

Title: **Soli Deo Gloria**
Passage: **Jude 24-25**
Theme: **Doxology to a Sovereign Savior**
Number: **0214Ju24-25(13)**
Date: **February 23, 2014**

{Read Passage}

Verses 17-23 (past 2 weeks) ==>

How to contend for the faith all the way to the presence of His glory
(v. 3b, cf. v. 24)

[i] “The Path to Glory” – “The Xns Journey to t/Celestial City”

For we who believe, that journey was marked out in eternity – starting point of v. 1 – as NAS transl. Jude writes to those who are “the called, beloved in God the Father and kept for JC.”

Those who are chosen in eternity to be recipients of God's grace are “the called” - they are those who have been enabled to respond to t/call of JC to salvation – the call to believe & follow Him.

Those who are truly called are beloved in God t/Father // kept for JC.

That calling marks t/start of t/ journey which is t/Xn's life – it's a race of endurance that begins when we are called to believe & in believing to follow t/One who called us.

Matthew 9:9 **And as Jesus passed on from there, He saw a man, called Matthew, sitting in the tax office; and He *said to him, “Follow Me!” And he rose, and followed Him.**

Picture what that would have been like . . .
That's a physical pic. of a spiritual reality ==> Other side (Jn. 10:27)

John 10:27 “My sheep hear My voice, and I know them, and they follow Me;

[ii] The Christian life is not a sprint - it's a marathon

As anyone who has followed X for any length of time can testify – it's a marathon which includes an obstacle course: there are walls to climb, pits to avoid, straightaways where we run and rough terrain where we crawl.

To make things even more diff. there are lurking foes – enemies who will stop at nothing to slow us down or take us out of the race entirely.

That makes verse 3 both a warning and a command:

Jude 3 (NASB)

contend earnestly for the faith which was once for all delivered to the saints.

[iii] Those two words come from the verb επαγωνιζομαι

“Effort expended . . . in a noble cause.” [BAGD]

Word borrowed from t/realm of battle, used of military engagements (combat).

Word borrowed from t/realm of sport, used of athletic competition (contending, competing).

Used of any intense struggle, or effort ==>

Colossians 1:29 **And for this purpose also I labor, striving according to His power, which mightily works within me.**

Translated “fight” in1 Timothy 6:12 **Fight the good fight of faith...**

That fight is one waged outwardly – against t/disbelief of others.

Also waged inwardly – against the disbelief in our own hearts.

[iv] Brings me back to vv 17-23 ==>

How to contend for the faith all the way to the presence of His glory

* There is t/disbelief of others in v. 22 – 23

* There is t/fight for faith within our own souls in v. 20-21

[v] All of this could potentially lead us to despair

False teachers who seduce t/unsuspecting w/i t/CH to deny t/Gospel of grace.

Apostates - those who professed a like faith as ours but later made shipwreck of their souls.

We're told - “hang on tight”

Building yourselves up . . .

Pray . . .

Wait . . .

Keep yourself in God's love.

Like you're aboard a ship being battered by waves. It's taking on water, it's in danger of sinking. Not only that, there's a mutiny on board. The crew are turning against t/Captain. Some are leaping from t/deck into t/raging waters to drown. But you're to defend your post. You're to remain faithful. Save others if you can, but ensure salvation for yourself.

Are we going to make it? Am I going to make it? Is there real hope that I will survive the storms and attacks – the mutiny against my own soul? Is it all up to me and my resolve?

Then that doubt lifts. Reality sets in. The ship isn't going to sink. The insurrection will be defeated.

The Captain never lost control & t/ship wasn't taking on water. We who are truly called will make it to safe harbor.

That's where Jude concludes v. 24 ==>

Now to Him who is able to keep you from stumbling (no shipwreck), and to make you stand in the presence of His glory blameless with great joy (to safe harbor – journey complete).

All of this “Soli Deo Gloria” !! - v. 25

[vi] That's the theme - After all, this is a doxology

doxology (from the Greek δόξα "glory" +λογία "saying") – closing words of praise and glory to God.

