

Jude 24-25

1. In the midst of false teachers and heretics the beloved are to not retreat in fear for self-preservation, but to stay engaged knowing that the Lord will keep them from stumbling and blameless.
2. This doxology in these last two verses encourages the believer to trust the work and preservation of God who is able for eternity past, now and for all future ages.
3. This letter ends with a doxology, and not:
 - a. Not a prayer
 - b. Not a benediction
 - c. Not the typical common closing of a Hellenistic letter which included a secondary greeting(s), a wish for health, a farewell wish, date, a closing formula and postscript.
 - i. Hellenistic and Aramaic letters did not conclude with doxologies
 - ii. We see this happening in Romans 16:25-27; 2 Peter 3:18; 1 Clement 65:2; Martyrdom of Polycarp 22:3)
4. Letters like these from apostles were read aloud to the gathering of believers during worship
 - a. Colossians 4:16 – *“When this letter has been read among you, have it also read in the church of the Laodiceans; and see that you also read the letter from Laodicea.”*
 - b. 1 Thessalonians 5:27 – *“I put you under oath before the Lord to have this letter read to all the brothers.”*
5. In Christian worship gatherings there would be readings from the Old Testament Scripture and from these letters from the apostles. This is why the book/letter ends with a statement of faith in this doxology followed by the reader and hearers saying “Amen”.
6. Other doxologies:
 - a. Romans 16:25 – *“Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages”*
 - b. Ephesians 3:20-21 – *“Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.”*
7. The situation and the letter:
 - a. Verse 4 – this letter is a convincing argument against the heretics and their teaching which has perverted the gospel and denied the Lord.
 - b. Verses 5-16 – the judgment that has come to previous heretics in other generations is a pattern for these heretic’s future judgment
 - i. The coming of these heretics was anticipated and warned of in the past in the OT, by Jesus and by the apostles
 - ii. Likewise each of these predicted the same fate of these spiritual losers.
 - c. Verses 3, 22-23 – the church needs to:
 - i. Content for the Faith once for all established with them
 - ii. Build themselves up in faith and prayer; stay in the love of God; hope in the return of Christ
 - iii. Continue in an organized and serious rescue mission among those who have fallen to the heretical teaching

Jude 24 – Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy,

3588 [e]	1161 [e]	1410 [e]	5442 [e]	4771 [e]	679 [e]	2532 [e]	2476 [e]	2714 [e]	3588 [e]	1391 [e]
Tō	de	dynamenō	phylaxai	hymas	aptaistous	kai	stēsai	katēnōpion	tēs	doxēs
24 Τῷ	δὲ	δυναμένῳ	φυλάξαι	ὑμᾶς	ἀπταιστούς	καὶ	στήσαι	κατενώπιον	τῆς	δόξης
To Him	now	being able	to keep	you	from stumbling	and	to present [you]	in the presence of	the	glory
Art-DMS	Conj	V-PPM/P-DMS	V-ANA	PPro-A2P	Adj-AMP	Conj	V-ANA	Prep	Art-GFS	N-GFS

846 [e]	299 [e]	1722 [e]	20 [e]
autou	amōmous	en	agalliasei
αὐτοῦ ,	ἀμώμους	ἐν	ἀγαλλιάσει —
of Him	blameless	with	exultation
PPro-GM3S	Adj-AMP	Prep	N-DFS

