

The Books of Titus, Philemon, and Jude, Teacher's Guide

Lesson 13: To Him Who Is Able to Keep You

Jude 24–25

Teaching Aim (Teacher Orientation)

This final lesson gathers the whole study into worship, and what is at stake doctrinally is the glorious resolution of the tension between divine keeping and human responsibility. Jude's closing doxology praises God as the One "able to keep you from stumbling" and to "present you blameless before the presence of his glory with great joy" (v. 24). Coming immediately after the command to "keep yourselves in the love of God" (v. 21), this is the definitive place to bring together assurance and responsibility. The teacher should help students rest fully in God's keeping power without lapsing into the presumption of "once saved, always saved," and pursue faithfulness without anxious self-reliance. God is able to keep us, and we keep ourselves in His love by relying on Him.

The passage is also rich in doctrine about God and Christ. It affirms God as "the only God, our Savior," ascribes to Him glory, majesty, dominion, and authority for all time, and routes that praise "through Jesus Christ our Lord," underscoring Christ's mediatorship and lordship. The hope of being presented "blameless" points to the finished work of Christ, by which sinners are made faultless before God. The teacher should let these truths fuel worship, modeling that sound doctrine culminates not in argument but in adoration.

The formational aim is to send students out in confidence and praise. After a study that has engaged serious doctrinal issues and pressed hard on the heart, this lesson lifts their eyes to the God who is able to bring them all the way home with great joy. As this completes the entire study, it is a fitting moment to gather up its themes and call students to carry forward both the truths they have learned and the worship those truths produce. The disciple being formed is secure, faithful, hopeful, and full of praise.

Question 1

Student Question:

Jude praises God as the One "who is able to keep you from stumbling" (v. 24). What does this teach about the power and faithfulness of God to preserve His people, and how is this a fitting answer to the whole letter's warnings about falling away?

Commentary and Teaching Notes

Begin with the great affirmation: God "is able to keep you from stumbling" (v. 24). Emphasize the word "able." Jude does not say God hopes or tries; God is able, fully competent and

powerful, to keep His people on their feet along the dangerous road the whole letter has described. The keeping is grounded in God's own power and faithfulness.

Show how this answers the entire letter. Jude has warned at length about stumbling, falling, and being swept away. Now he points to the One whose power is greater than every danger. The warnings were real, and so is the keeping power; the letter does not end in fear but in confidence in God. This is the resolution toward which everything has moved.

Ground the assurance in God's faithfulness, not our strength. We are kept not because we are strong but because He is faithful (1 Corinthians 1:8–9; Philippians 1:6, He who began a good work will complete it). Help students feel the comfort of resting their perseverance on God's competence rather than their own, while reserving the fuller balance with responsibility for question eight. Set up the personal application about entrusting our fears next.

Doctrinal / Christian Living Issues

- God's power and faithfulness to keep His people (1 Corinthians 1:8–9)
- "Able" as full competence, not mere hope or effort
- The keeping power as the fitting answer to the letter's warnings
- Assurance grounded in God's faithfulness, not our strength (Philippians 1:6)

Discussion Prompts

- What does it mean that God is "able" to keep you from stumbling?
- How does this answer the whole letter's warnings about falling?
- Why is it comforting to rest on God's faithfulness rather than our own?

Question 2

Student Question:

Jude wants you to know that God is "able to keep you from stumbling" (v. 24). Where in your life do you most fear stumbling or failing right now? What would it look like to entrust that specific area to the God who is able to keep you, rather than carrying it in your own strength?

Commentary and Teaching Notes

This self-examining question takes "able to keep you from stumbling" (v. 24) and applies it to the student's specific fears. Everyone has an area where they fear stumbling or failing, a besetting temptation, a fragile relationship, a looming pressure. The question invites them to name it and bring it to the God who is able.

Help students see the difference between carrying a fear alone and entrusting it to God. Many believers white-knuckle their struggles in their own strength, exhausted and anxious. Entrusting the area to God's keeping power does not mean passivity (we still keep ourselves), but it means leaning the weight on the One who is able rather than on ourselves alone.

Move toward one concrete act of trust. Ask each student to name the specific area where they most fear stumbling and one way they will entrust it to God this week, through prayer, through accountability, through leaning on His promises. The aim is to exchange solitary striving for dependent faithfulness.

Doctrinal / Christian Living Issues

- Naming the specific area where we fear stumbling
- Entrusting our struggles to God's keeping power
- Dependent faithfulness versus solitary striving
- Leaning the weight on the One who is able

Discussion Prompts

- Where do you most fear stumbling or failing right now?
- What does it look like to entrust that area to God's keeping?
- What is one concrete act of trust you could make this week?

