

A FREE STUDY RESOURCE

Once for All Delivered

A Greek Word Study of the Letter of Jude

“Contend for the faith that was once for all delivered to the saints.”

JUDE 3

By **Larry Herzog Jr.** · Ordinary Means
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Revised edition. This edition adds Greek cross-references to a second companion volume, *Fifty More Greek Words for Confessional Lutherans*, alongside the original citations to *Just Enough Greek*.

A note on translations. Scripture quotations printed in the shaded text blocks are taken from the *NET Bible* (NET). The commentary regularly discusses the reading of the *English Standard Version* (ESV) and quotes brief ESV phrases where the exegesis turns on its wording. Readers using the ESV at their own desks will find the two translations easy to set side by side.

Greek citations. Footnotes cite the author's two companion volumes, *Just Enough Greek* and *Fifty More Greek Words for Confessional Lutherans*, by chapter and word. The Greek text underlying this study is that of the New Testament in its standard critical and Byzantine editions; significant variants are noted where they bear on meaning.

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A Word Before We Begin

Jude is twenty-five verses long. It has no chapter divisions, no famous narrative, no verse you will find cross-stitched on a kitchen wall. For most Christians it is the page you turn past on the way to Revelation. And yet there is hardly a more urgent letter in the New Testament. Jude sat down to write one thing and found he had to write another. He had intended a warm, unhurried treatment of “our common salvation.” Instead he had to pick up his pen against an emergency: men had slipped into the churches who turned the grace of God into permission to sin and, in doing so, denied the Master who bought them.

So Jude wrote a battle order — but a strange one. It is bracketed, front and back, by sheer gift. Before he commands anything, he tells his readers what is already true of them: they are called, they are loved, they are kept (v. 1). After he has finished naming every danger, he sets them down in the hands of the One “able to keep you from stumbling” (v. 24). The hard, bright middle of this letter — the false teachers, the fallen angels, the way of Cain, the wandering stars — is held inside the Gospel like a sword inside a sheath. That structure is not decoration. It is the whole theology of the letter in miniature, and it is the reason a confessional Lutheran feels so immediately at home here. Law and Gospel are not two moods in Jude. They are an architecture.

This study works through all twenty-five verses in eight sessions, slowly, with one ear always tuned to the Greek. You do not need to read Greek to use it. Every word is transliterated and translated, and where a word also appears in one of the two companion volumes — *Just Enough Greek* or *Fifty More Greek Words for Confessional Lutherans* — a footnote points you there for a fuller treatment. The aim is not scholarship for its own sake. The aim is to hear Jude the way his first readers heard him — and to be kept, as they were kept.

How to Use This Study

Each of the eight sessions follows the same rhythm, so that after the first one you will know your way around:

The Text — the verses themselves, to be read aloud if you are in a group.

Orientation — where we are in the letter and what is at stake.

The Greek — two to four words that carry the weight, opened up without jargon.

Verse by Verse — the unhurried walk through the passage.

What Confessional Lutherans Hear — where the passage lands in the Book of Concord and in the life of faith.

For Reflection — questions for the table or the journal.

Prayer — a short collect to close.

A session can be read alone in twenty minutes or stretched across an hour of group discussion. There is no homework and no test. Read slowly. Jude rewards it.

A Word on the Greek

A single Greek word can carry a whole sermon. Jude proves it. If you want one key to put in your pocket before you begin, take this verb:

τηρέω (*t8re*®) — **to keep, guard, watch over, preserve.** It is the thread Jude strings the entire letter on. Watch where it falls. The believers are *kept* for Jesus Christ (v. 1). The angels who did not *keep* their position are now *kept* in chains (v. 6). For the false teachers, the blackest darkness is *kept* (v. 13). And then the turn: *keep* yourselves in the love of God (v. 21). The doxology closes the bracket with a near-synonym, φυλάσσω (*phyllass*®, “to guard”) — God is able to *guard* you from stumbling (v. 24).

Hold those together and the architecture appears. The one place Jude commands his readers to do the keeping — “keep yourselves” (v. 21) — sits *inside* the keeping that God does (vv. 1, 24). Your keeping yourself happens within his keeping you. That is not a tension to be resolved; it is Law standing inside Gospel, exactly where it belongs. When you meet τηρέω in this letter, you are touching its spine.

Everywhere else, the method is simple: when a word does real work, we stop and look at it — its family, its range, the places you have met it before — and then we keep walking. No Greek is assumed. All of it is translated. None of it is wasted.

SESSION ONE

Called, Beloved, Kept

Jude 1–2

THE TEXT

JUDE 1–2 · NET

¹ From Jude, a slave of Jesus Christ and brother of James, to those who are called, wrapped in the love of God the Father and kept for Jesus Christ.

² May mercy, peace, and love be lavished on you!

ORIENTATION

Before Jude says anything about danger, he says who his readers are. That order matters. A lesser writer, facing an emergency in the churches, would have opened with the alarm. Jude opens with their identity — and not the identity they have achieved, but the identity that has been done *to* them. Three things are already true of these Christians before a single command is given: they are *called*, they are *loved*, they are *kept*. All three are passive. All three are God’s work. This is the ground the whole letter will stand on.

Notice, too, who is writing. “Jude, a servant of Jesus Christ, and brother of James.” This is almost certainly Judas the brother of James — and therefore the half-brother of Jesus himself (Mark 6:3). What he does *not* claim is striking. He could have written “brother of the Lord” and traded on the family name for the rest of his life. He would rather be Christ’s slave than Christ’s relative. The man who grew up in the same house as Jesus introduces himself by the title of a bondservant. That is what the resurrection does to a brother.

THE GREEK

κλητοῖς (*klētois*) — **called**. A verbal adjective from καλέω (*kaleō*, “to call, summon”), built on the same root as κλησῖς (*klēsis*, “calling”) and ἐκκλησία (*ekklēsia*, the “called-out” church). In the New Testament “the called” functions almost as a name for Christians.¹ This is the great correction to a whole industry of books on “finding your calling.” In Jude, calling is not something you search for. It is something that found you. It is the summons of God that made you his.

ἡγαπημένοις (*hēgapēmenois*) — **having been loved**. A perfect passive participle of ἀγαπάω (*agapaō*). Here the translations part ways, and the reason is worth a moment. The oldest manuscripts read

1. On *klēsis* as God’s effective summons rather than a vocation the believer must hunt down, see Larry Herzog Jr., *Just Enough Greek*, chap. 40 (“Κλῆσις, κλησῖς”). The verbal adjective *klētos* serves in the New Testament as a near-synonym for “Christian.”

