

Defend The Faith

Focal Verses • Jude 1:1-25

Aim for Change

By the end of the lesson, we will ANALYZE how God is able to sustain and keep us in our Christian life, feel ASSURED that God is able to sustain and keep us, and THANK God that He does sustain and keep us.

In Focus

Marcus was having a rough time. He was catching flack at work, from extended family, and among his friends. After allowing his faith to grow lax, he reaffirmed his commitment to Christ, and now it seemed that the moment he gained momentum in his walk, trouble hit. His friend Andre kept telling him he was acting weird. His siblings thought he was being stuck up at family gatherings when he did not want to participate in the partying. His coworkers shunned him in the lunchroom, fearing they would get another sermon. Marcus felt as though he had hit an all-time low.

His wife stepped in to encourage him. “Honey, you know, I was praying for you today,” she said. “You should memorize this verse: ‘Cast your burden on the LORD, and he will sustain you; he will never permit the righteous to be moved’ (Psalm 55:22, ESV).”

Marcus took the verse with him wherever he went. When he needed encouragement, he remembered that Scripture and began to praise God because God would do what His Word promised.

How can we keep ourselves focused when other people want to distract us from our faith?

Keep in Mind

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy” (Jude 1:24, KJV).

KJV

Jude 1:1-25

1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

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- 8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.
- 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.
- 10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.
- 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.
- 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;
- 13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.
- 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,
- 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.
- 16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.
- 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;
- 18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.
- 19 These be they who separate themselves, sensual, having not the Spirit.
- 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,
- 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
- 22 And of some have compassion, making a difference:
- 23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.
- 24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,
- 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

NLT

Jude 1:1-25

- 1 This letter is from Jude, a slave of Jesus Christ and a brother of James. I am writing to all who have been called by God the Father, who loves you and keeps you safe in the care of Jesus Christ.
- 2 May God give you more and more mercy, peace, and love.
- 3 Dear friends, I had been eagerly planning to write to you about the salvation we all share. But now I find that I must write about something else, urging you to defend the faith that God has entrusted once for all time to his holy people.
- 4 I say this because some ungodly people have wormed their way into your churches, saying that God's marvelous grace allows us to live immoral lives. The condemnation of such people was recorded long ago, for they have denied our only Master and Lord, Jesus Christ.
- 5 So I want to remind you, though you already know these things, that Jesus first rescued the nation of Israel from Egypt, but later he destroyed those who did not remain faithful.

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6 And I remind you of the angels who did not stay within the limits of authority God gave them but left the place where they belonged. God has kept them securely chained in prisons of darkness, waiting for the great day of judgment.

7 And don't forget Sodom and Gomorrah and their neighboring towns, which were filled with immorality and every kind of sexual perversion. Those cities were destroyed by fire and serve as a warning of the eternal fire of God's judgment.

8 In the same way, these people—who claim authority from their dreams—live immoral lives, defy authority, and scoff at supernatural beings.

9 But even Michael, one of the mightiest of the angels, did not dare accuse the devil of blasphemy, but simply said, "The Lord rebuke you!" (This took place when Michael was arguing with the devil about Moses' body.)

10 But these people scoff at things they do not understand. Like unthinking animals, they do whatever their instincts tell them, and so they bring about their own destruction.

11 What sorrow awaits them! For they follow in the footsteps of Cain, who killed his brother. Like Balaam, they deceive people for money. And like Korah, they perish in their rebellion.

12 When these people eat with you in your fellowship meals commemorating the Lord's love, they are like dangerous reefs that can shipwreck you. They are like shameless shepherds who care only for themselves. They are like clouds blowing over the land without giving any rain. They are like trees in autumn that are doubly dead, for they bear no fruit and have been pulled up by the roots.

13 They are like wild waves of the sea, churning up the foam of their shameful deeds. They are like wandering stars, doomed forever to blackest darkness.

14 Enoch, who lived in the seventh generation after Adam, prophesied about these people. He said, "Listen! The Lord is coming with countless thousands of his holy ones

15 to execute judgment on the people of the world. He will convict every person of all the ungodly things they have done and for all the insults that ungodly sinners have spoken against him."

