Jude 1:25 Commentary

Jude 1:24 Commentary
Compiled by Bruce Hurt
July 31, 2015

CLICK VERSE
To go directly to that verse

Jude 1:1 Commentary
Jude 1:2 Commentary
Jude 1:3 Commentary
Jude 1:4 Commentary
Jude 1:5 Commentary
Jude 1:6 Commentary
Jude 1:7 Commentary
Jude 1:8 Commentary
Jude 1:9 Commentary
Jude 1:10 Commentary
Jude 1:11 Commentary
Jude 1:12 Commentary
Jude 1:13 Commentary
Jude 1:14 Commentary
Jude 1:15 Commentary
Jude 1:16 Commentary
Jude 1:17 Commentary
Jude 1:18 Commentary
Jude 1:19 Commentary
Jude 1:20 Commentary
Jude 1:21 Commentary
Jude 1:22 Commentary
Jude 1:23 Commentary
Jude 1:24 Commentary
Jude 1:25 Commentary

JUDE: CONTEND EARNESTLY FOR THE FAITH KEEP YOURSELF IN THE LOVE OF GOD			
Jude 1:1-4	**Jude 1:5-16**	**Jude 1:17-23**	**Jude 1:24-25**
Salutation & Purpose	**Exposure of False Teachers**	**Jude 1:17-23**	**Jude 1:24-25**
Contend for The Faith	**Their Doom (Jude 1:5-7) Their Denunciation (Jude 1:8-10) Their Description (Jude 1:11-16)**	**Believer's Defense Against False Teachers**	**Doxology**
Exhortation	**Warning**	**Exhortation**	**Benediction**
Date: A.D. 70-80			

- Booklet - Jude: Recognizing the Danger Among Us - 33 pages - **Well Done**
- Jude Introduction -John MacArthur

- Jude: International Standard Bible Encyclopedia
- Jude Introduction - Wil Pounds
- Jude: Author, Date, Audience, Occasion, Detailed Outline - James Van Dine
- Jude: Introduction, Argument, and Outline -Daniel Wallace
- Jude, Theology of - Baker's Evangelical Dictionary of Biblical Theology
- Jude Notes and Outline - J Vernon McGee

Key Verses: Jude 1:4, Jude 1:20, Jude 1:24, 25

Key Words: **Lord** (Jude 1:4, 5, 9, 14, 17, 21, 25), **Faith** (Jude 1:3, 20) **Keep**/**Kept** (Jude 1:1, 6, 21, 24), **Ungodly** (Jude 1:4, 15, 18), **Beloved** (Jude 1:1, 3, 17, 20), **Judgment** (Jude 1:6, 9, 15), **Remember** (Jude 1:17), **Angel**/**Archangel** (Jude 1:6, 8, 9), **Holy Spirit** (Jude 1:19, 20). See discussion of **key words**, a vital component of **inductive Bible study**.

The following outline is adapted from J Sidlow Baxter's Outline entitled "Contend for the Faith"

GREETING, Jude 1:1,2.

WHY CONTEND - APOSTATE TEACHERS (Jude 1:3-16).

- Their subtle perversions: Two basic denials (Jude 1:3-4).
- Their certain doom: Three historic examples (Jude 1:5-7).
- Their impious ways: Three historic examples (Jude 1:8-11).
- Their utter falsity: six awful metaphors (Jude 1:12-13).
- Enoch's prophecy: Coming destruction (Jude 1:14-16).

HOW TO CONTEND - OUR RESOURCES (Jude 1:17-23).

- Realize that the apostasy has been foretold (Jude 1:17-19).
- "Build," "pray in the Spirit," "keep," "look" (Jude 1:20,21).
- Show compassion towards certain who contend (Jude 1:22).
- Others seek urgently to rescue: but keep pure (Jude 1:23).
- Jude's doxology: Coming consummation. (Jude 1:24, 25)

