

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Epistle of Jude, Chapter 1

ΙΟΥΔΑ Α΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 1:1–2

Greeting from Jude, servant of Jesus and brother of James

Jude, slave of Jesus Christ and brother of James, writes to the called — beloved in God the Father and kept for Jesus Christ (1) — with the prayer that mercy, peace, and love be multiplied (2). The self-designation as 'brother of James' (not 'of the Lord') and 'slave of Jesus Christ' sets a tone of humility and apostolic loyalty.

B · 1:3–4

The occasion: contend for the faith, for intruders have crept in

Jude had meant to write of their common salvation but found it necessary instead to urge them to contend for the faith once delivered to the saints (3), because certain men have stealthily crept in — long ago marked out for this condemnation — ungodly persons who pervert grace into license and deny our only Master and Lord, Jesus Christ (4). The shift from intended topic to urgent exhortation frames the whole letter.

C · 1:5-7

Three judgments recalled: Israel, the angels, Sodom

Three Old Testament paradigms of judgment establish that God punishes apostasy: the Lord (or Jesus) saved a people out of Egypt yet afterward destroyed the unbelievers (5); the angels who abandoned their proper domain are kept in eternal chains under gloom for the great day (6); and Sodom, Gomorrah, and the surrounding cities, indulging in sexual immorality, lie as an example, undergoing the punishment of eternal fire (7).

D · 1:8-13

The dreamers who defile and blaspheme; the way of Cain, Balaam, Korah

Yet these 'dreamers' defile the flesh, reject lordship, and blaspheme the glories (8) — whereas even Michael the archangel, disputing with the devil over Moses' body, dared not pronounce a reviling judgment but said, 'The Lord rebuke you' (9). These men blaspheme what they do not know and are corrupted by what they instinctively grasp like irrational animals (10). Woe to them — they walked the way of Cain, plunged into Balaam's error for gain, and perished in Korah's rebellion (11); they are blemishes at the love-feasts, waterless clouds, fruitless autumn trees twice dead, wild waves foaming out shame, wandering stars for whom the gloom of darkness is reserved forever (12-13).

E · 1:14-19

Enoch's prophecy and the apostles' warning of last-time scoffers

Enoch, seventh from Adam, prophesied of these: the Lord comes with his holy myriads to execute judgment on all the ungodly for their ungodly deeds and harsh words (14-15). These are grumblers and fault-finders, following their lusts, their mouths speaking arrogance, flattering for advantage (16). But remember the apostles' foretelling that in the last time there would be scoffers walking after their own ungodly lusts (17-18) — these are the ones causing divisions, worldly, devoid of the Spirit (19).

F · 1:20-23

Exhortation: build up, keep in God's love, snatch from the fire

By contrast, the beloved are to build themselves up in their most holy faith, praying in the Holy Spirit (20), keeping themselves in the love of God and awaiting the mercy of the Lord Jesus Christ unto eternal life (21). They are to show mercy to those who waver (22), to save others by snatching them from the fire, and to show mercy with fear, hating even the garment stained by the flesh (23).

G · 1:24-25

Doxology to him who is able to keep you from stumbling

The letter closes with one of the NT's grandest doxologies: to him who is able to keep them from stumbling and to set them before his glory blameless with exultation (24) — to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority before all time, now, and forever (25).

1 Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·

Jude, a slave of Jesus Christ and brother of James, to those who are called, beloved in God the Father and kept for Jesus Christ:

LETTER OPENING **ASYNDETON** The epistolary superscription. Jude identifies himself not as 'brother of the Lord' (though tradition takes him as such, cf. Mk 6:3) but more humbly as 'slave of Jesus Christ and brother of James' — deferring to his more famous brother. The addressees are framed by two perfect participles, 'beloved' and 'kept,' bracketing the whole letter's concern: a people held secure amid the danger to come.

Ἰούδας

Jude

Nominative

subject (nominative of superscription)

Ἰούδας: 'Judah/Judas'; the sender, traditionally identified with the brother of Jesus and of James (Mk 6:3).

Ἰησοῦ

of Jesus

Genitive

genitive of possession/relation

Χριστοῦ

Christ

Genitive

apposition to Ἰησοῦ

Χριστός: 'Anointed,' Messiah; here a name-title. Jude is Christ's slave, belonging wholly to him.

δοῦλος

slave

Nominative

apposition to Ἰούδας

δοῦλος: 'slave, bondservant'; the chosen self-title — total subjection to Christ rather than a claim of family privilege.

ἀδελφὸς

brother

Nominative

apposition (second descriptor)

ἀδελφός: 'brother'; Jude defers to the well-known James, leader of the Jerusalem church.

δὲ

and

connective particle (development)

Ἰακώβου

of James

Genitive

genitive of relationship

Ἰακώβος: 'James/Jacob'; the Lord's brother and Jerusalem leader (Acts 15), whose authority Jude invokes by association.

τοῖς

to those

Dative

article (substantival, w/ participles)

ἐν

in

preposition + dative (sphere)

θεῷ

God

Dative

object of ἐν (sphere of love)

πατρὶ

the Father

Dative

apposition to θεῷ

πατήρ: 'Father'; the relational name of God, the sphere within which the called are loved.

ἠγαπημένοις

beloved

Perf Pass Ptc · Dat Pl Masc · ἀγαπάω

attributive participle (modifies κλητοῖς)

→ intensive perfect (abiding state)

ἀγαπάω: 'love'; the perfect marks a settled state — loved by God and abidingly so (a variant reads ἡγιασμένοις, 'sanctified').

καὶ

and

coordinating conjunction

Ἰησοῦ

for Jesus

Dative

dat. of advantage/agency (w/ τετηρημένοις)

Χριστῷ

Christ

Dative

apposition to Ἰησοῦ

Χριστός: here the one for whom (or by whom) the called are kept — guarded until his coming.

τετηρημένοις

kept

Perf Pass Ptc · Dat Pl Masc · τηρέω

attributive participle (coordinate w/ ἠγαπημένοις)

→ intensive perfect (abiding state)

τηρέω: 'keep, guard, preserve'; a keyword of the letter (vv.6, 13, 21) — here God keeps the faithful, in contrast to the ungodly 'kept' for judgment.

κλητοῖς

called

Dative

substantival adjective (the addressees)

κλητός: 'called'; the effectual divine summons that constitutes the readers' identity, the noun the two participles modify.

2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

May mercy and peace and love be multiplied to you.

GREETING / WISH-PRAYER ASYNDETON The salutation's optative blessing. Jude's distinctive triad — mercy, peace, and love (rather than the Pauline 'grace and peace') — and the optative πληθυνθείη ('may it be multiplied,' cf. 1 Pet 1:2, 2 Pet 1:2) shape the greeting as a prayer.

ἔλεος

mercy

Nominative

subject (nom. in wish-prayer)

ἔλεος: 'mercy, compassion'; the first member of Jude's triad — fitting for a letter on judgment, and recurring at vv.21, 22, 23.

ὑμῖν

to you

Dative

dat. of recipient

καὶ

and

coordinating conjunction

εἰρήνη

peace

Nominative

subject (coordinate)

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness and well-being.

καὶ

and

coordinating conjunction

ἀγάπη

love

Nominative

subject (coordinate)

ἀγάπη: 'love'; the third member, anticipating the call to keep oneself 'in the love of God' (v.21).

πληθυνθείη

may it be multiplied

Aor Pass Optative 3 Sg · πληθύνω

main verb (volitive optative)

→ constative aorist (volitive)

πληθύνω: 'multiply, increase'; the rare optative voices a wish-prayer — the same greeting-verb as 1 Pet 1:2, 2 Pet 1:2.

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει.

Beloved, although I was making every effort to write to you about our common salvation, I found it necessary to write to you appealing that you contend for the faith once for all delivered to the saints.

STATEMENT OF OCCASION ASYNDETON The body opens with the affectionate address 'Beloved' and Jude's revised purpose: the intended letter on 'our common salvation' gives way, under necessity, to an urgent call to 'contend for the faith.' The aorist passive participle παραδοθείση with ἅπαξ ('once for all delivered') treats the apostolic faith as a fixed, transmitted deposit now under threat.

Ἀγαπητοί

beloved

Vocative

vocative of address

ἀγαπητός: 'beloved'; Jude's recurring address to the faithful (vv.17, 20), warmly distinguishing them from the intruders.

πᾶσαν

all/every

Accusative

attributive adjective

σπουδὴν

diligence/effort

Accusative

direct object of ποιούμενος

σπουδή: 'haste, eagerness, diligence'; 'making all diligence' = exerting every effort.

ποιούμενος

making

Pres Mid Ptc · Nom Sg Masc · ποιέω

concessive/circumstantial participle

→ present (concurrent)

ποιέω (mid.): in the idiom σπουδὴν ποιούμενος, 'making haste/effort' — Jude's original eager intention, now redirected.

γράφειν

to write

Pres Act Inf · γράφω

complementary infinitive (w/ σπουδὴν)

→ present (general)

γράφω: 'write'; the intended (present, ongoing) task — a fuller treatise on salvation.

ὑμῖν

to you

Dative

indirect object

περὶ

about

preposition + genitive (reference)

τῆς

the

Genitive

article

κοινῆς

common

Genitive

attributive adjective

κοινός: 'common, shared'; the salvation held in common by writer and readers — bonding them against the intruders.

ἡμῶν

our

Genitive

genitive of possession

σωτηρίας

salvation

Genitive

object of περί (reference)

σωτηρία: 'salvation, deliverance'; the originally intended subject of the letter.

ἀνάγκην

necessity

Accusative

direct object of ἔσχον

ἀνάγκη: 'necessity, compulsion'; the pressure of the crisis compelled the change of topic.

ἔσχον

I had

Aor Act Indic 1 Sg · ἔχω

main verb

→ constative aorist

ἔχω: 'have'; ἀνάγκην ἔσχον = 'I felt the necessity,' marking the urgent pivot to exhortation.

γράψαι

to write

Aor Act Inf · γράφω

complementary infinitive (w/ ἀνάγκην)

→ constative aorist

γράφω: 'write'; the aorist (as opposed to the present γράφειν above) marks the actual, urgent letter now penned.

ὕμῖν

to you

Dative

indirect object

παρακαλῶν

appealing

Pres Act Ptc · Nom Sg Masc · παρακαλέω

adverbial ptc. (purpose/manner)

→ present (concurrent)

παρακαλέω: 'urge, exhort, appeal'; the participle states the letter's purpose — to call the readers to the fight.

