



Women's Spring Virtual Retreat
May 2, 2020



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Schedule

Saturday, May 2

- 1:00 Welcome and Online Ice Breaker Games
- 1:15 **Introduction / 2 Peter 1** – Lee Comer
- 2:00 Online Discussion
- 2:15 **2 Peter 2** – Lacy Crowell
- 3:00 Online Discussion
- 3:15 Games and Giveaways
- 3:30 **2 Peter 3** – Kristy Huntsman
- 4:15 Online Discussion
- 4:30 **Jude** – Kristy Huntsman
- 5:30 Online Discussion
- 5:45 Farewell

Lee Comer

Lee has been a servant of the Lord for over twenty-five years and God has blessed her on every side. Her husband of twenty-four years, Stephen, is the campus minister for the Razorbacks for Christ in Fayetteville, AR. They are tremendously blessed with two beautiful (inside and out) daughters, Katie and Amber. Lee has been honored to share the word of God at several ladies' events and is prayerful that you will all be blessed and encouraged to grow in your faith and knowledge of our Lord as we study together.

Lacy Crowell

Lacy is the Associate Editor for Come Fill Your Cup and author of Proclaimed (A Study of Mark). She and her husband, Jonathan, worship with the Garriott Road Church of Christ in Enid, Oklahoma where Jonathan serves as the Youth/Family Minister. They are blessed with four precious children whom Lacy has the privilege of homeschooling. Lacy has an Associate Degree in Biblical Studies from Bear Valley Bible Institute, and a Master of Arts in Marriage and Family Therapy from Amridge University. She has been published in Christian Woman Magazine, Think Magazine, Queenly Quest, and KAIO Publications, and has spoken for various ladies' days, girls' youth rallies, and camps, both domestic and foreign.

Kristy Huntsman

Kristy is the Editor-in-Chief of ComeFillYourCup.com and the author of three books in the Finer Grounds Bible Study series, available from KAIO Publications. She and her husband, Lance, attend the Stonewall Church of Christ in Stonewall, OK, where Lance is the minister. She is a stay-at-home, homeschooling mommy of two sweet girls, Taylor (10) and Makayla (8). She is currently continuing her education by pursuing her master's degree in Biblical Studies from Bear Valley Bible Institute. Kristy loves to sew, play nerdy video games with her hubby, and paint and draw with her daughters.

Introduction

Author:

- Style and language differences / similarities from 1 Peter
- Similarities to Jude
- Time of origin
- Identified in 1:1 – clearly
 - Simon Peter – both names
 - Formerly – Jew, fisherman
 - Now – Christian, apostle
- Personal references (1:14, 1:17-18)

Audience:

- “those who have received a faith of the same kind as ours” (1:1)
- Specifics unknown

Dating:

- Shortly before Peter’s death (1:14)
- Estimated 64-68 AD

Location:

- Unknown
- Maybe from Babylon (Rome) like 1 Peter

Themes:

- Chapter 1 – true knowledge
- Chapter 2 – false teachers
- Chapter 3 – Christ’s return

Purpose:

- Peter's Farewell Speech
- Reminders, Warnings, and Reassurances

2 Peter 1

- *¹Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ:*
 - “received” (*lagchano*) – to obtain by lot, to receive by divine allotment
 - “of the same kind” (*isotimos*) – equally precious, of equal value or honor
 - We have received a faith “by the **righteousness** of our God and Savior, Jesus Christ”
 - Through Jesus’ **righteousness**, we have gained faith
 - Rom. 3:21-26 – God demonstrated His **righteousness** in Jesus
- *²Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord;*
 - Grace and peace – joy and security
 - True knowledge (*epignosis*) – precise, correct knowledge; full discernment
 - Different from *gnosis*?
 - Connected with eternal life
 - John 17:3
 - Phil. 3:8, 10
 - People claiming knowledge, yet living immorally vs true knowledge which leads to holiness

- Required for maturation
 - Eph. 4:11-16
 - Phil. 1:9-11
 - Col. 1:9-12
 - Col. 3:9-10
 - Multiplies grace and peace
-
- ***³seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.***
 - Godliness (*eusebeia*) – holiness, reverence, respect, piety towards God
 - 1 Tim. 4:7-8 – profitable for all things
 - 1 Tim. 6:3-6, 11 – means of great gain - contentment
 - Connected to true knowledge
 - Glory and excellence – called us by His own greatness
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- ***⁴For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust.***
 - By His most valuable and greatest promises, we can become like God
 - Take on His nature
 - 2 Cor. 6:17-7:1 – promises, holy nature
 - Eph. 4:22-24 – no longer corrupted, renewed in likeness of God
 - “corruption that is in the world by lust”
 - Corruption is in the world because of our lust
 - Contentment in everything – give thanks

- *⁵Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, ⁶and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, ⁷and in your godliness, brotherly kindness, and in your brotherly kindness, love.*
 - “for this very reason” – same reason – to escape corruption
 - “applying” (*pareisphero*) – to bear in **alongside**
 - This is not done alone
 - This is not just done by God
 - “diligence” (*spoude*) – haste, earnestness
 - “supply” (*epichoregeo*)
 - from Athenian drama festivals
 - costly and generous co-operation
 - Characteristics / attributes
 - Faith
 - Moral excellence
 - Knowledge
 - Self-control
 - Perseverance
 - Godliness
 - Brotherly kindness
 - Love

- *⁸For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. ⁹For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. ¹⁰Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will*

never stumble; ¹¹for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

- Qualities increasing
 - Valuable and productive
 - John 15:8 – proven disciple and glorify God
 - Blind or short-sighted
 - focus is temporal, not eternal
 - deliberately look away (forgotten)
 - “choosing” (*ekloge*) – picking out, choosing, elect
 - “you” in vs 10 and 11 both singular personal pronouns
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- ***¹²Therefore, I will always be ready to remind you of these things, even though you already know them, and have been established in the truth which is present with you. ¹³I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder, ¹⁴knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me. ¹⁵And I will also be diligent that at any time after my departure you will be able to call these things to mind. ¹⁶For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. ¹⁷For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, “This is My beloved Son with whom I am well-pleased”—¹⁸and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain.***
 - Peter reminding them
 - Luke 22:32
 - Truth needs repeating
 - We already have truth, but need constant reminders
 - “consider” (*hegeomai*) – implies some authority (command)
 - “imminent” – shortly
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- John 21:15-19
- helps date the letter
- Possible Peter is referring to the gospel of Mark in vs 15 (have reminder accessible “at any time”)
- Peter’s eye-witness account of transfiguration (vs. 16-18)
 - Proof against what the false teachers were saying
 - Peter’s authority and the importance of what transpired there
- ***¹⁹So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. ²⁰But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation, ²¹for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.***
 - Word described as “lamp”
 - Ps. 119:105 – lamp to my feet, light to my path
 - 2 Tim. 3:14-17 – sacred, bring wisdom =>salvation
 - I Pet. 1:22-2:2 – born again through word – living and abiding (forever)
 - Rom. 10:17 – faith comes by hearing the word
 - “until the day dawns” – Prov. 4:18
 - “morning star arises in your hearts”
 - “morning star” (*phosphoros*) – light-bringing
 - from two words meaning light and to carry
 - Jesus – Rev. 22:16
 - “no prophecy of Scripture is a matter of one’s own interpretation”
 - “interpretation” (*epilysis*) – a loosening, unloosing (unravel a problem)
 - Two possible meanings
 - Prophecy given by God, not man
 - Prophecy not understood by personal interpretation