In all contending for the faith we must "keep ourselves in the love of God," the counterpart of which is that the love of God must be in us. We must love, even while we contend against the errors of apostatisers. We must love their souls even while we oppose their words and deplore their ways. Sometimes it is delicately difficult to keep these separate, but the love of Christ in our hearts will put wisdom on our lips....There are some who "contend" against us. Endless counter-contention with them is useless. But there are others who need "snatching out of the fire"; they have been deceived, and in one sense or another, i.e. by bewilderment, remorse, doubt or danger, are in the fire. And there an still others on whom we are to "have mercy with fear," i.e. being cautious lest in seeking to bring them back we should defile our own garments. (J Sidlow Baxter)

OVERVIEW CHART
OF EPISTLE OF JUDE

Click chart to enlarge
Chart from recommended resource Jensen's Survey of the NT - used by permission

---

Jude 1:25 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: mono theo soteri hemon dia Iesou Christou tou kuriou hemon doxa megalosune kratos kai exousia pro pantos tou aionos kai nun kai eis pantas tous aionas amen

---

- **the only** = Ps 104:24; 147:5; Ro 11:33; 16:27; Ep 1:8; 3:10; 1Ti 1:17
- **God** = Ps 78:20; Isa 12:2; 45:21; Jn 4:22; 1Ti 2:3; Titus 1:3,4; 2:10,13; Titus 3:4; 2Pe 1:1
- **be glory** = 1Chr 29:11; Ps 72:18,19; Da 4:37; Mt 6:13; Ep 3:21; 1Pe 4:11; 1Pe 5:10,11; 2Pe 3:18; Rev 1:6; 4:9, 10, 11;

5:13,14

Click for over 60 versions of this verse.

Amplified - To the one only God, our Savior through Jesus Christ our Lord, be glory (splendor), majesty, might and dominion, and power and authority, before all time and now and forever (unto all the ages of eternity). Amen (so be it).

Barclay - to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, at this present time, and for all time. Amen.

NET - to the only God our Savior through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time, and now, and for all eternity. Amen.

Wuest - to the only God our Saviour, through Jesus Christ our Lord be glory, majesty, might, and authority before all time, both now and forever. Amen.

PRAISE TO THE ONLY GOD

To the only God our Savior - Clearly this is a reference to God the Father, which might at first seem confusing, because normally we think of Jesus as Savior (and rightly so!). However, since God is manifest as a Trinity, all three Persons of the Godhead participate in salvation. The Father initiates salvation, Jesus accomplishes it and the Spirit effects it.

Kistemaker - Jude ends his epistle by ascribing glory to God alone; compare the well-known Latin motto **Soli Deo Gloria** (to God alone be the glory). The adjective only ("alone") is commonly used in doxologies (Rom. 16:27; 1 Tim. 1:17; 6:15, 16) and reflects Israel's creed, "Hear, O Israel: The LORD our God, the LORD is one" (Deut. 6:4).

Isaiah 12:2NAB says "God is my **Savior** (yeshuah)," and the Septuagint translates it with the same noun (**soter**) which Jude uses in this passage.

Compare "only God"...

(Jn 5:44)"How can you believe, when you receive glory from one another, and you do not seek the glory that is from the one and **only God**?

(1Ti 1:17) Now to the King eternal, immortal, invisible, **the only God**, be honor and glory forever and ever. Amen.

(Ro 16:27-note) to **the only wise God, through** Jesus Christ, be the glory forever. Amen.

ESV Study Bible - There is only one God, who has acted redemptively (our Savior), once for all, in his one and only Son, the Lord Jesus Christ.

Barclay - We note one last thing. Usually we associate the word **Saviour** with Jesus Christ, but here Jude attaches it to God (The Father). He is not alone in this, for God is often called **Saviour** in the New Testament (Lk 1:47; 1Ti 1:1; 1Ti 2:3; 1Ti 4:10; Titus 1:3-note; Titus 2:10-note; Titus 3:4-note). So we end with the great and comforting certainty that at the back of everything there is a God whose name is **Saviour**. The Christian has the joyous certainty that in this world he lives in the love of God and that in the next world he goes to that love. The love of God is at once the atmosphere and the goal of all his living. (**Jude - Barclay's Daily Study Bible**)

Through Jesus Christ our Lord - This is the fourth time in his epistle that Jude names Jesus Christ "our Lord" (Jude 1:4, 17, 21, 25).

