

Jude specifically applies Enoch's prophecy to the false teachers of his day. And because he applies it to the false teachers of his day, it is certainly applicable to any false teachers at any time in the history of the church.

What Enoch stated here would unequivocally happen to false teachers is a prophecy that all unbelievers will ultimately face, not just false teachers, all of them.

So, Jude began his prophecy in verse 14b; he says, “**See, the Lord is coming with thousands upon thousands of His holy ones.**” This is the time when the Lord returns to this earth.

This return of Christ is not a return for the church.

Jesus Christ takes church age believers to heaven according to 1 Thessalonians 4:13-17.

1 Thessalonians 4:13-17: “**But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope.**”

Vs.14: **For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.**

Vs.15: **For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep.**

Vs.16: **For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.**

Vs.17: **Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.”**

As you know, there are two returns of the Lord: one for us in the church age and a second one, the 2nd Advent.

At the rapture, we will meet the Lord in the air, and we will return to heaven with the Lord.

The judgment seat of Christ is an evaluation where we will all stand individually. We will be evaluated by the Lord Jesus Christ.

Sin was paid for on the cross so that will not be an issue at the judgment seat of Christ. What the issue is at the judgment seat of Christ is your eternal status in Heaven with rewards.

You'll be there. That's not what this is about. He will evaluate all you have done by way of divine good and He will destroy everything by way of human good.

Remember 1 Corinthians 3:12-15:

Vs.12: "Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw,

Vs.13: each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work.

Vs.14: If any man's work which he has built on it remains, he will receive a reward.

Vs.15: If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire."

Each believer's human good - their wood, hay and stubble - will go up in smoke.

What you do on this earth in your spiritual life has everything to do with your status in Heaven and eternity.

So, the context of this return of Christ in Enoch's prophecy can only be a reference to the 2nd advent, i.e., the return of Christ at the end of the tribulational dispensation. That's when Christ returns to rescue the nation of Israel from her enemies.

He will institute the Millennium, but first He passes judgment upon Satan and all unbelievers.

The unbelievers are removed from the earth. Satan is thrown into the pit. That's Enoch's prophecy fulfilled, at least in part. This is called the baptism of fire.

All unbelievers are taken off the earth. Jewish unbelievers will be removed according to Ezekiel 20:34-38.

Those who are Gentile unbelievers at the time of Christ's return and survive will also be removed, according to Joel 3:11-12 and Matthew 25:31-46.

Then the millennium will begin. It is the literal thousand-year reign of Jesus Christ on Earth and it begins with believers only.

There will be no unbelievers, nor will there be any satanic interruptions. The cosmic system has departed.

However, there will be those who go into the millennium who were believers and survived the tribulation, and they will reproduce.

And there will be those in the Millennium who reject Christ, even though He is sitting on the throne for a thousand years. But the Millennium will begin with believers only. Neither Satan nor unbelievers will be present at the beginning of this dispensation.

Enoch's prophecy is the judgment of the Lord which He initiates upon His return at the Second Advent. There will also be a final judgment at the end of the millennium which will then culminate all human history.

So, two judgments are coming: one of the 2nd Advent and one at the end of the Millennium.

That judgment is called the Great White Throne Judgment, and is found in Revelation 20:12-15.

At that time, all living and dead unbelievers will be raised. All who are still living will stand before the Great White Throne where Jesus Christ is the judge.

The Supreme Court of Heaven is in session, and they will all be judged and cast into the Lake of Fire forever. End of Satan, end of all unbelievers. Hence, begins what is called the eternal state: all believers in resurrection body with the Lord forever.

We see nowhere in scripture where there is a more concentrated and comprehensive view of people who enter churches who disrupt, who mislead, and who spread falsehood than in the epistle of Jude.

Jude here describes in painful detail in verses 4 through 13, by means of illustrations and metaphors. He leaves no doubt as to how to identify false teachers who are spreading false doctrine amongst the churches, amongst anyone who will listen, and that includes a false gospel.

It's a warning to believers to stay away from these sorts of people, including most of the televangelists and TV preachers.

Many of them fall under this category, but now in verses 14 and 15 Jude stops his description of false teachers after he has described their characteristics. Now he moves on to other things.

Of course, he does call these false teachers the ungodly, which is still a description of them, but he now reveals for us and for those who are in the churches at that particular time, what God has in store for these false teachers.