- Context, context, context
- Authentication / Origin is the topic – Scripture is reliable
 - Vs. 19 – “prophetic word made more sure”
 - Vs. 21 - “men moved by the Holy Spirit spoke from God”
 - “moved” – maritime metaphor – ship carried along by the wind
 - Prophets “carried along” by the Holy Spirit (His direction)
 - Prophets did not “unravel” it, God did
 - Consistent with false prophets’ / teachers’ description in O.T.
 - Jer. 23:16
 - Ezek. 13:3

Final Thoughts

- What true knowledge of God and Jesus brings:
 - Vs. 2 – grace and peace (multiplied)
 - Vs. 3 – (with His divine power) everything pertaining to life and godliness
 - Vs. 5-8 – helps render us useful
 - Vs. 10 – helps keep us from stumbling
 - Vs. 11 – helps in abundantly supplying entrance into the eternal kingdom
 - 2 Peter 2:20 – escape the defilements of the world
- If you want the gates of eternity to open wide for your reception, practice and increase your faith, moral excellence, knowledge, self-control, perseverance, godliness, brotherly kindness, and love.
- The tremendous value of the word of God cannot be overstated – it is one of our most valuable gifts that should be utilized constantly and diligently

2 Peter 2

- ***¹But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves.***
 - “But,” signifies that Peter is continuing his thought from chapter one: some men have spoken as they were moved by God, however some are claiming to have a message from God, although their message is false.
 - These false teachers are not easily identified out in the world, they are found from among the brethren.
 - “Even denying,” this implies that these individuals are guilty of many false teachings, however denying Christ is undeniably the most grievous.

- ***²Many will follow their sensuality, and because of them the way of the truth will be maligned;***
 - These false teachers are known by their actions, this implies that not only should we evaluate what is being taught, but the lifestyle that the teacher is living.
 - The “many” referred to here are those in the church who will be led astray (Lenksi).
 - What is the consequence of these false teachings?

- ***³and in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep.***
 - False teachers are greedy, and will take advantage of and exploit others, but they will be condemned by their actions.

- ***⁴For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; ⁵and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; ⁶and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly lives thereafter; ⁷and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men ⁸(for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day by their lawless deeds), ⁹then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, ^{10a}and especially those who indulge the flesh in its corrupt desires and despise authority.***

- Vs. 4-10a This is one long sentence (Workshop in the Word)
- Vs. 4
 - “Hell” is the word “Tartarus.” It is found 3 times in the Septuagint but there is no corresponding Hebrew term because it is of pagan origin.
- Vs. 4-8
 - Examples of God’s righteous judgment:
 - Sinful angels were cast into hell (2:4)
 - The ancient world was destroyed by flood (2:5)
 - Sodom and Gomorrah were turned to ash (2:6)
 - Examples of God’s salvation:
 - God preserved Noah (2:5)
 - God rescued Lot (2:7)
- Vs. 9-10
 - God has already demonstrated that He can and will rescue the godly from trials
 - He has also demonstrated that He can and will bring judgment on the unrighteous.

- Vs. 10a
 - “Defiling passion” literally means those who go after flesh with a desire for defilement. (Truth for Today)
- ***^{10b}Daring, self-willed, they do not tremble when they revile angelic majesties, ¹¹whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord.***
 - Vs. 10b
 - “Glorious ones.” This phrase is hotly debated. Some believe it refers to the angels who are still righteous, some believe it refers to the apostles and / or their teachings, and others believe it is those who are in church leadership following the teachings of the apostles, or the attributes of Christ.
 - Vs. 10b-11
 - There is a comparison here: these false teachers are pronouncing judgment and blaspheming the glorious ones, yet although the angels are greater in might and power, they don’t dare to step into God’s role as judge.
- ***¹²But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed, ¹³suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you, ¹⁴having eyes full of adultery that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children; ¹⁵forsaking the right way, they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness; ¹⁶but he received a rebuke for his own transgression, for a mute donkey, speaking with a voice of a man, restrained the madness of the prophet.***

¹⁷These are springs without water and mists driven by a storm, for whom the black darkness has been reserved. ¹⁸For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, ¹⁹promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved. ²⁰For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. ²¹For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them. ²²It has happened to them according to the true proverb, "A DOG RETURNS TO ITS OWN VOMIT," and, "A sow, after washing, returns to wallowing in the mire.

- Vs. 12-21 Is an intense description of the false teachers and their future:
 - Descriptions of the false teachers
 - Irrational animals (vs. 12)
 - Creatures of instinct (vs. 12)
 - Born to be caught and destroyed (vs. 12)
 - Blasphemers (vs. 12)
 - Ignorant (vs. 12)
 - They do not even try to hide their sin (vs. 13)
 - They are blots and blemishes (vs. 13)
 - They revel in their deceptions (vs. 13)
 - They have eyes full of adultery (vs. 14)
 - They are insatiable for sin (vs. 14)
 - They entice unsteady souls (vs. 14)
 - They have hearts trained in greed (vs. 14)
 - They have forsaken the right way and gone astray (vs. 15)
 - They have followed the way of Balaam (vs. 15)
 - They are waterless springs and mists driven by a storm (vs. 17)

- They loudly boast of folly (vs. 18)
- They entice by sensual passions of the flesh (vs. 18)
- They promise freedom (vs. 19)
- They are slaves of corruption (vs. 19)
- They were once faithful Christians (vs. 20)
- They have turned back from the truth (vs. 21)
- They have returned to their vomit like a pig to the mire (vs. 22)
- Their future
 - They will inevitably be destroyed by their own destruction. (vs. 12)
 - They will suffer wrong for their wrongdoing (vs. 13)
 - They are accursed children (vs. 14)
 - The gloom of utter darkness has been reserved for them (vs. 17)
 - Their last state is worse than their first (vs. 20)
- Vs. 13
 - The feast mentioned here is likely the love feast found in Jude 12
- Vs. 14
 - “Enticing” means to bait a snare. It has the same connotation as baiting a hook when fishing. It’s only found in this verse, in 2 Peter 2:18, and in James 1:14.
- Vs. 15-16
 - Balaam: Loved wrongdoing because of his greed and brought about his own condemnation. Yet his “irrational animal” (vs. 12) was able to be used effectively as a prophet when Balaam himself was not.
 - In like manner, these false teachers have lowered themselves because of their greed and love for wrongdoing and in so doing are sealing their own fate.

