

A good example, of this understanding of mercy and pity and detesting the sin is how we, as believers in Jesus Christ, approach the subject of homosexuality and lesbianism.

The Bible makes it very, very clear. That sin is detestable. Hate is a mental attitude sin. But detesting the activity, that's something else.

You know Romans 1:26, God gives them over to what? God gives who? Well, the homosexual or lesbian over to what? Degrading passions! They make their own trouble without your help, without your criticism, without your personal hatred and the expression of it.

God giving them over is the epitome of the law of volitional responsibility. God simply allows perversity to run its course because of their own bad decisions and their own degeneracy. They should be pitied. That's the mercy side of it, compassion. They live an unfulfilled life of unhappiness and loss.

It's caused by the very destructive lifestyle that they embrace. They reap what they sow. They are degraded and they live that way. They come to live the perverse as if it was righteous and wonder why misery follows them. That's worth pitying.

A lie, an aberration, which the homosexual community constantly denies and viciously refutes.

Hence, we see, because of that, an unrelenting push for total acceptance by society of their perversion. If they believe they are accepted unequivocally, then they will feel vindicated; they will feel better about themselves and their degenerate lifestyle. Somehow the misery will be alleviated.

Their rationale is simple. If society accepts them, then they must be normal. They don't have to feel guilty, and many of them do not, but that is being given over to degraded passions.

They are completely immersed in it. So, what happens to be accepted? Normality? Wanting to marry, just like heterosexual couples, in total violation of biblical standards.

You cannot violate biblical standards and have a wonderful life. It just doesn't work that way. They will never be normalized.

The perversity is not in what they do, it's in their souls. The perversity that they do is just a reflection of what's in their souls, whether they will admit it or deny it.

And guess what? It is not corrected by legislation or societal acceptance. For all of those reasons, they should be pitied. You must have compassion on them. How can you not?

The homosexual or lesbian person is not to be despised or hated by the believer in Jesus Christ. Have mercy on them. Have compassion on them. You do not personally attack them. That's not mercy. Compassion is your attitude, never the mental attitude sin of hate.

The believer's attitude toward that perversion is this: you despise the sin, have mercy and compassion on the sinner. That's verse 23.

This is the function of impersonal love. The desire for the unbeliever to believe in Christ, or the desire for the believer to rebound, to advance spiritually, and to grow out of the perversion.

What changes people truly? Bible doctrine in their souls. That's what changes all sin and perversion because it changes the thinking, it changes the attitude.

You have the greatest weapon there is against any perversion or sin or reversionism. Use it! But you have to have an attitude of compassion and pity in using it.

Jude 23: “On the other hand, save others (reversionistic believers) by snatching them out from the fire,” (Giving them accurate Bible Doctrine); on the other hand, with reference to others (negative believers), keep on showing mercy with fear (occupation with Christ), even hating...”

Finally, “the garment polluted by the flesh.”

We have the conjunction “καί” – “kai” plus the accusative singular masculine noun “χιτών” – “chitōn.”

“Chitōn” can be translated “tunic” or “undergarment.” In our context it’s an “undergarment that is worn next to the skin.”

Next, we have the accusative singular masculine of the verb “σπιλόω” – “*spilōō*” and it means to “spot” or “defile.” What we have here are “undergarments defiled by human excrement.”

Finally, we have genitive singular feminine of the noun “σάρξ” – “*sárx*.”

“*Sárx*” can be translated “flesh.” It denotes human nature, the earthly nature of man apart from divine influence.” Prone to sin and opposed to God, which is apostasy and reversionism in others.

So, our expanded translation of Jude 23:

“On the other hand, save others (reversionistic believers) by snatching them out from the fire,” (giving them accurate Bible Doctrine); on the other hand, with reference to others (negative believers), keep on showing mercy with fear (occupation with Christ), even hating his under-garments (function in the cosmic system) which are defiled with human excrement (contaminated by sin) from the source of the flesh.”
(EXT)

The advancing believer must be cautious of, or even avoid, the “garment polluted by the flesh” (the reversionistic believer).

At the same time, you should have compassion for their plight and misery in life.

Jude has now warned believers in his epistle concerning false teachers about their character and their activities, and he has revealed the necessity of defense against their falsehood, and in verses 17 and 21 of what that defense consists of.

