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To Him Who is Able to Keep You from Stumbling Jude 24

To him who is able to keep you from stumbling DIG: What role does the LORD play in the believer's security and sense of joy? How does He guard and keep us safe from apostasy? How do you explain this picture of ADONAI keeping us safe, with the contrasting one in Jude 5-7? How are believers to be presented to God the Father? What is the Sh'khinah glory?

REFLECT: In light of the warnings in Jude, what hope do you find in this verse? How do you feel, knowing that you are in Christ (Ephesians 1:1-14)? How do you feel, knowing that the Savior is the One who is able to keep you from stumbling? How does that help as you struggle with evil in the world?



To the One who is able to keep you from stumbling and set you blameless, without defect, and full of joy in the presence of His Sh'khinah glory (24 CJB).

Jude ends **his** letter the way it began, with words of assurance for **ADONAI's** people living in dark days. Will you be able to keep yourself in **the love of God**? Can you avoid contamination in your contacts with the ungodly? Is it possible for you to continue to be one of **the called, loved and kept (Jude 1)**? The answer is made crystal clear in **the Fourteenth triad**. You can do so, because **the One** who

loves you and gave **Himself** for you is also **able to keep you from stumbling**.

First, to the One who is able to keep you from stumbling (24a CJB). Not only is **He** willing **to keep** us, **He is able (Romans 16:25; Ephesians 3:20; John 17:20-23)**. It is true that **Jude** told **his** original audience to **keep** themselves **in the love of God (Jude 21)**, but **he** uses a different word for **keep** here. There, *tereo* is used, which simply means *to watch out for.* Here, *plulasso* is a military word and means *to be kept under guard for safe custody.* There is a difference. We must watch that we stay close to **the Lord**, but only **He** can *guard* us so that we do not *stumble*. **God** is at **His** post, standing guard over us *to ensure our safety* **(Psalm 12:7; Proverbs 3:26; First Corinthians 1:8-9)** during any assault from the enemy **(First John 5:18). He** is **the One** who **keeps** us **from stumbling** into apostasy. As **Yeshua**, **the Good Shepherd** told **His** listeners: **My sheep hear My voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of My hand. My Father, who has given them to Me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one (John 10:27-29).**

From stumbling is *aptaiseos*, from the root *ptaio*, meaning *to stand firm, not stumbling.* This word is used both to describe a horse that is sure footed, and a person who does not fall into error. **He will not let your foot slip – He who watches over you will not slumber (Psalm 121:3).** To walk with **ADONAI** is to walk in safety even on the most dangerous and the most slippery path. In mountaineering, climbers are roped together so that, even if the inexperienced climber should slip, the skilled mountaineer can take the weight and save the other person. In the same way, when we bind ourselves to **the LORD**, **He** keeps us safe.[127] Despite all the dangers and pitfalls, against **apostate teachers** and all the deceptions that the devil has for us. **He** holds us in the palm of **His** hand, safe and secure, never failing *to guard* us **from stumbling**.

Humanly speaking, the path to heaven has always been dangerous **(Acts 14:22; Second Corinthians 6:4-10, 11:23-30; Hebrews 11:32-40; Revelation 12:10-11)**, full of dangers from the Adversary and his **apostate servants (Luke 22:31; Ephesians 6:11-17; First Thessalonians 2:18, 3:5; First Peter 5:8-9)**. But from **the LORD's** perspective, the path to heaven is absolutely safe, not because we are able to preserve ourselves, but because **ADONAI is able to keep** us.[128] Victory over apostasy is found in **Jesus Christ**! Our faithfulness until the end will not be due to our own nobility or inner strength. It is the grace of **God** that keeps **us from stumbling**. **He** grants us the ability to stand before **Him** blameless

and joyful on the last day.

