

**The Book of Jude
Jude 1:1-25**

Koiné Greek II

by Thor F. Carden

**In hopes that you, the student,
may better understand and enjoy
God's Beautiful Bible.**

Koiné Greek II

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This course is dedicated to
Ron Scarlata
who believed in me when I needed him to
and to his wonderful daughter
Belinda Vatany
who encouraged me to develop this course

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Jude Lesson Notes

The concepts of translation that we use are annotated in the Grammar Reference. At first, we will refer to these notes often, but as they become repetitive we will assume the student already knows them. Simply put, if you understand what has been done in my notes, you can ignore the notes, but if you don't understand refer to them.

For each of the verses in this lesson, try to translate it on your own. Compare your results with several good English versions. If you are in agreement, go to the next verse. If you are not in substantial agreement, use your notes and my notes on the verse to determine what you did that made your translation different. Learn from it and then translate the next verse.

I include complete {Grammar Reference Notes} for the first verse of each lesson or passage. After that, I only include them only when the situation is a little outside the norm. The notes are in numerical order in the “Annotated Grammar Reference.”

Textual Alternatives are put in [brackets] or (parenthesis) within the initial Greek text. If there are alternatives they are separated by “OR”.

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

Parsing: {Notes 101 & 102}

Greek	Lexical Form	Some possible meanings	Grammar
Ἰούδας	Ἰούδας	Judas, Judah, Jude	Noun Nom Sng M
Ἰησοῦ	Ἰησοῦς	Jesus, Joshua	Noun Gen Sng M
Χριστοῦ	Χριστός	Christ (Greek for anointed one)	Noun Gen Sng M
δοῦλος	δοῦλος	bondman, servant, slave	Noun Nom Sng M
ἀδελφὸς	ἀδελφός	brother, family member	Noun Nom Sng M
δὲ	δέ	but, rather, now, then, so, even	Conjunction
Ἰακώβου	Ἰάκωβος	James	Noun Gen Sng M
ἐν	ἐν	in, among, within	Preposition
θεῷ	θεός	God, god, godly	Noun Dat Sng M
πατρὶ	πατήρ	father, forefather, ancestor	Noun Dat Sng M
ἠγαπημένοις	ἀγαπάω	love, show love, prove love	Verb Perfect Pass Prt Dat Plu M
Ἰησοῦ	Ἰησοῦς	Jesus, Joshua	Noun Dat Sng M
Χριστῷ	Χριστός	Christ (Greek for anointed one)	Noun Dat Sng M
τετηρημένοις	τηρέω	keep, hold, guard, preserve	Verb Perfect Pass Prt Dat Plu M
κλητοῖς	κλητός	called	Adjective Dat Plu M

Rendering: {Notes 105a, 105c} This verse is not a sentence, but a long string of substantives and their modifiers, including participial phrases, simply identifying the writer. {Note 578} I didn't use a rendering chart, but simply translated a word at a time mostly in Greek word order, making a few adjustments to make it understandable in English. {Note 112}

Ἰούδας “Jude” Noun in apposition to the following two noun phrases {Note 226}

Ἰησοῦ “Jesus” Genitive noun modifying “servant” {Notes 201b, 204a, 226}

Χριστοῦ “Christ” Genitive noun modifying “servant” {Notes 201b, 226}

δοῦλος, “servant” Completes the first noun phrase in apposition to “Jude” {Note 226}

ἀδελφὸς “brother” Noun in apposition to “Jude” and “Servant” {Note 226}

δὲ “and” Postpositive conjunction goes before “brother” {Note 527}

Ἰακώβου, “James” Genitive noun modifying “brother” {Notes 201b, 204a}

τοῖς “those” This article in the dative case is the marker transitioning from identifying the writer, to identifying the recipients of the letter. {Notes 351, 356}

ἐν “by” Prepositional phrase modifying or completing “loving” {Notes 401, 426}

θεῷ “God” Object of the preposition {Note 211}

πατρὶ “father” In apposition to “God” and therefore also object of preposition {Note 226}

ἠγαπημένοις “loving” Participle, passive so “beloved” {Notes 625, 726, 901-903, 907, 914}

καὶ “and” Joining the two participial phrases that identify the recipients {Notes 529, 530}

Ἰησοῦ “Jesus” Object of participle τετηρημένοις {Note 208}

Χριστῷ “Christ” In apposition to “Jesus” and therefore also object of τετηρημένοις {Note 208}

τετηρημένοις “keeping” Passive so “kept by” {Notes 625, 726, 901-903, 907, 914}

κλητοῖς “called” Adjective acting as a noun? {Note 302}

My Translation: “Jude, servant of Jesus Christ, and brother to James, to those beloved by God the Father, and the called who are kept by Jesus Christ.”;” {Note 105}

Comparison to the Experts: {Note 104} There is some difference in how the last word and last participle are used, but the meaning is clear. Most of them made both participles modify “called.” There is some variability in choices from the ranges of sense for some words. {Note 114} We have significant agreement.

NASB Jude, a bond-servant of Jesus Christ, and brother of James, To those who are the called, beloved in God the Father, and kept for Jesus Christ:

ASV Jude, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ:

DBY Jude, bondman of Jesus Christ, and brother of James, to the called ones beloved in God the Father and preserved in Jesus Christ:

KJV Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, [and] called:

DR Jude, the servant of Jesus Christ, and brother of James: to them that are beloved in God the Father, and preserved in Jesus Christ, and called.

Jude 1:2 ἔλεος ὑμῶν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἔλεος	ἔλεος	tender mercy	Noun Nom Sng N
ὑμῶν	σύ	you	Personal Pron Dat Plu
εἰρήνη	εἰρήνη	one, peace, quietness, rest	Noun Nom Sng F
ἀγάπη	ἀγάπη	love, show love, prove love	Noun Nom Sng F
πληθυνθείη	πληθύνω	multiply	Verb 3rd Aorist Pass Opt Sng

Rendering: 1 verb, so 1 rendering chart

ἔλεος “tender mercy” Subject

ὑμῶν “to you” Indirect object

καὶ “and” Joining nouns of the compound subject

εἰρήνη “peace” Subject

καὶ “and” Joining nouns of the compound subject

ἀγάπη “love” Subject

πληθυνθείη “may it be multiplied”

	May be multiplied	
Tender mercy, peace, and love		To you

“Tender mercy, peace and love may be multiplied to you.”

My Translation: “May mercy, peace and love be multiplied to you.”

Comparison to the Experts: We have substantial agreement.

YLT kindness to you, and peace, and love, be multiplied!

NASB May mercy and peace and love be multiplied to you.

DBY Mercy to you, and peace, and love be multiplied.

ASV Mercy unto you and peace and love be multiplied.

DR Mercy unto you, and peace, and charity be fulfilled.

KJV Mercy unto you, and peace, and love, be multiplied.

Jude 1:3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς [ἡμῶν] σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
Ἀγαπητοί	ἀγαπητός	beloved, dear one	Adjective Voc Plu M
πᾶσαν	πᾶς	All with article, each w/o	Adjective Acc Sng F
σπουδὴν	σπουδή	haste, diligence, forwardness	Noun Acc Sng F
ποιούμενος	ποιέω	make, do, cause, accomplish	Verb Present Mid Prt Nom Sng M
γράφειν	γράφω	write, compose, inscribe, sign	Verb Present Act Inf
ὑμῖν	σύ	you	Personal Pron Dat Plu
περὶ	περί	concerning, regarding, about	Preposition
κοινῆς	κοινός	common, defiled, unholy	Adjective Gen Sng F
ἡμῶν	ἐγώ	our, ours	Personal Pron Gen Plu
σωτηρίας	σωτηρία	deliver, save	Noun Gen Sng F
ἀνάγκην	ἀνάγκη	distress, necessity	Noun Acc Sng F
ἔσχον	ἔχω	have, hold, possess, keep	Verb 1st Aorist Act Ind Sng
γράψαι	γράφω	write, compose, inscribe, sign	Verb Aorist Act Inf
ὑμῖν	σύ	you	Personal Pron Dat Plu
παρακαλῶν	παρακαλέω	beseech, call for, urge	Verb Present Act Prt Nom Sng M
ἐπαγωνίζεσθαι	ἐπαγωνίζομαι	earnestly contend	Verb Present Mid Inf
ἅπαξ	ἅπαξ	once for all	Adverb
παραδοθείσῃ	παραδίδωμι	betray, bring forth	Verb Aorist Pass Prt Dat Sng F
ἁγίοις	ἅγιος	saintly, holy, sacred, morally pure	Adjective Dat Plu M
πίστει	πίστις	faith, trust, belief, confidence	Noun Dat Sng F

Rendering: 7 verbs, but 3 are infinitives, so 4 rendering charts

Ἀγαπητοί, “Beloved” Vocative, the case of address

πᾶσαν “all” Adjective modifying “diligence”

σπουδὴν “diligence” Instrumental case {Note 206b}

ποιούμενος “make” Participle, acting as verb of independent clause

γράφειν “to write” Infinitive completing the verb

ὑμῖν “to you” indirect object

περὶ “concerning” Prepositional phrase modifying the verb?

τῆς κοινῆς “the common” Object of the preposition

ἡμῶν “our” Genitive pronoun modifying “common”

σωτηρίας “salvation” Genitive noun in apposition to “common”, object of preposition

“I” understood is the subject {Note 910}

Beloved	Make to write concerning our common salvation	With all diligence
I		To you

“Beloved, I am writing to you with all diligence, concerning our common salvation ...”

ἀνάγκην “distress” or “necessity” Direct object? Instrumental?

ἔσχον “I had” Verb of the clause

γράψαι “to write” Infinitive completing the verb

ὕμῖν “to you” Indirect object

Not sure what to do with “distress” or “necessity”

	Had to write	Distress or necessity
I		To you

“... It was necessary that I write to you ...” A lot of license and guessing here.

παρακαλῶν “urging” Participle

ἐπαγωνίζεσθαι “to earnestly contend” Infinitive, but I’m not sure how it fits in

τῇ “the” Before and adverb, making it act like a noun, or perhaps with participle

ἅπαξ “once for all” What does “once for all” mean, and how does it act like a noun? Maybe it stays and adverb, and modifies the participle?

παραδοθείση “was being betrayed” or “was being brought forth” Participle

τοῖς “the” modifying “faith”

ἁγίοις “holy” Adjective modifying faith

πίστει. “faith” Object of the participle?

I have no idea what to do with this. I’m going to look a little deeper into the range of sense of some of these words.

παραδοθείση “was being delivered”

ἅπαξ “once”

τῇ Locative or dative case?

Now to sort them and hope for the best

	urging	To earnestly contend

	Was being delivered once	
The holy faith		

“... urging you to earnestly contend for the holy faith which was delivered once for all.” Is my highly speculative guess.

My Translation: “Beloved, I am writing to you with all diligence, concerning our common salvation, it was necessary that I write, urging you to earnestly contend for the holy faith which was delivered once for all.”

Comparison to the Experts: Closer than I expected. The experts translated ἁγίοις as “saints” making the adjective into a noun. What they noticed that I did not, is that it is not the same number as πίστει which means it probably was not modifying it.

YLT Beloved, all diligence using to write to you concerning the common salvation, I had necessity to write to you, exhorting to agonize for the faith once delivered to the saints,

DBY Beloved, using all diligence to write to you of our common salvation, I have been obliged to write to you exhorting you to contend earnestly for the faith once delivered to the saints.

KJV Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort [you] that ye should earnestly contend for the faith which was once delivered unto the saints.

ASV Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.

NASB Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints.

DR Dearly beloved, taking all care to write unto you concerning your common salvation, I was under a necessity to write unto you: to beseech you to contend earnestly for the faith once delivered to the saints.