16 These people are grumblers and complainers, living only to satisfy their desires. They brag loudly about themselves, and they flatter others to get what they want.

17 But you, my dear friends, must remember what the apostles of our Lord Jesus Christ predicted.

18 They told you that in the last times there would be scoffers whose purpose in life is to satisfy their ungodly desires.

19 These people are the ones who are creating divisions among you. They follow their natural instincts because they do not have God's Spirit in them.

20 But you, dear friends, must build each other up in your most holy faith, pray in the power of the Holy Spirit,

21 and await the mercy of our Lord Jesus Christ, who will bring you eternal life. In this way, you will keep yourselves safe in God's love.

22 And you must show mercy to those whose faith is wavering.

23 Rescue others by snatching them from the flames of judgment. Show mercy to still others, but do so with great caution, hating the sins that contaminate their lives.

24 Now all glory to God, who is able to keep you from falling away and will bring you with great joy into his glorious presence without a single fault.

25 All glory to him who alone is God, our Savior through Jesus Christ our Lord. All glory, majesty, power, and authority are his before all time, and in the present, and beyond all time! Amen.

The People, Places, and Times

Jude. He was the brother of Jesus and was also known as Judas (not Judas Iscariot, who betrayed Jesus). While Jude 1:1 does not explicitly say "brother of Jesus," the identification is strongly supported by the

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cross-references in Mark 6:3, Matthew 13:55, and Galatians 1:19, along with early Christian tradition. Along with his brothers, Jude was not persuaded initially about Jesus' deity. He sought VIP treatment, and he tried to pressure Jesus to show off to provide evidence of His power (Matthew 12:46–50; Mark 3:31–35; Luke 8:19–21; John 7:1–10). However, after the Resurrection, Jude and his other brothers were among those sequestered in the Upper Room awaiting the arrival of the promised Holy Spirit as instructed by Jesus (Acts 1:14). Interestingly, in opening his letter, Jude does not refer to himself at all as the half-brother of Jesus; he names himself, “The servant of Jesus Christ, and brother of James.”

Background

Scholars vary on the exact date Jude wrote his epistle (letter); it is believed that his letter was written anywhere from A.D. 50 to A.D. 80. This book of the Bible is believed to have been written after Peter's death but before the destruction of Jerusalem, and then later circulated. It is also generally believed that Jude's letter was not targeted to a particular church, but meant as a general epistle to warn saints about false teachers who were misleading those who were not rooted in the church. Although Jude strongly chides those would-be infiltrators of the truth, the purpose of his letter was also to encourage those who would read it to recall the words of the Lord Jesus Christ. Jude exhorts them to stand strong in the face of opposition.

At-A-Glance

1. Contending for the Faith Jude 1–4
2. Abandoning the Faith vv. 5–15
3. Keeping the Faith vv. 17–25

In Depth

1. Contending for the Faith (Jude 1:1–4)

Verse 1 of the letter from Jude begins by identifying him by name and his connection to Jesus Christ; he is “the servant of Jesus Christ.” Other letters, such as Romans, Colossians, Ephesians, and 2 Peter, have a similar opening. Additionally, he is the “brother of James.” Some scholars debate whether this James is the brother of Jesus or another individual by the same name. The letter is addressed to those who are “sanctified,” meaning the believers who are set apart or dedicated to God. Jude extends a blessing of multiplied “mercy,” “peace,” and “love” to the hearers of the letter. Jude explains why his writing has changed from talking about Salvation to urging the people to contend for the faith. In verse 4, the reader understands that the change is because the body of Christ has been influenced by men who do not follow God. These men were not immediately recognized; they “crept in unawares.” Jude states that these men were “ordained to this condemnation,” meaning that although they have crept in without being immediately noticed, their presence is not a surprise to God. Furthermore these men have changed the grace of God “into lasciviousness” and “denying” the “Lord God, and our Lord Jesus Christ.”