ἡγαπημένοις, “beloved,” which is why the ESV prints “*beloved in God the Father*.”² The Byzantine text — followed by the NET above — reads ἡγιασμένοις, “sanctified.” Set them together and you lose nothing: those whom God has loved he has also set apart. And the *perfect tense* is the quiet glory of it. A perfect participle describes a completed action with an abiding result. They were loved; they *remain* loved. The verb is not measuring their feelings. It is reporting God’s.

On the word-family. The participle belongs to the *agap8* cluster — verb *agapa*[®], noun ἀγάπη, and the adjective Jude loves to use of his readers, ἀγαπητοί (*agap8toi*, “beloved,” vv. 3, 17, 20). This is not sentiment. It is the self-giving, cross-shaped love that begins in God and is poured out toward the undeserving.³ When Jude calls them “beloved” again and again, he is reminding people under attack whose they are.

τετηρημένοις (*tet8r8menois*) — **having been kept**. Again a perfect passive participle — this time of τηρέω, the keeping-verb that will run through the whole letter.⁴ “Kept for Jesus Christ” — guarded, watched over, held in custody for him, as one keeps something precious for its owner. The same tense again: a finished act with a standing result. They are not *being* kept on probation. They *have been* kept, and so they stand. Hold onto this word; in seven sessions it will hand you the doxology.

ἐλεος (*eleos*) — **mercy**. Where Paul almost always opens with “grace and peace,” Jude reaches first for *mercy*. It is a fitting first word for a letter so concerned with people who will badly need it — including the wavering whom Jude will tell the church to treat with mercy at the very end (vv. 22–23). The blessing is “mercy *and* peace *and* love,” and the verb governing all three is πληθυνθείη (*pl8thynthei8*, “may it be multiplied”).⁵ Not “mercy be present” but “mercy be *multiplied*” — heaped up, increased, more than enough.

VERSE BY VERSE

Verse 1a. “Jude, a servant of Jesus Christ, and brother of James.” The Greek for “servant” is δοῦλος (*doulos*) — a bondservant, a slave. He defines himself downward, by ownership, not by blood. “Brother of James” points to James of Jerusalem, the Lord’s brother and pillar of the church; it is Jude’s way of locating himself without making the claim he could have made.

Verse 1b. Here is the heart of the greeting, and the Greek grammar paints a picture the English can blur. The three descriptions are not a loose list. The participles — *loved* (or *sanctified*), *kept* — lean on the noun that anchors them: *the called*. Their bedrock identity is that they are the called;

2. The earliest manuscripts read ἡγαπημένοις (“beloved”; so ESV, NA28); the Byzantine and Majority text reads ἡγιασμένοις (“loved”; so the NET Bible above). The difference is a single letter. Either way the believers’ standing is something done *to* them — and the perfect tense marks it as settled, abiding fact, not a fragile mood.

3. On *agap8* as cross-shaped, self-originating love rather than one of four tidy “kinds” of love, see *Just Enough Greek*, chap. 39 (“Agapē, ἀγάπη”).

4. τετηρημένοις is a perfect passive participle of *t8re*[®], “to keep, guard, watch over.” Jude sounds the verb again in vv. 6 (twice), 13, and 21; the closing doxology completes the bracket with the synonym *phylass*[®], “to guard from stumbling” (v. 24).

5. πληθυνθείη is an aorist optative of blessing (“may it be multiplied”), echoing the salutations of 1 Peter 1:2 and 2 Peter 1:2. The picture is abundance, not bare sufficiency.

and the called are described as those who have been loved by God the Father and kept for Jesus Christ. Watch the shape of it: God the Father loves and sets apart; Jesus Christ guards and holds; and standing behind the calling is the Spirit, who (as the church confesses) does the calling through the Gospel. The greeting is quietly Trinitarian, and every verb is in the passive voice. Christianity, in Jude's very first sentence, is something that happens to you.

Verse 2. “Mercy to you and peace and love be multiplied.” Mercy (*eleos*) is God's posture toward the miserable; peace (εἰρήνη, *eirēnē*) is the Hebrew *shalom*, wholeness with God and one another; love (*agapē*) is the atmosphere the called are to live in (he will say so plainly in v. 21, “keep yourselves in the love of God”). Three gifts, and a prayer that they would not merely arrive but overflow. Jude is about to describe a church under siege. He prays first that mercy would be *multiplied* there.

WHAT CONFESSIONAL LUTHERANS HEAR

A confessional Lutheran reading these two verses hears the Small Catechism. Luther's explanation of the Third Article of the Creed is almost a commentary on Jude 1: “I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to him; but the Holy Spirit has *called* me by the Gospel ... sanctified and *kept* me in the true faith.”⁶ Called. Sanctified. Kept. The Catechism walks through Jude's three passives in a single breath — the same verbs, the same passive voice, the same confession that the Christian life is, from beginning to end, the work of God upon us. When Jude greets his readers as called, beloved-or-sanctified, and kept, he is greeting them with the Third Article.

This is *sola gratia* at the level of grammar. It is worth noticing because of what is coming. Jude will issue commands — contend, remember, build yourselves up, pray, keep yourselves, have mercy, snatch from the fire. The Law is in this letter, and it has teeth. But Jude has placed the imperatives *inside* the indicatives of grace, exactly as the Catechism does. You keep yourselves (v. 21) because you have been kept (v. 1) and because God is able to keep you (v. 24). The command never floats free of the gift.

And so “kept for Jesus Christ” is not a warning but a comfort. The Formula of Concord treats God's eternal election precisely as consolation: those whom God has called in Christ, he also preserves to the end.⁷ Jude does not say “kept *if* you keep yourselves.” He says kept — perfect tense, settled, done — and *then* asks them to live inside that keeping. That is the only soil in which a command like “contend for the faith” can grow without breeding either despair or pride.

6. Luther, *Small Catechism*, Creed, Third Article. The explanation moves, in a single breath, through the very three verbs Jude uses: the Spirit *calls*, *sanctifies*, and *keeps*.

7. Formula of Concord XI handles eternal election not as a source of anxiety but as comfort: election is to be considered “in Christ,” and those whom God has called and justified he also keeps. Augsburg Confession V locates the Spirit who works and sustains faith in the ministry of the Gospel and the Sacraments.

