

# CONTEND FOR THE FAITH

*A Study of the Book of Jude  
with 21st Century Application*



MATTHEW ALLEN & CAIN ATKINSON

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with 21st Century Application

*A Bible Study Workbook By*  
Matthew Allen and Cain Atkinson

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# *Table of Contents*

1. Introduction and Overview . . . . .	3
2. Contend for the Faith . . . . .	8
3. Punishment for the Ungodly . . . . .	18
4. Serving the “God” of Self . . . . .	26
5. Responding to the Ungodly . . . . .	35
6. The Way of Cain . . . . .	42
7. Judgment Is Coming . . . . .	51
8. Remember the Words of the Apostles . . . . .	57
9. Build Yourself Up in the Faith . . . . .	66
10. Keep Yourself in the Love of God . . . . .	72
11. Saving Others . . . . .	81
12. Freedom from Stumbling . . . . .	90
13. Blameless in His Presence . . . . .	97



## Why This Writing?

We are now living in what has been called post-Christian America. By post-Christian, we refer to a society where Christianity is no longer the majority worldview. In his article, John O’Sullivan goes even further, describing it as a society “in which the religious beliefs of Christianity have either been rejected or, worse, forgotten.”<sup>1</sup> With the objective, authoritative Biblical standard out of the way, our culture now asserts the subjective. Life is now directed by feelings, desires, and personal freedom. Anything goes.

Morals are relative. Atheism and humanism are promoted at every turn. There is no such thing as truth. In fact, we’re being told that truth is antiquated, out-of-touch, unsophisticated, racist, homophobic, and full of hate. Our children are being taught that truth holds them back and keeps them from being their true self. This is leading to an ever-growing number of Americans who now believe they are the object of truth—it is no longer outside of themselves—their feelings are their own personal source of truth. Our present culture has many striking parallels to Judges 17.6: *everyone did what was right in his own eyes*. This is why many of us look ahead with fear for our nation. As individuals elevate themselves as the source of truth, disorder becomes more common. Disorder now reigns inside countless personal lives, families, communities, and across the nation. The guard rails of truth have been torn down and cast aside. The carnage left behind is all around.

So how do we respond? Does Scripture give us any example on how to respond to a hostile culture brazenly rejecting Christian principles? The answer is a resounding “yes.” Near the end of our New Testament is a small, perhaps obscure, epistle known as Jude.<sup>2</sup> Consisting only of 25 verses, we may pass right over it when giving consideration to matters of doctrine and day-to-day Christian life. We must not neglect the value of this short book and embrace the principles contained therein.

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1 O’Sullivan, John. “Our Post-Christian Society.” *National Review*. 14 December 2013, <https://www.nationalreview.com/2013/12/our-post-christian-society-john-osullivan/>

2 “The most neglected book in the New Testament is probably the book of Jude.” D. J. Rowston, “The Most Neglected Book in the New Testament,” *NTS* 21 (1974–75): 554–63.

Yes, the strong forceful message contained in the epistle runs against the prevailing idea of our day. Jude stressed that God will certainly judge people who reject the truth and seek to invade and water-down the church's stance on morality and Christian living. The message sounds "intolerant, unloving, and contrary to the message of love proclaimed elsewhere in the New Testament. ... The message of judgment is especially relevant to people today, for our churches are prone to sentimentality, suffer from moral breakdown, and too often fail to pronounce a definitive word of judgment because of an inadequate definition of love. Jude's letter reminds us that errant teaching and dissolute living have dire consequences."<sup>3</sup>

These twelve lessons will take a deep dive into the book and see the author's powerful exhortation to stand up against the growing tide of opposition. Jude certainly lived during a day that demanded contending for the faith, and so do we. We face a crucial moment in time with regards to the direction of God's church. How we respond and charge forward is especially important since the decline in morality will lead to destruction.

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3 Schreiner, Thomas R. *1, 2 Peter, Jude*. Vol. 37. The New American Commentary. Nashville: Broadman & Holman Publishers, 2003.

## *Introduction & Overview*

### Introduction

**J**ude is the English derivative of the Greek word *Judas*. In Hebrew, the name was *Judah*. Among the Jews of the first century, the name *Judas* was extremely popular due to the founder of the tribe of Judah, and because of Judas, the hero of the Maccabean revolt against the Seleucid kings of the second-century BC. In 1.1, Jude refers to himself as *the brother of James*. This James was the Lord's brother (Galatians 1.19), one of the leaders in the Jerusalem church and author of the epistle of James.<sup>1</sup> We have a glimpse of Jude's humility inside the opening verse where he identifies himself as a *servant* of Jesus, rather than his brother.

