

7-SESSION BIBLE STUDY FOR TEEN GIRLS

# JUDE

CONTENDING FOR THE FAITH  
IN TODAY'S CULTURE

JACKIE HILL PERRY

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JACKIE HILL PERRY

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# Table of **CONTENTS**

<u>ABOUT THE AUTHOR</u>	4
<u>HOW TO USE</u>	5
<u>INTRODUCTION</u>	6
<u>THE BOOK OF JUDE</u>	8
<u>WEEK 1: JUDE 1-2</u>	10
<u>WEEK 2: JUDE 3-4</u>	32
<u>WEEK 3: JUDE 5-11</u>	60
<u>WEEK 4: JUDE 12-16</u>	82
<u>WEEK 5: JUDE 17-23</u>	102
<u>WEEK 6: JUDE 24-25</u>	134
<u>WEEK 7: CLOSING</u>	166
<u>LEADER GUIDE</u>	168

# ABOUT THE AUTHOR



## **JACKIE HILL PERRY**

is a Bible teacher, writer, and artist. She is the author of *Gay Girl, Good God: The Story of Who I Was, and Who God Has Always Been*. At home she is known as wife to Preston and mommy to Eden and Autumn.

# HOW TO USE

Welcome to *Jude: Contending for the Faith in Today's Culture*! I pray this study leads to boldness of faith and faithful study of God's Word.

In each session, you'll find a group guide along with four sections of personal study. If you are leading a group through this study, check out the Leader Guide on pages 168-172.

## IN THE BIBLE STUDY BOOK

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### **WATCH**

Watch the video for each session of the study, answering the questions as you do. Continue answering the questions on this page together as a group and discuss your answers.

### **PERSONAL STUDY**

The following sections are for your personal study throughout the week. There are four sections for each week (and a fifth section on the last week of study). You can complete one section each day or spread them out over multiple days. This study will require you to dive deep into Scripture—take your time! This study will also ask questions that are meant to provoke critical thinking and personal worship. You may not have the answer to every question and that's OK. The goal is to develop the skills to study God's Word and apply the truth found in Scripture to our everyday lives.

### **LEADER GUIDE**

If you are leading a group, the Leader Guide will walk you through an optional session outline with additional discussion questions and prompts for your group time.

# INTRODUCTION

I first discovered Jude when I was a year into knowing Jesus and full of uncertainty about what that actually meant. I'd spent the majority of my Bible reading in the common books like John, Romans, and Psalms—all of the books Christians like to quote—and not once had I heard them make reference to Jude. I don't know how I didn't notice it myself, as if I didn't have to see it after skimming through 3 John and before tiptoeing toward Revelation. But when I did, I had no clue what I was getting myself into. As I read, the talk of angels being kept in chains and the devil arguing with an archangel over Moses' body was all too odd for me to even try to understand, but I kept going anyway trusting that God must have something to say to me in this strange little book. Eventually the words, "Now to him who is able to keep you from stumbling ..." stood up and looked me dead in the face. I didn't keep reading to the end of the sentence; I stayed there, staring at the words hoping they were true. For far too long in my Christian faith, I'd been afraid that my being kept was dependent upon the strength of my own hands, but according to Jude, it was to Him who was able, not me. It was unnerving that this book that I'd been ignoring for so long had a heaven-sent answer to my unsaid questions.

I think the Bible is like that, full of surprises. Every page, paragraph, sentence, and word has in it something God wants us to hear. And that's really the thing, it's that God has given us His Word so that we might know Him. Period. The stories and narratives are cool and all when taken at face value but when you dig into what's written and how it's pointing to the One for whom you were made, the words come alive. It's then able to unveil our hearts, readjust our minds, redirect our focus, anchor our feet, and strengthen our legs. Because Jude is God breathed (2 Tim. 3:16), it can do all of the above and so much more.