FOR REFLECTION

1. Jude introduces himself as a slave of Christ rather than the brother of Christ. Where are you tempted to define yourself by your best credential instead of by whose you are?
2. All three verbs in verse 1 — called, loved, kept — are passive. How does it change the feel of the Christian life to begin with what God has done to you rather than what you must do for God?
3. The perfect tense says these things are *settled*. On a day when your faith feels fragile, what does it mean that you *have been* kept, not that you are merely being kept on trial?
4. Jude prays that mercy would be multiplied in a church about to be warned of grave danger. Why might mercy be the first thing such a church needs?
5. Read Luther's explanation of the Third Article alongside verse 1. Where do you hear the same three verbs?

PRAYER

Almighty God, you have called us by the Gospel, set us apart as your own, and kept us for your Son. Before we have done anything, you have done everything. Multiply your mercy, peace, and love among us; and when we are asked to contend, let us contend as those who are already held. Through Jesus Christ our Lord, who with you and the Holy Spirit is one God, now and forever. Amen.

SESSION TWO

Contend for the Faith

Jude 3–4

THE TEXT

JUDE 3–4 · NET

³ Dear friends, although I have been eager to write to you about our common salvation, I now feel compelled instead to write to encourage you to contend earnestly for the faith that was once for all entrusted to the saints.

⁴ For certain men have secretly slipped in among you — men who long ago were marked out for the condemnation I am about to describe — ungodly men who have turned the grace of our God into a license for evil and who deny our only Master and Lord, Jesus Christ.

ORIENTATION

Jude had a plan. He sat down intending to write one thing: a leisurely, warm letter about “our common salvation.” Then the news reached him. The false teachers Peter had warned about were no longer prophecy — they were present. They had already slipped into the churches. And so Jude set down his pen and picked up another. Instead of the letter he meant to write, he wrote a battle order. The urgency comes through in the grammar itself. The verb is *compelled* (ανάγκη, *anankē*). It was not a gentle prompting. It was necessity, emergency, crisis. The situation demanded not reflection but action.

Yet notice what the action is. Jude does not tell his readers to fight violence with violence, error with denunciation, or fear with panic. He tells them to “contend earnestly for the faith.” Not against the teachers. For the faith. The preposition matters. The real battle is not with false teachers but for the apostolic gospel itself.

THE GREEK

επαγωνίζομαι (*epagonizomai*) — **to contend earnestly, struggle, fight for**. An intensive form of αγωνίζομαι (*agonizomai*, “to struggle, compete, agonize”). The “epi” prefix heightens the action: it is not casual contention but wholehearted, total, passionate engagement. It is the vocabulary of the arena, the wrestling match, the contest where everything hangs in the balance. But Jude directs that *agony* toward a single object: the faith, the apostolic gospel once delivered.

πίστις (*pistis*) — **faith, trust, belief, the faith (the body of doctrine)**. With the definite article—“the faith” rather than “faith”—the word no longer means personal trust in Christ but the *content* of Christian belief, the apostolic deposit, the teachings entrusted to the church. The shift from trust

to doctrine is characteristic of the latest New Testament writings, when the apostles are dying and the church needs a written standard to hold onto.⁸ This is why Jude can appeal to a fixed, deliverable gospel: “the faith that was once for all entrusted.”

ἅπαξ (*hapax*) — **once for all, one and for all time, at one time.** A single, final, authoritative act in the past with binding force forever. This is the same word used of Christ’s sacrifice in Hebrews 9:26 and 10:10 (“Christ has appeared once for all at the end of the ages”). Here it is the *content* of the faith that is “once for all”—delivered not like milk that spoils, but like a sealed document that holds.

What Confessional Lutherans Hear—The Faith Once Delivered and the Rule of Scripture. Jude calls his readers to contend for something that was “once for all entrusted.” This is the faith not as the act of believing (*fides qua*) but as the body of doctrine believed (*fides quae*) — the apostolic gospel, fixed and deliverable. That distinction stands behind the whole Book of Concord. The Formula of Concord opens by confessing a rule and norm: Holy Scripture alone is the judge, rule, and norm by which every teaching is to be measured, and the church’s confessions carry authority only because, and only so far as, they faithfully repeat what Scripture says.⁹ The church does not invent doctrine; it receives, guards, and confesses what was delivered.¹⁰ Jude’s call to “contend for the faith” is a call to that same guardianship — not to defend our own opinions, but to hold fast a deposit we did not create and may not revise.

The Other Side of Grace. Verse 4 is a gut punch for anyone trying to domesticate grace. “Ungodly men who have turned the grace of our God into a license for evil.” Grace is so profoundly real that it can be twisted. It is strong enough to be misused. Only a grace worth dying for can be turned into an excuse for sin. The fact that Jude names the abuse does not make grace weaker; it names grace’s very power. This is the great scandal at the heart of the New Testament and the thing every generation of the church has had to learn again: grace is not safe. It is merciful, but it is not safe.

VERSE BY VERSE

Verse 3. In another letter, we might read “our common salvation” as a reference to the general doctrine of salvation — the hope that is shared by all believers. And in a sense that is true. But in context, “common” is weaponized: Jude and the false teachers have the same Scripture, worship in the same churches, speak of salvation in similar terms. Yet somehow the gospel has become unglued. The solution is not to abandon the “common” salvation or to insist that both sides are

⁸ See Larry Herzog Jr., *Just Enough Greek*, chap. 17 (“Pistis, πίστις”), on pistis as both personal trust and the body of doctrine that sustains trust.

⁹ Formula of Concord, Epitome, “Of the Comprehensive Summary, Rule, and Norm”: Scripture alone is “the only judge, rule, and norm” of doctrine, to which the creeds and confessions are subordinate witnesses. The church receives and guards the faith; it does not author it.

¹⁰ On the gospel as *paradosis* — the sacred deposit handed down and faithfully passed on rather than invented — see Larry Herzog Jr., *Fifty More Greek Words for Confessional Lutherans*, chap. 24 (“Paradosis, παράδοσις”).

equally valid. The solution is to contend for the apostolic faith that once for all set the bounds of what the Gospel even means.

Verse 4. Jude does not mince words: these men were “marked out for condemnation a long time ago.” This is the language of divine judgment, not human rejection. It may sound fatalistic, but it is not. Jude is saying: this outcome was foreknown by God. The foreknowledge does not cause the sin; it establishes that sin brings judgment. When someone “denies our only Master and Lord, Jesus Christ” by turning grace into license, they have already excluded themselves from grace by their own refusal to honor it. Jude names this as judgment not to be vindictive but to free his readers to grieve and pray rather than despair.

FOR REFLECTION

1. What is the difference between personally trusting Jesus and contending for “the faith” as a body of doctrine? Why does Jude shift from one to the other?
2. Jude says the false teachers “slipped in.” What does it look like when false teaching comes not with loud declaration but with a whisper?
3. How can grace be turned into “a license for evil”? What would that look like in your congregation?
4. Read 2 Peter 1:5–4 alongside verse 3. What did Peter say to do while Jude was still writing?

