

Text: Jude 24-25

Title: Jude's Praise to God

Truth: We should praise God because of His saving and keeping power.

Date/Location: Sunday March 8, 2015 at FBC

Introduction

This text is called a doxology, meaning a word, statement or formula of praise to God. It is also a prayer wish, hoping for more glory, etc. to come to God because He deserves it.

Here is a slightly improved translation based on the NKJV:

²⁴ Now to Him who is able to keep you from stumbling,
and [who is able] to cause you to stand faultless
before the presence of His glory
with exceeding joy,
²⁵ to the only [wise] God our Savior
[through Jesus Christ our Lord],
be glory
and majesty,
and dominion
and power,
both now and forever. Amen.

I. God prevents the believer from stumbling

- A. God is *able to keep*. The notion of ability is tied in with the idea of power. God inherently has the strength, the energy, the capability, wisdom, the foresight, and everything necessary to carry out the task of keeping the believer in the faith and in faithfulness to Him.
- B. To keep means *to guard, protect, defend*. Stumbling refers to a permanent downfall. There are many onslaughts against the believer that would attempt to trip him up, knock him out of the race, and bowl him over and off the narrow way.
- C. God is *able to keep*, and He *promises to keep*. 2 Timothy 1:12, 2 Thess. 3:3, John 17:15.
- D. You need to be humble, and recognize that in yourself you are *unable to keep* yourself from stumbling. As a believer in Christ, that humility will come fairly naturally, even if it has to overcome a few hurdles of pride when you are not mindful of the salvation God has *gifted* to you. But God *is able* to keep you from stumbling. This means that along with your humble spirit you can have a God-based confidence that you will not stumble and fall and be destroyed and be lost

and be forever sidelined from service for the great King. God will protect you from going down.

- E. The ungodly Jude warns about are a real threat. But they are not an ultimate threat against our salvation. They cannot bring us down if we are genuine believers in Christ. Trust Him, and He will protect you.

II. God causes the believer to stand before Him

- A. God does more than keep us from going down. Not only will He keep you from falling, He will lift you up and cause you to stand before Him in the last day.
- B. If God kept a record of your iniquities, you would not be able to stand before Him (Psalm 130:3). But God is able to make you stand. Again, God has the power, capability, strength, wisdom, and all else that is needed to make you stand.
- C. Not only does God prevent you from falling, *and* cause you to stand before Him, the text adds this: God designs to make you *faultless*. This refers to your condition before the throne of grace. You won't be there looking as if you don't belong! The person—you—will be faultless, without blemish, blameless. You are not faultless now. You are not sin-free now. You are more sinful than you would ever want to admit publicly. But *then*, when God completes His work in you, you will be able to stand faultless because of Him. Notice that Christ is unblemished (Heb. 9:14 and 1 Peter 1:19) and being washed in His blood means you receive that ultimate gift of God's complete cleansing in the future (Eph. 1:19) and the call to work that out in your life now (Philippians 2:15).
- D. Perhaps you think with fear and trepidation about standing before the Lord. There is validity to that emotion regarding the judgment seat of Christ. But after you are evaluated and rewarded, there will be no trepidation. Reverence and proper fear of God yes, but no foreboding feeling of imminent danger or disapproval. You will have utter joy.
1. The point here is that you will stand before God with overflowing joy, happiness, and blessing. The same Greek word is used in Hebrews 1:9 and Psalm 44:8 about our Lord; in Acts 2:46 about the early church sharing meals and have great joy together; in Luke 1:14 of the joy that Zechariah would have because of the birth of his son John the Baptist; and in Luke 1:44 of prenatal John the Baptist leaping for joy at the sound of Mary's voice.
 2. Although it is not the point made by Jude, I thought it would be profitable to remind you that the Christian life is one that can be, and should be, full of joy. After a night of weeping, joy can come in the morning (Psa. 30:5, 126:5-6); there is joy in going to the house of God (42:4); we can shout to God with the voice of joy (47:1); there is joy after confession from the heavy guilt of sin (51:8, 12); soul satisfied with God has joy (63:5); the joy of coming before the Lord with singing (100:2); the joy in the homes of the righteous (118:15); the joy of those for whom God has done marvelous things (125:2); and the joy given by God to His holy ones (132:16). Life as a Christian must not be lived in

the darksome, gloomy shadows of negative emotion as if everything is so bad. It's not. Count your blessings and count on the promises of God.