The wall of the Grace Apparatus for Perception and the building of the Edification Complex in the Soul, which, of course, are just illustrations of the believer’s spiritual strength of soul in resisting falsehood. And that comes from doctrine resident in the believer’s soul.

That is the ultimate defense against false teachers and sin. And then, of course, Jude has pointed out the threefold offense going on the attack against falsehood in the way specified in verses 22 and 23.

So, the epistle of Jude has been a searing look at the problem in churches both then and now. He has given us the spiritual solution.

Jude has been warning and now he is going to start encouraging us in the final two verses.

Jude is about to close this wonderful, very short epistle with one of the most beautiful doxologies that has ever been written. And there have been a lot of them written in the New Testament.

This doxology is very simple and yet complex at the same time and tells us so much about God. In fact, doxology means praise to God and to His glory.

Jude 24-25: “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,

Vs. 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. (NASB)

Our earlier verses were giving us a message of warning, a message of spiritual hardship.

It may have been depressing and discouraging for some of them when they got this very short epistle to find out what was going on in their own churches and to realize that they had gone down the wrong path of false doctrine. So Jude writes an uplifting devotional to finish his letter.

At times, Jude’s letter has been a very hard-hitting, smack you between the eyes, shake you around a little bit sort of a message.

It's full of mandates, admonitions, and counsel for believers. And many of the churches, of course, as we have seen at this time, were full of apostasy, sin, false teaching, all the problems that we have looked at as we have studied the characteristics of the false teachers in this epistle.

Jude then addressed how a Christian can survive and, in fact, thrive in all of these areas of problems.

How will we ever get through all of the difficulty and be unscathed in our faith? That is the question that Jude has answered.

Now, the answer lies in God's unlimited ability to bring every believer out of the fire of spiritual corruption, which is rampant, and it still is today, and into His presence, as we shall see, with happiness and contentment.

With that in mind, Jude pens his final benediction, as if he had preached a spell binder of a sermon. It has been thunder and lightning and shaking his finger at the congregation and letting them have it. But now, after this strong preaching, he closes with a beautiful prayer of God's grace, His glory, and salvation. What better way to end what he has told us already.

This is also a very unique doxology. Very little of it appears in other doxologies in the New Testament. Paul wrote some very nice ones, but this is really a unique one to Jude himself.

So, we can conclude from this doxology that this comes straight from Jude's own soul. We can look into his soul from this doxology and understand exactly how he thinks, how he thinks about the Lord, and how he sees the spiritual life and the results of that life.

Here he reflects his own love and adoration of the Lord. We can see his worship and dedication to the Lord, which of course he wants his readers to hear and to emulate.

Verse 24 begins with the address to God. It says, “**unto Him.**” Jude addresses this prayer to God the Father. God, who is the author of the divine plan, the author of salvation, of the spiritual life, of eternal life, and so Jude says, “**unto God who is able to keep you from stumbling.**”

What an important phrase that is. What a beautiful way to end it. Who is able to keep you from all of this stuff that I've been talking to you about, writing to you about? God is able to do all of that.

God's power is unlimited. And if He is all-powerful, which He is, He is omnipotent, then Jude simply reminds them that He has the power to keep them safe from apostasy and reversionism, which is their problem.

Two lines of defense and three ways of offense, and both are operating at the same time to protect them. That's what we've been studying. Now Jude is summing up what he's been telling us, and this doxology really brings it home.

There is no stumbling when God's defense and His offense are part of your *modus operandi* in the spiritual life.

Then it says, “He will keep you.” “Keep” here is the aorist active infinitive from the verb “φυλάσσω” – “*phylássō*.” “*Phylássō*”- keep is to “preserve from.” From “stumbling.” “Stumbling” then is the accusative plural of “ἄπταιστος” – “*áptaistos*.”

“*áptaistos*” is a cognate of the verb “πταίω” – “*ptaiō*.” So it means “not stumble” because with “*ptaiō*” we have the alpha privative, a prefix.

So, before it we have an alpha prefix meaning a negative, so it means “to not stumble,” but with the verb “*phylássō*,” the “not stumbling” becomes “preserved from stumbling.”

That's a much more powerful way to say this because it guarantees a resistance to false doctrine outside of ourselves. This is more than trying not to stumble.