PRAYER

Lord Jesus, you have entrusted your gospel to the church. Give us courage to guard it faithfully, joy to proclaim it boldly, and mercy to speak the truth always in love. When false teaching rises, make us discerning; when we are tempted to twist grace into license, turn us back. Through Christ our Lord, Amen.

SESSION THREE

Three Warnings from the Past

Jude 5–7

THE TEXT

JUDE 5–7 · NET

⁵ Now I desire to remind you (even though you have been fully informed of these facts once for all) that Jesus, having saved the people out of the land of Egypt, later destroyed those who did not believe.

⁶ You also know that the angels who did not keep within their proper domain but abandoned their own place of residence, he has kept in eternal chains in utter darkness, locked up for the judgment of the great Day.

⁷ So also Sodom and Gomorrah and the neighboring towns, since they indulged in sexual immorality and pursued unnatural desire in a way similar to these angels, are now displayed as an example by suffering the punishment of eternal fire.

ORIENTATION

Jude is not writing theology in a vacuum. He is writing to people who know Scripture, who know that God judges sin, who have heard the stories of the Old Testament. What Jude does is remind them that the pattern has not changed. The people delivered from Egypt were destroyed for unbelief. The angels who overstepped their bounds are held in chains. Sodom and Gomorrah stand as an eternal warning of what happens when desire becomes law. These are not three separate stories. They are three examples of a single reality: sin brings judgment, and judgment comes from God who will not be mocked.

THE GREEK

οἶδα (*oida*) — **to know (with abiding result); to have come to know and so to know now.** A perfect-tense verb that carries a present meaning: you *have come to know* and therefore you *know* now. Jude is not telling his readers anything new. He is drawing on knowledge they already possess. He is asking them to do something harder than learn: to *remember* what they already know and apply it to the new threat. This is always the work of the church — not inventing doctrine but remembering and confessing it.

What Confessional Lutherans Hear—Three Marks of God’s Judgment. In three episodes Jude names three things about God’s judgment. First: God *saved* the people from Egypt and *later* destroyed those who did not believe. Salvation is real, judgment is real, and they are not opposed; judgment is the dark underside of salvation for those who refuse it in unbelief. Second: those

who transgress their God-given bounds — angels, humans — God “keeps” in darkness. Third: Sodom and Gomorrah are “displayed as an example.” The word is δειγματίζω (*deigmatizō*), used of public example-making. God does not hide judgment; he displays it so that others see and fear. This is not cruelty but mercy: the sight of judgment calls the living to repentance while there is still time.

VERSE BY VERSE

Verse 5. The mechanics matter. The same Lord who *saved* the people from Egypt *destroyed* those who did not believe. The thing that severed them from the salvation already given was not a failure of effort but unbelief — they would not trust the God who had rescued them, and turned back to Egypt in their hearts. The judgment fell not on the weak but on the unbelieving. Deliverance received in faith is life; deliverance spurned in unbelief becomes the ground of judgment.

Verse 6. The mysterious sin of the angels. In Genesis 6, the “sons of God” took human wives. Jude calls this a violation of their “proper domain”¹¹, a refusal to “keep” their boundaries. The link to v. 1 is exact: believers are “kept,” angels who would not keep their place are now “kept” in chains. The pattern is consistent. Those who respect God’s order are kept by it. Those who refuse it are kept — but in a very different way.

Verse 7. Sodom and Gomorrah “pursued unnatural desire.” The phrase is σαρκὸς ἑτέρας (*sarkos heteras*, “other” or “strange flesh”). What matters for Jude is the pattern: desire took the place of obedience, the created order was abandoned, and judgment fell. Their punishment stands as “eternal fire” — an enduring example meant to speak to every generation about what happens when the creature tries to set its own law in place of the Creator’s.

FOR REFLECTION

1. What would it look like to “remember” these three warnings in your own life? Where do you see unbelief replacing salvation?
2. The angels “abandoned their own place of residence.” What “proper domains” do humans often abandon?
3. Jude connects the Egypt story, the angels story, and Sodom in a line. What is the single pattern he is drawing?

PRAYER

Almighty God, you have spoken through the prophets and apostles. Give us hearts to hear your warnings, not as threats but as mercy. When we are tempted to abandon the bounds of your law or to replace your

¹¹ Jude’s word for the angels’ “domain” is ἀρχή (*archē*), “rule, dominion, sphere of authority.” On *archē* as rule and first place — and Christ as its true head, in whom all dominion holds together — see Larry Herzog Jr., *Fifty More Greek Words for Confessional Lutherans*, chap. 8 (“Archē, ἀρχή”).

grace with our own desire, call us back. Keep us faithful to what has been entrusted. Through Jesus Christ our Lord, Amen.

SESSION FOUR

Dreamers and the Dispute over Moses

Jude 8–10

THE TEXT

JUDE 8–10 · NET

⁸ Yet these men, as a result of their dreams, defile the flesh, reject authority, and insult the glorious ones.

⁹ But even when Michael the archangel was arguing with the devil and debating with him concerning Moses' body, he did not dare to bring a slanderous judgment, but said, "May the Lord rebuke you!"

¹⁰ But these men do not understand the things they slander, and they are being destroyed by the very things that, like irrational animals, they instinctively comprehend.

ORIENTATION

Who are these dreamers? They claim to have visions, private revelations, direct access to heavenly truth that supersedes the written Scripture. They despise earthly authority—church leaders, apostolic order, the structures God has ordained. Yet in their pride they have become blind. They slander things they do not comprehend. And they are being destroyed by what they themselves most clearly understand—the lusts of the body. It is a portrait of a very modern heresy: the claim to special revelation, the contempt for ordinary authority, and the moral corruption that inevitably follows when teaching is severed from tradition and accountability.

THE GREEK

ἐνυπνιαζόμενοι (*enypniazomenoi*) — **dreaming; those who dream (and claim revelation by it).** These men act “as a result of their dreams” (v. 8). The participle was used of apocalyptic visionaries — those who grounded their authority in private, inner revelation. That is the engine of the whole movement: not the Scriptures, not the apostolic word, but an experience only they can verify. Strip the dreams away and there is nothing left to stand on. It is the oldest counterfeit of all: a spirituality that floats free of the external Word.

