

THE EPISTLE OF JUDE
Part 1 – Contend for the Faith
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We will be spending the next two weeks in the Book of Jude, the next to last book of the Bible. It's a short letter; just one chapter, a mere 600 words, 25 verses and only takes about 4 minutes to read. Yet its contents were vital to the church then and are to us today. The very Word of God. God's thoughts placed into words for our consumption, contemplation, counsel, charge and cooperation.

In such a brief span Jude alludes to the Old Testament numerous times, referencing Moses, Michael, Enoch, Cain and Adam, Korah and Balaam, Sodom and Gomorrah. Jude even quotes the apostles of Christ, placing their words on the same level as those of the Old Testament.

Jude not only uses multiple OT events and NT quotations in his letter, but also references two historical events that are not recorded in the Old Testament. Now this causes a handful of people some consternation; that Jude uses events not recorded in the Old Testament or quotes from non-biblical sources to make his point. But what is wrong with that? If he is quoting known and recognized factual historical events, even though not contained in other books of the Bible, does that make them any less factual or make his point any less valid? If I make reference to 9/11 or the signing of the Mayflower Compact to make a point in my sermon, or quote an event from an encyclopedia or history textbook as an example of a point I have made, these serve as an aid in helping you the listener or reader to understand the point I'm making. Does that make what I'm saying any less true because I have appealed to recognized historical events? That is what Jude is doing, he's using historical events that his readers are familiar with to make his point. And further, his usage of these references is inspired by God. So, if we have a problem with Jude quoting from non-biblical sources, our problem is not with Jude, but God.

Anyway, that is a quick introduction.

Jude gets its name from its author who tells us his name is Jude. He begins his epistle with his name and a brief description of himself.

Jude, a servant of Jesus Christ and brother of James

That's all we need to know. He is a brother of James. Which James? We do not know. Many scholars think its James, the half-brother of Jesus, which would make Jude also the half-brother Jesus. That could or could not be. Jude doesn't specify.

What is important is that he designates himself not as the brother of Jesus, but as a “servant of Jesus Christ”. It is in that truth that he identifies himself, that he finds his meaning, his significance and his authority.

His audience is “*those who are called, beloved in God the Father and kept for Jesus Christ*”. So it is any true believer in Christ. That is whom he is writing to. But did you catch his description of Christians, how they are identified? You, if you trust in Christ are...

- 1) Called
- 2) Beloved in God the Father
- 3) Kept for Jesus Christ

Let’s look at these three truths briefly...

So I started to do a word study and began with “called”. And I quickly realized that all three of these terms used by Jude deal with our assurance. They are powerful words that evoke security in the reader, because each is about the power of God. Now before we look at them I want to also point us to the closing of this epistle, because this assurance of God in Christ are the bookends of this epistle.

Jude ends with, “now to him who is able to keep you from stumbling and present you blameless before the presence of his glory with great joy.”

Before we begin this letter you need to know these truths about yourself if you’re in Christ. And when we come to the conclusion of this letter you need to know these truths about yourself if you’re in Christ.

First Jude calls us “called”. This is not called as in the sense of being temporarily summoned to fulfill some office or to use your gifts in some particular way. It’s not the calling that we often feel obligated to discover. That we think God has a certain vocation or direction for our life. Like being called to be a pastor. Or feeling called to be in ministry. The calling to be a missionary. That is not the calling which Jude is referencing here.

When he says we are called, it means that we have been called out by God for salvation. It is a reference to your election by God from eternity. That God has chosen you from before time began, to call you out from among the unbelievers and to call you to himself. This calling is the effectual calling of God. Those are two of the most profound words we can ponder. They are very reformed words and very very assuring words. Your calling to Christ is effectual. That means it is

effective. There is no question about it. There is nothing that can get in the way of it. There is no power or sin that can keep it from occurring. Because it is the power of God that calls you out of darkness and into his marvelous light. The power of God is what is effectual. It produces its intended outcome. And he effectually calls you. It reminds me of those beautiful words in Romans. To those whom he predestined he also called, to those he called he also justified. This calling is the work of the Holy Spirit in your heart to create in you a new heart, to make you born again so that you can see the kingdom of heaven. This is the mighty power of God that rescued the dead soul, called it from death unto life, as Jesus called Lazarus from the grave. So, God has called you out of darkness. He has called you to salvation. You have been called by God and that calling cannot be undone. You are his called, his elect. Your calling is wrought by and sustained in his power. You are his.

