

A close-up photograph of a person's hands holding an open Bible. The person is wearing a grey button-down shirt. The Bible is open to a page with text, and the person's right hand is resting on the pages. The background is slightly blurred, focusing attention on the hands and the book.

# NEW TESTAMENT

*in a year - October*

*Daily Bible Reading Plan*

OCT 1

HEB 9:15-28

DONE

- Verses 15-23. What are the reasons why Christ's death was necessary? Of what benefits can we be sure because it has occurred?
- Verses 24-28. What differences are indicated here between what the Jewish high priest did and what Christ has done? What are the consequences of Christ's one sacrifice of himself? How can it affect what happens to us when this life is over?

OCT 2

HEB 10:1-18

DONE

- Write down as many contrasts as you can find between the sacrifices of the tabernacle and the sacrifice offered by Christ. Why did the latter succeed where the former failed?
- What consequences of Christ's sacrifice: (a) are enjoyed by him, and (b) can be enjoyed by us?
- To what truths does the Holy Spirit bear witness in the Old Testament passages that are quoted here?

OCT 3

HEB 10:19-39

DONE

Having finished his doctrinal exposition, the writer proceeds to give practical counsel for the life we are to live under the new covenant.

- Verses 19-25. How are we exhorted here to give expression to our faith, hope and love? Seek in your own life to discern ways in which these exhortations demand your obedience.
- Verses 26-39. For those who have God-given light concerning the way of salvation, what is the only alternative to going on with God? Why are its consequences so serious? On what grounds does the writer here expect, and appeal for, the best from his readers?

OCT 4

HEB 11:1-22

DONE

- Verses 7-16. To what should faith in God pay attention, and what does its full expression involve? Where is the crowning fulfillment of its hopes to be enjoyed? How should such awareness affect my present outlook, action and attitude to life?
- Verses 17-19. What apparent contradiction was involved (as Abraham at first saw it) between God's promise and God's command concerning Isaac? How did Abraham's faith in God triumph over this test, and what new hope did Abraham have in God?

OCT 5

HEB 11:23-40

DONE

- Verses 23-28. Note how Moses' faith gave him the twofold awareness and assurance emphasized in verse 1. What choices did such faith lead him to make: (a) concerning the world in which he had grown up, and (b) concerning the cost of siding with the Israelites? How ought similar faith to affect my attitude towards the interests to which I choose to devote my life?
- Verses 28-31. What different steps and stages of faith and its expression are illustrated by these four instances? What kind of faith did the capture of Jericho demand? Cf. 3:14; 6:11, 12; 10:35, 36. Is my faith at all weak in this last quality?
- Verses 32-40. These verses give a summary of the achievements and the sufferings of the men and women of faith. Note that the victories are of all kinds; and that the most outstanding witness is given by the 'martyrs' who suffered and died rather than deny their faith. In what ways am I more privileged than they? Would I be ready to follow their example, or does their faith put mine to shame?

OCT 6

HEB 12:1-17

DONE

- Verses 1-4. What quality does the Christian race particularly demand? What conditions must be fulfilled if it is to be run successfully? How can I gain the help I need to finish the course?
- Verses 5-11. For what purpose does God in his providence order some of the earthly experiences to his children? What goal has he in view for us? On what kind of response from us does our full enjoyment of benefit depend?
- Verses 12-17. What dangers beset those who are spiritually slack and careless? How may a whole group be affected by one renegade? What practical steps to avoid these dangers are (either explicitly or implicitly) given here?

OCT 7

HEB 12:18-29

DONE

- Verses 18-24. List the ways in which our Christian privileges under the new covenant excel the experiences of the Israelites at Sinai. Of what ought we by faith deliberately to be conscious when we draw near to God through Christ and his shed blood?
- Verses 25-29. What is here said to be impending and inescapable? How do we know this? Cf. Mark 13:31; 2 Pet. 3:9-14 How, in consequence, ought we to live our present earthly lives?

OCT 8

HEB 13:1-8

DONE

- List in detail the various aspects of Christian duty which are enjoined or implied here. Examine your own life and circumstances in order to discover ways in which your practical obedience is demanded.
- Verses 5, 6, 8. What makes the Christian adequate to face every possible circumstance? Why is there for them nothing to fear, and no-one who can really harm them? What use can they make of the Old Testament Scriptures for their encouragement?
- Verse 7. In what ways should Christian leaders, whose life on earth has ended, be remembered?

