

15. Once we accept Jesus Christ as Savior we are in the family of God. (Galatians 3:26)
16. Once we are born into a human family, we cannot be unborn and removed from that family.
17. So, once in the family of God, no believer can be removed from the Royal Family of God. Whether you succeed or fail is not the issue.
18. Every member of the human race has a father and a mother. Once in that family, he is always in that family. So, once in the family of God, you are always in the family of God. No matter how you turn out in your life, you will always belong to the same family. Some children of God turn out well and some don't, but they are all part of God's family.
19. All believers in Christ are born again into the same royal family of God. That is eternal security.
20. Therefore, every believer possesses an eternal inheritance, 1 Peter 1:4-5, "To obtain an inheritance which is incorruptible and undefiled, that will not fade away, reserved in heaven for you who are guarded by the omnipotence of God through faith unto salvation, ready to be revealed in the last time." (NASB)
21. The believer cannot lose his inheritance through any sin, evil, or failure on his part. Since all believers are members of the same family of God and cannot lose their family identity, they also have an heirship. Romans 8:16-17, "The Spirit Himself bears witness with our spirit that we are the children of God. And if children, then heirs, heirs of God and joint-heirs with the Son of God." (NASB)
22. You will always be an heir of God no matter how you fail or succeed. Galatians 4:7, "Therefore, you are no longer a slave but a son, a child of God, and if a son, then an heir through God." (NASB) and Titus 3:7, "That being justified by His grace, we might be made heirs on the basis of the confidence of eternal life."
23. Because God is immutable, eternal, infinite attributes of God, He cannot cancel the salvation of any believer, no matter how gross that believer may be. Jude 24, "Now unto Him who is able to keep you from falling and present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior be glory and majesty, dominion and power both now and forevermore." (NASB)
24. We do not keep ourselves from falling; God does as a matter of grace. This verse says that God has the ability to maintain the relationship, which He alone started.
25. The perfect integrity of God cannot be canceled by the failure or renunciation of any believer living on earth, according to 2 Timothy 2:13. "If we are unfaithful (disbelieving, faithless), He remains faithful, for He cannot deny Himself."
26. The fact that we are unfaithful, and losers, does not change the faithfulness of God.

27. Every believer is indwelt by God the Father, Son, and Holy Spirit. God cannot deny Himself since He indwells the believer.
28. Just because we are jerks doesn't mean God is. Yet we tend to superimpose our stupid thinking on God.
29. Because God is immutable, He cannot change. Once God has promised us eternal life, He cannot change His mind. Hebrews 13:8; Numbers 23:19; and 1 Kings 8:56
30. God is veracity, which is perfect truthfulness. He is incapable of lying. As a result, we can depend on Him to tell us the truth.
31. Since He can never change under immutability, and is perfect truthfulness under veracity, then we are forced to conclude that the Bible is 100% correct in all its statements. Psalms 33:4 and John 17:17
32. We can see that our heavenly inheritance will never decay, it will never wear out, and corruption cannot touch it.
33. Eternal life is a new quality of life a believer has now as a present possession, which he will possess forever.
34. Believers in Jesus Christ will always be with the Lord. 1 Thessalonians 4:17
35. Finally, we can see from the above points that salvation is eternal and completely secured to all who believe. God never takes back the gift of salvation once it is received.

So, Jude says, **“You are loved, and you are preserved or guarded”**. It brings comfort, especially in light of what Jude will reveal in the evil that besets these believers, and believers in all generations. They will be, and we will be, preserved in salvation in union with Christ.

What Jude is specifically directing in this context “to be guarded against” is apostasy and the evil that surrounds the called (believers in the Lord Jesus Christ).

It's great encouragement for the believer to know that preservation of believers belongs to God, and it is He who guarantees eternal security. In the case of believers in trouble, He will preserve them through it or bring you home to be with Him and Jude guarantees that.

Our expanded translation reads like this:

**“Jude, a bond-servant of Jesus Christ, and brother of James, to the called (believers in the Lord Jesus Christ), who have been and are being loved by God the Father, and we have been and are being preserved by Jesus Christ:”  
(EXT)**

In verse – 2 Jude writes a beautiful salutation.

“May mercy and peace and love be multiplied to you.” (NASB)

“Mercy” is the Greek word “*ἔλεος*” – “*éleos*” and it means compassion.