It is not just his power but also his love. You are beloved in God the father. Do you hear those words? You are beloved. God loves you. He has become your father. He has poured out his love upon you. Your sins are covered by Christ because God's love was so great that he sent his only begotten son to die for you. If you are a true believer you are loved by God and there is nothing, *nothing* that can separate you from that love. For I am convinced that neither death nor life nor angels nor demons nor things present nor things to come, nor principalities, nor powers, nor height, nor depth, nor anything in all creation shall be able to separate us from the love of God which is in Christ Jesus our Lord. That is assurance. That is hope. You are the recipient of God's powerful love. I was having a conversation with a gentleman about this love. And how we often feel that when we sin, that our sin separates us from God's love for us. But if you are a believer you are not separated from God's love. He loves you just as much now as when he gave his son on the cross for you. Your sin as a believer does not cause God to love you any less. You are his beloved, the apple of his eye. It is that love that will keep you from stumbling, just as it is the power of God and his call upon your life that will keep you from stumbling. Yet Jude does not stop there.

You are kept in Christ. You are preserved, sustained, upheld by his right hand. By the power of the cross, by the blood of the lamb you are held by God until you will be presented *blameless* before the presence of his glory with great joy. The righteousness of Christ not only saves us, but sustains us. I can't help but return to that image that Bunyan gave us of Christ behind that fireplace pouring the oil of his grace continually into the fire of our hearts to sustain us, to keep us. And no

amount of effort from the enemy of pouring water onto that fire can put it out. Because oil mixed with water creates fire. Christ sustains the fire. He keeps us by his mighty power. We are kept in Christ.

This is who you are. This is who Jude says you are.

Well, at least we made it through verse one.

So why is Jude writing to us? What is the occasion, the purpose of his writing to the beloved of God?

Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to...

Though I wanted to write you about how we share these amazing truths in common, this common salvation, sharing our calling and kept-ness and beloved-ness, well, I can't because... because "*certain people have crept in ...who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.*"

The occasion of his writing is because ungodly men have infiltrated the church, the people of God. Get a load of this word "crept in" here. It means to tiptoe, to sneak, to slither or snake their way in. Godless men, a bunch of snakes, have slithered into your midst, into your gatherings and love feasts. Men who are seen as "the Beloved", who are associating themselves with the church and claiming the name and grace of Christ, and yet who are perverting that very grace and denying that very Christ. This is an insidious evil and poses a serious peril to the church, and so I am constrained to write about this.

Because of this Jude is writing with a clear, singular message...

Appealing to you to contend for the faith that was once for all delivered to the saints

Jude is exhorting his readers, imploring them to "contend for the faith". Most versions include the word "earnestly" or diligently with contend. I implore you to earnestly contend. Now, this is the only place this word appears in the NT. Its meaning is "to fight for, to battle or struggle for".

The first thing that comes to mind when I think of that word "contend" is that famous line from Marlon Brando in *On the Waterfront*, "I coulda been a

contender.” He could have contended for the boxing title is what he was saying. He could have fought his way to the top in order to contend for the title, to fight and struggle against an opponent to be a champion, or in his words, “to be somebody.” Though Jude did not have Marlon Brando in mind, he did have the concept of working hard, of striving for, of fighting for something.

The assurance of victory that was guaranteed to us in Jude’s introduction does not mean that we don't have to fight to win that victory, any more than a coaches assurance of victory means the players don’t have to work hard or fight their opponents for that victory. The promise of victory assumes courage and boldness in battle.

As John Piper says, “*When God promises that his church will be kept from defeat, his purpose is not that we lay down our sword and go to lunch, but that we pick up the sword of the Spirit and look confidently to God for the strength to fight and win.*”

There is another great picture that Bunyan gives us. Interpreter takes Christian to a place where this beautiful majestic palace stands, where there is a throng of people just outside the palace dressed in gold.

As he approaches the palace Christian sees a group of soldiers in armor blocking the entrance and preventing the people from getting in. Though all them seem to cower in fear and turn back from the door, Christian spots one man who, it says, “appeared very resolute.” This man draws his sword, puts a helmet on his head and rushes toward the palace door where those armed men stood ready to oppose him with deadly force. And it says the man fought fiercely, cutting and hacking at his opponents. It says he received many wounds while inflicting many wounds himself. And it says that he fought valiantly and cut his way through all of them and pressed forward into the palace. And once through the palace door he was greeted joyously with cries of, “come in, come in; eternal glory you show win.”