OCT 9

HEB 13:9-25

DONE

- What decisive choice and action are demanded here of the first readers of this epistle between their old Jewish associations and their new Christian allegiance? What comparable choices do those who wish to follow Christ still have to make today?
- Verses 15, 16, 20, 21. What can we count on God to do for us, and why? What is the purpose in view? What sacrifices can we now offer in God's service? How far is this purpose finding fulfillment in my life?

## THE EPISTLE OF JAMES

It is generally believed that this letter was written by James, the brother of our Lord. During Christ's life on earth he was an unbeliever (John 7:5), but was converted when Jesus appeared to him after his resurrection (1 Cor. 15:7). He was austere in disposition and practical in character. In the book of Acts (see 12:17; 15:13-21; 21:18 and also Gal. 2:9) he appears as leader of the church at Jerusalem. He was killed by the Jews about AD 61.

The letter is addressed 'to the twelve tribes scattered among the nations' (1:1), that is, to fellow Jews living outside Palestine. It is terse and forceful, yet vivid and dramatic in style. It begins and ends abruptly, without any opening thanksgiving or final benediction. James seeks to encourage those who were passing through a period of trial and suffering; but at the same time rebukes such failings as profession of faith without the practice of it, sins of speech, strife and envying, eagerness to take the position of teachers, and a lack of steadfast endurance. He urges his readers to be doers of the word, and not just hearers, to express their Christian faith not in outward formality and barren profession, but by seeking to obey from the heart God's perfect law of liberty in the manifold relationships of life.

The central thought is that 'faith without deeds is useless' (2:20). Justification is by faith, but the faith that justifies is a living faith that, by an inherent irrepressible necessity, must produce good deeds, or express itself in active self-committal and obedience.

This book can be outlined as follows:

- 1:1-18 Dealing with temptation
- 1:19-27 Receiving God's word and doing God's will
- 2:1-13 Snobbishness and the royal law of love
- 2:14-26 Against an inactive faith
- 3:1-12 Control of the tongue
- 3:13-18 Earthbound and heavenly wisdom
- 4:1-12 Dealing with dissension and worldliness among Christians
- 4:13-5:11 Warnings to the rashly confident and the callous rich; counsel and encouragement to the oppressed.
- 5:12-20 Miscellaneous pastoral remarks, with emphasis on the peace and power of prayer.

**OCT 10 JAMES 1**

**DONE**

A distinction is drawn in this passage between 'trials' (verses 2, 12), which may have positive effects (cf. 1 Pet. 1:7), and 'temptation' (verses 13f.), which is the enticement to evil conceived within the human heart.

- Verses 2-7, 12. What is our mental attitude to trials to be? What is their purpose and goal? In trying situations, wisdom (cf. 3:17) is necessary. How in particular is this wisdom to be obtained?
- Verses 13-15. What is the origin of temptation, and what are the inevitable products of yielding to it? How can we avoid being deceived, and gain strength to overcome?
- 'Meekness' (verse 21) is not to be confused with inactivity. What lessons does James' illustration enforce concerning our reaction to God's word and his law? With verse 25, cf. Luke 8:15. How does your religion stand up to James' practical tests (verses 26ff.)?

**OCT 11 JAMES 2**

**DONE**

- Verses 1-13. 'This partiality business is just a minor matter.' How does James deal with this sterile objection? Why, in a life that may otherwise appear to be law-abiding, is one form of sin, like partiality, so serious?
- Verses 14-20. Empty faith is words without action, profession without performance. How profitable is my faith by the test of James' illustration? How does my faith differ from that of the demons?
- Verses 21-26. James illustrates his argument by reference to two very different people. How was the principle of verse 22 demonstrated in their lives? Is the principle at work in my own life?

**OCT 12 JAMES 3**

**DONE**

- Verses 1-12. Why does James discourage undue eagerness to take up teaching? Ponder his vivid illustrations of the power, for good or evil, of the tongue. How is the malignity of the tongue most clearly shown, and why is it so serious? How does James also show that the tongue's inconsistency is monstrously unnatural?
- Verses 13-18. What are the marks and results of the two kinds of wisdom described in verses 17, 18? Consider how these qualities of heavenly wisdom were seen in the Lord Jesus. Are they evident in my life?

