

5 COMFORTING TRUTHS IN TWISTED TIMES

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Jude 24-25

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I. Introduction:

A friend once asked Isidor I. Rabi, a Nobel prize winner in science, how he became a scientist. Rabi replied that every day after school his mother would talk to him about his school day. She wasn't so much interested in what he had learned that day, but she always inquired, "*Did you ask a good question today?*"

"*Asking good questions,*" Rabi said, "*made me become a scientist.*"

This evening I would like to conclude this series, titled, "*Earnestly contending for the Christian faith as a slave of Jesus Christ,*" by asking you to consider five questions. We will then discover five truths that should comfort us in twisted times. I will then ask how should we then live in view of this doxology and end our series with a concluding thought.

Consider these 5 "*good*" questions:

- A. **First, what is Jude's message?** Jude's message is that we need to earnestly contend for the Christian faith. Why? Because false teachers who are secretive, ungodly, abusers of God's grace, and heretical have secretly crept in among believers in stealth like form. Like wolves in sheep's clothing, they search for victims to join in their opposition to God, the indulgence of the flesh, and be used by them to spread further corruption.
- B. **Second, what is their goal?** For you to abandon God by succumbing to their false worldview.
- C. **Third, what is their method?** They typically introduce doubts into the minds of its victims. Once these victims begin to seriously doubt, they seek to move their victims to the edge of succumbing to this false worldview by breaking down one barrier after another. Once they are placed on the edge, they so warp their minds and hearts that the victims willfully give themselves to it. They've been so deceived that they have lost their identity. Once they fall into the heretical worldview, they will do all they can to make sure these victims are carried away and consumed by false beliefs and immoral practices. Like Gollum from Lord of the Rings they are consumed by evil.
- D. **Fourth, what is our responsibility as believers?** Hope remains if these believers will diligently follow Jude's 7 commands:
 - 1. Earnestly contend for the faith (v. 3).
 - 2. Remember the teaching and warning of the apostles (v. 17).
 - 3. Build yourselves up in the most holy faith (v. 20).
 - 4. Pray in the Holy Spirit (v. 20).
 - 5. Keep yourselves in the love of God (v. 21).

6. Look for the mercy of the Lord to bring you to eternal life (eschatological consummation) (v. 21).
7. Show mercy to Christians who doubt, snatch victims from judgment (fire), and cautiously show mercy to the corrupt or consumed (vv. 22-23).¹

E. Fifth, how can Jude guarantee hope?

Rather than leaving us with a dismal message of falling and faultiness, of victimization and judgment, our hope is guaranteed or backed by no other than the eternal God. Therefore, you are not left alone to your strength to obey Jude's commands no matter how many or how cunning wolves in sheep's clothing are. Rather, your responsibility, in that moment, is to respond to His ability. Because He is here in your midst, if you will "abide" (John 15) by submitting yourself to God He will keep you from stumbling. Even though you will stumble when you are not being "controlled" by the Holy Spirit and perhaps even regret those times you have failed to "walk" with Him, you are promised that one day you will be presented blameless before His presence. And what will your response be? Jubilation! Worship!

Listen to verses 24-25:

II. Exposition:

²⁴ Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, 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.²

- A. This elegant doxology offers hope to those who are surrounded by false teachers, people who are bent on the demise and destruction of the biblical faith.
1. But what is a doxology?
 - a. A doxology literally derives from the Greek word, *doxologia*, from "*doxa*"-which means praise, honor, glory, and "*logos*"-utterance.
 - b. In sum, a doxology is *a brief expression of praise primarily to God.*
 2. What is the basic structure of a doxology?
 - a. A doxology is typically divided into 4 parts:
 1. The person praised (usually in the dative);
 2. A word of praise, usually "*glory*" (*doxa*);
 3. An indication of time;
 4. Amen.³

¹John F. Walvoord, Roy B. Zuck and Dallas Theological Seminary, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983-c1985), 2:923.

²*The Holy Bible: English Standard Version.* (Wheaton: Standard Bible Society, 2001), Jude 24-25.

³ Bauckman, *The Word Biblical Commentary: Jude, 2 Peter*, 119.

