

Jude 1:24 Commentary

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**JUDE:
CONTEND EARNESTLY FOR THE FAITH
KEEP YOURSELF IN THE LOVE OF GOD**

Jude 1:1-4	Jude 1:5-16	Jude 1:17-23	Jude 1:24-25
Salutation & Purpose	Exposure of False Teachers	Jude 1:17-23	Jude 1:24-25
Contend for The Faith	Their Doom (Jude 1:5-7) Their Denunciation (Jude 1:8-10) Their Description (Jude 1:11-16)	Believer's Defense Against False Teachers	Doxology
Exhortation	Warning	Exhortation	Benediction

Date: A.D. 70-80

- [Booklet - Jude: Recognizing the Danger Among Us - 33 pages - Well Done](#)
- [Jude Introduction](#) -John MacArthur

- [Jude: International Standard Bible Encyclopedia](#)
- [Jude Introduction](#) - Wil Pounds
- [Jude: Author, Date, Audience, Occasion, Detailed Outline](#) - James Van Dine
- [Jude: Introduction, Argument, and Outline](#) -Daniel Wallace
- [Jude, Theology of](#) - [Baker's Evangelical Dictionary of Biblical Theology](#)
- [Jude Notes and Outline](#) - J Vernon McGee

Key Verses: Jude 1:4, Jude 1:20, Jude 1:24, 25

Key Words: **Lord** (Jude 1:4, 5, 9, 14, 17, 21, 25), **Faith** (Jude 1:3, 20) **Keep/Kept** (Jude 1:1, 6, 21, 24), **Ungodly** (Jude 1:4, 15, 18), **Beloved** (Jude 1:1, 3, 17, 20), **Judgment** (Jude 1:6, 9, 15), **Remember** (Jude 1:17), **Angel/Archangel** (Jude 1:6, 8, 9), **Holy Spirit** (Jude 1:19, 20). See discussion of **key words**, a vital component of **inductive Bible study**.

The following outline is adapted from J Sidlow Baxter's Outline entitled "Contend for the Faith"

GREETING, Jude 1:1,2.

WHY CONTENT - APOSTATE TEACHERS (Jude 1:3-16).

- Their subtle perversions: Two basic denials (Jude 1:3-4).
- Their certain doom: Three historic examples (Jude 1:5-7).
- Their impious ways: Three historic examples (Jude 1:8-11).
- Their utter falsity: six awful metaphors (Jude 1:12-13).
- Enoch's prophecy: Coming destruction (Jude 1:14-16).

HOW TO CONTENT - OUR RESOURCES (Jude 1:17-23).

- Realize that the apostasy has been foretold (Jude 1:17-19).
- "Build," "pray in the Spirit," "keep," "look" (Jude 1:20,21).
- Show compassion towards certain who contend (Jude 1:22).
- Others seek urgently to rescue: but keep pure (Jude 1:23).
- Jude's doxology: Coming consummation. (Jude 1:24, 25)

In all contending for the faith we must "keep ourselves in the love of God," the counterpart of which is that the love of God must be in us. We must love, even while we contend against the errors of apostatisers. We must love their souls even while we oppose their words and deplore their ways. Sometimes it is delicately difficult to keep these separate, but the love of Christ in our hearts will put wisdom on our lips....There are some who "contend" against us. Endless counter-contention with them is useless. But there are others who need "snatching out of the fire"; they have been deceived, and in one sense or another, i.e. by bewilderment, remorse, doubt or danger, are in the fire. And there are still others on whom we are to "have mercy with fear," i.e. being cautious lest in seeking to bring them back we should defile our own garments. (J Sidlow Baxter)

OVERVIEW CHART OF EPISTLE OF JUDE

Click chart to enlarge

Chart from recommended resource [Jensen's Survey of the NT](#) - used by permission

Jude 1:24 Now to Him Who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy: To de dunameno (PPPMSD) phulaxai (AAN) humas aptaistous (PAPMPN) kai stesai (AAN) katenopion tes doxes autou amomous en agalliasei

- **able** = Jude 1:21; Jn 10:29,30; Ro 8:31; 14:4; 16:25, 26, 27; Ep 3:20; 2Ti 4:18
- **present** = 2Co 4:14; 11:2; Ep 5:27; Col 1:22,28; 3:4; Heb 13:20,21
- **blameless** = Rev 14:5

- **the presence** = Mt 16:27; 19:28; 25:31; Lk 9:26; 1Th 4:16,17; 1Pe 4:13
- **great joy** = Ps 21:6; 43:4; Mt 5:12; 2Co 4:17; 1Pe 4:13

[Click for over 60 versions of this verse.](#)

Amplified - Now to Him Who is able to keep you without stumbling or slipping or falling, and to present [you] unblemished (blameless and faultless) before the presence of His glory in triumphant joy and exultation [with unspeakable, ecstatic delight]—

Barclay - Unto him who is able to keep you from slipping and to make you stand blameless and exultant in the presence of his glory,

NET - Now to the one who is able to keep you from falling, and to cause you to stand, rejoicing, without blemish before his glorious presence,

Wuest - Now, to the One who is able to guard you from stumbling and to place you before the presence of His glory faultless in great rejoicing,

Young's Literal - And to Him who is able to guard you not stumbling, and to set you in the presence of His glory unblemished, in gladness,

GOD IS ABLE

([See Study](#))

Now - This conjunction marks a shift in the letter and serves to introduce Jude's beautiful, beloved benediction. This divine doxology serves "as a reminder of the divine power available to believers as they contend against heretics." In light of the great perils to which Jude's readers are exposed, He deliberately emphasizes that it is God and God alone Who is able to keep them! Apostasy will (not may) come into the church but God is able to keep the Church!

