



JUDE

Contend for the Faith

“Beloved, while I was making every effort to write [to] 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.”

Jude 1:3



A Commentary by Aaron Ferguson

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Jude

Contend for the Faith

Purpose

To remind believers of the *dangers of apostasy* and to challenge them *to contend earnestly for the faith*, both for themselves and for the Church

Summary

God is truth (*Ex. 34:6; Ps. 31:5*). All that He says is true (*Ps. 119:160; John 17:17*). Jesus said Himself, “I am the Truth” (*John 14:6; 18:37*). God’s people are called to be the pillar and support of truth (*1 Tim. 3:15*). Simply put, as followers of Christ, we are to be people of the truth; we are to love it, live it, and let others know it. However, our spiritual enemy has made discerning the truth very difficult from the beginning. His first act on earth was to deceive the woman Eve and get her to doubt the truth of God’s words (*Gen.3:1-6*). Ever since, Satan has made it his practice to oppose the truth of God, to hide it, to twist it, to revise it, and to offer alternatives to it, whatever it takes to get people to abandon truth. He is a liar and the father of lies (*John 8:44*). Satan’s most affective assault on truth has come from inside the Church. It is here that God’s followers are most vulnerable, when someone they know, trust, and believe twists the truth and leads them astray. Protecting the Church is one of the primary themes of the New Testament.

The purpose of Jude’s letter is to call us to this battle, to be defenders of the Gospel against the wiles of those defectors, detractors, and deserters (*v.3, 4, 16*). Though Jude intended to encourage believers in their “common salvation,” he felt the necessity to warn them against the danger of apostasy. Many heretics and false teachers had “crept into the Church unnoticed” and were corrupting and compromising the people of God. Jude strongly encourages Christians not only to protect themselves but also to protect the Church, by “contending earnestly for the faith.”

Themes

- **Apostasy:** When one veers off from the truth and follows doctrine contrary to Christ, this act is called apostasy and the person is called an apostate. Rejection of biblical truth is a dangerous cancer within the Church. Apostasy has been Satan’s hallmark strategy for ages – divide and conquer. He has introduced all sorts of ideas to counter knowledge of God and the Gospel. Desertion in the Church happens when one adheres to or teaches doctrine contrary to the Scriptures. As a result, that person leads other people astray, which in turn undermines and threatens the credibility, stability, and effectiveness of the Church.
- **Protecting the Church:** Jude challenges believers to contend earnestly for the faith because the faith (Christianity) is worthy contending for. As Christians, we have a responsibility to protect ourselves against false doctrine, heresy, and apostate lifestyles; we also have the duty to protect the Church against such things as well.

Leading Ideas

- Those who are called are also kept (*1:1, 2*).
- Instruction in the Church is directly dependent on the protection of the Church (*1:3, 4*).
- God deals harshly with belligerent apostates (*1:5-9*).
- Apostates are academically intelligent but spiritually ignorant (*1:10-16*).
- The most effective way to protect ourselves from apostates is to fortify our faith (*1:17-23*).
- God is worthy of our praise (*1:24, 25*).

Penman

Jude, brother of Jesus and James

Recipients

The letter is addressed to “those who are the called,” meaning all Christians.

Date Written

Approx. 65 AD
Perhaps a sequel to 2 Peter

Key People

Apostates

Key Verse

“Beloved, while I was making every effort to write [to] 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.”

Jude 1:3

Jude 1:1, 2

¹“Jude, a bond-servant of Jesus Christ, and brother of James, to those who are the called, beloved in God the Father and kept for Jesus Christ: ²May mercy and peace and love be multiplied to you.”

The Called

*Romans 8:29, 30; 11:7
1 Corinthians 1:23, 24
1 Thessalonians 5:24
2 Thessalonians 2:13, 14*

Secure Salvation

*John 6:37-44
John 10:28-30
John 17:11, 15
Romans 8:31-39
2 Timothy 4:18
Hebrews 7:25; 9:24
1 Peter 1:3-5*

Called and Kept

The People of God

Leading Idea

Those who are called are also kept.