ἐπαγωνίζεσθαι

to contend

Pres Mid Inf · ἐπαγωνίζομαι

complementary infinitive (object of παρακαλῶν)

→ present (ongoing/iterative)

ἐπαγωνίζομαι: 'contend earnestly, fight for' (ἐπί-intensive of ἀγωνίζομαι, the athletic/military struggle); a NT hapax — the central imperative of the letter.

τῇ

the

Dative

article

ἅπαξ

once for all

adverb (modifies παραδοθείση)

ἅπαξ: 'once, once for all'; the faith was delivered definitively — no later 'new revelation' supplements it (contrast the intruders, v.4).

παραδοθείση

delivered

Aor Pass Ptc · Dat Sg Fem · παραδίδωμι

attributive participle (modifies πίστει)

→ constative aorist

παραδίδωμι: 'hand over, transmit'; the technical verb for passing on tradition — the faith is a received deposit, not an evolving construct.

τοῖς

to the

Dative

article

ἀγίοις

saints

Dative

indirect object (recipients of the faith)

ἅγιος: 'holy one, saint'; the whole people of God to whom the faith was once entrusted.

πίστει

faith

Dative

object of ἐπαγωνίζεσθαι (dat.)

πίστις; here the objective 'faith' — the body of apostolic teaching and confession, for which the readers must struggle.

4 παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

For certain men have crept in unnoticed, who long ago were designated for this condemnation, ungodly ones, who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

GROUND OF THE EXHORTATION γάρ The reason for the urgency: intruders have stealthily entered the community. They were 'long ago written up' for judgment (in Scripture/prophesy), are characterized as ἀσεβεῖς ('ungodly,' the letter's keyword), and commit a double sin — perverting grace into license and denying the sole Master, Jesus Christ. This verse sets the agenda for the indictment of vv.5–19.

παρεισέδυσαν

crept in unnoticed

Aor Act Indic 3 Pl · παρεισδύω

main verb

→ constative aorist

παρεισδύω: 'slip in alongside, sneak in' (παρά + εἰς + δύω); a NT hapax connoting stealthy, unauthorized infiltration of the church.

γάρ

for

explanatory conjunction

τινες

certain

Nominative

indefinite pronoun (subject)

τις: 'someone, certain'; the deliberately vague 'certain men' — Jude never names them, treating them as a recognizable type.

ἄνθρωποι

men

Nominative

subject (in apposition w/ τινες)

ἄνθρωπος: 'person, human being'; merely 'men' — denied any spiritual standing in the indictment.

οἱ

the (ones)

Nominative

article (substantizes ptc.)

πάλαι

long ago

adverb (time)

πάλαι: 'long ago, of old'; their condemnation was foreordained/foretold — in Scripture and prophecy (cf. the examples to follow).

προγεγραμμένοι

designated beforehand

Perf Pass Ptc · Nom Pl Masc · προγράφω

attributive participle (modifies οἱ)

→ intensive perfect (standing record)

προγράφω: 'write beforehand, designate in advance' (προ + γράφω); they were 'written up' long since for this very judgment — the perfect marks the enduring sentence on record.

εἰς

for

preposition + accusative (goal/result)

τοῦτο

this

Accusative

demonstrative (attributive)

τὸ

the

Accusative

article

κρίμα

condemnation/judgment

Accusative

object of εἰς (the appointed end)

κρίμα: 'judgment, verdict, condemnation'; the doom for which they were marked out, illustrated by vv.5–7.

ἀσεβεῖς

ungodly ones

Nominative

apposition to τινες ἄνθρωποι

ἀσεβής: 'impious, ungodly'; the leitmotif of the letter (the ἀσεβ- root tolls through vv.15, 18) — irreverence toward God that breeds immorality.

τὴν

the

Accusative

article

τοῦ

of the

Genitive

article

θεοῦ

God

Genitive

genitive of source

ἡμῶν

our

Genitive

genitive of relationship

χάριτα

grace

Accusative

direct object of μετατιθέντες

χάρις: 'grace, favor'; God's free favor — which the intruders twist into a license to sin (antinomian abuse).

μετατιθέντες

perverting

Pres Act Ptc · Nom Pl Masc · μετατίθημι

attributive/explanatory participle

→ present (characteristic)

μετατίθημι: 'change, transfer, pervert' (μετά + τίθημι); they 'shift' grace into something else — turning a gift into a pretext.

εἰς

into

preposition + accusative (result)

ἀσέλγειαν

licentiousness

Accusative

object of εἰς (result of the perversion)

ἀσέλγεια: 'licentiousness, debauchery, unbridled lust'; shameless sensual excess — the practical fruit of their false 'grace.'

καὶ
and

coordinating conjunction

τὸν
the

Accusative

article

μόνον
only

Accusative

attributive adjective

μόνος; 'only, sole'; the singular 'Master' — denying him is the height of their apostasy.

δεσπότην

Master

Accusative

direct object of ἀρνούμενοι

δεσπότης; 'master, owner (of slaves), sovereign lord'; the strong term (cf. 2 Pet 2:1) — to deny one's δεσπότης is the ultimate disloyalty of a slave.

καὶ
and

coordinating conjunction

κύριον

Lord

Accusative

direct object (coordinate w/ δεσπότην)

κύριος; 'Lord'; whether δεσπότην and κύριον denote one person (Christ) or two (God and Christ) is debated — taken here, with the single ἡμῶν Ἰησοῦν Χριστόν, of Christ alone.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦν

Jesus

Accusative

apposition to δεσπότην/κύριον

Χριστόν

Christ

Accusative

apposition

ἀρνούμενοι

denying

Pres Mid Ptc · Nom Pl Masc · ἀρνεόμαι

attributive/explanatory participle (coordinate)

→ present (characteristic)

ἀρνεόμαι; 'deny, disown, repudiate'; the second charge — by their immoral lives (and teaching) they effectively renounce Christ's lordship.

5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς ἅπαξ πάντα, ὅτι Ἰησοῦς λαὸν ἐκ γῆς Αἰγύπτου σῶσας τὸ δεῦτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν,

Now I want to remind you, though you know all things once for all, that Jesus, having saved a people out of the land of Egypt, afterward destroyed those who did not believe;

FIRST EXAMPLE OF JUDGMENT **δὲ** The first of three judgment paradigms (vv.5–7). The text-critical crux is the subject: NA28 prints the harder Ἰησοῦς ('Jesus,' read here with A B 33 and strong early support), implying Christ's pre-incarnate agency in the Exodus; other witnesses read ὁ κύριος ('the Lord') or ὁ θεός ('God'). The lesson: God saves a people, yet destroys the faithless among them — a warning to any presuming on past deliverance.

Ὑπομνήσαι

to remind

Aor Act Inf · ὑπομιμνήσκω

complementary infinitive (w/ βούλομαι)

→ constative aorist

ὑπομιμνήσκω: 'remind, call to mind'; Jude appeals to what the readers already know, not to novelty.

δὲ

now/but

connective particle (development)

ὑμᾶς

you

Accusative

accusative subject of the infinitive

βούλομαι

I want

Pres Mid Indic 1 Sg · βούλομαι

main verb

→ stative present

βούλομαι: 'will, wish, intend'; the deliberate purpose behind the reminder.

εἰδότας

knowing

Perf Act Ptc · Acc Pl Masc · οἶδα

concessive participle ('though you know')

→ perfect-as-present (state of knowledge)

οἶδα: 'know'; concessive — the readers already possess the knowledge; Jude only stirs it up (cf. 2 Pet 1:12).

ὑμᾶς

you

Accusative

subject of the participle (resumptive)

ἅπαξ

once for all

adverb (modifies εἰδότας)

ἅπαξ: 'once for all'; the readers know 'all things' definitively (some witnesses link ἅπαξ instead to the Exodus clause — 'once [saved]').

πάντα

all things

Accusative

direct object of εἰδότας

ὅτι
that

conjunction (content of the reminder)

Ἰησοῦς

Jesus

Nominative

subject of σώσας/ἀπώλεσεν

Ἰησοῦς: read here (NA28) as the agent of the Exodus deliverance — a remarkable assertion of Christ's pre-existent activity; variants read 'the Lord' or 'God.'

λαὸν

a people

Accusative

direct object of σώσας

λαός: 'people'; Israel, the delivered nation — yet not all of them faithful.

ἐκ

out of

preposition + genitive (separation)

γῆς

the land

Genitive

object of ἐκ (source)

γῆ: 'land, earth'; γῆ Αἰγύπτου = 'the land of Egypt,' the house of bondage.

Αἰγύπτου

of Egypt

Genitive

genitive (attributive/of place)

Αἴγυπτος: 'Egypt'; the place of slavery from which the people were saved.

σώσας

having saved

Aor Act Ptc · Nom Sg Masc · σώζω

antecedent (temporal) participle

→ *constative aorist (antecedent)*

σώζω: 'save, rescue, deliver'; the salvation precedes the judgment — past grace is no guarantee against later apostasy.

τὸ

the

Accusative

article (adverbial accusative)

δεύτερον

second time/afterward

Accusative

adverbial accusative (time)

δεύτερος: 'second'; τὸ δεύτερον = 'the second time, afterward' — the destruction came after the deliverance.

τοὺς

the (ones)

Accusative

article (substantizes ptc.)

μὴ

not

negative particle (w/ participle)

μὴ: the negative used with the participle, marking the class 'those who did not believe!'

πιστεύσαντας

having believed

Aor Act Ptc · Acc Pl Masc · πιστεύω

substantival participle (object of ἀπώλεσεν)

→ *constative aorist*

πιστεύω: 'believe, trust'; with μὴ — the unbelieving generation that perished in the wilderness (Num 14).

ἠπόλεσεν

he destroyed

Aor Act Indic 3 Sg · ἀπόλλυμι

main verb (ὄτι clause)

→ constative aorist

ἀπόλλυμι: 'destroy, ruin'; the decisive judgment on the faithless — the warning's point.

6 ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν·

and the angels who did not keep their own domain but abandoned their proper dwelling he has kept in eternal chains under gloom for the judgment of the great day;

SECOND EXAMPLE OF JUDGMENT **ΤΕ** The second paradigm: the fallen angels (commonly read with Gen 6:1–4 and 1 Enoch, the 'Watchers' who left heaven). The wordplay turns on τηρέω — the angels failed to 'keep' their domain, so God has 'kept' them in chains: those who keep not are kept for judgment, the obverse of the faithful 'kept' in v.1.

ἀγγέλους

angels

Accusative

direct object of τετήρηκεν (fronted)

ἄγγελος: 'angel, messenger'; the heavenly beings who rebelled — the second exemplar of judged apostasy.