So many pastors or chaplains, want to talk about you not making mistakes. Don't sin. Don't backslide. Then all they talk about is you've got to strive not to do it.

That's not what this doxology says. This is “preserve you from stumbling.” The “not stumbling,” you see, is protection from the Lord. He will preserve you.

All the striving in the world isn't going to preserve you in the face of the onslaught of opposition that you get as a believer in Jesus Christ. The power of God will keep you from stumbling. He will preserve you.

In classical Greek, this word, “*áptaistos*,” means sure-footed, as a horse that does not stumble. It refers to one who walks through life sure-footed in his spiritual advance, not stumbling over the false doctrine of the false teachers.

Doctrine is the reins that pull our heads up from stumbling over all the falsehood that there is in front of us so that we are sure-footed.

In the accusative case, “*áptaistos*” is the object of the infinitive “to preserve from.” This is a promise that the Lord will preserve the believer from stumbling over false doctrine. God holds the reins.

God pulls up your head when you begin to stumble. But you must participate by means of what Jude has just revealed, what he's just described as the divine defense: the filling of the Holy Spirit, the Grace Apparatus for Perception, the wall of wisdom that you have developed, and the building of the strong edification fortress in your soul.

God is the author of all that. It's His doctrine. It's the filling of the Holy Spirit. It's the Grace Apparatus for Perception that He's provided for us. He's the author. He's the one that holds the reins.

But you must have positive volition in order to not stumble. If you don't use the defense lines provided by the grace of God, you will, in fact, stumble and fall into the sin and reversionism that the people in the churches that Jude is addressing have fallen into.

So, at this point, Jewish readers are being reassured in this doxology; reassured that they can rely on the grace of God to preserve them from false teachers.

This is also your assurance that you will be protected from harm when you build the spiritual defenses. When you think with the mind of Christ, when you have wisdom in your soul, which is the mind of Christ, when you are grace and doctrinally oriented, you are residing in the sphere of God's love and you're in that penthouse of God's happiness, nothing can touch you. That's been the whole point of Jude.

But what if you don't build those defenses? Are you still preserved? Yes, you are. You cannot lose God's gracious preservation even if you succumb to sin and apostasy and reversionism, even if you began to stumble all over the place.

But that preservation will then take a different format. Preservation will turn to discipline, because whom the Lord loves, He disciplines. That's His way of preserving you so that you stop stumbling.

But you are always preserved in the sense that you have eternal security. You have that preservation given to you at the very moment of salvation and nothing can remove that eternal security.

Romans 8:38: “For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

Vs. 39: or height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.” (NASB)

You are kept by the power of God for eternity, but you are also kept by the power of God, the filling of the Holy Spirit, the Grace Apparatus for Perception, and Bible doctrine in your life and during your life. You have the ultimate preservation.

But you've got to avoid stumbling over false doctrine that distorts and negates the Christian life.

You must continue to build your defenses, allowing spiritual advance to work in your life. That's been the whole exhortation of the Epistle of Jude to those who are stumbling. That is the preserving protection that God has supplied the believer in the Christian life. And that preservation is always available, although, of course, sometimes it is ignored.

So, “to preserve you from stumbling” by giving you the defensive resources for you to utilize throughout your life. Because if you've got a building and you're not maintaining it, it deteriorates. So, there's only one of two choices: stick with it and continue to advance, or fall for false doctrine and reversionism which destroys your spiritual life.

Now, at the beginning of Jude 24 he reassures those he is writing to (and by extension to us). They needed it. You need it.

God, through his power and grace, will preserve you from stumbling in the Christian life and all the way to eternity. But you can reject God's grace. You can reject His provision for your advance, and you can fall into reversionism.

Yet, of course, God has provided the means to preserve and protect you from all the false teachers who are out there, and there are plenty of them. So, embrace it. Embrace the protection. Use it to advance and to build your defenses.

Use the mind of Christ in the offense. I've just spent three or four classes going over verses 22 and 23. Showing you your defenses, and how to have a good offense. That is the preservation, victory over apostasy. But the victory is impossible without the preserving resources provided by the grace of God.

What better thing can Jude say at the end of his epistle? He's just given them all the resources that they need, everything required to rescue them from the fires of apostasy. Now he just says, remember it, you will be preserved. But God will also do something else as well.

