#31. γραψαι (word #38, Yehuda 1:3) is another infinitive (see

paragraph #29). However, this infinitive is in the aorist tense,

which here suggests a precise point-in-time action. Yehuda was

going to write a sermon about what all believers have in common,

but a necessity fell on him at a precise point in time to write

about this specific emergency he is now going to describe. εχω

("I have") is here εσχον ("I received") in the aorist tense.

Yehuda received a necessity, which was to urge the Called ones to

fight for the faith. A question you and I should ask ourselves

is, "Have I received this same necessity to urge that the true

faith, the true orthodox Jewish emunah, be fought for, contended

for" Notice: while Yehuda was preparing γραφειν (ειν indicates

infinitive, to write, present tense, word #29),

he had to γραψαι (to precisely at a

point in time--aorist tense infinitive--write). This subtle nuance indicates

the emergency situation that prompted his writing. Yehuda was

going to write a general sermon about "our common salvation," but

then a particular situation arose (undoubtedly having to do with

the libertine false teachers, the certain men he will talk about)

which threw Yehuda into great

urgency because this emergency (described in Yehuda v.4-16 with

recommendations on how to respond to it in Yehuda v.17-23) puts

the doctrinal definition of the faith in jeopardy in the sense

that the very identity of what is the faith (that is,the Brit

Chadasha kehillah's doctrinal belief), must now be fought for.