τε

and

connective particle (coordinates the examples)

τε: 'and'; binds this example to the previous (and the next), forming the triad.

τοὺς

the (ones)

Accusative

article (substantizes ptc.)

μὴ

not

negative particle (w/ participle)

τηρήσαντας

having kept

Aor Act Ptc · Acc Pl Masc · τηρέω

attributive participle (modifies ἀγγέλους)

→ constative aorist

τηρέω: 'keep, guard'; the angels did not 'keep' their station — the verb whose passive will recoil on them ('he has kept,' below).

τήν

the

Accusative

article

ἐαυτῶν

their own

Genitive

reflexive possessive genitive

ἀρχήν

domain/position

Accusative

direct object of τηρήσαντας

ἀρχή: 'beginning, rule, office, domain'; here their assigned sphere/rank of authority, which they forsook.

ἀλλά

but

adversative conjunction

ἀπολιπόντας

having abandoned

Aor Act Ptc · Acc Pl Masc · ἀπολείπω

attributive participle (coordinate)

→ constative aorist

ἀπολείπω: 'leave behind, forsake, desert'; they deserted their proper place — the positive counterpart to 'did not keep.'

τὸ

the

Accusative

article

ἴδιον

own/proper

Accusative

attributive adjective

ἴδιος: 'one's own, proper'; the dwelling that belonged to them by appointment.

οἰκητήριον

dwelling

Accusative

direct object of ἀπολιπόντας

οἰκητήριον: 'dwelling-place, habitation'; their heavenly abode, abandoned in rebellion (cf. 2 Cor 5:2).

εἰς

for

preposition + accusative (purpose/goal)

κρίσιν

judgment

Accusative

object of εἰς (the appointed end)

κρίσις: 'judgment, trial'; the eschatological reckoning for which they are reserved.

μεγάλης

great

Genitive

attributive adjective

μέγας: 'great'; the 'great day' — the final day of the Lord's judgment.

ἡμέρας

day

Genitive

genitive (of time/quality)

ἡμέρα: 'day'; the great Day of Judgment.

δεσμοῖς

in chains/bonds

Dative

dat. of means/instrument

δεσμός: 'bond, chain'; the angels' custody (cf. 2 Pet 2:4, σειραῖς/σειροῖς).

αἰδίοις

eternal

Dative

attributive adjective

αἰδῖος: 'everlasting, eternal' (cf. Rom 1:20); the chains are perpetual, holding them until judgment.

ὑπὸ

under

preposition + accusative (place/extent)

ζόφον

gloom/darkness

Accusative

object of ὑπό (place of confinement)

ζόφος: 'gloom, nether darkness'; the murky underworld dark, recurring of the false teachers' doom in v.13 (cf. 2 Pet 2:4, 17).

τετήρηκεν

he has kept

Perf Act Indic 3 Sg · τηρέω

main verb

→ *intensive perfect (abiding custody)*

τηρέω: 'keep, guard'; the perfect marks their settled imprisonment – the pointed reversal: those who 'kept not' (τηρήσαντας) are now 'kept' (τετήρηκεν).

7 ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

as Sodom and Gomorrah and the cities around them, which in the same manner as these indulged in sexual immorality and went after strange flesh, are set forth as an example, undergoing the punishment of eternal fire.

THIRD EXAMPLE OF JUDGMENT ὡς The third paradigm: Sodom, Gomorrah, and their neighbor cities (Gen 19), whose sexual immorality and pursuit of 'strange flesh' brought destruction. They 'lie exposed' (πρόκεινται) as a public δεῖγμα — a specimen of the fate of the ungodly, the smoking ruin a perpetual warning.

ὡς

as

comparative particle

ὡς: 'as, like'; introduces the third example, paralleling the angels and Israel.

Σόδομα

Sodom

Nominative

subject

Σόδομα: 'Sodom'; the proverbial city of judgment (Gen 19), neuter plural in form.

καὶ

and

coordinating conjunction

Γόμορρα

Gomorrah

Nominative

subject (coordinate)

Γόμορρα: 'Gomorrah'; Sodom's sister city, destroyed with it.

καὶ

and

coordinating conjunction

αἱ

the

Nominative

article

περὶ

around

preposition + accusative (place)

αὐτάς

them

Accusative

object of περὶ

πόλεις

cities

Nominative

subject (coordinate)

πόλις: 'city'; the surrounding 'cities of the plain' (Admah, Zeboiim) sharing the judgment.

τὸν

the

Accusative

article (adverbial accusative)

ὅμοιον

same/similar

Accusative

attributive adjective

ὅμοιος: 'like, similar'; τὸν ὅμοιον τρόπον = 'in the same manner' — likening the cities' sin to the angels' (or the intruders').

τρόπον

manner

Accusative

adverbial accusative (manner)

τρόπος: 'manner, way'; the mode of their transgression.

τούτοις

to these

Dative

dat. of comparison/association

οὗτος: 'these'; most likely the angels of v.6 (or the intruders) — the comparison drawing the parallel of presumptuous sin.

ἐκπορνεύσασαι

having committed fornication

Aor Act Ptc · Nom Pl Fem · ἐκπορνεύω

adverbial (causal) participle

→ constative aorist

ἐκπορνεύω: 'commit gross/utter fornication' (ἐκ-intensive of πορνεύω); the cities gave themselves wholly to sexual sin.

καὶ

and

coordinating conjunction

ἀπελθοῦσαι

having gone away

Aor Act Ptc · Nom Pl Fem · ἀπέρχομαι

adverbial participle (coordinate)

→ constative aorist

ἀπέρχομαι: 'go away, go after'; ἀπελθοῦσαι ὀπίσω = 'going after,' a Semitic idiom for chasing illicit desire.

ὀπίσω

after

improper preposition + genitive (direction)

ὀπίσω: 'behind, after'; with σαρκὸς ἑτέρας
— pursuing 'other flesh.'

σαρκὸς

flesh

Genitive

object of ὀπίσω

σάρξ: 'flesh'; here the object of their lust.

ἑτέρας

strange/different

Genitive

attributive adjective

ἕτερος: 'other, different'; 'strange flesh' —
unnatural lust (the men of Sodom sought
the angelic visitors, Gen 19:5), set in
pointed parallel to the angels who lusted
beyond their kind.

πρόκεινται

are set forth

Pres Mid Indic 3 Pl · πρόκειμαι

main verb

→ *stative present (abiding display)*

πρόκειμαι: 'lie before, be set
forth/exposed' (πρό + κείμαι); the ruined
cities remain on display as a public exhibit
of judgment.

δειγμα

an example

Nominative

predicate nominative (apposition)

δειγμα: 'specimen, example, exhibit'; a
sample shown to all — the proof of God's
certain judgment on the ungodly.

πυρός

of fire

Genitive

genitive (of the punishment)

πῦρ: 'fire'; the fire that fell on Sodom, a
type of the eternal judgment.

αἰωνίου

eternal

Genitive

attributive adjective

αἰώνιος: 'eternal, everlasting'; the abiding
fire of final judgment (the smoking ruin
typifying it).

δίκην

punishment/penalty

Accusative

direct object of ὑπέχουσαι

δίκη: 'justice, penalty, punishment'; the
just sentence they undergo.

ὑπέχουσαι

undergoing

Pres Act Ptc · Nom Pl Fem · ὑπέχω

adverbial (result/manner) participle

→ *present (ongoing)*

ὑπέχω: 'undergo, suffer, bear' (lit. 'hold
under'); δίκην ὑπέχειν is the idiom 'to
pay/suffer the penalty.'

8 Ὀμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιάνουσιν, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν.

Yet in the same way these dreamers also defile the flesh, reject lordship, and blaspheme the glories.

APPLICATION TO THE INTRUDERS **μέντοι** Jude now turns the three examples on the intruders ('these'). The contemptuous ἐνυπνιαζόμενοι ('dreaming') brands their claimed revelations as mere fancies. Three present verbs in parallel name their threefold offense: they defile the flesh (immorality), reject lordship (insubordination), and blaspheme 'the glories' (likely angelic dignities).

Ὀμοίως

likewise

adverb (comparison)

ὄμοιος: 'similarly, in the same way'; ties the intruders' sin to the three examples just rehearsed.

μέντοι

yet/nevertheless

concessive/adversative particle

μέντοι: 'yet, nevertheless'; despite the warnings, 'these' persist undeterred.

καὶ

also

adverbial (ascensive)

οὗτοι

these

Nominative

subject (demonstrative)

οὗτος: 'these'; Jude's recurring contemptuous label for the intruders (vv.10, 12, 16, 19).

ἐνυπνιαζόμενοι

dreaming

Pres Mid Ptc · Nom Pl Masc · ἐνυπνιάζομαι

attributive/adverbial participle

→ present (characteristic)

ἐνυπνιάζομαι: 'dream'; perhaps claiming visionary authority for their license — Jude dismisses it as mere 'dreaming.'

σάρκα

flesh

Accusative

direct object of μιάνουσιν

σάρξ: 'flesh, body'; the object of their defilement — sexual sin like Sodom's (v.7).

μὲν

on the one hand

correlative particle (μέν ... δέ ... δέ)

μὲν: marks the first of three coordinated charges.

μιάνουσιν

they defile

Pres Act Indic 3 Pl · μιάνω

main verb (first charge)

→ customary present

μιάνω: 'stain, defile, pollute'; the first offense — defiling their bodies by immorality.

κυριότητα

lordship/authority

Accusative

direct object of ἀθετοῦσιν

κυριότης: 'lordship, dominion, authority'; either Christ's lordship or an order of angelic powers — at minimum, rejection of rightful authority.

δὲ

and

correlative particle (δέ answering μὲν)

ἀθετοῦσιν

they reject

Pres Act Indic 3 Pl · ἀθετέω

main verb (second charge)

→ customary present

ἀθετέω: 'set aside, reject, nullify'; the second offense — repudiating authority/lordship (cf. their denial of the Master, v.4).

δόξας

glories

Accusative

direct object of βλασφημοῦσιν

δόξα: 'glory'; here pl. 'glories' — most likely angelic majesties/beings (cf. 2 Pet 2:10) whom the intruders rashly revile.

δὲ

and

correlative particle

βλασφημοῦσιν

they blaspheme

Pres Act Indic 3 Pl · βλασφημέω

main verb (third charge)

→ customary present

βλασφημέω: 'slander, revile, blaspheme'; the third offense — reviling the angelic 'glories,' the very arrogance Michael avoided (v.9).