2. Abandoning the Faith (Jude 1:5–15)

Jude feels compelled to remind the people of their history by bringing them back to God, who delivered the people out of Egypt. The deliverance out of Egypt led to the people becoming a nation, but He destroyed those who did not believe (Numbers 32:13). Jude gives the people three examples of those who face destruction because of disobedience: the Israelites, the angels, and the pagans. Then, in verses 8–9, Jude turns back to focus on false teachers who crept in and calls them “filthy dreamers.” Jude reinforces the boldness of these ungodly teachers who crept in, proving that they are “brute beasts” and that what they know is unprofitable as it leads to their corruption. Verse 11 begins with a proclamation of condemnation, “woe to them,” and Jude compares their actions to Cain, who brought an insufficient offering to God and killed his brother because of jealousy (Genesis 4). Jude gives another example referencing Balaam who was

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hired by Balak to curse the Israelites but was unsuccessful because of God's blessing upon His people (Numbers 23). No animal sacrificed to God was to have spots, yet these who are corrupt have spotted feasts and eat without fear (Deuteronomy 17:1).

He uses metaphors to illustrate how appearances can be misleading—things may look one way but be entirely different beneath the surface. In verses 14–15, Jude turns to the witness of Enoch's prophecy, which is in the book of Enoch (not part of the Biblical canon) and the book of Revelation, which makes mention of Jesus' return with his saints to "execute judgment upon all." The phrase "ungodly" is repeated four times in this verse: 1. "the ungodly among them," 2. "their ungodly deeds," 3. "ungodly committed" and 4. "ungodly sinners." There can be no mistake that Jude is speaking to the judgment that awaits those whose deeds and words are against God and His people. Jude lists who the ungodly are and what they have done. He describes them as "murmurers" and "complainers." Here, the focus is on the words that are spoken. They desire to please their own selves, and those words are used to gain "admiration" from people.

3. Keeping the Faith (Jude 1:17–25)

Verse 17 is introduced with a conjunction "But," followed by a term of endearment, "beloved," to call the people's attention to Christ's words before His death that there would be "mockers" who follow "after their own ungodly lusts." He calls on them to focus on the divine messages from God through the apostles and Scriptures rather than the misleading and boastful claims of ungodly individuals. Jude boldly urges the people to build their lives on their most holy faith, not on the fleeting things they hear. He gives the people hope by encouraging them to stay in God's love. He reminds them to be watchful for the mercies that comes through Jesus Christ, as that mercy leads to eternal life. Jude distinguishes how to treat other believers. Not everybody's supposed to be treated the same; some will require compassion, and some will require more action to bring them out of darkness. Jude concludes with a powerful benediction, drawing attention to God as the steadfast upholder of His people who prevents His people from falling and intercedes for us, ensuring the believer can stand faultless before His presence. This profound act benefits the believer and brings glory to God with unmatched joy. The passage beautifully depicts God as the wise and mighty Savior, using language that speaks of His glory, majesty, dominion, and power (Job 40:10). Unlike earthly kings whose reigns are temporary, God is the eternal King, reigning forever in splendor.

Search the Scriptures

1. What does Jude instruct readers to remember (Jude 1:17–18)?
2. What did Jude call on believers to do (Jude 1:21–23)?

Discuss the Meaning

1. Why is it important to know what you believe?
2. How can you be sure in your faith and grounded in what you believe?

Liberating Lesson

The Word of God gives us instruction for daily living and how to overcome obstacles and stand strong in the face of opposition. As it was at the time the book of Jude was written, the Word of God is questioned and misinterpreted today to suit the fancy of the carnal mind. As many people embrace religious nationalism and idolize political figures, our country has fallen away from the truth of God's authority and rulership. People are calling actions Christian that fly in the face of what the Bible actually teaches. The Word of God calls Christians to uphold the standard of truth and to win back those who are lost by walking in God's love and mercy.

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Application for Activation

Think about how you can ascribe to God the glory, honor, and power due Him in your everyday life. Determine to live a life that is free from selfish ambition and interest, and inquire of God what He would have you do for His kingdom. Seek to strengthen your relationship with God through prayer and praise. As you place the will of the Lord above all else, worship will be simple, as He will begin to show you great and marvelous things.

More Light on the Text

Jude 1:1–25, KJV

1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: 2 Mercy unto you, and peace, and love, be multiplied.

