

## What Did Jude Mean by “The Salvation Which Is Common to Us All”?

*(Jude 1:3 - NKJV)*

### Jude 1:3 (NKJV)

“Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.”

Answer:

At the start of his epistle, Jude expresses his original intention: to write about “our common salvation.” The phrase indicates that the gift of salvation is shared by all true believers it is not exclusive to any specific race, social class, or religious group.

Jude was addressing those who had been saved through faith in Jesus Christ, reminding them that this salvation is universal in its offer, though individually received through personal belief, repentance, and spiritual rebirth (John 3:3-5, NKJV).

## What Did Jude Mean by “The Salvation Which Is Common to Us All”?

Historically, many early Jewish Christians struggled to accept Gentile believers as full recipients of salvation. There was a widespread notion that salvation was reserved for the Jewish people, the circumcised, or those who observed the Mosaic Law. Jude corrects this thinking by emphasizing that salvation in Christ transcends all ethnic, cultural, and social boundaries.

Salvation Is Available to All Who Believe

The apostle Paul confirms this inclusivity in:

Galatians 3:26-28 (NKJV)

*[26] For you are all sons of God through faith in Christ Jesus.  
[27] For as many of you as were baptized into Christ have put on Christ.  
[28] There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.”*

In Christ, the distinctions that once divided people Jew and Gentile, slave and free, male and female no longer separate

believers. This doesn't mean cultural differences vanish, but rather that none of these define a person's standing before God.

This truth was difficult for many Jewish believers to accept at first. For example, in Acts 10-11 (NKJV), the apostle Peter was divinely instructed to preach to Cornelius, a Gentile. Although the Holy Spirit confirmed God's acceptance of Cornelius through signs and wonders, some Jewish believers were hesitant. That hesitation stemmed from religious systems built on exclusivity and ethnic identity.

The Gospel Is for Every Nation

Jesus Himself had already made the universal scope of the gospel clear in the Great Commission:

Matthew 28:19-20 (NKJV)

*“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the*

age.”

And on the Day of Pentecost, this reality was dramatically confirmed:

Acts 2:5-6 (NKJV)

*“[5] And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.  
[6] And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.”*

The filling of the Holy Spirit on that day was not limited to any specific people it was poured out on all flesh (Joel 2:28-29; Acts 2:17-18, NKJV).

No Favoritism in the Kingdom of God

The apostle Peter would later confess:

## Acts 10:34-35 (NKJV)

*“In truth I perceive that God shows no partiality. But in every nation whoever fears Him and works righteousness is accepted by Him.”*

This is a powerful theological foundation: God’s grace is extended freely to all, without respect of persons. No priest, prophet, denomination, or ethnicity has a monopoly on access to God.

Yet, the Faith Must Be Contended For

Though Jude rejoiced in this shared salvation, he was compelled to shift his focus and urge believers to “*contend earnestly for the faith.*” Why? Because the gospel was and still is under threat from within.

## Jude 1:4 (NKJV)

*“For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the*

*grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.”*

False teachers had infiltrated the church, abusing the message of grace by using it as a license for immorality. This is the same warning Paul gave:

Romans 6:1-2 (NKJV)

*“[1] What shall we say then? Shall we continue in sin that grace may abound?*

*[2] Certainly not! How shall we who died to sin live any longer in it?”*

The Christian’s Duty to Guard the Faith

As believers, we are stewards of the true gospel. Jude calls us to:

Contend earnestly Stand firm in truth, not passively allow false doctrine.

Remain prayerful *“Building yourselves up on your most holy faith, praying in the Holy Spirit”* (Jude 1:20, NKJV).

Walk in love and truth Holding fast to biblical grace, not distorting it to justify sin.

Show no partiality Extending the gospel freely, with no bias or tribalism.

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Conclusion:

The phrase *“our common salvation”* reflects the beautiful truth that salvation through Jesus Christ is freely available to all people, regardless of background or status. Yet, it comes with responsibility: we must guard it, live it, and share it without compromise.

God doesn’t show favoritism (Romans 2:11, NKJV). Every believer has equal access to grace, to truth, and to the indwelling Holy Spirit. Let’s reject all forms of spiritual elitism, and remember that in Christ, we are one body called to walk in truth and love until He returns.

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