What a picture of God’s call to us. We are to pick up the sword and put on the helmet. We are to contend, to fight. So, what is it that they, we, were to fight for? “The faith that was once for all delivered to the saints”.

Notice first that this faith has *already been delivered once for all*.

By the time of his writing this letter, the truths of the Christian faith had already been fully delivered to the saints. All of the doctrines or beliefs contained in the

Christian faith, the whole counsel of God (Acts 20:27) were already established and had been delivered to the church, before Jude wrote this.

But if that's true, then why is Jude writing this? Because though all these truths already existed, the particular truths contained here had not yet been put into writing in this particular way. These truths had not been made into Scripture yet. It does not mean that the truths did not exist before they were written down, obviously they did. What Jude is doing is putting these truths into writing, truths that the church already knew and yet needed to be written down. And so, he wrote them.

But, you might say, that "this or that doctrine" wasn't created until the gathering of some Council or the creation of "this or that" Creed many years later. This is untrue. They had all of these truths before, as Jude proclaims. The creation of councils and creeds in the 3rd and 4th centuries were in response to the ongoing attacks of heresy. You see, the first century church was under attack constantly from without and within. Come to think of it, so are we. People were constantly trying to change the truths of Christ, just like today. We see that they had the whole truth that had been handed to them. Everything was there for them; the faith had been once for all delivered. And yet this faith was in its infancy, and so people were constantly trying to change it. Hence, letters like this one from Jude were written. As attacks continued, Councils were convened, and documents and creeds fashioned by the church that articulated this faith in concise fashion. The truths of these creeds existed long before they were written. The church recognized, acknowledged and believed all of these truths that had come to them from Jesus and the Apostles.

That is why Jude could call out these deceivers long before creeds were made or these truths inscripturated. Because he and the church already had the body of doctrine by which to proclaim and judge the teachings of others. He had a standard, a plumb line that he and the church can hold up, so when people were bringing in the wrong teachings, ideas, and doctrines by which they were trying to deceive the church, they could make a judgment. The same is true of Peter when he calls out the wolves in sheep's clothing. And John as he identifies godless men in his epistles. The truths by which they judged the teachings of others, that standard was already in place. (Romans 6:17)

This is a crushing blow to false teachers. I'm not just talking about pseudo-Christian cults like Mormonism, Jehovah's Witnesses, Oneness Pentecostals, or

the Prosperity Movement. It was a crushing blow to all of those false teachers that were attempting to infiltrate the church in its infancy, those whom Jude is talking about. The truths of the faith have been once and for all delivered. The new ideas, their dreams and postulations had no place when compared to the teachings of Christ and his apostles. As Todd Friel says, “Originality has no place in Christian teaching.” I heard a great saying from Greg Laurie several years ago. He said, “If it’s true, it’s not new; if it’s new, it’s not true.”

What is this faith, the content of this faith, that has already been delivered?

We have talked about these truths on multiple occasions from the pulpit. You have heard it through the Distinctives Class. We addressed the same topic when we were in 2 Peter. We talk to them about having both right doctrine and right practice. You may remember the terms orthodoxy and orthopraxy. Ortho meaning straight, as in when you go to an orthodontist he is making your teeth straight. The truths that had been delivered to the church were not just informational but were transformational. These truths included both doctrine and practice, word and deed. Christianity carried with it a heavy relational focus and emphasis that was expressed in its doctrine.

This truth has many details of which we simply do not have time to cover in a single sermon. But all of these doctrines and beliefs center around the Gospel. So, I simply want to articulate the gospel truth that had been once for all delivered to the saints to you this morning.

There is one true God who has existed in three coequal persons from all of eternity. There are many characteristics or attributes of this God. Among them are his Holiness, righteousness and justice. He is a good God. He is righteous in all of his ways and holy in all that you do. His holiness is glorious and sublime and pure.

This holy and righteous God created man in his own image, in the image of God created he them. And he created man to reflect his glory through relationship with him. What a divine pleasure and wonderful call, to enjoy and reflect God’s attributes! You see, we were made for relationship with this God. To dwell in communion with him, to live righteously before him and redound his glory. To walk in peace with him and enjoy his goodness and splendor and holiness, as He satisfied our souls.

