

Outline of Jude

- A. Introduction and Greetings (1-2)
- B. Thema: Contend Earnestly for the Faith (3-4)
- C. Warning: The Doom of the Ungodly (5-19)
- B'. Appeal: Keep Yourselves in God's Love (20-23)
- A'. Closing Doxology (24-25)

Overcoming Antinomianism

Jude, Part VII

Jude 24-25

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I. Why Study History?

The Venerable Bede was an 8th century monk at Wearmouth-Jarrow Abbey in Northumbria, about 100 miles north of the present-day city of York in England. In his book, *An Ecclesiastical History of the English People*, he commended his king's desire to study history:

"I warmly welcome...your eager desire to know something of the doings and sayings of men of the past, and of famous men of your own nation in particular. For if history records good things of good men, the thoughtful hearer is encouraged to imitate what is good: or if it records evil of wicked men, the devout, religious listener or reader is encouraged to avoid all that is sinful and perverse and to follow what he knows to be good and pleasing to God..." (Preface, 41)

Thus, I have attempted over the last several weeks to introduce you to historical examples whose character you should avoid. What have all these folks had in common? All of them espoused what we have called *antinomianism*. They claimed that because God is a forgiving God, therefore we need not worry about obeying His moral law. Whereas the Psalms teach us to sing, *"There is forgiveness with You, O Lord, that You may be feared"* (Ps 130:4), antinomians teach us to say, *"There is forgiveness with You, O Lord, that You may be ignored."*

II. A Fitting Doxology

²⁴Now to Him who is able to keep you from stumbling, And to present you faultless Before the presence of His glory with exceeding joy, ²⁵To God our Savior, Who alone is wise, Be glory and majesty, Dominion and [authority], Both now and forever. Amen. (Jude 24–25)

A. To God our Savior, the only wise God, who is able...

1. *To keep you from stumbling*
2. *To present you faultless before the presence of His glory with exceeding joy*

B. Be glory, majesty, dominion, and authority

1. **Glory.** *The Dictionary of Biblical Imagery* explains, *"Glory includes splendor, beauty, magnificence, radiance, and rapture... The glory of God is an image of his greatness and transcendence..."* (330).
2. **Majesty.** Webster defines *"majesty"* as *"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..."*
3. **Dominion.** Webster defines *"dominion"* as *"the power of governing and controlling... power to direct, control, use and dispose of at pleasure."*
4. **Authority.** While *dominion* refers to God's _____, *authority* refers to God's right to rule. As the Creator of all, God has authority over all.

C. Both now and forever. Amen.

III. Overcoming Antinomianism

In his *Confessions*, the 4th-5th century church father Augustine of Hippo wrote, “O Lord, command what Thou wilt and _____ what Thou dost command.” The British monk Pelagius was deeply troubled by Augustine’s prayer. How can we maintain holiness of life if we proclaim that we are dependent upon God for holiness? Thus, Pelagius insisted that holiness is within our own power and strength. By strict discipline and hard work, we can imitate Jesus’ holiness and _____ God’s favor. Augustine was horrified by Pelagius’ teaching. If Pelagius is correct, he insisted, then Jesus need not have died and risen again. Jesus did not come merely to provide a moral example for us. He came to transform and renew our humanity.

A. Overcoming Antinomianism with Humility (Lk 18:9-14; Rom 4:1ff)

We cannot *overcome antinomianism* if we think we are basically good people and that by dint of hard work and determination we can please God. The only thing that mindset will produce is *pride, arrogance, and the evil way* (Pr 8:13). So Abraham our father was justified by _____ not by works (Ro 4:1ff). He believed God’s promise that *all the families of the earth would be blessed in him* (Gen 12:3) and conquered the world for Christ.

B. Overcoming Antinomianism with Holiness

God our Savior *is able to present us _____ before the presence of His glory*. While we cannot achieve holiness by our own strength, we can live holy lives by the power of God’s Spirit. Christ died and rose again in order that *“the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the _____”* (Rom 8:4). *The Spirit* empowers us to live righteously. So let us pray with David, “Direct my steps to Your word, and let no iniquity have dominion over me” (Ps 119:133).

C. Overcoming Antinomianism with Joy

God is able *“to present us faultless before the presence of His glory with exceeding _____”* (24). The same presence of God which will result in condemnation for those who don’t know God (Jude 14-16); the presence of God which is a consuming fire for those who walk contrary to Him (Heb 12:29); the presence of God in sight of which the ungodly *will say to the mountains and the rocks, “Fall on us and hide us from the face of Him who sits on throne and from the wrath of the Lamb!”* (Rev 6:16); in that very presence, the Risen Christ will enable us to stand *with exceeding joy*.

³¹What then shall we say to these things? If God is for us, who can be against us? ³²He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? ³³Who shall bring a charge against God’s elect? It is God who justifies. ³⁴Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. ³⁵Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶As it is written: “For Your sake we are killed all day long; We are accounted as sheep for the slaughter.” ³⁷Yet in all these things we are more than conquerors through Him who loved us. ³⁸For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord. (Rom 8:31–39)

IV. Conclusion