

A Lingering Lesson of the Reformation ***Jude 1:1-23***

INTRODUCTION

On Tuesday, October 31, we will mark the 500th anniversary of the day that a former copper miner's son, turned monk, turned famed church reformer

Nailed 95 statements of theological challenge and public debate to the church door in Wittenburg, Germany.

And that act was the spark that launched what we today popularly refer to as the Protestant Reformation. It was the spark that launched a massive challenge to the Roman Catholic system of religion

And while we Baptist may not have been directly founded in the reformation – our founding some 400 years ago was certainly tied to the movement that Martin Luther began.

Centuries after Luther's 95 theses were made public, theologians summed up the priorities of the reformation through 5 interrelated slogans – memorialized through 5 well-known Latin phrases:

Sola Scriptura – Scripture alone – Scripture is the final authority for determining saving truth

Sola Gratia – salvation is accomplished by God's grace alone – apart from any cooperation by mankind to achieve acceptance by God.

Sola Fide – salvation is a gift of God realized through faith/belief alone – not combined with additional human activities

Sola Christus – we have no other mediator other than Jesus Christ, no other person assists in our salvation – no other individual is sufficient to satisfy what God requires of us in order to be accepted by God.

Soli Deo Gloria – for the glory of God alone – Scripture, grace, faith, and Christ alone – undo any possibility of any other person sharing in or boasting in what is accomplished in our redemption.

The 5 solas are 5 ways to sum up the truth of Ephesians 5:8-10:

Ephesians 2:8–10 (ESV)

⁸For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, ⁹not a result of works, so that no one may boast. ¹⁰For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

While there are many who are connected to and critical to the success and effects of the Reformation as a whole, Martin Luther is the obvious centerpiece.

And his life and ministry are broad and complicated to chronicle.

He was born in 1483 to a copper miner who wanted him to become a lawyer.

Luther was a dutiful son and earned his bachelor's degree at age 19 and his Master of Arts degree in 1505, ranking second among the 17 candidates.

But on July 2, the summer following his receiving his Master's degree, he was walking home from law school and was caught in a thunderstorm and thrown to the ground by a bolt of lightening,

He yelled out "Help me, St. Anne; I will become a monk" – St. Anne was the patron saint for miners.

15 days later he entered the most rigorous of the all the possible monasteries and became an Augustinian Monk.

He was desperate to find a way to become acceptable to God.

“I did not think about women, money, or possessions; instead my heart trembled and fidgeted about whether God would bestow his grace on me.”

He was a diligent student – 7 years after becoming a monk, he earned his Doctor’s degree in theology and became the chair in Biblical Theology at the University of Wittenberg – and held this position the rest of his life.

5 years after his Doctorate, the year 1517, he posted in 95 Theses against the sale of indulgences.

Indulgences were actions that could be bought in order to free someone from Purgatory – a Catholic idea of where people go after death and before heaven, where they are purged of sin and made ready for heaven.

And this is when the war began – and make no mistake – it was a war.

In 1518 – he was called to publicly defend his positions before other Augustinian monks. And came under the physical protection of Frederick the Wise.

Two years after nailing the 95 theses to the door and a year after the war began

Luther finally understood the gospel (1519)

He struggled with the phrase “the righteousness of God” as he taught through Romans 1 – but as he beat upon the apostle Paul’s phrase – the Spirit opened his eyes:

Though I lived as a monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience. I could not believe that he was placated by my satisfaction. I did not love, yes, I hated the righteous God who punishes sinners, and secretly, if not blasphemously, certainly murmuring greatly, I was angry with God, and said, “As if, indeed, it is not enough, that miserable sinners, eternally lost through original sin, are crushed by every kind of calamity by the law of the Decalogue, without having God add pain to pain by the gospel and also by the gospel threatening us with his righteousness and wrath!” Thus I raged with a fierce and troubled conscience. Nevertheless, I beat importunately upon Paul at that place, most ardently desiring to know what St. Paul wanted.

