

6A. A STRONG CONFIDENCE AMIDST APOSTASY: 24-25

It is imperative that the Bible student note the content and context of Jude's doxology. Jude is superlatively confident that despite the approach of apostasy and the resultant moral morass, God's power is sufficient to keep the believer from stumbling into sin. God can grant a fully commendable life now and will grant a totally impeccable nature in the future. The believer's protection from sin is promised now; his presentation without sin is predicted for the future.

The context of Jude's doxology in his epistle is most significant:

- (1) The unpremeditated exhortation:
The writer exhorts the readers to contend earnestly for the faith in light of the subtle entrance of the predicted apostates (v. 3-4).
- (2) The unmistakable reminder:
Jude reminds the believer of the certainty of judgment on the apostates and describes graphically their true character (v. 5-15).
- (3) The unavoidable contrast:
Jude contrasts the ungodly men with what the godly should be and should do (v. 16-23).

The Epistle of Jude concludes with paens of praise directed to the omnipotent, omniscient and omnipresent God.

1b. The enablement by the omnipotent God: 24

JUDE

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,

The epistle commences and concludes with words of comfort, certainty and conviction. Thus our sub-title for the epistle has been given as "The Security of the Saints Amidst Awful Apostasy." Jude's words of assurance are needed for believers who live in dark days of apostasy. There is not the slightest hint in Jude that a believer can ever apostatize from the faith. But to fortify the fearful and instruct the rest, the Holy Spirit has prompted Jude to pen these blessed words of assurance.

In his consummate conclusion with a paean of praise to God, Jude first demonstrates the ability of God in relation to human need for today and tomorrow and then celebrates the attributes of God for time and eternity.

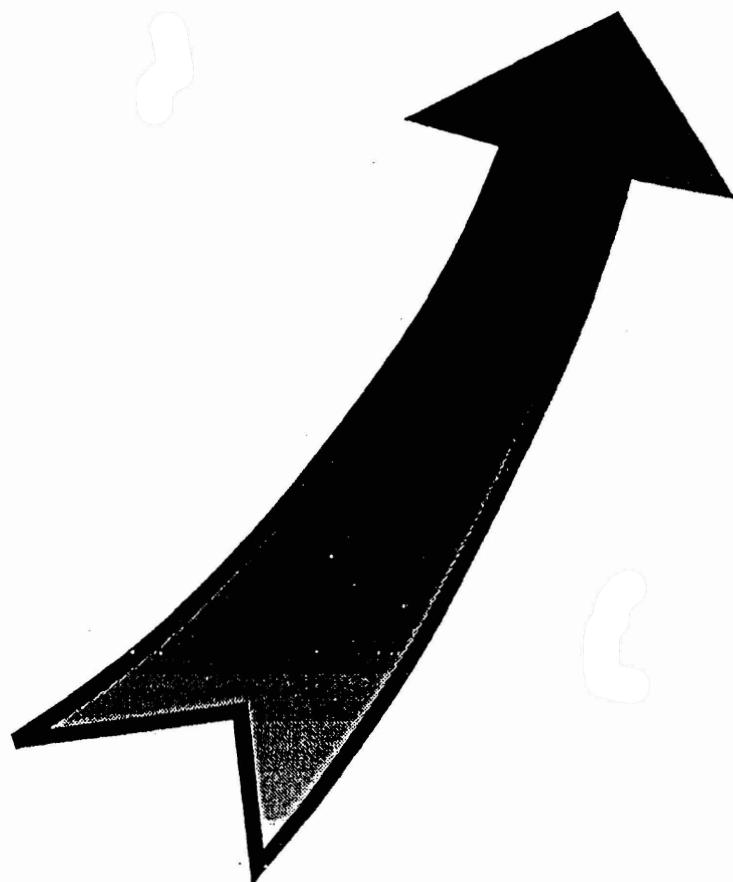
1c. Preservation from stumbling: 24a

Despite the present dangers, the believer is said to be guarded from stumbling. The term phulaxai is an aorist infinitive denoting effective preservation from the dreadful dangers. In verse 1 and 21 forms of the word tereo are used, relating to keeping. The word phulasso has more of the idea of protection against perils.

