

Jude 24, 25

A doxology, which gets its meaning from the Greek word for glory, is a hymn of praise marking the deeds and attributes of God. The content of much of Jude's letter is a warning about the nature of those wishing to tear apart Christ's church through false teaching and practice. By the time we get to verses 24 and 25 the doxology comes as an outburst of hope and glory that overshadows the current crisis of the church.

Context of Jude's letter

1. Jude started out wanting to write about their common salvation and encourage them in that hope (v. 3).
2. However, there were certain people who had "crept in unnoticed" (v. 4) who were perverting the gospel of grace and were advocating for a lifestyle of sensuality and indecent behavior.
3. In doing so, they were denying Jesus Christ (v. 4). When we distort God's moral law and deny biblical Christian ethics, we are not merely disagreeing over different interpretations of scripture; we are denying Jesus himself.
4. His concern was for the purity of the church which is tied to the glory of God.
5. Jude writes to encourage the readers to contend for the faith knowing that it was under attack, and to expose the false teachers and warn of their judgment.
6. The bulk of the letter is taken up by his condemnation of those that were attempting to mislead God's people. He has very strong words for them (v. 12).
 - a. Hidden reefs
 - b. Shepherds who feed themselves
 - c. Waterless clouds, swept along by the winds
 - d. Fruitless trees, twice dead, uprooted
 - e. Wild waves of the sea, casting up the foam of their own shame
 - f. Wandering stars for whom the gloom of utter darkness has been reserved forever
 - g. They cause divisions, worldly people devoid of the Spirit (v. 19).
7. It is in the midst of this context that Jude calls for God's people to stand firm, to not be tripped up or carried away by false doctrine, but rather to be built up in "the most holy faith" (v. 20).

The doxology begins with what God has done for us (v. 24)

1. "...to him who is able to keep you from stumbling (falling)..."
 - a. This word "keep" is important. Jude starts the letter off with addressing it to those who are called and "kept for Jesus Christ."
 - b. In verse 21 he tells them to "keep themselves in the love of God..."
 - c. Here again in verse 24 he says that God is able to keep them...
 - d. So which one is it? Does God keep us or do we keep ourselves in him?
 - i. Both are true. God is sovereign and we have responsibility.
 - ii. And that's great news for us who have a tendency to stumble, fall, and wander away. For those who are in Christ, we will be kept by him. Our salvation is secure.
2. "...and present (stand) you blameless before the glory of his presence with great joy..."
 - a. Present (stand) – in contrast to stumbling into error we actually stand, surefooted before God.

- b. Blameless – This is a reference of our need to be pure to be in God’s presence.
 - i. The OT reminds us that whether a person was going to worship or an animal was being brought for a sacrifice they had to be pure, cleansed, unblemished.
 - ii. The ritual washings and purifications were symbolic of the need to be cleansed morally and spiritually. The sacrifices of the animals pointed to the need of having our sins atoned for. The whole setup of the temple was a demonstration that mankind cannot stand in the presence of God for the very fact that we are not blameless.
 - iii. Whereas the church was being polluted by those who were perverting the gospel, Jude reminds us of the beauty of the true gospel. In and of ourselves we are not blameless. It is through the one true spotless lamb, the second Adam who was sinless, God’s own son Jesus Christ that we are declared innocent and blameless.
 - iv. Rather than standing in the presence of God with fear and dread, we get to stand with great joy.

The doxology finishes with leading us to worship (v. 25)

- 1. “...to the only God, our Savior, through Jesus Christ our Lord...”
 - a. The claim that there is only one God was rooted in the OT beliefs of Israel.
 - b. This would have been scandalous to the Roman culture where there were many gods.
 - c. The designation of Jesus as savior and lord would also have been scandalous. Other gods like Zeus were called “the great savior” and Caesar Augustus was called “the god and savior, emperor.”
 - d. Jude is making a bold claim. There are not many ways to God. There are not even many gods. There is only one God, who has revealed himself through his son Jesus Christ, and is alone worthy to be praised.
- 2. “...be glory, majesty, dominion, and authority...”
 - a. Glory – dignity and honor, respect, and reverence that are due to him, it is the “public, visible, and acclaimed presence of God” (Stott).
 - b. Majesty – a similar term to glory. Used together with glory these two terms help paint the portrait of one who is far above all else.
 - c. Dominion and authority – Not only does he have ultimate power but he has the proper authority to wield it. God has both the power and authority to execute his right judgments.
- 3. “...before all time and now and forever.”
 - a. These attributes of God have always been, continue to be in this present age, and will continue on into eternity.
 - b. The proper response to this – “Amen.” So be it. It is true indeed!