

HHBC



Jude

*Conclusion &
BENEDICTION :*

Jude 24 & 25



Jude 24 & 25: N.A.S.

24 Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,

25 to the only God our Savior, through Jesus Christ our Lord, *be* glory, majesty, dominion and authority, before all time and now and forever. Amen.



Jude 24

24 Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,

“NOW”:

- Jude is changing over from the character and fate of false teachers and all that went before in Jude’s epistle; (By way of Review): the ”certain men” who crept in unnoticed (vs. 4) marked out for condemnation, who turned the grace of God into licentiousness and deny “our Master and Lord Jesus Christ”
- ... These false teachers are devoid of the Holy Spirit, are worldly-minded and cause divisions in the church (vs. 19), they are mockers following after their own lusts, and for gain, lead others that way too,
- with exception of: Jude’s **‘beloved of God’** – his audience a) building themselves up the the Word of God, b) praying in the Holy Spirit and c) keeping themselves in the love of God,
- ... And so keep from them, and save others that are ensnared and weren’t able to keep themselves grounded in the truth
- **“NOW”**: turning to God Himself, in contrast, and His fact-certain abilities



Jude 24

a) 24 Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,

“GOD IS ABLE TO KEEP YOU FROM STUMBLING”:

1. God has the power to keep you
 - a) “is able”: is power = ***dynamai***: is God’s omnipotence at work. ‘Is able’: Verb present middle participle- stresses that God is both the agent of the doing and He is involved in it’s outcome: our keeping
2. Keep: ***phylasso***: to watch, to guard— less one escapes or one is snatched away; or harmed; a protective guard. Used in Luke: the shepherds “keeping watch over their flocks by night’
3. God’s Desire and purpose: is to keep us. Note Jude 1: we are “called, beloved in God the Father (note: the standing/state here) and kept for Christ Jesus”
 - a) I Peter 1:5: “kept by the power of God through faith unto salvation”
 - b) Andrew Murray: we also have an inheritance kept in heaven for us in I Peter, and he says not only is the inheritance safely kept, guarded/reserved, but WE ARE kept for the inheritance, a double keeping.



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“GOD IS ABLE TO KEEP YOU FROM STUMBLING”:

1. We are kept (as well) from stumbling
 - a) Wuest: ***aptaistos*** (op-ty-stos) involves not only the results of tripping, but the resulting fall as well
 - b) NOTE: Verses 22-23: William Kelly points to THREE classes of people caught up in the web of false teaching: These then are the three classes: 1. “a disputatious class to be convicted and silenced — then, 2. those that are to be saved, snatched out of the fire — and, others 3. to be compassionated with fear, hating the garment spotted by the flesh. So that this all tends to complete the picture of the danger to souls.”
 - c) Could we conclude that the three (or two) classes of people that are to be saved from Verses 22 and 23 “stumbled”? Either tripped and recovered, flailed down almost to the ground and recovered, or some: experienced a full face plant?



Jude 24

24 Now to Him who is able to keep you from stumbling, and (GOD IS ALL-POWERFUL & ABLE) to make you stand in the presence of His glory blameless with great joy,

1. 'To Stand': vb; aorist, active infinitive- He is doing it and it is a fact that He is doing it for US
 - a) An observation: at first you could read this as a statement of positional truth that we are all used to and familiar with;
 - b) But: is it a fact-statement of a future REALITY; a future real event?
 - c) Or both a present positional privilege in Christ, and a physical future reality (at the same time)
 - d) (in the presence) = ***katenōpion: before the face of, before the presence of, in the sight of***
2. The context: is that we are raptured here in Jude: Jude 21: *“keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life.”*
 - a) More context: Jude’s use of Enoch. He was “pre-raptured”
 - b) . *“Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord came with ten thousands of saints,” JUDE 14 (KJ)*



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3. His Glory: the effulgent radiance of God (Constable), the brilliant radiance. The sum total of His infinite attributes: Holiness; Righteousness; Omnipotence; Omniscience; Omnipresence; Love; Immutability; Sovereignty; Spirit
4. Blameless: not without sin, but **having no justifiable ground of accusation** (Constable)- this is on the basis of Christ's death: *presented holy, blameless and beyond reproach*-(from Col. 1:22); we are *blameless in the day of our Lord Jesus Christ*-(from I Cor. 1:8) and *we are holy and blameless before Him in love*-(from Eph. 1:7)
5. What a wonderful statement as well: of our Standing/State/Status before God; that we are positioned before Him like this; through no help of our own.