- b. Why conclude an epistle with a doxology and not a benediction?⁴ See a benediction is different from a doxology. A doxology is an expression of praise to God whereas a benediction offers a blessing. For example, “blessed be...” I believe the central reason for the doxology is because of the nature of his letter. Rather than end an epistle with verse 23, such a dark concern, he offers hope. He offers hope because a doxology...
3. **Directs our attention to God.** Like a church steeple is used to point us to God, when we conclude a service, a doxology reminds us to look towards God. All attention is given to Him in a doxology.⁵
- a. In fact, doxologies were voice by the congregation typically at the conclusion of hymns and prayers in both O.T. and N.T. times, in connection with the response “*Amen.*” Notwithstanding, there are also biblical accounts where they occur in the opening lines of prayers (1 Ch. 29:1-13; Daniel 2:20-23; Luke 1:67-79).
 - b. It is said that in Jewish rituals there are reasons to believe that they uttered a doxology in response to each mention of God’s name.
3. Therefore, why again did Jude write this doxology? Though the false teachers surround you, though they will attempt to cause you to doubt, to push to a position where you will be snatched away, and perhaps be consumed, God is able to do all that He wills. Rather than ending with the thought of victimization, Jude ends on the positive note that points to the work and person of God. God alone is able to preserve you!
4. Looking at Jude’s doxology as a whole what observations can we make?
- a. It is in effect a prayer of trust/confidence that God will preserve them.
 - b. Infers that believers are incapable of resisting false teaching without God’s ministry.
 - c. Brings in both sanctification and eschatology, offering hope of ultimate victory when they are presented before God as faultless.
 - d. The doxology acknowledges the greatness of God as He is for all eternity.

Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy,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.⁶

⁴ *The International Standard Bible Encyclopedia*, 1: 989-90.

⁵ Interestingly, while God is the primary focus of N.T. doxologies, some doxologies focus on Christ (Matthew 21:9; Rev. 5:1) and the Kingdom of God (Matthew 11:10).

⁶ *The Holy Bible: English Standard Version*. (Wheaton: Standard Bible Society, 2001), Jud 24-25.

Let's now look at these two verses more closely where we will discover 5 comforting truths in twisted times:

A. **Now to Him who is able to keep you from stumbling:**

1. Let's first focus on the word "*stumbling*." This idea of "*stumbling*" is also translated as "*falling*" φυλάσσω (*phylassō*).⁷ In this verse this word "*stumbling*" communicates protection from the dangers of falling into the sinful ways of the false teachers. In fact, "*stumbling*" or "*falling*" has very rich connotations in Scripture. I want to bring five connotations up to you this evening.
2. First, stumbling/falling is a common metaphor in the Psalms where the psalmist describes the disasters from which God preserves him in terms of his feet stumbling or slipping.
 - a. Listen to me as I read Psalm 26 that discusses his confidence that he will not slip.
 - b. Now listen to Psalm 27:1-5 which David states that his enemies slip.
 - c. Now listen to Psalm 38. In this prayer of lament David prays earnestly for the mercy of God when he senses God's discipline.
3. Not only is the metaphor of stumbling/falling used to describe the disasters from which God preserves the believer, but second, there is the association of falling because of a misstep.
 - a. Prov. 24:16: **Although a righteous person may fall seven times, he gets up again, but the wicked will be brought down by calamity.**
 - b. Jeremiah 8:4: The Lord said to me,
**'Tell them, 'the Lord says,
Don't people get back up when the fall down? Don't they turn around when they go the wrong way?
5 Why, then do these people of Jerusalem keep turning away from me in continual apostasy? The hold fast to their mistaken beliefs. The refuse to turn back to me. 6 I have listened to them very carefully, but they do not say what is right. None of them feels sorry for the evil he has done. None of them asks, "What have I done wrong?" All of them follow their wayward course like a horse charging recklessly into battle.'**
4. Not only does this metaphor used to describe the disasters from which God can preserve the believer, the missteps God's people will take, but is also used to communicate destruction.