When I originally read Jude, the closing doxology is what stood out to me most, but after spending a significant amount of time in Jude in preparation for this study, I now see that this letter has so much to teach us about how to live in our current cultural climate as well. Jude's letter will not only teach you about God's mercy through Jesus Christ but it'll also challenge you to be merciful. It won't just provide wisdom on how to love those who are falling but it will also instruct you on how to remain standing. Unlike some of the more popular "Christian" books and approaches to ministry, Jude does not mince his words in the name of compassion. This letter is difficult to understand with themes that are quite uncomfortable at times but I'm grateful for it. Grateful that we serve a God, who through a man, was willing to say the difficult things if it meant we'd know and believe the truth. The truth might hurt sometimes but it's what sets us free. For that reason and more I'm excited (and I say that in the most melancholy introverted way possible) for you to study this small and yet glorious book. God has a lot to say, and I'm encouraged that you've made the commitment to listen.

A handwritten signature in black ink, appearing to be the initials 'JH' or similar, written in a cursive style. The signature is centered on the page and is enclosed within a faint, light-colored rectangular border.

# THE BOOK OF JUDE

## GREETING

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Jude, a servant of Jesus Christ and brother of James,  
To those who are called, beloved in God the Father and kept for Jesus Christ:  
<sup>2</sup>May mercy, peace, and love be multiplied to you.

## JUDGMENT ON FALSE TEACHERS

---

<sup>3</sup>Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. <sup>4</sup>For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.

<sup>5</sup>Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe. <sup>6</sup>And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day—<sup>7</sup>just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.

<sup>8</sup>Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones. <sup>9</sup>But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, "The Lord rebuke you." <sup>10</sup>But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively. <sup>11</sup>Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion. <sup>12</sup>These are hidden reefs

at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; <sup>13</sup>wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever.

<sup>14</sup>It was also about these that Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord comes with ten thousands of his holy ones, <sup>15</sup>to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him." <sup>16</sup>These are grumblers, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.

## A CALL TO PERSEVERE

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<sup>17</sup>But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ. <sup>18</sup>They said to you, "In the last time there will be scoffers, following their own ungodly passions." <sup>19</sup>It is these who cause divisions, worldly people, devoid of the Spirit. <sup>20</sup>But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, <sup>21</sup>keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life. <sup>22</sup>And have mercy on those who doubt; <sup>23</sup>save others by snatching them out of the fire; to others show mercy with fear, hating even the garment stained by the flesh.

## DOXOLOGY

---

<sup>24</sup>Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, <sup>25</sup>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.

WEEK 1

# JUDE 1-2



**JUDE, A SERVANT OF JESUS CHRIST AND BROTHER OF JAMES, TO THOSE WHO ARE CALLED, BELOVED IN GOD THE FATHER AND KEPT FOR JESUS CHRIST: <sup>2</sup>MAY MERCY, PEACE, AND LOVE BE MULTIPLIED TO YOU.**

## **JUDE 1-2**

At the beginning of each session, I'll have a few verses of Jude for you to read. Jot down a few of your initial observations of the verses, and then spend some time in prayer before beginning your personal study.

Don't skip this part. Observation is an imperative part of studying the Scriptures. This is where you'll get the chance to pay attention to the little things you're reading so you can figure out the big picture. This is where you get to interrogate the text. Ask it questions like "Why is this there?" "What does this mean?" "Isn't that a contradiction?" "Why is there a 'but' here instead of an 'or'?" "I've seen this word used a lot in one paragraph, I wonder why?" Then, turn your observations into a conversation with God, so you're actually asking God these questions and allowing Him, by His Spirit, to lead you to the answers.

Studying without observing is like trying to do your homework without reading the instructions. Each week, I want you to pray for God to show you Himself through His Word. Pray that He would give you understanding of the Scriptures and help you to apply what you are learning.

# DAY 1

Read over Jude.

OK, now that you've read it once, read it again.

*What's your first reaction to what you've read?*

*What do you sense is the theme of this book?*

*What words are repeated?*

*Do any lines stand out? Which ones?*

*What was confusing?*

*Convicting?*

*Encouraging?*

*What do you hope to learn from this study?*

Spend some time praying for that hope.

## DAY 2

### GREETING/SENDER

*Jude, a servant of Jesus Christ and brother of James, To those who are called, beloved in God the Father and kept for Jesus Christ: May mercy, peace, and love be multiplied to you.*

#### **JUDE 1-2**

Once upon a time, people wrote letters. There weren't any phones to text or emails to send. There was no FaceTime® or Facebook®; there were no tweets, or even planes, trains, or automobiles to make for a quick way to relay a message. When one person wanted to communicate to another person, they'd write to them.