Spurgeon - My text begins with. "**Now**", and closes with "**now and ever.**" (Jude 1:25) The praise of God should be given at the present time; and it is to be perpetually carried on, therefore **now** is the time for it to be rendered: "both **now** and **ever.** Amen." ([Saints Guarded from Stumbling - Jude 1:24-25](#))

Spurgeon says a **doxology** is a pause "to magnify the Name of God. Here is "Judas, not Iscariot," but the true-hearted Jude, who has been writing an Epistle which seems all ablaze with lightning, it burns so terribly against certain orders of sinners. Almost every word that Jude writes seems to have the roll of thunder in it; he appears to be more like the Haggai of the Old Testament than the Jude of the New. Yet he cannot close his short Epistle until he has included some ascription of praise to God. Learn from this, dear friends, that the sin of man, if we are ever called to denounce it, should drive us to adore the goodness and glory of God. Sin defiles the world; so, after you have done your best to sweep it out, resolve that, inasmuch as man has dishonored the name of God, you will seek to magnify that name. It is true that you cannot actually redress the wrong that has been done; but, at any rate, if the stream of sin has been increased, you may increase the stream of loyal and reverent praise. Take care that you do so. Jude is not satisfied with having rebuked the sons of men for their sin, so he turns round to glorify his God. ([Jude's Doxology](#))

See other beautiful Biblical benedictions - Nu 6:24-26-note by Spurgeon, [note by Henry Law](#) , Ro 11:33-36-note, Ro 16:25-27-note, 2Cor 13:14-[note by Spurgeon](#), Heb 13:20-21-note.

Kistemaker - Although the believers observe the apostasy of heretics, they know that God is able to protect his own and keep their salvation intact.

We see similar assurance of God's "keeping power" especially His power to keep us **blameless** in

(1Cor 1:8) Who ("the Lord Jesus Christ" = see 1Cor 1:7) will also confirm (**bebaioo** = guarantee, make sure) you to the end, **blameless** (**anegkletos** = legally unaccused = an entirely legal term "implies **not merely acquittal**, but the absence of even a charge or accusation against a person!") in the day of our Lord Jesus Christ.

(1Th 5:23-24-note) Now may the God of peace (**eirēne**) Himself sanctify (**hagiazō**) you entirely; and may your spirit and soul and body be preserved (**tereo**) complete (**holokleros**), **without blame** (**amemptos**) at the coming (**parousia**) of our Lord Jesus Christ. Faithful (**pistos**) is He Who calls you, and He also will bring it to pass.

Able (1410)(**dunamai** - gives us English words like dynamic, dynamo, dynamite) conveys the basic meaning of possessing and exerting the inherent ability to do something or to accomplish an end. Thus **dunamai** means to be able to, to be capable of, to be strong enough to do or to have power to do something. The **present tense** pictures God's continual inherent, supernatural ability (**His omnipotence**) to keep us from falling. The apostates brought in a message that could potential "stumble" someone's faith, but

Jude says that they are no match for God! The enemy's lies are always trumped by God's truth and the truth about God!

Dunamai is often used of God's power to keep His children from stumbling - e.g., "He **isable** (dunamai) to come to the aid of those who are tempted." (Heb 2:18-note) Paul writes that God is "**able** (dunamai) to establish (us) according to my Gospel and the preaching of Jesus Christ." (Ro 16:25-note) God "**is able** (dunamai) to do exceeding abundantly beyond all that we ask or think, according to the power that works within us." (Eph 3:20-note) "He is **able** to save forever those who draw near to God through Him." (Heb 7:25-note) "God is faithful, who will not allow you to be tempted beyond what you are **able** (dunamai)" (1Cor 10:13-note) For our part, we are to put on His full armor that we "may be **able** (dunamai) to stand firm against the schemes of the devil." (Eph 6:11-note)

Barclay adds - Three times in the New Testament praise is given to the God who is able. In Romans 16:25 Paul gives praise to the God who is able to strengthen us. God is the one person who can give us a foundation for life which nothing and no one can ever shake. In Ephesians 3:20 Paul gives praise to the God who is able to do far more than we can ever ask or even dream of. He is the God whose grace no man has every exhausted and on whom no claim can ever be too much. Here Jude offers his praise to the God who is able. ([Jude - Barclay's Daily Study Bible](#))

To keep you from stumbling = Literally "*to keep you without stumbling*" (Cf stumble, James 2:10; 3:2). For the Lord's "**keeping power**" see also - Jn 10:29,30; Ro 8:31, Ro 16:25-27; Eph 3:20; 2Ti 1:12, 2Ti 4:18. Don't miss the obvious dear saint -- we all need keeping! Were it not for His continual keeping, we would surely be continually stumbling!

