

1-2 PETER & JUDE

A **DEVOTED** TO THE WORD BIBLE STUDY

COMPILED BY: CLAY GENTRY

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Special thanks to:

*The church at Lanton for all of their patience, encouragement and prayers
as you have watched me grow over the last six years.*

And, to my wife Shelly for her love and support.

Without you by my side this trip through life would not be possible.

I-2 Peter, Jude:

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Getting the Most Out of This Study

To get the most out of this study of 1-2 Peter and Jude follow these helpful suggestions:

Suggestions for Study Participants and Leaders

1. As you begin each reading, pray to God, asking Him to speak to you through His word.
2. Begin your study of 1-2 Peter and Jude by first reading the Introductions to both all three epistles (pp. 11-12, 29-30 and 41-42), then read 1-2 Peter and Jude in your Bible. As a note, the questions in this study incorporate the language of the English Standard Version, so you may wish to use that translation of the Bible for this study.
3. Each reading deals with just one passage, allowing you to delve into the Peter and Jude's meaning in context. Read and re-read the assigned passage, taking note of any observations or questions you might have. These notes make for perfect discussion points in a group setting.
4. This is an inductive Bible study, meaning this book includes three types of questions, *observation*, interpretation and application questions. *Observation* questions ask about the basic facts. *Interpretation* questions delve into the meaning of a passage. *Application* questions help you discover the how the truth of the text can impact your spiritual life. To get the most from these questions, write your answers in the space provided or in a personal journal. Writing brings clarity and a deeper understanding of God's word. It will also help you contribute to a group discussion.
5. It is also be a good idea to have reliable Bible study tools at your disposal, such as: a study bible, commentary, bible dictionary, or online resources.
6. If you are a part of a Bible study group it is especially important that you: (1) Come to the study prepared. (2) Be willing to participate in the discussion by sharing your insights. (3) Listen when others describe what they have learned, you will be amazed at what you can gain from others.
7. If you are leading a Bible study group, it is especially important that you: (1) Come to the study thoroughly prepared. (2) Follow the *Suggestions for a Typical Group Study* below. (3) Encourage participation from everyone.

Suggestions for a Typical Group Study:

1. Begin with prayer, asking for God's guidance in understanding His word.
2. Have a participant read the assigned passage aloud.
3. Share and discuss any observations or questions anyone has from the assigned reading. Assist one another in answering questions prompted by the reading.
4. Work through the discussion questions for each reading. For most of the questions, there is no one "right" response, so share multiple answers from different group members for each question. Doing this will help the group get to the meaning and application of the passage.
5. End your time together with prayer, asking God for strength to live out His word.

Introduction to 1 Peter

How does a Christian behave when surrounded by a hostile world? Peter wrote his first epistle to remind hard-pressed Christians, those who were facing the threat of increased persecution, to encourage them to face their adversaries with a Christlike character. Peter's heartfelt call to practical Christianity will inspire you to meet your trials with the assurance that *"the God of all grace, who had called you to His eternal glory in Christ, will Himself restore, confirm, strengthen and establish you"* (1 Peter 5:11).

Author:

The opening verse of this epistle claims it was written by Peter (1:1). Originally known as *"Simon,"* (Mark 1:16; John 1:40-41) or in long form *"Simon, Bar-Jonah"* (Matthew 16:17), Jesus renamed him *"Peter,"* (Greek) or *"Cephas"* (Aramaic), both mean *stone* or *rock*, (John 1:42; cf. 1 Corinthians 1:12; Galatians 2:9). Peter was a fisherman who lived in Bethsaida and later in Capernaum (John 1:44; Mark 1:21, 29). He was married, and his wife accompanied him in his ministry (cf. Mark 1:29-31; 1 Corinthians 9:5).

Peter was called to be a disciple of Christ early in our Lord's ministry (Mark 1:16-17) and then chosen to be one of the twelve apostles (Matthew 10:1-4; Mark 3:14-19; Luke 6:12-16). Peter begins every list of the apostles as was considered *"the first"* among them (cf. Matthew 10:2 KJV). Indeed, throughout the gospels, it is Peter who speaks out (verses) and the Lord clearly singled out Peter for special lessons (verses). Unlike any other apostles, save Paul, Peter's triumphs and weaknesses are chronicled with unflinching honesty throughout the gospels and in the first eleven chapters of Acts. Peter's position as the spokesman of the apostles continued on after the Lord's ascension. It was Peter who initiated the plan for choosing a replacement for Judas (1:15-26). With the coming of the Holy Spirit on the day of Pentecost, it is his sermon that is recorded there (2:1-41). His miracles are the ones noted by Luke (3:1-10; 5:1-11; 9:36-43). Furthermore, it was Peter whom the Lord chose to take first take the gospel message to the Gentiles (10:1-48).