⁷ 5875 φυλάσσομαι (*phylassomai*), φυλάσσω (*phylassō*): vb.; ≡ DBLHebr 9068; Str 5442; TDNT 9.236—1. LN 13.154 (dep.) **keep away from**, make an effort to abstain from (Lk 12:15; Ac 21:25); 2. LN 37.120 **guard closely**, watch, keep in custody (Ac 12:4); 3. LN 36.19 **obey**, keep orders (Mt 19:20); 4. LN 37.119 φυλάσσω φυλακάς (*phylassō phylakas*), guard during the watches of the night (Lk 2:8+).

- a. For example, when structures collapse as did the walls of Jericho (Joshua 6:20) or the tent in the Midianite soldier's vision in Judges 7:13.
 - b. In the parable of the wise and foolish builders which the house built on sand falls with a crash in the midst of a storm (Matthew 7:4-27), and of the blind leading the blind, in which both fall into a pit (Luke 6:39), Jesus offers powerful illustrations of the dangers of falling. It is not always an easy fix; there is the inference of serious damage.
5. And lastly, the image of falling takes on a different nuance when Jesus was spoken of as "destined for the falling and rising of many in Israel" (Luke 2:34) or when he speaks of Himself as the "stone rejected by the builders that causes some to fall and break in pieces."
 6. So, what I've tried to show you is that this metaphor is filled with rich imagery from both the O.T and N.T. So, how is it used here in Jude 24? I take it that because of the secretive nature, methods, and goals of false teachers and their ability to cause victims to doubt, teeter, and be consumed, he perhaps draws upon the imagery of the wicked who try to trip up God's people by laying traps for them. Thus, the comforting truth Jude offers here is that God is able to keep you from stumbling.
- B. Notice *who is able* to keep you from stumbling: "**Now to Him who is able.**"
1. Only God can keep us from falling. The word "able" δύναμαι(*dynamai*): **be able**, have ability (Mt 3:9) is directed not to you but to God.⁸

Therefore, this first truth we discover is that only God can keep us from stumbling.

- C. What are some of the implications if God is the only one who can keep us from stumbling?
1. You have no source, no capacity, no position, no skill, no self-generated thought, idea, and no feeling that is able to keep you from stumbling. Being religious will not keep you from stumbling. Your heritage or background can not keep your from stumbling. Your education, power, or money can not keep your from stumbling. Emptying your mind can not keep you from stumbling.
 2. You have no place and no location that you can turn to keep you from stumbling. The pastor's office can't keep you from stumbling. Participating at the communion table, slipping into the baptismal, or hiding in the prayer closet can not keep you from stumbling. Going to the spa, the golf course, and the mall-or any other stress releaser can not keep you from stumbling.
 3. No rule and no regulation will keep you from stumbling.
 4. No experience can keep you from stumbling. Moses stumbled after visiting with God at Mt. Sinai. His anger cost him his life. Peter denied Christ even after the

⁸James Swanson, *Dictionary of Biblical Languages With Semantic Domains : Greek (New Testament)*, electronic ed. (Oak Harbor: Logos Research Systems, Inc., 1997), DBLG 1538.

dramatic experience at Mt. Transfiguration where Christ peeled back his Shekinah glory.

5. Nor can your associations keep you from stumbling? I don't care how gifted, how godly, how wonderful, or how resourceful your friends, neighbors, colleagues, or family members are, or how many associations you have, knowing them can not keep you from stumbling.
6. Only God Himself can keep you from stumbling. If anything or any other being can keep us from stumbling, then worship that is ascribed to God may be robbed.
7. In fact, the Lord can keep you from stumbling? How? By the following means (this is not an exhaustive list):
 - a. Redemption: In order to place you in a position where you do not have to stumble, He offers redemption. Redemption is bestowed upon you the moment you place your trust in Jesus Christ, believing that He is God, and that He died on the cross for your sins and rose again. By receiving this love gift of salvation in the open arms of faith you are placed in a position whereby you do not have to stumble (positional sanctification).
 - b. By indwelling ministry of the Holy Spirit: By giving you the Holy Spirit to enable you to pass all trials, tests, and temptations.
 - c. By teaching you so that you do not fall into sins by ignorance!
 - d. By warning you: He warns you through the examples of others who have fallen into sin. He warns you by the inward testimony of the Holy Spirit.
 - e. He warns you by means the conscience He has given you. The conscience is the God-given pedagogue to the soul.
 - f. By His providence He removes you from certain dangers or gives you the enablement to survive those dangers.
 - g. By allowing you to feel the bitter consequences of sin both vertically and horizontally.
 1. Vertically: When you experience the feelings of guilt, loss of joy, loss of peace, and loss of strength.
 2. Horizontally: When you experience pain of being seared, the marring of sin, the injury to ourselves and to our relationships. He doesn't often take away those consequences though He does provide the enablement to get through them if we will turn to Him. And if the consequences are great enough, they promote fear.
 - h. By Discipline: He disciplines those He loves (Hebrews 12:1-2).