As Jude now continues the doxology in verse 24b, it says, “He will make you stand in the presence of his glory, blameless, with great joy.” Now that's speaking of the future.

To make you stand here is the aorist active infinitive of the verb “ἵστημι” – “*hístēmi*.” It does mean “to stand,” but it also means to “establish,” “to place,” or “to confirm.”

“To stand in the presence of His glorious presence” at a future time because we are eternally secure. This is another great encouragement to those who are wavering in their spiritual life.

Regardless, you're going to be there. He will make you stand in His presence. His grace is provided for your defense in the spiritual life, but He will make you stand before Him.

We will be placed in front of Christ at His judgment seat. Brought to that moment, by the rapture of the church when the Lord returns at a time that no one knows.

Don't worry about the timing. Just realize He will make you stand in His presence at the rapture of the church. That placement will be for the purpose of your rewards and decorations according to

2 Corinthians 5:10: “For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.” (NASB)

This, too, is encouraging to those who have been involved in all sorts of reversionism and have now been corrected.

When we are in His presence, this is what's so amazing, He tells us what we're going to see “Him in his glory.” Glory? Remember the Shekinah Glory? The dwelling presence of Jesus Christ with mankind? His invisible presence throughout history or sometimes his visible presence in the Old Testament in the pillar of fire by night and the cloud by day over the mercy seat and the tabernacle?

He spoke directly to Moses. He was there in the burning bush, the great “I Am.” That's the Shekinah glory, the person of the Lord Jesus Christ, God incarnate. They saw His glory at the Transfiguration, which our pastor has taught us.

The glory of God shone forth in the person of Jesus Christ. But it was still a veiled glory. They couldn't see and live the true glory, the absolute glory of God. And then,

Colossians 1:27b: “Christ in you, the confidence of glory.” (NASB)

The Shekinah glory dwells in you in this dispensation. So the Shekinah glory has a continuity throughout history with Israel, with us, and of course the person of Jesus Christ himself.

But here is a whole different perspective on the Shekinah glory. At this time, His real presence will no longer be hidden from your sight. He will be revealed to us all.

You will stand before the unveiled glory of God. He will make you stand there. It's not a bad thing. It's not a punishment. It's going to be one of the most unbelievable moments that we can ever imagine, to stand before the presence of His glory.

The full essence of God the Son will be manifested. Never before has it been fully experienced, ever. No one has ever seen the glory of God and lived. But at that moment, the full glory of God will be placed before Him at that moment in a certain condition: blameless! We're going to be presented before the “presence of His glory, blameless.”

“ἄμωμος” – “*amōmos*” and it means “faultless,” “without spot,” “without blemish,” or “without defect.”

This word is used in many places. It's used in the Septuagint, which is the Greek translation of the Old Testament, begun in the 3rd century BC. It gives us some idea of what this word actually means in the New Testament.

In the Septuagint, it's used for the absence of defects in sacrificial animals. And, of course, sacrificial animals were very important to Israel.

The lamb that they sacrificed had to be spotless. Then, the word is also used for the Lord Jesus Christ as the sacrifice without spot or without blemish,

Hebrews 9:14: “How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?” (NASB)

But now we find that this is the way the believer will be presented at the judgment seat of Christ. There is a connection between the blameless Jesus Christ and the believer in the presence of the glory of God. Without spot, blameless. No blame is attached to us.

Jude 24: “Now, to the One Who has the ultimate power to prevent you from stumbling (eternal security) and to establish you unblemished in the presence of His glory...”

1. We need to know, of course, how that works. Otherwise, you'll say there's no way. Without the defect of sin, without blame, begins at the moment of faith alone in Christ alone.
2. Every believer is justified. Justification means all believers are made the righteousness of God. We are made righteous.

Romans 4:3: “For what does the Scripture say? “Abraham believed God, and it was credited to him as righteousness.”

3. We are declared righteous. That's a judicial righteousness. A righteousness that is imputed to us. Romans 4:5-6 and verses 22-25.
4. That righteousness cannot be removed throughout your lifetime. Once you receive His righteousness, you always have His righteousness.
5. Christ has forgiven our sins at the cross, and now, as believers, He accepts us unequivocally as righteous. We are spotless in that sense.
6. We have been pronounced blameless. The very moment you were saved, you were blameless. But from the moment you're saved, you are blameless because of that imputed righteousness.