Of the twenty-seven books in the New Testament, twenty-one of them are Letters or Epistles. As the early church was being established, the apostles and other disciples of Jesus had some things they needed to communicate—things dealing with faith, the gospel, false teaching, and judgment. At times, churches needed to be encouraged, at other times particular churches needed to be rebuked. But the early leaders of the church were not always close by the particular churches or individuals they wanted to communicate with. So they communicated, by inspiration of the Holy Spirit, through letters. These letters would then be received, read, and prayerfully put into practice.

In Greco-Roman times, most letters followed a particular format or structure. Letters almost always began with a greeting. And the greeting typically had the same elements: Name of sender, description of recipient, and a prayer, blessing, or thanksgiving.

**In the following examples of New Testament letter greetings,**

- 1. Underline the sender.**
- 2. Put brackets around the recipients.**
- 3. Circle the blessing or thanksgiving.**

*Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes, To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.*

#### **1 CORINTHIANS 1:1-3**

*Paul, an apostle of Christ Jesus by the will of God,  
To the saints who are in Ephesus, and are faithful in Christ Jesus: Grace to  
you and peace from God our Father and the Lord Jesus Christ.*

**EPHESIANS 1:1-2**

*John to the seven churches that are in Asia: Grace to you and peace from  
him who is and who was and who is to come, and from the seven spirits who  
are before his throne, and from Jesus Christ the faithful witness, the firstborn  
of the dead, and the ruler of kings on earth.*

**REVELATION 1:4-5**

Greco-Roman letters, written by Christians and non-Christians alike, followed this format, showing us that the style of these greetings wasn't a particularly Christian thing but a cultural norm.

Here's the greetings portion of a letter written by a Roman soldier named Apion around two thousand years ago.

His greeting reads:

*"Apion to Epimachos, his respected father, very many greetings.*

*Most of all I pray that you are in good health and doing well in every way along with my sister and her daughter and my brother. I give thanks to the Lord Sarapis [an Egyptian god] because, when I was in danger at sea, he saved me straight away."*<sup>1</sup>

**In Apion's greeting:**

- 1. Underline the sender.**
- 2. Put brackets around the recipients.**
- 3. Circle the blessing or thanksgiving.**

Now, though the style of the New Testament writers' letters are similar to Apion's, there is a huge difference between them: the content.

***Comparing both greetings (those in the New Testament letters versus Apion's), what's the major difference in their content?***

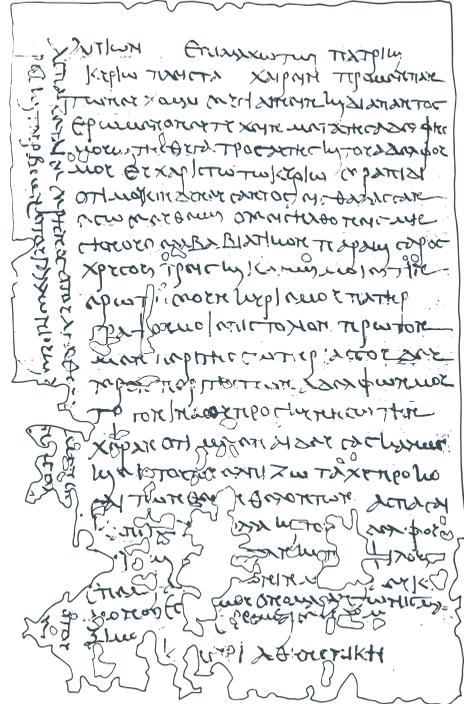
In Apion's letter on the right, he includes Sarapis, an Egyptian god which we know to be no god at all, in his greeting. In New Testament greetings, the true and living God is always put on display. New Testament greetings are able to teach us a lot about the personhood of God in just a few sentences.

**Let's read one of Paul's densest greetings in Romans 1:1-7. Below, list everything Paul says about God.**

Here's everything I learned about God from this greeting:

- God has a gospel.
- God's gospel was promised beforehand through His prophets.
- God's gospel concerns His Son.
- God's Son was descended from David, according to the flesh.
- Christ was declared as the Son of God, according to the Spirit.
- The Spirit is holy.
- Christ resurrected from the dead.
- Jesus Christ is Lord.
- Jesus Christ is gracious.
- Jesus gives apostleship.
- He does it for the sake of His name.
- There are people called to belong to Christ.
- God loves.
- God calls saints.
- God is a Father.
- God the Father and Jesus Christ the Lord have grace and peace to give.