- Vs. 19
 - The false teachers are offering an escape from the fear of judgment, but it is a false assurance (Workshop in the Word).
- Vs. 20
 - “Defilements” is only found here in the New Testament. It refers to shameful deeds that are destructive to both self and others (Truth for Today).

Resources:

The Interpretation of the Epistles of St. Peter, St. John and St. Jude by R. C. H. Lenski. Augsburg Publishing House. Minneapolis, MN. 1966.

Truth for Today Commentary on 1 & 2 Peter & Jude. Duane Warren, PhD. General Editor Eddie Cloer, D. Min. Resource Publications. Searcy, AR.

Workshop in the Word on 1 & 2 Peter. Exegetical notes by Guy Orbison and Denny Petrillo.

2 Peter 3

- *¹This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder, ²that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles.*
 - Definitions:
 - Beloved (*agapetos*) – beloved, dear ones
 - Sincere (*elikrines*) – without hidden motives, without wax
 - Lord (*kurios*) – master, owner
 - These verses serve as a purpose statement for the whole letter. If you had no other clues as to what this letter was about, Peter comes out and says why he is writing: to remind them to dwell on the words of the prophets and apostles. This would have been important since they were surrounded by false teachers.
 - Peter paints a word picture with his use of “sincere.” Some dishonest merchants would take cracked pottery, fill the cracks with wax, and paint over it. They would then sell this pottery to unsuspecting customers. Sincere literally means “without wax.” There is nothing hidden, what it looks like is truly what you get.

- *³Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, ⁴and saying, “Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation.”*

- Definitions:
 - Know (*ginosko*) – to know experientially
 - First of all (*protos*) – first, in the first place, foremost
 - Mockers (*empaiktes*) – mocker, scoffer, deceiver
 - Mocking (*empaigmone*) – mocking, ridicule
 - Lusts (*epithymia*) – desire, longing, craving
- “In the last days” refers to the time we are in now, after Christ’s resurrection (cf. Isaiah 2:2, Micah 4:1-2, Acts 2:17, Hebrews 1:1-2).
- Peter wants to make them aware that they need to be prepared for the arrival of these false teachers.
- These teachers mock and belittle their beliefs in Christ’s return.
- ***⁵For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, ⁶through which the world at that time was destroyed, being flooded with water. ⁷But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men.***
 - Definitions:
 - Escapes their notice (*lanthano*) – is hidden, is ignored, lost sight of
 - Destroyed / destruction (*apollumi / apoleia* - same root) – brought to ruin, to be ruined
 - Reserved (*thesariz*) – stored up, to do something that will bring about a future event or condition

- Kept (*tereo*) – guarded, watched over, kept in custody
 - Judgment (*krisis*) – legal process of judgment, administration of what is right and fair
 - Ungodly (*asebes*) – violating norms for a proper relation to deity, irreverent, impious
- Pay attention to this phrase “escapes their notice.” Peter will use it again for emphasis in verse 8.
 - These men asked the question in mockery “Where is the promise of His coming?” maintaining that God has never cast judgment on the world, why should He start now. Peter reminds them that God did, in fact, judge the world of the unrighteous at one time during the time of the flood.
 - Notice the repetition of destruction in these verses. Just like the world of the ungodly in Noah’s day was destroyed, these ungodly men will be destroyed on the day of judgment.
- ***⁸But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. ⁹The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.***
 - Definitions:
 - Escapes their notice (*lanthano*) – is hidden, is ignored, lost sight of
 - Beloved (*agapetos*) – beloved, dear ones
 - Patient (*makrothymeo*) – remain tranquil while waiting, to bear up under

- Perish (*apollumi*) – brought to ruin, to be ruined
- Repentance (*metanoia*) – turning around, conversion, make an about face
- While the ungodly overlook the fact that God does judge the wicked, Peter tells the Christians not to overlook the fact that God is not slow with His promise.
- Peter lifts the curtain and allows us to see into the mind of God for a minute. The reason that He has not judged the earth yet is so that more will come to Him.
- Notice that the word perish here is the same in the Greek as destruction and destroyed in the previous verses. These concepts connect! While the mockers don't believe it, God will cast judgment on ungodly men just like He did in the days of Noah. The truth of the matter though is that He wishes that none of them would be destroyed and that all would change their ways.
- ***¹⁰But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. ¹¹Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, ¹²looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! ¹³But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.***
 - Definitions:
 - Pass away (*parerchomai*) – to come to an end, disappear

- Destroyed (*lyo*) – to reduce something down into its basic components, destroy completely (in contrast to *apollumi* which is just to bring to ruin)
 - Holy (*hagios*) – set apart, sacred, pure, dedicated to God
 - Conduct (*anastrophe*) – way of life, behavior
 - Godliness (*eusebeia*) – devoutness, piety, looking in two directions (allowing a view of God to direct your steps)
 - Melt (*teko*) – dissolve, to become liquid
 - Looking for (*prosdokao*) – wait for, expect
 - Righteousness (*dikaiosyne*) – judicial responsibility with a focus on fairness, justice
- Peter tells them that when Christ does return, it will be sudden, and no one will see it coming so they must be prepared.
 - The word repeatedly used for destruction in these verses is different than his previous usages of *apollumi*. *Lyo* is a complete destruction down to the basic elements of something.
 - He challenges them to consider what kind of person they should be in light of the destruction that will come.
- ***¹⁴Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless,¹⁵ and regard the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you,¹⁶ as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.***

- Definitions:
 - Beloved (*agapetos*) – beloved, dear ones
 - Look for (*prosdokao*) – wait for, expect
 - Diligent (*spoudazo*) – to be especially conscientious in discharging an obligation, be zealous, make every effort
 - Peace (*firene*) – peace, harmony
 - Spotless (*aspilos*) – pure, without fault, being of untainted character
 - Blameless (*amomos*) – unblemished
 - Patience (*makrothymeo*) – remain tranquil while waiting, to bear up under
 - Untaught (*amathes*) – ignorant, uneducated
 - Unstable (*asteriktos*) – unstable, weak
 - Distort (*strebloo*) – torture, distort, misinterpret, change the meaning of
 - Destruction (*apoleia*) – brought to ruin, to be ruined
- “Therefore” harkens back to the fact that they are looking forward to the promise of the new heavens and new earth.
- The command to be diligent echoes his thoughts in 2 Peter 1:10 and 1:15.
- “Spotless and blameless” here stands in direct contrast to 2 Peter 2:13 in which he calls the false teachers “stains and blemishes.” These words are direct opposites and come from the same root.