Mercy is a mental attitude that reflects compassion.

Real compassion is a genuine inner quality of kindness, sympathy, tenderness, and graciousness towards others.

Compassion is mental attitude that is dependent on grace orientation. Grace orientation must be present to have real compassion.

Grace orientation is the basis for true compassion and is the true motive for compassion.

As you become grace oriented, you are able to apply that grace to others, and then you can have a true attitude of compassion.

Grace orientation and compassion is the realm of growing believers. (2 Peter 3:18)

1. Jude’s first exhortation to increase in mercy or compassion really means to increase in grace orientation.
2. Advancing spiritually results in grace orientation, which results in compassion, and it’s all part of growing spiritually.
3. The increase of compassion is foundational to the other two areas that Jude names “*peace*” and “*love*”.

The second area of growth is “*peace*” which is the noun “*εἰρήνη*” – “*eirénē*” and it refers to a result of growing in grace. “*eirénē*” is a tranquility of soul in the midst of chaos.

In the midst of all the issues Jude is going to tell the believer, you can have “*tranquility of soul*”.

As a believer in Jesus Christ, we increase our “*tranquility of soul*” as you learn Bible Doctrine and grow in grace. How? By using the Faith Rest Drill (PSD #3).

How do you describe tranquility of soul...faith rest! It is living the faith rest life.

So first we had “grace orientation” and now Jude commends an increase in the “Faith Rest Life”.

The third area of increase is “*ἀγάπη*” – “*agape*” translated “*love*”. This is love towards others that is compatible with “*compassion*”.

“*Agape*” here is a love towards others that is compatible with compassion, which is impersonal love (PSD #8).

“*Impersonal love*” is realized in the life of a believer by growing in personal love for God. As you grow spiritually, you begin to know God as the object of your love.

Then as your love increases towards Him, you can develop impersonal love for all mankind.

Impersonal love is the strongest and most powerful kind of love because it doesn’t depend upon the merit of the object.

Both personal love for God, and impersonal love for mankind, are impossible without two things: grace and doctrinal orientation.

So, this increase in “*love*” and “*compassion*” and “*peace*” is a certainty if a believer continues to spiritual maturity.

The believers Jude is addressing will need to use impersonal love to solve their problems and it is a wonderful result of spiritual growth.

Impersonal love is something all believers should strive to increase in as they grow spiritually.

Jude’s salutation is an encompassing statement of the spiritual life, spiritual growth, and its results.

Jude commends the increase of “*mercy*”, “*peace*”, and “*love*” as the areas of growth in the spiritual life.

The love of God is represented by the work of Jesus Christ on the cross. Peace between God and man is the result of reconciliation, which is what happens because of the work of Christ on the cross and brings great tranquility to the souls of all who believe in Jesus Christ.

**“May compassion and tranquility of soul and love be multiplied to you.”**

Finally, in verse 2, we have the aorist passive optative of the verb “*πληθύνω*” – “*plēthynō*”

“*Plēthynō*” means to increase or be multiplied.

In the passive voice, “*plēthynō*” is an exhortation to those to whom Jude is writing “*to increase*”, “*to grow*”, “*to advance*”, to spiritual maturity, and of course “*compassion*”, “*tranquility of soul*,” and “*love*” (the three he mentions in the verse) are the results of growing spiritually.

The optative mood of “*plēthynō*” is one of contingency. The optative mood expresses a wish or a desire of the writer for his readers. He is exhorting them.

The writer doesn’t know if they will or if they won’t, but he certainly wants them too.

Jude earnestly desires them to grow, but the optative makes it clear it requires their volition to do so. The “*called*” in verse 1 must “*increase*” by growing in grace.

The aorist tense indicates that Jude wishes this exhortation to be a present reality.

So whatever church Jude is writing to, he makes it clear it requires their volition to grow in grace.

If they are dialed into his message and they are accepting it's warning, they will understand the author wants them to grow in abundance in three areas: *mercy (compassion)*, *peace (tranquility of soul)*, and *love*.

Jude is commending two things – grace and doctrinal orientation. All bound up in “*peace*”, “*love*”, “*mercy*” or “*compassion*” and his readers desperately need what he will now present to them. He’s introduced the solution to everything and now he gets into the problem.