Jude 1:4 [παρεισέδυσαν] γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν (χάριτα OR χάριν) μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην (θεον) καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
[παρεισέδυσαν]	παρεισδύω	creep in unawares	Verb 3rd Aorist Act Ind Plu
γάρ	γάρ	for, since, then, indeed	Conjunction
τινες	τις	someone, something, who? what?	Intrg / Indef Pron Nom Plu M
ἄνθρωποι	ἄνθρωπος	man, human being, person	Noun Nom Plu M
πάλαι	πάλαι	long ago	Adverb
προγεγραμμένοι	προγράφω	write afore, aforeside	Verb Perfect Pass Prt Nom Plu M
εἰς	εἰς	in, into, toward, against, among	Preposition
τοῦτο	οὗτος	this, this one, this man	Demonstrative Acc Sng N
κρίμα	κρίμα	condemnation, judgment	Noun Acc Sng N
ἀσεβεῖς	ἀσεβής	ungodly man	Adjective Nom Plu M
θεοῦ	θεός	God, god, godly	Noun Gen Sng M
ἡμῶν	ἐγώ	our, ours	Personal Pron Gen Plu
[χάριτα	χάρις	grace, favor	Noun Acc Sng F
χάριν]	χάρις	grace, favor	Noun Acc Sng F
μετατιθέντες	μετατίθημι	carry over, change, translate	Verb Present Act Prt Nom Plu M
εἰς	εἰς	in, into, toward, against, among	Preposition
ἀσέλγειαν	ἀσέλγεια	filth, lasciviousness, debauchery	Noun Acc Sng F
μόνον	μόνος	only, alone, merely, simply	Adjective Acc Sng M
δεσπότην	δεσπότης	Lord, master	Noun Acc Sng M
[θεόν]	θεός	God, god, godly	Noun Acc Sng M
κύριον	κύριος	God, Lord, master, Sir	Noun Acc Sng M
ἡμῶν	ἐγώ	our, ours	Personal Pron Gen Plu
Ἰησοῦν	Ἰησοῦς	Jesus, Joshua	Noun Acc Sng M
Χριστὸν	Χριστός	Christ (Greek for anointed one)	Noun Acc Sng M
ἀρνούμενοι	ἀρνέομαι	deny, reject, refuse, disown	Verb Present Mid Prt Nom Plu M

Rendering: 4 verbs, so 4 rendering charts. The textual alternative appears to be minor.

[παρεισέδυσαν] “They snuck in” Verb of the clause. γάρ is usually postpositive, so it this word wasn’t here, something would be wrong.

γάρ “for” Introductory conjunction

τινες “some” Pronoun in apposition to “men”

ἄνθρωποι, “men” subject of the clause

for	Snuck in	
Some men		

“For some men snuck in ...”

οἱ “who” Article introducing participial phrase can become a relative pronoun
 πάλαι “long ago” Adverb modifying participle
 προγεγραμμένοι I don’t know what “write afore” or “aforetime” mean so looking deeper in my
 lexicons – literally “before write” and can mean various things like “as I wrote already,”
 either above in the same document or in a previous document, or something like
 “published” as in well know writing like in a newspaper or public sign that the writer
 expects the reader to already have seen some place. Since it is modified with the adverb
 πάλαι I think it is meant in the latter sense. Participle “having been written” Nominative so
 it is probably connected to the subject of the previous clause
 εἰς “into” prepositional phrase modifying the participle
 τοῦτο “this” Demonstrative pronoun in apposition with κρίμα
 τὸ κρίμα, “the condemnation” Object of the preposition
 ἄσεβεις, “ungodly men” Adjective acting as a noun in apposition with “some men” and the
 previous participle.

	Were written about long ago	
Who, ungodly men	For this condemnation	

“... who were written about long ago, for this condemnation, ungodly men,”

τὴν “who” Article introducing participial phrase can become a relative pronoun
 τοῦ θεοῦ “of the God” Might be genitive modifying something, or object of participle
 ἡμῶν “our” Genitive noun modifying “God” so it is probably, object of participle but then what
 about the next word in the accusative case?
 (χάριτα “grace” Object of participle?
 OR No difference at all
 ξαριν) “grace” Object of participle
 μετατιθέντες “changing” participle
 εἰς “into” Prepositional phrase modifying participle
 ἀσέλγειαν “debauchery” Object of participle

who	Are changing	Our God’s grace
		Into debauchery

“... who are changing our God’s grace into debauchery ...”

καὶ “and” Conjunction, probably indicating new participial phrase
 τὸν μόνον “the only” Adjective modifying the string of nouns in apposition following
 δεσπότην “master” Object of the participle
 (θεοῦ) “God” Object of the participle
 καὶ “and” Object of the participle
 κύριον “Lord” Object of the participle
 ἡμῶν “our” Genitive pronoun modifying “Lord”
 Ἰησοῦν “Jesus” Object of the participle
 Χριστὸν “Christ” Object of the participle
 ἀρνούμενοι. “rejecting” Participle

and	rejecting	The only Lord God and our Lord Jesus Christ.

“... and rejecting the only Lord God and our Lord Jesus Christ.”

My Translation: “For some men snuck in, who were written about long ago for this condemnation, ungodly men, who are exchanging our God’s grace for debauchery, and rejecting the only Lord God and our Lord Jesus Christ.”

Comparison to the Experts: We have substantial agreement, albeit with a variety of choices from ranges of sense.

DR For certain men are secretly entered in, (who were written of long ago unto this judgment,) ungodly men, turning the grace of our Lord God into riotousness, and denying the only sovereign Ruler, and our Lord Jesus Christ.

DBY For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence, ungodly persons, turning the grace of our God into dissoluteness, and denying our only Master and Lord Jesus Christ.

NASB For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

ASV For there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.

KJV For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

YLT for there did come in unobserved certain men, long ago having been written beforehand to this judgment, impious, the grace of our God perverting to lasciviousness, and our only Master, God, and Lord -- Jesus Christ -- denying,

Jude 1:5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι εἰδότας [ἅπαξ πάντα OR ὑμασ ἅπαξ τούτο OR ὑμασ πάντα] ὅτι [Ἰησοῦς OR ὁ κύριος] λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπόλεσεν,

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
Ὑπομνήσαι	ὑπομνήσκω	remember, bring to mind	Verb Aorist Act Inf
δὲ	δέ	but, rather, now, then, so, even	Conjunction
ὑμᾶς	σύ	you	Personal Pron Acc Plu
βούλομαι	βούλομαι	be disposed, determine, intend	Verb 1st Present Mid Ind Sng
εἰδότας	ὄραω	see, observe, recognize	Verb Perfect Act Prt Acc Plu M
[ἅπαξ	σύ	you	Personal Pron Acc Plu
ὑμᾶς	σύ	you	Personal Pron Acc Plu
πάντα	πᾶς	All with article, each w/o	Adjective Acc Plu N
τούτο]	οὗτος	this, this one, this thing	Demonstrative Acc Sng N
ὅτι	ὅτι	that, because, for, since	Conjunction
[Ἰησοῦς	Ἰησοῦς	Jesus, Joshua	Noun Nom Sng M
κύριος]	κύριος	God, Lord, master, Sir	Noun Nom Sng M
ἅπαξ	ἅπαξ	once for all	Adverb
λαὸν	λαός	people	Noun Acc Sng M
ἐκ	ἐκ	from, out of, among	Preposition
γῆς	γῆ	country, ground, land, world	Noun Gen Sng F
Αἰγύπτου	Αἴγυπτος	The land of the Nile, Egypt	Noun Gen Sng F
σώσας	σώζω	heal, be made whole	Verb Aorist Act Prt Nom Sng M
δεύτερον	δεύτερος	afterward, again, secondarily	Adjective Acc Sng N
μὴ	μή	not	Conjunction or Adverb
πιστεύσαντας	πιστεύω	believe, trust, entrust	Verb Aorist Act Prt Acc Plu M
ἀπόλεσεν	ἀπόλλυμι	destroy, die, lose, mar, perish	Verb 3rd Aorist Act Ind Sng

Rendering: 6 verbs, but one is an infinitive, so 5 rendering charts, to start with. One of the two textual difficulties looks complex, the other is negligible.

Ὑπομνήσαι “to remember” This could be a separate clause, but I’m going to put it in the vocative spot of the next clause.

δὲ “but” Introductory conjunction

ὑμᾶς “you” I am going to try making this object of the infinitive for now

βούλομαι “I myself intend”

But you remember	Am determined	
I		

“But you remember, just as I am determined to do, ...”

ειδόμενος “was seeing” acc plu M
 [ἅπαξ “once for all” Adverb
 πάντα “all” or “each” Adjective Acc plu N
 OR

ὑμας “you” Accusative
 ἅπαξ “once for all” Adverb
 τοῦτο “this” Acc sng N
 OR

ὑμας “you” Accusative
 πάντα] “all” or “each” Accusative

	Was seeing	(This) (you) (all)
	(once for all)	

I’m confused. Perhaps the rest of the verse will give me a clue.

ὅτι “that” Introductory Conjunction
 [Ἰησοῦς “Jesus” Subject, but I’m skipping this alternative. There is no evidence to suggest Jude was trying to say Jesus was active at the Exodus.
 OR

ὁ κύριος] “the Lord” Subject
 λαὸν “people” Collective noun, direct object
 ἐκ “out of” Prepositional phrase modifying the participle
 γῆς “land” Object of the preposition
 Αἰγύπτου “of Egypt” Genitive noun modifying “land”
 σώσας “was saving” participle

that	Was; saving	The people
The Lord	out of the land of Egypt	

“... that the Lord was saving the people out of the land of Egypt ...”

τὸ δεύτερον “the afterward” Is it trying to make the “adverb” act as a noun? I’m
 τοὺς “those” Article introducing the participial phrase
 μὴ “not” Adverb of negation
 πιστεύσαντας “believing” participle
 ἀπώλεσεν, “he was destroyed” I could make another rendering chart, but they both fit here

afterward	Not believing were destroyed	
Those		

“... afterward, those not believing were destroyed.”

My Translation: “But you remember, just as I am determined to do, (?something?) that the Lord was saving the people out of the land of Egypt, afterward, those not believing were destroyed.” Clearly, I need help from the experts.

Comparison to the Experts: The textual difficulties completely obscured the “at one time you already knew this” clause for me. The wide variance in how the experts translated βούλομαι encourage me that this was simply a very difficult verse to put into English. I am pleased I did as well as I did.

YLT and to remind you I intend, you knowing once this, that the Lord, a people out of the land of Egypt having saved, again those who did not believe did destroy;

DBY But I would put you in remembrance, you who once knew all things, that the Lord, having saved a people out of the land of Egypt, in the second place destroyed those who had not believed.

DR I will therefore admonish you, though ye once knew all things, that Jesus, having saved the people out of the land of Egypt, did afterwards destroy them that believed not:

KJV I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

ASV Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not.

NASB Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.