The letter from Jude is specifically for the “sanctified.” The Greek word for “sanctify” is *hagiazō*, hag-ee-ad’-zo and can mean “separation,” “to be holy,” or “to be purified.” The word is used in God’s name (Matthew 6:9), in the preparation of offerings (Matthew 23:19), and in what God’s word does to his people (John 17:17).

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

The Greek word for “contend” is *epagizomai*, ep-ag-o-nid’-zom-ahee. This term conveys the notion of struggle or fight. While it is unlikely that Jude is suggesting one should physically harm others in defense of the faith, he may be emphasizing the necessity to actively participate and engage—using your voice and presence—in defending the faith.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

The Greek word for “condemnation” is *krima*, kree’-mah and can point to judgment for wrongdoing (Galatians 5:10), divine punishment (John 9:39, Romans 2:2–3), to suffer the punishment of physical death (Luke 24:20). The use of the word likely points to more than a physical death but a punishment that extends to the life after death.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Destroy often means “to put to death” (Matthew 22:7; Mark 4:38; Luke 9:56), but it can also refer to those who are “lost” because they do not know God (Matthew 10:6, 39).

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

The ungodly men take liberties that even the Archangel Michael does not do. Jude notes when the devil tries to take Moses’ body, Michael does not engage in back-and-forth arguments or accusations. Instead, he

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exercises the authority given to him by God simply saying, “The Lord rebuke you.” The Greek word for “dispute” is used elsewhere when Paul tries to persuade Jews and Greeks about Jesus and Him being the Messiah (Acts 18:4, 19:8); it is also used in reference to Paul’s preaching to the Gentiles (Acts 20:7).

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

The reference to “rushing greedily after the reward of Balaam” takes us back to the story in the book of Numbers, where King Balak hires Balaam to curse the Israelites so that he can conquer them. However, Balaam does not heed this request. Ultimately, the consequence of their actions is that they perished in their rebellion.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; 13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Jude references a prophecy from the Book of Enoch. The Book of Enoch is part of the Ethiopian Orthodox Church Bible and is not considered part of the Jewish, Catholic, or Protestant biblical canon.

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. 16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage. 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; In this verse, the conjunction “but” opposes the recommended attitude to the behavior of the heretics denounced in verse 16. Jude urges the readers to “call to mind” the things announced by the apostles about the “mockers.” It is important for believers to cultivate the habit of going back to the Word or the apostolic teaching.

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

In the use of the imperfect tense (which represents an action as continued, repeated, or habitual), the word “told” (Gk. *lego*, LEG-o) stresses the repeated nature of the apostolic warnings. Jude is referring to a specific subject in the apostolic teaching: the prophecies about the “last time” or “end time.” The Greek word *asebeo* (as-eb-EH-o) means “impiety” or “ungodly,” and it can translate as “desires for lusts” or “evil things.” The false teachers’ desires are ungodly. The expression “in the last time” is equivalent to “in the last days” (see 2 Timothy 3:1; James 5:3; 2 Peter 3:3). The existence of the mockers is thus proof that the last days are near (see Matthew 24:24; 2 Thessalonians 2:3–4, 9; 2 Timothy 4:1). In the New Testament, the period of the last days is both future (2 Timothy 3:1) and present (1 Peter 1:20; Hebrews 1:2). It is partly realized through the coming of Jesus and partly awaiting consummation. The prediction about the things to come includes present fulfillment and prolongation into a future date which cannot be set.

19 These be they who separate themselves, sensual, having not the Spirit.

Jude uses contemptuously the word *houtos* (HOO-tos), which means “these.” He sets it in contrast with “but you, beloved” in verse 20 (see vv. 12, 16, and 17). Then he goes on to describe the impious. They are called “they who separate themselves,” meaning that they create division or make a distinction between themselves

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and other people. They see themselves as superior. They are arrogant and controlled by their own natural desires (Romans 16:17; Galatians 5:20). They claim to be spiritual, but they do not have the Spirit. The Greek *psuchikos* (psoo-khee-KOS) means “sensual” or “natural,” and it is the antithesis of *pneumatikos* (pnyoo-mat-ik-OCE), meaning “spiritual” (cf. 1 Corinthians 2:13–15; 15:44–46). The description of the impious people confirms that in them the apostolic predictions are fulfilled.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