9 ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλὰ εἶπεν· Ἐπιτιμήσαι σοι κύριος.

But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare to bring against him a reviling judgment, but said, 'May the Lord rebuke you.'

CONTRAST: THE RESTRAINT OF MICHAEL **δὲ** A foil to the intruders' blasphemy (v.8): Michael the archangel, contending with the devil himself over Moses' body — a scene drawn from the lost Assumption (or Testament) of Moses — would not presume to pronounce a reviling verdict, but deferred judgment to God ('May the Lord rebuke you,' cf. Zech 3:2). If the greatest angel showed such restraint, the intruders' reckless slander is the more outrageous.

ὁ

the

Nominative

article

δὲ

but

adversative/connective particle

Μιχαήλ

Michael

Nominative

subject

Μιχαήλ: 'Michael' ('who is like God?'); the archangel and Israel's guardian (Dan 10:13, 21; Rev 12:7).

ὁ

the

Nominative

article

ἀρχάγγελος

archangel

Nominative

apposition to Μιχαήλ

ἀρχάγγελος: 'chief angel, archangel'; the highest order — making his restraint all the more telling.

ὅτε

when

temporal conjunction

ὅτε: 'when'; introduces the temporal frame of the episode.

τῷ

the

Dative

article

διαβόλω

devil

Dative

dat. (w/ διακρινόμενος / διελέγετο)

διάβολος: 'slanderer, the devil' (the verbal cognate of βλασφημία) — fittingly, Satan is the great accuser whom even Michael will not match in reviling.

διακρινόμενος

disputing

Pres Mid Ptc · Nom Sg Masc · διακρίνω

adverbial (concurrent) participle

→ present (concurrent)

διακρίνω (mid.): 'dispute, contend, argue'; the same verb returns at v.22 ('those who doubt/waver') — here a legal contest over Moses' corpse.

διελέγετο

he argued/disputed

Imperf Mid Indic 3 Sg · διαλέγομαι

main verb (temporal clause)

→ imperfect (progressive/durative)

διαλέγομαι: 'discuss, dispute, reason with'; the imperfect depicts the ongoing altercation.

περὶ

about

preposition + genitive (reference)

τοῦ

the

Genitive

article

Μωϋσέως

of Moses

Genitive

genitive of possession

Μωϋσῆς: 'Moses'; the dispute concerned the disposal of his body (Deut 34:6 left its place unknown).

σώματος

body

Genitive

object of περί (reference)

σῶμα: 'body'; the corpse of Moses — the object of the angelic contest in the Assumption of Moses.

οὐκ

not

negative particle

ἐτόλμησεν

he dared

Aor Act Indic 3 Sg · τολμάω

main verb

→ *constative aorist*

τολμάω: 'dare, presume'; even Michael 'did not dare' — the restraint the intruders flagrantly lack.

κρίσιν

judgment

Accusative

direct object of ἐπενεγκεῖν

κρίσις: 'judgment, verdict'; here the act of pronouncing condemnation — reserved to God.

ἐπενεγκεῖν

to bring against

Aor Act Inf · ἐπιφέρω

complementary infinitive (w/ ἐτόλμησεν)

→ *constative aorist*

ἐπιφέρω: 'bring upon, bring against' (ἐπί + φέρω); to 'level' a charge or sentence.

βλασφημίας

of blasphemy/reviling

Genitive

genitive of quality (descriptive)

βλασφημία: 'slander, reviling, blasphemy'; 'a judgment of reviling' = an abusive verdict — exactly what the intruders dare (v.8).

ἀλλά

but

adversative conjunction

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ *constative aorist*

λέγω: 'say'; introduces Michael's deferential reply.

Ἐπιτιμήσαι

may he rebuke

Aor Act Optative 3 Sg · ἐπιτιμάω

main verb (volitive optative)

→ *constative aorist (volitive)*

ἐπιτιμάω: 'rebuke, censure'; the optative is a wish — Michael leaves judgment to the Lord (echoing Zech 3:2).

σοι

you

Dative

dat. of (dis)advantage (object of rebuke)

κύριος

the Lord

Nominative

subject of ἐπιτιμήσαι

κύριος: 'Lord'; God himself, to whom Michael defers the verdict the angel will not presume to pronounce.

10 οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται.

But these people blaspheme whatever they do not understand, and whatever they do understand by instinct, like the irrational animals, by these things they are destroyed.

CONTRAST RESUMED: THE INTRUDERS' DOUBLE FOLLY **δὲ** Returning to 'these' (over against Michael), Jude exposes a double ruin: they revile the spiritual realities they cannot comprehend, while what they do grasp — mere brute instinct — corrupts them. Like 'irrational animals,' they live by appetite, and that very appetite proves their destruction (cf. 2 Pet 2:12).

οὗτοι

these

Nominative

subject (demonstrative)

οὗτος: 'these'; resumes the contemptuous reference to the intruders, set against Michael.

δὲ

but

adversative particle

ὅσα

whatever

Accusative

relative pronoun (object of βλασφημοῦσιν)

ὅσος: 'as much/many as, whatever'; the indefinite relative — the scope of their reviling ignorance.

μὲν

on the one hand

correlative particle (μὲν ... δέ)

οὐκ

not

negative particle

οἶδασιν

they understand

Perf Act Indic 3 Pl · οἶδα

main verb (rel. clause)

→ perfect-as-present (state of knowledge)

οἶδα: 'know, understand'; the spiritual things beyond their grasp, which they nonetheless blaspheme.

βλασφημοῦσιν

they blaspheme

Pres Act Indic 3 Pl · βλασφημέω

main verb

→ customary present

βλασφημέω: 'revile, blaspheme'; they slander what they do not comprehend — the antithesis of Michael's restraint.

ὅσα

whatever

Accusative

relative pronoun (object of ἐπίστανται)

ὅσος; the second relative — the realm of their merely instinctual knowledge.

δὲ

and

correlative particle (δέ answering μὲν)

φυσικῶς

by instinct/naturally

adverb (manner)

φυσικῶς: 'naturally, by instinct'; their 'knowledge' is bare animal appetite, not understanding.

ὡς

like

comparative particle

τὰ

the

Nominative

article

ἄλογα

irrational

Nominative

attributive adjective

ἄλογος: 'without reason, irrational' (ἀ + λόγος); the brute beasts, governed by instinct (cf. 2 Pet 2:12).

ζῶα

animals

Nominative

subject of the comparison

ζῶον: 'living creature, animal'; the image of the intruders as mere beasts driven by appetite.

ἐπίστανται

they understand/know

Pres Mid Indic 3 Pl · ἐπίσταμαι

main verb (rel. clause)

→ stative present

ἐπίσταμαι: 'know, understand, be acquainted with'; the things they 'know' — only what instinct teaches.

ἐν

by

preposition + dative (means/cause)

τούτοις

these things

Dative

dat. of means (the instinctual appetites)

οὗτος: 'these (things)'; the very appetites they indulge are the agents of their ruin.

φθείρονται

they are destroyed/corrupted

Pres Pass Indic 3 Pl · φθείρω

main verb

→ present (ongoing/iterative)

φθείρω: 'corrupt, ruin, destroy'; the present passive — they are being undone by their own lusts.

11 οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.

Woe to them! For they went in the way of Cain, and abandoned themselves to the error of Balaam for wages, and perished in the rebellion of Korah.

PROPHETIC WOE-ORACLE **ASYNDETON** A prophetic 'woe' (cf. the prophets, and Jesus' woes) crowns the indictment with three OT types of the apostate: Cain (murderous envy/godlessness, Gen 4), Balaam (greed-driven leading astray, Num 22–24, 31), and Korah (rebellion against God-given authority, Num 16). The three aorists — 'went ... poured themselves out ... perished' — already pronounce their doom as good as accomplished.

οὐαὶ

woe

interjection (woe-oracle)

οὐαὶ: 'woe!'; the prophetic cry of doom and lament (cf. Mt 23) — here pronounced over the intruders.

αὐτοῖς

to them

Dative

dat. of disadvantage (object of woe)

ὅτι

because

causal conjunction

τῇ

the

Dative

article

ὁδῷ

way

Dative

dat. of place/manner (path walked)

ὁδός: 'way, road, path!'; the 'way of Cain' — godless envy issuing in violence and self-will (Gen 4).

τοῦ

of

Genitive

article

Κάϊν

Cain

Genitive

genitive (descriptive/possessive)

Κάϊν: 'Cain' (indeclinable); the first murderer, type of the godless man who hates his brother (cf. 1 Jn 3:12).

ἐπορεύθησαν

they went/walked

Aor Pass Indic 3 Pl · πορεύομαι

main verb (first clause)

→ *constative aorist*

πορεύομαι: 'go, walk, travel!'; they 'walked' Cain's path — their manner of life patterned on his.

καὶ
and

coordinating conjunction

τῆ
the

Dative
article

πλάνη
error/deceit

Dative
dat. (sphere into which they rushed)

πλάνη: 'wandering, error, deceit'; Balaam's 'error' — leading Israel astray for profit (Num 31:16).

τοῦ
of

Genitive
article

Βαλαάμ

Balaam

Genitive
genitive (descriptive)

Βαλαάμ: 'Balaam' (indeclinable); the mercenary prophet who sold his gift for gain (cf. 2 Pet 2:15).

μισθοῦ

for wages/pay

Genitive
genitive of price

μισθός: 'wage, reward, pay'; the genitive of price — Balaam's, and the intruders', love of money.

ἔξεχύθησαν

they abandoned themselves

Aor Pass Indic 3 Pl · ἐκχέω
main verb (second clause)

→ *constative aorist*

ἐκχέω: 'pour out'; the passive idiom 'they poured themselves out / gave themselves up' — flung headlong into Balaam's error for pay.

καὶ
and

coordinating conjunction

τῆ
the

Dative
article

ἀντιλογία

rebellion/dispute

Dative
dat. (sphere/cause of ruin)

ἀντιλογία: 'contradiction, dispute, rebellion' (ἀντί + λόγος); Korah's 'gainsaying' — defiance of God-appointed authority (Num 16).

τοῦ
of

Genitive
article

Κόρε

Korah

Genitive
genitive (descriptive)

Κόρε: 'Korah' (indeclinable); leader of the revolt against Moses and Aaron, swallowed by the earth (Num 16).

ἀπώλοντο

they perished

Aor Mid Indic 3 Pl · ἀπόλλυμι

main verb (third clause)

→ constative aorist (proleptic)

ἀπόλλυμι (mid.): 'perish, be destroyed';
their doom stated as accomplished — they
'perished' in Korah's rebellion.