Jude 1:6 ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν,

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἀγγέλους	ἄγγελος	angel, messenger	Noun Acc Plu M
τε	τέ	also, and, both, even	Conjunction
μὴ	μή	not, (negative answer expected)	Conjunction or Adverb
τηρήσαντας	τηρέω	keep, hold, guard, preserve	Verb Aorist Act Prt Acc Plu M
ἑαυτῶν	ἑαυτοῦ	herself, himself, itself	Reflexive Pron Gen Plu M
ἀρχὴν	ἀρχή	beginning, first, ruler	Noun Acc Sng F
ἀλλὰ	ἀλλά	but, nevertheless, however, rather	Conjunction
ἀπολιπόντας	ἀπολείπω	leave, remain	Verb Aorist Act Prt Acc Plu M
ἴδιον	ἴδιος	one's own, apart, aside, due	Adjective Acc Sng N
οἰκητήριον	οἰκητήριον	habitation, house	Noun Acc Sng N
εἰς	εἰς	in, into, toward, against, among	Preposition
κρίσιν	κρίσις	judgement, condemnation	Noun Acc Sng F
μεγάλης	μέγας	greater, greatest, more, most	Adjective Gen Sng F
ἡμέρας	ἡμέρα	day, time, legal day	Noun Gen Sng F
δεσμοῖς	δεσμός	ligament, chain, string	Noun Dat Plu M
αἰδίοις	αἰδῖος	eternal, everlasting	Adjective Dat Plu M
ὑπὸ	ὑπό	under	Preposition
ζόφον	ζόφος	blackness, darkness, mist	Noun Acc Sng M
τετήρηκεν	τηρέω	keep, hold, guard, preserve	Verb 3rd Perfect Act Ind Sng

Rendering: 3 verbs, so 3 rendering charts

ἀγγέλους “angels” Direct object

τε “even” Introductory conjunction

τοὺς “those” Article introducing a participial phrase

μὴ “not” Adverb of negation

τηρήσαντας “were keeping”

τὴν “Article modifying what?”

ἑαυτῶν “themselves” Reflexive pronoun in the genitive case

ἀρχὴν “ruler” Direct object of what?

even	Don't put themselves	first
Those angels		

“Even angels do not put themselves first ...”

ἀλλὰ “but” Introductory conjunction
 ἀπολιπόντας “were leaving” participle
 τὸ “?” {Note 351 and 352?}
 ἴδιον “aside” adjective modifying οἰκητήριον
 οἰκητήριον “habitation” Direct object of participle
 εἰς “into” Prepositional phrase modifying what?
 κρίσιν “judgement” Object of preposition
 μεγαλύτες “more” Adjective modifying ἡμέρας
 ἡμέρας “of time” Genitive noun modifying what?
 δεσμοῖς “chains” Indirect object or locative case?
 αἰδίους “everlasting” Adjective modifying “chains”
 ὑπὸ “under” prepositional phrase modifying what
 ζόφον “darkness” object of the preposition
 τετήρηκεν, “it was kept”

I don’t know where the participial phrase ends and the independent clause begins. I’m going to put the verbs in the next two verb slots, sort the rest around them, and hope something sensible emerges.

but	Were leaving	Aside their habitation

Into judgement
 Of greater time

	are being kept under darkness	In everlasting chains

My wild guess is: “but left their habitation, leaving for a later time, those for judgement, who are being kept in everlasting chains under darkness.”

My Translation: “Even angels do not put themselves first, but left their habitation, leaving for a later time, those for judgement, who are being kept in everlasting chains under darkness.”
 This makes no sense to me. Clearly, I need help from the experts.

Comparison to the Experts: I did not look deep enough into the range of sense for ἀρχή, but given the complexity of the grammar I’m not sure it would have helped that much. These long strings of participial phrases leave so many options it is hard to pick the right one.

- ASV** And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day.
- NASB** And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day,
- DBY** And angels who had not kept their own original state, but had abandoned their own dwelling, he keeps in eternal chains under gloomy darkness, to the judgment of the great day;
- KJV** And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.
- DR** And the angels who kept not their principality, but forsook their own habitation, he hath reserved under darkness in everlasting chains, unto the judgment of the great day.
- YLT** messengers also, those who did not keep their own principality, but did leave their proper dwelling, to a judgment of a great day, in bonds everlasting, under darkness He hath kept,

Jude 1:7 ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον
τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρόκεινται
δειγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ὡς	ὡς	as, like, just as, though	Conjunction
Σόδομα	Σόδομα	Sodom	Noun Nom Plu N
Γόμορρα	Γόμορρα	Gomorrhah	Noun Nom Sng F
περὶ	περί	around, all around, in vicinity	Preposition
αὐτὰς	ἑαυτοῦ	herself, himself, itself	Reflexive Pron Acc Plu F
πόλεις	πόλις	city	Noun Nom Plu F
ὅμοιον	ὅμοιος	like, as, similar, resembling	Adjective Acc Sng M
τρόπον	τρόπος	manner, way	Noun Acc Sng M
τούτοις	οὗτος	these, these people	Demonstrative Dat Plu M
ἐκπορνεύσασαι	ἐκπορνεύω	give self over to fornication	Verb Aorist Act Prt Nom Plu F
ἀπελθοῦσαι	ἀπέρχομαι	come, depart, go away	Verb Aorist Act Prt Nom Plu F
ὀπίσω	ὀπίσω	after, backward, behind	Preposition
σαρκὸς	σάρξ	flesh, physical body	Noun Gen Sng F
ἑτέρας	ἕτερος	altered, different	Adjective Gen Sng F
πρόκεινται	πρόκειμαι	set forth	Verb 3rd Present Mid Ind Plu
δειγμα	δειγμα	example	Noun Acc Sng N
πυρὸς	πῦρ	fiery, fire	Noun Gen Sng N
αἰωνίου	αἰώνιος	eternal, everlasting, forever	Adjective Gen Sng N
δίκην	δίκη	penalty, punishment	Noun Acc Sng F
ὑπέχουσαι	ὑπέχω	suffer	Verb Present Act Prt Nom Plu F

Rendering: 4 verbs, so 4 rendering charts, but the two participles with duplicate grammar may end up only requiring one.

ὡς “just as” Introductory conjunction

Σόδομα “Sodom” Subject

καὶ “and” Joins the subjects

Γόμορρα “Gomorrhah”

καὶ “and” Conjunction joining third part of subject

αἱ “the” Article before a prepositional phrase. {Note 351, 352, or 356}

περὶ “around” Prepositional phrase modifying “cities”

αὐτὰς “them” Object of preposition

πόλεις “cities” Third part of subject

τὸν ὅμοιον “the same” Adjective modifying “way”

τρόπον “way” Instrumental case

τούτοις “these” Subject of the participles

ἐκπορνεύσασαι “did give themselves over to fornication” participle modifying subjects

καὶ “and”

ἀπελθοῦσαι “did go away” participle modifying subjects

ὀπίσω “after” prepositional phrase modifying ἀπελθοῦσαι

σαρκὸς “flesh” Object of the preposition

ἑτέρας, “different” Adjective modifying “flesh”

πρόκεινται “they set forth” Verb of the clause
 δεῖγμα “example” Direct object
 πυρός “of fire” Genitive noun modifying “example”
 αἰωνίου “eternal” Adjective modifying “fire” or “punishment”?
 δίκην “punishment” Object of the participle
 ὑπέχουσαι. “suffering” Participle associated with the subjects?

I’m not sure what to do with all this. I’m going to try sorting it into two rendering charts and see what happens.

Just as	Set	An example of fire and suffering eternal punishment.
Sodom, Gomorrah and the cities around them		

In the same way	Did give themselves over to fornication and did go after strange flesh	
these		

Now I’ll guess at a translation. I think the “these” refers back to the sneaky people in verse 4.

My Translation: “Just as Sodom, Gomorrah and the cities around them in the same way as these, having given themselves over to fornication and going after strange flesh, have set an example of suffering eternal fire and punishment.”

Comparison to the Experts: The variety of choices made by the various translators show how difficult this verse is. We have substantial agreement on general meaning, if not on how best to express it.

YLT as Sodom and Gomorrah, and the cities around them, in like manner to these, having given themselves to whoredom, and gone after other flesh, have been set before -- an example, of fire age-during, justice suffering.

DBY as Sodom and Gomorrah, and the cities around them, committing greedily fornication, in like manner with them, and going after other flesh, lie there as an example, undergoing the judgment of eternal fire.

DR As Sodom and Gomorrah, and the neighbouring cities, in like manner, having given themselves to fornication, and going after other flesh, were made an example, suffering the punishment of eternal fire.

ASV Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire.

KJV Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

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

Jude 1:8 Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαιίνουσιν κυριότητα δὲ ἀθετοῦσιν δόξας δὲ βλασφημοῦσιν.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
Ὁμοίως	ὁμοίως	likewise, so	Adverb
μέντοι	μέντοι	however, nevertheless, yet	Conjunction
οὗτοι	οὗτος	these, these, these people	Demonstrative Nom Plu M
ἐνυπνιαζόμενοι	ἐνυπνιάζομαι	dreamer	Verb Present Mid Prt Nom Plu M
σάρκα	σάρξ	flesh, physical body	Noun Acc Sng F
μὲν	μὲν	even, indeed, some, truly,	Conjunction
μαιίνουσιν	μαίνω	defile	Verb 3rd Present Act Ind Plu
κυριότητα	κυριότης	dominion, government	Noun Acc Sng F
δὲ	δέ	but, rather, now, then, so, even	Conjunction
ἀθετοῦσιν	ἀθετέω	cast off, despise, reject	Verb 3rd Present Act Ind Plu
δόξας	δόξα	dignity, glory, honor, praise	Noun Acc Plu F
δὲ	δέ	but, rather, now, then, so, even	Conjunction
βλασφημοῦσιν	βλασφημέω	blaspheme, defame, revile	Verb 3rd Present Act Ind Plu

Rendering: 4 verbs so 4 rendering charts

Ὁμοίως “likewise” Adverb modifying the verb?

μέντοι “however” Introductory conjunction

καὶ “and” This conjunction often takes on a meaning from deeper in its range of sense when used with other conjunctions, but I’m at a loss what to do with these three together.

οὗτοι “these” Subject. Still referring back to the sneaky people in verse 4, I think.

ἐνυπνιαζόμενοι “dreaming” Participle

Likewise however and	dreaming	
these		

“However, these dreaming ...”

σάρκα “flesh” Direct object

μὲν “even” Introductory conjunction, postpositive so “flesh” is object of “defile”

μαιίνουσιν “they defile” Verb of the clause

even	defile	The flesh
they		

“... even they defile the flesh ...”

κυριότητα “authority” Direct object

δὲ “and” Introductory conjunction, forming a list with μὲν above

ἀθετοῦσιν “they reject” Verb of the clause

and	reject	authority
they		

“... and they reject authority ...”

δόξας “honor” Direct object
 δὲ “and” Introductory conjunction, forming a list with μὲν above
 βλασφημοῦσιν. “they revile”

and	revile	honor
they		

“... and they revile honor.”

My Translation: “Nevertheless, these dreamers even defile the flesh, reject authority, and revile honor.” I chose “defile” and “revile” from the range of sense because they rhymed and “reject” and “revile” because they had the same prefix. Just having a little fun.

Comparison to the Experts: A lot of difference here among the experts regarding what to do with the participle. They all did better with the three conjunctions than I did. I like NASB’s “Yet, in the same way ...” the best.

DR In like manner these men also defile the flesh, and despise dominion, and blaspheme majesty.

YLT In like manner, nevertheless, those dreaming also the flesh indeed do defile, and lordship they put away, and dignities they speak evil of,

KJV Likewise also these [filthy] dreamers defile the flesh, despise dominion, and speak evil of dignities.

ASV Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities.

DBY Yet in like manner these dreamers also defile the flesh, and despise lordship, and speak railingly against dignities.