In the opening verses of this letter (v.1, 2) is the salutation. We are introduced to the author, Jude, and the audience, “to those who are the called,” which is probably aimed at Jewish Christians, but, of course, includes all Christians. The Hebrew name of Jude is a shorter version of Judah or Judas. However, after what happened to Judas Iscariot, and in order to separate himself from Judas, one can understand why Jude (meaning “praise” or “praised one”) chose to use the name that he did.

It is very interesting how Jude describes himself as the “bond-servant of Jesus and brother of James.” In reality, Jude is the brother of both Jesus and James (*Matthew 13:55, 56; Mark 6:3*), but he chose not to use Jesus’ credentials in order to advance his own name. However, he did use James’ credentials to identify himself and to give his name authority. James (the brother of Jesus, not the disciple named James), played an important role in the early church. James was a leader, perhaps even the first pastor of the first church, located in Jerusalem (*Acts 12:17; 15:13-21; 21:18; 1 Cor. 15:7; Gal. 1:19*); he also authored the letter or book of *James* in the New Testament. Thus, to link himself to James gives credibility to Jude’s letter.

In connection with Jesus, it is perhaps a good thing that Jude did not refer to his relationship to Him as a brother, because Jude joined with his other siblings and did not believe Jesus was the Christ or Messiah at first (*John 7:5*). Yet, in his salutation, Jude refers to himself as Jesus’ slave, one who has bound his life to Christ, being convinced of His divinity, convicted by His substitutionary death, and captured by His resurrection. Note that Jude’s brother James also changed his mind about Jesus; in the salutation of his letter (*James 1:1*), he too refers to himself as the bond-servant of Christ. Jesus, of course, impacted the world, but it is clear that He first impacted His own family.

Jude directs his letter “to those who are the called” (v.1), a reference to the church, *ecclesia* in the Greek, or “called out ones.” Other terms used to describe this group are the chosen, the elect, or the predestined. God, in His infinite wisdom, had a plan to redeem a host of mankind, who would testify to His mercy and love in this fallen world. That group was chosen from the beginning, drawn to the Lord at the predetermined hour, given the faith to trust Him, and called to stand out from among the lost. None of the called can claim any special merits or rights of his own, so that he may not boast; all that anyone can claim is the undeserving love of God that has been poured out through Jesus Christ. Though this divine selection is impossible to understand, we are grateful to be one of the chosen few.

Of course, the “called out ones” are dear to the Lord. Jude describes them as “beloved in God and kept for Christ.” Since He paid the ultimate price for them, the life of His Son, He is not about to lose any of them. Every believer is secure in his salvation, saved to the end, and “no one can snatch them out of the Father’s hand” (*John 10:29*). “Salvation” that is of men (works) can be lost because it is not effective; but, true salvation from God is effective and can never be lost. It should be a point of encouragement that those “who are called” are also “kept” for eternity.

Jude closes his salutation with a conventional greeting, “may mercy, peace, and love be multiplied to you.” However, in light of the purpose of this letter – to warn against false teachers – these three traits are particularly appropriate. Jude hopes that mercy will be extended to the early church, mercy from the savage wolves that were desirous to devour and destroy God’s people. Jude wishes that his readers will experience God’s peace in the midst of their attacks; and, finally Jude prays that God’s true love will triumph in the flurry of false teaching. It would certainly be fitting for us to pray that these three gifts – mercy, peace, and love – be granted to us today.

³“Beloved, while I was making every effort to write [to] 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. ⁴For 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.”

Protect the Church

Matthew 7:15
Acts 20:28-30
2 Corinthians 11:13
Galatians 1:7; 2:4
Philippians 3:2
Titus 1:10
2 Peter 2:1
1 John 4:1

Contend For the Faith

Protecting the Church

Leading Idea

Instruction in the church is directly dependent on the protection of the church.

In this passage (v.3, 4), Jude explains the purpose of his letter -- to urge believers “to contend earnestly for the faith.” His original intent was to write “about our common salvation,” but he said that he “felt the necessity” to address the infiltration of false teachers. Here is a man who cared deeply about the Church, which was still very young at this point, and although he desired to encourage those early believers, he sensed that it was more important to protect them.