12 οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα,

These are the hidden reefs at your love-feasts, feasting together without fear, shepherding only themselves; waterless clouds carried along by winds; fruitless trees in late autumn, twice dead, uprooted;

METAPHORICAL INDICTMENT **ASYNDETON** A cascade of nature-metaphors exposes the intruders' emptiness and danger. They are 'hidden reefs' (or 'blemishes') that wreck the fellowship even at the love-feasts; 'waterless clouds' that promise rain but give none; 'autumn trees' barren when fruit is due, doubly dead and uprooted. Each image marks them as deceptive, fruitless, and doomed.

οὗτοί

these

Nominative

subject (demonstrative)

οὗτος; 'these'; opening the metaphor-string that runs through v.13.

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative present

εἰμί: 'be'; links the intruders to the predicate images.

οἱ

the (ones)

Nominative

article (substantival)

ἐν

at/in

preposition + dative (place/occasion)

ταῖς

the

Dative

article

ἀγάπαις

love-feasts

Dative

object of ἐν (the occasion)

ἀγάπη; here pl. 'love-feasts' (agapē) — the communal Christian meals the intruders defile by their presence (cf. 2 Pet 2:13).

ὑμῶν

your

Genitive

genitive of possession

σπιλάδες

hidden reefs

Nominative

predicate nominative

σπιλάς; 'hidden reef, rock' (on which ships founder); or 'spot, blemish' — the wordplay (cf. σπίλος, 2 Pet 2:13) marks them as unseen perils to the fellowship.

συνευωχούμενοι

feasting together

Pres Mid Ptc · Nom Pl Masc · συνευωχέομαι

adverbial (attendant circumstance) participle

→ present (concurrent)

συνευωχέομαι: 'feast together, banquet with' (σύν + εὐωχέομαι); they share the meal while corrupting it.

ἀφόβως

without fear

adverb (manner)

ἀφόβως; 'fearlessly, without reverence' (ἀ + φόβος); their shameless presumption — no fear of God.

ἑαυτούς

themselves

Accusative

reflexive direct object of ποιμαίνοντες

ἑαυτοῦ: 'themselves'; they tend only themselves — false shepherds feeding their own appetites (cf. Ezek 34:2).

ποιμαίνοντες

shepherding

Pres Act Ptc · Nom Pl Masc · ποιμαίνω

adverbial participle (coordinate)

→ present (characteristic)

ποιμαίνω: 'shepherd, tend'; with the reflexive — they pastor themselves, not the flock.

νεφέλαι

clouds

Nominative

predicate nominative (apposition)

νεφέλη; 'cloud'; the next image — clouds promising rain but yielding none.

ἄνυδροι

waterless

Nominative

attributive adjective

ἄνυδρος; 'waterless, dry' (ἀ + ὕδωρ); rainless clouds — all show and no substance (cf. 2 Pet 2:17, 'waterless springs').

ὑπὸ

by

preposition + genitive (agency)

ἀνέμων

winds

Genitive

genitive of agent

ἄνεμος; 'wind'; the winds that drive the empty clouds aimlessly along.

παραφερόμεναι

carried along

Pres Pass Ptc · Nom Pl Fem · παραφέρω

attributive participle (modifies νεφέλαι)

→ present (ongoing)

παραφέρω: 'carry past/away' (παρά + φέρω); the clouds (and the men) blown about — rootless, unstable.

δένδρα

trees

Nominative

predicate nominative (apposition)

δένδρον: 'tree'; the third image — barren autumn trees.

φθινοπωρινά

of late autumn

Nominative

attributive adjective

φθινοπωρινός: 'belonging to late autumn'; the harvest season — yet these trees bear nothing when fruit is due.

ἄκαρπα

fruitless

Nominative

attributive adjective

ἄκαρπος: 'unfruitful, barren' (ἄ + καρπός); no fruit — the mark of a worthless life (cf. Mt 7:19).

δίδυς

twice

adverb (numeral)

δίδυς: 'twice'; 'twice dead' — barren and now uprooted, dead beyond recovery.

ἀποθανόντα

having died

Aor Act Ptc · Nom Pl Neut · ἀποθνήσκω

attributive participle (modifies δένδρα)

→ constative aorist

ἀποθνήσκω: 'die'; the trees are dead — fruitless and lifeless.

ἐκριζωθέντα

uprooted

Aor Pass Ptc · Nom Pl Neut · ἐκριζώω

attributive participle (coordinate)

→ constative aorist

ἐκριζώω: 'uproot, pull up by the roots' (ἐκ + ρίζα); the final image of total judgment — torn out, fit only for burning (cf. Mt 15:13).

13 κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

wild waves of the sea, foaming up their own shame; wandering stars, for whom the gloom of darkness has been reserved forever.

METAPHORICAL INDICTMENT (CONTINUED) **ASYNDETON** Two final images close the string. 'Wild sea-waves' fling up their shame like the sea's froth and refuse (cf. Isa 57:20); 'wandering stars' (planets/comets that leave their course) are doomed to the blackest dark — the same τηρέω motif recurs: the gloom 'has been reserved' for them, as the angels were 'kept' (v.6).

κύματα

waves

Nominative

predicate nominative (apposition)

κῦμα: 'wave'; the fourth image — turbulent breakers casting up debris.

ἄγρια

wild

Nominative

attributive adjective

ἄγριος: 'wild, savage, untamed'; the waves' violent, ungovernable surge.

θαλάσσης

of the sea

Genitive

genitive (of source/relation)

θάλασσα: 'sea'; the restless sea, image of the godless (Isa 57:20).

ἐπαφρίζοντα

foaming up

Pres Act Ptc · Nom Pl Neut · ἐπαφρίζω

attributive participle (modifies κύματα)

→ present (characteristic)

ἐπαφρίζω: 'foam up, foam out' (ἐπί + ἀφρίζω); a rare word — the sea spews foam as they spew forth their shameless deeds.

τὰς

the

Accusative

article

ἐαυτῶν

their own

Genitive

reflexive possessive genitive

αἰσχύνας

shameful deeds

Accusative

direct object of ἐπαφρίζοντα

αἰσχύνη: 'shame, disgrace, shameful thing'; the pl. 'shames' — their disgraceful acts thrown up for all to see, like sea-foam and wrack.

ἀστέρες

stars

Nominative

predicate nominative (apposition)

ἀστήρ: 'star'; the fifth and climactic image.

πλανῆται

wandering

Nominative

attributive (apposition) noun

πλανήτης: 'wanderer, planet' (cf. πλάνη, v.11); stars that leave their course — no fixed guide, but lost themselves and misleading others.

οἷς

for whom

Dative

relative pronoun (dat. of advantage/possession)

ὁ

the

Nominative

article

ζόφος

gloom

Nominative

subject of τετήρηται

ζόφος: 'gloom, nether darkness'; the same word as v.6 — the murky dark reserved for the angels now reserved for these.

τοῦ

of the

Genitive

article

σκότους

darkness

Genitive

genitive (epexegetical/of apposition)

σκότος: 'darkness'; 'the gloom of darkness' — the blackest dark, the antithesis of stars' light, their fitting end.

εἰς

for

preposition + accusative (extent of time)

αἰῶνα

ever

Accusative

object of εἰς (duration)

αἰών: 'age, eternity'; εἰς αἰῶνα = 'forever' — their doom is permanent.

τετήρηται

has been reserved

Perf Pass Indic 3 Sg · τηρέω

main verb (rel. clause)

→ intensive perfect (settled reservation)

τηρέω: 'keep, reserve'; the τηρέω motif climaxes — the darkness 'has been kept' for them, as judgment was kept for the angels (v.6).

14 Προεφήτευσεν δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνώχ λέγων· Ἴδου ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ,

It was also about these that Enoch, the seventh from Adam, prophesied, saying, 'Behold, the Lord came with his holy myriads,

PROPHETIC CITATION (1 ENOCH) **δὲ** Jude clinches the indictment with a citation of 1 Enoch 1:9, naming Enoch 'the seventh from Adam' (Gen 5). The prophetic aorist ἦλθεν ('came') views the Lord's future coming in judgment as certain and as good as accomplished — he comes with his 'holy myriads' (the angelic hosts of judgment).

Προεφήτευσεν

prophesied

Aor Act Indic 3 Sg · προφητεύω

main verb

→ constative aorist

προφητεύω: 'prophesy, speak as a prophet'; Jude treats Enoch's words as genuine prophecy fulfilled in 'these.'

δὲ

and

connective particle (development)

καὶ

also

adverbial (ascensive)

τούτοις

about these

Dative

dat. of reference (object of the prophecy)

οὗτος: 'these'; the prophecy 'concerns these' — the intruders are its referent.

ἕβδομος

seventh

Nominative

attributive (predicate of position)

ἕβδομος: 'seventh'; 'seventh from Adam' (Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch — Gen 5), a phrase from 1 Enoch lending him venerable antiquity.

ἀπό

from

preposition + genitive (origin/reckoning)

Ἀδάμ

Adam

Genitive

object of ἀπό (point of reckoning)

Ἀδάμ: 'Adam' (indeclinable); the first man, from whom Enoch's generations are counted.

Ἐνώχ

Enoch

Nominative

subject of προεφήτευσεν

Ἐνώχ: 'Enoch' (indeclinable); the antediluvian who 'walked with God' (Gen 5:24); the cited prophecy is from 1 Enoch 1:9.

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

adverbial participle (introduces direct speech)

→ present (concurrent)

λέγω: 'say'; λέγων introduces the quotation (a Septuagintal idiom).

Ἴδού

behold

interjection (attention-marker)

ἰδού: 'behold, look!'; the prophetic 'behold' summoning attention to the vision of the coming.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (within the quotation)

→ prophetic (proleptic) aorist

ἔρχομαι: 'come'; the prophetic aorist — the future judgment-coming spoken of as already done, so certain is it.

κύριος

the Lord

Nominative

subject of ἦλθεν

κύριος: 'Lord'; in 1 Enoch, God; Jude doubtless hears it of the Lord Jesus coming in judgment (cf. v.21).

ἐν

with

preposition + dative (accompaniment)

ἀγίαις

holy

Dative

attributive adjective

ἅγιος: 'holy'; the 'holy ones' — the angelic hosts attending the Lord's judgment (cf. Deut 33:2, Zech 14:5).

μυριάσιν

myriads

Dative

object of ἐν (accompaniment)

μυριάς: 'ten thousand, myriad, countless host'; the innumerable angelic armies of judgment.