- i. By Holy Spirit who is able renew you in your passionate desire for Him in holiness and conform you to Christ-likeness.
 - j. By placing people into your lives to encourage you, to rebuke you, to assist you.
 - k. By equipping you so that you might face your enemy with peace, strength, and truth.
 - l. By changing you through prayer.
 - m. By motivating you in view of eternal rewards (1 Corinthians 3; 2 Corinthians 5:9-10; 2 John 8; Revelation 2-3).
 - n. By burdening you with the recognition of others who need to be delivered from their sin.
8. Having reflected upon the ways God keeps you from stumbling, please listen to Warren Wiersbe's comments of this verse:

If we want to keep our feet on the ground spiritually, walk straight, and not stumble, then we must yield ourselves fully to the Saviour. 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*!

Jude was not writing about the possibility of the believer sinning and falling from God's family. We have noted before that he made it clear in Jude 1 that true believers are "preserved" and cannot be lost. He was writing about the believer's daily walk with the Lord and the danger of going astray and stumbling. If we do disobey God, we may confess our sins and receive His forgiveness (1 John 1:9). If we persist in disobedience, He will chasten us in love (Heb. 12:5-11). He will never permit one of His own to be lost.⁹

9. So in conclusion of our examination of this portion of verse 24 we have discovered the first central truth: **Only God can keep us from stumbling.**

D. But in our next portion of verse 24 we will discover a second central truth:

God has the ability to bring everyone of his own safely to Himself.

"and to present you blameless before the presence of his glory with great joy,

- 1. He is able to present [us] before his glorious presence [literally, "*his glory*"] without fault (*anomos*).
 - a. This same word "*without fault*" is used of Jesus Christ as a faultless lamb in 1 Peter 1:19. There is no blemish. There is only purity.

⁹Warren W. Wiersbe, *The Bible Exposition Commentary*, "An Exposition of the New Testament Comprising the Entire 'BE' Series"--Jkt. (Wheaton, Ill.: Victor Books, 1996, c1989), Jude 24.

2. The word “*present*” or “*make to stand*” means to cause to be in a place.¹⁰ What is so awesome about the way it is used here is that the one who can put someone in a particular place demonstrates his authority or actual power.
3. But where will we be placed? We will be placed before the presence of His glory. His glory refers objectively to His radiance and to his integrity, his honor.
4. Now this idea of being presented before Him is not new in Scripture
 - a. Colossians 1:22 states, “*In order to present you holy and blameless and irreproachable before Him*”
 - b. Ephesians 5:7 states, “*that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.*”
5. **When will this take place?** Notice that this phrase is eschatological: in reference...pointing to the future.
6. **But what point in the future?** Though this passage does not say what we do know when we examine such passages collectively is that the church will be presented as a gift from the Father to the Son, C. I. Scofield offers some great insight here when he writes:

This is the moment of our Lord’s supreme joy—the consummation of all his redemptive work:

‘Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it by the washing of the water by the word, THAT HE MIGHT PRESENT IT UNTO HIMSELF a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish’ (Eph. 5:25-27).
7. In his work, *Things to Come*, Dr. Pentecost convincingly argues (in view of the total theological data) that this consummation between Jesus Christ and the church will be after the Rapture but before the Second Coming when the Church will be presented to the Bridegroom. Passages such as Matt. 25:1-3; 2:1-14; Luke 12:35-41 infer that the marriage has taken place before the Second Coming.¹¹