It is vital to note that *instruction in the church is directly dependent upon the protection of the church*. For Christians to grow in their understanding of the Gospel, the message must be clear and undefiled, not mixed with conflicting doctrine. In other words, how can Christians move towards the right, when they are being lured towards the left? For believers to advance in their faith, their hearts and minds must not be pulled in two directions; as Jesus said, “a house divided against itself cannot stand” (*Matthew 12:25*). If we are called to build up the foundation of the followers of Christ, we cannot allow false teachers to tear it down, for *an unprotected church is an unproductive church*. It will never reach its potential in a community, if biblical instruction is being undermined by deceivers. To pull “the rope” effectively in one direction (the biblical direction), church leaders must be careful and diligent to root out those conspirators who are pulling in the opposite direction.

Notice that Jude describes those who would hurt the Church as having “crept in unnoticed” (v.4). They are not always easy to identify. In my experience, Satan has done the most damage through people that I least expected to be part of his work. However, Jude does provide two ways to identify dangerous members: their *corrupt conduct* (“turning the grace of God into licentiousness”) and their *corrupt doctrine* (“they deny the Master”). These evil agents might be well-intentioned or appear harmless, and, yet, Satan will use their errant beliefs and/or behavior to poison a congregation.

The reason why Jude challenges us to contend for the faith is that *the faith is worth contending for*. Christianity is the one true religion in the world; it has the power not only to transform individual lives but entire communities, even nations. Because of its true and transformative properties, Christianity is Satan’s number one target; and, since the Church is the entity that Jesus established to preserve and propagate the Gospel, Satan must compromise its effectiveness through infiltration and corruption. As believers, we must recognize his evil presence and put a stop to his dastardly deeds.

But, what does that look like exactly? How do we accomplish the task of “contending for the faith”? Of course, Satan is crafty and he has many strategies at his disposal, but here are a few ideas:

- Be wary of leaders who are greedy for power or control.
- Know what is being taught in your church, especially in small groups.
- Keep a lid on those who gossip and slander.
- Watch out for trouble-makers who like to stir the pot and cause dissension or factions.
- Be careful about who is allowed to speak from the pulpit.
- Ensure that church leaders are in general agreement regarding central doctrines of the faith.
- Keep the Gospel at the center of all church activities.

Finally, notice that Jude writes that our faith was “once for all handed down to the saints.” Jesus completed all the necessary requirements for salvation; there is nothing more that needs to be added. Those who promote a new doctrine or additional requirements for salvation (i.e. cults) must, therefore, be false and rejected. A good principle to remember is that “if it’s new, it’s not true.”

⁵“Now, I desire to remind you, though you know all things once for all, the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe. ⁶And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day, ⁷just as Sodom and Gomorrah and the cities around them, since they, in the same way, indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire. ⁸Yet, in the same way these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties. ⁹But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, ‘The Lord rebuke you!’ ”

Dangerous Dreamers

Dealing with Apostates

Leading Idea

God deals harshly with belligerent apostates.

In the previous passage (v.3, 4), Jude points out that there are “certain persons who have crept [into the church] unnoticed... , persons who have turned the grace of God into licentiousness and who deny our only Master and Lord, Jesus Christ.” These people are not believers who are struggling with their faith, but these people are those who outright mock the Christian faith, reject God as their authority, and spit on Jesus Christ as the way to be saved. They are not backslidden church members, but rather they are agents of the enemy who have infiltrated the ranks, in order to discourage God’s people and destroy God’s work. The only recourse for dealing with them is to root them out like weeds in a garden.

Next, Jude reminds his readers how God deals with belligerent apostates by mentioning three accounts from the Old Testament:

1. The first example (v.5) is that of God’s delivering the Israelites from the bonds of Egypt and guiding them to Canaan’s doorstep (*Numbers 13, 14; 1 Corinthians 10:5-10*). He had promised long before that He would preserve that land for them, and He had kept His word and prepared everything for their advance; yet, there was a faction of the people who believed an evil report, rejected Moses’ authority, and turned their backs on God’s gift. The Lord’s judgment was that they should perish in the desert over the next 40 years.
2. The second example (v.6) is that of the angels “who did not keep their own domain but abandoned their proper abode.” This reference could be about Lucifer and his fallen angels, but not likely, because Jude says that they are “kept in eternal bonds”; Lucifer and his demons are not bound yet, but rather they are roaming the earth causing trouble and will be bound later. It seems that there was another instance when angels rebelled against God, possibly referring to those mysterious “sons of God who married the daughters of men” and produced a race of warriors (*Genesis 6:1-7*). We are not sure, of course, but the idea is that these angels abandoned God’s purpose for them, caused trouble, and were judged severely (*2 Peter 2:4*).
3. The third example (v.7) is that of the people of Sodom and Gomorrah (*Genesis 18:16-19:29*). Jude describes them as “indulging in gross immorality” and going after “strange flesh.” He, of course, is referring to the detestable practice of homosexuality, which is a rebellion against the natural order of creation and is an abomination to God (*Romans 1:26b, 27*). As a result of their apostasy, God consumed those cities with fire, as He will do to all “rebels” in time.

Back to the church: Jude follows these three examples with this statement, “in the same way these men...” (v.8), relating the apostates of his day to these aforementioned atrocious sins. Jude points out four of their faults: 1) They are dreamers, who live in a perverted fantasy world in their minds instead of reality; 2) They “defile the flesh,” meaning that they participate in acts that are unnatural and immoral; 3) They reject authority, which is no surprise, since they enjoy doing whatever they want to do, no matter how gross or wrong; 4) They “revile angelic majesties,” which means they must mock, insult, and/or ridicule those in the spiritual realm (i.e. angels like Michael). Perhaps, it is for this reason that Jude refers next to Michael (v.9), since the subject has been mentioned in this description.

The incident regarding Michael’s battle with Satan, over Moses’ body, is not mentioned anywhere else in Bible. It seems to be connected to Jude’s previous statement, regarding those apostate’s who “reviled angelic majesties.” Michael was ordered to bury Moses’ body, perhaps so that the people would not turn his burial site into an idolatrous shrine (*Deut. 34:6*). Whatever the reason, we should follow Michael’s lead here and deliver apostates over to God. There are times when our efforts to reach people will fall short; we must get out of the way and allow God to deal with their wickedness.

¹⁰ “But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.”¹¹ Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.¹²

These are the men who are hidden reefs in your love feasts, when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted;¹³ wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.

¹⁴ It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, ‘Behold, the Lord came with many thousands of His holy ones,’¹⁵ to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.’¹⁶

These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.”

Ignorant Intellectuals

Description of Apostates

Leading Idea

Apostates are academically intelligent but spiritually ignorant.

Jude continues his description of the “certain persons who have crept in unnoticed” (v.4). He uses many comparisons from the Bible and from nature to highlight their ungodly character and disrespectful actions.

First, Jude states that these men “revile the things which they do not understand” (v.10). *It is common for apostates to be academically intellectual and, yet, spiritually ignorant*, knowledgeable about the things of the world but clueless when it comes to spiritual matters (1 Cor. 2:14). When speaking their philosophic jargon, they might sound impressive, but, in reality, they have no idea what they are saying. This group might include the self-absorbed professor, Hollywood elitist, television evangelist, atheist author, skeptical news anchor, or New Age talk show host. Rather than being experts in understanding the spiritual truths of Scripture, Jude says that they should stick to what they know best, which is natural inclinations. It is doing what comes naturally, indulging sinful fleshly desires (no matter how unnatural), that Jude says will ultimately destroy them.

Next, Jude compares these dangerous men to three Old Testament rebels – Cain, Balaam, and Korah. Then, taking a cue from the Old Testament prophets, he pronounces woe (God’s judgment) upon them (v.11). By stating that these men have “gone the way of Cain,” Jude is saying that they have rejected God and have attempted to replace His salvation with their self-righteous works (Genesis 4). By saying that these men have “rushed headlong into the error of Balaam,” Jude points out that their goal is to distort the truth for personal gain (Numbers 22-24). Then, by describing these men as having “perished in the rebellion of Korah,” Jude exposes their refusal to submit to their God-appointed spiritual leaders (Numbers 16). With three strikes against them, these guys are “out”!