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,

*Unblemished
Perfection*

*Presentation
in Glory*



*Preservation
from Stumbling*

*Unfaltering
Perseverance*

ἀπταῖστος,

The believer is kept from stumbling. The term "from stumbling" (aptaistous) is Jude's final hapax legomenon (a term used only once). This interesting verbal adjective, found only here, literally means "unstumbling" or "standing sure-footed." By Xenophon it is used of a horse which does not stumble. Epictetus employs it in relation to a good man who does not make moral stumbles (Bigg, p. 342).

The term does not denote sinlessness, as does the next clause, but it describes spiritual victory for the saint. He will not ultimately fall into doctrinal and moral apostasy, as had those who had surreptitiously crept into the Church. Apostates stumble and fall. Believers stumble but, as David observes, will be restored:

Ps. 37:24

Though he fall, he shall not be utterly cast down:
for the Lord upholdeth him with his hand.

2c. Presentation before the Savior: 24b

From the possibility of present stumbling the reader is taken to future sinlessness. Bigg has an excellent rendering of v. 24:

"Now to him that is able to guard you without stumbling,
and to make you stand before the presence of His glory
without blemish in exceeding joy."
(p. 343).

In grace, God's power protects against sin in the present and presents us without sin in the future, in glory. The expression "before the presence" is one word in the Greek, katēnopion, composed of *kata*, "against" and enopion, "down in the eye of" or "in the immediate presence." The believer will be ushered into the immediate presence of the Lord in all His holiness. Because the believer is "without blemish" (amomous; also in 1 Pet. 1:19; Heb. 9:14), he will be totally accepted by the sinless Savior. At this celestial audience the high-priestly prayer of Christ will be answered:

John 17:24

Father, I will that they also, whom thou hast given me,
be with me where I am; that they may behold my glory;
which thou hast given me: for thou lovedst me before
the foundation of the world.

The believer is completely cleansed of all sin before he is ushered into the presence of His Savior. Some have referred to Eph. 5:26-27 as "the heavenly laundry":

Eph. 5:26-27

That he might sanctify and cleanse it with the washing
of water by the word,

That he might present it to himself a glorious church,
not having spot, or wrinkle, or any such thing; but that it
should be holy and without blemish.

As Christ is "without blemish and without spot," so is the believer (1 Pet. 1:19). "We shall be like him for we shall see him as he is" (1 Jn. 3:2).

The believer will enter this encounter with His Savior, not with apprehension, but will do so "in exceeding joy" (en agalliasei). The word is used by the angel who announced to Zacharias the birth of his son named "John" (Lk. 1:14). In Acts 2:46 the word describes the emotion of the disciples after the day of Pentecost, as they ate their food "with gladness." In 1 Pet. 1:8 the verb form is used in describing the exultation of the saints at the time of the Lord's return as "joy unspeakable." Lawlor's refreshing reminder bears emphasizing:

Strong may be the foe;
But the King's own army,
None can overthrow.
Round this standard ranging,
Victory is secure.
For His Truth unchanging,
Makes the triumph sure.
May our answer be:
Joyfully enlisting
By Thy grace divine,
We are on the Lord's side,
Saviour, we are Thine!

"Contrary to the natural way of thinking about entry into the presence of the Lord of glory; i.e., with fear and trembling, in shame and disgrace, by the grace and mercy of God we go to Him exultant, with eagerness and joy, with all fear banished." (p. 139).

Verse 24 involves the lowest hell and highest heaven. Christ purchased us who were slaves of Satan and destined to hell. He preserves and protects us in this life. And ultimately He presents us in the palace of heaven. Spurgeon is awed by the display of God's grace:

"Suppose that a man had been a rebel, you might hide him from the pursuers, and aid in his escape, but you could not take him into the presence of the king, and cause him to live in the royal castle of the land. But you see that Christ preserves His people though they have offended God, and daily provoke His justice; and He does more, for He presents them to the King of kings in the high court of heaven itself. This it is which makes the other blessing so great." (The Treasury of the New Testament, Vol. 4, p. 655a).

2b. The Exaltation of the omniscient God: 25

Commentators point out that the doxology includes:

- (1) Preservation
- (2) Presentation and
- (3) Praise

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

Jude concludes his letter with an ascription of praise to God. While in v. 24 he stresses the ability of the omnipotent God, in v. 25 he recognizes that adoration is due to the omniscient God. His exquisite doxology is comparable to the Latin motto Soli Deo Gloria (to God alone be the glory).