It can only be described here as judgment; severe, inescapable judgment from the justice of God. When the justice of God is in operation, the judgment that comes upon those who are in opposition is inescapable and it is severe.

As only Jude can do, he uses an indirect method to communicate his message. He doesn't just make a statement of fact and a statement like, "They're going to be judged." That does not have the type of impact or carry the weight of God's viewpoint.

He wants to drive home this fact of judgment. He wants no one to be in the dark about the kind of judgment that will take place.

Jude quotes from an Old Testament prophecy, a prophecy by a man of whom little is really known. He was a man that Hebrews 11:5b says was "pleasing to God," which was a great title of distinction.

So, Enoch stood out even in the time in which he lived, as he was an early communicator of God's message to man.

He was a prophet in an age where there was very little choice but to learn of God through the message of such a man as Enoch.

There was no Bible at the time, so at that time, Enoch was a verbal Bible for those who were in that era and who cared to listen.

But Jude's purpose here was to encourage those believers who were under assault by false teachers, and he would highlight the horrendous end for the false teachers and for all unbelievers.

Let the Lord take care of them. Their judgment is certain, and you don't want to get any discipline by association with those of this ilk.

Enoch knew nothing about the false teachers in the early church. He must have known about some in his time because of his prophecy.

But Jude takes this prophecy and applies it to his time, as other apostles did: using Old Testament prophecy.

Verse 14 introduces three things:

1. It's a prophecy that had been made whose author is Enoch.
2. It's about a return of the Lord Jesus Christ.
3. The holy ones here are the elect angels. There are other passages which call them holy ones and it's very clear they are elect angels, so the Lord returns with a myriad of angels.

We now know this is a prophecy of the second advent of Jesus Christ. A return with a great number of angels for the purpose of judgment.

Jude 14b **“See, the Lord is coming with thousands upon thousands of His holy ones,”**

These thousands upon thousands of His holy ones will be accompanying the Lord Jesus Christ at the Second Advent.

Now, thousands here is plural. Hence, it refers not to an exact number, but to an indefinite number, although a very large indefinite number.

1. In this context, the holy ones are elect angels.
2. This is the same designation of holy ones as angels that is found in Deuteronomy 33, Daniel 7:10, and 2 Thessalonians 1:7-10.
3. These angels accompany the Lord at His return in judgment of unbelievers. Many, many, many thousands. No one knows the number of angels in heaven. The only number that's ever put to them is that one third of them fell with Satan. We have no idea how many there are, but from this passage we know there are many, many thousands.
4. You can't even take thousands to be thousands, it's simply a way of describing here a lot of angels.
5. They are also described as bringing judgment. Angels are bringing judgment. Look at 2 Thessalonians 1:7. Let's see a description of angels as far as judgment is concerned.

2 Thessalonians 1:7: “and to give relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire,”

Jude is using Enoch's prophecy to speak to believers in churches about false teachers. He is warning them, and he is giving them hope and encouragement in the face of false teachers.

Paul wrote this when persecution was rampant. Believers were having a difficult time and there was all sorts of apostasy in the very young church of the first century.

These false teachers and unbelievers will pay the penalty of eternal destruction.

No one wants unbelievers to end up in this situation. That's why we witness, otherwise we would laugh and say, so long, I'm going to heaven, you're not.

No, we must have a desire to ensure, as best we can, those who are unbelievers have an opportunity to become believers. This takes us back to Divine Good, witnessing for Christ, and being in fellowship and filled with the Holy Spirit.

But here it states what will happen. There will be retribution, they will pay the penalty of eternal destruction. And what is that eternal destruction?

Being away from the presence of the Lord and from the glory of His power. In other words, separation forever. No Heaven. And, of course, in other places in scripture it talks about where that separation takes place.

We've already seen that darkness is involved, the darkness of blackness, (Jude 10).

Jesus Christ will be glorified, and when is that? At the Second Advent. He's crowned king! And He is glorified because He wipes out the enemies of Israel, removes Satan, and removes all unbelievers.

We also know there is a wonderful ending to all of this grim destruction. In other words, Paul gave the gospel, and those who express faith alone in Christ alone will never see this destruction, this penalty. They will see forever the glory of the power of God.

So, this is Paul's description of Enoch's prophecy, and of course, Jude's use of Enoch's prophecy.