Spurgeon writes "There is no stability in any Christian, in himself considered; it is the grace of God within him that enables him to stand. I believe that the soul of man is immortal, yet not in and of itself, but only by the immortality which God bestows upon it from his own essential immortality. So is it with the new life that is within us. It shall never perish; but it is only eternal because God continues to keep it alive. Your final perseverance is not the result of anything in yourself, but the result of the grace which God continues to give you, and of his eternal purpose which first chose you and of his almighty power which still keeps you alive. Ah, my brethren, the brightest saints on earth would fall into the lowest hell if God did not keep them from falling. Therefore, praise him, O ye stars that shine in the Church's sky, for ye would go out with a noxious smell, as lamps do for want of oil, did not the Lord keep your heavenly flame burning. Glory be unto the Preserver of his Church who keeps his loved ones even to the end!" ([Spurgeon](#))

Keep ([5442](#)) (**phulasso**) means to watch, to carry out the function as a military guard or sentinel (cp Ac 23:35, Acts 28:16), to keep one's eye upon that he might remain safe (See **Plummer's** explanation below of why **phulasso** is better understood as to **guard** rather than to **keep**). **Phulasso** is used to describe the shepherds "**keeping watch** over their flock by night (Lk 2:8), which congers up the image of savage wolves seeking to devour helpless sheep. This picture parallels our Good Shepherd Who Jude reminds us keeps watch over His sheep.

Spurgeon's Sermons

- [Christians Kept in Time and Glorified in Eternity - Jude 1:24-25](#)
- [Danger, Safety, Gratitude - Jude 1:24-25](#)
- [Saints Guarded from Stumbling - Jude 1:24-25](#)

Phulasso - 31x in 31v - Mt 19:20; Mk 10:20; Luke 2:8; 8:29; 11:21, 28; 12:15; 18:21; John 12:25, Jn 12:47; Jn 17:12; Acts 7:53; 12:4; 16:4; Acts 21:24-25; Acts 22:20; 23:35; Acts 28:16; Rom 2:26; Gal 6:13; 2Th 3:3; 1Ti 5:21; 6:20; 2Ti 1:12, 14; 4:15; 2 Pet 2:5; 3:17; 1 John 5:21; Jude 1:24

If you have any doubts about God's ability to keep you from stumbling, meditate on the five uses of **phulasso** in Psalm 121, all describing God's keeping power...

He will not allow your foot to slip; He who **keeps** (Lxx = phulasso) you will not slumber.

Behold, He who **keeps** (Lxx = phulasso) Israel Will neither slumber nor sleep.

The LORD is your **keeper** (Lxx = phulasso); The LORD is your shade on your right hand. (Ps 121:3-5-note)

The LORD will protect you from all evil; He will **keep** (Lxx = phulasso) your soul.

The LORD will **guard** (Lxx = phulasso) your going out and your coming in From this time forth and forever. (Ps 121:7-8-note)

Barclay - To walk with God is to walk in safety even on the most dangerous and the most slippery path. In mountaineering, climbers are roped together so that, even if the inexperienced climber should slip, the skilled mountaineer can take the weight and save the other person. In the same way when we bind ourselves to God (**Ed**: When we believe in Jesus, He binds us to Himself in an immutable, unbreakable Covenant - see **Solemn and Binding, The Oneness of Covenant** and **Oneness Notes**), He keeps us

safe. ([Jude - Barclay's Daily Study Bible](#))

In Peter's Second Epistle, he used **phulasso** to describe God's keeping power as He "preserved (phulasso) Noah, a preacher of righteousness," through the global flood that destroyed everyone who was not in the Ark! (2Pe 2:5-note).

God is Able - See meditation of this great Biblical truth '**GOD IS ABLE**' [\[or similar post here\]](#) if you need to be reminded and encouraged of our Great God's ability to daily and forever guard our souls from destruction!

John uses **phulasso** in his closing words of his first letter, commanding the children of God "Little children, **guard** (**aoist imperative** = conveys a sense of urgency! Do this now!) yourselves from idols (**Ed: Do you have any "idols?" Anything that is between you and God? Some secret sin? Some love or affection for some earthly "treasure," which surpasses your love for Jesus? Then this verse is for you! And frankly, it's undoubtedly for ALL of us, for we are all prone to wander into idolatry, regardless of our degree of spiritual maturity! If any man thinks he stands, then he had better take heed lest he fall. 1Cor 10:12.**") (1Jn 5:21) But before you put yourself under the law (thinking "I in my power must obey this command" -- this is the deadly deception of legalism, which in effect "snuffs out" the effective working of God's grace!), just remember that "you can't" (obey God's holy commands relying on an unholy "power source") but "He can" (as you daily, moment by moment, rely on His Holy Power Source, the provision of His Spirit!) As discussed below, guarding is both God's provision (cf 2Ti 1:12-note) and our responsibility (enabled by His provision!) (1Ti 6:20)

In his parting letter (his last recorded words -- always worthy of our most careful attention) Paul commanded Timothy to **Guard** (**aoist imperative** = conveys a sense of urgency! Do this now!), through (Notice Paul's command is immediately coupled with God's provision to carry out the command!) the Holy Spirit Who dwells in us, the treasure (in context = The Gospel) which has been entrusted (picture of depositing for safe keeping as one would into a bank) to you." (2Ti 1:14-note) As **Jameison** says "The indwelling Spirit enables us to keep from the robbers of the soul the deposit of His word committed to us by God."