- Instead of viewing the slowness of God as a frustration, Peter redirects them to think of His patience as salvation just like Paul has written to them about before.
- While on the subject of Paul, Peter takes the opportunity to drive home the point one more time that there are false teachers out there twisting the words of Scripture to fit their own selfish motives.
- ***17You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness, 18but 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.***
 - Definitions:
 - Beloved (*agapetos*) – beloved, dear ones
 - Be on your guard (*phlasso*) – to carry out sentinel functions, look out for
 - Carried away (*synapago*) – to join others in going astray in belief
 - Error (*plane*) – error, deceit, wandering
 - Unprincipled (*athesmos*) – lawless, disgraceful
 - Fall (*ekpipto*) – to fall from some point, drift off course
 - Steadfastness (*sterigmos*) – safe position, state of security
 - Grace (*charis*) – favor, beneficent disposition toward someone
 - Knowledge (*gnosis*) – experiential knowledge
 - Glory (*doxa*) – greatness, splendor, brightness, prestige

- Therefore = since they consider the patience of the Lord as salvation.
- Peter wants them to be aware of what is coming so that they are able to fend it off.
- While the English phrasing of this verse doesn't necessarily carry this implication, the Greek indicates that these men are purposefully deceiving others.
- It is clear from this verse that one can fall from salvation into a lost state which makes it even more important to watch out for those that would carry us away with false teaching. It is growing in grace and knowledge of God that will prevent this from happening.

Introduction

Author:

- Jude, the brother for Jesus
- Cf. Matthew 13:55, Mark 6:3
- Jude, like James, does not mention his familial relationship with Jesus, most likely out of reverence
- Because of the contents of this letter dealing with the Gnostics, which implies a date of late 60s at the earliest, this could not have been Judas Iscariot who had committed suicide shortly after he betrayed Christ, nor Judas the son of James who was martyred in Rome in about 65 AD.

Basic Outline:

- Jude 1-16 Condemnation of False Teachers
- Jude 17-25 Admonitions for Christians

Key Verses:

- Jude 3-4

Jude

- *¹Jude, a bond-servant of Jesus Christ, and brother of James, To those who are the called, beloved in God the Father, and kept for Jesus Christ: ²May mercy and peace and love be multiplied to you.*
 - Definitions
 - Bond-servant (*doulos*) – slave

- Called (*kletos*) – called, invited
 - Beloved (*agapao*) – beloved, dear one
 - Kept (*tereo*) – preserved, guarded, retained in custody
 - Mercy (*eleos*) – compassion, pity, clemency
 - Peace (*eirene*) – peace, tranquility, harmony
 - Love (*agape*) – self-sacrificial love
 - Multiplied (*plethyno*) – increase, grow (used in an emphatic form, which increases the emphasis)
- Notes
- Jude introduces many of the main concepts of the letter in these opening thoughts. Mercy, peace, and love will be cornerstones of his admonition for them at the end of the letter. It will take these qualities to deal with the damage that the false teachers are inflicting.
 - Notice his continual use of “beloved” throughout this letter which emphasizes the deep affection he has for his fellow Christians.
 - The word “kept” will be another important one to follow through the text. Here, it is the Christians that are kept for Christ. There will be those that are kept for judgment in later verses.
- ***³Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints. ⁴For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation,***

ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

○ Definitions

- Beloved (*agapao*) – beloved, dear one
- Felt the necessity (*ananke*) – pressure, a state of distress, necessity
- Appealing (*parakaleo*) – call to one’s side, appeal, urge (PETITION VERB!!!)
- Contend earnestly (*epagonizomai*) – struggle for, to exert intense effort on behalf of something
- Crept in unnoticed (*pareisdyo*) – slip in stealthily, sneak in
- Beforehand marked out (*prographo*) – written beforehand, proclaimed publicly before
- Condemnation (*krima*) – judicial verdict, justice, judge as guilty
- Ungodly persons (*asebes*) – irreverent, impious, violating norms for proper relation to deity
- Grace (*charis*) – favor, kindness, goodwill
- Licentiousness (*aselgeia*) – lack of self-constraint which involves one in conduct that violates all bounds of what is socially acceptable
- Deny (*arneomai*) – refuse, deny, disown
- Master (*despotes*) – one who has legal control over another person
- Lord (*kyrios*) – one who is in a position of authority over another person

- Notes
 - Jude’s original intent was to write a more encouraging letter, but seeing the problems arising within the church, he felt it necessary to write this warning.
 - “Appealing” is the Greek petition verb, which in letters indicate the main purpose of writing. Here, that purpose is to ask them to “contend earnestly for the faith.”
 - He continues giving them a reason for this statement, discussing the type of people that have crept into their assembly.
 - It is interesting that he establishes the authority of Christ right away by calling him both Master and Lord. The issue of authority will be the main downfall of the false teachers.
- ***⁵Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.***
 - Definitions
 - Destroyed (*apollymi*) – destroy, brought to ruin, perished
 - Believe (*pisteuo*) – believe in, entrust
 - Notes
 - Jude will remind them of several things throughout this letter. Here, he wants them to remember that even though God saved the Israelites from Egypt, when they became unfaithful, he brought them to ruin.

- It will be the same way with the Christians. If they become unfaithful and follow these false teachers, they will ultimately be destroyed.

 - ***6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day,***
 - Definitions
 - Domain (*arche*) – sphere of authority, office
 - Abandoned (*apoleipo*) – deserted, left behind
 - Proper (*idios*) – their own
 - Abode (*oiketerion*) – living place, habitation, dwelling
 - Kept (*tereo*) – preserved, guarded, retained in custody
 - Judgment (*krima*) – judicial verdict, justice, judge as guilty
 - Notes
 - It seems as if he is using an example from Genesis 6:1-8. If not, it is clearly an example that his audience would have been familiar with.
 - The point of this example is the authority. These angels left their proper authority and therefore are kept (cf vs.1) for judgment (same as the word “condemnation” found in vs. 4).