And so there is an important application here for you. This is a doctrine that you must remember. We don't always like to think of destruction, hell, unbelievers. But when you become upset, or even despondent, over the seeming victories of the ungodly - that's what Enoch's prophecy calls them, ungodly.

When that happens, and by the way, it does happen, we all look at the news today and see victory after victory of false doctrine and religion.

We see victory of humanism. We see this country coming apart at the seams. We see the world seeming to have gone mad. And so it's easy to become despondent about all of these things. Remember, this: they are anything but victorious.

Where do they all end up? Where does it end for them? Judgment always hangs over their heads. And you can have nothing to add to that justice. It's all in the hands of the Lord.

You can look at the things going on. You can see persecution. You can see false religion. You can see false teachers and churches and recognize what Paul said about retribution, punishment, separation. That is their lot. It's not yours. You have

every advantage. They are not winning. They're not. You are. You already have the victory.

So, what's the upshot of this? When all of this is going on, and when you have a tendency to get upset or angry and all the rest of it and hate these people, don't ever take matters into your own hands and seek your own retribution or payback for injustice. We are seeing that constantly.

The inevitable judgment that Jude speaks of when he cites Enoch's prophecy, and what Paul speaks of in 2 Thessalonians 1:7 and following, should remind you that you never need to worry about justice in this world. Never.

This world is full of injustice. Everywhere you look, it's full of injustice. Even those who say they are just, are often unjust. Our courts can be unjust. God's justice is in operation now and it will be in operation at that future time. Where false teachers and their teaching seems to be winning the day, as it is today in many churches, God always has the final word.

We may not see it, we may not know it, we may not know how God is dealing at this moment with these people, but He is. His justice never stops, it never ceases, it never leaves, and it never forsakes you.

He is infinitely fair to you. After all, He has provided everything for you. But the Lord will provide ultimate judgment on everyone who has rejected His free gift of salvation and on the persecutors.

That's what Paul said to the Thessalonian believers of his time when persecution of the church was occurring. Paul's reminder of God's judgment upon the persecutors and rejecters in 2 Thessalonians 1:7-9 was a comfort to these believers, and it should be for you.

Don't worry they may kill you. If they kill you, how much better off are you? To live is Christ to die is profit. You gain everything. What do you have to fear? What do they have to fear? What do they have to look forward to? Read it and weep. Jude 14 and 15, and 2 Thessalonians 1:7-10, it's not pretty.

Think of it when injustice seems to grab you by the throat. It's the Lord who will provide ultimate judgment on all of these people, so you can rest in the justice of God. His plan and His doctrine will continue, despite all personal attacks against you, in spite of the theological and political falsehoods that are everywhere today.

You think God's justice has deserted us? You think He is going to allow all of this to just happen? You don't think people live under the justice of God?

Well, it's not good enough for me. I think I'm going to help the justice of God a little bit. I think I'm going to go after a few of these people.

You know, we have a tendency today to go after people in court. We are a litigious society. If you believe in Christ, you should never do that. You can defend yourself in court, but to go after someone in court? Let the justice of God handle it. He does such a better job.

Any little amount of money you get, which most of it will go to your attorney, is worthless.

You've done nothing of any good and our activism today overlooks the justice of God.

It's all about the justice of God. It will always continue. So let God's justice handle the evil against which you are helpless.

You are helpless in the face of much of it, but you're never helpless because you understand the justice of God. His ultimate justice is inescapable for those who reject Him, for those who disrupt and bring spiritual life destruction on believers. So, don't lose your faith rest of the evil that surrounds you, and there is a lot of it. Use the faith rest drill and use it every day.

You want a good workout in the faith rest drill? Turn on the news, start using the faith rest drill.

Remember a few promises, then specifically remember the justice of God rationale under these circumstances. Apply Romans chapter 12:19 - you might want to mark it.

Romans 12:19: “Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, “Vengeance is Mine, I will repay,” says the Lord.”

This is a passage that you probably know but you never think about it, particularly when injustice rears its ugly head. But this is one that is so much a part of the faith rest rationale of the justice of God.

Don't get in the way of God's justice! That's what happens when you decide to take your own revenge.

It is written: vengeance is mine as God. I will repay, says the Lord. That is a promise from God's justice. You can use that every day of your life. If you realize what is coming to the false teachers, to the evil ones, you will pity these people. Pity the false teachers. Pity those who are unbelievers, who are wallowing in the evil and the humanism this world.