What Confessional Lutherans Hear—The Word Against the Enthusiasts. These men derive their authority from their dreams — from an inner light, a private revelation, a spirit claimed apart from the written Word. Luther had a name for this: *Schwärmerei*, “enthusiasm,” the conviction that God deals with us immediately, apart from the external means he has appointed. In the Smalcald Articles he draws the line as sharply as it can be drawn: God gives no one his Spirit or grace except through or with the external Word that comes before us.¹² Everything that boasts of the Spirit apart from that Word — whether it calls itself dream, vision, or new revelation — Luther treats as the old serpent’s voice. This is why the Lutheran Reformation clung so fiercely to the means of grace. The Spirit is not found by climbing inward into private experience; he is given where Christ promised to give him: in the preached Word, in Baptism, in Absolution, in the Supper. Notice the contrast Jude himself draws: the dreamers claim everything, while Michael the archangel, disputing with the devil, claims nothing for himself but appeals to the Word of the Lord (v. 9).

VERSE BY VERSE

Verse 8. Three verbs, three ways the false teachers betray themselves: they *defile the flesh* (give themselves over to sexual sin), they *reject authority* (tear down any order but their own), and they *insult the glorious ones* (slander even angelic beings). Each flows from the first: when physical desire becomes your master, you have already rejected true authority. When you are ruled by appetite, you will rage against anything that says “no.”

Verse 9. This is an allusion to a Jewish text, likely the Assumption of Moses. Michael and the devil argue over the body of Moses. Michael does not curse Satan or claim authority over him. Instead, Michael appeals to the Lord’s judgment. This is the posture Jude wants his readers to take: not arrogance but reverence, not slander but prayer, not presumption but deference to God’s order.

Verse 10. The final image is devastating. These teachers slander things they do not understand. Yet in one thing they are *entirely* understanding: “like irrational animals, they instinctively comprehend.” What do they comprehend? Appetite. Instinct. Desire. They are being *destroyed* by the very thing they understand perfectly well — their own lusts.

FOR REFLECTION

1. What is the difference between claiming private spiritual revelation and claiming to speak from Scripture?
2. Why does Jude bring up the Michael and Satan dispute? What does Michael’s posture teach about handling conflict in the church?

12. Smalcald Articles III.VIII (“Confession”), Luther’s classic condemnation of “enthusiasm” (*Schwärmerei*): “God gives no one his Spirit or grace except through or with the external Word which comes before.” Everything that boasts of the Spirit apart from that Word is to be rejected.

3. The text says they “slander things they do not understand.” In what areas are people today claiming knowledge they do not have?

PRAYER

O Lord, teach us to distrust every voice that claims authority we never gave it, that disdains the order you have set, that chooses appetite over obedience. Strengthen the church with true teachers, true shepherds, true authority that points always to Christ. And when we are tempted to pride, remind us of Michael before Satan: ‘May the Lord rebuke you.’ Through Jesus Christ our Lord, Amen.

SESSION FIVE

The Way of Cain

Jude 11–13

THE TEXT

JUDE 11–13 · NET

¹¹ Woe to them! For they have traveled down Cain’s path, and because of greed have abandoned themselves to Balaam’s error; hence, they will certainly perish in Korah’s rebellion.

¹² These men are dangerous reefs at your love feasts, feasting without reverence, feeding only themselves. They are waterless clouds, carried along by the winds; autumn trees without fruit — twice dead, uprooted;

¹³ wild sea waves, spewing out the foam of their shame; wayward stars for whom the utter depths of eternal darkness have been reserved.

ORIENTATION

Three Old Testament figures sum up the false teachers: Cain, who murdered his brother because his gift was rejected; Balaam, who for money prostituted his prophetic gift; and Korah, who led rebellion against Moses. Three men. Three sins. Three judgments. Jude compresses them into a portrait of the false teacher: envious, greedy, proud, and headed for destruction. Then he shifts from history to present, painting the false teachers with a series of vivid natural images, each more cutting than the last. They are dangerous reefs, waterless clouds, fruitless trees, raging waves, wandering stars. There is a progression here: from danger to emptiness to ruin.

THE GREEK

ὁδός (*hodos*) — **way, path, journey; manner of life, teaching.** Not just a geographical path but a way of life. “The way of Cain” is not merely a single act of murder but a posture: envying, rejecting accountability, spiraling into death. This is the trajectory Jude names. The false teachers are not inventing something new; they are repeating the oldest of sins—the refusal to trust God’s order and the descent into destruction that follows.

What Confessional Lutherans Hear—The Nature of Impenitence. Cain, Balaam, and Korah all share a single feature: they would not repent. They would not submit. They would not accept God’s “no.” In Lutheran theology, this is the condition of impenitence—and impenitence is what damns, not the sin itself. Repentance is always open. But these three did not take it. They doubled down. And Jude names them as a warning to his readers and to every generation: this is the path that leads to judgment. The solution is not to be impressed by the false teachers’ words

but to be alert to their trajectory. Where is the path going? Does it lead to greater love of Christ and submission to his Word, or does it lead away?

VERSE BY VERSE

Verses 11–13: The Triple Indictment and the Seven Images. Cain (envy, violence, refusal of mercy), Balaam (greed, prophecy prostituted for gain), Korah (rebellion, the attempt to seize power not given to him)—these are the spiritual genealogies of the false teachers. Then the images. Dangerous reefs are hidden threats. Waterless clouds promise rain they will never give. Autumn trees without fruit are dead wood that looked alive. Twice dead means dead in every sense: rooted out of life itself. Wild waves foam with fury but produce only shame. Wayward stars promise light but lead the traveler to rocks.¹³ Each image is darker than the one before. By verse 13, the fate is set: eternal darkness. The progression from “woe to them” to “eternal darkness” is the arc of impenitence.

FOR REFLECTION

1. Why does Jude chain Cain, Balaam, and Korah together? What do they have in common?
2. Which image describes false teaching best to you: dangerous reefs, waterless clouds, fruitless trees, wild waves, or wandering stars?
3. The text says Korah’s rebellion happened once, yet Jude speaks as if the false teachers are repeating it. How do errors repeat across generations?

PRAYER

Lord, do not let us go the way of Cain. Do not let us prostitute your truth for gain, like Balaam, or seize authority you did not give, like Korah. Give us instead the grace to trust your order, to repent when we have strayed, and to cling to Christ when false teachers arise. Make us rooted trees bearing good fruit. Through Jesus Christ our Lord, Amen.

13. The “wandering stars” are ἀστέρες πλανῆται (*aster8s plan8tai*), and “Balaam’s error” is his *plan8* — both from πλανᾶω (*plana*®), to wander and to lead astray. See Larry Herzog Jr., *Fifty More Greek Words for Confessional Lutherans*, chap. 13 (“Plana², πλανᾶω”).