At last, by the mercy of God, meditating day and night, I gave heed to the context of the words, namely, “In it the righteousness of God is revealed, as it is written, “He who through faith is righteous shall live.”” There I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely by faith. And this is the meaning: the righteousness of God is revealed by the gospel, namely, the passive righteousness with which merciful God justifies us by faith, as it is written, “He who through faith is righteous shall live.” Here I felt that I was altogether born again and had entered paradise itself through open gates. There a totally other face of the entire Scripture showed itself to me. Thereupon I ran through the Scriptures from

memory. I also found in other terms an analogy, as, the work of God, that is, what God does in us, the power of God, with which he makes us strong, the wisdom of God, with which he makes us wise, the strength of God, the salvation of God, the glory of God.

A year after his conversion – a papal bull was released giving Luther 60 days to recant his theology or be excommunicated – his response was to publicly burn the papal decree.

He was then called before the Holy Roman Emperor, Charles V, after having been excommunicated from the church. All of his writings were put on a table in front of him – he was asked if they were his – and he responded.

And is not this confirmed by the grief of all who fear God? Is it not manifest that the laws and human doctrines of the popes entangle, vex, and distress the consciences of the faithful, while the crying and endless extortions of Rome engulf the property and wealth of Christendom, and more particularly of this illustrious nation? Yet it is a perpetual statute that the laws and doctrines of the pope be held erroneous and reprobate when they are contrary to the Gospel and the opinions of the church fathers.

If I were to revoke what I have written on that subject, what should I do but strengthen this tyranny, and open a wider door to so many and flagrant impieties?

Therefore, most serene emperor, and you illustrious princes, and all, whether high or low, who hear me, I implore you by the mercies of God to prove to me by the writings of the prophets and apostles that I am in error. As soon as I shall be convinced, I will instantly retract all my errors, and will myself be the first to seize my writings, and commit them to the flames.

Since your most serene majesty and your high mightinesses require of me a simple, clear and direct answer, I will give one, and it is this: I cannot submit my faith either to the pope or to the council, because it is as clear as noonday that they have fallen into error and even into glaring inconsistency with themselves. If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons, if I am not satisfied by the very text I have cited, and if my judgment is not in this way brought into subjection to God's word, I neither can nor will retract anything; for it cannot be either safe or honest for a Christian to speak against his conscience. Here I stand; I cannot do otherwise; God help me! Amen.

His response ensured that his life would be endangered. The Emperor declared that no one would be prosecuted if they killed Luther.

Friends kidnapped him and secluded him at Warburg castle – and the war of the Reformation intensified.

And Luther was an intense warrior.

Anyone who has read his writings will readily note his salty language and intense hatred for false doctrine.

Let me give you just a sample:

“I cannot deny that I am more vehement than I should be. . . but they assail me and God’s Word so atrociously and criminally that . . . these monsters are carrying me beyond the bounds of moderation.”

“We should take him – the pope, the cardinals, and whatever riffraff belongs to His Idolatrous and Papal Holiness – and (as blasphemers) tear out their tongues from the back, and nail them on the gallows.”

“How often must I cry out to you coarse, stupid papists to quote Scripture sometime? Scripture! Scripture! Scripture! Do you not hear, you deaf goat and coarse ass?”

“I was born to go to war and give battle to sects and devils. That is why my books are stormy and warlike.”

In fact – you can now go to a website called the Lutheran Insulter and hit a butto that will generate a new insult from the writings of Martin Luther

In appearance and words you simulate modesty, but you are so swollen with haughtiness, arrogance, pride, malice, villainy, rashness, superciliousness, ignorance, and stupidity that there is nothing to surpass you.

From **Against Latomus**, pg. 160 of Luther's Works, Vol. 32

Just as the devil is disorderly and jumbles things together, so your writings and head are equally disordered and mixed up, so that it is exceedingly annoying to read and difficult to remember what you write.

From **Against the Heavenly Prophets**, pg. 146 of Luther's Works, Vol. 40

For many – this kind of language – even more – this approach to Christianity is more than unwarranted.

But is it.

One of the lingering lessons of the Reformation is the vital need to be constantly aware of the war that we are engaged in.

Even when you think the battle has subsided – it is still just as intense, costly, and important as it has ever been.

While unity is something we should all strive for (it is biblical to do so), so is staying vigilant and being engaged in the war for right theology.

The writings and legacy of all the Reformers will testify to this – as will the Bible itself.

Really – the Bible calls us to such a war-like posture?

It does.

Agreed – it is not the only posture we are to take – and our embattled state does not negate the call to compassion, love, kindness, and self-control.