Who would think you could find out so much about God in a simple greeting! This is why we shouldn't skip them in our reading and study of the Bible. "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Tim. 3:16). That *all* means every single greeting has something in it that God will use to teach us, reprove us, correct us, and train us in righteousness. These greetings are not arbitrary; they too are God's words to us.



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## SENDER

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### Read Jude 1-2.

***Who is the sender of the letter and what does the greeting tell us about him?***

This word *servant* is *doulos* in the Greek which is translated as “slave” or “servant.” The definition of *doulos*, or slave, is “a person who is legally owned by someone else and a person whose entire livelihood and purpose is determined by their master.”<sup>2</sup> The word *slave* carries a lot of baggage in our culture. It brings to mind pictures of human beings made in the image of God, being taken captive to do the will of evil men and women. The word is used differently here. Jude was not a slave to men, but God—meaning Jude listened to, followed, obeyed, and honored God. Jude had no intention of living for anything other than the will of God.

Jude followed in the footsteps of others who identified themselves as a *doulos* or slave of God:

***Pick three of the following passages to look up. List the names of other people who were either called servants of God by others or called themselves servants of God.***

- ***Genesis 26:24***
- ***Exodus 14:31***
- ***Judges 2:8***
- ***1 Samuel 1:10-11***
- ***2 Samuel 7:20-21***
- ***Romans 1:1***
- ***2 Peter 1:1***

Jude calling himself “servant” was not only a marker of his humility and sense of purpose, but it would have also been understood by his listeners as a title of honor. Jude was among the likes of men and women God used to do great things. Being a slave of Christ had honor, not because of Jude, but because of who Jude served.

***In Jude’s greeting, who did he say he was a slave to? List two verses that would help someone get to know him.***

***Read Matthew 13:53-55 in your Bible. How does Jude know Jesus? (Jude is a nickname for Judas.<sup>3</sup>)***

***Look at how Jude described his relationship to Jesus in Jude 1 and compare it to how Matthew 13:55 describes Jude’s relationship with Jesus. What does this tell you about Jude’s character?***

***Which relative of Jesus and Jude is mentioned in both verse 1 of Jude and Matthew 13:55? Look at Galatians 2:9 and record how Paul described this particular relative.***

***If James was a prominent figure in the early church, how do you think Jude’s recipients would have viewed Jude’s authority to write this particular Epistle?***

Jude’s greeting was his introduction to this particular group of Christians to which he has a message for. Before he jumped straight into his message (like the writer of Hebrews), he introduced himself. And because greetings are profitable for us, surely there was *something* we learned about God or even ourselves as we read.

## DAY 3

# RECIPIENTS

*To those who are called, beloved in God the Father and kept for Jesus Christ ...*

**JUDE 1b**

With any letter, knowing the sender gives us some context while we're reading what's been written. Knowing who the recipient is remains just as important; it helps us know who the letter is for. In addition, we can get a grasp on how the sender viewed the people to whom he was speaking and how it shaped what he communicated to them. The way Jude viewed his recipients, according to verse 1, should be understood as how God viewed the recipients.

***What three words are used to describe the recipients?***

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## CALLED

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***What do you think of when you hear the word called?***

**Look up these passages in your Bible and pay attention to how the word *called* is used in each passage.**

- ***Romans 8:28-30***
- ***1 Corinthians 1:4-9***
- ***2 Thessalonians 2:13-14***
- ***2 Timothy 1:8-9***

***In your own words, what can you gather about the word called from these texts?***

Those whom God has called have been summoned into fellowship with Jesus Christ (1 Cor. 1:9). God's call is not merely an invitation to know Him, but it is a call that inevitably leads to faith in Him (Rom. 8:30). And this calling deals with our past, present, and future.

