Jude

1 Jude, bond-slave of Jesus Christ, and brother of James, to those called, having been loved in God the Father and having been kept (guarded) in (for) Jesus Christ.

2 Mercy to you, and peace, and love be multiplied (increased).

3 Beloved, using all speedy diligence to write to you concerning our common (shared) salvation, I had necessity (compulsion, constraint) to write to you, entreating you to contend earnestly for the faith once for all having been given over to the saints.

4 For certain men came in stealthily, those having been previously written of long ago unto this condemnation; ungodly ones, changing the grace of our God into unrestrained insolence (sensuality) and denying the only Master and our Lord, Jesus Christ.

5 And I want to remind you, you having known all this at one time, that the Lord having saved a people from out of the land of Egypt, afterward (secondly) He destroyed those having not believed.

6 And the angels having not kept (guard) their own principality (domain, origin, preeminence, latin-principatum-leadership), but rather having abandoned (left behind, latin-dereliquerunt-abandoned like derelicted) their own habitation, He keeps (guards) in eternal bonds (chains) under deep dark gloom (latin-caligine-thick) unto the judgment of the great day;

7 Just as Sodom and Gomorrah and the cities around them, in like manner gave themselves over to indulging in sexual immorality (fornication) and went after different (other) flesh, are set forth as an example of undergoing the penalty (verdict) of eternal fire.

8 Yet also in like manner these dreaming ones, defile the flesh indeed, and set aside (un-place) authority (lordship), and blaspheme the glorious ones.

9 However Michael the archangel, when disputing with the devil he reasoned about Moses’ body, did not dare to bring a blasphemous judgment upon/against him, but rather said, “The Lord censure you!” (the greek word used here in not the common one for rebuking, it is epitimesai which in a negative way means to not place value upon/ a warning to prevent something from going wrong, to sternly warn, latin-imperet-commands but with tibi it means rebuke-like imperative)

10 However they blaspheme whatever things they have not seen/known (seeing that becomes knowing); and whatever things they understand (stand upon) naturally, like as non-reasoning animals, in these things they corrupt (ruin) themselves.

11 Woe to them! Because they went in the way of Cain and rushed to the error of Balaam for reward, and perished in the rebellious contradiction (latin-contradictione-contradiction/gainsaying) of Korah.

12 These are the hidden reefs/rock ledges in the sea (greek-spilas) in your love-feasts, feasting together with you fearlessly, shepherding themselves; clouds without water being carried about by winds, trees in autumn without fruit, having twice died, having been uprooted;

13 Wild (fierce) waves of the sea, foaming out of their own shame;

Wandering stars to whom the deep dark gloom of darkness has been reserved (kept, guarded) unto the age.

14 And Enoch, the seventh from Adam prophesied also as to these, saying: “Behold, the Lord has come among myriads of His holy ones,

15 To execute (make, do) judgment against all, and to convict (convince compellingly, expose, reprove) all those ungodly ones concerning all their works of ungodliness which they have done in an ungodly way and concerning all the harsh things (stern, stiff, hard because dried out) that the ungodly sinners have spoken against Him.”

16 These are grumblers (murmurers), complainers (discontented), journeying after their own passionate urges; and their mouth speaks great swelling [words] (oversized, braggadocios, exaggerated), flattering (amazing, admiring, marveling at) people in favor of profit (assistance, benefit, advantage).

17 However you beloved, remember the words having been spoken beforehand by (under) the apostles of our Lord Jesus Christ,

18 That they said to you, “In the last time there will be mockers (scoffers) journeying after their own ungodly passionate urges.” [possibly translated- “In the last time there will be mockers according to their passionate urges journeying (walking) for ungodly things.”]

19 These are those segregating themselves (latin-segregant-separation like segregate, marking off, making a distinction, to boundary away from), soulish (natural, sensuous, animalistic, latin-animales-sensual root of anima means soul), not having the Spirit.

20 However you, beloved, upbuilding yourselves upon your most holy faith, praying in the Holy Spirit; [in the Holy Spirit praying]

21 Keep (guard) yourselves in the love of God, awaiting expectantly the mercy of our Lord Jesus Christ unto eternal life.

22 And those who are doubting (judging back and forth) indeed have mercy on;

23 And save others, snatching (seizing, rapturing) them from out of the fire; and to others show mercy in (with) fear, hating (detesting) even the undergarment (underwear, tunic worn next to the skin) having been stained from the flesh.

24 Now to Him being able to keep (guard) you from stumbling and to present you unblemished with (in) exuberant joy (latin-exultatione-exultation roots are hearty/ rejoice) in the very presence (sight) of His glory,

25 To the only God our Savior, through Jesus Christ our Lord, be glory, majesty (greatness), dominion, and authority before all the age (aionos-age), and now, and unto all the ages (aionas). Amen.