But we are indeed in a battle – of cosmic proportions:

Ephesians 6:12 (ESV)

¹²For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.

I do long for a day when unity embraces the church.

- I wish we did not have denominational divisions
- I wish we did not have to talk about sin as much as we do within the Christian community
- I wish we could see greater displays of Holy Spirit power and authority throughout our city.
- I long for a day when experience and truth are one and the same.

Then why not put down our spiritual guns and simply embrace everyone in the greater confessing Christian world and accept their expressions of truth as legitimate expressions of the Christian life.

One reason:

Superficial unity ultimately undercuts and hides and silences the truth of the gospel.

Look how far we have come:

9-11 – created an open – virtually demanded culture for religious equality – Jesus is one way – all religions have a legitimate way to God.

Immorality is rampant in the church

- From the divorce rate and adultery to the scandals of incest and molestation among clergy to the softening of our stands toward the sin of homosexuality

The corruption of much of what exists in the charismatic movement is not merely tolerated but publicly rewarded

We have further embraced psychology as the means to sanctification

- we have not merely integrated – we have relegated the gospel to only that which can help you in the future but you need human wisdom to help you in the present
- all truth is God's truth
 - o as if every thing that seems to “work” is a legitimate means to become like Christ
- sin is now excused as sickness
 - o what we do naturally we are not responsible for spiritually or morally

We have few guards up any longer to protect the membership of the church

- the gospel has been so watered down and presented in such a minimalist manner
- that almost anyone can call themselves Christian and be a member of the church

In doing so, we infect the church with unregenerate men and women who end up causing division due to their deceptions.

The gospel is at stake.

From pluralism, relativism, naturalism, existentialism, liberalism

To some Christian expressions within Christianity of extreme arminianism, charismatiacism, no lordship salvation, the manipulation drom decisionistic altar calls

The gospel is very much at stake.

We live in an epidemic age of theological error that has led to behavioral and moral atrocities within the walls of the confessing Christian church.

What we need right now

- is not to come together around a bare minimum standard that ends up being sub-Christian

What we need right now is a band of faithful saints who will stand up and actually fight for biblical faith.

In other words,

You can't push for unity when error is so dominant.

All you end up doing is compromising and redefining what the gospel actually say, means and accomplishes.

Some might say, Really –Bret – you are suggesting that we put up a fight against the error that is pervading the church?

Yes. I am actually saying, unity with an errant church cannot be the focus of our efforts in the day in which we live.

Would the Bible actually suggest that Christians fight for the faith.

- I'm not suggest a physical war – a literal battle against other believers such as what has happened in the middle Ages or the in some ways during the days of the Protestant Reformation.

But a struggle is necessary – a battle for truth is actually called for in the pages of the Bible.

Where? Where would any place in the Scripture indicate that Christians need to engage in theological warfare – especially with anyone else in the confessing Christian community?

This is a little over the top is it not?

I invite you to the little militant book of Jude.
The 2nd to last book of the NT

This book may be one of the most relevant for our contemporary American scenes today.

From a glance at the opening verse

We learn the name and position of the author of this book:

Jude

- literally – JUDAS –

It is also translated “Judah” a number of times

Outside of Judas Iscariot and references to the tribe of Judah

There are five other men in the NT called by this name – Jude, or Judas

He is not Jude the apostle.

Note how he refers to himself:

Jude a bond-servant of Jesus Christ

- a slave of Christ
- one who has no will of his own – only that of His Master – His one and only Master – the Lord Jesus Christ.

A title used by Paul and Peter to describe themselves.

A term used to describe what Christians are – slaves of Jesus Christ. Those who live their lives to do and carry out the will of the Savior.

But secondly – see how he names himself:

Jude . . . and brother of James

Why does he mention James?

Because James was a prominent leader of the church in Jerusalem. He was the author of one of the earliest books of the New Testament.

And there is something else peculiar about this James.

^{NAU} Mark 6:3 "Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?" And they took offense at Him.

Who was James's brother? Jesus of Nazareth.

Who does that make Jude, brother of James?

A brother of Jesus Christ.

One of the brothers of Jesus who did not want to believe he was the Messiah (**John 7:5**)

Yet – by the time of Jesus' ascension, he was committed to following the resurrected Christ. (Acts 1:14)

He was no doubt a prominent preacher who was seen in conjunction with the apostles themselves.