Jude 25

25 to the only God our Savior, through Jesus Christ our Lord, *be* glory, majesty, dominion and authority, before all time and now and forever. Amen.

- WHAT a paeon (lyric of thanksgiving) of holy exultation with which to close a letter which has drawn so dark a picture of the dangers besetting the path of the man of faith! God lives and reigns. His power is limitless. His grace is boundless. His glory and majesty shall to all eternity remain unsmirched by all the evil thoughts and ways of ungrateful and insensate men. H.A. IRONSIDE
- It is for the Christian to pillow his head upon these blessed and soul-inspiring truths” and thus rise above all discouragement, and so go on in holy confidence to more than conquer! IRONSIDE
- . . . His eternal purpose is working out; and when all the ages of time have run their course, the last remains of sin will be banished to the lake of fire, and the sinless ages of eternity will have been ushered in. Then shall God be all and in all forevermore, and none dispute His authority or seek to detract from His glory again. IRONSIDE



Jude 25

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- **God's Eternal Purpose:** [1] to Declare His Glory; [2] to Reveal His Glory, to then [3] Share His Glory; and finally, [4] to Be Glorified [H.R. MOLLOY]
- Ps 19:1- The heavens declare the glory of God; and the firmament sheweth his handywork. [1]
- JOHN 1:14- And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. [2]
- MAT. 17:2- And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. [2]
- JOHN 17:6- “I have manifested Your name to the men whom You gave Me out of the world;” [2]
- JOHN 17:22,24- “The glory which You have given Me I have given to them, that they may be one, just as We are one; ... Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, ...” [3]
- II COR 3:18; But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit. [2] [3]



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- ROM 11:33,36- 'Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! ... For from Him and through Him and to Him are all things. To Him *be the glory forever. Amen.*' (*Paul glorifying God here*) [4]
- Rev 4:9-11: And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever, the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying,

“Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.” [4]
- *“And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.” [4]*



Epistle of Jude: in Review

- One commentator said that apostasy is progressive in nature — in Jude's time it was a small storm the size of a fist:



- But in today's time it has Grown and metastasized to this:





Jude: in Review

1. The Epistle of Jude develops the history of the apostasy of Christendom, from the earliest elements that crept into the assembly to corrupt it, down to its judgment at the appearing of our Lord, but as moral apostasy by turning the grace of God into lasciviousness. In John they are gone out; here they have crept in, corrupting. It is a very short epistle, and containing instruction presented with much brevity, and with the energetic rapidity of the prophetic style, but of immense weight and extensive bearing.’
[from Bob Eckel’s Jude 3,4: #42 PDF: quoting Darby]
2. Bob Eckel: from above says Jude states the “essential reason” of writing this letter comes from Verse 3: *“Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.”*



Jude: in Review

3. DIFFERENCE BETWEEN 2 PETER AND JUDE (William Kelly: *who strongly contends those commentators that say one is a mere copy of the other*)
- It falls to Jude not Peter to speak of *Enoch and how he was taken out of the scene altogether*. Noah is the great figure in Peter; while Enoch is the figure in Jude
 - Peter's view is purely as a question of unrighteousness, and he looks also at the **teachers** as being the guilty parties in that unrighteousness- generally done for gain or fame or for some earthly motive of the kind that is not of God.
 - JUDE: on the other hand, looks at it in a **different still deeper light**; for he does not make so much of the teachers. The awful thing to Jude was that the **church, the body of the saints**, who ought to be in the light of God in a world of darkness- that they were to become the seat of the worst evil of Satan. Through letting in (in carelessness by lack of looking to God) these corruptors.