In **Peter's** Second Epistle he issued a command

You therefore, beloved, knowing this beforehand (Knowing what? = 2Pe 3:16-note), **be on your guard** (phulasso = **present imperative** = calls for continual vigilance. Oh, how my soul needs to heed this warning!) lest, being carried away by the **error** of unprincipled men (Note what "carries" us away! This is why Jesus' words are so critical for ALL of us to hear and heed - Mt 4:4, Lk 4:4, Dt 8:3-5, cf Jn 17:17), you fall from your own steadfastness, (2Pe 3:17-note)

Note the striking contrast of **apostates kept** by God for judgment (Jude 1:6-note, cf 2Pe 2:9-note, 2Pe 2:4-note, 2Pe 3:7-note) and **saints kept** from stumbling!

In Jude 1:1-note we are "Kept for Christ Jesus" so it is clearly God's power which is able to keep us safe from the beginning and here in Jude 1:24 it is again God's power which is able to keep us safe and to keep us from stumbling into apostasy. Sandwiched between these two promises of God's keeping power, Jude says that we are responsible to keep ourselves in the love of God. As alluded to in the exposition of Jude 1:21, we see the juxtaposition in Jude of **God's part** and **our part** in the Christian life. The phrase "**Let go and let God**" is not theologically accurate, for it leaves out the important truth that we are responsible to "work out our salvation in fear and trembling," but we do can do so only as we surrender our will and rely on the Spirit Who indwells us to give us the desire and the power to live in a manner which is pleasing to God. (See Php 2:12-note and Php 2:13-note, noting the little preposition "**for**" linking these two passages. For is a strategic **term of explanation**, which teaches us how it is possible to fulfill God's command to **work out our salvation** on a daily basis. Is this "spiritual dynamic" a bit mysterious? Is it difficult to fully understand? Yes and Yes, but it is God's provision which enables us to live a quality of life (supernatural) which is simply not possible if we choose to rely on our own **natural** "power" to live a **supernatural** life. Does this make sense? We see this same dynamic clearly stated in Ezekiel, in the context of God's promise of a **New Covenant** (see **New Covenant in the Old Testament** and **Why the New is Better**)...

"(God's provision) I will put My Spirit within you and cause you to walk in My statutes (Php 2:13-note says He does it by impacting our "will" and providing the supernatural enablement), and (Our Responsibility) you will be careful to observe My ordinances. (Ezek 36:27-note)

Alfred Plummer - "**To guard you from stumbling**"; which in two respects is more than "to keep you from falling" Firstly, **aguard** preserves the idea of protection against perils, both manifest, and secret, more decidedly than "keep"; and secondly, one may have many stumbles without any falls, and therefore to be preserved from even stumbling implies a larger measure of care on the part of the protector. But even "to guard you from stumbling" does not quite do justice to the Greek, nor is it easy to do so. "Guard you so that you are exempt from stumbling and never trip or make false step" is the full meaning of the expression. The verb which is here negated (**Ed: by putting an "a" in front of ptaio [to make the adjective aptaistos], it negates the action of the verb**) is used by St. James: [James 2:10] "Whosoever" shall keep the whole law, and yet stumble (**ptaio**) in one point, he is become guilty of all. The Vulgate lets go the metaphor of stumbling, and translates simply "*to preserve you without sin*" (*conservare sine peccato*). That which

is *impossible* with men is *possible* with God (Mk 10:27, Lk 18:27), and the Divine **grace** can protect Christians against their own frailty. Christ says of His sheep that they shall assuredly never perish, and that **no one**, whether powers of evil (Eph 6:12-note - Read 2Th 3:3 which uses **phulasso** to describe God's power to protect us from the evil one!) or human seducers, can snatch them out of His hand. [John 10:28]. ([Jude - Expositor's Bible Commentary](#))

Spurgeon - There are other ways of falling beside falling finally and fatally. Alas, brethren! we are all liable to fall into errors of doctrine. The best—taught man, apart from divine guidance, is not incapable of becoming the greatest fool possible. There is a strange weakness which sometimes comes over noble spirits, and which makes them infatuated with an erroneous novelty, though they fancy they have discovered some great truth. Men of enquiring and receptive minds are often decoyed from the old paths,—the good old ways; and while they think they are pursuing truth, they are being led into damnable error. He only is kept, as to his thoughts and doctrinal views, whom God keeps, for there are errors that would, if it were possible, deceive even the very elect; and there are men and women going about in this world, with smooth tongues and plausible arguments, who carry honeyed words upon their lips, though drawn swords are concealed behind their backs. Blessed are they who are preserved from these wolves in sheep's clothing. Lord, thou alone canst preserve us from the pernicious errors of the times, for thou art "the only wise God our Saviour." ([Jude's Doxology - click to read Spurgeon's explanation of a number of ways one can "fall!"](#))