 - ***7 just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.***
-

○ Definitions

- Indulged in gross immorality (*ekporneuo*) – indulge in illicit sexual relations
- Strange (*heteros*) – different, other
- Exhibited (*prokeimai*) – to be exposed, to be open to public view
- Example (*deigma*) – proof, example of warning
- Undergoing (*hypercho*) undergo punishment, bear suffering
- Punishment (*dike*) – justice, judgement

○ Notes

- The second example Jude gives is Sodom and Gomorrah (Genesis 19).
- “In the same way as these” gives further evidence of the angels in verse 6 referring to Genesis 6. “These” matches the tense and gender of angels there, indicating that the angels were guilty of going after strange (or other unnatural) flesh just like the men of Sodom and Gomorrah.
- Once again, Jude points out that justice will be done, just like has always been the case.

- ***⁸Yet in the same way these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties.***

○ Definitions

- Defile (*miaino*) – stain, contaminate
- Reject (*athetos*) – declare invalid, nullify, ignore
- Authority (*kyriotes*) – lordship, dominion, ruling power

- Revile (*blasphemeo*) – slander, defame, speak irreverently or disrespectfully about
- Notes
 - In the same way as the angels and Sodom and Gomorrah, these men stain their flesh. The probable implication here is that there is some sort of sexual sin involved in their behavior.
 - They do not hold themselves to the authority of Christ; not just ignoring but going as far as blaspheming.
- ***⁹But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, “The Lord rebuke you!” ¹⁰But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.***
 - Definitions
 - Dare (*tolmao*) – show boldness, dare
 - Pronounce against him (*epiphero*) – bring charges against, inflict
 - Railing / Revile (*blasphemia / blasphemeo* - same root) – slander, defame, speak irreverently or disrespectfully about
 - Judgment (*krisis*) – judicial verdict, justice, judge as guilty
 - Understand (*oida*) – know, comprehend
 - Know (*epistamai*) – understand, be acquainted with
 - Instinct (*physikos*) – naturally, by instinct

- Unreasoning (*alogos*) – lack of reasoning capacity in reference to animals
- Destroyed (*phtheiro*) – to cause harm, corrupt, spoil, inflict punishment on, to cause deterioration of the inner life
- Notes
 - Many of the early church fathers indicate that Jude is referencing an account found in *The Assumption of Moses*, an intertestamental apocryphal writing. Because no known manuscripts exist of this writing, this is impossible to confirm. However, whatever Jude is referencing, it is clear that once again, his audience was familiar with the example.
 - The point of the example should be the focus of our attention. While the false teachers are boldly blaspheming what they don't understand. The archangel Michael himself wouldn't even go beyond his authority in blaspheming Satan. He relied on God's authority.
- ¹¹**Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.**
 - Definitions
 - Woe (*ouai*) – woe, exclamation of disaster or horror
 - Have gone (*poreuomai*) – traveled, walked
 - Way (*hodos*) – path, road
 - Pay (*misthos*) – wages, financial reward
 - Rushed headlong into (*ekcheo*) – to give oneself totally in commitment, pour out oneself, dedicate oneself
 - Error (*plane*) – delusion, deception, wandering

- Perished (*apollymi*) – destroy, brought to ruin, perished
- Rebellion (*antilogia*) – dispute, defiance, rebellion
- Notes
 - Jude gives three more examples, this time of people following their own selfish desire for their personal benefit: Cain (Genesis 4), Balaam (Numbers 22-24), and Korah (Numbers 16).
 - These false teachers aren't merely following their own lusts, they are doing so in order to profit.
- ***¹²These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted; ¹³wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.***
 - Definitions
 - Hidden reefs (*spilas*) – a rocky hazard hidden by waves, spot, stain
 - Without fear (*aphobos*) – fearlessly, shamefully
 - Caring (*poimaino*) – shepherding
 - Shame (*aischyne*) – disgrace, shameful deeds
 - Has been reserved (*tereo*) – preserved, guarded, retained in custody
 - Notes
 - Whether we define *spilas* as hidden reefs or stains, it is clear that they are doing damage from within the assembly. Love feasts was a typical way to

refer to the common meal that Christians would have shared which included communion.

- Because Jude tends to put adverbs before the participles they modify, “without fear” seems to modify “caring.” So, it would basically mean “fearlessly shepherding themselves.” Once again Jude places the emphasis on them taking authority for themselves. They will not subject themselves to the authority of anyone else.
 - Jude uses a similar example to 2 Peter 2:17. Rain clouds offer a promise of rain, but the wind pushes them by and they have not delivered on that promise. In the same way, these false teachers promise something they don’t deliver.
 - In a world of autumn trees that look dead on the outside, they are dead on the inside as well, and will be uprooted.
 - Their shame is foaming up, making all of their evil deeds apparent.
 - During this time, the primary method of navigation was the stars. If one followed a star that kept moving, they would soon find themselves hopelessly lost.
 - Once again Jude uses the word *tereo*, just like the Christians are kept by Christ, these men are kept for judgement and eternal darkness.
-
- ***¹⁴It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones, ¹⁵to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”***

○ Definitions

- Execute (*poieo*) – do, make, produce, bring about, carry out
- Judgment (*krisis*) – judicial verdict, justice, judge as guilty
- Convict (*elencho*) – bring to light, recognize wrongdoing, expose
- Ungodly (*asebes*) – irreverent, impious, violating norms for proper relation to deity
- Deeds (*ergon*) – work, task, undertaking, product
- Harsh (*skleros*) – unpleasant, cruel, merciless

○ Notes

- It seems as if “Enoch seventh from Adam” was a pen name for the author of the intertestamental apocryphal book, the Book of Enoch. This quotation lines up with 1 Enoch 1. Some suggest however, that Enoch was edited at a later date to include this quotation in order to give it authority. Once again, the origination of this quote is not important. It is the point Jude is trying to make. It also should be noted that simply because an inspired writer quotes from a source does not lend authority to that source. Paul quoted from pagan poets and philosophers frequently to make points that his audience could relate to.
 - The point being made by Jude quite emphatically (note the enormous repetition) is that the ungodly will face judgement for what they say and do against God.
-
- ¹⁶***These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.***

○ Definitions

- Grumblers (*gongystes*) – grumblers, complainers
- Finding fault (*mempsimoiros*) – complaining about one’s lot, discontented
- Lusts (*epithymia*) – lusts, cravings, desires
- Arrogantly (*hyperonkos*) – pompous, of excessive bulk, haughty
- Flattering people (*thaumazo prosopon*) – literally meaning “amazing faces”
- Advantage (*opheleia*) – gain, advantage, benefit

