus sin must die of their wounds, of their disease, are of old ordained to this condemnation, whatever that expression means.

But what if our translators had thought fit to have rendered the words *palai proگرامmenoi*—of old fore-written of, as persons who would through their own sin and folly become the proper subjects of this condemnation, where had the harm been?

Plain Christians had not been troubled with dark, doubtful, and perplexing thoughts about reprobation, which the strongest heads cannot enter far into, can indeed bear but little of, without much loss and damage.

is it not enough that early notice was given by inspired writers that such seducers and wicked men should arise in later times, and that every one, being fore-warned of, should be fore-armed against them?

We ought to contend earnestly for the faith, in opposition to those who would corrupt or deprave it, such as have *crept in unawares: a wretched character, to be sure, but often very ill applied by weak and ignorant people, and even by those who themselves creep in unawares, who think their ipse dixit should stand for a law to all their followers and admirers.*

Surely faithful humble ministers are helpers of their people's joy, peace, and comfort; *not lords of their faith!*

Picture of the imminent Rev. David Jeremiah, Ed



Whoever may attempt to corrupt the faith, we ought to contend earnestly against them.

The more busy and crafty the instruments and agents of Satan are, to rob us of the truth, the more solicitous we should be to hold it fast, always provided we are very sure that we fasten no wrong or injurious characters on persons, parties, or sentiments.

FALSE TEACHERS



The fair warning which the apostle, in Christ's name, gives to those who, having professed his holy religion, do afterwards desert and prove false to it, **Jude 1:5-7.**

We have here a recital of the former judgments of God upon sinners, with design to awaken and terrify those to whom warning is given in this epistle.

Observe, The judgments of God are often denounced and executed *in terrorem*—*for warning to others*, rather than from immediate or particular displeasure against the offenders themselves; not that God is not displeased with them, but perhaps not more with them than with others who, at least for the present, escape.

I will put you in remembrance.

What we already know we still need to be put in remembrance of.

Therefore there will always be need and use of a standing stated ministry in the Christian church, though all the doctrines of faith, the essentials, are so plainly revealed in express words, or by the most near, plain, and immediate consequence, that he who runs may read and understand them.

There wants no infallible interpreter, really or conceitedly such, for any such end or purpose.

Some people (weakly enough) suggest, “If the scriptures do so plainly contain all that is necessary to salvation, what need or use can there be of a standing ministry?”

Why may we not content ourselves with staying at home, and reading our Bibles?”

The inspired apostle has here fully, though not wholly, answered this objection.



Preaching is not designed to teach us something new in every sermon, something that we knew nothing of before; but *to put us in remembrance*, to call to mind things forgotten, to affect our passions, and engage and fix our resolutions, that our lives may be answerable to our faith.

Though you know these things, yet you still need to know them better.

There are many things which we have known which yet we have unhappily forgotten.

Is it of no use or service to be put afresh in remembrance of them?

JUDGMENT DAY



1 Peter 4:17 (KJV):

17 For the time is come that judgment must begin at the house of God: and if it first begins at us, what shall the end be of them that obey not the gospel of God?

Friends, I have been posting the responsibilities that pertain to everyone in the House of God.

For the day will come, when all of us, starting with me, will have to account to our Lord, as to “ How did we contend for the faith,” when we observed, False Teachers, Prophets, Pastors, Deacons, Bishops, Who Ravaged church funds, meant to further HIS kingdom by spreading the Gospel (The Good News) and instead they were Robbing God see (Malachi 3:8 (KJV),

To Feed the Poor, To Clothe the Poor, To Help the Victims of DV,
or To Help a Brethren, that has fallen on hard times,



Malachi 3:8 KJV: Will a man rob God?

Yet ye have robbed me.

But ye say, Wherein have we robbed thee?

In tithes and offerings.

What account will anyone of us offer, the Lord, if we knew, that our church leaders, were robbing God and His church, that HE paid for with His blood, while we stood silently, and allowed, these False Teachers, Prophets, Pastors, Deacons, Bishops, to steal from God, to buy Multi-Million Mansions, Exotic Cars, Private Jets, Exotic Boats, Jewelry, and some are or have had multiple affairs, with the children of God, and so many Leaders, have stood silently, because of their position in the church or because of the money, that their position pays them, by these servants of satan.

The epistle of JUDE, calls and compels all of us, to Speak Out, when ANYONE is perverse, engrossed in sinful acts, or serving satan, from within the Church.

I call on YOU, to stand for the TRUTH, and remember, that we belong to Christ Jesus, and we are to keep our eyes on HIM, and we are not to follow any man, or any Church ...

It's ONLY Jesus, that we follow whom is our God !

How do we obtain the Forgiveness of our Sins? :

How do we get right with God, regardless of our individual sins?

Just say this Prayer and all of your sins will be forgotten, and you will have Eternal life, with Christ Jesus, in Heaven:



Lord Jesus, I repent of all my sins, and I ask you to come into my life and be my Lord and Savior.

Friends, if you prayed that prayer, I believe that you are born again, and you have everlasting life, get in a good bible teaching church, and may you keep growing, in the Lord, and may HE use you to help save many souls for His Kingdom !

In, Jesus Mighty Name!

Rev. Jesus Del Rio, Ed