Man's Attempts to "Keep" - New York's Riverside Church spent \$100,000 a year for its security program — more than the entire budget of most smaller churches — because of the growing crime problem. During the prohibition in America in the nineteen-twenties and nineteen-thirties there was a gangster named Al Capone. He evaded the law for quite some time. His crimes included murder, moonlighting, illegal gambling, protection rackets, and tax evasion. It was this final breach on which he was convicted and sentenced to [Alcatraz](#). Alcatraz was escape proof. Situated on an island off the coast of San Francisco, strong currents swept down the river and made it impossible to swim to safety. To make it even more difficult sharks infested the river as well. History records that no one ever escaped alive. This prison had excellent security and the backing of the U.S. government. If one was sentenced to Alcatraz to serve time you served it, to the last minute. Alcatraz was a man made and man secured prison. However the prison spoken of in Jude was made and is guarded by God Himself.

Fort Knox - The United States Government needed a very secure place to protect something of great value. They needed a secure building in which they could place the gold reserves of many countries. They constructed a special vault and placed it inside a secure building. You would know this place as Fort Knox. It has a permanent guard of soldiers surrounding it. The premises are fitted with the most sophisticated surveillance equipment. It has been fitted with time locks on the vaults and there is an emergency back up of armed guards. The U. S. Government gives its backing to the people in charge of the facility. The secret service agencies inform them of any developing threats they become aware of. The gold is precious and no expense is spared to make sure it is kept secure. In the Scriptures believers are referred to as a peculiar treasure (Mal 3:17KJV, Titus 2:14).

Lauren's Bicycle With Trainer Wheels (as told by Steve Caswell) - I remember when Lauren had her fourth birthday. One present she received for her birthday was a purple bicycle. But Lauren didn't know how to ride yet. So we put some trainer wheels on the bike. That helped her to keep her balance as she learnt to ride. One day when she was riding she fell over even with the the trainer wheels on the bike. I wondered how this happened, until I saw her do the same thing again. If she leant to one side whilst turning a sharp corner she fell off. So I told her to sit in the middle of the seat when turning. Kept From Stumbling - I would like draw a parallel to the Christian life from this story. When we become Christians God does not leave us on our own to live a godly life. He sends a helper to teach us how to live the way we should. He helps us to keep our balance and prevents us from falling. The helper of course is the Holy Spirit who lives in us. Yet, we can still fall if though if we ignore His leading. This happens when we turn off the path and lean in the direction that we want to go. He will not leave us there but picks us up and points us back in the right direction. And God has guaranteed to get us to our final destination.

Stumbling (679)([aptaistos](#) from **a** = negates + **ptaio** = to stumble, cause to stumble) literally means not stumbling and so exempt from falling and figuratively in a moral sense free from offense. Louw-Nida say "free from sinning." James uses the root verb **ptaio** to explain "we all stumble in many ways." The root word **ptaio** in James 2:10 refers to **stumbling** as a description of one who **sins**. *Aptaistos* was used in Classic Greek to describe a "sure-footed as a horse that does not stumble" (Xenophon), and a good man who does not fall into error (Epictetus)

ESV Study Bible - By "stumbling" Jude means falling into sin or error...If such stumbling is left unchecked it will eventually lead to falling away from the faith. Yet Jude says God will never let His own fall away but will "keep" them by His grace.

Kistemaker - the text describes believers who are kept by God himself from stumbling into sin and thus from falling away from him.

J N D Kelly - **Aptaistos** seems to denote not so much freedom from sin as exemption from the disaster on the last day which sin brings down on a man....Some would paraphrase it here as "without sin", pointing to the use of the cognate verb *ptaio* in the sense of "sin" in James 2:10, 3:2, but this idea is covered by the next clause. Here the thought which is foremost, as the verb "keep safe" suggests, is their preservation from ruin at the judgment. (Black's NT Commentary, page 309)

Spurgeon discusses how God keeps us - He does it by teaching us the truth, by warning us against secret sin, and by his providential leading. Sometimes, he keeps temptation from us; at other times, he allows a temptation to come to us that, by overcoming it, we may be the stronger to meet another one. Oftentimes, he delivers us from temptation by letting affliction come upon us. Many a man has been kept from falling into sin by being stretched upon a bed of sickness. Had it not been for the loss of that eye, he would have looked upon vanity. Had it not been for that broken bone, he would have run in the ways of ungodliness. We little know how much preservation from falling we owe to our losses and crosses. The story of Sir James Thornhill painting the inside of the cupola of St. Paul's is probably well known to you. When he had finished one of the compartments, he was stepping backward that he might get a full view of it, and so went almost to the edge of the scaffolding, and would have fallen over if he had taken another step; but a friend, who saw his danger, wisely seized one of his brushes, and rubbed some paint over his picture. The artist, in his rage, rushed forward to save his painting, and so saved his own life. We have all pictured life; what a fairy picture we made of it; and as we admired it, we walked further and yet further away from God and safety, and got nearer and yet nearer to perilous temptation, when trial came, and ruined the picture we had painted; and then, though scarcely knowing why, we came forward and were saved. God had kept us from, falling by the trouble he had sent to us. God has often kept us from falling by a bitter sense of our past sin. We have not dared to go near the fire again, for our former burns have scarcely healed. I have also noticed, in my own case, that when the desire for sin has come with force, the opportunity for sin has not been present; and when the opportunity of evil has been present, then the desire has been absent. It is wonderful how God prevents these two things from meeting, and so keeps his people from falling. ([Jude's Doxology](#))

