

Exegetical Notes for Jude 24-25

KEY

ACCS = Ancient Christian Commentary on Scripture: New Testament XI (Gerald Bray, Ed.)

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

BAW = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

BKBC = Bible Knowledge Background Commentary: John, Hebrews - Revelation (Craig A. Evans, Gen. Ed.).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

Carson, Moo, Morris = An Introduction to the New Testament (D.A. Carson, Douglas Moo, Leon Morris).

Cedar = The Preacher's Commentary: James, 1 & 2 Peter, Jude (Paul A. Cedar).

CNTOT = Commentary on the New Testament Use of the Old Testament (Beale and Carson, Eds.)

Comfort = New Testament Text and Translation Commentary (Philip W. Comfort).

Dauids = The Letters of 2 Peter and Jude: The Pillar New Testament Commentary (Peter H. Davids).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Gill = Gill's Commentary on the Bible (John Gill).

Gene Green = Jude and 2 Peter: Baker Exegetical Commentary on the New Testament (Gene Green).

Guthrie = New Testament Introduction (Donald Guthrie).

Helm = 1 & 2 Peter and Jude (David R. Helm).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Kelly = A Commentary on the Epistles of Peter and Jude (J.N.D. Kelly).

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Lenski = The Interpretation of I and II Epistles of Peter, the three Epistles of John, and the Epistle of Jude (R.C. Lenski).

Luther = Commentary on Peter and Jude (Martin Luther).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michael Green = Tyndale New Testament Commentaries: 2 Peter and Jude (Michael Green).

NLK = New Linguistic and Exegetical Key to the Greek New Testament.

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Wallace = Greek Grammar Beyond the Basics (Daniel B. Wallace).

Parsing Verbs and Declining Nouns

Verbs (tense, voice, mood, person, number):

ποιμάνατε (ποιμαίνω = to tend, shepherd || Verb: Aorist Active Imperative, 2P).
ἀποκαλύπτεσθαι (ἀποκαλύπτω = to reveal, disclose || Verb: Present Passive Infinitive).

Nouns (gender, case, number):

παθημάτων, (παθημά = suffering || Noun: Neuter Genitive Plural).

Participles (gender, case, number, tense, voice):

μελλούσης (μελλω = to be about to || Participle: Feminine Genitive Singular Present Active).

Adjectives (gender, case, number):

(ἐπιεικής = gentle, kind || Adjective: Masculine Dative Plural).

Pronouns (person, case, number):

ἡμῖν (ἐγώ = I || First Person Independent Personal Pronoun: Dative Plural).
ὑμῖν (σύ = you || Second Person Independent Personal Pronoun: Dative Plural).
αὐτῷ (αὐτός = He, Him || Third Person Independent Personal Pronoun: Masculine Dative Singular).
(τοῦτο = this || Near Demonstrative Pronoun: Neuter Nominative Singular).

Passage Structure

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,

25 to the only God
our Savior,
through
Jesus Christ
our Lord,
be
glory,
majesty,
power,
and authority,
before all time
and now
and forever.

Amen!

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

24 Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους καὶ στηῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, 25 μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.

ENGLISH TRANSLATION:

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, 25 to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and forever. Amen!

PASSAGE OUTLINE:

- I. God Is Able (24)
 - A. To keep us from stumbling
 - B. To make us stand in His glorious presence
 - 1. With great joy
- II. God Our Savior (through Christ) (25)
 - A. Be (x4)
 - 1. Glory
 - 2. Majesty
 - 3. Power
 - 4. Authority
 - B. Before all time and now and forever

SERMON OUTLINE:

- I. God's Glory in Safe-Keeping
 - A. Our Posture: Standing (as opposed to “stumbling”)
 - B. Our Place: In His glorious Presence
 - C. Our Position: Blameless
 - D. Our Passion: Great joy
- II. God's Glory in Being God
 - A. Glorified as the Only God and Savior
 - B. Glorified Through Jesus Christ
 - C. Glorified by His People
 - 1. Glory
 - 2. Majesty

3. Power

4. Authority

D. Glorified Forever, Amen!

PASSAGE SUBJECT/THEME (what's the passage talking about):

PASSAGE COMPLEMENT/THRUST (what's the passage saying about what it's talking about):

PASSAGE MAIN IDEA (central proposition of the text):

CENTRAL PROPOSITION OF THE SERMON:

SERMONIC IDEA/TITLE: Unto Him Alone (Theme: Doxology to a Sovereign Savior)

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

Jude closes with no mention of others whom he may know in his audience, as common in other letters, but with a doxology, a grand climax to all he has written. Doxologies generally contain 4 parts (UBS Handbook on Jude):

1. the person being praised, usually in the dative case
2. the word of praise
3. the indication of time
4. the word "Amen"

24 EXEGESIS

GREEK TEXT:

Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,

Τῷ δὲ δυναμένῳ (δυναμαι = to be able || Participle: Masculine Dative Singular Present Middle/Passive).

