

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” – “*āmōmos*” 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.

Jude's message has come across, as tough love. He has given us a message of warning and of spiritual hardship, but also solutions.

The Scripture never reveals difficult times without also providing solutions. Jude has been so important because the solutions provided are universal. They are good for every circumstance in life. They are the very basis of all that you can collect in this life by way of spiritual maturity, by way of utilizing God's grace and doctrine. That has been our study since we started the letter of Jude.

It hasn't always been a nice and uplifting devotional message, and it has had plenty of emotion. This has been a hard-hitting, analytical, full of mandates, admonitions, and doctrinal counsel for all of us.

You should remember that Jude addressed this epistle to churches who were filled with apostasy and false teaching, who were being attacked by false teachers.

Amidst all this turmoil and confusion, Jude reveals how a Christian secures his or her welfare in the world in which we live. How to get through all of the difficulty and to come out unscathed in your faith.

You have a lot of distractions, a lot of difficulties, even prosperity. They can all take you in a different direction if you are not careful and that's what Jude has warned us about.

The answer to all this lies in God's unlimited ability to protect believers, to bring every believer out of the fire of spiritual corruption and into the light of the Word of God and His presence, as we will see, with great anticipation and contentment.

The life of a believer in Jesus Christ that so few people in this world have, is the ability to be content in whatever circumstances you find yourself.

Contentment in adversity seems to be the hard one. No problem with contentment in prosperity, and yet prosperity is probably more dangerous in many ways than adversity as far as your spiritual life is concerned.

But Jude has provided us the understanding of how to be in the presence, to appear in the presence of Christ with great anticipation and contentment, with the full knowledge of the incredible future that we will have at home with the Lord in Heaven forever.

You are just as much the audience of Jude who wrote back in 60 AD to the churches. He is writing to them about their current circumstances and their future and he is writing to this church as well..

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 with exceeding joy,” (EXT)

“Now, to the One Who has the ultimate power to prevent you from stumbling,” which of course is what these churches have been doing.

They've been tripping over false doctrine. “And to establish you unblemished in the presence of His glory, with exceeding joy.”

The first thing that Jude does is to reassure his readers that God is able to keep them from stumbling, which means falling into apostasy, succumbing to the false teaching that they are hearing.

That means God will preserve them, which should be a very comforting thought. God will preserve.

But how will He preserve? It's nice to hear that phrase, God will preserve you, and many, many pastors have stood in their pulpit and said those words, don't worry, God will preserve you, but most never say how.

First, Jude spends time revealing the character traits of the false teachers so that they can be identified and avoided. Then, Jude reveals that the real preservation comes by means of a defense system that he has described to us.

It's designed by God for our use and for our protection. You should know what it is, the filling of the Holy Spirit, the Grace Apparatus for Perception, which forms the defensive wall of wisdom around the soul.

We also know that this wall deflects all of the false doctrine that seeks to penetrate and corrupt the soul, which we call the Edification Complex of the Soul, known by its illustration.

And, of course, we also know that every believer is preserved for an eternal future because of eternal security. Once saved, always saved.

God is immutable; He is omnipotent; He is veracity; His word is truth, and what He promised is regeneration if we believe in the Lord Jesus Christ.

And so that, too, is how God will preserve you, even though you may arrive there somewhat the worse for wear.

You have a choice to live the Christian life as it is being described by Jude and to stay away from the clutches of false teaching.

So Jude has revealed to us three means of offensive protection against false teachers, which we studied in verses 22 and 23 of Jude's letter.

They were first refuting in a very nice way, able to present the Bible doctrine to those who are drifting off course.

Then there was rescuing, which means we, as believers, have the opportunity to "save." The word was "*sozo*" is "to rescue those who are moving in the wrong direction."

This we found to be the Christian life. The very life that you live as a believer in Jesus Christ is an example of what they don't have.

Then, finally, there was that "having mercy with caution." If there's nothing you can do about reversionism or someone who has gone off into false doctrine and seems to be as hard as flint and will not budge in their understanding of false teaching, then have mercy on them, meaning pity. It's sad but all you can do is have pity or mercy on them. I would suggest praying for them.