**OCT 13 JAMES 4**

**DONE**

- Verses 1-10. How does James diagnose the condition of those to whom he is writing? Can you find in verses 4-10 seven steps to spiritual recovery? What cause is there for encouragement and gratitude in this often painful business?
- Verses 11-17. The Christian community to which James was writing was further disfigured by evil speaking and rash confidence. What guidance does James give concerning our attitude: (a) to our fellow-Christians, and (b) to tomorrow? What difference would it make to your life if you took seriously the definition of sin in verse 17?

James denounces the callous rich in language that recalls that of the Old Testament prophets. Cf 1:9-11; 2:1-7.

- Verses 1-12. What is the outstanding fact underlying James' warnings to the rich, and his counsel to the oppressed? Do we, rich or poor, share this eternal perspective? What reasons (verses 7-10) are there for self-control and what grounds for joyful peace of mind?
- Verses 13-20. In what ways are we called upon to help others? In particular, what illustrations are given here of the power of prayer, and what conditions of effective prayer are laid down?

## THE EPISTLE OF 1 PETER

This letter is attested by very early external evidence as a genuine writing of the apostle Peter. When Peter wrote it he was 'in Babylon' (5:13). It seems best to regard this as a reference to Rome. A probable date for the writing of the letter is AD 63.

The letter is addressed to 'the exiles of the dispersion' in Asia Minor. But though Peter was the apostle of the circumcision, and the term 'dispersion' was ordinarily applied to the Jews scattered among the nations, the letter itself contains clear evidence that its readers at least included converted Gentiles (1:14; 2:9, 10; 4:3, 4), who were addressed as the spiritual Israel dispersed among the heathen.

The letter had a double purpose: to comfort and encourage the Christians in a time of persecution actual or threatened; and to exhort them, all the more on account of this danger, to holiness of living and to hope of glory. The problem of suffering, especially the suffering of God's people, was the main subject of the book of Job, and we have met with contributions to its solution in Isaiah and in the Gospel of John. In this letter, as in Job, it is of primary importance, and here we find a noble and satisfying answer to Job's despairing questionings.

Compare, for example, Job 10 with 1 Pet. 1:6-9. Peter has a key to the problem that Job had not. He knew that a sinless One had suffered and died, bearing our sins in his body on the tree; so that undeserved suffering has the halo of his glory round it, and to bear it aright is to follow in the steps of the Redeemer.

Also, his resurrection and heavenly enthronement (1:21; 3:22) are proof that suffering in the will of God leads to certain eternal reward.

This book can be outlined as follows:

### I. INTRODUCTION (1:1-2)

### II. THE TRUE GRACE OF GOD IN SALVATION (1:3-2:10)

- A. Doctrinal Explanation (1:3-12)
- B. Practical Exhortations (1:13-2:10)

### III. THE TRUE GRACE OF GOD IN SUBMISSION (2:11-3:12)

- A. Submission To The Spirit (2:11, 12)
- B. Submission To Human Institutions (2:13-17)
- C. Submission To Masters (2:18-25)
- D. Submission To Husbands (3:1-6)
- E. Submission To Wives (3:7)
- F. Submission To One Another (3:8-12)

### IV. THE TRUE GRACE OF GOD IN SUFFERING (3:13-5:11)

- A. Blessing Of Suffering For Righteousness (3:13-17)
- B. Christ's Sufferings and Exaltation (3:18-22)
- C. Death To Self (4:1-6)
- D. Live For God's Glory (4:7-11)
- E. Encouragement For Suffering (4:12-19)

- F. Shepherds Suffering Flock (5:1-4)
- G. Humility And Watchfulness In Suffering (5:5-9)
- H. The Lasting Grace Of God (5:10,11)

## V. CONCLUSION (5:12-14)

### OCT 15 1 PETER 1:1-2:3

DONE

- What do Christians mean by 'salvation' (verse 5)? How is it provided? What benefits does it offer? What kind of understanding and response are essential to its full enjoyment?
- How can Christians 'greatly rejoice' while they may 'suffer grief in all kinds of trials' (verses 6, 8)? What causes of joy does Peter enumerate in verses 3-9?
- What has God provided to make possible (a) our redemption, (b) our new birth, and (c) our growth to full salvation? What response is necessary on our part to enjoy the benefits divinely intended for us?