To make you stand - **Spurgeon** explains - "This is how you are to be presented by Christ in glory. There is a great stir in a family when a daughter is to be presented at court, and a great deal is thought of it; but, one day, you and I, who have believed in Jesus, shall be presented to the Father. What radiant beauty shall we then wear when God Himself shall look upon us, and declare us to be without fault;—when there shall be no cause for sorrow remaining, and therefore we shall be presented with exceeding joy! It shall be so, my brother; it shall be so, my sister; therefore do not doubt it. How soon it shall be, we cannot tell; possibly, to-morrow. Perhaps, ere the sun rises again, you and I may be presented by Christ "before the presence of his glory with exceeding joy." We cannot tell when it will be, but we shall be there in his good time. We shall be perfect; we shall be "[ACCEPTED IN THE BELOVED](#);" and, therefore, "unto him be glory and majesty, dominion and power, both now and ever. Amen." ([Jude's Doxology](#))

Make you stand - There is a popular Christian song [I Can Only Imagine](#) which says "Surrounded by Your glory, what will my heart feel? Will I dance for You Jesus? Or in awe of You be still? **Will I stand in Your presence?** To my knees will I fall? Will I sing Hallelujah? Will I be able to speak at all? I can only imagine." **While Jude certainly does not exclude any of the descriptions in this great song, one thing he assures us of is that God is able...to make you stand! O my! How incredible it will be on that glorious day! Take a moment today and just "imagine!"**

In the presence of ([2714](#))(**katenopion** from **kata** = against + **enopios** = in sight of, before) means in the very presence of, in the sight of, in front of. Translated "**before**" in the only other NT uses below (Eph 1:4-note, Col 1:22-note).

Compare every believer's present and future (see phrase "**before Him**") position which Jude assures us will NOT change, even though we may have days or even seasons when we fail to walk in the light...

Ephesians 1:4-note just as He chose (eklego) us in Him before the foundation of the world, that we would be holy (**hagios**) and **blameless before Him**. In love.

Colossians 1:22-note yet He has now reconciled (apokatallasso) you in His fleshly body through death, in order to present (paristemi - same verb describing our responsibility in light of such great mercies and such great transforming grace - Ro 12:1-note) you **before Him** holy (**hagios**) and **blameless** (amomos) and beyond reproach (anegkletos) --

Katenopion - 5v in the non-apocryphal **Septuagint (Lxx)** - Lev 4:17; Josh 1:5; 3:7; 21:44; 23:9

Glory ([1391](#))(**doxa**) is from the verb **dokeo** which means to give a proper opinion or estimate of something and thus the **glory** of God expresses all that He is in His Being and in His nature, character, power and acts. **Glory** is "the brightness that surrounds the presence of God and visibly manifests His Holy character." (ESV Study Bible).

Blameless ([299](#))(**amomos**) is literally without spot or blemish. Above reproach. It was used to describe the absence of defects in sacrificial animals and figuratively of the Lamb of God as unblemished (1Pe 1:19-note). In light of this latter use of **amomos**, what amazing mercy and grace that here it describes redeemed sinners who are now saints in Christ!

Spurgeon - There shall be none in heaven but those who are faultless. There shall by no means enter into those holy courts anything that defiles. Heaven is perfectly pure; and if you and I are ever to get there, we must be pure as the driven snow. No taint of sin must be upon us, or else we cannot stand among the courtiers of God. Come, Christian, think for a minute how faultless Christ has made you so far as your past sin is concerned. The moment you believed in him, you were so completely washed in his precious

blood that not a spot of sin remained upon you. Try to realize that, whatever your past life has been, if you now believe in Jesus Christ, you are cleansed from all iniquity by virtue of his atoning sacrifice, and you are covered by a spotless robe of righteousness by virtue of his blessed life of perfect purity and obedience to his Father's will. You are now without fault so far as your past sin is concerned, for he has cast it all into the depths of the sea; but you feel that you are not without fault as to your nature. ([Jude's Doxology](#))

Barclay - The word for **blameless amomos** is characteristically a sacrificial word; and it is commonly and technically used of an animal which is without spot or blemish and is therefore fit to be offered to God. The amazing thing is that when we submit ourselves to God (**Ed**: I would say specifically that when we believe in Jesus, at that very moment, we are **amomos** [see Eph 1:4 and Col 1:22 below] because we are in the **spotless** Lamb of God - 1Pe 1:19-note), His grace can make our lives nothing less than a sacrifice fit to offer to Him. ([Jude - Barclay's Daily Study Bible](#))

Great joy (20)(**agalliasis** See related verb - **agalliao**) means gladness or extreme joy, often accompanied by words and/or bodily movements, such as jumping, smiling, etc. See discussion of the verb **agalliao** in 1Pe 1:6-note. "Literally, "with exultation" as of those who leap for joy." (Jamieson)

Agalliasis (noun) - 5x in 5v - **NAS** Usage: gladness(3), great joy(1), joy(1).