We don't know much about the author. We do know he was married<sup>2</sup> and must have served as an evangelist to first century churches. Eusebius includes a story regarding Jude's grandsons being required to stand before the Roman emperor Domitian after their loyalty to Rome was questioned because of the descendancy from the Jewish royal line of kings. He sent them away when he discovered they were only poor farmers who presented no threat to the empire.<sup>3</sup>

### Class Objectives

Beginning with this lesson, this series will focus on the following objectives:

1. Understand Jude's relevance to contemporary society.
2. Define what *contending for the faith* means and why we must do it today.

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1 "Ironically, the man who penned the sharpest condemnation of apostates in Scripture shares the same name as the most notorious of all apostates, Judas Iscariot. That may help explain why nearly all modern English translations use "Jude" instead of "Judas" in this epistle." MacArthur, John F., Jr. *2 Peter and Jude*. MacArthur New Testament Commentary. Chicago: Moody Publishers, 2005.

2 "Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas?" (1 Corinthians 9.5).

3 Eusebius *Ecclesiastical History*, 3.19–20. Eusebius of Caesarea. *Ecclesiastical History, Books 1–5*. Edited by Roy Joseph Deferrari. Translated by Roy Joseph Deferrari. Vol. 19. The Fathers of the Church. Washington, DC: The Catholic University of America Press, 1953.



3. Learn *how* we *contend* for our faith.
4. See the need to apply the book's basic themes of readiness, urgency, and immediacy to responding to the *post-Christian* culture we now live in.

### **Contend for the Faith**

The theme of *Jude* is summarized succinctly:<sup>4</sup>

Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to **contend for the faith that was once for all delivered to the saints** (Jude 3).

We will define what it means to *contend* in more depth in the next lesson, but for now, we must understand the word describes moving with great effort in defense of a noble cause. There is an *intensity* to the response, with all energy being expended.

### **Why We Contend**

In Jude 4, the author provides a very simple explanation for the situation to be approached with urgency: for certain people have crept in unnoticed, ... ungodly people, who pervert the grace of God into sensuality and deny our own Master and Lord, Jesus Christ.

*Jude 5-16 – This is nothing new.*

### **Three historical events, vv. 5-10**

- Apostasy during the wilderness wanderings, v. 5.
- Angelic rebellion, v. 6.
- Immorality of the ancient cities in Genesis 19, v. 7.

Jude's message is that God met every one of these challenges with divine judgment.

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4 David Helm has written an excellent summary of the book of Jude. Much of what is presented here is a shortened version and adaptation of the ideas he presents. See Helm, David R. *1 & 2 Peter and Jude: Sharing Christ's Sufferings*. Preaching the Word. Wheaton, IL: Crossway Books, 2008.

**Three Old Testament examples, vv. 11-16**

- Cain, v. 11.
- Balaam, v. 11.
- Korah, v. 11.

These individuals challenged God and His revealed law—thus bringing judgment upon themselves. Tucked inside these verses are also help and encouragement for first century Christians who would meet with the strongest of opposition as they *contended* for the faith.

- God would protect them, even in death, just like He did with the body of Moses, v. 9.
- Even if they died, God would bring them safely through to the other side, just like he did with Enoch, (Genesis 5.18), vv. 14-16.

**What Contending Looks Like**

The last part of Jude becomes very practical. These verses are a very good summary of what real discipleship looks like. If we are to contend *earnestly* for the faith, we must:

**Stay True to Our Calling, vv. 17-23**

- Remember the words of the apostles, vv. 17-19.
- Keep ourselves in the love of God, vv. 20-21.
  - Build up one another, v. 20a.
  - Pray in the Holy Spirit, v. 20b.
  - Wait for the mercy of our Lord Jesus Christ that leads to eternal life, v. 21.

**Exhibit godly conduct, vv. 22-23**

- Have mercy on those who doubt, v. 22.
- Snatch others out of the fire, v. 23a.
- *Show mercy*, even to the unrepentant, v. 23b.