In addition to the claim of Petrine authorship found in the first verse, some material in this epistle closely parallels content in Peter's messages in the book of Acts. For example, Christ is the stone rejected by the builders (2:7-8; Acts 4:10-11) and that there is no partiality with God (1:17; Acts 10:34). Moreover, the author claims to have been a witness of the sufferings of Christ (5:1; cf. 3:18; 4:1). Helping Peter in the composing, dictating and perhaps delivering of this letter was Silvanus (5:12) (better known as Silas), who was also a prophet (Acts 15:32).

Background:

Peter addressed his epistle to *"the elect exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia"* (1:1) or (*"pilgrims"* for NKJV or *"strangers"* for KJV readers). The term *"dispersion"* was used to describe Israelites who had been scattered following the Assyrian and Babylonian captivities (cf. John 7:35). Just as he does in 2:9-10, Peter applies Jewish terms to Christians in general, but especially those in Pontus, Galatia, Cappadocia, Asia and Bithynia in what is modern day Turkey. This region included such cities as: Derbe, Iconium, Lystra and Antioch Pisidia (cf. Acts 13:13-14:28); Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea (Revelation 2:1-3:22); Colossae and

Hierapolis (Colossians 1:1, 4:13) and Troas (Acts 20:1-16). It is apparent from 1 Peter that Christians in these areas were experiencing persecution on account of their faith from many different fronts (1:6; 2:13-3:22). This persecution forms the backbone of Peter's teaching throughout his first epistle.

Theme:

Although Peter touches on many different topics throughout his work, the overarching theme of 1 Peter is the exhortation to stand firm in the faith in the face of suffering and persecution with Christ-like character.

Outline:

1. Greeting (1:1-2)
2. Called to Salvation as Exiles (1:3-2:12)
 - a. Born Again to A Living Hope (1:3-12)
 - b. Called to Be Holy (1:13-25)
 - c. A Living Stone and a Holy People (2:1-12)
3. Living as Aliens to Bring Glory to God in a Hostile World (2:13-4:19)
 - a. Submission to Authority (2:13-25)
 - b. Instructions to Wives and Husbands (3:1-7)
 - c. Suffering for Righteousness' Sake (3:8-22)
 - d. Stewards of God's Grace (4:1-11)
 - e. Suffering as a Christian (4:12-19)
4. Final Exhortation (5:1-14)
 - a. Shepherd the Flock of God (5:1-11)
 - b. Final Greetings (5:12-14)

*Peter's First
Epistle*

Study #1 - *Greeting* (1 Peter 1:1-2); *Born Again to a Living Hope* (1:3-12)

In the space below, write any observations or questions you have regarding the assigned reading.

Study #1 Questions:

1. Summarize the main point(s) Peter is making in vv. 1-2 and vv. 3-12.
2. What is significant about calling believers "*exiles*" (v. 1; "*pilgrims*" NKJV; ref 1:17; 2:11)?
3. Why are your new birth, hope, inheritance, guardianship, and salvation inseparably tied to the "*resurrection of Jesus Christ*" (v. 3)? (ref. 1:21)
4. What insights into the nature and purpose of "*trials*" does Peter provide?
5. Why do you think the hearing about the longings of the prophets and angels would have encouraged Peter's readers?
6. If you knew you were about to face a faith-testing-trial, what would you do to spiritually prepare yourself?

Study #2 - *Called to be Holy* (1:13-25); *A Living Stone and a Holy People* (2:1-12)

In the space below, write any observations or questions you have regarding the assigned reading.