φυλάξαι (φυλάσσω = to keep, guard, watch || Verb: Aorist Active Infinitive). In some contexts the word refers to keeping prisoners under custody (Luke 8:29; Acts 12:4), but here the more positive sense of “guard” is meant (as in John 17:12; 2 Thess. 3:3; 2 Tim. 1:12). Protection, as shepherds who guard their sheep (Luke 2:8).

ὑμᾶς (σύ || Second Person Independent Personal Pronoun: Accusative Plural).

ἀπταίστους (ἀπταίστος = to keep from falling, stumbling || Adjective: Masculine Accusative Plural).

καὶ στῆσαι (ἰστῆμι || Verb: Aorist Active Infinitive).

κατενώπιον (κατενώπιον = before, in the presence of || Preposition).

τῆς δόξης (δόξα || Feminine Genitive Singular).

αὐτοῦ (αὐτός || Third Person Independent Personal Pronoun: Genitive Singular).

ἀμώμους (ἀμώμος = blameless || Adjective: Masculine Accusative Plural).

ἐν ἀγαλλιάσει, (ἀγαλλιάσις = exultation, joy || Noun: Feminine Dative Singular).

ENGLISH TRANSLATION:

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,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Now to Him who is able (Τῷ δὲ δυναμένῳ)

“Now” - δὲ – concluding thoughts in light of what has been covered. Positive note after much that has been difficult.

God is Able (cf. expression used in two other doxologies: Rom 16:25; Eph 3:20 - emphasizes God’s power and sufficiency).

Contra Warren Wiersbe's comment:

“He alone is able to guard us, but we must “keep ourselves in the love of God” (Jude 21). He is able if we are willing!” [Wiersbe, W. W.]

He is able, period. He makes us willing and keeps all who are truly His. This isn't ability in a conditional sense. This is an affirmation of intent.

God is able to do two things here (neg. and a pos.):

to keep you from stumbling, (φυλάξαι ὑμᾶς ἀπταίστους)

Christians are to keep (tēreō) themselves in God's love (Jude 21). In our verse Jude flips to the other side of the coin and points to God as the one doing the keeping, using the alternative verb for variety. [Davids, 109]

The word translated falling is literally “stumbling” and is a very popular metaphor in the Old Testament, particularly in the book of Psalms, where the psalmist refers to God's power to prevent him from falling into the traps laid down by the enemy (see Psa 140:4–5; 141:9; 142:3). [UBS handbook on the letter from Jude and the second letter from Peter (pp. 58–59)]

Here, Jude refers to falling into damnable apostasy. God keeps His own. This must be viewed in context of the fight and the warnings. Herein is perseverance.

Cf. My notes on 2 Peter 1:10 (making one's calling and election sure). Same word for stumbling used there as here ἀπταίστος.

Not just a negative (keep you from falling). But a positive: make you stand . . .

and to make you stand in the presence of His glory (καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ)

His glory is the sum total of all God is. The sum total of His attributes (sov.,holiness,etc.).

Standing in his glorious presence! Cf. Romans 5:1. This is a figurative use of “stand”. It's to be grounded, as in a sure foundation. Running a race: not stumbling out of the blocks or falling down, but finishing to the end, standing on the victor's platform.

blameless with great joy, (ἀμώμους ἐν ἀγαλλιάσει,)

The background of being without fault is the OT, where that which was presented to God, whether a person coming to worship or an animal being brought for sacrifice, must be unblemished (e.g., Exod 29:1, 38; Lev 1:3; Num 6:14; Ps 15:2; Ezek 43:22; cf. the application to Christ in Heb 9:14; 1 Pet 1:19). Our passage in Jude is itself similar to several others in the NT. Eph 1:4 (“he [God] chose us in him [Christ] before the creation of the world to be holy and blameless [amōmous] in his sight [katenōpion]”); 5:27 (“to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless [amōmos]”); Col 1:22 (“to present you holy in his sight [katenōpion], without blemish [amōmous] and free from accusation”); 1 Thess 3:13 (“May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father”). [Davids, 110]

The word for *without blemish* was used originally to describe animals that were brought for the temple sacrifice; they were to be perfect in every way, without defect of any kind (see 1 Peter 1:19 for example). In other parts of the Bible this word is used of the moral purity and integrity that should characterize people who come to worship God (for example Psa 15:2; Pro 11:5; Eph 1:4; Heb 9:14). This is the sense in which it is used here. Glory refers to God's being and presence, characterized by radiance, majesty, and greatness. . . . The Greek construction clearly suggests that with *rejoicing* is parallel to *without blemish*, suggesting perhaps that joy is a result of being pronounced not guilty at the final judgment. [UBS Handbook on the letter from Jude and the second letter from Peter (p. 59)]

The joy is a public celebration, corporate joy. An eschatological celebration (Isa 12:6; 25:9; 60:5; 61:10).