In the next two verses (v.12,13), Jude uses five natural illustrations to describe the worthlessness of apostates. First, he calls them “hidden reefs in the love feasts” (referring to communion); reefs are rocks under the water that cannot be seen but which cause damage or shipwreck to sailing vessels. Second, he calls them “clouds without water, carried along by the winds”; false teachers appear to carry the promise of “rain” or truth, but in the end, they are disappointments and leave the “ground” parched. Third, he refers to them as “autumn trees without fruit”; autumn trees are already dying and when they do not have fruit to share, they are “doubly dead,” good for nothing but to be uprooted. Fourth, Jude says that these men are “wild waves of the sea,” who make a lot of noise but have nothing to show except useless foam. Fifth, he compares them to “wandering stars.” A wandering star is unreliable for navigation, because it is not a fixed point; it is, therefore, deceiving to those on earth and destined to roam aimlessly in space.

Jude, then, includes a prophecy that is not mentioned anywhere else in the Bible (v.14, 15), that of the prophet Enoch. Remember, Enoch was the man who “walked with God and the Lord took him” (Genesis 5:21-23). Enoch’s prophecy is regarding the second coming of Jesus, when He will return to judge all men. Some people will feel triumphant at the coming of Christ, while others, the ungodly, the wicked, the evil-doer, will feel terrified; for in that day, all of their deeds will light on their own heads.

Note that Jude uses the word “ungodly” four times in one passage (v.15). The emphasis, of course, is that these people may claim to be followers of God, but they are anything but godly. Jude continues by describing them as “grumblers,” complainers who are always “finding fault.” They are people who “follow their own [carnal] lusts,” instead of people who practice self-control. They are boastful, arrogant, obnoxious, manipulative and insincere. They “flatter people for the sake of gaining an advantage”; in other words, they will say anything to get what they want.

Fighting Back

A Believer's Duties

¹⁷“But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ, ¹⁸that they were saying to you, “In the last time, there will be mockers, following after their own ungodly lusts.” ¹⁹These are the ones who cause divisions, worldly-minded, devoid of the Spirit. ²⁰ But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, ²¹ keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life. ²² And have mercy on some, who are doubting; ²³ save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.”

Apostles' Warnings

Acts 20:29

1 Timothy 4:1-5

2 Timothy 3:1-9

2 Peter 2:1-22; 3:1-4

1 John 2:18, 19

Leading Idea

The most effective way to protect ourselves from apostates is to fortify our faith.

Now that Jude has exposed the primary issue of apostasy in his opening passage (v.1-16), he turns to believers and offers his counsel and admonition for protecting the church (v.17-23).

First, he reminds his readers that they should not be surprised by the rise of apostates and false teachers, because the apostles warned them that they would come (v.17, 18). “There will be mockers,” they said, which are people who are skeptical of Jesus, His teaching, His validity, His salvation, and His return; they do not keep to His instructions but rather do what they want to do and, yet, they call themselves “Christians.” Thus, these phony followers cause divisions (because they attract followers), they are worldly-minded and unspiritual (v.19, focusing on humanistic, temporal, fleshly lusts). They are not merely Christians who have gone awry, but rather they are unbelievers, “devoid of the Spirit,” who feign belief in order to distract God’s people and derail God’s Church.

Note, the phrase “in the last time” does not refer to the end times, but the last era of time, which is the New Testament, from the time of Jesus’ first advent to His second coming; in other words, apostates will be present until Christ’s return. Because that is true, Jude provides instructions for how believers can battle apostates and protect God’s precious gift, the Church. Here are his four steps:

1. **Build yourselves up on your most holy faith.** Jude suggests (and I agree) that the most effective way to protect ourselves from apostates and false teachers is to fortify our faith, and the best way to do that is to maintain the spiritual disciplines. Of all the disciplines, we must not neglect Scripture intake, for it is by knowing the foundational doctrines of Christianity that we can best identify false doctrines. By knowing the original, we can spot counterfeits.
2. **Pray in the Holy Spirit.** Ongoing communication with God is a must to avoid the traps that the tempter sets for us. Of course, Scripture intake is vital for informed prayer; knowing the will of God will help us pray in the will of God. If we earnestly seek to pray according to His will and by His Spirit (not liturgically like robots), the Lord will faithfully guide us.
3. **Keep yourselves in the love of God.** It is important to note that God’s love is constant; it is always shining, like the sun. However, we have a tendency to allow things to interfere with our relationship with Him; we allow idols, sins, and other intruders to block “the sun” from shining on us. Jude is making the point here that we must maintain a clear conscience before God, quickly repenting of anything that would hinder our relationship with Him.
4. **Wait anxiously for the mercy of our Lord.** In a world of spiritual darkness, chaos, and doom, the Lord’s return and rescue of His followers will be an act of great mercy. We must always look forward to that day, remain faithful to Him, and allow that hope to encourage us in the midst of our spiritual trials and tribulations.