Jude 2: “**May compassion and tranquility of soul and love be multiplied (by growing spiritually) to you.**” (EXT)

Jude 3: “**Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints.**” (NASB)

Here is what Jude wants the readers to do: to grow in grace so they can contend for the faith.

First, we have “ἀγαπητός” – “*agapētós*”. It’s a plural adjective meaning “*beloved ones*” and it refers to those who are beloved of God. It’s another name for “*believers*”.

We know Jude is writing to believers, but it’s vague. It’s unknown and he just calls them “*Beloved*”.

Next, we have verb “ποιέω” – “*poiéō*” and it means “*to make*” or “*to do*” plus we have the noun “σπουδή” – “*spoudḗ*”.

Along with “*spoude*” is the adjective “πᾶς” – “*pās*,” which means “*all*,” and “*spoude*,” which means “*diligence*,” but it can also mean “*haste*.” So “*spoude*” is time sensitive.

It would be better translated “*making all haste*” to write to his audience.

Jude really intended to write to them about certain doctrines of soteriology which is a very important subject in theology.

As urgent as that subject was, we see in the second half of our verse, “*He finds it necessary.*”

In other words, he had a change of mind. But as urgent as that subject was, he now finds it “*necessary*” in Jude 4b to change his subject.

We have the noun “ἀνάγκη” – “*anánkē*” plus the common verb “ἔχω” – “*échō*”. “*échō*” represents a state of “*holding on to*” or “*having an attitude.*” So, Jude has an attitude of critical, time sensitive necessity.

So far in Jude 3 we have:

“Beloved ones (fellow believers), while I was making all haste to write you about our common salvation, I felt it necessary to write to you...”

Next, we have the verb “παρακαλέω” – “*parakalēō*” and it means to “*exhort,*” or better translated “*to urge.*”

The occasion of writing this epistle is a present circumstance, indicated by the fact that “*parakalēō*” is a present, active, participle. Jude is urging them in their present circumstance.

Jude is going to urge them in no uncertain terms to carefully and deeply consider what he is going to write to them in this epistle, in order that they might identify the immediate problem that they have and combat it. They need to combat it with their attitude.

It will be grace orientation, and doctrinal orientation; it will be impersonal love and confidence in their eternal security.

We see next that Jude is urging them to “*contend earnestly for the faith.*” Don’t give up and don’t back down. They (us) must not let down their guard of Bible Doctrine in their souls, either by ignoring doctrine or allowing it to lapse.

In Jude 3 we have:

“Beloved ones (fellow believers), while I was making all haste to write you about our common salvation, I felt it necessary to write you urging you to...”

Jude next tells us “*contend earnestly for the faith...*”

“*Contend*” is the present, active, infinitive of the verb “ἐπαγωνίζομαι” – “*epagōnízomai.*” It means “*to struggle earnestly*” or “*to struggle strenuously in defense of something.*”

What must be “*vigorously defended*” is “*pístis,*” which was once for all handed down to the saints.

1. The reason is the infiltration and proliferation of false teachers and false doctrine in the church, or churches, to whom he’s writing.
2. He has found out that such teachers and false doctrine are on the rise; they are on the attack, and it is effective.
3. They have quietly entered into these churches. Why? In order to change the orientation of these believers from accurate Bible Doctrine to false doctrine.

4. Apparently, the recipients of this epistle are vulnerable and that's why Jude wants to present the truth.
5. The falsehood is making inroads into the "beloved ones" and that has got to stop. That's why Jude feels it's necessary and has the urge to write to them immediately.
6. They must not let down their guard of Bible Doctrine. To do so will mean they succumb to falsehood.

"πίστις" – "pístis" here means "the content of our faith". The Bible Doctrine in our soul.

1. Faith here is not saving faith. It is the content of what is believed – Bible Doctrine.
2. You can never lose your salvation, but you can certainly lose the spiritual life.
3. What must be defended? The core doctrines of Christianity itself.
4. The truth of Christianity is the Word of God. This is a struggle between living the spiritual life and falling away from Bible Doctrine.
5. The believer must struggle to maintain correct thinking in the face of false doctrine.
6. It is so easy to depart from divine viewpoint if you are unaware and unprepared to resist. You must be able to think "truth" and there's only one way to do that...implant and metabolize Bible Doctrine in your soul.
7. Truth is non-negotiable, and yet today, truth is being negotiated. Truth is being replaced by cultural relevancy.