¹⁰ **2705** ἵσταμαι (*histamai*), ἵστάνω (*histanō*), ἵστημι (*histēmi*): vb.; ≡ Str 2476; TDNT 7.638—**1.** LN 85.40 **put**, cause to be in a place, place, make stand (Mt 18:2; Ac 5:27; 6:13; Jn 8:3 v.r.); **2.** LN 76.20 **maintain**, uphold; to acknowledge the validity of something (Ro 3:31); **3.** LN 76.21 **establish**, authorize, put in force (Ro 10:3; Heb 10:9); **4.** LN 57.158 **pay**, count out a sum of money (Mt 26:15); **5.** LN 30.87 **select**, choose, put forward a particular selection (Ac 1:23), for another interp, see next; **6.** LN 33.343 **propose**, recommend (Ac 1:23), for another interp, see prior; **7.** LN 17.1 (dep.) **stand** (Ac 5:25); **8.** LN 17.6 (dep.) **stand up** (Jn 7:37); **9.** LN 85.8 (dep.) **be in a place**, exist in a location (Mt 16:28); **10.** LN 68.42 (dep.) **cease**, stop (Lk 8:44); **11.** LN 13.90 (dep.) **continue to be**, keep on existing (Mt 12:25); **12.** LN 13.29 (dep.) **remain firmly**, stay in a particular state (Jn 8:44; Ro 5:2; 1Co 15:1); **13.** LN 31.7 (dep.) ἵσταμαι ἐν τῇ καρδίᾳ (*histamai en tē kardia*), continue one’s opinion, formally, stand at the heart (1Co 7:37+).

¹¹ J. Dwight Pentecost, *Things to Come*, 206.

8. Therefore, ladies and gentlemen, when we, the church is presented faultless to Christ, how does Jude say we will we respond? **We will rejoice.** We will be in jubilation! It will be like a festival! To my knowledge this word for rejoicing does not occur outside of Jewish and Christian Greek literature. Do you realize He is talking about believers in Christ—do you realize this includes you!

So, in sum, a third truth is discovered: When we are presented to the Son by the Father we will respond with jubilation!

Not only will you will rejoice but Jesus will rejoice as well!

9. Not only will be we be presented faultless, not only will be in jubilation, we will also be “blameless.”
- a. This adjective “blameless” occurs 7 times in N.T. **ἄμωμος** [*amomos* /**am**·o·mos/ has two nuances in Greek:

- 1** without blemish. 1A as a sacrifice without spot or blemish;
2 morally: without blemish, faultless, unblameable.¹²

So, this word can denote the sacrificial victim free from blemish which God required in the O.T (Ex. 29:1; Lev. 1:3)but can also signify the integrity and moral purity which is what God demands from His worshipers (e.g., Eph. 1:4, 27).

10. So the fourth central truth we discover is that **we will be presented to Jesus Christ by God the Father without blemish.** Like the father presents his daughter, the bride to the groom, we will be presented to Jesus Christ blameless, pure, holy, and complete
11. Once again, what will your response be? Jubilation! What will you do: I suspect you, the redeemed, will fall on your knees in reverential jubilation with the highest note of praise and adoration possible:

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.***¹³

So, let me restate the truths we’ve discovered in two different way:

God does not merely keep us from stumbling, He is capable of bring us safely to Himself. But not only does He bring us safely to Him, but He will present us to Jesus Christ our Savior without one blemish. We will not only be presented without fault to Jesus Christ, but we will have the opportunity before His very presence to respond with the great praise.

¹²James Strong, *The Exhaustive Concordance of the Bible : Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order.*, electronic ed. (Ontario: Woodside Bible Fellowship., 1996), G299.

¹³*The Holy Bible: English Standard Version.* (Wheaton: Standard Bible Society, 2001), Jud 24-25.

1. **God alone can keep us from stumbling.**
2. **God will bring us safely to Himself.**
3. **Not merely do we have eternal security, but we will be presented blameless, faultless before Jesus Christ.**
4. **When we are presented before the Savior, we will respond with great joy! Our salvation has been completed.**

E. Then the passage continues and what we find is breathtaking:

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.*¹⁴

F. **“To the only God”**

1. From a Jewish perspective when you see this phrase, “to the only God” it brings up the distinctive Jewish religious confession that the God of Israel is the only true God.