It also says, "with fear," meaning caution. That means do not be so associated with them as you become a part of their apostasy.

So these are the offensive moves that Jude has described, but there is another confidence builder in verse 24b.

In our salvation, God will make us stand in “His presence, blameless.” Now we're talking about the future. We're not standing in His presence at this moment, at least not in His physical presence, but this is talking about His physical presence.

A future that is way, way beyond the sin and corruption of this world, the misery in this world, and the difficulties in this world.

We are, at the moment of salvation, justified and we receive what is also called positional sanctification. That means we are counted righteous.

In whatever way that you sin, you still do it. But you are righteous before God because His righteousness has been imputed to you. 1 Corinthians 1:30.

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,” (NASB)

As believers in Jesus Christ, we all have it. We also have His sanctification. Therefore, we are holy, set apart to God. We are new creatures in Christ.

That is our earthly blamelessness, even though we still sin. We still have a sin nature. We are acceptable to God, guaranteeing our presence with Him.

Besides justification and this positional sanctification, there will also be an ultimate sanctification which is a body, a physical body, without sin.

This we call the resurrection body, a body of incorruption that we receive at the return of the Lord at what is called for the Church Age, the Rapture.

1 Corinthians 15:35 and following describes the body of incorruption. That simply means an eternal body without a sin nature that is capable of residing in Heaven with the Lord Jesus Christ at the Bema seat in that resurrection body.

1 Corinthians 15:35: “But someone will say, “How are the dead raised? And with what kind of body do they come?” (NASB)

Vs. 40: “There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another.” (NASB)

Vs. 42: “So also is the resurrection of the dead. It is sown a perishable body; it is raised an imperishable body;

Vs. 43: it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;

Vs. 44: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.” (NASB)

I Corinthians 15:49-58: “Just as we have borne the image of the earthy, we will also bear the image of the heavenly.

Vs. 50: Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.

Vs. 51: Behold, I tell you a mystery; we will not all sleep, but we will all be changed,

Vs. 52: in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

Vs.53: For this perishable must put on the imperishable, and this mortal must put on immortality.

Vs.54: But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “Death is swallowed up in victory.

Vs. 55: O death, where is your victory? O death where is your sting?”

Vs. 56: The sting of death is sin, and the power of sin is the law;

Vs. 57: but thanks be to God, who gives us the victory through our Lord Jesus Christ.

Vs. 58: Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.” (NASB)

We will all be there. Everybody here, every believer who has lived in the Church Age will all be there in that resurrection body with joy as Jude describes it, and it will last for eternity.

This is a joy beyond anything that we can know in this life. In this life, we have moments of joy, we have moments of happiness. This will be joy and happiness like we have never experienced before in our earthly bodies.

We have no clue what that joy that Jude names in this doxology will actually be like. But we do know it will last for eternity.

If you came here a little glum today, a little grim, and things don't look too good, and you're a little depressed, just think on this. Here's some confidence. What you have after a few short years in this life for eternity is beyond imagination. "He will bring us into his presence with joy."

Then Jude reminds us just who it is that they serve, and they love in verse 25.

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." (NASB)

Jude begins by saying that God is the only God. He is one. He is unique. There is no other God.

How many times do we hear today there are so many pathways to God. Why this religion, that religion, what does it matter? It's all directed toward God, and it will all be fine.

The only God, there's only one of course in three Persons, it's the God of the Bible. It's your God through the Lord Jesus Christ. But this God is also our Savior. No other religion says that.

Every other religion makes man the Savior. It's what you do to be acceptable to God.

The grace of God, that's out there, but I have to please God in order to arrive in heaven. That's not true.

He is our Savior through the work of God the Son. Jude wrote this statement for several reasons. One of the surface reasons was that it negated the polytheism of the Greeks, of the Gentiles.

Theism was the major religion, the gods. But there is one God, not many gods, the God. And that one God is the Lord Jesus Christ.