Question 3

Student Question:

Jude says God is able to "present you blameless before the presence of his glory" (v. 24). What does it mean to be presented "blameless" before God, and how is this possible for sinners like us, given everything Scripture teaches about the work of Christ?

Commentary and Teaching Notes

Examine the phrase "to present you blameless before the presence of his glory" (v. 24). Blameless means without fault or accusation. The staggering claim is that God will one day present His people faultless before His own glory. The teacher should let the wonder of this land: sinners, presented blameless before the holy God.

Explain how this is possible for sinners. It is not by our own righteousness, which falls short, but through the work of Christ. We are made blameless because Christ bore our sin and clothes us in His righteousness (2 Corinthians 5:21; Colossians 1:22, He has reconciled you to present you holy and blameless). The blamelessness is a gift secured by the cross and received through faith, not an achievement we manufacture.

Hold together gift and continuance, in keeping with the whole study. Colossians 1:22–23 says we will be presented holy and blameless "if indeed you continue in the faith." The blamelessness is wholly Christ's gift, and it is received and kept by a continuing faith. Help students rest in the gift while remaining in the faith that lays hold of it, neither boasting in self nor presuming. Set up the personal application about living with that day in view.

Doctrinal / Christian Living Issues

- Being presented blameless before God's glory (v. 24)
- Blamelessness through the work of Christ, not our own righteousness (2 Corinthians 5:21; Colossians 1:22)
- The cross securing and faith receiving our standing
- The gift received and kept through continuing faith (Colossians 1:22–23)

Discussion Prompts

- What does it mean to be presented blameless before God?
- How is this possible for sinners like us?
- How do we hold together blamelessness as gift and continuing in faith?

Question 4

Student Question:

Jude pictures the day you will stand before God's glory (v. 24). Are you living with that day in view, or has it grown distant and unreal to you? What is one way that keeping the reality of standing before God in mind could reshape a decision or habit in your life this week?

Commentary and Teaching Notes

This self-examining question takes the picture of standing before God's glory (v. 24) and asks whether students are living with that day in view. For many, the reality of one day standing before God has grown distant and unreal, crowded out by the immediate. The question invites them to bring that day back into focus.

Help students see how the awareness of that day clarifies present living. Those who live conscious that they will stand before God make different decisions; they weigh choices, habits, and priorities against eternity. This is not morbid; it is the wisdom of numbering our days (Psalm 90:12) and living for what lasts.

Move toward one concrete reshaping. Ask each student to name one decision or habit that would change if they truly lived with that day in view, and to take one step accordingly this week. The aim is to let the coming reality of standing before God shape a real, present choice.

Doctrinal / Christian Living Issues

- Living with the day of standing before God in view
- Eternity as a clarifier of present priorities (Psalm 90:12)
- The awareness of that day shaping real decisions
- Living for what lasts

Discussion Prompts

- Are you living with the day of standing before God in view?

- How would that awareness reshape a decision or habit?
- What is one step you could take this week in light of it?

Question 5

Student Question:

Jude says God will present His people blameless “with great joy” (v. 24). What does it reveal about the heart of God that He receives His redeemed people not grudgingly but with great joy, and how does this correct any picture of God as merely a stern judge?

Commentary and Teaching Notes

Focus on the phrase “with great joy” (v. 24). God will present His people blameless not reluctantly or grudgingly but with great joy. The teacher should dwell on this, because it reveals the heart of God toward His redeemed. There is joy on that day, and it is God’s joy as well as ours.

Correct distorted pictures of God. Many believers carry an image of God as primarily a stern, reluctant judge who tolerates them at best. This verse shatters that image. The same God who is holy and just receives His people with delight, like the father running to welcome the prodigal home (Luke 15:20). Connect this to Zephaniah 3:17, God rejoicing over His people with gladness.

Let the truth produce love and confidence. A God who receives us with great joy is a God we can love and approach with confidence, not dread. Help students feel the warmth of being not merely acquitted but delighted in. Set up the personal application about recovering joy in the next question, since the joy of that day is meant to fuel joy now.

Doctrinal / Christian Living Issues

- God receiving His redeemed with great joy, not reluctance (v. 24)
- Correcting the picture of God as merely a stern judge
- The father’s joy over the returning child (Luke 15:20)
- God rejoicing over His people (Zephaniah 3:17)

Discussion Prompts

- What does it reveal that God receives His people with great joy?
- How does this correct a picture of God as merely stern?
- How does God’s joy over us change the way we approach Him?

