

Contend Earnestly For the Faith Which Was Once For All Handed Down to the Saints An Expository Study of the **Epistle of Jude** Part 18- **Jude 24&25** 207 He is Able to Keep us From Stumbling- Part 3

WOSM Thursday 08/21/08; WAoy Wednesday 03/07/07

Welcome again my beloved in Christ. We are continuing our verse by verse “journey” through the **Epistle of Jude** and today I want to continue to look at what Jude taught about “God is Able to Keep Us from Stumbling” So let’s read **Jude** verses 24 and 25 again together:

24 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,
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.

Now on the last broadcast, we were examining the Biblical **Doctrine of Original Sin** and how that Truth ties in with verse 24 of Jude.

Jude says here in verse 24 that God is well able to keep us from falling and if we can grasp what the Bible teaches about Sin and Salvation- then this verse will become a great comfort and strength to us.

On the last broadcast, we were looking at the fact that even though we are saved- we are still sinners and because we are saved- our sin is not acceptable to us and because we are saved, we do not desire to sin anymore and when we do- when we see our wickedness- we repent. And so, anything that allows us to see our sin; anything that grants us insight into our own heart; anything that equips us to see how we are displeasing the Lord is good and helpful and desired of those who are saved so that we may see and so that we may repent and so that we do not sin against our wonderful God.

This is a process called Sanctification and it is a lifelong process of us seeing ourselves as God sees us so that we may confess our sin and

turn from our sin so that we may be molded and shaped and formed into the Image and Likeness of Jesus Christ and be pleasing unto our God. Sanctification is a process that begins at the very instant of Salvation and lasts our whole lifetime. Sanctification does not save us- but is the normal response to being saved. The process of sanctification necessarily involves trials and tests and afflictions and persecutions and troubles and problems as well as wonderful and good things that arise in our lives and all of these things- the good and the bad- work together to cut off the things which displease the Lord that are in our lives and to add those things that are pleasing to the Lord to our lives. This process of Sanctification enables us to develop a type of righteousness that is personal and that does belong to us so that over the years- we do become more righteous, and we do become more holy, and we do sin less.

But even though over the years we personally do become more righteous- that personal righteousness that is developed by and through our Sanctification can never rise to the level of qualifying us for Heaven. And although it is true that through the Sanctification process- we do sin less over time- we will never attain to sinless perfection.

We also saw last time that the Righteousness that does Justify us; the Righteousness that qualifies us for Heaven is not our own righteousness- but is the Righteousness of Jesus Christ that God credits or imputes to us at the very instant we are justified.

Our own righteousness that we develop through Sanctification is not sinless neither is it spotless- in fact, the Bible says that it is like filthy rags- and our righteousness can never become good enough to allow us to enter into Heaven.

This is why the imputation of Christ's Righteousness is so very important to know and believe and understand. Without Christ's perfect Righteousness being imputed to us- no one would ever be good enough to be able to go to Heaven. It is precisely because people don't understand this that billions of souls all over the world are working so hard trying to make themselves good enough to earn Heaven. They have mistaken the lifelong process of Sanctification with the single event of Justification.

We who are saved- are sanctified every day. We are faced with trials and tests every day. And we handle these things with various

degrees of success every day. We are molded and shaped into the image and likeness of Jesus Christ every day by both our successes against sin and our failures. But even though we are being sanctified every day- we are saved only once. We are saved at a particular time and a particular place and that one single moment when our black hearts was washed with holy Red Blood, and we became whiter than snow and that one single moment when God Almighty immediately imputed the Righteousness of Jesus Christ to us by Faith alone is when we were Justified.

Being Justified is different from being Sanctified. The two are not the same thing. Salvation is a moment, an event. Sanctification is a process that begins at the moment of Justification and continues all throughout our natural life- excluding Purgatory because Purgatory is a myth. The lifelong process of Sanctification ends at the very moment we die, and we enter into Glorification in Heaven.

The purpose of Sanctification is to equip us for Service and to enable us to bring honor and glory to God through our godly fruit and our good works as God uses trials and tests to mold and shape us and as we develop our abundant life in Jesus Christ. But Sanctification does not and cannot save anyone.

The purpose of Justification is to instantly give us everything that we need in order to go to Heaven. That is why Justification must be a Sovereign Work of God alone.

But Sanctification is all about works and fruit and deeds and things that we do after we are saved as we cooperate with God in the process of being molded and shaped into Christ's Image.

But Salvation is all about God and is all about Grace working through Faith in Christ alone and involves no works and no deeds of Man in any way shape or form.

You see, before God created the world – God chose those whom He was going to save based on nothing that these people had or had not done but based upon nothing more than what pleased Himself and then Christ died to assure that those whom God chose would be saved and then God's Spirit drew those elected sinners kicking and screaming against their own will into God's Presence and then God Sovereignly regenerated their heart and God Sovereignly gave them eyes to see and ears to hear and a heart to believe and then God assured that the Gospel would be preached to them and then after all that God had

Sovereignly done for them without any action on their part at all- after all that then they saw with the eyes that God gave them and then they heard with the ears that God gave them and then they believed with the new heart that God gave them and then because they had the new divine nature working in them that replaced their old Adamic nature- they simply followed their new nature and repented and trusted Christ for Salvation.

But Sanctification has everything to do with people who are already saved and regenerate cooperating with God through the fires of tests and trials so that our lives can be changed from glory to glory so we can become more pleasing to the Lord while Salvation has to do with God alone working Sovereignly on behalf of dead, blind, deaf lost people to regenerate them and recreate them so that they may be Justified in His sight.