**Read Jude 24.**

***Jude most likely knew this was where he was heading in his Letter. What could he have been preparing his recipients to understand about the connection between God's calling and God's keeping?***

***How might the recipients of Jude's Letter have been encouraged by remembering they'd been called? (Reread Jude to answer this question.)***

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## BELOVED IN GOD THE FATHER

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**Define the word below. (Look it up if you need help.)**

***Beloved***

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***The recipients of Jude’s Letter had been effectually called by God and were also loved by God. Do you think God’s love motivated His call? Explain by using Scripture(s) to defend your position. (For example, Jesus loved and called His disciples in John 1.)***

Jude’s recipients were called and loved by God.

***What do Genesis 1:1, Isaiah 6:1-5, and Isaiah 44:6-8 tell us about God?***



***How does Romans 3:10-18,23 describe all people?***

***How does Ephesians 2:1-3 describe all of humankind’s behavior toward God? All of humankind is what by nature?***

***Considering who God the Father is and who the recipients of Jude’s Letter were, how should the statement “beloved in God the Father” be received (Jude 1b)?***

Circling back to the fact that these people (once unrighteous/children of wrath) have been *called* by God—there is no reason for their being called by God other than the reality that they are loved by God.

Read Ephesians 2:4-10.

*What affection preceded God's actions according to this passage?*

*What did God do for those He had called so they might walk in what He's called them to do?*

*How might the recipients of Jude's Letter have been encouraged by remembering they were "beloved in God the Father" (Jude 1b)? (Reread Jude to answer this question.)*

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## KEPT FOR JESUS CHRIST

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*In Day 1, you were asked if you saw any words being repeated in Jude's Letter. How many times did you see the words kept or keep?*

God's protection of those He's called and those He loves seems to be an important idea that Jude wants to communicate. His repetition of the word *kept* or *keep* seems to highlight this emphasis.

*To be kept by or for Jesus Christ (depending on your Bible translation) isn't unique to Jude. Let's read about the time Jesus spoke to the Father about the same thing. Underline each use of the word kept or keep.*

*And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you keep them from the evil one.*

**JOHN 17:11-15**

Before Jesus was to leave earth, one of the concerns, and thus petitions, of His heart was for God to protect, guard, and keep the ones that had been given to Him. Jesus was aware of the temptations of the evil one and the lures of the world. He knew if God's hand did not hold His own, His own would fall.

So Jesus prayed for His own to be kept.

And Jude, Jesus' brother and servant, says they are.

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**To Keep:** to maintain; to be kept in a certain state, position, or activity.<sup>4</sup>

---

**Let's look at some other times this word kept is used in Scripture to see if we can get a sense of its meaning.**

*So Peter was kept in prison, but earnest prayer for him was made to God by the church.*

**ACTS 12:5**

*Festus replied that Paul was being kept at Caesarea and that he himself intended to go there shortly.*

**ACTS 25:4**

**Read the verses below and answer the questions that follow:**

*Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you.*

**1 PETER 1:3-4**

***Those who have been born again have an inheritance in heaven that is being \_\_\_\_\_.***

- ***Is it secure?***
- ***Is it safe?***
- ***Can it be moved?***
- ***Can it be taken?***
- ***Why?***

Just as Peter was kept in prison, Paul was kept in Caesarea, and your inheritance is being kept in heaven. Jude told the people he was writing to that they too were being kept for Jesus Christ.

This letter is about to get pretty intense and challenging to its readers. But before then, Jude makes sure to remind his recipients of God's call to them, God's love for them, and God's protection of them. We can learn a lot from Jude on what it looks like to encourage the ones you are about to challenge, especially in terms of identity. Jude affirmed their identities in a very God-centric way (called *by* God, loved *in* God, kept *for* God). He didn't neglect God to build them up, nor did he neglect them. He glorified God and loved them well.

## DAY 4

# BLESSING

*May mercy, peace, and love be multiplied to you.*

### **JUDE 2**

The concept of blessing reaches all the way back to Genesis (Gen. 1:28). Blessings, or benedictions as they are also called, were pronounced by Old Testament kings (for example, Gen. 14:18-20 and 2 Sam. 6:20), family members (for example, Gen. 49:1-28 and Ruth 1:8-9), and priests—the group we’re about to look at. Simply put, these blessings were prayers directed toward God but said aloud to the people the blessings were intended for. And though the benedictions in Scripture may seem trite, they are far from it. They carry a lot of weight when considered in light of who we ask the blessings for and who the blessings come from.