And yet man sinned against God. He disobeyed God. He walked in unrighteousness and abhorred the glory of God. He desecrated the grandeur of God's holiness. He spat upon and defiled that which was righteous and holy. He treated as profane and wicked those things which were infinitely pure and good. By his sins man was separated from God. We were put at enmity with this holy God. They deserved death and eternal judgment. Everlasting hell. The relationship for which they were created was broken and they were now enemies of God, deserving only judgment and wrath and condemnation from him. And it was an eternal wrath and judgment and condemnation because His worth was so great, the value of his holiness and splendor were infinite.

And so God sent his one and only son, Jesus. This was the infinitely perfect eternal second person of the Trinity, that the Father sent to redeem man and to uphold and vindicate his righteousness. You see there was a problem. Man's sin was infinitely bad, what he had done was infinitely egregious because it was against this infinitely perfect and righteous God. And because God is righteous and good and holy, his righteousness and goodness and holiness must be upheld. Justice required vindication of this righteousness. And so, only an infinite sacrifice would do. Christ died so that man might be forgiven and so that the righteousness of God, the holiness of God would be upheld. He died to uphold the glory of God and his majesty and glory and goodness. And simultaneously to purchase, to pay for our sins against that holiness, so that we might be forgiven. Do you see what is going on here? The cost was so great because the holiness of God was so great. God's holiness is so valuable that it took the most valuable Being in the universe to pay for our defiling of it.

So that... Those who believe in this payment and desire to be reconciled to a holy God would be forgiven of their sins. This is a story about relationship. It is the breaking of fellowship, the breaking of relationship with a holy God because of our sin. Our sin caused enmity, division from God and His perfection, and placed us in the just position of separation and condemnation. And what happens is when one has faith in the work of Jesus Christ, they are desiring reconciliation with this God. They want to be put back into right standing with their Creator. To have enmity removed. To have wrath removed. To resolve this separation, and to be brought back into union with the triune God. And so, the one who has faith in Jesus Christ and what he did in paying for their sins and upholding the righteousness of God will be forgiven of all of their sins, past, present, and future, and be restored into right relationship with God. He will have union with God. Through the cross they

are restored to God because His righteousness has been vindicated and they have been forgiven. Christ has died once for all, the righteous for the unrighteous to bring you to God.

This is the faith that has been once for all delivered to the saints. This is what they were, and we ARE, to earnestly contend for, to diligently fight and struggle for, the perpetuating, the preservation, propagation and presentation (living out of) this truth, this message. That is the appeal, the exhortation of Jude.

All that remains is the *why* and the *how*. Why contend for the faith and exactly how are we to contend for the faith? I believe we find the answers to these questions in the remaining verses. We will cover *Why?* this week and *How?* next week.

We've already seen why the church needs to contend for the faith. It is because certain people have crept in unnoticed. The snakes have slithered into the room and nobody has realized that they're in there. There is a scorpion nestled between your toes but you are oblivious to it. This is similar to what Peter said when he said that they are "among us". They are in our midst, at our love feasts. And what do these "ungodly people" do? Why is it that we need to contend for the faith? Because they pervert the grace of our God. They pervert the grace of God. They twist the glorious gospel into an utter disgusting perversion. They distort God's glory and mercy and justice and holiness and righteousness. Why must we contend? That's why. Because they pervert God's grace. The amazing grace that saved wretches like you and me. They distort it into a disgusting vomitus grotesque distortion that is not grace at all. Contend for that grace that saves you.

How are they perverting God's grace? Jude says they are turning it into a license for sensuality. They take grace and turn it into a license.

Now before we go too far, we need to realize how enticing this can sound. We need to recognize the pleas of these men and their reasoning. Because we must realize that this warning is written to the church, to get you to hate what these men are doing and to despise their teachings. It is written to those who might be wondering if these men's appeal to grace might be right. After all, Jesus is gracious, we were saved by his grace. Legalism is a bad thing. And that is all that these guys are saying. They're appealing to God's grace. They're telling us that Jesus dying for us means that we no longer have to fear the repercussions of sin.