Study #2 Questions:

1. Summarize the main point(s) Peter is making in 1:13-25 and 2:1-12.
2. From 1:13-17, describe each of the ways Peter says a believer ought to respond to Jesus' gift of salvation.
3. In your own words, explain what it means to be "*born again*" (1:23). (ref. 1:3; John 3:1-21; 1 John 3:4-10)
4. What does the "*newborn*" (2:2-3) metaphor suggest about how you should nurture your spiritual growth?
5. How does the picture of Christians as "*living stones being built up into a spiritual house*" (2:5) impact your view of yourself, other Christians, and the church? (ref. Ephesians 2:11-22).
6. In 2:9-11, Peter outlines a variety of way God views you as a Christian. As you read this passage, what comes to mind? How will these descriptions shape your daily conduct?

Study #3 - *Submission to Authority* (2:13-25)

In the space below, write any observations or questions you have regarding the assigned reading.

Study #3 Questions:

1. Summarize the main point(s) Peter is making in the assigned reading.
2. According to Peter, why should Christians treat governing authorities with respect? (ref. Romans 13:1-7)
3. From vv. 16-17, list three concrete ways you will live out the apostles' teaching on submitting to governments. (ref. Mark 12:13-17; Romans 13:1-7; 1 Timothy 2:1-4)
4. How do Peter's instructions to slaves further shape your understanding of suffering and submission to authority? (ref. Matthew 5:10-11; 1 Timothy 6:1-3; Titus 2:9-10)
5. In what ways does Christ's example of suffering influence your response to afflictions and those who precipitate such things?
6. Think about the unfair, unjust treatment you have faced or are facing for your faith. When have you been tempted to retaliate? How will you fight the urge to get back at those who mistreat you?

Study #4 - *Wives and Husbands* (3:1-7); *Suffering for Righteousness Sake* (3:8-22)

In the space below, write any observations or questions you have regarding the assigned reading.

Study #4 Questions:

1. Summarize the main point(s) Peter is making in vv. 1-7 and vv. 8-22.
2. How does the word "*likewise*" (vv. 1, 7) link Peter's teaching on marital relations back to the general theme of submission and suffering as discussed in 2:13-25?
3. Give some practical examples of how wives today can imitate the "*holy women*" (v. 5) of old and especially "*Sarah*" (v. 6).
4. Give some practical examples of how husbands can "*live with their wives in an understanding way, showing honor to her as the weaker vessel*" (v. 7).
5. In what ways does honoring "*Christ the Lord as holy*" (v. 15) aide believers in living godly lives during unjust suffering?
6. In your own words, explain why Peter mentions Noah's flood and baptism as part of a discussion on suffering for the faith.

Study #5 - *Stewards of God's Grace* (4:1-11); *Suffering as a Christian* (4:13-19)

In the space below, write any observations or questions you have regarding the assigned reading.

Study #5 Questions:

1. Summarize the main point(s) Peter is making in vv. 1-11 and vv. 13-19.
2. Exactly what kind of *“thinking”* (v. 2) are Christians supposed to arm themselves with?
3. What specific instructions does Peter give in light of the fact *“the end of all things is at hand”* (v. 7)? (ref. 2 Peter 3:1-13)
4. Explain why it is inevitable that you will suffer as a Christian. (ref. John 15:19-21; 2 Tim 3:12-13)
5. Why do you suppose reflecting on the judgment to come (vv. 6, 7, 17-18) should strengthen your resolve as you endure trials on account of your faith?
6. Peter encourages believers to *“entrust their souls to a faithful Creator while doing good”* (v. 19). Explain what this means as though you were giving encouragement to a suffering friend.

Study #6 - *Shepherd the Flock of God* (5:1-11); *Final Greeting* (5:12-14)

In the space below, write any observations or questions you have regarding the assigned reading.

Study #6 Questions:

1. Summarize the main point(s) Peter is making in vv. 1-11 and vv. 12-14.
2. In your own words, what attitudes does Peter say should/should not be in the heart of an elder as he shepherds the flock?
3. Why is the shepherding of elders so vitally important for believers, especially during times of trial and suffering?
4. List each instruction given in vv. 5-9 and briefly explain the reason for following each command.
5. Paraphrase what God has in store for you "*after you have suffered a little while*" (v. 10).
6. How has Peter's teachings helped you to "*stand firm in the faith... and God's grace*" (vv. 9, 12)?