**Our Common Salvation**

Dealing with the urgent situation of false teaching and moral compromise was not what Jude really wanted to write about. In v. 3 he says he changed his

first intention of writing about *our common faith* to deal with the things we've just focused on.

We would be remiss if we did not draw attention to two of the most important verses in the New Testament:

Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen (Jude 24-25).

This is the common salvation we all possess. God is working every day to straighten out our pathway, so we won't stumble. Because of His great love, it will be to the *great joy* of Jesus to *present us blameless* to the Father. What a glorious thought!

### **Conclusion**

May we have the wisdom to see that we face many of the same challenges the Christians of Jude's day did. They have simply been repackaged into modern 21st-century wrapping. The time for *burying our head in the sand* has passed. The challenges are right in front of us. With reckless abandon, the culture is claiming the spiritual lives of those around us, including our kids. Every day the culture gets a little more brazen, openly deriding and blocking Christianity at every turn.

Will you follow the call of Jude? Will you stand up, right now, and *contend* for the faith? Don't shirk your duty.

### **For Thought and Reflection**

1. What do we know about Jude's background?
2. What is the idea behind *contend* in Jude's epistle?
3. Why do we need to *contend*?
4. How has God always dealt with those who threaten His standard of righteousness?
5. How can such a message resonate with those who stand in the face of great opposition and uncertainty?
6. Where does the fight in resisting cultural decline and rot begin? How does Jude demonstrate this to us?
7. Do you find anything about Jude 24-25 inspiring?

## *Contend for the Faith*

*Read Jude 1-4*

### **Introduction**

**I**n this lesson, we'll cover vv. 1-4 of Jude. In the textual part of the study, we'll give attention to those to whom Jude wrote. We'll also examine the exhortation in v. 3 and the reason for it in v. 4.

### **From Matthew: Understanding Jude 1-4**

#### *Verse 1b: Called, beloved, and kept*

This is one of several triads in the letter. This one looks at our past, present, and future. The words describe the very special relationship we have with God. In the original language, the sentence reads just a little different than our English Bibles: *To those, loved in God the Father and kept by Jesus Christ, who are called.*<sup>1</sup> Although the Spirit is not specifically mentioned, these terms indicate that the entire Godhead is involved in our salvation.

- **Loved** by the Father. *Loved* is used in the sense of being held in great affection or care. Moulton<sup>2</sup> uses the words “caressed” or “kissing” to describe the word. God’s love enfolds the Christian and is experienced through our fellowship with Him. This word is written in perfect tense, i.e., referring to a completed action in the past that has a very present and continuing result. God’s love for us was not shown only at the cross, it goes on and on, always continuing to be wrapped around us.
- **Kept for** Jesus Christ. *Kept* is presented as our remaining in a certain state, position, or activity. Liddell<sup>3</sup> adds the concept of *guarding* or *taking care of*. It is a continuous action that is done to us. We play the passive role, meaning that God exercises power on our behalf, preserving

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1 Harris, W. Hall, III. *The Lexham Greek-English Interlinear New Testament: SBL Edition*. Bellingham, WA: Lexham Press, 2010.

2 Moulton, James Hope, and George Milligan. *The Vocabulary of the Greek Testament*. London: Hodder and Stoughton, 1930, p. 1.

3 Liddell, Henry George, Robert Scott, Henry Stuart Jones, and Roderick McKenzie. *A Greek-English Lexicon*. Oxford: Clarendon Press, 1996, p. 1789.

us until Jesus returns. For those whose hearts remain surrendered<sup>4</sup> there is promise of unending love and security in one's salvation. Notice how Jude ties it all together in v. 21: *keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life*. So, from these two verses we learn that *God keeps us*, but we must also *keep ourselves*.<sup>5</sup>

- **Called.** This word references the plurality of believers who constitute the body of the saved. Those who are in God's church have been made saints and are "welcome" and "chosen"<sup>6</sup> by God. During the first century this became one of the ways to describe God's people... *the new people of God*. Writing on the word itself, Kelly<sup>7</sup> says that "as early as Paul's time," the word had become synonymous with 'a Christian.'" See Romans 1.6; 8.28; 1 Corinthians 1.24; Revelation 17.14. For first century Christians, the idea of God's *call* was a "vivid personal experience, where he knew that as a result of it he had passed from sin and death into the redeemed life which Christ bestows." This calling, of course, comes from the action of the Holy Spirit, who has *washed* and *renewed us* upon our baptism into Christ, Titus 3.4-6.