αὐτοῦ

his

Genitive

genitive of possession

15 ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει πᾶσαν ψυχὴν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς.

to execute judgment on all and to convict every soul concerning all their works of ungodliness that they have done in an ungodly way, and concerning all the harsh things that ungodly sinners have spoken against him.'

PURPOSE OF THE COMING (CITATION CONTINUED) **ASYNDETON** The purpose of the Lord's coming: to judge and convict 'all!' The verse hammers the ἀσεβ- root five-fold (works of ungodliness, ungodly deeds, ungodly sinners) — the leitmotif of v.4 driven home: it is precisely the ungodly and their ungodly words and works that meet judgment.

ποιῆσαι

to execute

Aor Act Inf · ποιέω

infinitive of purpose

→ constative aorist

ποιέω: 'do, make, execute'; ποιῆσαι κρίσιν = 'to render judgment' — the purpose of the coming.

κρίσιν

judgment

Accusative

direct object of ποιῆσαι

κρίσις: 'judgment, sentence'; the verdict the Lord comes to pronounce.

κατὰ

against

preposition + genitive (opposition)

πάντων

all

Genitive

object of κατὰ (the judged)

καὶ

and

coordinating conjunction

ἐλέγξει

to convict

Aor Act Inf · ἐλέγχω

infinitive of purpose (coordinate)

→ constative aorist

ἐλέγχω: 'convict, expose, reprove'; to bring every soul to account and prove its guilt.

πᾶσαν

every

Accusative

attributive adjective

ψυχὴν

soul

Accusative

direct object of ἐλέγξει

ψυχή: 'soul, life, person'; 'every soul' — each individual brought under conviction.

περὶ

concerning

preposition + genitive (reference)

πάντων

all

Genitive

attributive adjective

τῶν

the

Genitive

article

ἔργων

works

Genitive

object of περὶ (reference)

ἔργον: 'work, deed'; their deeds — the substance of the indictment.

ἀσεβείας

of ungodliness

Genitive

genitive of quality (attributive)

ἀσέβεια: 'ungodliness, impiety'; the keyword noun — their works are 'works of ungodliness.'

αὐτῶν

their

Genitive

genitive of possession

ᾧ

which

Genitive

relative pronoun (cognate gen. w/ ἡσέβησαν)

ἡσέβησαν

they committed ungodliness

Aor Act Indic 3 Pl · ἀσεβέω

main verb (rel. clause)

→ *constative aorist*

ἀσεβέω: 'be ungodly, act impiously'; the cognate verb — 'the ungodly deeds they ungodlily did,' a deliberate hammering of the root.

καὶ

and

coordinating conjunction

περὶ

concerning

preposition + genitive (reference)

πάντων

all

Genitive

attributive adjective

τῶν

the

Genitive

article

σκληρῶν

harsh things

Genitive

substantival adjective (object of περὶ)

σκληρός: 'hard, harsh, rough'; the 'harsh words' — their insolent speech against the Lord (cf. v.16).

ᾧ

which

Genitive

relative pronoun (cognate/object gen.)

ἐλάλησαν

they spoke

Aor Act Indic 3 Pl · λαλέω

main verb (rel. clause)

→ *constative aorist*

λαλέω: 'speak, utter'; the arrogant speech they hurled against the Lord.

κατ'

against

preposition + genitive (opposition)

αὐτοῦ

him

Genitive

object of κατά (the one reviled)

ἁμαρτωλοὶ

sinners

Nominative

subject (apposition) of ἐλάλησαν

ἁμαρτωλός: 'sinner, sinful'; the late-placed subject naming the speakers — 'ungodly sinners!'

ἄσεβεῖς

ungodly

Nominative

attributive adjective (w/ ἁμαρτωλοὶ)

ἄσεβής: 'ungodly, impious'; the keyword adjective sealing the citation — 'ungodly sinners!'

16 οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

These are grumblers, malcontents, following their own lusts; and their mouth speaks arrogant things, flattering people for the sake of advantage.

CHARACTERIZATION OF THE INTRUDERS **ASYNDETON** Jude profiles the intruders' speech and motives, echoing the 'harsh words' of v.15: they are 'grumblers' (like rebellious Israel) and 'fault-finders,' driven by their own desires, mouthing 'bombast,' yet fawning on the influential 'for advantage' — proud toward God and servile toward men whom they can exploit.

οὗτοί

these

Nominative

subject (demonstrative)

οὗτος: 'these'; resuming the indictment of the intruders directly (after the citation).

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative present

εἰμί: 'be'; links them to the predicate nouns of character.

γογγυσταί

grumblers

Nominative

predicate nominative

γογγυστής: 'grumbler, murmurer'; echoing Israel's wilderness murmuring (Num 14; 1 Cor 10:10) — discontent with God's ordering.

μεμψίμοιροι

malcontents

Nominative

predicate nominative (apposition)

μεμψίμοιρος: 'complaining of one's lot, fault-finding' (μέμφομαι + μοῖρα); blaming their portion in life — discontented with providence.

κατὰ

according to

preposition + accusative (standard/norm)

τὰς

the

Accusative

article

ἐπιθυμίας

lusts/desires

Accusative

object of κατὰ (the norm of their walk)

ἐπιθυμία: 'desire, craving, lust'; their own appetites are their only law (recurs vv.18).

ἐαυτῶν

their own

Genitive

reflexive possessive genitive

πορευόμενοι

going/walking

Pres Mid Ptc · Nom Pl Masc · πορεύομαι

attributive/adverbial participle

→ present (characteristic)

πορεύομαι: 'go, walk, conduct oneself'; their manner of life is governed by lust (cf. v.18).

καὶ

and

coordinating conjunction

τὸ

the

Nominative

article

στόμα

mouth

Nominative

subject of λαλεῖ

στόμα: 'mouth'; the organ of their boastful, blasphemous speech.

αὐτῶν

their

Genitive

genitive of possession

λαλεῖ

speaks

Pres Act Indic 3 Sg · λαλέω

main verb

→ customary present

λαλέω: 'speak, utter'; their mouth habitually pours out arrogance.

ὑπέρογκα

arrogant things

Accusative

direct object of λαλεῖ (substantival)

ὑπέρογκος: 'swollen, bombastic, arrogant' (ὑπέρ + ὄγκος, 'bulk'); 'overblown' words — pompous, boastful speech.

θαυμάζοντες

admiring/flattering

Pres Act Ptc · Nom Pl Masc · θαυμάζω

adverbial participle (manner/attendant circ.)

→ present (characteristic)

θαυμάζω: 'admire, marvel at'; θαυμάζοντες πρόσωπα = 'showing partiality, flattering faces' — a Semitic idiom for fawning favoritism.

πρόσωπα

faces/persons

Accusative

direct object of θαυμάζοντες

πρόσωπον: 'face, person'; 'admiring faces' = courting the influential, with an eye to gain.

ὠφελείας

of advantage/profit

Genitive

genitive (w/ χάριν, 'for the sake of')

ὠφέλεια: 'benefit, advantage, profit'; their flattery is mercenary — like Balaam, for gain (v.11).

χάριν

for the sake of

improper preposition + genitive (purpose)

χάριν: 'for the sake of, on account of' (postpositive, w/ gen.); marks the self-serving motive — 'for profit's sake.'

17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

But you, beloved, remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ,

TURN TO THE READERS / APOSTOLIC REMINDER **δέ** The emphatic Ὑμεῖς ('but you') turns from the intruders to the faithful, again addressed as 'beloved.' Jude grounds their security in apostolic prophecy: they are to 'remember' what the apostles foretold — the appearance of such mockers belongs to the expected pattern of the last days, not a surprise.

Ὑμεῖς

you

Nominative

subject (emphatic, fronted)

σύ: 'you' (pl.); the emphatic pronoun sets the faithful in sharp contrast to 'these.'

δέ

but

adversative particle

ἀγαπητοί

beloved

Vocative

vocative of address

ἀγαπητός: 'beloved'; the warm address resumes (cf. vv.3, 20).

μνήσθητε

remember

Aor Pass Impv 2 Pl · μιμνήσκομαι

main verb (imperative)

→ constative aorist (commanding)

μιμνήσκομαι: 'remember, call to mind'; the first imperative addressed to the readers — recall the apostolic warning.

τῶν

the

Genitive

article

ῥημάτων

words

Genitive

genitive (object of μνήσθητε)

ῥῆμα: 'word, saying, utterance'; the apostles' spoken predictions, here recalled.

τῶν

the (ones)

Genitive

article (w/ participle)

προειρημένων

spoken beforehand

Perf Pass Ptc · Gen Pl Neut · προλέγω

attributive participle (modifies ῥημάτων)

→ intensive perfect (standing prediction)

προλέγω: 'say beforehand, foretell' (προ + λέγω); the apostles' standing prediction, still in force — the perfect marks its abiding validity.

<p>ὕπὸ by <i>preposition + genitive (agency)</i></p>	<p>τῶν the Genitive <i>article</i></p>	<p>ἀποστόλων apostles Genitive <i>genitive of agent</i> ἀπόστολος: 'apostle, sent one'; the authoritative messengers of Christ — Jude appeals to their teaching as already received (and places himself among their hearers).</p>	<p>τοῦ of the Genitive <i>article</i></p>
<p>κυρίου Lord Genitive <i>genitive (whose apostles)</i> κύριος: 'Lord'; the apostles belong to and represent the Lord Jesus Christ.</p>	<p>ἡμῶν our Genitive <i>genitive of relationship</i></p>	<p>Ἰησοῦ Jesus Genitive <i>apposition to κυρίου</i></p>	<p>Χριστοῦ Christ Genitive <i>apposition</i></p>

18 ὅτι ἔλεγον ὑμῖν· Ἐπ' ἐσχάτου χρόνου ἔσονται ἔμπαϊκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

that they were saying to you, 'In the last time there will be scoffers, following after their own ungodly lusts.'

CONTENT OF THE APOSTOLIC PREDICTION **ὅτι** The substance of the apostles' warning (closely paralleling 2 Pet 3:3): in the last age 'scoffers' would arise, walking by their own ungodly desires. By identifying the intruders as the foretold mockers, Jude assures the readers that the crisis confirms, rather than refutes, the apostolic gospel.

ὅτι
that

conjunction (content/recitative)

ὅτι: 'that'; introduces the content of the apostolic prediction (here recitative, w/ direct speech).

ἔλεγον

they were saying

Imperf Act Indic 3 Pl · λέγω

main verb

→ imperfect (customary/repeated)

λέγω: 'say'; the imperfect marks the apostles' repeated, customary teaching.