SESSION SIX

Enoch's Prophecy and the Grumblers

Jude 14–16

THE TEXT

JUDE 14–16 · NET

¹⁴ Now Enoch, the seventh in descent beginning with Adam, even prophesied of them, saying, “Look! The Lord is coming with thousands and thousands of his holy ones,

¹⁵ to execute judgment on all, and to convict every person of all their thoroughly ungodly deeds that they have committed, and of all the harsh words that ungodly sinners have spoken against him.”

¹⁶ These people are grumblers and fault-finders who go wherever their desires lead them, and they give bombastic speeches, enchanting folks for their own gain.

ORIENTATION

Enoch. The man who walked with God and was taken up without seeing death. The seventh from Adam, a number heavy with meaning in Scripture—completion, perfection. Jude quotes from the Book of Enoch, a text not in the biblical canon but accepted by many Jewish communities of his time. Why? Not because Enoch is Scripture, but because Enoch speaks what the Scriptures speak: that judgment is coming, and the Lord judges the ungodly. Then Jude sets Enoch's prophecy against the present reality: these false teachers are the “ungodly” Enoch warned of. They grumble. They flatter. They tickle ears and line their own pockets. Enoch's prophecy was not written to condemn a distant past. It was written to expose the present.

THE GREEK

γογγυστής (*gongyst8s*) — **grumbler, complainer, one who murmurs**. The word means to complain, to murmur, to grumble against authority. In the Old Testament, the people grumbled against Moses and God in the wilderness. They were always finding fault, always discontent, always wanting more. Jude uses the same word of the false teachers. They are not bold rebels. They are whiners, complainers, fault-finders who use discontent as a weapon.

What Confessional Lutherans Hear—The Discernment of False Teaching. A pastor or a congregation might ask: how do I know if someone is teaching falsely? Jude gives a clear answer: watch for the grumbler. False teaching does not usually arrive like a lightning bolt. It arrives like a whisper, a complaint, a “haven't you noticed that the pastor never mentions...?” It appeals to discontent, to the parts of us that are already dissatisfied. It promises more, offers a “better” reading of Scripture, suggests that the church has been hiding something. And underneath it all: the

teacher is gathering followers, building a base, accumulating power and money. Jude's antidote is simple: know what Scripture says, trust your pastor and the church's teaching, and when you hear the spirit of grumbling, recognize it for what it is—the same spirit that led ancient Israel into the wilderness for forty years.

VERSE BY VERSE

Verses 14–15: Enoch's Prophecy. The prophecy is stark: the Lord comes to execute judgment¹⁴ and to convict every person of ungodly deeds and harsh words spoken against him. Notice the specificity: not just evil actions but “harsh words.” God notices what we say. God hears the grumbling, the slander, the false accusations. And the Lord judges them. Enoch said it. Now it is being fulfilled. The false teachers that Jude addresses are the very ones Enoch saw in the distance.

Verse 16: The Present Reality. Grumblers. Fault-finders. They go wherever their desires lead them—unstable, ungrounded, untethered from Scripture. Yet they speak with confidence, with “bombastic speeches.” The word is *υπερογκα* (*hyperonka*, literally “swollen, overblown things”)—grand, inflated speech that promises far more than it can deliver. They flatter and charm (*θαυμάζοντες*, “admiring faces,” showing partiality) for their own gain. The portrait is complete: discontent, instability, flattery, financial motive.

FOR REFLECTION

1. Why does Jude quote from a non-biblical book (1 Enoch) in his argument? What is he claiming about it?
2. What is the connection between grumbling and false teaching?
3. Verse 16 says they speak “bombastically.” Can powerful speech be a sign of false teaching? Why or why not?

PRAYER

O God, your prophet Enoch saw judgment coming. Give us the clarity to see the false teachers in our midst—not always the loud rebels, but often the subtle grumblers who lead your people away with flattery and complaint. Guard our mouths from murmuring. Keep our hearts content in what you have given. And make us quick to trust those who faithfully teach your Word. Through Jesus Christ our Lord, Amen.

14. “To execute judgment” is ποιῆσαι κρίσιν (*poiēsai krisin*). On *krisis* as God's decisive verdict — the separation that the last Day makes plain — see Larry Herzog Jr., *Fifty More Greek Words for Confessional Lutherans*, chap. 45 (“Krisis, κρίσις”).

SESSION SEVEN

But You, Beloved

Jude 17–23

THE TEXT

JUDE 17–23 · NET

¹⁷ But you, dear friends – recall the predictions foretold by the apostles of our Lord Jesus Christ.

¹⁸ For they said to you, “In the end time there will come scoffers, propelled by their own ungodly desires.”

¹⁹ These people are divisive, worldly, devoid of the Spirit.

²⁰ But you, dear friends, by building yourselves up in your most holy faith, by praying in the Holy Spirit,

²¹ maintain yourselves in the love of God, while anticipating the mercy of our Lord Jesus Christ that brings eternal life.

²² And have mercy on those who waver;

²³ save others by snatching them out of the fire; have mercy on others, coupled with a fear of God, hating even the clothes stained by the flesh.

ORIENTATION

The whole letter turns on “But you.” Everything before this verse has been opposition—false teachers, fallen angels, Enoch’s judgment. Now Jude addresses his readers directly. The word is “Beloved,” and it echoes back through the whole letter. You are called, beloved, kept (v. 1). And now, in the crisis, you remain beloved. The false teachers may rage, but you are held. What Jude offers is not a new doctrine but a recovery of the old practices: build yourself in faith, pray in the Spirit, keep yourselves in the love of God. And then the hardest part: show mercy to the false teachers themselves. Not agreement. Not indifference. But the terrible, dangerous work of mercy and discernment.