1. “to keep” is **phulasso** which means “guard”, “protect”
 - a. This is like shepherds guarding their sheep (Luke 2:8) or someone protecting property (Luke 11:21).
 - b. In this use there is the need for someone or something needing protection.
 - c. In Jude 24 it is God who will “guard” and “protect” us from stumbling.
 - d. God is doing what only God can do to keep the beloved from stumbling.
 - e. This is meant to be a source of encouragement to create boldness to stay engaged in contenting for the faith.
 - f. In Jude 21 the beloved are told to “keep” themselves in God’s love using the word *tereo* for “keep” is meaning “watch” and is used to say “observe”, “watch over” and also “guard”. In Jude 21 we are to watch or observe that we stay in the love of God
 - g.
2. “from stumbling” is **aptaistous** which means “without stumbling”
 - a. From
 - i. **patio** meaning “to stumble, to sin, to make a mistake”
 - ii. **a** or **alpha** which negates the word it proceeds meaning “no” or “not”
 - b. **Apataistous** is used to say “without stumbling”, “without falling” and “sure-footed”
 - i. Used by Xenophon to refer to a surefooted horse that does not stumble
 - ii. Used by Plutarch of snow falling at a steady pace
 - iii. Used by Epictetus of a man with no moral lapses
 - c. The Lord will protect us while we content for the faith so that we will remain surefooted, steady and not stumbling into moral lapses.
 - d. The heretics are NOT all powerful. God is all powerful. The apostasy will fail in the light of the Truth
3. “blameless” is **amomos**
 - a. This is the word *momos* which means “blemish”, “disgrace” or “blame”,
 - b. Here *momos* is preceded by the letter “a” which in Greek is the adjective “not”
 - c. Thus amomos meaning “faultless”, “blameless”, “without blemish”
 - d. *Amomos* is a sacrificial word referring to a spotless offering worthy of God
 - e. Jesus was the *amomos* sacrifice, and through Jesus Christ we will also be presented to God as *amomos*.
4. “to present” – **stesai** – means “to make to stand” or “to stand”
 - a. The word is used to refer to “set up”, “establish”, “appoint”, “stand firm”

- b. Ephesians 6;11, 13-14 – *“Put on the whole armor of God, that you may be able to stand against the schemes of the devil... Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness,...”*
 - c. Romans 11:20 – *“That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear.”*
5. The beloved will be presented in the future in the presence of the glory of God with exultation or great joy.
- a. This concept is found in
 - i. 1 Thessalonians 3:13 – *“that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.”*
 - ii. Ephesians 1:4 – *“he chose us in him before the foundation of the world, that we should be holy and blameless before him.”*
 - iii. Ephesians 5:27 – *“so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.”*
 - iv. Colossians 1:22 – *“he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard.”*

Jude 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.

3441 [e]	2316 [e]	4990 [e]	1473 [e]	1223 [e]	2424 [e]	5547 [e]	3588 [e]	2962 [e]	1473 [e]	1391 [e]	3172 [e]	2904 [e]	2532 [e]
monó	Theó	Sotéri	hēmōn	dia	Iésou	Christou	tou	Kyriou	hēmōn	doxa	megalósyne	kratos	kai
25 μόνω	Θεῷ	Σωτηρι	ἡμῶν	, διὰ	Ἰησοῦ	Χριστοῦ	τοῦ	Κυρίου	ἡμῶν	, δόξα	, μεγαλωσύνη	, κράτος	, καὶ
to [the] only	God	Savior	of us	through	Jesus	Christ	the	Lord	of us	[be] glory	majesty	dominion	and
Adj-DMS	N-DMS	N-DMS	PPro-G1P	Prep	N-GMS	N-GMS	Art-GMS	N-GMS	PPro-G1P	N-NFS	N-NFS	N-NNS	Conj

1849 [e]	4253 [e]	3956 [e]	3588 [e]	165 [e]	2532 [e]	3568 [e]	2532 [e]	1519 [e]	3956 [e]	3588 [e]	165 [e]	281 [e]
exousia	pro	pantos	tou	aiōnos	kai	nyn	kai	eis	pantas	tous	aiōnas	Amēn
ἐξουσία	, πρὸ	παντός	τοῦ	αἰῶνος	καὶ	νῦν	, καὶ	εἰς	πάντας	τούς	αἰῶνας	. Ἀμήν .
authority	before	all	-	time	and	now	and	to	all	the	ages	Amen
N-NFS	Prep	Adj-GMS	Art-GMS	N-GMS	Conj	Adv	Conj	Prep	Adj-AMP	Art-AMP	N-AMP	Heb

1. There is one God here referred to as “the only God”
2. God is one, or the doctrine of the unity of God.
 - a. God created the world
 - b. God sustains the world
 - c. God saves the world
3. “Savior” is God and he saves “through Jesus Christ our Lord”
 - a. Isaiah 45:14-15 – *“Surely God is in you, and there is no other, no god besides him.’ Truly, you are a God who hides himself, O God of Israel, the Savior.”*
 - b. 1 Timothy 1:1 – *“Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope.”*
 - c. 1 Timothy 2:5-6 – *“For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.”*