Theme is God's glory.

I. God's Glory in Safe-Keeping (v. 24)

II. God's Glory in Being God (v. 25)

I. God's Glory in Safe-Keeping (v. 24)

Now to Him who is able . . .

A. Wonderful Words: “God is Able”

Romans 16:25 **Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ . . .**

Ephesians 3:20 **Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us,**

God is able! Xn – what dilemma do you find yourself in today? What temptation? What trial? What fear? God is able.

Here we have an emphasis on God's power and sufficiency.

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**, [neg.]

and to make you stand in the presence of His glory ... [pos.]

I. God's Glory in Safe-Keeping (v. 24)

That's what this is all about.

Many years ago Ruth Bell Graham, wife of evangelist Billy Graham, saw a sign by the road: "*End of Construction—Thank you for your patience.*" Those words struck her as a metaphor for living t/Xn life.

She noted that she wanted those words on her gravestone.

After her death in June 2007, her desire was carried out. On her grave marker beneath her name, her date of birth and her date of death, is the phrase "*End of Construction—Thank you for your patience.*"

The construction work that God undertook in her life was now complete.

As for us – we're still under construction (thank you for your patience) If we're under construction by the Master Builder he will complete what he started.

Philippians 1:6 **For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.**

*When my spirit, clothed immortal,
Wings its flight to realms of day,
This my song through endless ages:
Jesus led me all the way. —Crosby*

I. God's Glory in Safe-Keeping (v. 24)

A. Our Posture: Standing

Now to Him who is able to keep you from stumbling, and to make you stand . . .

1. Standing has to be seen in contrast with another word: stumbling

a. What did we see in verse 21?

b. What did we see in verse 1?

2 Peter 1:10 ==>

. . . . be diligent to make your calling and election sure, for in doing these things you will never fall.

Same word - ἀπταίστος.

2. Stumbling or falling in this context isn't some minor hiccup in the Christian's life

We're not talking about a temporary lapse in faith or faithfulness.

Not the stumbling of James 3:2 **For we all stumble in many ways.**

This is the stumbling that brings one to t/very pit of hell. The stumbling that would be worth the cost of one's eye or hand to in order to be avoided, (Matthew 5:29–30).

The stumbling that characterizes those appointed for judgment ==
1 Peter 2:8 . . . for they stumble because they are disobedient to the
word, and to this doom they were also appointed.

We're talking about apostasy. We're talking about the 3d class of
mercy recipients in v. 23:

. . . on some have mercy with fear, hating even the garment polluted
by the flesh.

We make our call to salvation and our election to salvation sure. We
do so by keeping ourselves in God's love. Yet, that is all by grace as
God is the one who keeps us.

Charles Spurgeon in a sermon with a title appropriate for us today
"Danger, Safety, Gratitude" said this (January 8, 1874) ==>

When I heard it said that the Lord would keep His people right to the
end, —that Christ had said, "My sheep hear My voice, and I know
them, and they follow Me: and I give unto them eternal life; and they
shall never perish, neither shall any pluck them out of My hand," I
must confess that the doctrine of the final preservation of the saints
was a bait that my soul could not resist. I thought it was a sort of life
insurance—an insurance of my character, an insurance of my soul, an
insurance of my eternal destiny. I knew that I could not keep myself,
but if Christ promised to keep me, then I should be safe for ever; and I
longed and prayed to find Christ, because I knew that, if I found Him,
He would not give me a temporary and trumpery salvation, such as
some preach, but eternal life which could never be lost, the living and
incorruptible seed which liveth and abideth for ever, for no one and
nothing "shall be able to separate us from the love of God, which is in
Christ Jesus our Lord." [Sermon no. 3,074, The Metropolitan Tabernacle Pulpit. Reprint,
Pasadena, Tex.: Pilgrim Publications, 1978. 54:24]

I. God's Glory in Safe-Keeping (v. 24)

A. Our Posture: Standing

B. Our Place: In His Glorious Presence

and to make you stand [where?] in the presence of His glory . . .