This is not simply some independent, no-named itinerant preacher who is suggesting that Christians fight for the faith.

This is the one who watched Jesus grow up – heard him teach, struggled with belief and eventually surrendered all

- seeing himself a virtual slave to his older brother – Jesus – who He now recognized as Lord and Master.

This book carries as much weight as any by Paul, John or Peter.

- as a matter of fact there are so many similarities in 2 Peter to Jude, many believe that Peter used this book, Jude as a source for some of his own exhortations.

He no doubt wrote toward the end years of the 1st centuries

- he acknowledges that the apostles have already spoken broadly about the end times and the return of Christ – **17**

he speaks of the faith that was once for all handed down to the saints

- little more revelation was needed in regard to what Christianity consisted of.

But probably around the time Peter was writing his letters

- in a day of great persecution and suffering
- when many might want to soften commitment to Christ and the gospel
- when it would be easier to look more like the world than follow the creator of the world

Jude writes his little letter (somewhere between 60 and 80 A.D.)

And notice who he is concerned with:

END OF VERSE 1

To those who are the called

- not invited – as if a general invitation to any and all is what is noted
- but called – specifically
 - those specifically known as those whom God has chosen and individually called to be His people

what is true of everyone God specifically and directly calls to Himself

- ***beloved by God***
- ***kept for Jesus Christ***
 - probl – kept by Christ
 - guarded, protected to the end
 - completed in the past and maintained to this very moment

Jude probably had a specific group in mind – a specific church or group of churches

- but they are not named here.

Thus, this becomes a very wide and general appeal

What is it that Jude is concerned with?

What does he want those who are called by God – loved by Him and kept by Christ to do?

He wants us to fight for the faith – because if we don't – eternal life for many people is at stake.

My aim this morning is to help us see a biblical call to a lingering lesson from the Reformation – 500 years after Luther

One that dates back 1500 years before him

We must fight for the faith – let me show you 4 elements of this need for us to engage in a battle for the Christian faith

I. WHY MUST WE FIGHT FOR THE FAITH? V 3

VERSE 3

Beloved, while I was making every effort to write you about our common salvation

- a sense of longing and urgency here

Jude wanted to write them about unity – what we share in common.

But he had to stop – change the subject and send a very different letter:

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

A greater urgency – I couldn't write about unity

- I can't tell you to pursue unity

I have to tell you to fight for the faith

Contend

- the image in your mind:
- At best an athlete in the Olympic games
 - o Not just any
 - o Picture the intensity of personal combat, strength, quick thinking and strenuous activity of that of an Olympic wrestler or boxer

Someone who is engaging in a sport where there is struggle with another

Contending

- Or have in your mind the battle position of a soldier in the midst of a fire-fight in Iraq or Afghanistan

This is a word of strenuous battle

- the kind where you leave everything you have on the mat – in the ring or on the battle field – you exhaust yourself for victory over an opponent who is trying to topple you

that is the image Jude finds himself compelled to emblazon into our minds

Because someone is tampering with unchangeable truth

- ***faith once for all handed down to the saints***

We have a completed faith and unchangeable gospel

A truth that cannot be corrupted – changed – minimized or diluted if it is to be effective.

It is the gospel

While Jude would love to talk about unity

- he finds himself compelled to tell the saints to wrestle for the truth
 - o to battle for the faith

But Jude does not leave us with a call to arms – but pushes forward with a 2nd element of our need to fight for the faith

II. WHO ARE WE TO FIGHT? VV 4-16

3 Reasons why we need to fight for the faith:

Jude 4-16 is a description along with a number of illustrations of just exactly who our opponents are and what we need to look out for if we hope to win the battle.

He provides us with five different characteristics the kind of people with whom we will find ourselves in a constant spiritual struggle.

- here are the characteristics of those whom we must fight for the faith.

What are the characteristics of those we must fight for the faith?

1. THOSE WHO ARE IMMORAL IN THEIR ATTEMPTS TO LOOK SPIRITUAL vv 4-7

READ TEXT

For certain persons have crept in unnoticed

- most explosive phrase in the entire passage from 4-16
- answers they question – why we must fight from v 3

The problem is not from outside the church – but from where? – inside

Some certain people have slipped in through a spiritual side door into the church

The church was so open to appearance only – they didn't notice the sheep who walked in with zippers, hiding the wolves within

Notice what else is said about these stealth heretics:

Those who were long beforehand marked out for this condemnation

What does this mean?

