

Strangely, the Book of Jude is one of the least known books of the New Testament, but it contains 2 of the **best known** verses. And yet, because the book of Jude is so little-known, most of us don't even know that these 2 verses come from Jude.

As the Bible Reading is so short today, I thought I might read it for you.

Jude V24-25:

<sup>24</sup> 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, <sup>25</sup> to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

Was that familiar to you? What if I was to put it to music  
*“Now unto Him...”*

Today's Bible Reading is usually treated as a “benediction” or a “doxology”. I grew up in a church where, at the end of every service we would sing the song that we're going to sing later today.

*Some of you will remember doing that in your own churches (back in the day)...*

*BTW*

*It was a great source of discomfort to me whenever I visited Robyn's church in Toowoomba (Rangeville [High Street]), because at a certain point of that song ("dominion & power"), the person beside you would grab your hand and lift it high up in the air... Now, that was a problem for me, because at the time, my R shoulder had suffered numerous years of recurring dislocations, and lifting my hand up above my head, was the danger zone...*

*And so I'd let my hand go up about that far, and then resist the spiritual gusto of the person beside me, who was trying to thrust it up higher....*

Ahh, those were the days.

A "benediction" is like hanging up the Spiritual Phone – It's the Spiritual blessing that finishes off our time of meeting together, and sends people on their way.

A "doxology" simply gets its name from the Greek word "Doxa" (glory). It's a short passage that we **often** use in Worship, as it gives glory to God.

And v24-25 of Jude fit beautifully, for both of those purposes.... But there's a deeper purpose, for the writing of these verses.

The book of Jude, is urging Disciples of Jesus, to contend/struggle/fight for the faith. “The Faith”, that has been passed down to us, from Jesus and the Apostles, is under attack. Some want to change “The faith”.

- add;
- take away;
- vary;
- update it;
- use grace as an excuse for sins of the flesh.

“The Faith” in the Christian church, is under attack.

And so, in the Christian church, we are in a Spiritual battle. Last week, we talked about how the greatest weapon in our spiritual arsenal, is “prayer”.

Now, we all know, that in a battle, there are casualties. And at this point, I’m going to quote what Michael Green said in his commentary, because I cannot say it any better:

*It is a dangerous thing to live for Christ in an atmosphere of false teaching and seductive morals. It is a hazardous thing to try to rescue men **for** the gospel out of such an environment.*

*If you get too near the fire, it will burn you;  
if you get too near the garment stained by the flesh, it will defile you.*

*Is withdrawal the answer, then? No.*

*Advance against the forces of evil, face the dangers involved, so long as you are strong in the Lord’s might.*

*Such is the thrust, and the context, of Jude's final verses.<sup>i</sup>*

He said that well, didn't he...

Humanly speaking, when we enter into a spiritual battle, we are very weak. **But we have a God who is exceedingly strong.** He is the **Only** God. Anything else that masquerades as a God, is a demon. And on the day that God decides, He will hurl those demons into the lake of fire.

He is the only God.

I love the humour that we find in the Scriptures at times...  
*In my daily Bible readings this week, I was in the book of Samuel. And the Philistines captured the Ark of the Covenant of God; and they took the Ark of God to the temple of their god (Dagon), and put the ark of God there beside the statue of Dagon.*

*In the morning, when the people got up, they went into the temple, and there was Dagon, face-down on the ground, before the Ark of God. So they stood him back up in his place again.*

*But the next morning, they found Dagon, face-down on the ground, before the Ark of God, and his head and his hands had been cut off and laying on the threshold... And so only the trunk of Dagon was left.*

I love that image – there is only one God. And every demon will crumble before Him...

And because this one God is our Saviour, we know that He will keep us.

The theme of “keeping” is prominent in Jude.

- Back in V1, the beloved of God the Father, are “**kept for Jesus Christ**”.
- In V21, we are told to keep ourselves in the Love of God. And we talked about how that involves “Keeping on in the faith, and keeping His commands”.
- And now in V24, we know that it is God **who is able** to keep us from stumbling...

If one’s desire, is:

- to honour God; and
- to live for God; and
- to contend for the faith,

with God’s help, we will.

Our God, is able to keep us from stumbling. What does that mean?