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

Jude 1:9 Ὁ δὲ Μιχαήλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος
διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν
βλασφημίας ἀλλὰ εἶπεν· ἐπιτιμήσαι σοι κύριος.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
δὲ	δέ	but, rather, now, so, even	Conjunction
Μιχαήλ	Μιχαήλ	Michael	Noun Nom Sng M
ἀρχάγγελος	ἀρχάγγελος	archangel	Noun Nom Sng M
ὅτε	ὅτε	after that, as soon as, when	Conjunction
διαβόλῳ	διάβολος	devil (from Greek for slander)	Adjective Dat Sng M
διακρινόμενος	διακρίνω	contend, discern, doubt, judge	Verb Present Mid Prt Nom Sng M
διελέγετο	διαλέγομαι	dispute, preach to, reason with	Verb 3rd Imperfect Mid Ind Sng
περὶ	περί	concerning, regarding, about	Preposition
Μωϋσέως	Μωϋσῆς	Moses	Noun Gen Sng M
σώματος	σῶμα	body	Noun Gen Sng N
οὐκ	οὐ	no, not; never, nothing, none	Adverb
ἐτόλμησεν	τολμάω	be bold, dare	Verb 3rd Aorist Act Ind Sng
κρίσιν	κρίσις	judgement, condemnation	Noun Acc Sng F
ἐπενεγκεῖν	ἐπιφέρω	add, bring against, inflict	Verb Aorist Act Inf
βλασφημίας	βλασφημία	blasphemy, railing	Noun Gen Sng F
ἀλλὰ	ἀλλά	but, nevertheless, however	Conjunction
εἶπεν	λέγω	say, speak, tell, call, claim	Verb 3rd Aorist Act Ind Sng
Ἐπιτιμήσαι	ἐπιτιμάω	charge, rebuke	Verb 3rd Aorist Act Opt Sng
σοι	σύ	you	Personal Pron Dat Sng
κύριος	κύριος	God, Lord, master, Sir	Noun Nom Sng M

Rendering: 6 verbs, but one is an infinitive, so 5 rendering charts

Ὁ “the” modifying Μιχαήλ

δὲ “but” Introductory conjunction

Μιχαήλ “Michael” Subject

ὁ ἀρχάγγελος, “the archangel” In apposition with subject

ὅτε “after” Conjunction introducing the participial phrase

τῷ “διαβόλῳ” “the devil” Locative case completing the participle

διακρινόμενος “contending” Participle completing the verb

διελέγετο “was disputing” Verb of the clause

περὶ “about” Prepositional phrase modifying the verb

τοῦ “the” Modifying “body”

Μωϋσέως “of Moses” Genitive noun modifying “body”

σώματος, “body” Object of the preposition

but	Disputing about the body of Moses	
The archangel, Michael, after contending with the devil		

“But the archangel, Michael, after contending with the devil disputing about the body of Moses
...”

οὐκ “not” Adverb of negation
 ἐτόλμησεν “he was bold” Verb of the clause
 κρίσιν “condemnation” Object of verb + infinitive
 ἐπενεγκεῖν “to bring against”
 βλασφημίας “railing” Genitive noun modifying κρίσιν

	Was not bold to bring against	Railing condemnation
he		

“... he was not bold enough to bring railing condemnation against him ...”

ἀλλὰ “but” Introductory conjunction
 εἶπεν “he said” Verb of the clause

but	said	
he		

“... but he said ...”

ἐπιτιμήσαι “he rebukes” Verb of the clause
 σοι “to you” Indirect object
 κύριος. “Lord” Subject

	rebuke	
Lord		you

“... ‘the Lord rebukes you.’ ”

My Translation: “But the archangel, Michael, after contending with the devil disputing the body of Moses, was not bold enough to bring a railing condemnation against him, but he said, ‘The Lord rebukes you.’ ”

Comparison to the Experts: Clearly “when” is a much better choice for ὅτε than my “after,” but other than that, we have substantial agreement. I like “dare” instead of my “bold enough,” but both are correct.

ASV But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee.

DBY But Michael the archangel, when disputing with the devil he reasoned about the body of Moses, did not dare to bring a railing judgment against him, but said, The Lord rebuke thee.

NASB But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you!"

DR When Michael the archangel, disputing with the devil, contended about the body of Moses, he durst not bring against him the judgment of railing speech, but said: The Lord command thee.

KJV Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

YLT yet Michael, the chief messenger, when, with the devil contending, he was disputing about the body of Moses, did not dare to bring up an evil-speaking judgment, but said, 'The Lord rebuke thee!'

Jude 1:10 Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
οὗτοι	οὗτος	these, these people	Demonstrative Nom Plu M
δὲ	δέ	but, rather, now, then, so, even	Conjunction
ὅσα	ὅσος	how great, how many	Relative Pron Acc Plu N
μὲν	μέν	even, indeed, some, truly	Conjunction
οὐκ	οὐ	no, not; never, nothing, none	Adverb
οἶδασιν	οἶδα	see, know, perceive, recognize	Verb 3rd Perfect Act Ind Plu
βλασφημοῦσιν	βλασφημέω	blaspheme, defame, revile	Verb 3rd Present Act Ind Plu
ὅσα	ὅσος	how great, how many	Relative Pron Acc Plu N
δὲ	δέ	but, rather, now, then, so, even	Conjunction
φυσικῶς	φυσικῶς	naturally	Adverb
ὡς	ὡς	as, like, just as, though	Conjunction
ἄλογα	ἄλογος	brute, unreasonable	Adjective Nom Plu N
ζῶα	ζῶον	beast	Noun Nom Plu N
ἐπίστανται	ἐπίσταμαι	know, understand	Verb 3rd Present Mid Ind Plu
ἐν	ἐν	in, among, within	Preposition
τούτοις	οὗτος	these, these people	Demonstrative Dat Plu N
φθείρονται	φθείρω	corrupt, defile, destroy	Verb 3rd Present Pass Ind Plu

Rendering: 4 verbs, but the first two may be compounded. We'll start with 4 rendering charts and see how it goes.

Οὗτοι “these” Subject, still referring back to the sneaky people in verse 4.

δὲ “but” Introductory conjunction

ὅσα “how many” or “how great” Direct object

μὲν “even” Conjunction, works with the δὲ to form an antithetical thought

οὐκ “not” Adverb of negation

οἶδασιν “they are seeing”

βλασφημοῦσιν, “they blaspheme”

but	Are not seeing	A great amount
these	But blaspheme	

“But these are not understanding a great amount, but instead blaspheme ...”

ὅσα “how many” or “how great” Direct object

δὲ “but” Introductory conjunction

φυσικῶς “naturally” adverb modifying the verb

ὡς “as” Conjunction connecting following phrase with “naturally”

τὰ “the” modifies ζῶα

ἄλογα “brute” adjective modifies ζῶα

ζῶα “beasts” Subject

ἐπίστανται, “they understand” Verb of the clause

but	They understand	A great amount
Naturally as brute beasts		

“... but naturally as brute beasts they understand a great amount ...”

ἐν “in” Prepositional phrase modifying φθείρονται
 τούτοις “these” Object of the preposition
 φθείρονται. “they are defiled” Verb of the clause

	Are defiled in these	
they		

“... they are defiled in these.”

My Translation: “And these understand little, but instead blaspheme, but naturally as brute beasts they understand much, and defile themselves.” I took a lot of license here.

Comparison to the Experts: A did alright with range of sense, but missed the mark considerably by taking too much license with the syntax. I would have done better at capturing the sense of it, if I had left it a bit awkward. I let my incorrect understanding drive me to rearrange the last clause, which I had gotten correct.

YLT and these, as many things indeed as they have not known, they speak evil of; and as many things as naturally (as the irrational beasts) they understand, in these they are corrupted;

DR But these men blaspheme whatever things they know not: and what things soever they naturally know, like dumb beasts, in these they are corrupted.

NASB But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.

ASV But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they destroyed.

KJV But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

DBY But these, whatever things they know not, they speak railingly against; but what even, as the irrational animals, they understand by mere nature, in these things they corrupt themselves.

Jude 1:11 οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν καὶ τῇ ἀντιλογία τοῦ Κόρε ἀπόλωντο.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
οὐαὶ	οὐαί	alas, woe	Particle
αὐτοῖς	αὐτός	he, she, it	Personal Pron Dat Plu M
ὅτι	ὅτι	that, because, for, since	Conjunction
ὁδῷ	ὁδός	road, way, journey	Noun Dat Sng F
Κάϊν	Κάϊν	Cain, Adam and Eve's son	Noun Gen Sng M
ἐπορεύθησαν	πορεύομαι	depart, go forth, walk	Verb 3rd Aorist Pass Ind Plu
πλάνῃ	πλάνη	error, deceit, deception, lie	Noun Dat Sng F
Βαλαὰμ	Βαλαάμ	Balaam	Noun Gen Sng M
μισθοῦ	μισθός	reward, wages	Noun Gen Sng M
ἐξεχύθησαν	ἐκχέω	gush forth, pour out, shed, spill	Verb 3rd Aorist Pass Ind Plu
ἀντιλογία	ἀντιλογία	contradiction, strife	Noun Dat Sng F
Κόρε	Κόρε	Korah	Noun Gen Sng M
ἀπόλωντο	ἀπόλλυμι	destroy, die, lose, mar, perish	Verb 3rd Aorist Mid Ind Plu

Rendering: 3 verbs, so 3 rendering charts

οὐαὶ “woe” Introductory particle

αὐτοῖς, “to them” Dative form, locative case

	Is (understood)	
woe		To them

“Woe to them, ...”

ὅτι “because” Introductory conjunction

τῇ ὁδῷ “to the way” Indirect object

τοῦ Κάϊν “of the Cain” Genitive noun modifying “way”

ἐπορεύθησαν “they were being departed” Verb of the clause

because	Were being departed	
they		To the way of Cain

“... because they went the way of Cain ...”

καὶ “and” Introductory conjunction

τῇ πλάνῃ “to the error” Indirect Object

τοῦ Βαλαὰμ “of the Balaam” Genitive noun modifying “error”

μισθοῦ “reward” Genitive modifying what? Ablative departing from what?

ἐξεχύθησαν “they were being spilled” verb of the clause

and	Were being spilled	
they	reward?	To the error of Balaam

“... and they ...” I have no idea

καὶ “and”

τῇ ἀντιλογίᾳ “to the strife” Indirect object

τοῦ Κόρε “of the Korah” Genitive noun modifying “strife”

ἀπόλοντο. “they were destroyed”

and	Were destroyed	
they		To the strife of Korah

“... and they ...” I have no idea

My Translation: “Woe to them, because they went the way of Cain, and fell into the error of Balaam, receiving his reward, and they were destroyed as in the rebellion of Korah.” My license here is from confusion, not insight.

Comparison to the Experts: If I am close, it is because of a faint memory of the passage more from my translation efforts. There are enough differences among the experts to convince me this must be very difficult verse.

YLT wo to them! because in the way of Cain they did go on, and to the deceit of Balaam for reward they did rush, and in the gainsaying of Korah they did perish.

DBY Woe to them! because they have gone in the way of Cain, and given themselves up to the error of Balaam for reward, and perished in the gainsaying of Core.

NASB Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.

KJV Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

ASV Woe unto them! For they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah.

DR Woe unto them, for they have gone in the way of Cain: and after the error of Balaam they have for reward poured out themselves, and have perished in the contradiction of Core.