1c. The recipient of the praise:

The ascription of praise begins with the person in view: "to the only wise God our Savior." Many commentators suggest that

the word "wise" is an interpolation from Rom. 16:27 (e.g. Wolff, p. 141; Green, p. 191, Hiebert, p. 296n). However, the phrase represents the reading of the Textus Receptus and is accepted by Hodges and Farstad as the "majority text." The term "wise" relates to God's wisdom and omniscience and stands parallel to "is able" in v. 24, denoting God's power and omnipotence.

The recipient of praise is the wise God and Savior. "Savior" is generally understood as the Father but it could be a general reference to God. In the Pastoral and General Epistles it is applied to both the Father and the Son. The term "Savior" appears 24 times in the New Testament, 16 of which are references to Christ, 8 to God. The precise designation of God as Savior is used in 1 Tim. 1:1; 2:3 and Tit. 3:4-6.

The point of the designation seems to be that God the Father as the Savior delivers men "through Jesus Christ our Lord." God who made the world, maintains it and redeemed it through Christ, being glorified through it. The verse teaches that there is only one wise God, in contrast to the Gnostic system which differentiated between a creating God, the Demiurge, and the saving God, the Logos. Jude gives glory to the only Savior God through Jesus Christ.

When Jude speaks of "our" Savior, he identifies himself with his readers but also indicates his intimate relationship with the One with whom he was reared in Nazareth, whom he spurned during His public ministry and in whom he finally trusted as Savior.

2c. The reasons for the praise:

God is to be exalted because of what He has done and because of who He is. Both His actions and attributes should elicit praise and worship from the believer.

To this God our Savior is due "glory, majesty, dominion and power." Since there is no verb in the original, the doxology can be understood as (1) a prayer, expressed by "be" (2) an acknowledged fact, indicated by the addition of "is" or (3) an act of worship and praise. The last position is preferable, although a combination of (1) and (3) may be intended. (Hiebert, p. 298).

1d. The gracious actions of God:

Verse 24 indicates God's supremely gracious actions toward man. All that which God does shows His perfections but nothing displays the "four-sided glory" of His character more than the rescue operation outlined in v. 24. Maclaren's insight is most helpful:

"All His work is the making visible and the enshrining in act of that four-sided glory of His character. Glory and majesty, dominion and power, are shown in all that He has done. But this ascription of these to God in the present connection teaches us that, upon all the rest of the manifestations of these perfections, God sets the shining summit and topstone in this--that He takes men, being such as we are, and by . . . wise providences and merciful forbearance, moulds and cleanses



ORD, we are vile, and full of sin,
We're born unholy and unclean;
Sprung from the man whose guilty fall
Corrupts his race, and taints us all.

Soon as we draw our infant breath
The seeds of sin grow up for death;
Thy law demands a perfect heart,
But we're defiled in every part.

Nor bleeding bird, nor bleeding beast,
Nor hyssop branch, nor earthly priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

Jesus, thy blood, thy blood alone,
Hath power sufficient to atone;
Thy blood can make us white as snow;
No other tide can cleanse us so.

ISAAC WATTS.

and quickens, and lifts at last to perfect purity, communion, and gladness. That is the greatest thing that God has ever done. And, says my text, if in the process of redemption God has especially magnified His own majestic nature, and done a mightier thing than when He flung flaming worlds like sparks off an anvil to revolve with music in the heavens, then the first duty of all Christian men is to offer to Him in the depths of their grateful hearts, and in words, and deeds of self-surrendered and God-blessed lives, the praise which such a manifestation demands." (The Biblical Illustrator, Jude, p. 90).

The Concluding Doxology

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

ENGLISH TERM	GREEK TERM	THEOLOGICAL TRUTH	
GLORY	DOXA δόξα	MARVELOUS PERFECTIONS	"THE ONLY WISE GOD...
MAJESTY	MEGALOSUNE μεγαλωσύνη	MAGNIFICENT PRESENCE	
DOMINION	KRATOS κράτος	MANIFEST PREROGATIVE	
POWER	EXOUSIA εξουσία	mighty power	... IS ABLE"