Through (**dia**) identifies the "conduit" so to speak through which salvation flows from the Father. Jesus is the intermediary, the Mediator, the Great High Priest. We can give glory, majesty, power, and authority to God only through our Lord Jesus Christ.

See related resource: Study of **through Him = through Christ**.

Savior (4990)(**soter**) refers to the agent of salvation or deliverance, the one who rescues, delivers, saves and preserves. Anyone who saves or delivers can be called a deliverer or rescuer (a soter). Here obviously **soter** is used of **God** as the source of salvation - the Deliverer, the Preserver, the Protector, the Healer, the One Who rescues us from danger and to a state of spiritual prosperity now and throughout eternity.

Glory (1391)(**doxa**) expresses all that He is in His Being and in His nature, character, power and acts. He is glorified when He is allowed to be seen as He really is. To be where God is will be glory. To be what God intended will be glory. To do what God purposed will be glory.

Kistemaker - Glory is commonly ascribed to him in doxologies (except for 1 Tim. 6:16; 1 Peter 5:11). Ascribing glory to God, however, is merely acknowledging an essential aspect of his being, for in essence God is glory. On earth Christ's followers reflect the glory of God in word and deed. But when they enter heaven, believers are glorified and share in God's glory (see, e.g., Rom. 8:30).

Majesty (3172)(**megalosune** from **megas** = great, strong) signifies prominence, importance, preeminence, stateliness, dignity, impressive greatness as a king can be in his bearing. **Megalosune** signifies that God is greater than all and is used only of God the Father. Majesty is the incomparable, ineffable, regal presence of God as the Ruler of the universe. Hebrews (see below) uses this noun as a "Name" of God the Father.

TDNT on the root word **megas** - The basic sense of megas is "great" or "big" (either people or inanimate objects). We then find such nuances as "high," "wide," or, figuratively, "powerful" (gods, rulers, natural forces, dangers, emotional states, impressions, etc.). The word is used in epiphanies and also in courtly style. It may at times have a censorious ring, i.e., "arrogant."

Webster's 1828 on **majesty** - 1. Greatness of appearance; dignity; grandeur; dignity of aspect or manner; the quality or state of a person or thing which inspires awe or reverence in the beholder; applied with peculiar propriety to God and his works. It is applied to the dignity, pomp and splendor of earthly princes. 2. Dignity; elevation of manner. 3. A title of emperors, kings and queens; as most royal majesty; may it please your majesty.

Megalosune - 3x in NT all rendered as "**Majesty**"...

> Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the **Majesty** on high,

> Hebrews 8:1 Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,

Megalosune - 19 verses in the non-apocryphal Septuagint (usually conveys the sense of **greatness**) - Dt 32:3; 2Sa 7:21, 23; 1Chr 17:19; 22:5; 29:11; Ps 79:11; 145:3, 6; 150:2; Pr 18:10; Da 2:20; 4:1, 22, 36; 5:18-19; 7:27; Zech 11:3;

> Ps 145:3 Great is the LORD, and highly to be praised, and His **greatness** is unsearchable.

> Ps 150:2 Praise Him for His mighty deeds; Praise Him according to His **excellent greatness**.

Dominion (2904)(**kratos**) denotes the presence and significance of force or strength rather than its exercise. It is the ability to exhibit or express resident strength. "His sovereign reign has no boundaries." (ESV Study Bible)

Kratos - 12x in 12v - Luke 1:51; Acts 19:20; Eph 1:19; 6:10; Col 1:11; 1 Tim 6:16; Heb 2:14; 1 Pet 4:11; 5:11; Jude 1:25; Rev 1:6; 5:13. **NAS Usage**: dominion(6), might(1), mightily(1), mighty deeds(1), power(1), strength(2).

Authority (1849) (**exousia**) refers to authority and combines the idea of the "right and the might".**Exousía** is the power to do something and was a technical term used in court where it described a legal right. The idea is that God rules over all creation (with no "exception clauses!")