Jude 1:12 Οὗτοι εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα,

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
οὗτοι	οὗτος	these, these people	Demonstrative Nom Plu M
εἰσιν	εἰμί	be, am, are, is, was, were	Verb 3rd Present Act Ind Plu
ἐν	ἐν	in, among, within	Preposition
ἀγάπαις	ἀγάπη	love, show love, prove love	Noun Dat Plu F
ὑμῶν	σύ	Your, yours	Personal Pron Gen Plu
σπιλάδες	σπιλάς	spot	Noun Nom Plu F
συνευωχούμενοι	συνευωχέομαι	feast with	Verb Present Mid Prt Nom Plu M
ἀφόβως	ἀφόβως	without fear	Adverb
ἑαυτοὺς	ἑαυτοῦ	herself, himself, itself	Reflexive Pron Acc Plu M
ποιμαίνοντες	ποιμαίνω	to shepherd, rule	Verb Present Act Prt Nom Plu M
νεφέλαι	νεφέλη	cloud	Noun Nom Plu F
ἄνυδροι	ἄνυδρος	dry, without water	Adjective Nom Plu F
ὑπὸ	ὑπό	by (agent)	Preposition
ἀνέμων	ἄνεμος	wind	Noun Gen Plu M
παραφερόμεναι	παραφέρω	remove, take away	Verb Present Pass Prt Nom Plu F
δένδρα	δένδρον	tree	Noun Nom Plu N
φθινοπωρινὰ	φθινοπωρινός	autumnal	Adjective Nom Plu N
ἄκαρπα	ἄκαρπος	without fruit, unfruitful	Adjective Nom Plu N
δις	δίς	again, twice	Adverb
ἀποθανόντα	ἀποθνήσκω	be dead, death, die, lie dying	Verb Aorist Act Prt Nom Plu N
ἐκριζωθέντα	ἐκριζόω	pluck up by the root, root up	Verb Aorist Pass Prt Nom Plu N

Rendering: 6 verbs, so 6 rendering charts.

Οὗτοι “these people” Subject. Still talking about the sneaky people from verse 4

εἰσιν “are” Verb of the clause

οἱ “the” Article before prepositional phrase {Note 356} or introducing participial phrase?

ἐν “in” Prepositional phrase doing what? {Note 356a or b?}

ταῖς ἀγάπαις “the love” Object of preposition

ὑμῶν “your” Genitive pronoun modifying “love”

σπιλάδες “spots” Predicate nominative

συνευωχούμενοι “feastings” Participle

ἀφόβως, “without fear” Adverb modifying what? I’m trusting the experts’ comma to include this in the first clause

	Are	The spots in your love feasts
These people	without fear	

“These people are without fear the spots in your love feasts ...”

ἑαυτοὺς “themselves” Direct object of participle below

ποιμαίνοντες, “ruling” Participle

	Ruling	themselves

“... ruling themselves...” (I’m guessing this means they have no respect for authority)

νεφέλαι “clouds” Subject
 ἄνυδροι “without water” Predicate adjective
 ὑπὸ “by” Prepositional phrase forming another part of the predicate adjective
 ἀνέμων “wind” Object of the preposition
 παραφερόμεναι, “removing” participle

	Are	
clouds	(understood)	Without water driven about by the wind

“... clouds without water driven about by the wind ...” (I’m guessing this means either their behavior is unpredictable, or that they promise the blessing of rain, but don’t deliver. Perhaps both.)

δένδρα “trees” Subject
 φθινοπωρινὰ “autumnal” Adjective modifying “trees”
 ἄκαρπα “unfruitful” Adjective modifying “trees”
 δις “twice” Adverb modifying ἀποθανόντα
 ἀποθανόντα “being dead” participle forming predicate nominative in apposition with next one
 ἐκρίζωθέντα, “being uprooted” second part of the predicate nominative

	Are	Doubly dead, being uprooted
Unfruitful autumnal trees	(understood)	

“... Fruitless trees at harvest time, doubly dead being uprooted.”

My Translation: “These people are without fear, stains on your love feasts, ruling themselves, clouds without water, driven about by the wind, fruitless trees at harvest time, doubly dead, being uprooted.”

Comparison to the Experts: We all agree that these people are not very nice. Spots or hidden rocks? Does “without fear” modify “feasting” or “ruling themselves”? Clearly this is a difficult passage to translate. I like NASB best.

YLT These are in your love-feasts craggy rocks; feasting together with you, without fear shepherding themselves; clouds without water, by winds carried about; trees autumnal, without fruit, twice dead, rooted up;

DR These are spots in their banquets, feasting together without fear, feeding themselves, clouds without water, which are carried about by winds, trees of the autumn, unfruitful, twice dead, plucked up by the roots,

KJV These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds [they are] without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

DBY These are spots in your love-feasts, feasting together with you without fear, pasturing themselves; clouds without water, carried along by the winds; autumnal trees, without fruit, twice dead, rooted up;

NASB These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted;

ASV These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn leaves without fruit, twice dead, plucked up by the roots;

Jude 1:13 κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἐαυτῶν αἰσχύνας,
ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
κύματα	κῦμα	wave	Noun Nom Plu N
ἄγρια	ἄγριος	wild, savage	Adjective Nom Plu N
θαλάσσης	θάλασσα	sea	Noun Gen Sng F
ἐπαφρίζοντα	ἐπαφρίζω	foam out	Verb Present Act Prt Nom Plu N
ἐαυτῶν	ἐαυτοῦ	herself, himself, itself	Reflexive Pron Gen Plu N
αἰσχύνας	αἰσχύνη	dishonesty, shame	Noun Acc Plu F
ἀστέρες	ἀστήρ	star	Noun Nom Plu M
πλανῆται	πλανήτης	wandering	Adjective Nom Plu M
οἷς	ὅς	who, which, what, another, whatever	Relative Pron Dat Plu M
ζόφος	ζόφος	blackness, darkness, mist	Noun Nom Sng M
σκότους	σκότος	darkness, blackness, sin, evil	Noun Gen Sng N
εἰς	εἰς	in, into, toward, against, among	Preposition
αἰῶνα	αἰών	forever, age, eternity	Noun Acc Sng M
τετήρηται	τηρέω	keep, hold, guard, preserve	Verb 3rd Perfect Pass Ind Sng

Rendering:

κύματα “waves” predicate nominative

ἄγρια “wild” Adjective modifying “waves”

θαλάσσης “of the sea” Genitive noun modifying “waves”

ἐπαφρίζοντα “foaming” Participle acting as adjective modifying “waves”

τὰς “the” Accusative article modifying what?

ἐαυτῶν “of themselves” Genitive pronoun modifying what?

αἰσχύνας, “lies” Direct object of participle?

	Are	Wild waves of the sea foaming with lies
they	(understood)	

“They are wild waves of the sea foaming with lies ...”

ἀστέρες “stars” Predicate nominative

πλανῆται “wandering” Adjective modifying “stars”

	Are	Wandering stars
they	(understood)	

“... they are wandering stars...”

οἷς “whom” Relative pronoun opening new clause

ὁ ζόφος “the darkness” subject

τοῦ σκότους “of the evil” genitive noun modifying ζόφος

εἰς “in” prepositional phrase completing the verb

αἰῶνα “forever” Object of the preposition

τετήρηται. “it is being kept” Verb of the clause

whom	Is being kept	
The darkness of evil	in forever	

“... who are being kept in the darkness of evil forever.” I’m guessing here.

My Translation: “They are wild waves of the sea, foaming with lies, wandering stars who are being kept in the darkness of evil forever.”

Comparison to the Experts: We seem to have a general agreement on the meaning, but the number of differences in expression are remarkable.

DR Raging waves of the sea, foaming out their own confusion; wandering stars, to whom the storm of darkness is reserved for ever.

KJV Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

DBY raging waves of the sea, foaming out their own shames; wandering stars, to whom has been reserved the gloom of darkness for eternity.

YLT wild waves of a sea, foaming out their own shames; stars going astray, to whom the gloom of the darkness to the age hath been kept.

NASB wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.

ASV Wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever.

Jude 1:14 [Προεφήτευσεν] δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδάμ Ἐνώχ λέγων·
 ἰδοὺ ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
Ἐπροφήτευσεν	προφητεύω	prophesy	Verb 3rd Aorist Act Ind Sng
δὲ	δέ	but, rather, now, then, so, even	Conjunction
τούτοις	οὗτος	these, these things, these people	Demonstrative Dat Plu M
ἕβδομος	ἕβδομος	seventh	Adjective Nom Sng M
ἀπὸ	ἀπό	from, out of, of, since	Preposition
Ἀδάμ	Ἀδάμ	Adam	Noun Gen Sng M
Ἐνώχ	Ἐνώχ	Enoch	Noun Nom Sng M
λέγων	λέγω	say, speak, tell, call, claim	Verb Present Act Prt Nom Sng M
Ἴδοὺ	ἰδοὺ	behold, lo, see	Particle
ἦλθεν	ἔρχομαι	come, go, accompany, bring	Verb 3rd Aorist Act Ind Sng
κύριος	κύριος	God, Lord, master, Sir	Noun Nom Sng M
ἐν	ἐν	in, among, within	Preposition
ἀγίαις	ἅγιος	saintly, holy, sacred, morally pure	Adjective Dat Plu F
μυριάσιν	μυριάς	double myriad, ten thousand	Noun Dat Plu F
αὐτοῦ	αὐτός	he, she, it	Personal Pron Gen Sng M

Rendering: 3 verbs, so 3 rendering charts.

[Προεφήτευσεν] “he prophesied” Verb of the clause. This textual alternative had to be here, it seems to me, because δὲ is a post-positive, so something had to be here.

δὲ “but” Introductory conjunction

καὶ “and” Another introductory conjunction, since it is with δὲ it probably means something besides “and” but what?

τούτοις “these” Indirect object to what? Locative case?

ἕβδομος “seventh” Adjective alone, acting as noun, and subject

ἀπὸ “from” Prepositional phrase modifying “seventh”

Ἀδάμ “Adam” Object of preposition

Ἐνώχ “Enoch” Subject in apposition with “seventh”

But and	prophesied	
Enoch, seventh from Adam,		To these

“But even Enoch, seventh from Adam prophesied to these ...”

λέγων “is saying” I could have made this a separate clause, but I put it in the introductory slot of the next clause, which is the quote, for simplicity

ιδού “behold” Introductory particle

ἦλθεν “he comes” verb of the clause

κύριος “Lord” Subject

ἐν “in” prepositional phrase completing the verb

ἀγίαις “holy” Adjective modifying μυριάσιν

μυριάσιν “myriads”

αὐτοῦ “of him” Genitive pronoun μυριάσιν

Saying, “behold	Comes	
Lord	in holy myriads of him	

“... saying, ‘Behold, the Lord comes with His holy myriads.’”

My Translation: “But even Enoch, seventh from Adam prophesied to these, saying, “Behold, the Lord comes with His holy myriads.”

Comparison to the Experts: “Also” is better than my “even.” Two of them translated τούτοις “of these”, three, “to these” and one, “about these.” I’m not sure which is correct. It depends on whether you think the prophecy is about what is going to happen to them, or a prophecy to warn them.”

KJV And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

DBY And Enoch, the seventh from Adam, prophesied also as to these, saying, Behold, the Lord has come amidst his holy myriads,

YLT And prophesy also to these did the seventh from Adam -- Enoch -- saying, 'Lo, the Lord did come in His saintly myriads,

ASV And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones,

NASB It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones,

DR Now of these Enoch also, the seventh from Adam, prophesied, saying: Behold, the Lord cometh with thousands of his saints,

Jude 1:15 ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι [πᾶσαν ψυχὴν] περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ποιῆσαι	ποιέω	make, do, cause, accomplish, form	Verb Aorist Act Inf
κρίσιν	κρίσις	judgement, condemnation	Noun Acc Sng F
κατὰ	κατά	down from, against	Preposition
πάντων	πᾶς	All with article, each w/o	Adjective Gen Plu M
ἐλέγξαι	ἐλέγχω	convict, convince, rebuke, reprove	Verb Aorist Act Inf
πάντας	πᾶς	All with article, each w/o	Adjective Acc Sng F
ἀσεβεῖς	ψυχή	soul, life, mind, heart, self	Noun Acc Sng F
περὶ	περί	concerning, regarding, about	Preposition
πάντων	πᾶς	All with article, each w/o	Adjective Gen Plu N
ἔργων	ἔργον	business, work, deed, action	Noun Gen Plu N
ἀσεβείας	ἀσέβεια	ungodly, ungodliness	Noun Gen Sng F
αὐτῶν	αὐτός	he, she, it	Personal Pron Gen Plu M
ὧν	ὅς	who, which, what, another	Relative Pron Gen Plu N
ἠσέβησαν	ἀσεβέω	live ungodly, be impious	Verb 3rd Aorist Act Ind Plu
περὶ	περί	concerning, regarding, about	Preposition
πάντων	πᾶς	All with article, each w/o	Adjective Gen Plu N
σκληρῶν	σκληρός	fierce, hard	Adjective Gen Plu N
ὧν	ὅς	who, which, what, another	Relative Pron Gen Plu N
ἐλάλησαν	λαλέω	talk, say, speak, proclaim	Verb 3rd Aorist Act Ind Plu
κατ'	κατά	down from, against	Preposition
αὐτοῦ	αὐτός	he, she, it	Personal Pron Gen Sng M
ἀμαρτωλοὶ	ἀμαρτωλός	sinful, sinner	Adjective Nom Plu M
ἀσεβεῖς	ἀσεβής	ungodly man	Adjective Nom Plu M

Rendering: 4 verbs, but two are infinitives, so 2 rendering charts

ποιῆσαι “to make” Infinitive completing the action of the last verb in the previous verse.