Second, And to present you blameless, without defect, and full of joy (24b CJB). The Greek word **to present you** translates the verb *histemi*, which can mean, *to stand, to confirm* or *to establish.* At this time we stand in grace **(Romans 5:1-4)**, but in the future we will also stand in our new glorified bodies **(Colossians 3:4** and **First Peter 5:10).** However, for people in their natural bodies to stand in the presence of **the LORD** produces sheer terror. **Isaiah** pronounced a curse on himself **(Isaiah 6:5)**, **Ezeki'el** fell over like **he** was dead **(Ezeki'el 1:28)**. **Peter, James** and **John** experienced overwhelming fear on the Mountain of Transfiguration. The apostle **John** fainted as if **he** were dead when **he** saw the vision of the risen and glorious **Messiah (Revelation 1:17).** Having come face-to-face with **ADONAI**, each of these men instantly felt the full weight of their own sinfulness. **When Simon Peter saw [the large number of fish in their nets], he fell at Jesus' knees and said, "Go away from me Lord, for I am a sinful man!" For he and all his companions were astonished at the number of fish they had taken (Luke 5:8-9).** Each **fell** to the ground, overwhelmed by the sense of unworthiness.[129]

To be presented to **God** the Father, we must be **without defect** (*amomos*). This word is used of sacrificial animals that bore no spot or **blemish** and were therefore fit to be offered to **ADONAI (Exodus 29:1, 38; Leviticus 1:3, 10, 3:1, 6, 4:3; Numbers 6:14; Ezekiel 43:22-23, 25).** The word is frequently used in the Septuagint (the Greek translation of the TaNaKh), and is often found in the writings of the Church Fathers with relation to **God**. **Peter** uses *amomou* to indicate the absolute sinlessness of **Christ,** "**For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ, a lamb without blemish or** (*amomou*) **defect" (First Peter 1:18-19).**

A characteristic of genuine saving faith is that it**Yeshua Messiah** will **present** you to **His Father without defect and full of joy** – both for **Himself** and for you **(Hebrews 12:2** and **First Peter 1:8).** When the **blemish** of sin is gone we will rejoice in our sinless state before **ADONAI** with great **joy** (*agalliasei*). This is the word used by an angel who announced to Zacharias: **Your wife will bear you a son, and you are to call him John. He will be a delight** (*agalliasis*) **to you (Luke 1:13b-14a).** The word occurs again in **Acts 2:46** to describe how believers broke bread and ate together in their homes with great **joy** (*agalliasei*). We see the

verb form in **First Peter 1:8**, where **Kefa** describes our reaction when **the Lord** returns. We will be **filled with an inexpressible and glorious joy.** Therefore, **God the Son** will be able to present you to **God the Father without defect and full of joy** at the Rapture when we are taken up to heaven (see my commentary on **Revelation, to see link click By – The Rapture of the Church**).

Because **the apostates** deny **Jesus Christ our *only* Master and Lord (Jude 4),** and **scoff** at **His** return **(Jude Aw – Remember What Our Lord Jesus Christ Foretold: There Will Be Scoffers Who Follow Ungodly Desires)**, **they** shut **themselves** out from all joy and unwittingly seal **their** ultimate doom as **they** appear before **Him** at the Great White Throne Judgment. While believers are safely in heaven in **His** presence, **the** Tribulation **apostates** will call out **to the mountains** and the rocks: **Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! For the great day of** our **wrath has come** (see my commentary on **Revelation Cq – The Sixth Seal: The Sun Turned Black Like Sackcloth**).

Third, In the presence of His Sh'khinah glory (24c CJB). And we shall rejoice because no fault will be found in us. We are **in Christ (Ephesians 1:1-14)**, and therefore found to be **without defect** (*amomos*). We are a part of **the Blameless One**, **a Lamb without blemish or defect (First Peter 1:19).** What an amazing thing that in **Messiah** we can be *amomos*, and be a perfectly acceptable offering to **ADONAI**. **God is able to** make us stand **in the presence of His Sh'khinah glory** (see **Isaiah Ju – The Glory of the LORD Rises Upon You**), though in ourselves we should shrink away from **His** presence. **He** has no charge against those who are accepted in **His** spotless **Son**, **and if God is for us, who can be against us (Romans 8:31b)?** This is indeed great cause for great **joy** (*agalliasei*).[130]

Jude probably had **his** faithful readers in mind when **he** wrote this blessing. After all the pressure of contending for the faith in the wicked age to come, they can be seen standing before **ADONAI** like perfect sacrifices in **His** heavenly Temple. As if with one voice, they sing **in the presence of His Sh'khinah glory: Then John** confirmed: **I heard what sounded like a great multitude, like the roar of rushing waters and like the sound of peals of thunder, shouting:**

Hallelujah! For ADONAI, God of heaven's armies (CJB), has begun His reign!
Let us rejoice and be glad (*agalliomen*)
and give Him glory;

For the wedding of the Lamb has come,
and His bride has made herself ready (Revelation 19:6-7).