G. **“our Savior”**

1. This is also a traditional Jewish term for God: as used in passages like Psalm 64:6: *“the God of our salvation.”* But what is He saving them from?
2. Savior has been used to designate Himself in delivering Israel (Dt. 30:2; Isaiah 17:10) and one who rescues the believer from some type of temporal trouble (Psalm 25:5; 17:1, 9).
3. In this context Savior is used in an eschatological or end-time sense. God is the Savior who delivers His redeemed from destruction.
4. Also notice that in this phrase, *“To the only God our Savior”* there is only one God and Savior. Notice the monotheistic theme here. There is only One God.

H. Now when we connect *“To the only God our Savior”* with the rest of this passage what we see is that followers of Jesus praise God through Jesus Christ. Our praise involves the recognition of four perfections that belong to God.

1. We start this praise with glory.
2. Glory emphasizes God’s splendor, the radiance of light. Not only what He perfectly possesses. But did you know *“glory”* also means *“reputation”* or *“honor”*? So, giving glory to God is basically a *“free recognition of who he is.”* We ascribe to Him the honor of which He is indeed worthy. Giving glory to God is not something we give to Him. Rather, giving glory to God is recognizing who He is.

¹⁴*The Holy Bible: English Standard Version.* (Wheaton: Standard Bible Society, 2001), Jud 24-25.

3. Along with “*glory*” comes “*majesty*.” “*Majesty*” emphasizes His kingly status. In fact, one scholar writes that majesty not only refers God’s greatness, but his “awful transcendence” (Kelly, p. 293).
4. The word “*power*” stresses God’s ability to carry out His sovereign will.
5. “*Authority*” emphasizes his absolute right to rule the way as He sees fit. N.T. Scholar J.N.D. Kelly defines this word this way, “The sovereign freedom of actions He enjoys as Creator” (Kelly, p. 293).
6. While power emphasizes his ability to carry out His sovereign will, his authority stress his absolute right to rule. Consider the relationship between power and authority and how they can be related.

My grandfather’s best friend was a certain man who not only was able to make the mob squeal but also directed certain national security issues beginning in the 1940’s. He possessed power because of his unbelievable intellect, determination, imposing frame, lack of fear, and his uncanny ability to read people. I would often see him with a cigar in his mouth and when you he looked at you, he didn’t merely look at you, he gazed into you. It’s like he knew what you were thinking before you even thought it. Even after his retirement he became a prominent consultant for the US government. Though the mob knew where he lived, they dared not attempt to attack him. But he always surrounded by the most imposing weapons and the most fierce looking but trained dogs you ever seen; this man had power.

In contrast, a vigilante has power but no authority (right to rule). A lame duck president has authority but now power. Or a hen-peck husband has the right to rule but lacks the power.

7. But his authority was symbolized in a badge with three bold letters: FBI
 - a. It is interesting to observe that when you study other N.T. doxologies you find that “*power*” is often mentioned (1 Timothy 6:16; 1 Peter 4:11; 5:11; Rev. 1:6; 5:13).
 - b. While “*authority*” is often stated in Scripture (108 times verses approx. a dozen times for “*power*”), the term authority never appears in a N.T. doxology...until now.
8. This recognition of God reminds us of 1 Chronicles 29:11: “*Yours, O Lord, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours.*”

Now we come to the last portion of verse 25:

F. “...*before all time and now and forever. Amen.*”

1. This phrase emphasizes time. The bottom line is that these perfections of God do not change.

2. What's the implication? The implication is that since He is not subject to time, His divine plans will most certainly be carried out.
3. What comforting truth! Our redemption is completely secure because God's own purposes rest upon His own person: One who is able to do all that He wills.

What are the five theological truths we have discovered?

1. **God alone can keep us from stumbling.**
2. **God will bring us safely to Himself.**
3. **Not merely do we have eternal security, but we will be presented blameless, faultless before Jesus Christ.**
4. **When we are presented before the Savior, we will respond with great joy! Our salvation has been completed.**
5. **Since God's perfections are immutable, His divine plan will be carried out.**

III. How Should We Then Live?

- A. In his work, *Man's Search for Meaning*, Victor Frankl, a Viennese Jew, was interned by the Germans for more than three years. He was moved from one concentration camp to another, even spending several months at Auschwitz. Later he wrote these words:

The experiences of camp life show that man does have a choice of action. There were enough examples, often of a heroic nature, which proved that apathy could be overcome, irritability suppressed. Man can preserve a vestige of spiritual freedom, in independence of mind, even in such terrible conditions of psychic and physical distress.