That's true. If Jesus did away with the penalty of the law then I no longer need to fear being judged according to the law. That's true too. The grace of God has delivered me from the penalty of sin. Therefore, I can go out and violate the law all I want because I don't have to fear that penalty anymore. Did you catch that shift? Grace is this wonderful thing that has delivered me from the penalty of the law, therefore, since I don't have to fear the penalty, grace also frees me to act in any way that I want in violation of the character and perfection of God. Does that make sense? But of course they don't say it that way. They make it sound like it's all of grace and that anyone who thinks that God is somehow still holy and desires us to walk in a manner that reflects that holiness is a legalist.

That is what is going on here. They are saying that the grace of God in the work of Christ has given them the license to sin. Now, think of a license. What does a license do? It gives you the right, the authority, the privilege of doing something. If I have a driver's license I have the right to drive. I am approved by the government to drive. And what these men are saying is that God's grace gives you God's approval, gives you the right to go and sin willfully, ongoingly against God. It says that Jesus bought for you the right to act unrighteously and to spurn the holiness of God. The very thing that Christ came to vindicate, the glory and majesty and the righteousness that Jesus came to uphold, is the very thing that they are saying you now have license to despise and reject and vilify because of Jesus.

Sin is so egregious that it took the slaughter of the perfectly spotless lamb of God to pay for it. That is how bad sin is. In so doing he upheld and vindicated the value of the righteousness of God and the worth of the holiness of God. He did not toss the righteousness and holiness of God to the ground and devalue it, but his slaughter, his crucifixion was a demonstration of the value and worth of that righteousness and holiness. And these men are saying that the slaughter of the Lamb of God now gives them the license to go and willfully continue doing those acts? What a distortion and reviling of that work! What a perversion of the work of the Cross! If you think the gospel gives you a license to sin, then you are not a Christian.

This perversion tends to succeed when someone simply looks at the grace of God or the gospel as a ticket to heaven. If you view it as a ticket and not as being brought into right relationship with God, then you do not understand salvation. By removing the relational aspects of restoration to God, people remove the essence of the gospel. They think that they have all that they need by having a ticket to get to

some desired place. But that is not the gospel at all. The gospel is about being restored to relationship with God. Restored to right fellowship with him and union with him. And when I approach it from this vantage point, which is the only vantage point because it is the truth, then I will want to please the one who has reconciled me and the one to whom I am reconciled. If I have no desire to please him, no desire to walk with him and to walk in his fellowship and to enjoy his glory then I have no desire to be saved. But when I come to him in desire of being restored to him and having relationship with him then I will desire not to sin anymore. That doesn't mean I won't sin anymore. As Bill said and Jennifer reminds me ... sins power is broken but sins presence remains. I don't want to sin, because of the grace of God. Though sin still plagues me, I want to honor this righteous God. I want to worship and adore this God of holiness, and to reflect back to him splendor and majesty. Can I sin and not be condemned? Yes! Yes, a million times Yes. That is the gospel. There is therefore no condemnation for those who are in Christ Jesus. If you are trusting in Christ there is no sin that you can commit that is beyond his forgiveness. There is no sin that you can commit than cause God to love you any less. All your sins are forgiven. Anything less is not the gospel. Simultaneously, does that give me license to sin? No! No, a million times No! How can being restored to a holy, righteous God give you a license, give you permission to willfully and wantonly live in an unrighteous an unholy manner? In saying you want to be forgiven, you are saying you want to be reconciled to a God that is so holy that it required the slaughter of his infinitely perfect son to meet those righteous demands. That is the God you are wanting to be forgiven by and enter into union with. To then say that he approves and even urges you to continue to blaspheme and despise his holiness, and thereby blaspheme and despise the work of his son to vindicate that holiness, is utter foolishness. They are talking out of both sides of their mouth.

And by doing this Jude says, "they deny our only Master and Lord, Jesus Christ." Noticed his usage of terms here. Master and Lord. They reject Christ as their Master and Lord. They deny the very one who can save them from their sins and they deny his grace because they pervert it and they pervert him. They pervert the gospel that saves into a load of manure that rejects true grace.

What Jude does next is astounding. He then demonstrates that the Jesus that they deny as their Master and Lord will be there judge and uses three Old Testament examples as his proof.

Now I want to remind you, although you once fully knew it, that Jesus, who saved the people out of the land of Egypt, afterward destroyed those who did not believe.