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ENGLISH TERM	GREEK TERM	THEOLOGICAL TRUTH	
GLORY	DOXA δόξα	INCOMPARABLE SPLENDOR— MARVELOUS PERFECTIONS	"THE ONLY WISE GOD..."
MAJESTY	MEGALOSUNE μεγαλωσύνη	INEFFABLE RULE— MAGNIFICENT PRESENCE	
DOMINION	KRATOS κράτος	INFINITE CONTROL— MANIFEST PREROGATIVE	"... IS ABLE"
POWER	EXOUSIA εξουσία	IRRESISTIBLE AUTHORITY— MIGHTY POWER	

2d. The glorious attributes of God:

Nowhere else in the New Testament are the four terms used together: glory, majesty, dominion and power. Jude, who normally prefers triplets, refers to four attributes instead, an arrangement which may be due to the fact that "glory and majesty" relate to God's divine power and "dominion and power" refer to God's characteristics as the divine Ruler. (Hiebert, p. 298)

DOXA
δόξα

1e. Glory (doxa):

*Ascribing praise to our
Savior and Sovereign
JUDE 25*

"God's glory is that radiant display of any and all of His divine perfections. To ascribe glory to God is to recognize His "infinite and incomprehensible excellency by which God excels all, and for which He is to be honored by all." (Wolff, p. 143).

MEGALOSUNE
μεγαλωσύνη

2e. Majesty (megalosune):

This term occurs only three times in the New Testament, here and in Heb. 1:3 and 8:1. "The majesty of God is His regal greatness, splendor and dignity as sovereign Ruler of the universe." (Levy, Israel My Glory, March-May 1988, p. 22). Majesty relates to the incomparable, ineffable regal highness of God, a greatness of being which surpasses human apprehension.

KRATOS

3e. Dominion (kratos):

κράτος

God's dominion is His absolute power as sovereign ruler in action. It speaks of His infinite authority and ability to govern. In His dominion God directs and controls all things. Ultimate victory over Satan and evil is guaranteed.

EXOUSIA

4e. Power (exousia):

ἐξουσία

God's power is closely related to His dominion, however, the term speaks of His sovereign freedom to do as He pleases. He exercises irresistible authority. In contrast to Satan's usurped power, God's power will ultimately be unopposed.

3c. The realization of the praise:

The only wise God is worthy of praise "both now and forever." Some manuscripts contain a triple chronological sequence:

"before all time"
"and now"
"and forever more"

One is tempted to accept this reading, especially in light of Jude's preference for triplets. The Textus Receptus omits the words "before all time." In weighing the textual evidence, it seems that an equally good case could be made for either reading. If one favors the T.R. generally, and follows it at this point particularly, nothing of substance is changed in the verse by deleting the first phrase. This seems preferable.

1d. The realization in time:

God Is Able

δὲ δυναμένω φυλάξαι ἀύτοὺς ἀπταίστους
ι στῆσαι κατενώπιον τῆς δόξης αὐτού
ώμους ἐν ἀγαλλιάσει,
νῷ οἰσοφῷ Θεῷ Σωτῆρι ἡμῶν.
Ἐσ αὐτοῖς καὶ μεγαλωύνη.
Ἐπος καὶ ἔξουσία,
νῦν καὶ εἰς πάντας τοὺς αἰώνας! Ἀμήν.

Whether "before all time" is part of the original text or whether it should be deleted changes nothing of the truth that glory can be ascribed to Christ in all eternity past. "And now" emphasizes the ascription of praise in the present. The saints who are called, sanctified and kept (v.1) and are preserved until they are presented before God (v. 24) have superlative reason to accord glory and praise to God. Although there is present danger, there is promised deliverance. While Satan has penetrated the Church with apostasy, there is assurance of ultimate victory.

2d. The realization in eternity: **πρὸ παντὸς τοῦ αἰώνος,**

"And forevermore" literally means "and unto all the ages." As the eternal ages roll on in never ending succession, "the only wise God our Savior" will be the focus of the saints' adoration and praise.

3d. The reaffirmation of Jude:

ἀμήν.

The word "Amen" (amen) is a transliteration in Greek and in English of the Hebrew word meaning "so let it be." Rather than a prayer, amen conveys the idea of a strong assent, affirmation and approval of that which has been said. Jude contemplates the danger the Church faces, takes courage from the deliverance which Christ promises and concludes with a personal confirmation of the inspiration of His epistle. He affirms that his words are true and faithful. He acknowledges that praise is ascribed to God alone. Every true believer will join Jude in affirming the sufficiency of God in perilous times.