ὕμῖν

to you

Dative

indirect object

Ἐπ'
in

preposition + genitive (time)

ἐπί: 'on, in, at'; ἐπ' ἐσχάτου χρόνου = 'in the last time' — the eschatological period.

ἐσχάτου

last

Genitive

attributive adjective

ἐσχάτος: 'last, final'; the closing age before the Lord's coming — already begun (cf. 1 Jn 2:18).

χρόνου

time

Genitive

object of ἐπί (time)

χρόνος: 'time, period'; the appointed final span.

ἔσονται

there will be

Fut Mid Indic 3 Pl · εἰμί

main verb (within quotation)

→ predictive future

εἰμί: 'be'; the future of the prophecy — now being fulfilled in 'these.'

ἐμπαῖκται

scoffers

Nominative

predicate nominative (subject of ἔσονται)

ἐμπαίκτης: 'mockers, scoffer' (from ἐμπαίζω, 'mock'); those who deride the truth and the coming judgment (cf. 2 Pet 3:3).

κατὰ
according to

preposition + accusative (norm/standard)

τάς

the

Accusative

article

ἐαυτῶν

their own

Genitive

reflexive possessive genitive

ἐπιθυμίας

lusts

Accusative

object of κατὰ (the norm of their walk)

ἐπιθυμία: 'desire, lust'; their cravings rule them (cf. v.16) — the link confirming the scoffers are 'these!'

πορευόμενοι

walking

Pres Mid Ptc · Nom Pl Masc · πορεύομαι

attributive participle (modifies ἐμπαῖκται)

→ present (characteristic)

πορεύομαι: 'go, walk, conduct oneself'; their life governed by lust — the same idiom as v.16.

τῶν

of the

Genitive

article

ἀσεβειῶν

ungodly

Genitive

genitive of quality (attributive)

ἀσέβεια: 'ungodliness, impiety'; 'lusts of ungodliness' = their ungodly cravings — the keyword root once more (cf. vv.4, 15).

19 Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.

These are the ones who cause divisions, worldly people, devoid of the Spirit.

FINAL CHARACTERIZATION **ASYNDETON** Jude's last 'these are' caps the indictment with three damning marks: they 'set up divisions' (factious separatists, perhaps boasting an elite spirituality), they are ψυχικοί ('soulish, merely natural'), and — the decisive verdict — they do 'not have the Spirit.' For all their pretensions, they are spiritually empty.

Οὗτοί

these

Nominative

subject (demonstrative)

οὗτος: 'these'; the final summarizing reference to the intruders.

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copula

→ stative present

εἰμί: 'be'; links them to the closing predicates.

οἱ

the (ones)

Nominative

article (substantizes ptc.)

ἀποδιορίζοντες

causing divisions

Pres Act Ptc · Nom Pl Masc · ἀποδιορίζω

substantival participle (predicate)

→ present (characteristic)

ἀποδιορίζω: 'make distinctions, separate off, cause divisions' (ἀπό + διά + ὀρίζω); a NT hapax — they draw factional boundaries, perhaps claiming superior spirituality.

ψυχικοί

worldly/natural

Nominative

predicate nominative (apposition)

ψυχικός: 'natural, unspiritual, soulish' (from ψυχή); governed by the natural life, not the Spirit (cf. 1 Cor 2:14) — the irony: the spiritual elitists are merely 'soulish.'

πνεῦμα

Spirit

Accusative

direct object of ἔχοντες

πνεῦμα: 'Spirit'; the Holy Spirit (cf. v.20) — which they conspicuously lack, the root verdict on them.

μὴ

not

negative particle (w/ participle)

ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

attributive participle (modifies οὗτοι)

→ present (characteristic)

ἔχω: 'have, possess'; with μὴ — 'not having the Spirit,' the conclusive mark of their unregeneracy.

20 Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἁγίῳ προσευχόμενοι,

But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,

EXHORTATION TO THE FAITHFUL **δὲ** Again the emphatic Ὑμεῖς ... ἀγαπητοί turns to the readers, opening the closing exhortation (vv.20–23). Two participles — 'building up' on the faith and 'praying in the Holy Spirit' — define the means by which they are to keep themselves (v.21). Note the Trinitarian shape: Spirit (v.20), God (v.21a), Lord Jesus Christ (v.21b).

Ὑμεῖς

you

Nominative

subject (emphatic, fronted)

σύ: 'you' (pl.); the contrast with 'these' (v.19) sharpened — the faithful's calling against the intruders' emptiness.

δέ

but

adversative particle

ἀγαπητοί

beloved

Vocative

vocative of address

ἀγαπητός: 'beloved'; the affectionate address opening the final exhortation.

ἐποικοδομοῦντες

building up

Pres Act Ptc · Nom Pl Masc · ἐποικοδομέω

adverbial participle (means, w/ τηρήσατε v.21)

→ present (ongoing)

ἐποικοδομέω: 'build up upon' (ἐπί + οἰκοδομέω); the readers build themselves up on the foundation of the faith (cf. 1 Cor 3:10–12).

ἑαυτοὺς

yourselves

Accusative

reflexive direct object

ἑαυτοῦ: 'yourselves'; the community edifying one another (and itself).

τῇ

the

Dative

article

ἀγιωτάτη

most holy

Dative

attributive adjective (superlative)

ἅγιος (superl. ἀγιώτατος): 'most holy'; the faith — the once-delivered deposit (v.3) — is the holy foundation on which they build.

ὑμῶν

your

Genitive

genitive of possession

πίστει

faith

Dative

dat. of basis/foundation (on which they build)

πίστις: here the objective 'faith' (as v.3) — the body of truth that is their foundation.

ἐν

in

preposition + dative (sphere/means)

πνεύματι

Spirit

Dative

object of ἐν (sphere/means of prayer)

πνεῦμα: 'Spirit'; prayer 'in the Holy Spirit' — the very Spirit the intruders lack (v.19).

ἀγίῳ

Holy

Dative

attributive adjective

ἅγιος: 'holy'; the Holy Spirit, by whom true prayer is offered (cf. Rom 8:26–27).

προσευχόμενοι

praying

Pres Mid Ptc · Nom Pl Masc · προσεύχομαι

adverbial participle (means, coordinate)

→ present (ongoing)

προσεύχομαι: 'pray'; the second means of self-keeping — Spirit-empowered prayer.

21 ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.

CENTRAL EXHORTATION **ASYNDETON** The main imperative of the exhortation: 'keep yourselves in the love of God.' The τηρέω keyword turns positive — the faithful actively keep themselves in the very love God set on them (v.1). The participle 'awaiting the mercy of the Lord Jesus Christ unto eternal life' fixes their hope on his coming, the obverse of the judgment awaiting the ungodly.

ἑαυτοὺς

yourselves

Accusative

reflexive direct object of τηρήσατε

ἑαυτοῦ: 'yourselves'; the readers' own responsibility — to remain within God's love.

ἐν

in

preposition + dative (sphere)

ἀγάπη

love

Dative

object of ἐν (sphere)

ἀγάπη: 'love'; 'the love of God' — most likely God's love for them (cf. v.1, 'beloved in God'), the sphere in which they abide.

θεοῦ

of God

Genitive

genitive (subjective: God's love)

τηρήσατε

keep

Aor Act Impv 2 Pl · τηρέω

main verb (imperative)

→ constative aorist (commanding)

τηρέω: 'keep, guard, preserve'; the central command — the τηρέω keyword (vv.1, 6, 13) at its positive climax.

προσδεχόμενοι

awaiting

Pres Mid Ptc · Nom Pl Masc · προσδέχομαι

adverbial participle (manner/attendant circ.)

→ present (ongoing)

προσδέχομαι: 'await, look for, welcome'; eager expectation of Christ's coming mercy.

τὸ

the

Accusative

article

ἔλεος

mercy

Accusative

direct object of προσδεχόμενοι

ἔλεος: 'mercy'; the mercy of Christ at his coming (cf. v.2) — the faithful's hope, over against the judgment on the ungodly.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive (whose mercy)

κύριος: 'Lord'; Jesus Christ, who shows mercy at his return (cf. 2 Tim 1:18).

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition to κυρίου

Χριστοῦ

Christ

Genitive

apposition

εἰς

unto

preposition + accusative (goal/result)

ζωῆν

life

Accusative

object of εἰς (goal)

ζωή: 'life'; the goal to which the mercy leads — eternal life.

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal, everlasting'; the life of the age to come — the believers' destiny, opposite the 'eternal fire' (v.7) of the ungodly.

22 καὶ οὓς μὲν ἔλεατε διακρινομένους,

And have mercy on those who waver;

PASTORAL APPLICATION: MERCY TOWARD THE WAVERING

καὶ

The text of vv.22–23 is notoriously disturbed. The longer three-clause reading (followed here) gives a graded pastoral response: mercy to the 'doubting/wavering' (διακρινομένους — the same verb as Michael's 'disputing,' v.9). A shorter two-clause text (so P72, B) reads 'snatch some, save some' or has 'reprove (ἐλέγγετε) those who dispute!' The believers, kept in God's love, must reach out to rescue others.

καὶ

and

coordinating conjunction

οὓς

those whom

Accusative

relative pronoun (οὓς μὲν ... οὓς δέ, 'some ... others')

ὄς: here οὓς μὲν = 'some' — the first group, the wavering, in the partitive construction.

μὲν

on the one hand

correlative particle (μὲν ... δέ, vv.22–23)

μὲν: marks the first group of the graded response.

ἐλεατε

have mercy on

Pres Act Impv 2 Pl · ἐλεάω

main verb (imperative)

→ present (general/ongoing)

ἐλεάω: 'have mercy, show compassion' (variant of ἐλεέω; cf. ἔλεος, vv.2, 21); the mercy received is to be extended.

διακρινομένους

who waver/doubt

Pres Mid Ptc · Acc Pl Masc · διακρίνω

substantival participle (object of ἐλεατε)

→ present (ongoing)

διακρίνω (mid.): 'doubt, waver, dispute, be in two minds'; the same verb as v.9 — here the wavering/doubting (or 'disputing'), toward whom mercy is shown.

23 οὓς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἔλεατε ἐν φόβῳ, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

and others save, snatching them out of the fire; and to others show mercy with fear, hating even the garment stained by the flesh.

PASTORAL APPLICATION (CONTINUED) **δὲ** The remaining clauses of the graded response (still within the disputed text): some are to be 'saved by snatching from the fire' (an urgent rescue, cf. Zech 3:2; Amos 4:11) — others met with mercy 'in fear,' with such caution that they hate 'even the garment stained by the flesh,' lest the rescuer be contaminated. Compassion is paired with vigilant abhorrence of the corruption.