Study #7 - 1st Peter Review and Reflection

1. What questions or observations do you have after reading Peter's first epistle?

2. In your own words, briefly describe the purpose of Peter's writing his epistle.

3. Summarize the main point(s) Peter is making in each section of his epistle:
 - a. 1:3-2:10 -

 - b. 2:11-4:6 -

 - c. 4:7-5:11 -

4. What were the most important lessons you learned from your study of 1 Peter on the following topics:
 - a. Trials and Unjust Suffering -

 - b. Jesus' Suffering as an Example -

 - c. Submission to Authority -

 - d. The Necessity of Doing Good -

 - e. Relationships With Others -

f. The Coming Judgment -

5. From the verses listed below, use your own words to: First, describe the specific abuse mentioned. Second, explain how Peter wanted Christians to respond. Then finally, give the motivation behind the response.
 - a. 2:12 -

 - b. 3:9 -

 - c. 3:16 -

 - d. 4:4 -

 - e. 4:14-16 -

6. Look back over the questions where you stated a desire to make a change in your life. How have you done on reaching your goal(s)? What further action do you need to take?

Additional Notes:

Introduction to 2 Peter

In Peter's first epistle he addressed the problem of persecution from the outside; in his second letter, he dealt with problems from within, namely, false teachers who perverted the gospel of grace to indulge their in their own sensuality. Peter denounces these false teachers, exposing them for who they really are, all the while encouraging his readers to *"take care that [they were] not carried away with the error of lawless people and lose [their] own stability. But grow in the grace and knowledge of our Lord and Savior Jesus Christ"* (2 Peter 3:17-18).

Author:

The opening verse of this epistle claims it was written by Peter (1:1). Originally known as *"Simon,"* (Mark 1:16; John 1:40-41) or in long form *"Simon, Bar-Jonah"* (Matthew 16:17), Jesus renamed him *"Peter,"* (Greek) or *"Cephas"* (Aramaic), both mean *stone* or *rock*, (John 1:42; cf. 1 Corinthians 1:12; Galatians 2:9). Peter was a fisherman who lived in Bethsaida and later in Capernaum (John 1:44; Mark 1:21, 29). He was married, and his wife accompanied him in his ministry (cf. Mark 1:29-31; 1 Corinthians 9:5).

Peter was called to be a disciple of Christ early in our Lord's ministry (Mark 1:16-17) and then chosen to be one of the twelve apostles (Matthew 10:1-4; Mark 3:14-19; Luke 6:12-16). Peter begins every list of the apostles as was considered *"the first"* among them (cf. Matthew 10:2 KJV). Indeed, throughout the gospels, it is Peter who speaks out (verses) and the Lord clearly singled out Peter for special lessons (verses). Unlike any other apostles, save Paul, Peter's triumphs and weaknesses are chronicled with unflinching honesty throughout the gospels and in the first eleven chapters of Acts. Peter's position as the spokesman of the apostles continued on after the Lord's ascension. It was Peter who initiated the plan for choosing a replacement for Judas (1:15-26). With the coming of the Holy Spirit on the day of Pentecost, it is his sermon that is recorded there (2:1-41). His miracles are the ones noted by Luke (3:1-10; 5:1-11; 9:36-43). Furthermore, it was Peter whom the Lord chose to take first take the gospel message to the Gentiles (10:1-48).

In addition to the claim of Petrine authorship found in the first verse, other verses point to Peter as the author such as: He mentioning of having had special revelation from the Lord concerning his death (1:14; John 21:18-19), and being present when the Lord was transfigured (1:16-18; Mark 9:2-13). He also mentions his prior epistle he sent his recipients (3:1) and acknowledges acquaintance with the apostle Paul (3:15). Unlike 1 Peter, there is no mention of a co-sender.

Background:

Peter addresses his second epistle to *"those who have obtained a like precious faith"* (1:1b). Since Peter mentions that this is his second epistle to these believers (3:1) it is safe to assume that he is referring to saints of *"in Pontus, Galatia, Cappadocia, Asia and Bithynia"* (1 Peter 1:1), but the more general salutation would allow for a broad audience. The term *"dispersion"* was used to describe Israelites who had been scattered following the Assyrian and Babylonian captivities (cf. John 7:35). Just as he does in 1 Peter 2:9-10, Peter is applying Jewish terms to Christians in general, but especially those in Pontus, Galatia, Cappadocia, Asia and Bithynia in what is modern day Turkey. This region included such cities as: Derbe, Iconium, Lystra and Antioch Pisidia (cf. Acts 13:13-14:28); Ephesus, Smyrna, Pergamum,

Thyatira, Sardis, Philadelphia and Laodicea (Revelation 2:1-3:22); Colossae and Hierpolis (Colossians 1:1, 4:13) and Troas (Acts 20:1-16). Since the time of the writing of his first epistle, rampant false teaching was infiltrating the churches of Asia Minor. Though the false teachers had already caused trouble, Peter expected the false teachers and their damning heretical doctrines and immoral lifestyles to threaten more hearts.