Lit – written about before hand

Simple to see from Jude's structure:

There is a description in verse 4

And an ancient illustration in vv 5-7

We will see that is how Jude portrays each characteristic

- there is a description followed by an example written long ago detailing the kind of condemnation that awaits such people.

What you will find interesting is that most of the illustrations come from the Old Testament

- many from the book of Numbers

Those places in the Bible have very real, contemporary, relevant reasons for being in our Bibles and in our minds.

If we knew our Bibles better, perhaps we would recognize false teachers more readily.

Notice the description:

- those who have the idea that immorality is spirituality and
- those who say, 'My truth is not your truth'

They interpret their sin as an illustration of God's grace and thus make their immorality to be something spiritual.

Does this kind of thing really happen?

Oh yes, consider the ancient illustrations given in vv 5-7.

V 5 – Unbelieving Israel – saved from Egypt but destroyed by God

- time does not permit us to examine all of the points at which God judged unbelieving Israel in the wilderness
And how so many of these instances were connected to immorality
- As Moses came down the mountain with the commandments, Balaam tricked them into immorality

V 6 – a Reference to Genesis 6:1-4 – and how demonic beings would not keep their assigned places but appeared as humans and engaged in immoral activity with humans

- received a stiff penalty of judgment from God

V 7 - Need we discuss Sodom and Gomorrah – who saw it as their right to pursue homosexual relationships with anyone they chose.

And in doing all of this – the place of God's authority – the place of Christ's authority is denied

That's one of the chief stains of immorality

- it denies Christ as your Master and Lord and sets yourself up to determine what is right and wrong and ultimately what is spiritual.

Must we give specific examples?

Consider this also – note what is denied by these teachers who exalt immorality as spirituality

“grace”

When immorality is exalted as spirituality – salvation by God's unmerited favor alone is defied

Grace is not what changes you – it becomes what excuses your continued behavior

Be forewarned – theological denial most often flows from people longing to cover up sinful behavior.

It has been true throughout church history.

2nd characteristic

2. THOSE WHO ARE INFLATED IN THEIR ATTEMPTS TO LOOK AUTHORITATIVE vv 8-9

READ v 8

the “I will glory in My Authorityr” group

They set themselves up as the chief authority

- making their dreams equal God's word

And it is amazing to hear their dreams.

Their prophecies make them think they are greater and stronger than they really are.

Consider the ancient illustration in v 9

Not even the greatest of the angels would command Satan and lift himself up as an authority over him.

Yet we are told today that that is precisely what we should do.

This is nothing more than a denial of justification by faith alone.

Faith is too small – we need supernatural activities that go beyond mere faith to show spiritual authenticity and authority.

What happens with this group is that salvation becomes defined and promoted by what is done beyond belief in the gospel – not by belief in the gospel.

The miraculous acts are more significant than the miraculous act of faith in Christ.

Again – when theology bends – it most often does so, not because of well studied and rational arguments from Scripture better studied

But from people who are enamored with exalting themselves

Justification by faith alone – always humbles humans – never exalts them.

Watch out for those who are

- immoral in their attempts to look spiritual
- inflated in their attempts to look authoritative

And third –

**3. THOSE WHO ARE IGNORANT IN THEIR ATTEMPTS
TO LOOK PROFOUND vv 10-11**

READ text

These are the ones who are trying to appear profound – philosophical – erudite – educated

But in reality – they are enslaved to their own appetites and simply give in to whatever comes instinctively to them.

They reject authority and want to come up with the own ideas of what is true and right – and look profound while doing it.

They love money and status and will provide people whatever will provide the false teacher with a healthier income – because they appear profound to the people listening to them.

They reject God's order and want to come up with a different one that fits their own appetites – but appear spiritual as they do it.

Notice the ancient example Jude provides

VERSE 11

Cain the proverbial person enslaved to his sin as he comes up with his own approach to God.

Balaam – who for money tried to manipulate God but ended up being manipulated by God.