1. His glory is the sum total of all God is - The sum total of His attributes

Eternality and his Holiness (brought together in Rev. 4:8) ==>

"Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!"

Immutability. God never changes in his being (who he is) or promises (cf. Mal.3:6; James 1:17).

Omnipotence. God's power and dominion over everything. The God who governs t/hearts of men, can also create t/worlds out of nothing.

Omnipresence. He is present everywhere in that everything is immediately in His presence. At the same time He is present everywhere in the universe. No one can hide from Him and nothing escapes His notice."

Wisdom; Omniscience; Self-existence; Goodness; Love; Grace; Mercy; Justice; Sovereignty; Freedom

This is ==>

Cf. Revelation 6:16

the presence of His glory . . .

This is the sum totality of God as God.

A. Our Posture: Standing

B. Our Place: In His Glorious Presence

2. Moses could not see God's glory and live

Exodus 33 18 Then Moses said, "I pray Thee, show me Thy glory!"¹⁹ And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion."²⁰ But He said, "You cannot see My face, for no man can see Me and live!"

BUT we who are kept by the power of God for a salvation to be revealed will stand in His glorious presence!

How is this possible?

C. Our Position: Blameless

... [made] to stand in the presence of His glory blameless . . .

1. No one can stand before God in their sinfulness

a. to be "blameless" is to be "without blemish"

Language drawn from t/OT world of sacrifice. Word used to describe animals that were brought for the temple sacrifice: blameless, w/o blemish or defect.

1 Peter 1:18-19 . . . you have been redeemed from your futile way of life inherited from your forefathers, not with perishable things like silver and gold, but with the precious blood of Christ, like an unblemished and spotless lamb.

You have "blood" - "unblemished and spotless" - "lamb."

JTB saw him and declared: "behold the lamb of God who takes away the sin of the world."

The myriads of worshipers around the throne in heaven saw Him in his glorified state ==>

[they cried out] with a loud voice, "Worthy is the Lamb that was slain to receive power & riches & wisdom & might & honor & glory & blessing."

Eph 1:4 "He [God] chose us in him [Christ] before the creation of the world to be holy and blameless in his sight"

Eph. 5:27 "To present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless"

Through JC (v. 25) ==>

2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.

1 Corinthians 1:30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,

I. God's Glory in Safe-Keeping (v. 24)

Note how this unfolds ==>

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,

A. Our Posture: Standing

B. Our Place: In His Glorious Presence

C. Our Position: Blameless

D. Our Passion: Great Joy

Contextually and grammatically, t/Great Joy is connected to blameless. Joy is a result of being forgiven. Luke 10:20.

1. Parallel to Romans 5:1-2 (cf. ἰσθημι)

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.

Do not fear – Jesus paid it All – all to Him you owe, sin has left a crimson stain – He washed it white as snow!

You cannot improve upon your salvation and you cannot detract from your salvation. It is as sure and as immovable as Jesus Christ.

a. Sweet by and by what about the dirty now and now?

"Rejoice in the Lord always; again I will say, Rejoice" (Phil. 4:4).

Commenting on this passage, Matthew Henry ==>

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]

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

When we loosen our grip on those things t/world considers “treasures”

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]

1 Peter 4:13 but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at the revelation of His glory, you may rejoice with exultation.

Hebrews 12:2-3 . . . [He] who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. . . .

We need to "fight for joy"

The essence of the Christian life is learning to fight for joy in a way that does not replace grace. We must be able to say at the end of our lives, "I have fought the good fight." But we must also say, "It was not I, but the grace of God that is with me." I have pursued Christ as my joy with all my might. But it was a might that he mightily imparted. We must fight for joy in such a way that we prove Jesus true when he said, "My yoke is easy, and my burden is light" (Matt. 11:30). We will succeed in this battle when we can say with Paul in Colossians 1:29 that we are "struggling with all his energy that he powerfully works within me." We struggle to bear the burden and carry the yoke. But he

gives the power. All burdens are light to him. All yokes are easy to him. This too is something glorious to see in him. This too makes us glad in him. Trust him for this. Our joy in him will be the greater because we see him as the one who gives both the joy and the strength to fight for it. [Piper, When I Don't Desire God]

I. God's Glory in Safe-Keeping (v. 24)

A. Our Posture: Standing

B. Our Place: In His Glorious Presence

C. Our Position: Blameless

D. Our Passion: Great Joy

II. God's Glory in Being God (v. 25)

God is glorified in simply being who He is.