Question 6

Student Question:

Jude speaks of the “great joy” of that day (v. 24). Is joy a real and present part of your walk with God, or has your faith become mostly duty and effort? What has dimmed your joy, and how might fixing your eyes on this promised day begin to restore it?

Commentary and Teaching Notes

This self-examining question takes the “great joy” of that day (v. 24) and asks about joy now. The promised joy of standing before God is meant to overflow into present joy, yet for many believers faith has become mostly duty and effort, with the joy drained out. The question invites honest reflection.

Help students locate what has dimmed their joy. It may be unconfessed sin, exhaustion, a performance mindset, disappointment, or simply losing sight of the gospel’s wonder. Naming the cause is the first step. Joylessness is not a permanent state but often a signal that something needs attention.

Point to the recovery of joy through fixing eyes on the promised day and the God of that day. Joy is restored not by trying harder to feel happy but by returning to the gospel, to God’s love and the hope set before us (Romans 15:13, the God of hope filling us with joy). Ask each student what has dimmed their joy and one way they will turn their eyes back to this promise this week.

Doctrinal / Christian Living Issues

- Joy as a real and present part of the Christian life (Romans 15:13)
- Identifying what has dimmed our joy
- Joy restored by returning to the gospel and our hope
- The promised joy of that day fueling joy now

Discussion Prompts

- Is joy a real, present part of your walk with God?
- What has dimmed your joy?
- How might fixing your eyes on that day begin to restore it?

Question 7

Student Question:

Jude ascribes to God, “through Jesus Christ our Lord,” the words “glory, majesty, dominion, and authority, before all time and now and forever” (v. 25). What does this closing doxology teach about who God is and about the place of Jesus Christ, and why is worship the fitting climax of everything Jude has written?

Commentary and Teaching Notes

Examine the doxology of verse 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.” Unpack its rich content. God is “the only God,” the one true God, and “our Savior,” the one who rescues. To Him belong glory (His radiant worth), majesty (His greatness), dominion and authority (His rightful rule), across all time, past, present, and future.

Highlight the place of Christ. The praise rises “through Jesus Christ our Lord.” Jesus is the mediator through whom we know God, are saved, and offer worship, and He is “our Lord,” the one we obey. This brief phrase affirms both Christ’s unique mediatorship and His lordship, themes central to the whole study. There is no access to the Father and no acceptable worship except through Him.

Show why worship is the fitting climax. After a letter full of conflict, danger, and doctrine, Jude ends in adoration. This models the truth that all sound doctrine and faithful contending are meant to culminate in worship, not merely in being right. The goal of guarding the truth is that God be glorified and His people brought safely home to praise Him. Help students see worship as the proper end of theology.

Doctrinal / Christian Living Issues

- God as the only God and our Savior, worthy of all glory (v. 25)
- Christ’s unique mediatorship and lordship: praise “through Jesus Christ our Lord”
- God’s glory, majesty, dominion, and authority across all time
- Worship as the fitting climax of sound doctrine

Discussion Prompts

- What does this doxology teach about God and about Christ’s place?
- Why is worship the fitting climax of everything Jude has written?
- How does it shape us to know that all true doctrine ends in praise?

Question 8

Student Question:

This final passage praises the God who is “able to keep you” (v. 24), while Jude has also commanded, “keep yourselves in the love of God” (v. 21). Drawing together the whole of Jude and of Scripture, how do we hold assurance and human responsibility together, confident in God’s keeping power yet genuinely responsible to remain faithful, and why is this balance such good news?

Commentary and Teaching Notes

This is the heaviest doctrinal block of the lesson, and it brings the study’s recurring theme to its resolution: holding assurance and human responsibility together. Place the two statements side

by side one final time: “keep yourselves in the love of God” (v. 21) and God is “able to keep you from stumbling” (v. 24). Jude ends his letter affirming both with equal force.

Show the full biblical balance. On the side of assurance: God is able and faithful, He will complete what He began (Philippians 1:6), He will keep us blameless and is faithful to do it (1 Thessalonians 5:23–24), and the praise of this very doxology rests on His power to bring us home. On the side of responsibility: we must keep ourselves in His love (Jude 21), continue in the faith (Colossians 1:23), and remain faithful to the end (the warnings of Jude 5–16 and the wider New Testament). Both run through the whole letter, and both run through the whole study.