CONCLUSION:

Jude cautions the believer against apostasy. His epistle lays before him the attitudes and actions that are necessary in the unavoidable conflict. In these dark days of awful apostasy, Machen's words help bring the Church's predicament and the Christian's procedure into focus:

"The present is a time not for ease or pleasure, but for earnest and prayerful work. A terrible crisis unquestionably has arisen in the Church. In the ministry of evangelical churches are to be found hosts of those who reject the gospel of Christ. By the equivocal use of traditional phrases, by the representation of differences of opinion as though they were only differences about the interpretation of the Bible, entrance into the Church was secured for those who are hostile to the very foundations of the faith. . . .

Yet there is in the Christian life no room for despair. Only, our hopefulness should not be founded on the sand. It should be founded, not upon a blind ignorance of the danger, but solely upon the precious promises of God. Laymen, as well as ministers, should return, in these trying days, with new earnestness, to the study of the Word of God.

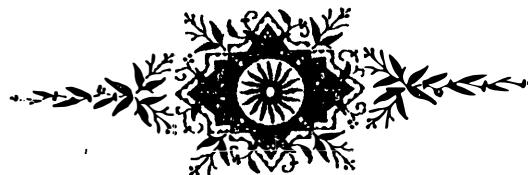
If the Word of God be heeded, the Christian battle will be fought both with love and with faithfulness. Party passions and personal animosities will be put away, but on the other hand, even angels from heaven will be rejected if they preach a gospel different from the blessed gospel of the Cross. Every man must decide upon which side he will stand. God grant that we may decide aright!"

(Christianity and Liberalism, p. 177)

The Coming Creed

1. The creeds have gone, so speaks the age,
The era of the sects is past.
Forward! In spite of saint or sage,
True freedom has begun at last.
2. The Christ of God is now no more;
The Christ of man now sits supreme;
The Cross is part of mystic lore,
The resurrection morn a dream.
3. The age's progress fears no God,
No righteous law, no Judge's throne;
Man bounds along his new-found road,
And calls the universe his own.
4. No faith in God, but faith in man,
Is pilot now, and sail, and oar;
The creeds are shrivelled, cold and wan;
The Christ that has been is no more.
5. Old truth which once struck deep in hearts,
Fights hard for life, but fights in vain;
Old error into vigour starts
And fable comes to life again.
6. Old mischief now becomes earth's creed;
The falsehood lives, the truth has died,
Man leans upon a broken reed,
And falls in helplessness of pride.
7. He spurns the hands that would have led,
The lips that would have spoken love;
The Book that would his soul have fed,
And taught the wisdom from above.
8. The ever-standing Cross, to him,
Is but a Hebrew relic vain;
The wondrous birth at Bethlehem
A fiction of the wandering brain.
9. He wants no Saviour and no light;
No teacher but himself he needs;
He knows not of a human night,
Save from the darkness of the creeds.
10. Eternal Light, hide not thy face;
Eternal Truth, direct our way;
Eternal love, shine forth in grace;
Reveal our darkness and Thy day. Amen.

Horatius Bonar



THE DOXOLOGY

JUDE 24

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 25

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

PROMISE:	KEEP	PRESENT
PRESENTATION:	WITHOUT FAULT	WITH JOY
PERSON:	GOD	JESUS
POSITION:	OUR SAVIOR	OUR LORD
PERFECTION:	GLORY	MAJESTY
POWER:	DOMINION	POWER
PERIOD:	NOW	FOREVER

AMEN

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THE EPISTLE OF JUDE

-TRIADS
-TRIPLETS
-KOBERISMS

{ A. CALLED -SPIRITUAL
 B. SANCTIFIED -SPIRIT-LESS
 C. PRESERVED -SENSUAL

PETER ← JUDE

O.T. a. ANGELS
 b. ISRAELITES
 c. CITIES

A. B. C.

I. HERESY TILICH SONG TURNER
2. APOSTASY

3. Gnosticism

(1) SPOTS —
(2) CLOUDS —
(3) TREES —

SOED KORAH BALAAK CAIN (ENOCH)
TO 000 REV. 19:11

I. DUPES —
II. DECEIVERS → ROBERTS
III. DEVIATE S → SCHULLER KINGS



*"Having made that quite clear,
I shall now move on to my second point."*