In this statement, the phrase, the only God our Savior, in order to understand that Christ is God and Savior. To the only God our Savior is a statement of the dual nature of the person of Jesus Christ.

This phrase emphasizes one of the great doctrines of the Bible, the doctrine of the hypostatic union. God the Son becoming humanity.

That hypostatic union is found in Philippians 2:5-11.

Vs. 5: “Have this attitude in yourselves, which was also in Christ Jesus,

Vs. 6: who, although He existed in the form of God, did not regard equality with God a thing to be grasped,

Vs. 7: but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

Vs. 8: Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

Vs. 9: For this reason also, God highly exalted Him, and bestowed on Him the name, which is above every name,

Vs. 10: so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth,

Vs. 11: and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.” (NASB)

A marvelous view of Jesus Christ understanding who He is, and here Jude just mentions it, but it's all there.

God the Son, true humanity, one Person, two natures. Undiminished deity, true humanity. And through his work on the cross he is our Savior. That again is an unbelievable statement.

Who is this God, the God? He is Jesus Christ, the Savior, the One who died for you.

But Jude says further in verse 25, that to our Lord belongs four characteristics that we should always be aware of, we should never lose sight of.

Jesus Christ our Lord, Who is glory, majesty, dominion, and authority, and this goes right along with your future, our presence with the Lord.

These four qualities describe His exalted position as God and the very One in whose presence we will stand.

First, we have “glory”, and it is the nominative singular feminine noun “δόξα” – “*doxa*” translated “glory.” “*Doxa*” is where we get doxology from.

1. This glory is the summation description of all the attributes of God present in Jesus Christ. The glory of God residing in Him possessed these attributes, all of which reflect His incredible glory. All of those attributes go to make up His glory. That's who He is.
2. The scripture says God is love. Well, God is glory, too. And all of those attributes, everything He is, is glorious.
3. As humanity, He was glorified at His resurrection, ascension, and session. The same glory that we will experience in our resurrection body. That's an encouragement to us. Just like the body of Jesus Christ in resurrection, you will have.
4. As glory, He is the Shekinah glory. “*Shakan*” in the Hebrew means dwell, to dwell, dwelling. Shekinah glory is the dwelling glory. This is the glory of God that has dwelled with man throughout history.
5. This is the presence of God with Israel, the presence of God with man before Israel, the presence of God and the humanity of Jesus Christ, that glory

shown forth at the transfiguration shortly before our Lord was arrested and crucified.

The disciples, at least several of them, got to see what was the glory of God, although veiled, as they couldn't see the full glory of God and live. They saw that glory present in Christ. He was dwelling with us. And now, according to Colossians 1:29, “Christ in you, the confidence of glory.”

The Shekinah glory dwells in you, and that's your confidence of glory. The Shekinah glory covers the history of man and the glory of God and your connection with it.

6. This is the glory of His victory in the angelic conflict, and we are victorious with him. We will share in his glory in union with Him in our resurrection body. In union with Christ, we share everything He is and everything He has. And it includes that glory which will be ours as well.
7. Therefore, we can say He alone is worthy of praise, honor, and love. And you see, that's what Jude's message is.

Next Jude says He has “majesty.” We have the nominative singular feminine noun “μεγαλωσύνη” – “*megalōsýnē*” and it means “majesty.”

This is a word used only of God in the New Testament.

1. It is used here as the glorified Christ in His deity and humanity.
2. Majesty indicates His supreme greatness and sovereignty over all, absolute sovereignty. He is the King of kings. He is the Lord of lords. There is none like Him.
3. Right at this moment, His Majesty is seated in the throne room of God. Hebrews 1:3 and 8:1.

These are a couple of the great passages of Christology describing our Lord Jesus Christ, and it is very pertinent to His Majesty.

There are four great chapters in the Bible of Christology that describe Christ exclusively. John chapter 1, Hebrews chapter 1, Philippians chapter 2, and Colossians chapter 1.

If you read those, you know about Jesus Christ.