

We Need Christ, Brothers! For He is able...

Introduction

Writing to Christians in the first century, Jude draws the attention of these believers to those who have come into the church and are deceiving the flock. He says, “Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. ([Jd 3](#))”

Desiring the purity of the church, and its leaders lives, he draws a line of demarcation of those who are in christ and those who are apostate, seeking their own gain while living lives of licentiousness. Drawing from examples of the Israelites in the desert, Balaam, and the angels he provides the contrast of the life of an apostate.

Having just encouraged the believers to *build themselves up* in love (20) *keep themselves* in God’s love (21), and to *save others* by snatching them from the fire (23), he expounds on God’s ability to do this in one of the New Testament’s most profound benedictions. Jude writes under the inspiration of the Spirit,

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, 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. ([Jd 24-25](#))

1. He is able to keep us from stumbling.

Those Jude is warning against have not passively slipped into apostasy. Rather, they have not trusted Christ and have not been born of the Spirit. These have shipwrecked their faith, but these have done so as Jude has said because they are not brothers in the faith.

Jude is reminding these believers that once they have trusted Christ, if they are truly born of the Spirit, Christ will hold them. He will protect them and keep them from stumbling.

That the sovereign Lord has promised, in his speaking ([John 6](#)) and by the inspired Word, that none whom he has chosen will ever fall away. This doctrine of preservation is one of supreme hope. That in the midst of our own inability to keep ourselves from stumbling, **God is able!** In our daily lives, when anxiety, fear, and distress looms as our ever-present enemy, the hope of Christ to keep us is our ever present hope and comfort.

We need Christ for our salvation and in our sanctification. We may add that we need Christ in our sermon preparation as well. Christ is always our aim! And by the power of the Holy Spirit the realities of Christ become ever present in our lives.

As Schreiner says,

*“When Jude spoke of God’s ability to keep believers from falling, he did not merely mean that believers might be kept from falling. The idea is that God will keep them from falling **by his grace.**”*

Just as we are not able to save ourselves, this preservation is a grace of God!

2. He is able to present us as blameless before the presence of his glory.

This imagery takes us to the eschatological end, into the presence of his glory! How does he do this? Present us as blameless before him?

The literal phrase means “cause (or make) to stand.” Through out the unfolding of Scripture the chasm of sinful man looms over as an unapproachable expanse. Yet, as Christ descends from heaven fully man and fully God the prophets hope of a messiah becomes a present reality. Through the atoning work of the Son on the cross God has reconciled man to himself. Now through faith, those who were children of wrath and sons of disobedience have become sons of God.

This imagery takes us to the OT sacrificial system; the means for atonement of sin. But Christ’s atoning work providing a new and better hope. As the writer of Hebrews says,

he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God ([Heb 9:12-14.](#))

This presentation before God is not unlike that of the OT high priest Joshua, who having been accused of impurity was declared pure and covered in pure garments by God. We have been clothed in the righteousness of Christ to live lives of obedience, brothers.

May we be watchful over our conduct as those who have been clothed in

Christ's righteousness. Evermore as we await the final presentation before Christ in glory. In purity and being blameless. There will be much rejoicing on that day!

3. He is worthy of all praise

There is a thought percolating in the American church that loving Christ and following his commands has nothing to do with theology-knowing God. However, Jude combats this in verse 25 stating that these truths about God namely his ability to cause us to stand and to present us as blameless is to lead us somewhere; it should lead us to worship and obedience to God who is worthy of:

Glory: the manifest/visible glory of God on the earth that will lead to the worship of his name. This was seen in the OT at Mount Sinai and other places. His visible attributes are to bring glory to his name. For he is worthy.

Majesty: his eternal right to rule, that is, as Paul writes to the Colossian church, by him and through him and to him are all things. Therefore he has the eternal right to rule over everything.

Dominion: As the sovereign and omnipotent one his dominion and power has no limitation. It is by his power that he is able both to save and sanctify believers and to present them holy and blameless on the final day.

Authority:

When? Before all time. Now. And forever more.

As Lucas and Green summarize,

“All the praise and acknowledgment are offered to God [through] Jesus Christ our Lord. This elevates Jesus to the highest place, for ‘words could hardly express more clearly Jude’s belief in the pre-existence and eternity of Christ!’.”

Conclusion

BIBLIOGRAPHY

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016.

Christian Standard Bible. Nashville, TN: Holman Bible Publishers, 2017.

Douglas J. Moo. *2 Peter, Jude, The NIV Application Commentary*. Grand Rapids, MI: Zondervan Publishing House, 1996.

Lucas, R. C. & Green, Christopher. *The Message of 2 Peter & Jude: The Promise of His Coming*. Downers Grove, IL: InterVarsity Press, 1995.

Ryken, Leland. *Literary Introductions to the Books of the Bible*. Wheaton, IL: Crossway, 2015.

Schreiner, Thomas R. *1, 2 Peter, Jude, vol. 37, The New American Commentary*. Nashville: Broadman & Holman Publishers, 2003.