Verse 14: “**Enoch, the seventh (generation) from Adam, prophesied about them (the apostates): “See, the Lord is coming with thousands upon thousands (myriads) of His holy ones, (EXT)**”

We realize Enoch is making a prophecy of the return of Christ at the Second Advent with a whole lot of angels who are going to bring flaming fire with them.

Verse 15: **to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him. (NASB)**

Jude 15 guarantees something for us. It guarantees the judgment of the Lord that He will bring upon what is called the ungodly. It is a good summary of the universal divine judgment that the Lord will bring at the Second Advent.

It says He will execute judgment upon all, and convict all the ungodly and all their ungodly deeds, which they have done in an ungodly way, and all the harsh things which ungodly sinners have spoken against Christ, against Him.

The ungodly, the subject of verse 15, will be judged at this time.

Ungodly is a broad term that has been used in many ways by Christians.

We see that "ungodly" is definitely the central idea of verse 15. Who are the "all" that the Lord is coming to judge?

Who these ungodly are is further described in what follows but, whoever they are, they are all included in the execution of God's judgment.

1. Ungodly is the central term in verse 15 concerning judgment.
2. This judgment on the ungodly is emphasized by repetition. In fact, four emphatic repetitions.
3. In these four repetitions, derivatives of the same Greek word are used. Not one, not many Greek words, not four Greek words, one Greek word. Jude uses an adjective, a noun, a verb.
4. The connection throughout the verse will be obvious. The subject will be obvious.
5. These four derivative Greek words relate the characteristics found in verse 15 and their activities to the false teachers who will be judged.
6. Jude's repetitive usage of these derivative words reinforces his previous statements of the false teachers.

So everything we have studied about false teachers in Jude verses 4 through 13:

Clearly the false teachers are not spiritual leaders. They have no business in the churches, and they should be avoided at all costs.

They are ungodly persons with ungodly characteristics, and they have ungodly activities going on.

But it's not a term that really speaks to us in doctrinal terms. When you see what it actually means, and how Jude uses it, it will speak to you in spiritual terms.

For example, as Jude said in verse 10, the false teachers speak evil of what they don't know.

In other words, they don't know doctrine, but they speak with authority as if they do know doctrine. But they teach false doctrine, and so their authority is false.

So that's one example of being ungodly. We can see ungodly as anti-authority and false authority.

Sometimes it's used simply to describe a person who is uninterested in anything of God, uninterested in any spiritual things, too busy in life to be involved with anything that has to do with God.

In fact, they may be atheists. It's also a word that can be used directly to refer to a sinner, especially a sinner who is involved in some nasty, overt, shocking sin.

Hence, they are far away from God and their activities. They are ungodly.

It can also be a general reference to an unbeliever, a rejecter of Jesus Christ and a rejecter of God's grace.

They, too, are separated and will be eternally separated from God if they do not accept Jesus Christ by faith alone in Him alone.

So, Jude uses the term ungodly with a touch of all of these meanings.

Verse 15: to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him.

It is the ungodly who will be judged, and obviously it is emphasized here by repetition. Four emphatic repetitions. These four repetitions are derivatives of the same Greek word.

They all come from the same root word and it's related to the stated characteristics and activities of the false teachers. All that we have seen about them in verses 4 through 13, all of the characteristics and qualities that a believer should be able to identify when seeing or hearing a false teacher.

Can you identify a false teacher who is a purveyor of a false gospel? Is that something that you are able to do?

Have you ever heard of "itching ears" that need to be scratched.

Itching ears simply means that you will listen to anyone. You'll tune in on TV. Watch videos, etc. That's okay but if you're going to do that, you'd better be able to recognize what is false. Find a pastor who teaches correct doctrine and learn from him.

Jude uses a very repetitive word here in ungodly. So that means that these ungodly are not true spiritual leaders. They're phonies.

They're not leading anyone in spiritual growth and so they should be avoided at all costs.

They are ungodly persons with ungodly characteristics performing ungodly activities. They are ungodly sinners.

That's what verse 15 says. But one thing I can say is that the ungodly, as phonies, are inherently dishonest. They are performing the characteristics and activities of liars.

Falsehood is a lie, but they're also posing as truth-tellers. "Listen to me and I will tell you the truth." But they lie concerning the truth of God's Word, and they lie about the gospel.