*I stumbled the other day. I tripped over, with a full backpack of spray, and put my arm out to save myself, and when I hit the ground, it dislocated my shoulder. Is that the sort of stumbling?*

No, we're talking about spiritual stumbling. It can be a matter of faith; doctrine (what we believe); actions (falling into sin)...

We were saved from our sin, to become a people for God – a people who will populate His Holy Kingdom when Christ returns – a people who are set apart to be holy... How are you going with that???

*Sometimes I feel that I've let God down, because I've been anything but holy... And sometimes you feel the same way, don't you???* If not, there might be a bit of pride there you need to be sorry about...

But even so, our God, is able to present us “blameless, before the presence of His glory, with great joy”...

It is a fearful thing, to come into the presence of a most Holy God, because in His glory, we in our sinfulness, cannot possibly stand before Him...

But by the blood of Jesus, He purifies us and makes us holy. All the blame is taken away. That's how we become blameless, and can enter into the presence of a holy God.

Have you stumbled? Have you sinned???

Well, the message of Jude, is the opposite to the message that he is urging his readers to contend against.

The message of the False teachers was, “Have you stumbled into sin? That's OK. Keep on doing it – more grace for you.”

But the message of Jude is, “Have you stumbled into sin? Well, don’t give up. In God we have a Saviour. He can save you **from** this sin, and He can keep you **from** stumbling again.” The message of the Gospel, is that when we repent of sin, He forgives us of that sin, but more than that: He purifies us, and makes us holy.

Here we see the merging of 2 great Biblical truths:

- By the blood of Jesus, our sins are washed away.
  - Guilt is gone;
  - Shame is gone;
  - Our destiny has changed from death to life;
  - We once were objects of God’s wrath, but now we’re His beloved.
- But God isn’t finished with us there – He also sanctifies us (makes us holy). By His Holy Spirit, He changes us from the inside – out...

As that Christmas carol goes “Away in a manger”, “*And fit us for heaven, to live with Thee there*”...

By His Holy Spirit, He changes us – He makes us fit-for-purpose – what’s our purpose – to live with Him in the presence of His glory for all eternity...

Do we realise, this is what God is doing for us?

He didn’t only save you from your sin – He’s fitting you for heaven, so that you can be **blameless before the presence of his glory with great joy**

## What gives you joy in life?

In the church, we talk a lot about the joy of the Lord... And in a world where clinical depression robs people of their joy, the promise of “**with great joy**”, “Oh, I want that...” Don’t you???

What is this “great joy” that Jude is describing??? It’s the jubilation of God’s people, at the attainment of His purposes... God’s purpose, is to present us “**blameless before the presence of his glory**”.... Does that not fill us with great joy???

And so Jude just spills over into praise – he can’t hold the joy in – it comes out right now:

**<sup>25</sup> to the only God**  
(there is no other)

our Saviour, through Jesus Christ our Lord  
THE GOD – THE ONLY GOD is our Saviour, through Jesus Christ our Lord. Oh, there’s a blessing in that... How could we deserve this??? We are so **un**worthy, but the only God, chose to be our Saviour, through Jesus Christ our Lord.

To Him be:

glory



He is already the God of glory, but may He be glorified in us...

To Him be **majesty**

He is high; lifted up; far above all else.

To Him be **dominion** (A better word here, would be “**power**”)

To Him be “**power**”.

Our God is a powerful God. He has **all** power... Within the book of Jude, the condemnation of those who had corrupted the Gospel – they were not empty threats. God has all power.

And He has the right to use it: To Him be **authority**

Everything belongs to God. As the creator/redeemer of this Earth, He has the right **and** he has the power to rule over every creature.

What an ignorance one displays, when they shake their fist at God and say, “You have no right”... He has every right. To **Him** be authority – His word stands. He has the right to rule all things...

before all time and now and forever. **Amen.**

So, that brings us to the end of Jude. And what an encouraging way to finish off – being reminded of the power, majesty, authority and the purpose of God, and that His purpose, is to keep us from stumbling, and to present us blameless on the Day of the Lord.

This is the God whom we worship; and this is our purpose – to worship and praise His holy Name, and to be transformed, as we walk with Him, that we might be presented blameless, on the Day of The Lord.

<sup>24</sup> 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, <sup>25</sup> to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and forever. Amen.

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<sup>i</sup> Green, M. (1987) *2 Peter and Jude: an introduction and commentary*. Downers Grove, IL: InterVarsity Press (Tyndale New Testament Commentaries).