### OCT 16 1 PETER 2:4-25

DONE

- Verses 4-10. What images does Peter use to describe the Christian church? What determines whether men find a place in it or not? Each image suggests special blessings and responsibilities. Seek to identify these, and to face up to the practical challenge of each.
- Verses 11-17. What instructions concerning worthy Christian conduct are given here? In what ways are a right attitude and corresponding right action important: (a) for our own spiritual well-being, and (b) for effective witness for God in the world? How can God use our 'good conduct'? Cf. Matt. 5:16.
- In what ways does Christ's suffering provide an example for us to follow? What does Peter suggest that 'slaves' or 'servants' should learn from it? Do I need to appreciate that this is also part of my Christian calling?

### OCT 17 1 PETER 3:1-12

DONE

- Verses 1-7. What qualities in wife and husband make for a happy and harmonious wedded life? In addition, what special results can sometimes follow if the individuals concerned behave as a Christian wife or husband should?
- Verses 8-12. What characteristics are mentioned here that should mark Christians in their relations: (a) with one another, and (b) with non-Christians who work or speak evil against them? What is the way to blessing according to: (a) Ps. 34:12-16 (here quoted), and (b) our Christian calling? Cf. Matt. 5:11, 12, 44, 45. Apply these standards to your own life in self-examination and prayerful concern.

### OCT 18 1 PETER 3:13-4:6

DONE

- 3:13-17. In what spirit should the Christian: (a) face suffering 'for what is right', and (b) explain his faith and hope to a hostile questioner?
- 3:18-4:3. What were the nature, purpose and issue of Christ's sufferings? How, in consequence, ought we to face, and to spend, the rest of our earthly lives?

### OCT 19 1 PETER 4:9-19

DONE

- Verses 7-11. In what practical activities ought all Christians to engage? Make a brief list of them from this passage. In what way do they all start? At what end should they all aim? What is my gift (verse 10), and am I properly exercising it in ministry?
- Verses 12-19. What kinds of suffering should the Christian: (a) avoid, and (b) rejoice in? How should the latter kind of

suffering be faced, and what good can be expected to come as a result of enduring it?

OCT 20

1 PETER 5

DONE



• Verses 1-4. How is oversight or the shepherd-care of God's flock to be exercised? What characteristics should a good pastor: (a) avoid, and (b) exhibit? Note: (a) how Peter speaks of himself, and (b) who is the chief Shepherd.

• Verses 5-14. What according to these verses is 'the true grace of God', and how are we to 'stand fast in it' (verse 12)? In other words, what purpose is God working out for our good, and what must we do to co-operate with him, and to enjoy the full enrichment of all his grace?

## THE EPISTLE OF 2 PETER

DONE



The second epistle of Peter was written just before his death (1:14, 15). We may regard it as his last word, and this fact lends added significance to the final message, 'Grow in the grace and knowledge of our Lord and Savior Jesus Christ' (3:18).

Peter is obviously concerned about the heresies and moral evils that have crept into the church, and is writing to warn, to exhort and to comfort. In contrast with the gloomy picture that he draws is the prominence he gives to the hope of our Lord's return. He explains that this is delayed, not through any slackness on God's part, but through his forbearance (3:9). He is afraid that the Christians, under the stress of persecution and temptation, will forget the commandments that have been given to them through the prophets and the apostles. He writes to remind them of their calling and to stir them up (1:9, 12, 13, 15; 3:1, 2).

Chapter 2 is strikingly similar in content to the epistle of Jude. As Peter dwells on the evil that is rampant, he stresses more than ever the call to holiness that he had given in his first letter. 'Therefore, dear friends, since you already know this, be on you guard so that you may not be carried away by the error of lawless men and fall from your secure position' (3:17). The essential antidote to error is the true knowledge of God and of the Lord Jesus Christ. This is the key to this epistle. See 1:2, 3, 8; 2:20; 3:18.

This book can be outlined as follows:

### I. EXPLANATION: THE KNOWLEDGE OF CHRIST (Chap 1)

1. The gift of knowledge (1:1-4)
2. The growth of knowledge (1:5-11)
3. The ground of knowledge (1:12-21)

### II. EXAMINATION: THE FALSE TEACHERS (Chap 2)

1. Their condemnation (2:1-9)
2. Their character (2:10-17)
3. Their claims (2:18-22)

### III. EXHORTATION: THE TRUE CHRISTIAN (Chap 3)

1. Be mindful (3:1-7)
2. Be not be ignorant (3:8-10)
3. Be diligent (3:11-14)
4. Beware (3:15-18)

OCT 21

2 PETER 1

DONE



• How do verses 1 and 10 describe the Christian's relationship to God? What is meant by 'knowledge' in verses 2, 3, 8? What provision has God made for our present life, and what will be our final position (verses 3, 4, 11)?