But there's another aspect to this as well as to why you're blameless. Our positional sanctification is a factor in our blamelessness.

1. To sanctify is a very common word in the New Testament. It's the Greek verb "*hagiazzo*." It means "to make holy," "to consecrate," or "to dedicate."
2. That's a hard verb to use for some of us, probably for all of us, "to make us holy."
3. The root idea of "*hagiazzo*," however, is separation.
4. In other words, the Holy Spirit, at the moment of our salvation of faith alone in Christ alone, positionally sets the believer apart from sin.
5. The baptism of the Holy Spirit enters every believer into union with the person of Jesus Christ, totally sanctified, set apart.
6. The basis of our sanctification is our position in Christ. In fact, Paul calls it "a new creature in Christ."
7. This positional sanctification is the believer's status quo. From the time of faith alone, all the way into eternity. That's your position. So, you're justified, you're made righteous, and you're sanctified.
8. You're set apart. Set apart from this world. Set apart from sin.
9. You are filled with the Holy Spirit. You have escaped the power of the sin nature.
10. The further you advance spiritually, the more you break the power of the sin nature over your life.
11. So in the mode of being filled with the Holy Spirit, with the power of the sin nature broken, you can advance spiritually, because the sin nature no longer controls you.
12. We have rebound and the filling of the Holy Spirit. So that, too, is involved in your positional sanctification.

13. But also with this positional sanctification, with the filling of the Holy Spirit, the power of sin over your life broken, you are now capable of what we call progressive, or experiential, sanctification.
14. This simply means that you are set apart for spiritual growth and for service to the Lord.
15. Positional sanctification extends through experiential sanctification all the way to ultimate sanctification, which is in eternity.
16. What is ultimate sanctification? A resurrection body.
17. That is the culmination of the process of sanctification, to spiritual advance, to a resurrection body. You are truly blameless.
18. All believers are glorified, without defect in the presence of Christ because the sin nature will not be a part of the resurrection body. You are free of the sin nature. The sin nature's power is broken with positional sanctification. It is gone in ultimate sanctification. That's how we are blameless.

But in another sense, there is a certain type of blame for a believer who stands before the judgment seat of Christ. That is not the blame of condemnation. That's long over for us. So what is it?

Some believers will be shamed at the judgment seat of Christ.

1 John 2:28: “Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.” (NASB)

There will be shame. Not blame in the sense of God is blaming you for this and for that.

1. Christ paid the penalty for all your sins on the cross. They're forgiven. No, the blame has to do with something else.
2. There will be a form of blame attached to lack of spiritual growth and service. In other words, a lack of producing divine good, not filled with the Holy Spirit, failing to advance, not serving the Lord in that advance.

3. That's the progressive sanctification. You are there blameless in a resurrection body, but there may be shame.
4. Some will receive more rewards than others. Some are getting the Medal of Honor, and some are getting maybe a good conduct medal or maybe not.

The shame is not going to last for eternity, but there will be an inequality because the rewards will last for eternity. That is an incumbency upon you to get with the progressive side of sanctification, to advance spiritually, to produce divine good as a believer in Jesus Christ.

In other words, we will be in His presence, as verse 24 closes out, “with great joy” for everybody. Absolute, total, complete happiness and contentment. I don't even think we can imagine what joy really is under those circumstances. Just realize that word is somewhat beyond our understanding now, but you will know what it is.

Our final word we will look at is the aorist active infinitive of the verb “ἀγαλλίασις” – “*agalliasis*.” It is best translated “exceeding joy.”

So our expanded translation of Jude 24 is:

“Now, to the One Who has the ultimate power to prevent you from stumbling (eternal security) and to establish you unblemished in the presence of His glory with exceeding joy,” (EXT)

Jude 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.”

“To the only God our Savior through Jesus Christ our Lord be” and then we have four magnificent adjectives that describe the Lord Jesus Christ.

This is who we will see and what has he been talking about in verse 24. We are present before the glory of God, before the glory of Jesus Christ, in heaven, blameless.

And when Jude closes out his letter with this verse, it is probably one of the most uplifting realizations of what is in store for you in the near future and what your plan is in the here and now.