κρίσιν “judgement” Object of the infinitive

κατὰ “against” Preposition modifying “judgement”

πάντων “all” Object of the preposition

καὶ “and” Joining the two infinitives

ἐλέγξαι “to convict”

[πᾶσαν “each” Adjective modifying ψυχήν

ψυχήν] “person” Object of the infinitive

περὶ “regarding” Prepositional phrase modifying ἐλέγξαι

πάντων “all” Adjective modifying ἔργων

τῶν ἔργων “works” Object of the preposition

ἀσεβείας “ungodly” Adjective modifying “works”

αὐτῶν “their” Genitive pronoun modifying ἔργων

	<i>Comes</i> [from previous verse]	
	to bring judgement against all	
	and to convict each person regarding all their ungodly works	

“to bring judgement against all, and to convict each person regarding all their ungodly works ...”

ὧν “which” Relative pronoun introducing subordinate clause which describes “ungodly works” above

ἠσέβησαν “they were being impious” Verb of the clause, no English equivalent word

which	Were being impious	
they		

“... which they were impiously doing ...”

καὶ “and” Conjunction joining the two subordinate clauses

περὶ “about” prepositional phrase modifying “judgement” above, and also part of the clause closing the previous verse

πάντων “all” Adjective modifying “hard”

τῶν σκληρῶν “the hard” Object of the preposition

I’m going to use the introductory slot of the next clause for this, though it really belongs with the previous verse.

ὧν “which” Relative pronoun introducing subordinate clause describing “hard” in more detail

ἐλάλησαν “they said” Verb of the clause

κατ’ “against” prepositional phrase completing the verb

αὐτοῦ “him” Object of the preposition

ἁμαρτωλοὶ “sinful” Adjective modifying ἄσεβεῖς

ἄσεβεῖς. “ungodly men” Subject

And about all the hard things, which	Said against Him	
Sinful ungodly men		

“... and about all the hard things which sinful ungodly men said against Him.”

My Translation: “To bring judgement against all, and to convict each person regarding all their ungodly works, which they were impiously doing, and about all the hard things, which sinful ungodly men said against Him.” (Notice it does not significantly change the meaning to leave out the textual alternative “each person” and say “To bring judgement against and to convict all ...” instead.)

Comparison to the Experts: We have substantial agreement. I like NASB’s “harsh” better than my “hard.”

YLT to do judgment against all, and to convict all their impious ones, concerning all their works of impiety that they did impiously, and concerning all the stiff things that speak against Him did impious sinners.'

DBY to execute judgment against all; and to convict all the ungodly of them of all their works of ungodliness, which they have wrought ungodlily, and of all the hard things which ungodly sinners have spoken against him.

NASB to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

ASV to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him.

KJV To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard [speeches] which ungodly sinners have spoken against him.

Jude 1:16 Οὗτοι εἰσιν γογγυσταὶ μεμψίμοιροι κατὰ τὰς ἐπιθυμίας [ἐαυτῶν] πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
Οὗτοι	οὗτος	these, these things, these people	Demonstrative Nom Plu M
εἰσιν	εἰμί	be, am, are, is, was, were	Verb 3rd Present Act Ind Plu
γογγυσταὶ	γογγυστής	murmurer	Noun Nom Plu M
μεμψίμοιροι	μεμψίμοιρος	complainer	Adjective Nom Plu M
κατὰ	κατά	throughout, according to, during	Preposition
ἐπιθυμίας	ἐπιθυμία	lust, passion, covetousness	Noun Acc Plu F
αὐτῶν	ἐαυτοῦ	herself, himself, itself	Reflexive Pron Gen Plu M
πορευόμενοι	πορεύομαι	depart, go forth, walk	Verb Present Mid Prt Nom Plu M
στόμα	στόμα	mouth	Noun Nom Sng N
αὐτῶν	αὐτός	he, she, it	Personal Pron Gen Plu M
λαλεῖ	λαλέω	talk, say, speak, proclaim	Verb 3rd Present Act Ind Sng
ὑπέρογκα	ὑπέρογκος	arrogant, haughty, pompous	Adjective Acc Plu N
θαυμάζοντες	θαυμάζω	marvel, wonder, be amazed, admire	Verb Present Act Prt Nom Plu M
πρόσωπα	πρόσωπον	countenance, face, appearance	Noun Acc Plu N
ὠφελείας	ὠφέλεια	advantage, profit	Noun Gen Sng F
χάριν	χάριν	for the sake of, because of	Preposition

Rendering: 3 verbs, so 3 rendering charts

Οὗτοι “these” Still talking about the sneaky people in verse 4.

εἰσιν “are” Verb of the clause

γογγυσταὶ “murmurers” Predicate nominative

μεμψίμοιροι “complaining” Adjective modifying “murmurers”

κατὰ “according to” Prepositional phrase modifying “murmurers”

τὰς ἐπιθυμίας “the covetousness” Object of the preposition

[ἐαυτῶν] “their own” Genitive pronoun modifying “covetousness”

	are	murmurers complaining according to their own covetousness
these		

“These are murmurers complaining according to their own covetousness ...” (Notice it changes the meaning very little to leave out the textual alternative “their own” because the reader would naturally assume it is talking about their own covetousness without it being explicitly stated.)

πορευόμενοι, “departing” Participle – not sure what to do with it
 και “and” Conjunction joining what
 τὸ στόμα “the mouth” Subject of verb below?
 αὐτῶν “their” Genitive pronoun modifying “mouth”
 λαλεῖ “it talks” Verb of the clause
 ὑπέρογκα, “arrogance” Accusative – object of what?
 θαυμάζοντες “admiring” Participle doing what?
 πρόσωπα “faces” Accusative – object of what?
 ὀφελείας “of advantage” Genitive noun modifying what?
 χάριν. “for the sake of” Preposition without an object?

I’m completely confused. I’m going to place the verbs and sort the rest of the words as best I can and see if I can make some kind of sensible guess.

I looked a little deeper into the range of sense for πορευόμενοι and came up with:

	Self destructing	

and	proclaims	arrogance
Their mouth		

I decided to change the word order of the last two words. Just a hunch.

	Admiring	faces
	For the sake of advantage	

“... self-destructing, and their mouth proclaims arrogance, admiring appearances for the sake of advantage.”

My Translation: “These are murmurers complaining according to their own covetousness, self-destructing; and their mouth proclaims arrogance, admiring appearances for the sake of advantage.”

Comparison to the Experts: Well I did not associate the right words with πορευόμενοι and I took too much license with its range of sense, but I seem to have done well guessing the last two words were a backwards prepositional phrase. We seem to be in agreement about the rest. I like NASB best here.

- NASB** These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.
- ASV** These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage.
- DBY** These are murmurers, complainers, walking after their lusts; and their mouth speaks swelling words, admiring persons for the sake of profit.
- KJV** These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling [words], having men's persons in admiration because of advantage.
- DR** These are murmurers, full of complaints, walking according to their own desires, and their mouth speaketh proud things, admiring persons for gain's sake.
- YLT** These are murmurers, repiners; according to their desires walking, and their mouth doth speak great swellings, giving admiration to persons for the sake of profit;

Jude 1:17 ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ρημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
Ἑμεῖς	σύ	you	Personal Pron Nom Plu
δέ	δέ	but, rather, now, then, so, even	Conjunction
ἀγαπητοί	ἀγαπητός	beloved, dear one	Adjective Voc Plu M
μνήσθητε	μιμνήσκομαι	be mindful, remember	Verb 2nd Aorist Pass Imp Plu
ῥημάτων	ῥῆμα	saying, word	Noun Gen Plu N
προειρημένων	προλέγω	foretell, say before	Verb Perfect Pass Prt Gen Plu N
ὑπὸ	ὑπό	by (agent)	Preposition
ἀποστόλων	ἀπόστολος	apostle, messenger, he that is sent	Noun Gen Plu M
κυρίου	κύριος	God, Lord, master, Sir	Noun Gen Sng M
ἡμῶν	ἐγώ	our, ours	Personal Pron Gen Plu
Ἰησοῦ	Ἰησοῦς	Jesus, Joshua	Noun Gen Sng M
Χριστοῦ	Χριστός	Christ (Greek for anointed one)	Noun Gen Sng M

Rendering: Two verbs, so two rendering charts.

ὑμεῖς “you” Subject. Finally done talking about the sneaky people in verse 4.

δέ, “but” Introductory conjunction

ἀγαπητοί, “dear ones” Address

μνήσθητε “you remember” Verb of the clause {Note 776}

τῶν ρημάτων “the words” Direct object {Note 777}

But dear ones	remember	The words
you		

“But dear ones, you remember the words ...”

τῶν “those” Article introducing participial phrase.

προειρημένων “foretelling” Modifying “words”

ὑπὸ “by” Prepositional phrase modifying “foretelling”

τῶν ἀποστόλων “the apostles” Object of the preposition

τοῦ κυρίου “of the Lord” Genitive noun modifying “angels”

ἡμῶν “our” Genitive pronoun modifying “Lord”

Ἰησοῦ “Jesus” In apposition with “Lord” and “Christ”

Χριστοῦ “Christ” In apposition with “Lord” and “Jesus”

	Foretelling	
those	by the apostles of our Lord, Jesus Christ	

“... those foretelling by the apostles of our Lord, Jesus Christ.”

My Translation: “But dear ones, remember the prophetic words spoken by the apostles of our Lord, Jesus Christ.”

Comparison to the Experts: We have general agreement. I used “prophetic” and “spoken” for προειρημένων but they used “spoken before” or “spoken beforehand”. I like my own translation best here.

YLT and ye, beloved, remember ye the sayings spoken before by the apostles of our Lord Jesus Christ:

DBY But ye, beloved, remember the words spoken before by the apostles of our Lord Jesus Christ,

ASV But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ;

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

DR But you, my dearly beloved, be mindful of the words which have been spoken before by the apostles of our Lord Jesus Christ,

KJV But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

Jude 1:18 ὅτι ἔλεγον ὑμῖν· [ὅτι] ἐπ’ ἐσχάτου [τοῦ] χρόνου ἔσονται ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ὅτι	ὅτι	that, because, for, since	Conjunction
ἔλεγον	λέγω	say, speak, tell, call, claim	Verb 3rd Imperfect Act Ind Plu
ὑμῖν	σύ	you	Personal Pron Dat Plu
ὅτι	ὅτι	that, because, for, since	Conjunction
Ἐπ’	ἐπί	on, over, upon, at, by (contact)	Preposition
ἐσχάτου	ἔσχατος	last, end of time, furthest	Adjective Gen Sng M
χρόνου	χρόνος	time, season	Noun Gen Sng M
ἔσονται	εἰμί	be, am, are, is, was, were	Verb 3rd Future Mid Ind Plu
ἐμπαῖκται	ἐμπαίκτης	mock, scoff	Noun Nom Plu M
κατὰ	κατά	down from, against	Preposition
ἑαυτῶν	ἑαυτοῦ	herself, himself, itself	Reflexive Pron Gen Plu M
ἐπιθυμίας	ἐπιθυμία	lust, passion, covetousness	Noun Acc Plu F
πορευόμενοι	πορεύομαι	depart, go forth, walk	Verb Present Mid Prt Nom Plu M
ἀσεβειῶν	ἀσέβεια	ungodly, ungodliness	Noun Gen Plu F

Rendering: 3 verbs, so 3 rendering charts.