Exousia - 102x in 93v - Matt 7:29; 8:9; 9:6, 8; 10:1; Mt 21:23-23, 27; 28:18; Mark 1:22, 27; 2:10; 3:15; Mk 6:7; 11:28-29, 33; 13:34; Luke 4:6, 32, 36; 5:24; 7:8; 9:1; 10:19; 12:5, 11; 19:17; 20:2, 8, 20; 22:53; 23:7; John 1:12; 5:27; 10:18; 17:2; Jn 19:10-11; Acts 1:7; 5:4; 8:19; 9:14; 26:10, 12, 18; Rom 9:21; 13:1-3; 1Cor 7:37; 8:9; 9:4-6, 12, 18; 11:10; 15:24; 2 Cor 10:8; 13:10; Eph 1:21; 2:2; 3:10; 6:12; Col 1:13, 16; 2:10, 15; 2Thess 3:9; Titus 3:1; Heb 13:10; 1 Pet 3:22; Jude 1:25; Rev 2:26; 6:8; 9:3, 10, 19; 11:6; 12:10; 13:2, 4-5, 7, 12; 14:18; 16:9; 17:12-13; 18:1; 20:6; 22:14. **NAS Usage:** authorities(7), authority(65), charge(1), control(1),domain(2), dominion(1), jurisdiction(1), liberty(1), power(11), powers(1), right(11).

Before all time and now and forever = "**All time**" describes the beginning of time as we know it (Ge 1:1).**Before all time** speaks of eternity before the Creation, now speaks of the present and forever speaks of eternity future ("the infinite future.") From eternity past to eternity future!

Kistemaker - In a few words Jude describes the totality of time pertaining to the past, the present, and the future. With our finite minds we are unable to comprehend eternity and accordingly must express ourselves in generalities. The writer of Hebrews uses common terms when he describes time in relation to Jesus. He says, "Jesus Christ is the same yesterday and today and forever" (Heb 13:8).

AMEN
LET IT BE SO!

Amen (4243)(**amen** [OT = **Amen** (0543) amen]) is a transliteration of the Hebrew noun **amen** and then into Latin and into English and many other languages, so that it is practically a universal word (See study of Aman and Amen). **Amen** has been called the best-known word in human speech. To say "**Amen**" confirms a statement by someone else. Amen is a response to something that has just been said. The idea of **amen** is "Let it be so!" One wonders if that is the thought the Beatles had in mind with their famous song "Let it be?" Probably not!

Kistemaker - Jude ends this outstanding doxology with a resounding "amen." May everyone concur and say, "So be it." Following Jewish custom, Christians normally end their doxologies with the concluding amen.

Adam Clarke - **Savior** - Who has by his blood washed us from our sins, and made us kings and priests unto God the Father. **Be glory** - Be ascribed all light, excellence, and splendor. **Majesty** - All power, authority, and pre-eminence. **Dominion** - All rule and government in the world and in the Church, in earth and in heaven. **And authority** - All energy and operation to every thing that is wise, great, good, holy, and excellent. **Both now** - In the present state of life and things. **And ever** - To the end of all states, places, dispensations, and worlds; and to a state which knows no termination, being that Eternity in which this glory, majesty, dominion, and power ineffably and incomprehensibly dwell. **Amen** - So let it be, so ought it to be, and so it shall be. (**Jude Commentary**)

END OF CONSTRUCTION - Years ago, Ruth Bell Graham, wife of evangelist Billy Graham, saw a sign by the road: "End of Construction—Thank you for your patience." Smiling, she remarked that she wanted those words on her gravestone.

After her death in June 2007, her desire was carried out. Her grave marker bears the Chinese character for righteousness (Mrs. Graham was born in China), followed by the words that made her smile.

Every follower of Christ can share the confidence that God's faithfulness will carry us through this period of spiritual building on earth. We echo Jude's words of praise: "Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy, to God our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever" (Jude 1:24-25).

Today, we're in the construction zone. Jude's letter challenges us to grow in faith, pray in the Spirit, and remain surrounded by God's love (Jude 1:20-21). But this construction is not a self-centered process. We are to show mercy to others and rescue those in danger of spiritual ruin (Jude 1:22-23).

One day our construction will be complete, a prospect that's worth so much more than a smile. - David C. McCasland

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

To build a godly life,
let God be the architect and His Word the blueprint.

Jude 1:24 Commentary