

Homework
Session Five: Now to Him Who is Able

1. Jude v24 opens with, “*Now to Him who is able to keep you from stumbling...*” *to not stumble* is the Greek word *aptaistos*. The root of this word is *ptaio*, defined as **to cause to fall; to err, make a mistake; to sin**. When ‘a’ is added to the beginning of the word, it turns the word into the opposite meaning. Look up the scriptures below and describe how the word *stumble* pertains to God’s children versus God’s adversaries.

God’s People
Ps 116:8

God’s Adversaries
Jeremiah 20:11

Ps 119:165

Ps 9:3

Prov 3:19-23

Prov 4:19

Prov 4:11-12

Hosea 14:9

2. Jude v24 continues with “...and to present you faultless,...” The word for *faultless* is the Greek word *amōmos*, which means without blame; unblemished; unblameable. It actually creates the picture of one who is brought before a court of law to be found without guilt. Let’s look at how Jesus describes those who will fit this description before His Father in heaven. Look up the following verses that come from Jesus’ words to the seven churches in Revelation and paraphrase his statements.

Rev 2:7

Rev 2:11

Rev 2:17

Rev 2:26

Rev 3:5

Rev 3:12

Rev 3:21

3. Jude v24 ends with, "...before the presence of His glory with exceeding joy,..." Now let's take a peek at the kind of joy and amazement that awaits us in our eternal home. Look up the following scriptures and describe what we will find there.

Isaiah 6:1-4

Luke 15:7

John 14:3

1 Cor 2:9

Phil 3:21

Rev 7:9-12

Rev 21:4

Rev 22:1-5

4. Jude v25 is referred to as a *doxology*. Typically a doxology in Christian tradition expresses praise sung to the Holy Trinity: the Father, the Son, and the Holy Spirit. This tradition derives from a similar practice that took place in Jewish synagogues where a version of the "Kaddish" serves to close each section of the service. The themes of both the Christian doxology and the Jewish Kaddish is the magnification and sanctification of God's name.

The "Common Doxology" goes as follows:
*"Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."*

Take a stab at penning your own doxology - magnify God's name as He's revealed Himself to you! Share it with your group (if you're in one) or put a melody to it!

5. Lastly, Jude v25 ends with, "Amen." The Hebrew origin of this word is 'amen means **verily; in truth, certainly, confidently; so be it**. This comes from the root of another Hebrew word 'aman, which means "**to go to the right hand; to take the right hand road; to become permanent, fixed, or quiet; to be morally true; to be faithful, steadfast; sure**."

- a. In Revelation 3:14, Jesus refers to Himself as *the Amen, the Faithful and True Witness, the Beginning of the creation of God*. He **IS** the Amen to your circumstance, to your testimony, and to your purpose. Whenever Jesus said, "*Verily, verily,*" or "*Most assuredly I say unto you,*" or "*Truly, truly*" depending on the translation, the root word is "Amen." Find at least two verses in the New Testament where Jesus uses this statement and note the context.

- b. And finally, write a prayer regarding your journey through the Book of Jude. Remember to seal it with an emphatic **Amen** and believe in faith as you continue moving forward!