○ Notes

- Jude has given us many examples of who these false teachers are like; now, he cuts straight to the chase describing them directly.
 - It is obvious that their primary characteristic is self-centeredness since they are always grumbling and complaining. They are those that are only concerned with their own desires.
 - They falsely flatter people, but only to gain some sort of advantage.
- ***¹⁷But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ, ¹⁸that they were saying to you, “In the last time there will be mockers, following after their own ungodly lusts.” ¹⁹These are the ones who cause divisions, worldly-minded, devoid of the Spirit.***

○ Definitions

- Beloved (*agapao*) – beloved, dear one
- Mockers (*empaiktes*) – mockers, scoffers, deceivers

- Ungodly (*asebeia*) – irreverent, impious, violating norms for proper relation to deity
 - Lusts (*epithymia*) – lusts, cravings, desires
 - Cause divisions (*apodiorizo*) – divide, separate
 - Worldly-minded (*psychikos*) – natural, unspiritual, worldly
- Notes
 - Notice the marked change in tone. Here, Jude issues his first direct command: remember.
 - What is happening to them is nothing new and it has been prophesied about. Jude is begging them to keep their heads about them and pay attention to the fact that these are the false teachers that have been prophesied about.
- ***²⁰But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, ²¹keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life. ²²And have mercy on some, who are doubting; ²³save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.***
 - Definitions
 - Beloved (*agapao*) – beloved, dear one
 - Building yourselves up (*epoikodomeo*) – to build upon something already built

- Most holy (*hagios*) – set apart, sacred, dedicated to God
 - This verse uses the emphatic form of the word which draws a stark contrast to the impiety of the false teachers
- Keep (*tereo*) – preserve, guard, retain in custody
- Mercy (*eleos*) – compassion, pity, clemency
- Doubting (*diakrino*) – wavering, evaluating, uncertain about
- Save (*sozo*) – keep from harm, rescue, save from death
- Snatching (*harpazo*) – steal, drag away, to seize, grab
- Fear (*phobos*) – fear, alarm
- Hating (*miseo*) – hating, detesting, having a strong aversion to
- Garment (*chiton*) – tunic, garment
- Polluted (*spiloo*) – stained, defiled
- Notes
 - Jude continues his string of commands in these verses. The second command he issues is “keep yourselves in the love of God.” We have seen how God keeps Christians for Christ, that the unrighteous are kept for destruction, and now we see that we are to keep ourselves. This is not a passive activity; we must be vigilant.
 - The third imperative is “have mercy on those who doubt.” We should be aware that there are those who are more susceptible to false teaching (the untaught and unstable as Peter says in 2 Peter 3) and as such, we should teach them the truth in a compassionate way, without writing them off.

- The fourth and final imperative Jude issues in this letter is “show mercy with fear.” This is a little different than before. When showing mercy to those whose garments are stained by the flesh, we should have an extra measure of caution. Having mercy on them is still a command, but we have to be careful that we are not taken into their false teaching.

- *²⁴Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, ²⁵to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.*
 - Definitions
 - Keep (*phyllasso*) – guard closely, protect, look out for
 - Stumbling (*aptaistos*) – without stumbling, free from stumbling
 - Stand (*histemi*) – to cause to be in a place, establish
 - Blameless (*amomos*) – unblemished, without fault
 - Great joy (*agalliasis*) – exultation, a piercing exclamation
 - Glory (*doxa*) – brightness, splendor, honor, prestige
 - Majesty (*megalosyne*) – a state of greatness or preeminence, majesty
 - Dominion (*kratos*) – dominion, rule, sovereignty, power, might
 - Authority (*exousia*) – state of control over something, right to rule

○ Notes

- Jude uses his closing words to bring out some very important points. We should not ever skim past opening and closing statements as they usually contain great summaries of the contents of the epistles.
- The word used for keep is different than all other uses before; it is a much stronger, military term. The implication from the previous verse is that if we keep ourselves in His love by following His commands, He will watch over us.
- I love the fact that God puts us in His presence with “great joy.” This literally means He gives a shout of excitement when we are standing blameless in His sight!
- These last blessings that Jude accords to God all focus on His authority and power, emphasizing once again who should have the authority.

Keywords in 2 Peter

All Keywords Exported from Logos Bible Software

AGAPE (root:αγαπω)



New American Standard Bible: 1995 Update 8 results

- [2 Pet 1:7](#) and in *your* brotherly kindness, [love](#).
- [2 Pet 1:17](#) the Majestic Glory, “This is My [beloved](#) Son with whom I am well-pleased”
- [2 Pet 2:15](#) of Balaam, the *son* of Beor, who [loved](#) the wages of unrighteousness;
- [2 Pet 3:1](#) This is now, [beloved](#), the second letter I am writing
- [2 Pet 3:8](#) this one *fact* escapes your notice, [beloved](#), that with the Lord one day is
- [2 Pet 3:14](#) Therefore, [beloved](#), since you look for these things,
- [2 Pet 3:15](#) *as* salvation; just as also our [beloved](#) brother Paul, according to the
- [2 Pet 3:17](#) You therefore, [beloved](#), wing this beforehand, be on

DIKE (root:δικη)



New American Standard Bible: 1995 Update 12 results

- [2 Pet 1:1](#) of the same kind as ours, by the [righteousness](#) of our God and Savior, Jesus
- [2 Pet 1:13](#) I consider it [right](#), as long as I am in this *earthly*
- [2 Pet 2:5](#) but preserved Noah, a preacher of [righteousness](#), with seven others, when He
- [2 Pet 2:7](#) and *if* He rescued [righteous](#) Lot, oppressed by the sensual
- [2 Pet 2:8](#) by what he saw and heard *that* [righteous](#) man, while living among them, felt
- [2 Pet 2:8](#) while living among them, felt *his* [righteous](#) soul tormented day after day by
- [2 Pet 2:9](#) from temptation, and to keep the [unrighteous](#) under punishment for the day of
- [2 Pet 2:13](#) [suffering](#) wrong as the wages of doing wrong.
- [2 Pet 2:13](#) wrong as the wages of doing [wrong](#). They count it a pleasure to
- [2 Pet 2:15](#) of Beor, who loved the wages of [unrighteousness](#)
- [2 Pet 2:21](#) them not to have known the way of [righteousness](#), than having known it, to turn
- [2 Pet 3:13](#) heavens and a new earth, in which [righteousness](#) dwells.