Unlike Paul in Galatians or Colossians, Peter does not identify some specific religion or system of teaching. While some scholars point to an early form of Gnosticism as the false teaching in question, it might also be wise to take note of the false teaching addressed in early part of Revelation as also falling into the scope of Jude's writing (Revelation 2:6, 14, 15, 19-25) as well as the false teaching addressed in the letters to the Galatians (cf. Galatians 1:6; 3:1-5; 5:2-5; Acts 15:1-35) and Colossians (cf. Colossians 2:6-23). In a general characterization of false teachers, he writes that they teach destructive heresies. They deny Christ and twist scriptures. They bring the faith into disrepute. And they mock the second coming of Christ. Peter was just as concerned to show the immoral character of these teachers as he was to expose their teaching. Thus Peter, mindful of his coming death (1:14) writes to stir up his brethren by way of reminding them both the words spoken before by the prophets and the commandments given by the apostles.

Themes:

The overarching theme of 2 Peter is to *“grow in the grace and knowledge of our Lord and Savior Jesus Christ”* (3:18). This growth into mature Christians is the best defense against spiritual counterfeits.

Outline:

1. Greeting (1:1-2)
2. Cultivation of the Christian Character (1:1-21)
 - a. Make You Call and Election Sure (1:3-11)
 - b. Christ's Glory and the Prophetic Word (1:12-21)
3. False Prophets and Teachers (2:1-22)
4. The Day of the Lord Will Come (3:1-13)
5. Concluding Exhortations (3:14-18)

*Peter's Second
Epistle*

Study #8 - *Greeting* (2 Peter 1:1-2); *Make Your Calling and Election Sure* (1:3-15)

In the space below, write any observations or questions you have regarding the assigned reading.

Reading #8 Questions:

1. Summarize the main point(s) Peter is making in the assigned reading.
2. In everyday terms, explain the blessings that Christians have through the “*divine power*” (v. 3) of Christ.
3. Using vv. 5-9, describe the day-to-day life of a faithful Christian.
4. How does the assurance of salvation mentioned in vv. 10-11 relate back to Peter’s teaching in vv. 3-9?
5. As you look back over this passage, especially vv. 5-9, is Peter suggesting that you are saved on the basis of your works? Explain. (ref. Luke 17:7-10; Ephesians 2:8-10; 4:1-3; James 2:14-26)
6. After studying this text are you more or less sure of your salvation? Why or why not? What needs to change in your life to “*make your calling and election sure*” (v. 10)?

Study #9 - *Christ's Glory and the Prophetic Word* (1:16-21)

In the space below, write any observations or questions you have regarding the assigned reading.

Study #9 Questions:

1. Summarize the main point(s) Peter is making in the assigned reading..
2. With his approaching death, what responsibilities does Peter feel he has toward his readers?
3. How does Peter confirm the fact that he and the other apostles are not following, "*cleverly devised myths*" (v. 16)? (ref. Mark 9:2-10; 1 Timothy 1:3-7)
4. When you consider the purpose of 2 Peter, why do Christians need to "*pay attention*" to the prophetic word (scripture) as a "*lamp shining in a dark place*" (v. 19)?
5. What do Peter's words in vv. 20-21 imply about the origin of scripture? (ref. 1 Timothy 3:14-17)
6. If you knew your time on earth was short, who would you want to speak to and what spiritual advice would you give them? Why are you waiting?

Study #10 - *False Prophets and Teachers* (2:1-22)

In the space below, write any observations or questions you have regarding the assigned reading.

Study #10 Questions:

1. Summarize the main point(s) Peter is making in the assigned reading..
2. According to Peter, what are the distinguishing marks of a false teacher and his doctrine?
3. How do the Old Testament examples Peter cites hold hope for the true believer and judgment for the false teacher?
4. Which of the adjectives and/or word pictures from Peter's description of false teachers stands out most to you?
5. Why do you think Peter uses such strong language and degrading images to depict the true nature of false teachers and their doctrines? (ref. Matthew 23:1-36; Philippians 3:2)
6. If false teachers are so obviously despicable, then why do Christians sometimes fall for them?