See my notes on 1 Pet 4:13.

Naturally, the hope of standing before God is the eschatological hope of the followers of Jesus. Moses could not see God's glory and live (Exod 33:18–23), but followers of Jesus are destined to stand in his very presence. They will stand there unblemished because they have kept themselves and God has kept them. [Davids, 111]

Parallel to Romans 5:1-2 (cf. ἰστίμι)

Romans 5:1–2 1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.

Romans 5:1–2 (NA27) 1 Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ 2 δι' οὗ καὶ τὴν προσαγωγήν ἐσχήκαμεν [τῆ πίστει] εἰς τὴν χάριν ταύτην ἐν ἣ ἑστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.

Do not fear – Jesus Paid it All – all to Him you owe . . .

You cannot improve upon your salvation and you cannot detract from your salvation. It is as sure and as immovable as Jesus Christ. No one's is better than another's.

Joy then, joy now. Commanded to “rejoice”. We need to “fight for joy” - something that's impressed me of late. "Rejoice in the Lord always; again I will say, Rejoice" (Phil. 4:4).

Is JC our most satisfying treasure? How can He be – for us?

This will happen when Christians don't just say that Christ is valuable or sing that Christ is valuable, but truly experience in their hearts the unsurpassed worth of Jesus with so much joy that they can say, "I count everything as loss because of the surpassing worth of knowing Christ

Jesus my Lord" (Phil. 3:8). Christ will be glorified in the world when Christians are so satisfied in him that they let goods and kindred go and lay down their lives for others in mercy, missions, and, if necessary, martyrdom. He will be magnified most among the nations when, at the moment Christians lose everything on earth, they say, "To live is Christ, and to die is gain" (Phil. 1:21). [John Piper, When I don't Desire God, 21]

(Rejoice in the Lord always, and again I say Rejoice (v. 4). All our joy must terminate in God; and our thoughts of God must be delightful thoughts. Delight Thyself in the Lord (Ps. 37:4). . . . Observe, It is our duty and privilege to rejoice in God, and to rejoice in him always; at all times, in all conditions; even when we suffer for him, or are afflicted by him. We must not think the worse of him or of his ways for the hardships we meet with in his service. There is enough in God to furnish us with matter of joy in the worst circumstance on earth. . . . Joy in God is a duty of great consequence in the Christian life; and Christians need to be again and again called to it." [Matthew Henry, Commentary on the Whole Bible, 6:744]

25 EXEGESIS

GREEK TEXT:

μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία
πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.

μόνῳ (μόνος = only || Adjective: Masculine Dative Singular).

θεῷ (– || Noun: Masculine Dative Singular).

σωτῆρι (σωτῆ || Noun: Masculine Dative Singular).

ἡμῶν (εγώ || First Person Independent Personal Pronoun: Genitive Plural).

διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου (---).

ἡμῶν (εγώ || First Person Independent Personal Pronoun: Genitive Plural).

δόξα (δόξα || Noun: Feminine Nominative Singular).

μεγαλωσύνη (μεγαλωσύνη = majesty, greatness || Noun: Feminine Nominative Singular).

κράτος (κράτος = might, strength, power || Noun: Neuter Nominative Singular).

καὶ ἐξουσία (ἐξουσία = authority || Noun: Feminine Nominative Singular).

πρὸ (πρὸ = before || Preposition).

παντὸς (πας || Adjective: Masculine Genitive Singular).

τοῦ αἰῶνος (αἰῶν || Noun: Masculine Genitive Singular).

καὶ νῦν (= and now).

καὶ εἰς πάντας (πας || Adjective: Masculine Genitive Singular).

τοὺς αἰῶνας, (αἰῶν || Noun: Masculine Accusative Plural).

ἀμήν. (interjection = amen).

ENGLISH TRANSLATION:

to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and forever. Amen!

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

to the only God our Savior, (όνῳ θεῷ σωτῆρι ἡμῶν)

Deut. 6:4 – only God. He is also the only Savior.

through Jesus Christ our Lord, (διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν)

Is Jude saying that God is the Savior “through Jesus Christ” or that glory is given to him “through Jesus Christ?” Seems to be the latter: All praise and honor are acceptable to God only through Christ. John 17:5; Hebrews 1:3.

>>>>διὰ Ἰησοῦ Χριστοῦ<<<<

Paul gives thanks to God διὰ Ἰησοῦ Χριστοῦ

ROM 1:8 First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.

ROM 7:25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

Paul ascribes glory to God διὰ Ἰησοῦ Χριστοῦ

ROM 16:27 to the only wise God, through Jesus Christ, be the glory forever. Amen.