- d. Titus 1:3-4 – “*through the preaching with which I have been entrusted by the command of **God our Savior** ... Grace and peace from **God the Father** and Christ **Jesus our Savior**.*”
 - e. Titus 2:10 – “*...showing all good faith, so that in everything they may adorn the doctrine of **God our Savior**.*”
 - f. Titus 3:4-6 – “*When the goodness and loving kindness of **God our Savior** appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the **Holy Spirit**, whom he poured out on us richly through **Jesus Christ our Savior**,*”
 - g. Jesus is called “Savior” 16 x and the Father is called “Savior” 8x.
4. Coming up in our classes on Deception and False Doctrines we will see the early church struggled against the teaching of Gnostic Systems that included the concept of the Demiurge.
- a. Demiurge in Gnosticism is:
 - i. a heavenly being,
 - ii. subordinate to the Supreme Being,
 - iii. the creator and controller of the material world
 - iv. antagonistic to all that is purely spiritual.
 - b. In orthodox Christianity (“the faith once for all entrusted to the saints”) the Supreme Being is God who is the heavenly being who created the physical world that was good and aligned with all that was spiritually good. This same God became a physical man to save his created world.
5. “through Jesus Christ” in the Greek may refer to either:
- a. God’s salvation comes “through Jesus Christ”
 - i. This seems to be the best choice since the timing of option #2 involves “before all the ages” which seems rather strange
 - b. God is given “glory” (and, “majesty, dominion, authority”) “through Jesus Christ”
 - i. 1 Peter 4:11 – “*in order that in everything **God may be glorified through Jesus Christ**. To him belong glory and dominion forever and ever. Amen.*”
6. “Amen” - ἀμήν – means “truly” or, paraphrased with the words “so be it”
- a. Used to close doxologies
 - b. “Amen” is the voicing of the seal of confidence by the writer, the reader and the hearer.
 - c. This letter ends as if it is sent by Jude prepared to be read to the congregation
7. The Four Words attributed to God:
- a. “**Glor**y” – *doxa* – means “splendor, glory”
 - b. “**Majesty**” – *megalosune* – refers to kingly majesty
 - i. 1 Chronicles 29:11 –
 - ii. Hebrews 1:3 –
 - iii. Hebrews 8:1 –
 - c. “**Power**” – *kratos* – refers to God’s control over the world at all times, in creation and sustainment
 - d. “**Authority**” – *exousia* – identifies God’s total sovereignty, rule, dominion
8. All of these appeared in Christ Jesus:
- a. John 1:14 – “*The Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*”

- b. Hebrews 1:3 – *“He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high.”*
9. The timeframe for God to possess and receive these four words:
“before all time and now and forever”:
- a. “Before all time” – *pro pantos tou aionos* – “before all time” or “before all the ages”
 - b. “Now” – *vuv* – “now”, “the present”
 - c. “Forever” – *eis pantas tous aionas* – “to all the ages”
10. God is absolute and was in possession of these four words:
- a. before any of the ages began or anything else existed...including the heretics and the source of these false teachings
 - b. now, in the present age...even while these evil forces and heretics appear to be running wild
 - c. to all the ages...anytime that is left to come after this age when all the heretics of the past and present have been swept away in judgment

Someone paraphrased these verses 24-25 (Major in Wuest) by saying:

“I have bidden you to keep yourselves in the love of God; I have warned you against all impiety and impurity. But do not think that you can attain to the one, or guard yourselves from the other, in your own strength. You must receive power from above, and that it may be so, I offer up my prayer to Him who alone is able to keep you from stumbling, and to present you before the throne of His glory, pure and spotless in exceeding joy. To Him, the only God and Savior belong glory, greatness, might, and authority throughout all ages.”

Although, instead of a prayer to God seeking these things, it seems like Jude is making factual statements in verses 24-25 for his readers to hear in order to continue to establish their faith.