2 Timothy 3:7: "Always learning and never able to come to the knowledge of the truth."

8. The only preparation against falsehood is to metabolize the accurate teaching of the Word of God (Bible Doctrine). Truth recognizes and drives out error.
9. In order to vigorously defend the faith, you must start with the correct and accurate doctrines of the faith.

Jude 3 we have:

"Beloved ones (fellow believers), while I was making all haste to write you about our common salvation, I felt it necessary to write you urging you to vigorously defend the faith (Bible Doctrine in the soul) ..."

We see the concept of "defending the faith" in 1 Peter 3:15:

**“But sanctify** (sanctify simply means to set apart the mind of Christ in your soul so human viewpoint cannot creep in) **Christ as Lord in your hearts** (in your right lobe, in the mentality of your soul), **always being ready to make a defense to everyone who asks you to give an account...**”

“*Give an account*” here is a technical term used in a court of law. It refers to an attorney for the defense.

An attorney gives an account and presents a verbal defense for his client. This is what a pastor/teacher (servant leader) must do for his congregation.

He must teach accurate Bible Doctrine in order to provide a defense to guard believers from the inroads of false doctrine. No believer can contend for the faith without ammunition. Remember you are in combat!

What is the ammunition you must have? Bible Doctrine inculcated into your souls by the pastor/teacher. If you don't have enough ammunition of Bible Doctrine you can be defeated in the Christian life.

2 Timothy 4:3: **“For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance with their own desires,”**

2 Timothy 4:4: **“They will turn away their ears from the truth...”**

Sound doctrine is essential for spiritual growth, for spiritual maturity, and as Jude said, “*for contending for the faith*”.

Jude 3: **“Beloved ones** (fellow believers), **while I was making all haste to write you about our common salvation, I felt it necessary to write you, urging you to vigorously defend the faith** (Bible Doctrine in the soul) **which was once for all handed down to the saints** (you and me – believers in the Lord Jesus Christ.)” (EXT)

We are all saints and Jude addresses this to all saints. Simply by believing in Jesus Christ, you have a Royal Priesthood and are a member of the Royal Family of God.

“*Once and for all handed down to the saints*” includes all Bible Doctrine without deviation, and without rejection.

Only with grace and doctrinal orientation can a believer contend with the great questions presented today by relativism, by humanism, by atheism, by false religions, by emotionalism, etc.

There are a lot of pitfalls in the world today and all of them oppose salvation by grace and faith alone in Christ alone.



They are focused on the work of man rather than focusing on the grace of God.

Our translation now:

Jude 3: “Beloved ones (fellow believers), while I was making all haste to write you about our common salvation, I felt it necessary to write you, urging you to vigorously defend the faith (Bible Doctrine in the soul) which was once for all handed down to the saints (you and me – believers in the Lord Jesus Christ.)” (EXT)

Jude 4: “For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.” (NASB)

This verse is an overview of the situation which is being addressed by Jude.

It’s an overview of the illustrations that will come in the next few verses.

Notice Jude doesn’t name anyone specific here, he just calls them “*certain persons*.” He wants us to understand individuals are involved here.

Jude describes these men as creeps who creep in unnoticed.

“*παρεισδύνω*” – “*pareisdýnō*” it means “*they enter secretly*”; “*to sneak in without detection*.” They “*enter stealthily*” and before you realize it, it’s too late.

These persons are dishonest, disingenuous, and deceivers and they sneak in.

They are able to sneak in because believers are unable to detect the truth from the lie.

These certain men teach false doctrine. 1 Timothy 4:1 and 2 Timothy 3:5-7

They pass themselves off as the highest authority from God. 2 Corinthians 11:13-15

They have deceptive personalities (sneaky; hard to pin down). 2 Timothy 3:1-7

They put on phony facades. They’re like used car salesmen – superficial and empty. Matthew 23:27-28

They are influenced, or sometimes controlled, by demons (i.e., they are part of the cosmic system). 1 Corinthians 10:20-21

The individuals described above who creep in require the believer to be doctrinally sharp so they can be easily recognized and revealed when the truth is readily available to draw from and doctrine in the soul is applied.