### *Verse 2: Mercy, Peace, and Love*

Here we have the second triad used in the book. After identifying Christians as *called, loved, and kept*, now he speaks of his desire that *mercy, peace, and love be multiplied to you*. This is the only place in the entire New Testament where the terms *mercy, peace* and *love* are tied together this way. These words should be seen as a prayer.

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4 Think of the contrast that is about to be presented between faithful Christians (described in 1.1b-2) and those who no longer walk by the Spirit and serve only themselves, walking in false doctrine, etc.

5 Moo, Douglas J. *2 Peter, Jude*. The NIV Application Commentary. Grand Rapids, MI: Zondervan Publishing House, 1996, p. 223.

6 Bullinger, Ethelbert W. *A Critical Lexicon and Concordance to the English and Greek New Testament*. London: Longmans, Green, & Co., 1908, p. 131.

7 Kelly, J. N. D. *The Epistles of Peter and of Jude*. Black's New Testament Commentary. London: Continuum, 1969, p. 243.

Paul prays that these things be *multiplied* to them., i.e. that they receive them in the greatest possible amount. *Mercy* is the gift from God whereby we do not receive the condemnation we are due. This is all due to Christ's work on the cross (1 Peter 1.18-19), but also because of the continual intercession He conducts on our behalf (Hebrews 7.25; 1 John 2.1). Ultimately, Christians will be shown *mercy* on judgment day, being spared condemnation (v. 21; Romans 8.1).

*Peace* as seen here in v. 2 refers not so much to the inward solitude we receive from our assurance of our salvation as it has to do with the newfound status of our relationship with God. By the work of Christ and our subsequent response to God's call of salvation by grace, our relationship with the Father has been restored (2 Corinthians 5.21). There is now no longer any dispute between us and God.

*Love* points back to the constant love and care of our God, who loves us more than we can possibly imagine or understand. Paul said this love has been *poured out within our hearts through the Holy Spirit*, Romans 5.5, and that nothing can separate us from it, Romans 8.39. What an incredible blessing we enjoy.

With these blessings also come great responsibility, which is the basis for the exhortation in the next two verses.

### *Verse 3: Contend for the Faith*

Jude announces his original intentions for this letter which were to spend time joyfully writing about the common salvation he and all believers shared. Salvation was not only to be viewed as a forthcoming reality after this life (Romans 5.9; 13.11; 1 Corinthians 5.5; Philippians 1.28; 2 Timothy 2.10), but something that is to be experienced and participated in during this present life.

Rather than getting to spend time on that subject however, Jude was forced to deal with an emergency situation in which apostate brethren had made their way into the local churches and were doing great damage to pure

Christianity. Verse 3b should be considered the theme of the book: *contend for the faith that was once for all delivered to the saints.*

### Contend

In the original language this word forms the word “agonize” that we use today. It means *to exert intense effort on behalf of something, to struggle for.*<sup>8</sup> Bullinger defines it as “to contend as a combatant upon (for or about) a thing.”<sup>9</sup> The word is in present tense and implies ongoing action. With intensity and all sobriety, we hold up the standard of truth.

### The Faith

Here, *faith* refers to objective, authoritative truth, i.e., the gospel or apostle’s teaching. It is used in the sense of “gospel content,” or what should be believed concerning Christianity. In the New Testament, this usage is actually quite common. Paul commended loyalty to apostolic teaching and urged Christians to *hold firm to the trustworthy word as taught.*<sup>10</sup> The apostles and other inspired leaders received their message directly from the Spirit, who instructed them to write those things down, Romans 16.26; 2 Timothy 3.16-17; 2 Peter 1.20-21; 1 Corinthians 15.3; Revelation 1.19. These things became known as:

- The apostles’ teaching, Acts 2.42.
- *The gospel*, 1 Corinthians 15.1-2.
- The pattern of sound words, 2 Timothy 1.13.
- *The good deposit*, 1 Timothy 6.20; 2 Timothy 1.14.

*Any teaching that deviated from what the apostles’ taught was to be rejected.*

- Galatians 1.8: if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed.
- 2 John 9-11: Everyone who goes on ahead and does not abide in the

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8 Louw, Johannes P., and Eugene Albert Nida. *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. New York: United Bible Societies, 1996. Vol. 1, p. 495.