ὅτι “because” Introductory conjunction

ἔλεγον “they were saying” Verb of the clause

ὑμῖν “to you” Indirect Object

because	Were saying	
they		To you

“Because they were saying to you ...”

[ὅτι] “that” With or without this conjunction what follows is what was said by the apostles

ἐπ’ “at” Introductory prepositional phrase probably modifying the verb of the clause

ἐσχάτου “last” Adjective modifying χρόνου

[τοῦ] “the” Might have mattered to a Greek whether this was here, but doesn’t change translation into English for us

χρόνου “time” Object of the preposition

ἔσονται “they will be” verb of the clause

ἐμπαῖκται “mockers” Predicate nominative

That at the last time	Will be	mockers
they		

“...that in the last times, there will be mockers ...”

κατὰ “according to” Prepositional phrase modifying the following participle
 τὰς ἑαυτῶν “their own” modifying “lusts” - Literally “the of themselves?” so I’m guessing here
 ἐπιθυμίας “lusts” Object of the preposition.
 πορευόμενοι “walking” Participle, modifying “mockers”
 τῶν ἀσεβειῶν. “ungodliness” Object of the participle

	Walking	ungodliness
	according to their own lusts	

“... walking in ungodliness according to their own lusts”

My Translation: “Because they were saying to you that in the last times there will be mockers walking in ungodliness according to their own lusts.”

Comparison to the Experts: They have “ungodliness” modifying “lusts” instead of “walking” but other than that we are in agreement. I don’t know how they knew that.

KJV How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

ASV That they said to you, In the last time there shall be mockers, walking after their own ungodly lusts.

DBY that they said to you, that at the end of the time there should be mockers, walking after their own lusts of ungodlinesses.

YLT that they said to you, that in the last time there shall be scoffers, after their own desires of impieties going on,

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

DR Who told you, that in the last time there should come mockers, walking according to their own desires in ungodlinesses.

Jude 1:19 Οὗτοι εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
Οὗτοι	οὗτος	these, these things, these people	Demonstrative Nom Plu M
εἰσιν	εἰμί	be, am, are, is, was, were	Verb 3rd Present Act Ind Plu
ἀποδιορίζοντες	ἀποδιορίζω	to cause divisions	Verb Present Act Prt Nom Plu M
ψυχικοί	ψυχικός	natural, sensual	Adjective Nom Plu M
πνεῦμα	πνεῦμα	spirit, self, attitude, being, wind	Noun Acc Sng N
μὴ	μὴ	not, (negative answer expected)	Conjunction or Adverb
ἔχοντες	ἔχω	have, hold, possess, keep	Verb Present Act Prt Nom Plu M

Rendering: 3 verbs, so 3 rendering charts

Οὗτοι “these people” Subject. Talking about the sneaky people in verse 4 again.

εἰσιν “they are” Verb of the clause

οἱ “the ones” Article introducing participle

ἀποδιορίζοντες, “causing divisions” Predicate adjective

ψυχικοί, “sensual” Predicate nominative

	Are	the ones causing divisions
These people		Sensual [Participial phrase]

“These people are the ones causing divisions, sensual ...”

πνεῦμα “spirit” Object of next participle

μὴ “not” Adverb of negation

ἔχοντες. “having” Participle, modifying “sensual”

	Having not	The spirit

“... not having the Spirit.”

My Translation: “These people are the ones causing divisions, sensual, not having the Spirit.”

Comparison to the Experts: We have substantial agreement. I like NASB best here.

NASB These are the ones who cause divisions, worldly-minded, devoid of the Spirit.

ASV These are they who make separations, sensual, having not the Spirit.

DBY These are they who set themselves apart, natural men, not having the Spirit.

DR These are they, who separate themselves, sensual men, having not the Spirit.

YLT these are those setting themselves apart, natural men, the Spirit not having.

KJV These be they who separate themselves, sensual, having not the Spirit.

Jude 1:20 ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν
πίστει, ἐν πνεύματι ἁγίῳ προσευχόμενοι,

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ὑμεῖς	σύ	you	Personal Pron Nom Plu
δέ	δέ	but, rather, now, then, so, even	Conjunction
ἀγαπητοί	ἀγαπητός	beloved, dear one	Adjective Voc Plu M
ἐποικοδομοῦντες	ἐποικοδομέω	build upon	Verb Present Act Prt Nom Plu M
ἑαυτοὺς	ἑαυτοῦ	herself, himself, itself	Reflexive Pron Acc Plu M
ἁγιωτάτη	ἅγιος	saintly, holy, sacred, pure	Adjective Dat Sng F Superlative
ὑμῶν	σύ	Your, yours	Personal Pron Gen Plu
πίστει	πίστις	faith, trust, belief, confidence	Noun Dat Sng F
ἐν	ἐν	in, among, within	Preposition
πνεύματι	πνεῦμα	spirit, self, attitude, being, wind	Noun Dat Sng N
ἁγίῳ	ἅγιος	saintly, holy, sacred, pure	Adjective Dat Sng N
προσευχόμενοι	προσεύχομαι	pray, supplicate, worship	Verb Present Mid Prt Nom Plu M

Rendering: 2 verbs, so 2 rendering charts.

ὑμεῖς “you” Pronoun in apposition to ἀγαπητοί {Note 212}

δέ, “but” Introductory conjunction

ἀγαπητοί, “dear ones” Vocative

ἐποικοδομοῦντες “building upon” participle functioning as what?

ἑαυτοὺς “yourselves” Direct object or Instrumental case?

τῇ ἁγιωτάτῃ “the most holy” Adjective acting as a noun? Or modifying “faith”

ὑμῶν “your” Genitive pronoun modifying “holiness” or “faith”?

πίστει, “faith” Indirect object or Locative case?

ἐν “in” Prepositional phrase modifying “faith”

πνεύματι “spirit” Object of the preposition

ἁγίῳ “holy” Adjective modifying “spirit”

προσευχόμενοι, “are worshipping” participle functioning as what?

I’m pretty confused here. I’m going to plug in the verbs in two verb spots, guess where to sort the rest, and then hope for some insight.

But you, dear ones,	Building upon	yourselves
		Your most holy faith

	In the Holy Spirit	
	Are worshipping	

“But you, dear ones, building upon yourselves your most holy faith in the Holy Spirit are worshipping.” What can this mean? Clearly Jude is exhorting his readers to a saintlier life than the sneaky people he has been talking about, but I’m a little lost about the specifics.

My Translation: “But you, dear ones, increase your most holy faith, by worshipping in the Holy Spirit,” is my wild guess.

Comparison to the Experts: They all went with “praying” instead of “worshipping.” But even after seeing the experts’ translations, I still wasn’t sure what this verse means, until I glanced ahead at the next few verses. It is the beginning of a whole series of exhortations, loosely starting out with: “But you, (in contrast to the sneaky people), building on the foundation of our most precious faith, and praying in the Holy Spirit, do this, and this, and this ...”

YLT And ye, beloved, on your most holy faith building yourselves up, in the Holy Spirit praying,

KJV But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

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

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

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

DR But you, my beloved, building yourselves upon you most holy faith, praying in the Holy Ghost,

Jude 1:21

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

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἑαυτοὺς	ἑαυτοῦ	herself, himself, itself	Reflexive Pron Acc Plu M
ἐν	ἐν	in, among, within	Preposition
ἀγάπῃ	ἀγάπῃ	love, show love, prove love	Noun Dat Sng F
θεοῦ	θεός	God, god, godly	Noun Gen Sng M
τηρήσατε	τηρέω	keep, hold, guard, preserve	Verb 2nd Aorist Act Imp Plu
προσδεχόμενοι	προσδέχομαι	await	Verb Present Mid Prt Nom Plu M
ἔλεος	ἔλεος	tender mercy	Noun Acc Sng N
κυρίου	κύριος	God, Lord, master, Sir	Noun Gen Sng M
ἡμῶν	ἐγώ	our, ours	Personal Pron Gen Plu
Ἰησοῦ	Ἰησοῦς	Jesus, Joshua	Noun Gen Sng M
Χριστοῦ	Χριστός	Christ (Greek for anointed one)	Noun Gen Sng M
εἰς	εἰς	in, into, toward, against, among	Preposition
ζωὴν	ζωή	life, alive, animate, lifetime	Noun Acc Sng F
αἰώνιον	αἰώνιος	eternal, everlasting, forever	Adjective Acc Sng F

Rendering:

Two verbs, so two rendering charts

ἑαυτοὺς “themselves” or “yourselves” {Note 271b}

ἐν “in” Prepositional phrase probably modifying or completing the verb

ἀγάπῃ “love” Object of the preposition

θεοῦ “of God” Genitive noun modifying “love”

τηρήσατε “you keep” Verb of the clause

	Keep	yourselves
you	in the love of God	

“You keep yourselves in the love of God ...”

προσδεχόμενοι “awaiting” Participle forming an item on the list of exhortations starting in the previous verse.

τὸ ἔλεος “the mercy” Object of the participle

τοῦ κυρίου “of the Lord” Genitive noun modifying “mercy”

ἡμῶν “our” Genitive pronoun modifying “Lord”

Ἰησοῦ “Jesus” In apposition with “Lord” and “Christ”

Χριστοῦ “Christ” in apposition with “Lord” and “Jesus”

εἰς “in” prepositional phrase modifying “mercy”

ζωὴν “life” Object of the preposition

αἰώνιον. “eternal” Adjective modifying “life”

	awaiting	The mercy of our Lord Jesus Christ, in eternal life

“... awaiting the mercy of our Lord Jesus Christ, leading to eternal life.” I looked deeper into the range of sense of εἰς

My Translation: “Keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ, leading to eternal life.”

Comparison to the Experts: We have substantial agreement. I don’t know where NASB got “anxiously.” I think my choice for εἰς is the best one.

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

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

KJV Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

NASB keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life.

DR Keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ, unto life everlasting.

YLT yourselves in the love of God keep ye, waiting for the kindness of our Lord Jesus Christ -- to life age-during;

Jude 1:22 Καὶ οὖς μὲν ἐλεᾶτε διακρινομένους,

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
οὖς	ὅς	who, which, what, another	Relative Pron Acc Plu M
μὲν	μὲν	even, indeed, some, truly, verily	Conjunction
ἐλεᾶτε	ἐλεᾶω	have compassion, show mercy	Verb 2nd Present Act Imp Plu
διακρινομένους	διακρίνω	contend, discern, doubt, judge	Verb Present Mid Prt Acc Plu M

Rendering: 2 verbs, so 2 rendering charts.

Καὶ “and” Introductory conjunction

οὖς “who” Relative pronoun – not a clause starter? Object of verb?

μὲν “even” Another conjunction. Joining what?

ἐλεᾶτε “you show mercy” Verb of the clause

διακρινομένους, “one doubting” Participle acting as direct object of the verb?