They give you a facade of holiness. Anyone who does not have faith alone in Christ alone is a false teacher. Anyone who is touting faith plus be a good person is a false teacher. They do not understand the grace of God.

Anyone who does not understand the grace of God is a false teacher. They would rather be emotional and get their congregation to be emotional, and that is a false teacher.

This is the most blatant form of opposition to the Lord. But their very unbelieving existence is opposition to the Lord. What they say is in opposition to the Lord, no matter how good it sounds, no matter how compassionate it sounds, no matter what good is involved.

Human good, another characteristic of the ungodly, and evil can only be spoken by them concerning the Lord, because it always omits God's grace.

False teachers are legalists. False teachers focus on themselves. They focus on man. They focus on humanism. They focus on relativism. They focus on activism. They've got all kinds of political ideas for you, i.e., how you can change the country, how you can change the world. But they cannot change your souls.

They're apostates bringing apostasy, and their apostasy is a contagious disease to those Christians unvaccinated by doctrine.

The ungodly claim just the opposite. They claim to be those who speak directly from the Lord, bypassing the Bible.

Sometimes they claim to be prophets, like Muhammad or Brigham Young or a whole bunch of other people who are anti-Christ. They want to speak new revelation from God, which contradicts existing revelation from the Bible. That is a fundamental quality of a false teacher.

Teaching something that you know is in contradiction to the Bible means being a false teacher, like when it comes to the gospel, or the basics of the faith, such as the Trinity, the hypostatic union, the resurrection, redemption, reconciliation, propitiation – the basic doctrines of Christianity.

Another one they miss is justification by faith. They teach justification by works and that is false.

There are false teachers that speak in tongues, claiming to speak the language of angels. It doesn't work to say they're speaking another language. Too many people know what another language on this earth might be. So now it's the language of angels, so that they can validate their falsehood. Then nobody else speaks the language of angels except me, so I can say anything I want, and it's from angels.

This kind of stuff happens all the time. It's happening in churches all over the country.

They blatantly distort doctrines of the Bible, including faith alone. They substitute legalism for grace or emotionalism or ritual without reality. It always obscures or distorts Bible doctrine and the truth of the gospel. That's what Jude is talking about.

Most believers are unaware unless they are armed with sound doctrine resident in their souls. That is your only sure defense. You put yourself in harm's way when you start thinking you know exactly what truth and falsehood is. Eventually you will hear that subtle falsehood that creeps into your soul.

Verse 15: to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him.

We first have the aorist active infinitive of the verb, “ποιέω” – “*poiéō*.” It means to “carry out,” “to execute,” or “to execute judgement.”

Next, we have the accusative feminine singular noun “κρίσις” – “*krísis*.” It means “damnation,” “judgement,” or “condemnation.”

We then have the genitive plural masculine adjective “πᾶς” – “*pās*,” translated “all.”

So we have in Jude 15: **“To execute judgement** (condemnation – baptism of fire) **upon all** (false teachers and all unbelievers) **...”**

Then we have the aorist active infinitive of the verb “ἐξέλεγχω” – “*exelénchō*” which can be translated as “to convict fully” or “to punish.”

We now have the first Greek derivative from word for “ungodly” which is the noun “ἀσεβής” – “*asebēs*.” It means “impious” or “irreverent.” It could mean wicked.

I think “irreverent” works best here. “*Asebēs*” refers to those people, unbelievers, who have no doctrine and, more specifically, to the unbelieving false teachers, but the term can be applied to all unbelievers. Here it fits the false teachers best. Their “irreverence” is to God's Word, to Bible doctrine, and how they handle it.

Speaking false doctrine in the place of truth is inherently “irreverent.” There is no respect for the word of God.

So, we have in Jude 15: **“To execute judgement** (condemnation – baptism of fire) **upon all** (false teachers and all unbelievers) **and to punish fully all the irreverent...”**

We have our next use of our four uses of the root word “as-eb-ace.” It's the noun “ἀσέβεια” – “*asébeia*” accompanied with the noun, “ἔργον” – “*érgon*.” “*érgon*” means deeds. So the two together mean “godless” or “irreverent in deeds or actions.” At best, the false teachers can only produce human good.

Jude uses the words to describe the full range of the characteristics and activities of the ungodly.

As such, they have a hypocritical facade. Often outwardly very, very nice people, great personalities, very attractive, well-spoken, charismatic even, in the best sense of that word.