Take those words in. Jesus will save those who are his and will be our friend as we proclaim the greatness of his grace, while simultaneously we will praise him for his holiness and righteousness as he pours out his vengeance and wrath upon those who deny him as their Master and Lord. This passage is simply remarkable. How often do we think when we are reading the Old Testament and seeing God in a pillar of fire by night in the cloud by day that it is Jesus? It is Jesus who saved the people out of Egypt. And it is Jesus who destroyed the Egyptians because they did not believe.

He continues, *“and the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day”*. It is Jesus who is the judge of Satan and the demons. I keyed in on the word “kept” here, because earlier we saw how we are kept in Jesus’ grace, and justice certainly the Angels and Demons are kept in eternal chains until their judgment.

And then he turns to Sodom and Gomorrah and the surrounding cities. The surrounding cities likewise indulged in sexual immorality and pursued unnatural desires like those in Sodom and Gomorrah. And they all serve as an example, all of these cities, Sodom and Gomorrah, the Angels who left their proper dwelling, and the Egyptians of those who will undergo a punishment of eternal fire, by Jesus. Jesus will uphold the righteousness of God one way or the other. He will uphold the righteousness and holiness of God either by his infinitely valuable death or by pouring out infinite wrath. One way or the other he will vindicate the glory of God. Those are the only two ways. By his grace or by his justice. And those who refuse that grace will receive their just punishment as the Angels and the Egyptians and those in the cities of Sodom and Gomorrah will.

Yet in like manner these people also, (just like the examples I just mentioned), relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones.

This is a continuation of Jude’s description of these ungodly men. They rely on their dreams and they defile their flesh because of their rejection of the authority of God. And it says they blaspheme the glorious ones. This is most likely a reference to the leaders of the church. Kind of like Bill was explaining last week with what

Diotraphes was doing to John. Calling into question, maligning or outright denouncing the apostles and their teachings.

He then uses as an example a story that was probably commonly known to his readers to demonstrate how preposterous it is that these men should call into question and denounce the teachings of Jesus and the apostles. The story is about how Michael contended with Satan over the body of Moses, but, he says, “he did not presume to pronounce a blasphemous judgment, but said, “the Lord rebuke you.”

He here gives an extreme example of how not even one as authoritative as Michael the Archangel would pronounce a blasphemous judgment on the devil, but that Michael left that judgment to God. And yet, he says, “these people blaspheme all that they do not understand and they are destroyed by all that they, like unreasoning animals, understand instinctively.

He then appeals to three more Old Testament events as testimony against them. He references Cain who was envious of his brother in God’s acceptance of him. In the same way they are envious that they are destitute of grace, true grace and so blaspheme the leaders and kill them with their words. And so on the same way they can expect the punishment of Cain which is to be driven from the face of God and be cursed. Others maligned the authority those in the church for love of money like Balaam. They have the desire for wealth, are greedy and see this gain as a means to their licentiousness. Not even a donkey could curb his greed and quell his passion for godlessness. And bail them is one of four people who according to the Jews shall have no part in the portion of the world to come. The third Old Testament reference is from Korah’s rebellion. Korah rebelled against Moses and Aaron is the ruler of the people. The question their authority under God and he and his men were swallowed up by the earth. This too is an example of their destruction.

He seems to focus on the end of all of these, for he says woe to them. Woe to them. Look at their destruction. Look at their corruption. Do not entertain them or be enchanted by their fancy words and smooth sounding teachings.

If we haven’t figured this out by now, this isn’t just to the first century church. Though we sit nearly 2000 years later, things haven’t changed much. The church still has snakes attacking it from all sides. In many ways taking this command to content for the faith seems more daunting. And that is because we live in an age where those who can infiltrate the church are not just people who physically feast

among us. If that were the case, we would simply look around at our hundred or so members and try to figure out who if anyone might resemble these people. But is much larger than that these days. Because we have myriad's of self-professed Christians who speak to us through myriad forms of communication. The Internet has opened up the possibility for us to be taught unbiblical and heretical ideas 24/7, 365. We not only have television, and cable, and radio, but through our phones and our computers we have YouTube, podcasts, blogs, Facebook, twitter, websites and several other forms of media that I don't even know about because I'm old. And if we are entertaining unbiblical ideas and teachings because of these people's persuasive words, then the heresy is simply entering into our love feasts in a different way. Amidst this culture of continual attack on the faith that has once for all been delivered to the saints, Jude's words could not be more relevant. Contend for the faith. Stand on it. Fight for it.