οὓς

others whom

Accusative

relative pronoun (second group, οὓς δέ)

ὄς: οὓς δέ = 'others' — the second group, to be snatched from the fire.

δὲ

and

correlative particle (δέ answering μὲν)

σώζετε

save

Pres Act Impv 2 Pl · σώζω

main verb (imperative)

→ present (general/ongoing)

σώζω: 'save, rescue, deliver'; the rescue of those in immediate peril.

ἐκ

out of

preposition + genitive (separation)

πυρὸς

the fire

Genitive

object of ἐκ (the danger)

πῦρ: 'fire'; the fire of judgment (cf. v.7) — a brand to be plucked from the burning (Zech 3:2; Amos 4:11).

ἀρπάζοντες

snatching

Pres Act Ptc · Nom Pl Masc · ἀρπάζω

adverbial (means) participle

→ present (concurrent)

ἀρπάζω: 'seize, snatch, carry off by force'; the urgent grasping of one in danger of the flames.

οὓς

others whom

Accusative

relative pronoun (third group, οὓς δέ)

ὄς: the third group in the graded response, met with cautious mercy.

δὲ

and

correlative particle

ἐλεᾶτε

have mercy on

Pres Act Impv 2 Pl · ἐλεάω

main verb (imperative)

→ present (general/ongoing)

ἐλεάω: 'have mercy'; mercy again — but now tempered with caution ('in fear').

ἐν

with

preposition + dative (manner/attendant circ.)

φόβω

fear

Dative

dat. of manner

φόβος: 'fear, reverence, caution'; mercy 'with fear' — wary of contamination, reverent before the danger of sin's defilement.

μισοῦντες

hating

Pres Act Ptc · Nom Pl Masc · μισέω

adverbial (attendant circ.) participle

→ present (characteristic)

μισέω: 'hate, detest'; even while showing mercy, the rescuer abhors the sin's defilement.

καὶ

even

adverbial (ascensive)

τόν

the

Accusative

article

ἀπό

by/from

preposition + genitive (source/agency)

τῆς

the

Genitive

article

σαρκός

flesh

Genitive

object of ἀπό (source of the staining)

σάρξ: 'flesh'; the corrupt human nature whose defilement stains even the clothing (cf. Zech 3:3–4).

ἐσπιλωμένον

stained

Perf Pass Ptc · Acc Sg Masc · σπιλώω

attributive participle (modifies χιτῶνα)

→ intensive perfect (resulting state)

σπιλώω: 'stain, defile, spot' (cf. σπιλάδες, v.12); the garment 'spotted' by contact with the flesh — defilement so contagious even the clothing is to be loathed.

χιτῶνα

garment/tunic

Accusative

direct object of μισοῦντες

χιτῶν: 'tunic, undergarment'; the inner garment next to the skin — its very staining marks how near the corruption comes.

24 Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,

Now to him who is able to keep you from stumbling and to set you before his glory blameless, with great joy —

DOXOLOGY (PART 1: THE ONE PRAISED) **δὲ** The closing doxology (vv.24–25), among the grandest in the NT, answers the whole letter: in a world of stumbling apostates, God 'is able to keep' (φυλάξαι — the divine 'keeping' that completes the τηρέω theme) the faithful from falling and to present them faultless and exultant before his glory. Human vigilance (v.21) rests on divine power.

Τῷ

to the (one)

Dative

article (substantizes ptc.; dat. of the doxology)

δὲ

now

connective particle (transition to doxology)

δυναμένῳ

who is able

Pres Mid Ptc · Dat Sg Masc · δύναμαι

substantival participle (the One praised)

→ stative present

δύναμαι: 'be able, have power'; the doxology hails God by his power — able to do what the readers cannot do for themselves.

φυλάξαι

to keep/guard

Aor Act Inf · φυλάσσω

complementary infinitive (w/ δυναμένῳ)

→ constative aorist

φυλάσσω: 'guard, protect, keep'; God's keeping (cf. τηρέω, vv.1, 21) — he preserves them from falling.

ὑμᾶς

you

Accusative

direct object of φυλάξαι

ἀπταίστους

from stumbling

Accusative

predicate adjective (object complement)

ἀπταίστος: 'without stumbling, sure-footed' (ἀ + πταίω, 'stumble'); a NT hapax — kept from the fatal fall of the apostates.

καὶ

and

coordinating conjunction

στῆσαι

to set/present

Aor Act Inf · ἵστημι

complementary infinitive (coordinate)

→ constative aorist

ἵστημι: 'set, place, present, make stand'; to present them upright and accepted before God's glory (cf. Col 1:22).

<p>ΚΑΤΕΝΩΠΙΟΝ before <i>improper preposition + genitive (place)</i></p> <p>κατενώπιον: 'before, in the presence of' (κατά + ἐνώπιον); in the very presence of God's glory.</p>	<p>τῆς the Genitive <i>article</i></p>	<p>δόξης glory Genitive <i>object of κατενώπιον (place)</i></p> <p>δόξα: 'glory, splendor'; the radiant presence of God, before which they stand blameless.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>
<p>ἄμώμους blameless Accusative <i>predicate adjective (object complement)</i></p> <p>ἄμωμος: 'without blemish, blameless' (ἄ + μῶμος); the sacrificial term for an unblemished offering — they are presented faultless (contrast the 'blemishes,' v.12).</p>	<p>ἐν with <i>preposition + dative (manner/attendant circ.)</i></p>	<p>ἀγαλλιάσει exultation/great joy Dative <i>dat. of manner</i></p> <p>ἀγαλλίασις: 'exultation, exuberant joy, gladness'; the jubilant joy — whether God's or the redeemed's — that attends the presentation.</p>	

25 μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας· ἀμήν.

to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and unto all the ages. Amen.

DOXOLOGY (PART 2: THE ASCRIPTION) **ASYNDETON** The ascription completes the doxology. Glory is given to 'the only God our Savior' — recalling the 'only Master' the intruders denied (v.4) — mediated 'through Jesus Christ our Lord.' The fourfold honor (glory, majesty, dominion, authority) is extended across all time: before the ages, now, and to all the ages — sealed with 'Amen.'

μόνω

only

Dative

attributive adjective

μόνος: 'only, sole'; 'the only God' — the monotheistic affirmation, echoing 'the only Master' denied in v.4.

θεῶ

God

Dative

dat. (the one to whom glory is ascribed)

θεός: 'God'; the recipient of the doxology.

σωτήρι

Savior

Dative

apposition to θεῶ

σωτήρ: 'savior, deliverer'; God as the one who saves — the ground of the readers' hope (cf. v.21).

ἡμῶν

our

Genitive

genitive of relationship

διὰ

through

preposition + genitive (mediation/agency)

διὰ: 'through'; the glory reaches the Father 'through' Christ the mediator (a Christological addition rare in OT doxologies).

Ἰησοῦ

Jesus

Genitive

object of διὰ (the mediator)

Χριστοῦ

Christ

Genitive

apposition to Ἰησοῦ

τοῦ

the

Genitive

article

κυρίου

Lord

Genitive

apposition to Ἰησοῦ Χριστοῦ

κύριος: 'Lord'; the mediator's title — through whom alone glory ascends to God.

ἡμῶν

our

Genitive

genitive of relationship

δόξα

glory

Nominative

nominative (predicate of implied ἔστω/εἶη)

δόξα: 'glory, splendor, honor'; the first of the fourfold ascription.

μεγαλωσύνη

majesty

Nominative

nominative (coordinate)

μεγαλωσύνη: 'majesty, greatness'; the divine grandeur ascribed in praise.

κράτος

dominion/might

Nominative

nominative (coordinate)

κράτος: 'might, dominion, power'; the ruling strength of God.

καὶ

and

coordinating conjunction

ἐξουσία

authority

Nominative

nominative (coordinate)

ἐξουσία: 'authority, right, power'; the fourth member — rightful sovereign authority.

πρὸ

before

preposition + genitive (time)

πρό: 'before'; the praise reaches back before all time.

<p>παντός all Genitive <i>attributive adjective</i></p>	<p>του̃ the Genitive <i>article</i></p>	<p>αι̃ωνος age/time Genitive <i>object of πρό (time)</i> αι̃ων: 'age, eternity'; 'before all the age' = before all time began.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>νῦν now <i>adverb (time)</i> νῦν: 'now'; the present moment — God is glorified now.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἰς unto <i>preposition + accusative (extent of time)</i></p>	<p>πάντας all Accusative <i>attributive adjective</i></p>
<p>τούς the Accusative <i>article</i></p>	<p>αι̃ωνας ages Accusative <i>object of εἰς (duration)</i> αι̃ων: 'age'; εἰς πάντας τούς αι̃ωνας = 'unto all the ages' — forever; the threefold span (past, present, future) embraces all time.</p>	<p>ἀμήν amen <i>indeclinable (liturgical affirmation)</i> ἀμήν: 'amen, so be it' (Hebrew loanword); the congregation's affirming seal to the doxology.</p>	

On the text. Jude is a single-chapter letter; its 25 verses are here numbered as 'Jude 1' for consistency with the multi-chapter volumes. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few substantive points are flagged in the lexical notes rather than silently resolved. At v.1 the editions divide over τοῖς ... ἠγαπημένοις ('beloved,' read here) versus the poorly attested ἡγιασμένοις ('sanctified'). The chapter's principal text-critical crux is at v.5, where the subject who 'saved the people out of Egypt and afterward destroyed the unbelievers' is variously transmitted: NA28 prints the harder Ἰησοῦς ('Jesus,' adopted here with strong early support, A B 33 and others), while other witnesses read ὁ κύριος ('the Lord') or ὁ θεός ('God'); the word order (ἅπαξ πάντα) is also unstable. At vv.22–23 the text is notoriously disturbed: the longer three-clause reading (ἐλεᾶτε διακρινομένους ... σώζετε ... ἐλεᾶτε ἐν φόβῳ), read here, competes with a shorter two-clause text (so

P72, B and others, with ἐλέγχετε/ἀρπάζετε), and the participle's case and number vary among witnesses. Jude twice draws on Jewish pseudepigrapha: v.9 alludes to the lost Assumption (or Testament) of Moses for Michael's dispute with the devil over Moses' body, and vv.14–15 quote 1 Enoch 1:9 by name as the prophecy of Enoch 'the seventh from Adam'; the letter cites these as illustrative authorities without thereby canonizing them. Orthographic variants (movable-v, ı-subscript) are not noted.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.