So even though we are justified by Grace through faith in Christ alone. We are in fact- still sinful and thus we need to be sanctified so that we can see our sin and so we can repent turn from it.

This is why Jude said in verse 24, that even though we still sin- that because we are saved- God is able to keep us from falling. It is this dual status of being simultaneously righteous and sinful that troubles so many people.

The Reformers of the 16th Century rightly taught that we are righteous only in the sense that by faith alone God has imputed the very Righteousness of Jesus Christ to us. But at the same time that we are counted righteous in Christ- we are in fact simultaneously sinful, and we do think and act out wrong and sinful things.

It is this fantastic teaching about believers being simultaneously righteous and sinful that brought about the extreme persecution that the Jews made against the Apostle Paul. You see, the Jews incorrectly thought that for Paul to teach that anyone could be saved by Grace alone through Faith alone in Christ alone was ridiculous because that would place a holy God in the position of declaring a sinful people to be righteous when in fact they were still sinful.

And without Grace- the Jew would be right. Without the fact that Jesus Christ absorbed the just wrath of God against sin in our place- the Jew would be right. But Jesus did die on the Cross and before He died- He did live a perfectly sinless life and because of that- Jesus literally earned His Own Perfect Righteousness. And it is that sinless,

spotless Righteousness that allows anyone to stand before God and be able to pass through His Judgment. For anyone to think for one second that his own personal righteousness rises to the level that would allow him to enter into heaven is demonstrating the height of arrogance and foolishness.

No man- not Moses; not Abraham; not Paul; not Mary; not the pope; not Franklin Graham; not me ; and not you can ever live for one day without sinning in either thought, word or deed or intent of the heart. So, if Salvation can only be attained because we cease to sin- then no one is saved.

However, what both the Jew and the Muslim say is partial true. It is true that Almighty God has no obligation whatsoever to declare anyone to be righteous when in fact they are sinful. Why should He? For God to declare guilty people to be innocent would be a travesty of His Justice and would dishonor God. But that very valid point of argument is rendered null and void because of Who Jesus Christ is and what Jesus Christ did. The reason that neither the Jew nor the Muslim can accept the fact that lost sinners can be instantly saved and be simultaneously righteous and sinful in God's Eyes is because neither one of their theologies includes a propitiation for sins.

Because Jesus was the first born male Son who was both sinless and spotless- He alone qualified to be our Sacrifice. Because God became a Man- Jesus could be our substitute. No one else in heaven or earth qualified to be the substitutionary Sacrifice beside Jesus. And because He was both sinless and human; because He was both God and Man; because He was tempted like as we are yet without sin- God was able then to lay upon Jesus the sins of us all and then pour out His wrath and fury against that sin on the Cross and by doing this **2Corinthians 5:21** could be fulfilled:

He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.

God's just Fury against our sin was heaped upon Jesus and He took God's punishment upon Himself so that two things might be true:

1. God's holy Justice against all sin could be fulfilled
2. We could go free- even though we are sinners

So not because of anything good in us- but strictly in honor of what Jesus did- God Sovereignly declares the person for whom Christ died to be Righteous and will impute or credit the same sinless Righteousness that Jesus earned to that person in the greatest act of Mercy and Kindness the world has ever known.

Is this really a big deal? You betcha. It is on this one single point that all of the religions and philosophies of Man disagree with Biblical Christianity. And make no mistake about it- the bone of contention with every single religion and philosophy on earth is over the Person of Jesus Christ.

To the Jew- the imputation of Christ's Righteousness to a sinful person is patently obscene. That is because the Jew doesn't recognize that Jesus was God. To the Jew- Grace and Mercy negate God's righteous Justice against sin. And because they reject the concept of Grace and Mercy that was brought about through the sacrifice of Jesus Christ on the Cross- they are left with having to earn their salvation through their own human works.

To the Muslim- the fact that God would choose to wrap Himself in human flesh and then die is ridiculous. That is because the Muslim- like the Jew- totally rejects the notion that Jesus was God. The Muslim will agree all day long that Jesus was a nice guy or that He was a prophet or that He was teacher, and they even agree that Jesus was virgin born and was the Jewish Messiah- but they categorically reject the Deity of Jesus Christ, and they reject the notion that God was made Man. They reason- how do you kill God? But because they too reject the very concept of Grace and Mercy that was brought about through the substitutionary sacrifice of Jesus Christ on the Cross- they too are left with having to earn their own salvation through their own human works. This is why grown men who are college educated are willing to blow themselves up in airplanes because they think that there is no other way for them to earn the Righteousness that they need in order to be saved.

And you can go through the entire list of the thousands of man- made religions and cults and philosophies. Every single one of them- without exception- reject Who Jesus was and what Jesus did. But when you do that- you are left with only one alternative.

If anyone for any reason rejects Who Jesus is and What Jesus did – he then takes away the only sufficient vehicle for Redemption. Because God is Just and Holy- He must, and He will judge all sin. No sin can stand in God's Presence. Not one. So, without a substitutionary sacrifice- without a sinless substitutionary sacrifice- and without Righteousness being imputed by Faith alone- we are left with having to earn our own righteousness through our own human abilities. This is why we need Jesus and His Righteousness and why we need Salvation to be a Sovereign work of God alone. Well, I have to stop right here but please join me on the next broadcast as we continue our journey through the Epistle of Jude. May God help us all.

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The Grace of our Lord Jesus Christ be with your spirit. Amen. Be watchful and quicken your pace. Soli Deo Gloria. For the Glory of God alone.