DOKEO (δοκεω)



New American Standard Bible: 1995 Update 9 results

- [2 Pet 1:3](#) of Him who called us by His own [glory](#) and excellence.
- [2 Pet 1:17](#) For when He received honor and [glory](#) from God the Father, such an
- [2 Pet 1:17](#) was made to Him by the Majestic [Glory](#), “This is My beloved Son with
- [2 Pet 1:17](#) is My beloved Son with whom I am [well-pleased”](#)
- [2 Pet 2:10](#) tremble when they revile angelic [majesties](#),
- [2 Pet 3:12](#) [looking](#) for and hastening the coming of
- [2 Pet 3:13](#) according to His promise we are [looking](#) for new heavens and a new earth,
- [2 Pet 3:14](#) Therefore, beloved, since you [look](#) for these things, be diligent to
- [2 Pet 3:18](#) Jesus Christ. To Him *be* the [glory](#), both now and to the day of

GINOSKO (γινωσκω)



New American Standard Bible: 1995 Update 14 results

- [2 Pet 1:2](#) peace be multiplied to you in the [knowledge](#) of God and of Jesus our Lord;
- [2 Pet 1:3](#) and godliness, through the true [knowledge](#) of Him who called us by His own
- [2 Pet 1:5](#) and in *your* moral excellence, [knowledge](#),
- [2 Pet 1:6](#) and in *your* [knowledge](#), self-control, and in *your*
- [2 Pet 1:8](#) nor unfruitful in the true [knowledge](#) of our Lord Jesus Christ.
- [2 Pet 1:16](#) cleverly devised tales when we [made](#) known to you the power and coming
- [2 Pet 1:20](#) But [know](#) this first of all, that no
- [2 Pet 2:12](#) killed, reviling where they have [no](#) knowledge, will in the destruction
- [2 Pet 2:20](#) defilements of the world by the [knowledge](#) of the Lord and Savior Jesus
- [2 Pet 2:21](#) be better for them not to have [known](#) the way of righteousness, than
- [2 Pet 2:21](#) way of righteousness, than having [known](#) it, to turn away from the holy
- [2 Pet 3:3](#) [Know](#) this first of all, that in the
- [2 Pet 3:17](#) You therefore, beloved, [knowing](#) this beforehand, be on your guard
- [2 Pet 3:18](#) but grow in the grace and [knowledge](#) of our Lord and Savior Jesus

HEMERA (ημερα)



New American Standard Bible: 1995 Update 12 results

| | | | |
|----------------------------|--|-------------------------|---|
| 2 Pet 1:19 | in a dark place, until the | day | dawns and the morning star arises |
| 2 Pet 2:8 | felt <i>his</i> righteous soul tormented | day | after day by <i>their</i> lawless deeds), |
| 2 Pet 2:8 | felt <i>his</i> righteous soul tormented | day | after day by <i>their</i> lawless deeds), |
| 2 Pet 2:9 | under punishment for the | day | of judgment, |
| 2 Pet 2:13 | it a pleasure to revel in the | daytime | . They are stains and blemishes, |
| 2 Pet 3:3 | first of all, that in the last | days | mockers will come with <i>their</i> |
| 2 Pet 3:7 | reserved for fire, kept for the | day | of judgment and destruction of |
| 2 Pet 3:8 | beloved, that with the Lord one | day | is like a thousand years, and a |
| 2 Pet 3:8 | and a thousand years like one | day | . |
| 2 Pet 3:10 | But the | day | of the Lord will come like a |
| 2 Pet 3:12 | and hastening the coming of the | day | of God, because of which the |
| 2 Pet 3:18 | <i>be</i> the glory, both now and to the | day | of eternity. Amen. |

IDIOS (ιδιος)



New American Standard Bible: 1995 Update 7 results

- [2 Pet 1:3](#) of Him who called us by His [own](#) glory and excellence.
- [2 Pet 1:20](#) of Scripture is *a matter* of one's [own](#) interpretation,
- [2 Pet 2:16](#) but he received a rebuke for his [own](#) transgression, *for* a mute donkey,
- [2 Pet 2:22](#) proverb, "A DOG RETURNS TO ITS [OWN](#) VOMIT," and, "A sow, after
- [2 Pet 3:3](#) mocking, following after their [own](#) lusts,
- [2 Pet 3:16](#) rest of the Scriptures, to their [own](#) destruction.
- [2 Pet 3:17](#) men and fall from your [own](#) steadfastness,

KRINO (κρινω)



New American Standard Bible: 1995 Update 7 results

- [2 Pet 2:3](#) you with false words; their [judgment](#) from long ago is not idle, and
- [2 Pet 2:4](#) to pits of darkness, reserved for [judgment](#);
- [2 Pet 2:6](#) and *if* He [condemned](#) the cities of Sodom and Gomorrah
- [2 Pet 2:9](#) under punishment for the day of [judgment](#),
- [2 Pet 2:11](#) and power do not bring a reviling [judgment](#) against them before the Lord.
- [2 Pet 3:1](#) in which I am stirring up your [sincere](#) mind by way of reminder,
- [2 Pet 3:7](#) for fire, kept for the day of [judgment](#) and destruction of ungodly men.

KURIOS (κύριος)



New American Standard Bible: 1995 Update 14 results

- [2 Pet 1:2](#) knowledge of God and of Jesus our [Lord](#);
- [2 Pet 1:8](#) in the true knowledge of our [Lord](#) Jesus Christ.
- [2 Pet 1:11](#) into the eternal kingdom of our [Lord](#) and Savior Jesus Christ will be
- [2 Pet 1:14](#) dwelling is imminent, as also our [Lord](#) Jesus Christ has made clear to me.
- [2 Pet 1:16](#) you the power and coming of our [Lord](#) Jesus Christ, but we were
- [2 Pet 2:9](#) *then* the [Lord](#) knows how to rescue the godly from
- [2 Pet 2:10](#) *its* corrupt desires and despise [authority](#). Daring, self-willed, they do not
- [2 Pet 2:20](#) the world by the knowledge of the [Lord](#) and Savior Jesus Christ, they are
- [2 Pet 3:2](#) and the commandment of the [Lord](#) and Savior *spoken* by your
- [2 Pet 3:8](#) notice, beloved, that with the [Lord](#) one day is like a thousand years,
- [2 Pet 3:9](#) The [Lord](#) is not slow about His promise, as
- [2 Pet 3:10](#) But the day of the [Lord](#) will come like a thief, in which
- [2 Pet 3:15](#) and regard the patience of our [Lord](#) *as* salvation; just as also our
- [2 Pet 3:18](#) in the grace and knowledge of our [Lord](#) and Savior Jesus Christ. To Him *be*

LYO (λυω)