These two verses constitute one long phrase. The main verb of the phrase is “keep” (Gk. *tereo*, tay-REH-o). It is in the imperative voice. It is surrounded by participles, two in front (“building” and “praying”) and one after (“looking”). Thus, the main point of the exhortation is the relationship of the believer with the love of God (Gk. *agape theos*, ag-AH-pay THEH-os). Here, the readers are urged to stay within the sphere of God’s love. For the second time, Jude calls the readers “beloved” (Gk. *agapetos*, ag-ap-ay-TOS), and on each occasion it is in contrast to the false teachers (see v. 17). With this expression, he shows a genuine deep affection for the readers. He gives them instruction on Christian life. If it is followed, the instruction he gives will preserve them from contamination by the heretics. The readers are instructed to build themselves up in the apostolic teaching (cf. Acts 2:42; 20:32). The use of the present participle “building up” (Gk. *epoikodomeo*, ep-oy-kodom-EH-o) suggests that the edification is not limited to being inserted in the construction. It needs the will to remain and do the given task. Building up is a continual process. Believers must study the Scriptures continually if they are to grow in the faith and abide in God’s love (cf. Hebrews 5:12; 2 Timothy 2:15). The “most holy faith” is a reference to the Scriptures, the Christian revelation handed down by the apostles (as in verse 3; 2 Timothy 3:16–17).

22 And of some have compassion, making a difference: 23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

Two groups of people are mentioned here. The first group is those whose faith is wavering (Gk. *diakrino*, dee-ak-REE-no, meaning “be of two minds,” “doubt,” or “waver”). The readers must show compassion to them. Showing compassion is not a passive attitude. True love tries the impossible: to pull the undecided out of the fire of judgment that is awaiting the lost. Many different ways must be found to persuade them. The expression in Jude 23, “pulling them out of fire,” denotes urgency. The second group includes the heretics. They are not at a hesitation stage; they are being pulled away by the stream of apostasy. The readers must exercise great care while getting alongside them, lest they themselves become “spotted” (Gk. *spiloo*, spee-LO-o), which means “defiled” or “polluted” (cf. 2 Corinthians 7:1). They are to love the sinners and hate their sin (cf. Matthew 18:17; 1 Corinthians 5:11; Titus 3:10; 1 John 2:10–11).

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Jude ends his exhortation with heartfelt adoration to the One who is able to keep the believers from falling. We have here the announcement of the great victory and the great assurance of the redeemed. God has the “power” (Gk. *dunamai*, DOO-nam-ahee), which means to “be able.” The phrase “to keep from falling” (Gk. *aptaistos*, ap-TAH-ee-stos) means “stop from stumbling” (cf. 1 Peter 1:5); it has the same root as the verb “fall” in 2 Peter 1:10. Believers are not left without help. God can guard them so that they do not stumble. He will make them stand before His glory. We will stand “faultless” (Gk. *amomos*, AM-o-mos, see also Ephesians 1:4; 5:27; cf. 1 Peter 1:19) and “in jubilation” (Gk. *agalliasis*, ag-al-LEE-as-is) because we are in Christ.

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25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Doxologies (words of honor and praises) are usually addressed to God in order to give Him “glory” (Gk. *doxa*, DOX-ah), which refers to “the brilliance of God’s being,” which is what He reveals of His perfection. The word “majesty” (Gk. *megalosune*, meg-al-o-SOO-nay), “dominion” (Gk. *kratos*, KRAT-os), and “might” (Gk. *exousia*, ex-oo-SEE-ah) are aspects of His glory. To God alone belongs the glory! He is the only God.

Daily Bible Readings

MONDAY

2 Peter 1–3
Ecclesiastes 5

TUESDAY

1 John 1–5
Ecclesiastes 6

WEDNESDAY

2 John, 3 John, Jude
Ecclesiastes 7

THURSDAY

Revelation 1–5
Ecclesiastes 8

FRIDAY

Revelation 6–8
Ecclesiastes 9

SATURDAY

Revelation 9–14
Ecclesiastes 10

SUNDAY

Revelation 15–18
Ecclesiastes 11

Revelation 19–22
Ecclesiastes 12