- E. We need to contrast this state of protection and standing before God—with the state of one who rejects Christ or does not know anything of our Savior. Such people have no promise of protection; no help from stumbling; no hope of blamelessness before God; no appearing before the presence of His glory with joy—only an appearance before God associated with feelings of abject dread.

III. God is our Savior through Jesus Christ our Lord

- A. Technical note: Once again, we are faced with a variant in the hand-copied manuscripts that have been passed down to us. Some manuscripts say “to the only wise God our Savior” whereas others say “to the only God our savior through Jesus Christ our Lord.” We will not permit these differences to sidetrack us, for we know that both forms of the text convey truth that is elsewhere undisputed in Scripture. It is interesting that the modern translations use the longer text in this case, when they usually translate the shorter text.
- B. God is the “only” God. There is no other god out there. Let us not be confused about that fact. There is one and only one God, with no competition (Satan is not competition). See 1 Kings 8:60, Isaiah 45:6, 45:22, and 1 Corinthians 8:4. It almost goes without saying then that God is the only wise God, for there is no other god who could be wise. But this emphasizes the so-called omni-sapience of God—that not only is God all knowing, but He understands how to use that knowledge in all its connections infinitely well.
- C. God is our Savior. He is our Deliverer, our Preserver. He delivered us from sin like He delivered Israel from slavery. He preserves us to his heavenly kingdom like He preserved David for the theocratic kingdom of Israel. He saved us from wrath though we neither deserved it nor earned it.

IV. God is the glorious King of the Universe

- A. The fulcrum upon which the previous thought and the next rest is Jesus Christ. In other words, God is our Savior through Jesus Christ, *and* it is through Christ that God receives glory and honor. It is difficult to determine grammatically if “through Christ” connects more closely with what comes before or what comes after, but we know from other texts of Scripture that both thoughts are true, so I’ve connected it to both thoughts here to avoid “picking sides.”
- B. God inherently possesses glory, majesty, dominion, and power, the four characteristics that Jude lists. God is the most glorious and most majestic Being, the all-sovereign ruler and omnipotent King. So why does Jude wish God to have more of those things? In one sense, He cannot get more of them. But there is another important sense in which He can get more glory. God’s glory is not outwardly manifested in the lives of millions of His creations. It is not displayed as openly as it can be, or as openly as it will be, in the future kingdom of God on earth, nor as it will be in Heaven.

Your pursuit of holiness brings out God's glory in your life. Christ's return will bring out God's glory on the earth. God's creation of the new heavens and earth and His visible enthronement there forever will bring out his glory in Heaven. God deserves that glory both NOW and FOREVER.

- C. The first two attributes listed are *glory* and *majesty*. *Glory* refers to the splendor, fame, and magnificence of God. See Acts 7:2 and 1 Corinthians 2:8 for examples. The second of these qualities—*majesty*—is so associated with God that it is sometimes used in place of the divine name to refer to God (Heb. 1:3, 8:1).
- D. The words *dominion* and *power* could be translated as *might and authority*, or *sovereignty and jurisdiction*.
- E. The four words are closely related because of the regal (royal) nature of all of them.
- F. It is interesting to think about how God's power and might intersect our lives. Some verses that deal with that idea are Acts 19:20 (the power of the word of God), Ephesians 1:19, 6:10 and Colossians 1:11 (God's power working in the believer).

Conclusion

This text of Scripture may seem small and at the end of a book, but don't overlook it. It tells us:

- Who God is
- What God does
- What man needs
- What God provides
- What glories God possesses
- And how we should honor God more and more

Other wonderful doxologies are found in Romans 11:33-36, Romans 16:25-27, 1 Timothy 1:17, 1 Timothy 6:15-16, Rev. 4:11, 15:3-4, and 5:12-13.

MAP