New American Standard Bible: 1995 Update 4 results

- [2 Pet 1:20](#) is *a matter* of one's own [interpretation](#).
- [2 Pet 3:10](#) a roar and the elements will be [destroyed](#) with intense heat, and the earth
- [2 Pet 3:11](#) Since all these things are to be [destroyed](#) in this way, what sort of people
- [2 Pet 3:12](#) of which the heavens will be [destroyed](#) by burning, and the elements will

OLETHROS (ολεθρος)



New American Standard Bible: 1995 Update 7 results

- [2 Pet 2:1](#) you, who will secretly introduce [destructive](#) heresies, even denying the Master
- [2 Pet 2:1](#) who bought them, bringing swift [destruction](#) upon themselves.
- [2 Pet 2:3](#) long ago is not idle, and their [destruction](#) is not asleep.
- [2 Pet 3:6](#) which the world at that time was [destroyed](#), being flooded with water.
- [2 Pet 3:7](#) kept for the day of judgment and [destruction](#) of ungodly men.
- [2 Pet 3:9](#) you, not wishing for any to [perish](#) but for all to come to repentance.
- [2 Pet 3:16](#) of the Scriptures, to their own [destruction](#).

PHTHEIRO (φθειρω)



New American Standard Bible: 1995 Update 5 results

[2 Pet 1:4](#) divine nature, having escaped the [corruption](#) that is in the world by lust.

[2 Pet 2:12](#) of instinct to be captured and [killed,](#) reviling where they have no

[2 Pet 2:12](#) have no knowledge, will in the [destruction](#) of those creatures also be

[2 Pet 2:12](#) of those creatures also be [destroyed,](#)

[2 Pet 2:19](#) they themselves are slaves of [corruption;](#) for by what a man is overcome,

SEBO (σεβω)



New American Standard Bible: 1995 Update 8 results

[2 Pet 1:3](#) everything pertaining to life and [godliness,](#) through the true knowledge of

[2 Pet 1:6](#) and in *your* perseverance, [godliness,](#)

[2 Pet 1:7](#) and in *your* [godliness,](#) brotherly kindness, and in *your*

[2 Pet 2:5](#) a flood upon the world of the [ungodly;](#)

[2 Pet 2:6](#) example to those who would live [ungodly](#) *lives* thereafter;

[2 Pet 2:9](#) the Lord knows how to rescue the [godly](#) from temptation, and to keep the

[2 Pet 3:7](#) of judgment and destruction of [ungodly](#) men.

[2 Pet 3:11](#) you to be in holy conduct and [godliness,](#)

SPEUDE (root:σπευδω)



New American Standard Bible: 1995 Update 5 results

- [2 Pet 1:5](#) very reason also, applying all [diligence](#), in your faith supply moral
- [2 Pet 1:10](#) brethren, be all the more [diligent](#) to make certain about His calling
- [2 Pet 1:15](#) And I will also [be](#) diligent that at any time after my
- [2 Pet 3:12](#) looking for and [hastening](#) the coming of the day of God,
- [2 Pet 3:14](#) you look for these things, be [diligent](#) to be found by Him in peace,

Keywords in Jude

All Keywords Exported from Logos Bible Software

AGAPAO (αγαπω)



New American Standard Bible: 1995 Update 7 results

- [Jude 1](#) To those who are the called, [beloved](#) in God the Father, and kept for
- [Jude 2](#) May mercy and peace and [love](#) be multiplied to you.
- [Jude 3](#) [Beloved](#), while I was making every effort
- [Jude 12](#) men who are hidden reefs in your [love](#) feasts when they feast with you
- [Jude 17](#) But you, [beloved](#), ought to remember the words that
- [Jude 20](#) But you, [beloved](#), building yourselves up on your
- [Jude 21](#) keep yourselves in the [love](#) of God, waiting anxiously for the

AION (root:αιων)



New American Standard Bible: 1995 Update 5 results

- [Jude 7](#) in undergoing the punishment of [eternal](#) fire.
- [Jude 13](#) black darkness has been reserved [forever](#).
- [Jude 21](#) mercy of our Lord Jesus Christ to [eternal](#) life.
- [Jude 25](#) and authority, before all [time](#) and now and forever. Amen.
- [Jude 25](#) before all time and now and [forever](#). Amen.

ELEOS (ελεος)



New American Standard Bible: 1995 Update 4 results

- [Jude 2](#) May [mercy](#) and peace and love be multiplied
- [Jude 21](#) of God, waiting anxiously for the [mercy](#) of our Lord Jesus Christ to
- [Jude 22](#) And [have](#) mercy on some, who are doubting;
- [Jude 23](#) out of the fire; and on some have [mercy](#) with fear, hating even the garment

KRINO (κρινω)



New American Standard Bible: 1995 Update 6 results

- [Jude 4](#) beforehand marked out for this [condemnation](#), ungodly persons who turn the
- [Jude 6](#) bonds under darkness for the [judgment](#) of the great day,
- [Jude 9](#) Michael the archangel, when he [disputed](#) with the devil and argued about
- [Jude 9](#) pronounce against him a railing [judgment](#), but said, “The Lord rebuke you!”
- [Jude 15](#) to execute [judgment](#) upon all, and to convict all the
- [Jude 22](#) And have mercy on some, who are [doubting](#);

SEBO (σεβω)



New American Standard Bible: 1995 Update 6 results

- [Jude 4](#) marked out for this condemnation, [ungodly](#) persons who turn the grace of our
- [Jude 15](#) upon all, and to convict all the [ungodly](#) of all their ungodly deeds which
- [Jude 15](#) all the ungodly of all their [ungodly](#) deeds which they have done in an
- [Jude 15](#) ungodly deeds which they have [done](#) in an ungodly way, and of all the
- [Jude 15](#) and of all the harsh things which [ungodly](#) sinners have spoken against Him.”
- [Jude 18](#) following after their own [ungodly](#) lusts.”

SOZO (σωζω)



New American Standard Bible: 1995 Update 4 results

- [Jude 3](#) to write you about our common [salvation](#), I felt the necessity to write to
- [Jude 5](#) for all, that the Lord, after [saving](#) a people out of the land of Egypt,
- [Jude 23](#) [save](#) others, snatching them out of the
- [Jude 25](#) to the only God our [Savior](#), through Jesus Christ our Lord,

TEREO (τηρεω)



New American Standard Bible: 1995 Update 5 results

[Jude 1](#) beloved in God the Father, and [kept](#) for Jesus Christ:

[Jude 6](#) And angels who did not [keep](#) their own domain, but abandoned

[Jude 6](#) their proper abode, He has [kept](#) in eternal bonds under darkness

[Jude 13](#) whom the black darkness has been [reserved](#) forever.

[Jude 21](#) [keep](#) yourselves in the love of God,