Luke 1:14 "You will have joy (chara) and **gladness**, and many will rejoice (chairō) at his (John the Baptist's) birth.

Luke 1:44 "For behold, when the sound of your (Mary's) greeting reached my ears, the baby (John the Baptist) leaped in my (Elizabeth's) womb for **joy**. (When Jesus arrived in Mary's womb! see Lk 1:41-43)

Acts 2:46 Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with **gladness** and sincerity of heart,

Hebrews 1:9-note "YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF **GLADNESS** ABOVE YOUR COMPANIONS."

Jude 1:24 Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with **great joy**,

Agalliasis - 18v in non-apocryphal Septuagint (Mostly in Psalms which is not surprising where we often see the expression of joy - This would make a good study if your "joy quotient" is low! Be sure to **Keep Context King** and to query the text - **interrogate with the 5W/H questions**) and remember to apply the truth to your own situation, for example keeping in mind that some are prayers which you might consider praying) Ps 30:5; 42:4; 45:7, 15; 47:1; 51:8, 12; 63:5; 65:12; 100:2; 105:43; 107:22; 118:15; 126:2, 5-6; 132:16; Isa 51:11

Barclay - He can bring us into his presence exultant. Surely the natural way to think of entry into the presence of God is in fear and in shame. But by the work of Jesus Christ and in the grace of God, we know that we can go to God with joy and with all fear banished. Through Jesus Christ, God the stern Judge has become known to us as God the loving Father. ([Jude - Barclay's Daily Study Bible](#))

Mayor - 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 Saviour belong glory, greatness, might, and authority throughout all ages. ([The Expositor's Greek Testament](#))

Spurgeon Devotional - "**Able to keep you from falling.**" - Jude 1:24 - In some sense the path to heaven is very safe, but in other respects there is no road so dangerous. It is beset with difficulties. One false step (and how easy it is to take that if grace be absent), and down we go. What a slippery path is that which some of us have to tread! How many times have we to exclaim with the Psalmist, "My feet were almost gone, my steps had well nigh slipped." If we were strong, sure-footed mountaineers, this would not matter so much; but in ourselves, how weak we are! In the best roads we soon falter, in the smoothest paths we quickly stumble. These feeble knees of ours can scarcely support our tottering weight. A straw may throw us, and a pebble can wound us; we are mere children tremblingly taking our first steps in the walk of faith, our heavenly Father holds us by the arms or we should soon be down. Oh, if we are kept from falling, how must we bless the patient power which watches over us day by day! Think, how prone we are to sin, how apt to choose danger, how strong our tendency to cast ourselves down, and these reflections will make us sing more sweetly than we have ever done, "Glory be to him, who is able to keep us from falling." We have many foes who try to push us down. The road is rough and we are weak, but in addition to this, enemies lurk in ambush, who rush out when we least expect them, and labour to trip us up, or hurl us down the nearest precipice. Only an Almighty arm can preserve us from these unseen foes, who

are seeking to destroy us. Such an arm is engaged for our defense. He is faithful that hath promised, and he is able to keep us from falling, so that with a deep sense of our utter weakness, we may cherish a firm belief in our perfect safety, and say, with joyful confidence,

Against me earth and hell combine,
But on my side is power divine;
Jesus is all, and he is mine!

Spurgeon Devotional - "Faultless before the presence of his glory." - Jude 1:24 - Revolve in your mind that wondrous word, "faultless!" We are far off from it now; but as our Lord never stops short of perfection in his work of love, we shall reach it one day. The Saviour who will keep his people to the end, will also present them at last to himself, as "a glorious church, not having spot, or wrinkle, or any such thing, but holy and without blemish." All the jewels in the Saviour's crown are of the first water and without a single flaw. All the maids of honour who attend the Lamb's wife are pure virgins without spot or stain. But how will Jesus make us faultless? He will wash us from our sins in his own blood until we are white and fair as God's purest angel; and we shall be clothed in his righteousness, that righteousness which makes the saint who wears it positively faultless; yea, perfect in the sight of God. We shall be unblameable and unproveable even in his eyes. His law will not only have no charge against us, but it will be magnified in us. Moreover, the work of the Holy Spirit within us will be altogether complete. He will make us so perfectly holy, that we shall have no lingering tendency to sin. Judgment, memory, will-every power and passion shall be emancipated from the thralldom (state of being a slave) of evil. We shall be holy even as God is holy, and in his presence we shall dwell for ever. Saints will not be out of place in heaven, their beauty will be as great as that of the place prepared for them. Oh the rapture of that hour when the everlasting doors shall be lifted up, and we, being made meet for the inheritance, shall dwell with the saints in light. Sin gone, Satan shut out, temptation past for ever, and ourselves "faultless" before God, this will be heaven indeed! Let us be joyful now as we rehearse the song of eternal praise so soon to roll forth in full chorus from all the blood-washed host; let us copy David's exultings before the ark as a prelude to our ecstasies before the throne.