Study #11 - *The Day of the Lord Will Come* (3:1-13); *Final Words* (3:14-18)

In the space below, write any observations or questions you have regarding the assigned reading.

Study #11 Questions:

1. Summarize the main point(s) Peter is making in the assigned reading..
2. How do you think Peter would answer the criticism, "*We've already heard all this stuff before. Give us something new.*"? (ref. 1:12-15)
3. Detail the point-counterpoint between Peter and the scoffers concerning the delay of the Lord's promised return.
4. In your own words, describe the cataclysmic destruction that will occur when the Lord returns.
5. Since all these things will take place, what sort of person should you be?
6. In light of Peter's description of the last day, why does he repeatedly say you should be "*waiting for*" even "*hastening*" the coming judgment of the Lord (v.12, 13, 14)? How are you doing that?

Additional Notes:

Introduction to Jude

Of all the epistles in the New Testament (or books of the Bible for that matter), no two letters are as similar as Jude and 2 Peter. Where 2 Peter describes false teachers who are coming to attack the church, Jude deals with false teachers who had already infiltrated the church. In dramatic form, Jude denounces these false teachers, exposing them for who they are, and all the while encouraging his readers to *“to contend for the faith that was once delivered for all”* (v. 3).

Author:

From the opening words of this short epistle we learn it was written by, *“Jude, a servant of Jesus Christ”* (v. 1). Because Jude does not identify himself as an apostle, the apostle Judas (the Hebrew Jude/Judah is the equivalent to the Greek Judas) is ruled out as a possibility (Luke 6:16; John 14:22; Acts 1:13). Additionally, the prophet Judas is also ruled out since it appears he generally went by the name Barsabbas (Acts 15:22, 32). Jude’s self-identification as the *“brother of James”* has led many to believe the author is Judas the brother of James, the brother of our Lord (cf. Matthew 13:55). Although Jude had earlier rejected Jesus as Messiah (cf. John 7:1-9), he along with his other brothers, were converted after Christ’s resurrection (cf. Acts 1:14). Like James, Jude chose not to accentuate his physical relation to Jesus, but his spiritual relationship, literally call himself, *“a slave of Jesus Christ”* (v. 1; cf. James 1:1).

Background:

Jude addresses his epistle *“to those who are called”* (v. 1) without any specified designation to who they were or where they lived. Since Jude is strikingly similar to 2 Peter (see appendix) it would not be out of question to see Jude writing to the same group of Christians, namely, those *“in Pontus, Galatia, Cappadocia, Asia and Bithynia”* (1 Peter 1:1; 2 Peter 3:1). This region included such cities as: Derbe, Iconium, Lystra and Antioch Pisidia (cf. Acts 13:13-14:28); Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea (Revelation 2:1-3:22); Colossae and Hierpolis (Colossians 1:1, 4:13) and Troas (Acts 20:1-16). Writing in the same vain as Peter, Jude never commented on the specific content of the false teaching infecting the church. Rather he emphasized the degenerate personal lives and the fruitless words of the false teachers themselves as evidence they and their doctrines were doomed. While some scholars point to an early form of Gnosticism as the false teaching in question, it might also be wise to take note of the false teaching addressed in early part of Revelation as also falling into the scope of Jude’s writing (Revelation 2:6, 14, 15, 19-25) as well as the false teaching addressed in the letters to the Galatians (cf. Galatians 1:6; 3:1-5; 5:2-5; Acts 15:1-35) and Colossians (cf. Colossians 2:6-23). Since Jude shares many parallel passages with 2 Peter a comparison of these passages can be found in the appendix (pg. 49).

Themes:

Jude originally desired to write of the common salvation he and his readers shared (v. 3). However, the presence of ungodly men spreading their damning doctrines forced a change in purpose. Therefore, Jude writes that Christians must *“contend for the faith that was once for all delivered”* (v. 3), and the people of faith must persevere to the end by resisting the false teachers and following the truth.