We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of human freedoms—to choose one's attitude in any given set of circumstances, to choose one's own way.

- B. What should our attitude be even though wolves in sheep's clothing have infiltrated places where we worship? What should our response be to these comforting words that point us to the eternal God who is infinitely perfect, transcendent, and good; one who is capable of keeping us no matter how fierce the situation becomes and present us, the church, to the groom with not one blemish or spot, but faultless and pure? We find what our response should be with the last word in this doxology:

“Amen.”

1. “Amen” is not simply some rote liturgical response, but is the verbal response by the congregation who has taken ownership of these 5 divine truths! It means more than just agree, or so be it. It means I'm making the doxology that Jude has written to be the doxology of my heart.

2. There are two other applications I would like for us to consider: They are issues of freedom...but freedom from what?
 - a. First this truth in this doxology frees the believer from the fear that God will not completely forgive us of our sins. Since God will present us blameless to the bride, the implication is that you are truly forgiven. No matter how grievous or awful your sins were, no matter how many wrongs you committed, you are presented to Christ by the Father free from blemish. You are truly forgiven! Therefore, the fear you may have that God just can't forgive you for a particular sin is truly unwarranted. You are forgiven. What you know to be true in His Word will perfectly one day in the future be realized. It is as good as done!

3. Second, this doxology frees us from fear or worry about our life after death. Even though Corrie Ten Boom wisely observed, "*Worry does not empty tomorrow of sorrows; it empties today of strength*" it is fantastic to note that God has exchanged our greatest worry for our greatest joy. You need to take confidence by no longer worrying about your physical death if you know Jesus Christ as your Savior. If you don't know Jesus Christ, then you need to be deathly concerned. But for the believer, God has taken away the greatest worry. Since you are forgiven of your sins, you know where you will spend eternity. While God does not necessarily rescue you from certain afflictions, burdens, and pain, He has taken away the greatest worry: Therefore, reflect this truth in the way you live.
 - a. Take confidence that your pain is only temporary.
 - b. Take confidence that you will one day be with Him without blemish.
 - c. Take confidence that God is God. When doubt begins to surface, then focus and meditate upon the infinite perfections of the God who loves you.

IV. In Conclusion:

If you have ever seen the movie, the Killing Fields, you know it is quite a movie. It is based upon the true story of a New York Times reporter who was working in Cambodia during a time of awful bloodshed. His closest assistant was a Cambodian who was later captured by the Marxist regime, the Khmer Rouge, a totalitarian group known for its torturous cruelty. What the Cambodian assistant endured while trying to find freedom is beyond belief.

The plot of the story revolves around the assistant's escape from the bondage of that terrible regime. It isn't a movie for the squeamish. There are things he sees and endures that defy the imagination. He is brutally beaten, imprisoned, and mistreated. Starving, he survived by sucking the blood from a beast in the field. He lives in the worst possible conditions. Finally, he plans his escape. He runs from one tragic scene to another. On one occasion, while fleeing, he sinks into a bog only to discover as he tries to climb out that it is a watery hellhole of human remains. Fleeing from one horror to another, he is surprised as he stumbles into a clearing. Having endured the rigors of the jungle while being chased by his captors, he finally steps out into a clearing and looks down. To his utter amazement, he sees the Cambodian

borders. Down below him is a small refuge camp. His eyes catch sight of a hospital and a flag. And on that flag, a cross. There, at long last, hope is awakened! At that point the music builds to a climax. Light returns to his weary face, which says in a dozen different ways, 'I'm free. I'm free! The joys and delights of his long-awaited freedom are his! Ultimately, he makes it to America and enjoys a tearful reunion with his friend-all because he is free! Free at last!

Though your journey is infiltrated by wolves, wolves that are hunting you down, you press on! Even though you may have to walk through jungles and fall into what seems like hell-holes, no matter where you are, keep pressing on for the flag that symbolizes your redemption is always in view. Keep your eyes on the cross! Once you arrive, you will be free at last.