• If our salvation is the product of God's call and power (verses 10, 3), why are we urged to zealous effort (verses 5, 10)?

- Analyze the picture of the fully developed Christian given in verses 5-7 in relation to: (a) his personal character; (b) his attitude to God; and (c) his dealings with others. Observe that these all rest on a basis of faith, but faith without these added qualifies is not enough.

**OCT 22      2 PETER 2**

**DONE**

• Although we have the 'light' of prophecy, it is necessary to beware of false teachers. Note from today's passage the forms of evil in which the false teachers indulged. By which of these are you most liable to be snared? How far is this kind of behavior seen in modern society? How would you meet the claim of those who profess to be free from the restraints of convention (verse 19, cf. John 8:34-36)? Cf. verse 20 with Matt. 12:43-45; Heb. 6:4-8.

**OCT 23      2 PETER 3**

**DONE**

- What arguments do the scoffers of verse 3 use? What is the best defense against them (verse 2)?
- Why is 'the day' so slow in coming (verse 9)? Cf. Ezek. 18:23, 32.
- Make a list of the practical conclusions that Peter draws from the certainty that the day of the Lord will come. How do these work out in the way you yourself live?

**THE EPISTLE OF JOHN**

**DONE**

1 John and the epistle to the Hebrews are the only two New Testament letters written anonymously; and in 2 and 3 John, the author merely introduces himself as 'the elder'. It is clear, however, that the three Johannine epistles are by the same person, and there is a very strong case for saying that it is the same person as the author of John's Gospel. The evidence of the letters themselves, and the witness of early Christians, suggest that the writer is the apostle John.

He writes as an eye-witness who has personally known the Lord (1:1-4; 4:14).

He writes as a teacher with great, indeed, with apostolic authority (2:8, 17; 3:6; 4:1; 5:20, 21). He writes as a pastor, with a deep concern both to defend and confirm the faith of the church (2:1, 26; 4:1-6; 2 John 9; 3 John 4).

In the first epistle, John sets forth three marks of a true knowledge of God and of fellowship with God. These marks are: first, righteousness of life, second, brotherly love, and third, faith in Jesus as God incarnate. Such characteristics distinguish true Christians from false teachers who, for all their lofty profession and Christian language, neither believe nor obey the truth.

In 2 and 3 John, the writer deals with the problem of giving hospitality to visiting Christians. False teachers were abusing the generosity of Christian people, and some advice was needed to help Christians in dealing with the situation. This book can be outlined as follows:

**OCT 24      1 JOHN 1:1-2:2**

**DONE**

- To what unique experience in his life is the writer referring in verses 1-4? How does he describe it? Cf John 1:14. To what inestimable privilege did it lead him, and why does he want to make it known? Cf 1 Thess. 3:8, 9.
- The nature of God determines the conditions of fellowship with him. See verses 6-10. How has he made fellowship with himself possible for sinful man? What is his provision to enable fellowship to be maintained, and to meet failure if it should occur? If men deny in one way or another their need of this provision, what can we conclude concerning them? See verses 6, 8, 10.

**OCT 25      1 JOHN 2:3-27**

**DONE**

- Verses 3-11. If a person claims to know God, to abide in Christ and to be in the light, what must be their attitude to: (a) Christ's word and commandment; (b) the example of Christ's life on earth; (c) fellow Christians?
- Verses 18-29. Amid false teachers and defection, what three safeguards for continuance in the faith does John give?



See especially verses 24-27. If a professing Christian falls away from the truth, what is proved thereby that, before the falling away, may not have been at all obvious?

• Verses 15-17. With what two arguments does John support the commandment of verse 15? How can this commandment be reconciled with John 3:16?

**OCT 26**

**1 JOHN 2:28-3:10**

**DONE**

• 2:28 - 3:3. The apostle, having begun in verse 29 to show that the test of sonship is righteousness of life, is carried away by the marvel of the new birth into a rapturous outburst of wonder and joy. Where does our sonship come from? How does the world regard it? What will be its future glory? How should this affect us now? Cf. Col. 3:4, 5.

• 3:4-9. These verses resume and expand the truth of 2:29. What five reasons are given to show that sinning is utterly incompatible with being a child of God?

**OCT 27**

**1 JOHN 3:11-4:6**

**DONE**

• 3:11-18. By what various arguments does John show, in verses 11-15, that mutual love is the essential mark of the children of God and that hatred is inadmissible? After what manner should we love? See verses 16-18 and cf John 15:12; Eph. 5:1, 2.