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!

A. Glorified as the Only God and Savior

to the only God our Savior,

1. OT background - Isaiah 45:21–23

21 “Declare and set forth your case; Indeed, let them consult together. Who has announced this from of old? Who has long since declared it? Is it not I, the LORD? And there is no other God besides Me, A righteous God and a Savior; There is none except Me.22 “Turn to Me, and be saved, all the ends of the earth; For I am God, and there is no other.23 “I have sworn by Myself, The word has gone forth from My mouth in righteousness And will not turn back, That to Me every knee will bow, every tongue will swear allegiance. (Cf. Phil. 2:10-11)

B. Glorified Through Jesus Christ

through Jesus Christ our Lord,

1. What is Jude saying?

Is he saying that God is the Savior “through Jesus Christ?”

Or is he saying that glory is given to Him “through Jesus Christ?”

**Both are true [^]

2. >>>>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.**

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.**

II. God's Glory in Being God (v. 25)

A. Glorified as the Only God and Savior

B. Glorified Through Jesus Christ

C. Glorified by His People

be glory, majesty, power, and authority,

1. Glory

δόξα. = glory (doxology).

Exod 15:11, “Who among the gods is like you, O LORD? Who is like you—majestic in holiness, awesome in glory, working wonders?”

Father through the Son ==>

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.*

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).

2. Majesty

μεγαλωσύνη. God's majesty in His greatness.

Kelly, “awful transcendence.”

3. Power

κράτος. might, strength.

4. Authority

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

D. Glorified Forever, Amen!

before all time and now and forever.

Before all time = eternity past.

Now = now in the present.

Forever = all eternity future.

Amen! (ἀμήν.)

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

Soli Deo Gloria!

I. God's Glory in Safe-Keeping (v. 24)

II. God's Glory in Being God (v. 25)

If I may close w/an earlier metaphor – our lives in X being as a ship making a journey to safe harbor.

John Brown (Scottish theologian and Gospel minister) ==>

" . . . a vessel returning after a long voyage, and being received and welcomed by expectant friends. She has been absent for years—toiling and trafficking in every sea—touching at the ports, and trading in the markets of many lands. Thus approaching at last her desired haven—

the harbor from which she set out, whence loving thoughts went with her as she started on her perilous way, and where anxious hearts are now wishing and waiting for her return. She is descried in the distance; the news spread; all is excitement; multitudes assemble—pier and quay, beach and bank, are crowded with spectators as the little craft pushes on, and every moment nears her destination. There she is, worn and weather-beaten, it is true—covered with the indications of sore travail and long service, and with many signs of having encountered both battle and breeze. But all is safe. Her goodly freight is secure and uninjured; her profits have been large; the merchandise she brings is both rare and rich. She is coming along a sunny sea—leaping and dancing, as if she were alive. Her crew are on the deck, and, with straining eyes and palpating hearts, are looking towards the shore. A soft wind swells the sails; the blue heavens are bending over the bark, as if smiling on her course, while the very waves seem to run before her, turning themselves about as if with conscious joy, clapping their hands and murmuring a welcome. How she bounds forward! She is over the bar. She is gliding now in smooth water—passing into port, and preparing to moor, and drop her anchor for the last time. While she does, there comes a shout from the assembled spectators—the crowds that witness and welcome her approach, loud as thunder, musical as the sea. Gladness and greeting are on every hand—eloquent voices fill the air. The vessel has received an abundant entrance: her crew have been met with sympathetic congratulations; are surrounded by eager and glad friends, hailed with enthusiasm, embraced with rapture, and accompanied to their homes with exultation and song." [Brown, 151-53]