QUESTION - [What does it mean that God is able to keep us from falling \(Jude 24\)?](#)

ANSWER - The doxology of Jude 1:24–25 says, "To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy—to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen." What does it mean that God is able to keep us from falling (as the KJV terms it)?

In understanding the meaning of any verse, context is key. [Jude](#) is a letter written by Jude, a half-brother of Jesus. The letter is written to fellow believers, whom Jude addresses as "friends" (Jude 1:3, 17, 20). According to Jude 1:3, Jude had wanted to write about salvation, but he instead felt compelled to write about the need to contend for the faith. It seems there were false converts within the church who were "ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord" (Jude 1:4). Jude goes on to explain some of what these false believers are doing and compares their actions to other historical rebellions. Jude warns that these people will not escape judgment.

Jude then goes on to exhort the believers to continue in the faith. He says not to be surprised that there are "scoffers who will follow their ungodly desires" (Jude 1:18) as it had been prophesied. Rather than be taken in by the deceptiveness of the [false teachers](#) among them, they should continue to grow in the faith: "But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit, keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life" (Jude 1:20–21).

After lambasting the ungodly who had "secretly slipped in" (Jude 1:4), explaining the serious nature of God's judgment, and imploring his readers to live godly lives, Jude ends his epistle with a doxology. Here is where he writes that God is able to keep us from falling. Though Jude tells his readers to "keep yourselves in God's love" (Jude 1:21), he also points out that it is God who keeps us. Our righteousness does not come from ourselves, but from God. We are to contend for the faith and persevere. But, ultimately, our security does not rest on us. We need not fear that we will fall away from God, for it is He who keeps us upright. We rely on His power, not our own.

In Jude's song of praise, "the only wise God our Saviour" (Jude 1:25, KJV) is credited with doing two things for us: He is able to keep us from falling (literally, He keeps us unfallen), and He is able to present us faultless "before the presence of his glory with exceeding joy" (verse 24, KJV). Amid all the pitfalls of this world, including the false teaching so rampant everywhere, our Savior is able to keep us from sin and error. The false teachers Jude condemns have stumbled into sinful lifestyles, but God is able to preserve His own. One day we will stand in His very presence fully sanctified and blameless (see Colossians 1:22).

Jude writes this as an encouragement. He warns believers to be steadfast and to live a holy life. And he reassures them that God is both willing and able to purify His children. True Christians will struggle with sin (1 John 1:8–9). We will fail. But we can trust that our

God is faithful and able to keep us in His grip and to present us blameless before Himself (John 10:28–30; Romans 7–8; Philippians 1:6). Not only can He do this, but He does it with great joy. This is why we praise Him so greatly. GotQuestions.org

ALL SPRUCED UP - Getting our children to look good for church was always a challenge. Ten minutes after arriving at church all spruced up, our little Matthew would look like he didn't have parents. I'd see him running down the hall with his shirt half untucked, glasses cockeyed, shoes scuffed up, and cookie crumbs decorating his clothes. Left to himself, he was a mess.

I wonder if that is how we look sometimes. After Christ has clothed us in His righteousness, we tend to wander off and live in ways that make us look like we don't belong to God. That's why Jude's promise that Jesus is "able to keep you from stumbling, and to present you faultless" gives me hope (Jude 1:24).

How can we keep from looking like we don't have a heavenly Father? As we become more yielded to His Spirit and His ways, He will keep us from stumbling. Think of how increasingly righteous our lives would become if we would take time in His Word to be cleansed with "the washing of water by the word" (Eph. 5:26).

What a blessing that Jesus promises to take our stumbling, disheveled lives and present us faultless to the Father! May we increasingly look like children of the King as we reflect His loving care and attention. - Joe Stowell

Lord, thank You for the blessing of being clothed
in Your beautiful righteousness and the promise
that You will keep me from stumbling and present
me faultless before Your Father and my God!

**To reflect the presence of the Father,
we must rely on the Son.**

A SAFE PAIR OF HANDS - Edwin van der Sar, goalkeeper for the Manchester United soccer team, had a "safe" pair of hands. He kept the ball from entering his team's goal for 1,302 minutes, a world record in one season! That means that for almost 15 games of 90 minutes each, no one was able to score even one goal against his team while he was guarding the goalposts. But one goal by an opposing team in March 2009 ended his record.

The psalmist David found comfort in the safest pair of hands—God's hands. He wrote of God's protection in Psalm 138, "You will stretch out Your hand . . . and Your right hand will save me" (Ps 138:7). Like David, we can look to God's safe hands to keep us from spiritual danger and defeat.

Another assurance from God's Word for followers of Christ is Jude 1:24-25: "Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy, to God our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen." That doesn't mean we'll never stumble. But it does mean we won't stumble so badly that God cannot pick us up.

God's safe pair of hands can never fail—ever!
From Him, who loves me now so well,
What power my soul can sever?
Shall life or death, or earth or hell?
No—I am His forever.
—Small

**No place is more secure
than to be in God's hands.**

Jude 1:23 Commentary <> Jude 1:25 Commentary