Resolve the apparent tension as the study has throughout. These are not contradictory but complementary. God’s keeping power does not make our faithfulness unnecessary; it enables it. Our responsibility does not make God’s keeping uncertain; it is the God-appointed means through which He keeps us. We keep ourselves in His love precisely by depending on the God who keeps us. This excludes both “once saved, always saved” (which denies real responsibility) and anxious self-reliance (which denies real assurance).

Explain why this balance is such good news. It frees the believer from both presumption and dread. We are not left to keep ourselves by our own strength, for God is able; and we are not passive spectators, for we genuinely keep ourselves in His love by His power. The faithful believer can walk the narrow road with confidence, neither careless nor fearful, resting in the everlasting arms while putting one foot in front of the other. Help students land here, in the settled, joyful confidence that is the whole letter’s destination.

Doctrinal / Christian Living Issues

- Assurance and responsibility held together (Jude 21 with Jude 24)
- God’s faithful, completing, keeping power (Philippians 1:6; 1 Thessalonians 5:23–24)
- Our genuine responsibility to keep ourselves and continue in the faith (Colossians 1:23)
- God’s keeping enabling, not replacing, our faithfulness
- The exclusion of both “once saved, always saved” and anxious self-reliance

Discussion Prompts

- How do God’s keeping power and our responsibility fit together?
- Why is this balance better news than either error alone?
- How can a believer walk in confidence that is neither careless nor fearful?

Question 9

Student Question:

Jude ends a letter full of conflict and danger by lifting everything up into worship (v. 25). Why is it significant that the study of these letters ends not in fear or controversy but in praise, and what does this teach about the ultimate goal of guarding the truth and living faithfully?

Commentary and Teaching Notes

This question, the second-to-last, draws out why it matters that the study ends in worship rather than fear or controversy. Jude could have ended with a final warning; instead he ends with a doxology. The teacher should help students see the significance of this choice.

Show that worship is the goal, not a postscript. All the guarding of truth, contending for the faith, and keeping ourselves faithful is in service of a greater end: that God be glorified and His people brought safely to praise Him forever. If our doctrine and our vigilance do not finally produce worship, we have missed their purpose. Right belief is meant to kindle adoration.

Apply it to the spirit of the whole study. Help students carry away not a quarrelsome, fearful, or merely informed faith, but a worshipping one. The point of all they have learned is that they, and many others, might stand before God blameless and full of joy, giving Him glory. Ask them to consider how worship, rather than anxiety or argument, can mark their faith going forward.

Doctrinal / Christian Living Issues

- Worship as the goal of doctrine and faithfulness, not a postscript
- Right belief meant to kindle adoration
- A worshipping faith over a fearful or merely informed one
- The glory of God as the ultimate end of guarding the truth

Discussion Prompts

- Why is it significant that the study ends in worship, not fear?
- What does this teach about the goal of guarding the truth?
- How can worship, rather than anxiety, mark your faith going forward?

Question 10

Student Question:

Look back across the whole study of Titus, Philemon, and Jude, which you now complete. From godly leaders and saving grace, through reconciliation and forgiveness, to contending for the faith and the God who keeps us, name one specific way you sense Jesus has formed you through these letters. What is the single truth you most want to carry forward from this study?

Commentary and Teaching Notes

This final capstone closes the entire study of Titus, Philemon, and Jude. Invite students to look back across all three letters and name one way Christ has formed them and one truth they most want to carry forward. Encourage genuine, specific reflection rather than a quick summary.

Trace the journey of the whole study. From Titus: godly leaders to guard the church, sound doctrine for every age, grace that saves and trains, and the washing of regeneration. From Philemon: substitution, forgiveness, and reconciliation, with a runaway received as a brother. From Jude: contending for the faith once for all delivered, sober warnings against falling, building ourselves up, and the God who is able to keep us and present us blameless with great joy. The threads weave together into one tapestry: a people saved by grace, formed in truth, reconciled to God and one another, and kept for glory.

Close the whole study in worship and sending. The fitting end is not merely to have finished three books but to have been formed by them, and to join Jude in giving glory to the God who is able to keep us. Ask each student for the one truth they most want to carry forward and one way they will live it, and lead the group, if appropriate, in giving God the glory that this study, and all sound study, is finally for.

Doctrinal / Christian Living Issues

- The unity of the whole study: grace, truth, reconciliation, and keeping
- Christ's formation of the student across all three letters
- Worship and faithful living as the destination of the study
- Carrying one specific, treasured truth forward into life

Discussion Prompts

- Across the whole study, how has Christ formed you?
- What one truth do you most want to carry forward?
- How will you give God the glory this study is finally for?