• 3:19-24. A digression on the subject of assurance before God. The apostle first considers the case of a Christian whose heart condemns him. How is such a person to be reassured? See verses 19, 20. Cf. Heb. 6:9, 10. Next the apostle considers the case of a Christian whose heart does not condemn him, because he is practicing all the characteristics of a truly Christian life - obedience, love and faith. What blessings does this man enjoy? See verses 21-24.

• What two tests are given here by which to know whether a prophet is, or is not, speaking by the Spirit of God? See especially 4:2 and 6.

**OCT 28**

**1 JOHN 4:7-5:3**

**DONE**

• 4:7-10. What arguments are used in verses 7 and 8 to show that true Christians must love one another? In verses 9 and 10 the apostle speaks of the manifestation of God's love in Christ. How does he describe the gift? What does he say of its purpose? By what means was this purpose achieved, and for whom did God do this?

• 4:11-18. The apostle goes over the same ground as before, but at a higher level. How does he describe here the Christian's relationship to God? How does he show that no higher or closer relationship can be conceived? Out of the depths of that relationship, the believer bears his testimony through the Spirit (verses 13-16; cf. John 15:26, 27).

• 4:19 - 5:3. In view of Matt. 22:36, 37, why does not the apostle say in verse 11, 'Dear friends, since God so loved us, we also ought to love God'? Why does John say, 'We also ought to love one another'? What other test of our love for God is also mentioned?

**OCT 29**

**1 JOHN 5:4-21**

**DONE**

• The apostle has already given a warning against the subtle attraction of the world (see 2:15-17). Now he reveals how the world may be conquered. Who does he say will overcome the world, and by what means? See verses 4-6.

• A faith that can effect such great results must be well attested. What fivefold witness is given in verses 7-11, and what marvelous fact does the witness attest?

• Verses 13-20. There are five great certainties here concerning which John says 'We know'. What are they? Are you building your life on this foundation?

OCT 30

2 AND 3 JOHN

DONE

- Compare the tests of a true Christian found in 2 John with those given in 1 John.
- Consider the three mentioned in 3 John, all professing Christians. What does the apostle praise in Gaius? What faults does he find in Diotrophes? What threefold witness does he give in praise of Demetrius?
- What dangers arise from listening to false teachers? What is John's answer to the claims of 'advanced thought'?

## THE EPISTLE OF JUDE

DONE

The writer of this epistle has been generally identified with Judas, one of the brothers of the Lord (Matt. 13:55). The letter was probably written after the fall of Jerusalem, possibly between AD 75 and 80.

The message of the epistle is very similar to that of 2 Peter. Both authors write out of a sense of deep urgency (cf Jude 3, 'I felt I had to write'). Evil men and evil ways had crept into the church, and were endangering its life. This evil must be fought, and the object of both epistles is to stir up the Christians. Jude, like Peter, looks to the past for illustrations of divine judgment upon sin, and declares that judgment will fall as certainly as in the past on those who are now turning their backs on truth and righteousness. Finally, he exhorts his readers to keep themselves in the love of God, who will hold them fast, through Jesus Christ our Lord. Peter foretold the coming of false teachers, but they were already active when Jude wrote.

This book can be outlined as follows:

### I. INTRODUCTION (vv 1-3)

### II. EXPOSURE (vv 4-16)

- A. The Identity Of The Ungodly (v 4)
- B. The Doom Of The Ungodly (vv 5-7)
- C. The Sin Of The Ungodly (vv 8-11)
- D. The Description Of The Ungodly (vv 12-16)

### III. ADMONITION (vv 17-23)

- A. Reminder To The Church (vv 17-19)
- B. Exhortation To The Church (vv 20-23)

### IV. CONCLUSION (vv 24,25)

OCT 31

JUDE

DONE

- Contrast, clause by clause, the threefold description in verse 1 of the faithful believers, to whom Jude is writing, with the description in verse 4 of the false intruders into the church, whom he condemns.
- Verse 3. Are you contending for the faith? If it was 'once for all entrusted to the saints', is there any scope for modification as the church develops?
- What should our attitude be as Christians to those around us who may be going astray, and what to the sin that has corrupted them?
- What may we learn from verses 24, 25 concerning the grounds of our confidence, the source of our joy, and the object of our aspirations? What should such awareness move us to do?