THE GREEK

ἀγάπη (*agapē*) — **love; self-giving love that seeks the good of the other.** Not eros (passionate desire) and not merely philia (friendship), but the love that creates, endures, and does not demand return. God loves in this way. The church is called to love in this way. And here, at the crisis point, when false teachers are tearing at the body of Christ, Jude calls his readers to “maintain

yourselves in the love of God.” Not first to defend or to attack, but to stay rooted in the love that is stronger than error.¹⁵

πνεῦμα (*pneuma*) — **spirit, breath, wind; the Holy Spirit**. Jude uses the word twice in this passage, and the contrast is everything. The false teachers are “devoid of the Spirit” (v. 19) — for all their boasted visions, they do not have the *Pneuma* of God at all. The faithful, by contrast, pray “in the Holy Spirit” (v. 20). True spirituality is not the inner light the dreamers claimed; it is the Spirit who is given through the Word and who prays within us, teaching us to cry “Abba, Father.”¹⁶

What Confessional Lutherans Hear—The Means of Grace. Verses 20–21 read like a list of things to do: build yourselves up, pray in the Spirit, keep yourselves in the love of God. A careless reader hears a program of self-rescue. But look closer. The “most holy faith” you build on is not your achievement; it is the gospel delivered to you. The prayer is “in the Holy Spirit” — the Spirit prays in you. And the command to “keep yourselves” (v. 21) stands inside the promise that God “is able to keep you” (v. 24). Augsburg Confession V names the machinery: God instituted the ministry of Word and Sacrament so that, through these means, he gives the Holy Spirit, who works and sustains faith where and when he wills.¹⁷ So “building yourselves up” is not lifting yourself by your own bootstraps; it is putting yourself where the Spirit does his keeping work — under preaching, at the font, at the rail. Your keeping of yourself is the Spirit’s keeping of you, through the means he has appointed. Only then — verses 22–23 — does the work turn outward toward those who waver. You do not drag others from the fire by your own strength; you do it as one who is himself being held.

VERSE BY VERSE

Verses 17–19: The Turn. Jude calls his readers to “remember” the apostolic prophecies.¹⁸ The scoffers were predicted. Their coming is not a surprise to God. It is not the end of the faith. It is exactly what the apostles said would happen. The false teachers may seem new, but they are old news to those who know their Scripture. Verse 19 describes them: divisive (they cut the body of Christ apart), worldly (focused on earthly power and appetites), devoid of the Spirit (for all their claims to spiritual insight, they lack the Spirit of Christ).

Verses 20–21: Building and Maintaining. Three participles in the Greek that function as imperatives: build yourselves, pray, maintain yourselves. The foundation is your “most holy faith,” the apostolic gospel once for all delivered. Prayer is in the Spirit¹⁹—not the false inner light of the

15. See Larry Herzog Jr., *Just Enough Greek*, chap. 39 (“Ἀγάπῃ, ἀγάπη”), on ἀγάπῃ as the love that seeks the highest good of the other, even at cost to the self.

16. See Larry Herzog Jr., *Just Enough Greek*, chap. 36 (“Πνεῦμα, πνεῦμα”), on *pneuma* as both breath and the Holy Spirit — and the discernment required to tell the true Spirit from a false one.

17. Augsburg Confession V (“Of the Ministry”): through the Word and Sacraments, as through means, the Holy Spirit is given, who works faith where and when it pleases God in those who hear the gospel. Faith is sustained by the same means that create it.

18. On *apostolos* — the “sent one” commissioned with the authority of the One who sends him, whose predictions Jude bids the church recall — see Larry Herzog Jr., *Fifty More Greek Words for Confessional Lutherans*, chap. 36 (“Ἀπόστολος”).

dreamers, but the Spirit who prays in us, crying “Abba, Father.” And the result is that you maintain yourselves in the love of God, already offered in Christ, waiting for the mercy that brings eternal life.

Verses 22–23: The Difficult Mercy. Some waver—they are being pulled away but have not yet finally chosen. Show them mercy; they can be brought back. Others are already engulfed in false teaching: “save them by snatching them out of the fire.” Still others require mercy with fear—mercy that does not indulge their false teaching, but pity for those in bondage. “Hating even the clothes stained by the flesh” means we must be careful in our compassion not to be pulled into complicity.

FOR REFLECTION

1. Why does Jude address his readers as “Beloved”? How does that word change what he is asking of them?
2. The apostles predicted false teachers would come. What does that tell you about the promise of a pristine, unchallenged church?
3. How can you “build yourself in faith” while also showing mercy to false teachers? Are these at odds?

PRAYER

Lord Jesus, you have made us beloved. Build us up in the holy faith, keep us in your love, and make us people of mercy who will snatch others from the fire. Give us the wisdom to discern error from truth, the courage to stand firm, and the compassion to reach toward those who have strayed. Through the power of your Spirit, Amen.

19. “Praying in the Holy Spirit” (v. 20) is προσευχόμενοι (*proseuchomenoi*), from προσευχή (*proseuchē*). On prayer as the Spirit’s own work turning us toward the Father rather than a technique we master, see Larry Herzog Jr., *Fifty More Greek Words for Confessional Lutherans*, chap. 35 (“Proseuchē, προσευχή”).

SESSION EIGHT

Able to Keep You

Jude 24–25 (Doxology)

THE TEXT

JUDE 24–25 · NET

²⁴ Now to the one who is able to keep you from falling, and to cause you to stand, rejoicing, without blemish before his glorious presence,

²⁵ to the only God our Savior through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time, and now, and for all eternity. Amen.

ORIENTATION

We have come full circle. The letter opened with “kept for Jesus Christ,” held in the love of God. It closes with the One who is able to keep you from falling. You were kept before you did anything (v. 1); you are kept now; and the doxology lifts your eyes to the God who is able to bring you home. In between lies the work of the church, the struggle with false teaching, the call to contend for the faith and to show mercy. But the whole arc is held in God’s keeping. This is not escapism, and it is not the promise that if you believe hard enough no trouble will come. It is the promise that your standing before the throne rests not on the strength of your grip but on the keeping hands of God. And so the letter ends not in fear but in doxology: glory, majesty, power, and authority to God forever.

THE GREEK

δόξα (*doxa*) — **glory, splendor, honor; the visible manifestation of God’s power.** Glory is not merely human praise. In Scripture it is the weight, the radiance, the visible power of God. When Isaiah saw the Lord “high and lifted up,” he saw God’s glory filling the temple. When Jesus was transfigured on the mountain, his glory shone forth. Here at the close of Jude, to the God who keeps us belongs glory—the radiant, eternal splendor that was before the world and will remain when time is no more.²⁰

What Confessional Lutherans Hear—Sola Gratia and the God Who Keeps. The doxology returns us to the foundation under the whole letter: grace alone. The One who keeps you from falling is God, not your grip on him. Here a confessional Lutheran must speak carefully, because two errors press in from opposite sides. On one side stands the teaching that a believer, once truly con-

²⁰ See Larry Herzog Jr., *Just Enough Greek*, chap. 8 (“Doxa, δόξα”), on doxa as God’s manifest glory, not an attribute of God but God revealed, God visible, God outshining all created things.

verted, can never finally fall away — so that the warnings are only hypothetical. Lutherans do not teach this. Jude has just spent twenty-three verses warning that people who sat at the love feasts have fallen, and his command “keep yourselves in the love of God” (v. 21) would be hollow if falling were impossible. The warnings of Scripture are real, and they are addressed to the church.²¹ On the other side stands the anxious idea that your standing is a thing you maintain by sheer willpower, forever afraid you have not held on tightly enough. Verse 24 answers that fear directly: your security rests *outside* yourself, in the God who is able to keep you, to make you stand, to present you blameless. To the terrified conscience this is pure gospel — you are held by hands stronger than your own. To the presumptuous, the letter’s warnings still stand. Law and Gospel, command and promise, are not at war in Jude; they are the two things he says in the same breath. You keep yourself (v. 21) precisely by clinging to the God who keeps you (v. 24), looking away from your own stability to Christ, in whom alone you stand without blemish.