Before closing his letter (v.24, 25), Jude gives two practical suggestions for dealing with those who have been affected or deceived by apostates and false teachers (22, 23). First, for those who have doubts, we are to extend mercy. In other words, be patient with them and help them understand the truth and exactly how they are being deceived. Second, for those who have already been duped and derailed, Jude says to “snatch them from the fire” by speaking the truth in love and rescuing them from ruin. Jude also warns those who volunteer “to rescue” the person(s) from sin, “to have mercy with fear,” meaning to be careful, or they too will become prey to the predators. He likens their filth to that of a leper; we must be wary in taking action lest we too become “contaminated” by their lustful living.

Jude 1:24, 25

²⁴“Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless and with great joy, ²⁵to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.”

Other Benedictions

Romans 11:33-36
Romans 16:25-27
2 Corinthians 13:14
Hebrews 13:20, 21

Glory to God

Divine Doxology

Leading Idea

God is worthy of our praise.

Although Jude’s letter has been dominated by the topic of apostasy, he ends with a few thoughts regarding his original intent – “our common salvation” (v.3). The last two verses comprise what’s called a benediction or doxology. Both of these terms are words with which we are unfamiliar today, but ending with a doxology was common practice at that time.

Doxology: a Greek word for meaning praise or glory; a benediction.

Benediction: from the Latin *bene* (well) *dictio* (speaking); the act of blessing; giving praise to God or rendering thanks for His favors; a prayer of kind wishes, happiness, or gratitude, uttered in favor of someone.

Basically, a doxology or benediction is a concise way to give glory to God for who He is or what He has done. In a sense, it is a dedication to the one for whom we live. It is a way in which we ascribe honor to the One for whom our hearts beat. Thus, Jude closes with a few thoughts of God:

- **He is able to keep you from stumbling:** While we all struggle with sin in our lives, we are able to overcome our sinfulness and its effects through the power of Christ. In our own strength, we are helpless against sin, but by His death, we are able to conquer. It is through the strength that He provides that we are able to resist temptation, refute false doctrine, and refrain from falling prey to worldly lusts and fleshly passions.
- **He makes you to stand blameless with great joy:** To think that we will be able to stand before God without condemnation, after all that we have done to disobey and dishonor Him, is an incredible thought. We will not know sorrow in that moment but joy, for our sins will be forgotten, and we will stand confidently before the Lord, in purity because of Christ.
- **He is our only God and Savior:** There is no other name under heaven by which man can be saved, other than the name of Jesus Christ (*Acts 4:12*). He is the One True God, He is the only way to be made whole from our sins, and He is the only answer to the problems in this life. Besides Him, there is no other; and, without Him, we are hopeless and helpless.
- **To Him belong glory, majesty, dominion, and authority:** God is the rightful sovereign of the universe, since He is the lone Creator of the universe. Everything belongs to Him (dominion) and He has complete control of all things (authority). As a result, His creatures are to honor Him (majesty) and praise Him for His wondrous works (glory).
- **He is before all time, now, and forever:** The Lord is eternal. He has always been and will forever be. While this attribute is unfathomable to temporal beings like us, it is how the Bible describes the Lord.

It is one thing to tack on a benediction at the end of a letter, but in reality, our entire lives are to be a benediction, a doxology, to the Lord (*Romans 12:1; Colossians 3:17, 23; 1 Corinthians 10:31*). Our sole purpose for existing is to live for His glory; that is the reason why we were created. May all that we do, all that we say, and all that we are be to the glory of God, until we see Him face to face.