Outline:

1. Greeting (1-3)
2. Judgment on False Teachers (3-16)
 - a. Judgment Reserved for False Teachers (5-7)
 - i. The Example of Egypt (5)
 - ii. The Example of the Rebellious Angels (6)
 - iii. The Example of Sodom and Gomorrah (7)
 - b. The Nature of False Teachers (8-13)
 - i. False Teachers are Blasphemers (8-10)
 - ii. False Teachers are Motivated by Greed (11)
 - iii. False Teachers Exemplify Depravity with Impurity (12-13)
 - c. Judgment on the False Teachers Revisited (14-16)
 - i. Description of the Judgment (14-15)
 - ii. Further Reasons for Judgment (16)
3. A Call to Persevere (17-23)
4. Doxology (24-25)

*The Epistle
Of Jude*

Study #12 - *Greeting* (Jude 1-2); *Judgment on False Teachers* (3-16); *A Call to Persevere* (17-23);
Doxology (24-25)

In the space below, write any observations or questions you have regarding the assigned reading.

Study #12 Questions:

1. Summarize the main point(s) Jude is making in the assigned reading.
2. From v. 4, explain the tactics and teachings of the false teachers Jude is warning about.
3. What is Jude's purpose of reminding his readers of the well known Jewish characters and events in vv. 5-11, 14-15?
4. How do the metaphors of vv. 12-13 illustrate the dangers of accepting and/or following those who propagate error?
5. What is Jude's antidote for all the infectious false teaching threatening Christians?
6. In what ways is Jude's short epistle relevant to your life and the life of your church community?

Study #13 - *2nd Peter & Jude Review and Reflect*

1. What questions or observations do you have after reading Peter and Jude’s epistles?

2. In your own words, briefly describe the purpose(s) of both Peter and Jude writing their epistles.

3. What were the most important lessons you learned from your study of 2 Peter and Jude on the following topics:
 - a. The Nature of False Teachers -

 - b. The Marks of False Teachers -

 - c. The Tactics of False Teachers -

 - d. The Judgment to Come -

 - e. The Sufficiency of the Scriptures -

 - f. The Assurance of Salvation -

 - g. The Need for Righteous Living -

4. Both Peter and Jude relied heavily on Old Testament characters and events. What point(s) were Peter and Jude making about false teachers and their doctrines through these numerous references?

5. Likewise, both writers used vivid word pictures and metaphors to describe false teachers and the damning doctrines. Select two or three you found interesting and explain what each one means.

6. Look back over the questions where you stated a desire to make a change in your life. How have you done on reaching your goal(s)? What further action do you need to take?

Appendix:
Comparison of Parallel Passages in 2 Peter and Jude

2 Peter

Jude

(1:1) Simeon Peter, a servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ:

(1) 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:

(1:2) May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.

(2) May mercy, peace, and love be multiplied to you.

(1:12) Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have.

(5) 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.

(2:1-2) But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. And many will follow their sensuality, and because of them the way of truth will be blasphemed.

(4) 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.

(2:4) For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment;

(6) 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 --

(2:6) if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly;

(7) 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.

(2:10a) and especially those who indulge in the lust of defiling passion and despise authority.

(8) Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones.

(2:10b-12) Bold and willful, they do not tremble as they blaspheme the glorious ones, whereas angels, though greater in might and power, do not pronounce a blasphemous judgment against them before the Lord. Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.

(9-10) 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." But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively.

(2:13) suffering wrong as the wage for their wrongdoing. They count it pleasure to revel in the daytime. They are blots and blemishes, reveling in their deceptions, while they feast with you.

(12a) These are blemishes on your love feasts, as they feast with you without fear, looking after themselves;

(2:15-16) Forsaking the right way, they have gone astray. They have followed the way of Balaam, the son of Beor, who loved gain from wrongdoing, but was rebuked for his own transgression; a speechless donkey spoke with human voice and restrained the prophet's madness.

(11) 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.

(2:17) These are waterless springs and mists driven by a storm. For them the gloom of utter darkness has been reserved.

(12b-13) waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; 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.

(2:18) For, speaking loud boasts of folly, they entice by sensual passions of the flesh those who are barely escaping from those who live in error.

(16) These are grumblers, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.

(3:1-2) This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder, that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles,

(17) But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ.

(3:3) knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires.

(18) They said to you, "In the last time there will be scoffers, following their own ungodly passions."

(3:14) Therefore, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish, and at peace.

(24) 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,

(3:18) But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.

(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.