We were predestined to adoption as sons διὰ Ἰησοῦ Χριστοῦ

EPH 1:5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,

Righteousness comes διὰ Ἰησοῦ Χριστοῦ to God's glory and praise

PHI 1:11 having been filled with the fruit of righteousness which {comes} through Jesus Christ, to the glory and praise of God.

We offer up spiritual sacrifices to God διὰ Ἰησοῦ Χριστοῦ

1PE 2:5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

God is glorified in all things διὰ Ἰησοῦ Χριστοῦ

1PE 4:11 Whoever speaks, {let him speak,} as it were, the utterances of God; whoever serves, {let him do so} as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

be glory, majesty, power, and authority, (δόξα μεγαλωσύνη κράτος καὶ ἐξουσία)

δόξα. = glory. Exod 15:11, "Who among the gods is like you, O LORD? Who is like you—majestic in holiness, awesome in glory, working wonders?"

Revelation 21:23 And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb.

Cf, Rev 4:11; 5:12–13; 7:12; 11:13; 19:1,7.

Jonathan Edwards, said in his great book on The End for Which God Created the World, "It appears that all that is ever spoken of in the Scripture as an ultimate end of God's works is included in that one phrase, the glory of God."

Why we exist—to see, and rejoice in, and treasure the glory of God.

"Bring my sons from afar and my daughters from the end of the earth, everyone . . . whom I created for my glory" (Isa. 43:6-7). "Whether you eat or drink, or whatever you do, do all to the glory of God" (1 Cor. 10:31).

μεγαλωσύνη. majesty, greatness

Kelly, “awful transcendence.”

κράτος. might, strength, power

ἐξουσία. authority – sovereignty. God has not only power, but rightful authority to use that power.

There are four qualities ascribed to God. Glory can mean either “praise” (that is, God is worthy to be praised) or greatness. Majesty describes the awesome splendor of God (see 1 Chr 29:11). The next two terms are similar in meaning, with dominion referring to God’s absolute power, and authority to God’s sovereignty as ruler. All four terms are commonly used in traditional doxologies.

But the question still remains, how do we ascribe all of these to God through Jesus Christ? This can be understood to mean either that it is Jesus Christ who enables people to do this, or else that it is because of Jesus Christ (that is, their relationship to him) that they are now able to praise God and acknowledge his majesty, power, and authority.

These qualities are ascribed to God for all eternity. That is what Jude means by before all time (that is, before any time that is past), and now (that is, the present), and for ever (that is, any time in the indefinite future). Before all time is similar to “before the ages” (1 Cor 2:7), “before the foundation of the world” (John 17:24; Eph 1:4; 1 Peter 1:20), and other similar expressions. It refers to the time before the creation of the world and includes any time that is past.

The closing word Amen is a Hebrew affirmation that is regularly used at the conclusion of prayers and doxologies. The meaning of the expression is “so be it,” or “may this come true,” or “may this happen as we have said.” This term is now used among Christians, usually at the end of a prayer. If it is strange to use it at the end of a doxology formula, then of course it will have to be restructured, in order to avoid confusion between a prayer and a doxology. [UBS Handbook on the letter from Jude and the second letter from Peter (p. 60)]

Glory” signifies the honor, splendence, and beauty that is ascribed to God for his saving work. Neyrey says that glory “refers to the public reputation or fame of someone.” And he emphasizes that such glory must be “publicly expressed and acclaimed.” Since God does the protecting, saving, and preserving, he receives all the glory, acclamation, and praise. “Majesty” denotes his greatness and how worthy he is of honor given his exalted position. Kelly nicely captures its meaning with the phrase “His awful transcendence.” The idea that God is majestic hails from the Old Testament (Deut 32:3; 1 Chr 29:11; Pss 144:3, 6; 150:2; Dan 2:20; cf. Tob 13:4). “Power” and “authority” are terms that are rather close in meaning. They indicate that God is sovereign and in control. The direction of all things is in his hand (1 Tim 6:16; Rev 4:11; 5:13; 19:1). Glory, majesty, power, and authority have always belonged to God, before the world began and will be his forever and ever. This is not a prayer, which would be rendered by the term “may be,” but a fact, and so the fitting verb is “are.” Because of who God is and what he has done, the praise and power are his forever. Readers rest secure in this truth, and Jude did as well, signifying it by saying “Amen.” [Schreiner, 492]

before all time and now and forever. (πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντα τοὺς αἰῶνας,)

Before all time = eternity past.

Now = now in the present.

Forever = all eternity future.

All encompassing.

(living with joy can be frustrating in the “now” but won't be then (cf. Piper, 28))

Amen! (ἀμήν.)

As one commentator says, “The letter ends with a cymbal crash: Amen!” [G. Green, 137]