(this may mean, concerning the fact of  
our common salvation, brought in by  
Christ; or concerning the means of attaining   
that salvation, i.e. the doctrines and  
practices by which it is to be forwarded.  
Perhaps the latter is here preferable. On  
the idea conveyed by **common**, see Tit. i.  
4, and 2 Pet. i. 1), **I found it necessary**  
(not, as A. V. “*it was needful:*” the necessity   
was not *part of the giving diligence*,  
but supervened on it, owing to the circumstance   
to be mentioned in the next verse)  
**to write to you, exhorting** [**you**] **to contend   
earnestly for the faith** (objective here:  
the sum of that which Christians believe  
faith *which is believed*, not faith *by which  
we believe*) **once for all** (“an urgent fact;  
—no other faith will ever be given.” Bengel.   
This is obscured by the “*once*” of  
the A. V., which represents merely its  
having been given, not its having been the  
only gift of the kind) **delivered to the  
saints** (i.e. Christians: believers.—The  
meaning then of this verse is, that St.  
Jude, who was before earnestly desirous  
to write to the Church universal concerning   
the salvation which is common to us  
all [De Wette, after Sherlock, supposes  
that St. Jude was actually engaged on a  
larger and more general Epistle, and was  
compelled to break it off by the necessity  
mentioned. This may have been so: but  
we can hardly gather so much from the  
words], found urgent occasion at once to  
do so, respecting not merely nor directly  
that common salvation, but one point, viz.  
the keeping inviolate the faith once for all  
delivered to God’s people, And the reason  
of this necessity which arose, now follows).

**4.**] **For there crept in** (not “*are  
...crept in:*” the past tense explains the  
arising of the occasion of his thus writing.  
On **crept in**, see 2 Pet. ii. 1, and note: also  
Gal. ii. 4. Secrecy, and lack of legitimate  
introduction, are plainly expressed in the  
word. “*Crept in,*” viz. into the Christian  
church) **of old certain men** (it las been  
observed that the term **certain men** has  
a tinge of contempt about it), [**men**]  
**who have been of old written down in  
prophecy** (to what time and fact are we to  
refer such designation of them? Clearly  
not to God’s eternal purpose, in this place,  
from the term **of old**, which, as Huther  
remarks, is never used of that purpose, but  
points to some fact *in time*. And if so, then  
the previous writing down of these men  
can only point to the Old Test. prophecies.   
What special description of them is  
intended, might be difficult to say were it  
not for the quotation below, ver. 17, from  
the prophecy of Enoch. The warnings  
contained in the historical facts adduced  
below may also be meant. It may be observed   
that the ultra-predestinarians, Beza  
and Calvin, find, as we might expect, strong  
defence for their views in their interpretation   
here. Beza indeed gathers from this  
place, “that this eternal decree of God  
comprehended not only the event, but even  
principally, the persons themselves involved in it”)   
**to this judgment** (what  
judgment, or rather result of judgment?  
that presently to be mentioned: the sentence   
which St. Jude has in his mind, and  
proceeds in the following verses to unfold.  
**judgment**, as so often, though not the same  
as *condemnation*, yet gets the condemnatory   
meaning from the character of the  
context), **impious, changing the grace of  
our God** (i.e. the gift of grace, the state of  
salvation, in which our sins are forgiven us  
and we are admitted into the freedom of  
God's children. Of **our** God; drawing  
closer the bond of God’s true children to  
Him and one another, and thus producing  
greater abhorrence of those who have thus  
abused His grace) **into lasciviousness** (the