VERSE BY VERSE

Verse 24: The Doxology Opens. The verse heaps up what God does. He is *able to keep you from falling* — God is the keeper; you are the kept. He will *cause you to stand* — not merely survive, but stand upright, with full dignity before him. He brings you there *rejoicing* — not in gloom but in joy at the sight of his glory. And he presents you *without blemish* — the wedding language of Ephesians 5. You are not only kept; you are spotless. This holiness is not pretended perfection but Christ’s perfection reckoned to you — his righteousness imputed, so that you appear before God’s glorious presence clothed in what is his.

Verse 25: The Doxology Completes. Only one God who is our Savior through Jesus Christ. Glory belongs to him alone. Majesty. Power. Authority. All four words heap meaning on meaning, emphasizing that every dimension of sovereignty, every conceivable greatness, belongs to God alone. And when? Before all time (he was glorious before creation), and now (he is glorious in this present moment), and for all eternity. The doxology breaks out of time itself into the eternal nature of God. Amen.

FOR REFLECTION

1. How does the doxology answer the crisis described in verse 1-23? What does the promise of God’s keeping do to how you read the whole letter?
2. Verse 24 says God will cause you to stand “rejoicing.” What makes this different from merely “standing”?
3. The letter began with keeping (v. 1) and ends with keeping (v. 24). Why does Jude return to this word?

²¹ The Lutheran Confessions affirm both the comfort of God’s gracious keeping and the genuine possibility of falling from grace through unbelief; see Formula of Concord XI, which treats election as consolation “in Christ” while rejecting both Calvinist determinism and any security that ignores Scripture’s warnings. Assurance is sought not by peering into the hidden God but by clinging to the revealed Christ in Word and Sacrament.

PRAYER

Almighty God, you alone are glorious and holy. Keep me in the faith once for all delivered. When I stumble, catch me. When I waver, hold me firm. Make me a person who contends for your truth yet shows mercy to the fallen. And at last, bring me to stand before your glorious presence, without blemish, rejoicing forever. To you, the only wise God, be glory and majesty, power and authority, forever and ever. Amen.

Excursus: Jude's Use of 1 Enoch and the Assumption of Moses

Twice Jude reaches outside the Old Testament canon. In verses 14–15 he quotes a prophecy of Enoch that matches 1 Enoch 1:9, and in verse 9 the dispute between Michael and the devil over the body of Moses appears to draw on a lost ending of the Assumption (or Testament) of Moses. This has troubled readers who wonder how an inspired writer can cite uninspired books.

The confessional Lutheran answer rests on a careful distinction. Quoting a book is not canonizing it. Paul cites the pagan poets Aratus and Epimenides (Acts 17:28; Titus 1:12) without making them Scripture; he is borrowing a true sentence from a source that is not otherwise authoritative. Jude does the same. He is not declaring 1 Enoch to be the Word of God; he is using a saying his readers knew in order to press home a truth the canonical Scriptures teach everywhere: the Lord comes with his holy ones to judge the ungodly. The authority of the point rests on the prophets and apostles, not on Enoch.

This actually illustrates a deeply Lutheran instinct about Scripture and tradition. The church may make use of many voices — fathers, councils, hymns, even an outsider's apt phrase — but only Holy Scripture norms the faith. Everything else is weighed by it. Jude weighs a popular Jewish text, keeps the true word, and bends it to the service of the apostolic gospel. That is exactly how the Book of Concord treats the church's tradition: gratefully received, but always subordinate to the prophetic and apostolic writings that alone are the rule and norm.

A Greek Word Index to Jude

The principal Greek words treated in this study, in the order they first appear in the letter. Verse numbers follow Jude's single chapter.

- κλητός *klētos* — called, summoned (v. 1)
ἡγαπημένοις *hgapēmenois* — having been loved, beloved (v. 1)
τηρέω *tēre*[®] — to keep, guard, watch over, preserve (v. 1, 6, 13, 21)
ἔλεος *eleos* — mercy, compassion (v. 2, 21, 22, 23)
ἐπαγωνίζομαι *epag[®]nizomai* — to contend earnestly, struggle for (v. 3)
πίστις *pistis* — faith; the faith (the body of doctrine) (v. 3, 20)
ἅπαξ *hapax* — once for all (v. 3, 5)
παράδοσις *paradosis* — tradition; the deposit handed down (v. 3)
χάρις *charis* — grace, favor (v. 4)
δεσπότης *despotēs* — Master, sovereign owner (v. 4)
ἀσεβής *asebēs* — ungodly, impious (v. 4, 15, 18)
σῶζω *s[®]zō* — to save, rescue, deliver (v. 5, 23)
ἀρχή *archē* — rule, dominion, sphere of authority (v. 6)
δεῦγμα *deigma* — example, exhibit (set forth publicly) (v. 7)
ἐνυπνιαζόμενοι *enypniazomenoi* — dreaming; claiming revelation by dreams (v. 8)
ὁδός *hodos* — way, path; manner of life (v. 11)
πλανάω *plana*[®] — to wander; to lead astray (wandering stars) (v. 11, 13)
ἀγάπη *agapē* — love; the love-feast (agapē) (v. 12, 21)
κρίσις *krisis* — judgment, verdict (v. 15)
ὑπερόγκα *hyperonka* — bombastic, swollen, overblown words (v. 16)
ἀπόστολος *apostolos* — apostle, sent one (v. 17)
πνεῦμα *pneuma* — spirit, breath; the Holy Spirit (v. 19, 20)
προσευχή *proseuchē* — prayer (praying in the Spirit) (v. 20)
φυλάσσω *phylassō*[®] — to guard, keep safe (a near-synonym of τηρέω²) (v. 24)
δόξα *doxa* — glory, splendor, manifest weight (v. 25)

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