And even	Show mercy	Who is doubting
you		

“And even you show mercy who is doubting”

My Translation: “And even show mercy to him who is doubting”

Comparison to the Experts: Wide differences between the experts! Mine is most like NASB and ASV. I like NASB best.

NASB And have mercy on some, who are doubting;

DBY And of some have compassion, making a difference,

KJV And of some have compassion, making a difference:

ASV And on some have mercy, who are in doubt;

DR And some indeed reprove, being judged:

YLT and to some be kind, judging thoroughly,

Jude 1:23 [οὓς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες,] οὓς δὲ ἐλεᾶτε ἐν φόβῳ
μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
[οὓς	ὅς	who, which, what, another	Relative Pron Acc Plu M
δὲ	δέ	but, rather, now, then, so, even	Conjunction
σώζετε	σώζω	heal, be made whole	Verb 2nd Present Act Imp Plu
ἐκ	ἐκ	from, out of, among	Preposition
πυρὸς	πῦρ	fiery, fire	Noun Gen Sng N
ἀρπάζοντες]	ἀρπάζω	catch, seize, take by force	Verb Present Act Prt Nom Plu M
οὓς	ὅς	who, which, what, another	Relative Pron Acc Plu M
δὲ	δέ	but, rather, now, then, so, even	Conjunction
ἐλεᾶτε	ἐλεᾶω	have compassion, show mercy	Verb 2nd Present Act Imp Plu
ἐν	ἐν	in, among, within	Preposition
φόβῳ	φόβος	fear, dread, terror, sense of awe	Noun Dat Sng M
μισοῦντες	μισέω	hate, detest, despise, disregard	Verb Present Act Prt Nom Plu M
ἀπὸ	ἀπό	from, out of, of, since	Preposition
σαρκὸς	σάρξ	flesh, physical body	Noun Gen Sng F
ἐσπιλωμένον	σπιλόω	defile, spot	Verb Perfect Pass Prt Acc Sng M
χιτῶνα	χιτῶν	tunic, coat	Noun Acc Sng M

Rendering: 5 verbs, so 5 rendering charts. There is a textual alternative with 2 of the verbs. I'm expecting it to have one thing on the list of exhortations started in verse 20, but we'll see.

[οὓς “who” Relative pronoun – direct object of verb

δὲ “but” Introductory conjunction

σώζετε “you heal” Verb of the clause

ἐκ “from” Prepositional phrase modifying the verb

πυρὸς “fire” Object of the preposition

ἀρπάζοντες, “one who is seizing” Participle performing what function?]

I'm pretty confused here, but I'll take a guess.

but	Heal	whoever
You, seizing	from the fire	

“But whoever you catch, saving them from the fire, ...”

οὓς “who” Relative pronoun in the accusative. Direct object of the verb?

δὲ “but” Introductory conjunction

ἐλεᾶτε “you have mercy” Verb of the clause

ἐν “in” Prepositional phrase modifying ἐλεᾶτε

φόβῳ “fear” Object of the preposition

μισοῦντες “detesting” participle acting as an adverb modifying ἐλεᾶτε?

καὶ “and” Conjunction joining the participial phrases?

τὸν “the one” article introducing participial phrase

ἀπὸ “from” prepositional phrase modifying what

τῆς σαρκὸς “the flesh” Objecting of the preposition

ἐσπιλωμένον “defiling” Participle performing what function?

χιτῶνα. “clothing” Object of participle?

I really don’t know which words go with which participle and what modifies what, but I’ll do some guessing.

but	Have mercy	who
you	in fear	

	detesting	

and	defiling	clothing
The one from the flesh		

“But you have mercy in fear detesting whoever is the one defiling clothing with flesh.” That makes no real sense, and I have no other guesses. I’ll take a lot more license and then let the experts show me what I am missing.

My Translation: “But save some from the fire, showing mercy in fear, detesting even the clothing defiled by the flesh.”

Comparison to the Experts: I did better than I deserved. I think my guess was more from memory, based on my peeking ahead in the English versions, when I was struggling with verse 20. I like the NASB best here.

KJV And others save with fear, pulling [them] out of the fire; hating even the garment spotted by the flesh.

YLT and some in fear save ye, out of the fire snatching, hating even the coat from the flesh spotted.

ASV and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

DBY but others save with fear, snatching them out of the fire; hating even the garment spotted by the flesh.

DR But others save, pulling them out of the fire. And on others have mercy, in fear, hating also the spotted garment which is carnal.

NASB save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.

Jude 1:24

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

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
δὲ	δέ	but, rather, now, then, so, even	Conjunction
δυναμένῳ	δύναμαι	can, is able, is capable of	Verb Present Mid Prt Dat Sng M
φυλάξαι	φυλάσσω	guard, keep, keep safe, protect	Verb Aorist Act Inf
ὑμᾶς	σύ	you	Personal Pron Acc Plu
ἀπταιστούς	ἄπταιστος	without stumbling, without sin	Adjective Acc Plu M
στῆσαι	ἵστημι	cause to stand, establish, hold up	Verb Aorist Act Inf
κατενώπιον	κατενώπιον	before, in the presence of	Preposition
δόξης	δόξα	dignity, glory, honor, praise	Noun Gen Sng F
αὐτοῦ	αὐτός	he, she, it	Personal Pron Gen Sng M
ἀμώμους	ἄμωμος	without blame, faultless	Adjective Acc Plu M
ἐν	ἐν	in, among, within	Preposition
ἀγαλλιάσει	ἀγαλλιάσις	gladness, exceeding joy	Noun Dat Sng F

Rendering: 3 verbs, but two are infinitives, so one rendering chart

Τῷ “the one” Article introducing participial phrase. Adding “to” because it is dative

δὲ “but” Introductory conjunction

δυναμένῳ “is being able” Participle forms verb phrase with infinitive

φυλάξαι “to guard” completes the participle

ὑμᾶς “you” direct object of δυναμένῳ

ἀπταιστούς “without sin” Direct object in apposition with ὑμᾶς

καὶ “and” joins the two infinitives

στῆσαι “to cause you to stand” also completes the participle

κατενώπιον “before” prepositional phrase modifying στῆσαι

τῆς δόξης “the glory” Object of the preposition

αὐτοῦ “of him” Genitive pronoun modifying “glory”

ἀμώμους “without blame” Direct object of the second part of the verb phrase

ἐν “in” prepositional phrase modifying στῆσαι

ἀγαλλιάσει, “exceeding joy” Object of the preposition

He has finished his list of exhortations and begun his closing blessing

But to the one	Is able to keep	You without sin
who		

and	[is able] to cause you to stand before His glory in exceeding joy	without blame
[who]		

My Translation: “But to the One Who is able to keep you without sin, and to cause you to stand before His glory without blame in exceeding joy...”

Comparison to the Experts: We have substantial agreement, more due to my peeking ahead when I was struggling with verse 20, than with guessing well. I think the “without stumbling” matches the “make you stand” better, than my “without sin” but there is not a significant difference in meaning.

YLT And to Him who is able to guard you not stumbling, and to set you in the presence of His glory unblemished, in gladness,

DBY But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory,

NASB Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,

DR Now to him who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy, in the coming of our Lord Jesus Christ,

ASV Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy,

KJV Now unto him that is able to keep you from falling, and to present [you] faultless before the presence of his glory with exceeding joy,

Jude 1:25 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.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
μόνῳ	μόνος	only, alone, merely, simply	Adjective Dat Sng M
θεῷ	θεός	God, god, godly	Noun Dat Sng M
σωτῆρι	σωτήρ	savior, deliverer, redeemer	Noun Dat Sng M
ἡμῶν	ἐγώ	our, ours	Personal Pron Gen Plu
διὰ	διά	through, by, by means of	Preposition
Ἰησοῦ	Ἰησοῦς	Jesus, Joshua	Noun Gen Sng M
Χριστοῦ	Χριστός	Christ (Greek for anointed one)	Noun Gen Sng M
κυρίου	κύριος	God, Lord, master, Sir	Noun Gen Sng M
ἡμῶν	ἐγώ	our, ours	Personal Pron Gen Plu
δόξα	δόξα	dignity, glory, honor, praise	Noun Nom Sng F
μεγαλωσύνη	μεγαλωσύνη	majesty	Noun Nom Sng F
κράτος	κράτος	dominion, power, strength	Noun Nom Sng N
ἐξουσία	ἐξουσία	authority, jurisdiction, power	Noun Nom Sng F
πρὸ	πρό	before, prior to	Preposition
πάντος	πᾶς	All with article, each w/o	Adjective Gen Sng M
αἰῶνος	αἰών	forever, age, eternity	Noun Gen Sng M
νῦν	νῦν	now, present, this time	Adverb
εἰς	εἰς	in, into, toward, against, among	Preposition
πάντας	πᾶς	All with article, each w/o	Adjective Acc Plu M
αἰῶνας	αἰών	forever, age, eternity	Noun Acc Plu M
ἀμήν	ἀμήν	Verily, truly, indeed, amen	Particle

Rendering: No verbs. Never seen that before that I can recall. Not sure what to do except see what all the words mean and see if something emerges.

μόνῳ “to only” - “to” because dative case. Just guessing.

θεῷ “God”

σωτῆρι “savior”

All dative so a phrase together “Only savior God”

ἡμῶν “our” Genitive pronoun modifying the above noun phrase

“To the one God, our savior, ...”

διὰ “through” Prepositional phrase modifying something with a triple object

Ἰησοῦ “Jesus”

Χριστοῦ “Christ”

τοῦ κυρίου “the Lord”

ἡμῶν “our” Modifying “Lord”

“... through Jesus Christ our Lord, ...”

Now a string of nouns all in the nominative case.

δόξα “glory”

μεγαλωσύνη “majesty”

κράτος “power”

καὶ “and”

ἐξουσία “authority”

Beginning to suspect an “is understood.”

“... glory, majesty, power and dominion ...”

πρὸ “before” Prepositional phrase modifying what?

παντὸς “all” Adjective modifying αἰών

τοῦ αἰῶνος “the eternity”

“... before all eternity ...”

καὶ “and” Conjunction joining what

νῦν “now” Adverb modifying what?

καὶ “and” Conjunctions are joining phrases and words about time

εἰς “into” Prepositional phrase acting as an adverb modifying understood verb

πάντας “all” Adjective modifying “eternity”

τοὺς αἰῶνας, “eternity” Object of the preposition.

“and now, and into all eternity...”

The nominatives I put in the subject slot. “Understood is” in verb slot. The phrases in the front become the predicate adjective, and the phrases at the end act as adverbs modifying the verb.

	[is] before all the	
glory, majesty, power and dominion	ages, now, and for all eternity.	To the one God, our savior, through Jesus Christ our Lord,

“Glory, majesty, power and glory, before all the ages, now and for all eternity, is to the one God, Our Savior, Jesus Christ our Lord.”

ἀμήν. “Amen”

My Translation: “To the one God, our savior, through Jesus Christ our Lord, be glory, majesty, power, and dominion before all the ages, now, and for all eternity. Amen.”

Comparison to the Experts: We are in agreement.

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

KJV to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen.

Just for fun, some versions I don’t usually use:

George M. Lamsa translation 1933 – To the only God our Saviour, through Jesus Christ our Lord, be glory, and majesty, dominion, and power, both now and forever. Amen.

Revised Standard Version 1971 – to the only God, our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority before all time and now and for ever. Amen.

New English Bible 1970 – to the only God our Saviour, be glory and majesty, might and authority, through Jesus Christ our Lord, before all time, now, and forevermore. Amen.

New American Bible 1986 -- to the only God, our savior, through Jesus Christ our Lord be glory, majesty, power, and authority from ages past, now, and for ages to come. Amen.

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