The sons of Korah who rebelled against God's arranged order under Moses and wanted to grab power for themselves.

What they spoke of they were really ignorant of

- What they promoted was merely another way to express their own instinctive lusts outside God's truth

We have a multitude of modern examples of this – men who try to sound profound and popular – making a ton of money in the process and offer a different way from the Bible

- trying to sound profound as they do it.

This is nothing short of a denial of Sola Scriptura

Something more profound than the Bible is exalted – more significant than Scripture is pointed to

Watch for the kind of people who are

- immoral in the attempt to look spiritual
- inflated in their attempt to look authoritative
- ignorant in their attempt to look profound

and a fourth characteristic of those we must fight for the faith:

4. THOSE WHO ARE INSINCERE IN THEIR ATTEMPT TO LOOK GENUINE vv 12-15

Notice the picturesque way Jude pictures these teachers:

Hidden reefs in your love feasts, when they feast with you without fear, caring for themselves

They openly identify with Christ at the Lord's table with the body of Christ

- when they have no intention of accurately representing the Lord
- or caring for the body – which is precisely what the Lord’s table symbolizes

Like coral reefs under the surface of the water

- unseen to oncoming ships – ripping holes in their bottom of the vessel

clouds without water, carried along by winds

What is the point here? What good is a cloud without water

- nothing
- just gets blown around

These men have no real spiritual substance

- they look like they are full of spiritual rain – but are really empty suits with nothing but insincere mantras that will not help you biblically change

autumn trees without fruit, doubly dead, uprooted

What good is a tree at harvest time when it produces no fruit and is actually uprooted

- maybe for firewood – but not for fruit

another empty suit

- They try to look genuine – but nothing of spiritual substance in them.

Wild waves of the sea, casting up their own shame like foam

Whipped around like the waves of the sea

- no more useful than the temporary, nasty foam created from a quick stir of the waters

wandering stars, for whom the black darkness has been reserved forever

What good is it to be a star if you are relegated to darkness and no one will ever see your light

Useless – pointless – empty

Notice the ancient illustration – which is really a prediction

VV14-15 – where are these kinds of empty teachers headed?

You won't get away with ascribing to Christ empty words and truths that fall short

Such men will find the judgment of Christ in his coming – as recorded in the book of Revelation.

Footnote here

- who is this Enoch? And where did this information come from?

Most conclude – from a book outside the Bible called 1 Enoch

- not a reference to anything we know of Enoch from Genesis 5 – who walked with God and was no more

Jude quotes a source outside the NT – that the Holy Spirit evidently indicates was true

- while not all of the book is true or inspired – here is something that evidently was accurate and Jude under the Spirit's influence quotes it

Other NT writers have quoted other sources because they represented something accurate

- not an indication that there are more inspired texts outside the NT

Much like the prosperity preachers of our day whose message never requires the cross, Christ or the gospel.

Do you see it – this is nothing short of a denial of sola Christus –

Christ alone is not promoted – but Christ plus the preacher – Christ plus the personality

Exalting the empty suit in place of the all sufficient savior. Insincere in an attempts to look genuine.

These are the types of people we must fight for our faith with

We must fight for our faith against those who are

- immoral in their attempt to look spiritual
- inflated in their attempt to look authoritative
- ignorant in their attempts to look profound
- insincere in their attempts to look genuine

and finally:

5. IRRELIGIOUS IN THEIR ATTEMPTS TO LOOK GODLY **v 16**

This is really a summary statement of all the characteristics

It amounts to an irreligious attempt at being religious.

If we don't fight against this kind of approach to Christianity

- we will lose the fight around us

Perhaps God will carry the gospel to a people who will defend the treasure entrusted to us
So – too much error abounds – therefore we need to fight for truth

A 3rd element of the need to fight for the faith

III. HOW WE ARE TO FIGHT FOR THE FAITH

These I will merely mention – time is gone

How do we fight for the faith:

1. Remind Each Other About False Teachers vv 17-19

2. Keep Each Other in God's Love vv 20-21

3. Rescue Others vv 22-23

IV. TO WHAT END MUST WE FIGHT vv 24-25

God's glory

CONCLUSION

The lingering lesson from Luther and the Reformers – we can't stop fighting for the faith

People are at stake – eternal life is at stake.

In all of our living – don't give in within the intensity of the battle.