**Turn in your Bible to Numbers 6:22-27.**

***Who speaks the blessing?***

***Who does the blessing?***

***What are the blessings?***

Notice, Aaron asks for the Lord to keep Israel. And in Day 3, we saw that God’s covenant people (the new Israel) are being kept.

**Turn to Ruth 1:8-9.**

***Who speaks the blessing?***

***Who does the blessing?***

***What are the blessings?***

In both blessings, we see three consistent ideas. The people of God pray for blessings for other people of God. All of the requested blessings have one source, God. And all of these blessings seek the welfare of the recipient.

That pattern continues in the New Testament.

**Turn to Hebrews 13:20-21.**

***Who speaks the blessing?***

***Who does the blessing?***

***What are the blessings?***

In the New Testament Epistles, it is common for the blessing to be present in the greeting, one of the most popular blessings being Paul's use of "Grace to you and peace from God our Father and the Lord Jesus Christ" (1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph 1:2; Phil. 1:2).



***If you think about it, how encouraging would it be to receive a prayer of blessing upon being greeted?***

Jude didn't neglect this practice. Before he got to the nitty-gritty of his letter, he ended his greeting with a prayer of blessing for his recipients.

**Look at Jude 2.**

***Who speaks the blessing?***

***Who does the blessing?***

***What are the blessings?***

Let's dig into the biblical definitions of these words of blessing and look at them in the context of Jude's Letter.

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## MERCY

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**Define:**

***Mercy***

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**Remember what we learned about God and Jude’s recipients in Day 3? What kind of people were they? And how did their description contrast with who God is?**

**Read Jude 14-15 along with Ephesians 2:1-9. If God wasn’t merciful toward Jude’s recipients (and us), what would they have received from God?**

**According to Romans 9:14-18, God has mercy on whom?**

**In your own words, describe God’s mercy.**

**Read over Jude. Why would Jude’s recipients have needed a prayer for mercy? Use specific examples from the text to explain.**

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## PEACE

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**Define:**

**Peace**

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There are two ways to understand peace. There is peace *with* God and peace *from* God.

## PEACE WITH GOD

**According to James 4:4, what's the relationship between God and friends of the world?**

**Circle the word in the passage below that speaks to the opposite of being at peace with God:**

*For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God.*

**ROMANS 8:7-8**

The words "hostile" and "enemy" both give the image of the real tension that existed between us and God.

**Read Romans 5:1.**

***How does it say we have received peace with God?***

## PEACE FROM GOD

Having peace *with* God opened up the door for us to have peace *from* God. Jude was not praying for the Christians who would read his letter to be at peace *with* God—they already were at peace with God. Jude was praying for them to be blessed with peace *from* God.

*Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.*

**JOHN 14:27**

A blessed change takes place in the sinner's state, when he becomes a true believer, whatever he has been. Being justified by faith he has peace with God. The holy, righteous God, cannot be at peace with a sinner, while under the guilt of sin. Justification takes away the guilt, and so makes way for peace.<sup>5</sup>

**MATTHEW HENRY**

**What does the peace that Jesus gives (not worldly peace) do for the heart?**

**Read over Jude again. Why would Jude's recipients have needed his prayer for peace? Use specific examples from the text to explain. (For example: verse 4 might have induced paranoia, verse 22 might have lead to frustration.)**

At the individual level, this peace secures composure in the midst of trouble, and dissolves fear, as the final injunction of this verse demonstrates. This is the peace which garrisons our hearts and minds against the invasion of anxiety (Phil. 4:7), and rules or arbitrates in the hearts of God's people to maintain harmony amongst them (Col. 3:15).<sup>6</sup>

**D. A. CARSON**

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## LOVE

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**Define:**

**Love**

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**Read Romans 5:6-9.**

**How do all four of these verses explain God's love?**

**Read 1 John 3:1-2.**

***How do these verses explain God's love? Be specific but don't just copy and paste. Actually sit with the passage, thinking through the way it describes God's love.***

***Why would Jude's recipients have needed a prayer for love? Use specific examples from the text to explain. (Pay special attention to the instructions Jude provides.)***

***Jude asked for God's mercy, peace, and love to be multiplied to them, or in other words, for mercy, peace, and love to continually overflow toward the recipients of the letter. What would it have looked like for Jude's recipients to overflow in mercy, peace, and love?***