9 Bullinger, *A Critical Lexicon*, ἐπαγωνίζομαι, p. 183.

10 Titus 1.9. See also Romans 10.8; 16.17; 1 Corinthians 11.2; Galatians 1.23; 6.10; Ephesians 4.5; Colossians 1.23; 1 Timothy 3.9; 4.1; 6.10, 12, 21; 2 Timothy 3.8; 4.7; Acts 6.7; 13.8. Jude will also refer to *faith* again in this way in v. 20.



teaching of Christ, does not have God. Whoever abides in the teaching has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting, for whoever greets him takes part in his wicked works.

### **Once for all delivered**

*Once* as used in the original language refers to that which happens one time, “once and never again,”<sup>11</sup> or “once for all.”<sup>12</sup> The writings of the New Testament, along with the Hebrew Scriptures, supply all that every believer needs in order to obtain the new life and live righteously, 2 Peter 1.3; 2 Timothy 3.16-17.

God, with finality and certainty, delivered His complete body of revelation in Scripture. Any system that claims new revelation or new doctrine must be disregarded as false, Revelation 22.18-19. God’s word is all-sufficient; it is all that believers need as they contend for the faith and oppose apostasy within the church.<sup>13</sup>

#### ***Verse 4: Why This Was So Urgent***

Jude says there were people working from within with the motive of diverting people from the truth. He says they *crept in unnoticed*, and charges they moved with evil intentions in trying to subvert the true teaching of apostolic doctrine. Jude points out four things about these individuals. First Jude says these false teachers will be judged by God:

- Their *condemnation* had been designated<sup>14</sup> *long ago*.

Next, he tells us why they will be judged:

- Ungodliness. They were *ungodly people*. They lived as if God doesn’t exist.

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11 Louw-Nida, *Greek-English Lexicon*, ἀπαξ Vol. 1, p. 608.

12 Bullinger, *A Critical Lexicon*, ἀπαξ, p. 183.

13 MacArthur, *2<sup>nd</sup> Peter and Jude*, p. 156.

14 Think “prescribed.” It is something God had determined and notified humans about long ago, having communicated it through prophetic writing, etc. See Proverbs 16.4. Ultimately, these false teachers would never triumph. Their failure with God and subsequent judgment was inevitable.

- Licentiousness. They *perverted grace into sensuality*. This is referring to unrestrained sexual sin or *wantonness*. These individuals excused their behavior with a twisted belief on grace. Grace is never license for sin, Romans 6.1-2; Galatians 5.13; 1 Peter 2.16.
- Denial of Jesus' authority. They *denied* Jesus as *Master* and *Lord*. This was done by their refusal to submit to Jesus as Lord over their life. See Titus 1.16.

### **From Cain: How We Contend in the 21st century**

Contending for the faith is the idea of engaging in spiritual warfare. Jude penned in this letter that he would love to speak only in the positive (regarding their mutual love for Christ), but that error and sensuality had given rise to problems—a conflict. Contending for the faith in one sense then, is a form of conflict resolution. Conflict can sometimes be a fearful thing. Sun-tzu said “If you know the enemy and know yourself, you need not fear the result of a hundred battles.”<sup>15</sup> In this section we will look at the practical application of the idea of contending. We will first look inwardly and then we will look at a brief overview of the potential problems we may run into here in the 21st century.

#### *Looking Inwardly—Having a Contender's Heart*

There are moments where we are given opportunity to make a case for our faith in Christ. At times, we will be directly challenged on issues like homosexuality, what it means to be a Christian, and even the existence of God. There will be other times where we are initiating these conversations and challenging others to think in a more Godward direction. Are these moments a fearful thing? It can't be the case. We are God's representatives. Jude urges us to “Contend.” As a Christian, you are a soldier of Christ. Do you have the heart of a soldier — a contender?

“Here is the lesson: Don't retreat in the face of opposition. Too much is at stake. Be the kind of soldier who instills respect in others because of your courage under fire. Make your case in the presence of hostile witnesses. Throw your gauntlet into the arena and see what the other side has to say.

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15 Sun-tzu, and Samuel B. Griffith. *The Art of War*. Oxford: Clarendon Press, 1964.

It's one of the most effective ways to establish your case and to help you cultivate a bullet-proof faith over time."<sup>16</sup>

Earlier in this lesson, we discussed three things that make up your identity as a Christian. **Beloved, kept and called.** What do these things mean to us? Before we ever deny Christ's call to battle—let's remember who we are.