Convincing others that which they do or say is God-pleasing. Especially in that area of false compassion.

Human good has many forms. Compassion is one of them. Compassion is something necessary in this world but the false teacher hangs his hat on compassion that is separate from the grace of God, and from Bible doctrine. There is no true compassion without Bible doctrine in the soul.

Otherwise, it's arrogance. They desire a better political climate or they're activists for a good cause. Sometimes human good is activism or just for a good cause but it's still humanistic.

Whatever they accomplish by way of good deeds is motivated by their arrogance, human altruism, or both. There is nothing wrong with altruism. There is nothing wrong with charity. But when they are accomplished by man without the Holy Spirit, unbelievers or even reversionistic believers, they have a false motive. Even when the cause is good, the motive is the elevation of humanity, not God.

Elevation of humanity: look how great we are, wonderful, compassionate human beings. That has nothing to do with elevating God, and that's exactly what's important here.

It's doctrine that is theocentric. It is doctrine that is our criteria for all good things, divine good. That's the difference. Don't be taken in by humanism, a facade.

So, godless actions promote these false teachers' notoriety. It promotes satisfaction of their lust patterns or their desire to do good as they continue to deceive those ignorant believers concerning spirituality and the spiritual life.

Too often the criteria for the Christian life from a false teacher is just "do good." Be good. Be nice. Live a good life.

That's not the spiritual life. Human good has the wrong motivation and it is for the wrong purpose elevating mankind.

And so, they deceive ignorant believers, and this activity will be verified in verse 16 of Jude. As unbelievers without the filling of the Holy Spirit, even though they may accomplish what appears to be good actions, they are incapable of divine good, which only the believer in Jesus Christ can produce.

The more you grow spiritually, the more divine good you produce. On the other hand, at their godless worst is the production of great evil, including all the inherent sins of evil in this world, which is frequently the case with false teachers.

We find hidden mental attitude sins, sins of the tongue, and overt sins. We also find blasphemy against the truth by teaching false doctrine, which is the greatest of all evils.

Jude 15: **“To execute judgement (condemnation – baptism of fire) upon all (false teachers and all unbelievers) and to punish fully all the irreverent deeds (human good) ...”**

Now we have two more of these to cover, two more derivatives of “*as-eb-ace*’.” There are four uses, three derivative words.

Now we come to the third derivative, the omega. This is the aorist active indicative of the verb “*ἀσεβέω*” – “*asebéō*,” and it means to commit “impious,” “wicked,” or “irreverent.”

This is the action, the various activities of unbelievers in being ungodly.

There are many different kinds of sin and the false teachers who oppose God are promoters of the cosmic system. That’s what “*asebéō*” means. Their deeds are promotion of the cosmic system. They do it through their speech and their human good.

But “*asebéō*” is the deeds that promote, so it's by word and deed in which they are promoting the cosmic system. They are leading others by their evil examples. They trap believers with their words, but they lead them away by their deeds.

As false teachers, they attempt to drag believers into the activities of reversionism. When they speak, they directly attack the mentality of the soul of believers with false doctrine. Their deeds are a direct attempt to drag believers into the activities of reversionism.

It may be sin; it may simply be human good or activism or humanism or relativism or several other “isms.” Some of them seem to be good, when in fact these deeds are based on human good or evil and are not good for the believer.

As this passage is in relation to the Second Advent, we understand from verse 14 that the Lord is coming - the Second Advent, the return of Christ with his angels. But it can also refer to the evil deeds committed at that future time by tribulational unbelievers.

That includes all of the evil produced by the various factions during the seven years of the Tribulation, especially the attempt to destroy Israel. That will be one of Satan's primary objectives in the tribulation and four armies will approach Israel for her destruction. They are the kings of the east, west, north, and south, all part of the book of Revelation.

That's what will happen in those seven years, leading to the moment when Israel is about to be destroyed. This is part of this judgment of Jude 15 and there will be false teachers in the tribulation as well.

There are those in Jude's time, and in our time, who are leading people down the primrose path, who are taking them away from Bible doctrine.

So first, identify the problem. Secondly, get away from the problem. And thirdly, be encouraged.

These people who seem to be having victory in the church, who seem to be having victory in our society, here's the final outcome and it's grim.

Even though some of these people you would wish the worst on, you would never wish this on anyone.

Finally, we come to the fourth use of ungodly and it is a repetition of the first use.