- **Loved:** God loves you. He loves us. (John 3.16). We belong to Him, and He belongs to us. God supports our efforts to contend on His behalf. A desire to contend comes naturally from His love.
- **Kept:** "Nothing can separate us from the love of Christ" (Romans 8.38). No outside conflict could ever separate us from what God has given us. No one person or situation can take our salvation so long as we rest in Christ.
- **Called:** We have been called out of darkness and into light. Contained in this call are war orders to "salt the earth." As Christians, we have become the "light of the world," (Matthew 5.13-14). A light is not hidden, it is an exposing agent. We are meant to shine as the living example of the answer to all of life's problems, now in the 21<sup>st</sup> Century and forever—Christ.

### *Looking Outwardly—Contend Against What? (v. 4)*

It's hard to imagine a boxer going into a match without watching any of his opponent's previous bouts. Fighters watch tape for hours in order to get a read on their opponents. Football teams examine the plays that opposing teams have used time and time again in order to formulate their strategy. In the same way, we need to understand how Satan has taken individuals captive today before we can ever hope to save them.

### **The Reality of Godlessness**

In our previous lesson we discussed the idea of a *post-Christian* culture. According to Pew Research<sup>17</sup>, America is currently on a statistical increase

16 Koukl, Gregory. *Tactics: A Game Plan for Discussing Your Christian Convictions*. Grand Rapids, MI: Zondervan Reflective, 2019.

17 "In U.S., Decline of Christianity Continues at Rapid Pace." Pew Research Center's Religion & Public Life Project, December 31, 2019. <https://www.pewforum.org/2019/10/17/in-u-s-decline-of-christianity-continues-at-rapid-pace/>.

of religious “nones.” While some are rallying for Christian principles, the statistics show that we are facing a decline in church membership. One reality we must confront in 21<sup>st</sup> Century America is that God is becoming less and less “fashionable.”

In days past, it may have been taken for granted that in any conversation the other person likely believes in the God of the Bible. Now the idea of the God of Genesis 1.1, a benevolent, all-powerful Creator God is lost on many. If we can't agree about Genesis 1.1, we won't get much further in a spiritual conversation. As such, we have to begin at the beginning. We have to help the Godless to understand who God is. That's contending for the faith.

### **The Reality of Religious Error**

Jude says that the faith given to the Christians in the New Testament age was “once delivered, for all.” This means that the faith given in the New Testament needs no addition, subtraction or revision. Still though, many in our day just as in the days Jude was written, have “crept in unnoticed.” False teaching is real.

There are two fronts to the problem of religious error:

1. On one front we have those that have built walls around man-made traditions and called it “denominationalism.” Paul warned of this phenomenon in 1 Corinthians 1.10. Division is not from God, and it does not do well for believers in God to be fractured in pieces.
2. On the other front we have those that have completely disregarded any sort of standard and have embraced the “all-tolerant” culture of today, refusing to call sin for what it is, and refusing to speak out about serious issues.

Neither this traditionalism or liberalism will suffice. We must contend for the faith that God gave us. Nothing more. Nothing less.

### **The Reality of Suffering**

For some, it is not a matter of believing that God exists or being bought into some perverted form of religion. For some of those outside Christ, the real

reason for the fracture in their relationship to God is because of their broken heart. The world is not always a pretty place. Real people have real problems. How we deal with those are very different.

Broken relationships, addictions, fightings and failings alike. For the Christian, the solution is simple for these things. Give it to God. However, for those outside of Christ, it isn't quite so cut and dry. People wonder "If God is all good, and all powerful... then why has He let me suffer so much?" This can be a hard question to answer, especially in the heat of the moment. How do you respond, Christian? The reality of suffering is inescapable, but the answers are found with God.

### For Thought & Reflection

1. What does it mean to you to be loved by the Father?
2. How can you draw assurance from the Bible's promise to be *kept* by Jesus?
3. In what sense have Christians been *called*?
4. What was Jude's original intent for writing?
5. What does it mean to *contend*?
6. What does *the faith* mean in this context? How many times has it been delivered?
7. Why was Jude's message so urgent?
8. What are the two fronts we face on religious error?
9. What has made *godlessness* so fashionable with so many in our society?
10. How can we *contend* as we fight through suffering?