

1A Jude (Christ's slave and James' brother) wishes that God multiply mercy, peace and love to The (FGod-sanctified and Christ-preserved) Called Ones (1-2)
2A **Jude found it necessary** (#BECAUSE he exercises diligence to write bels concerning their common salvation [i.e., their FGod-sanctified and Christ-preserved status] AND BECAUSE certain men (who (1) long ago were marked for condemnation (2) are godless (3) turn God's grace to lewdness, and (4) deny the only Lord God, Lord Jesus Christ) have crept in (to their fellowship)) **to write** in order to exhort them to contend for the delivered-once-to-all-the-saints faith, specifically, Jude wants to refresh TCO's memory that the Lord (1) destroyed those who lacked #faith #after having delivered the people out of the land of Egypt, and (2) has kept in everlasting chains under darkness for great-day judgment the angels who abandoned their proper place, #like¹ Sodom, Gomorrah and the surrounding cities are made an example (by undergoing #everlasting-fire judgment) because they lived immorally and sought after strange flesh, and despite the Lord making others an example, **THESE** dreamers (creeps) likewise have (a) defiled the flesh, (b) rejected authority, and (c) reviled dignitaries, BUT Michael the archangel when contentiously disputing with the devil over Moses' body dared not bring a reviling judgment against the devil, but called on the Lord to rebuke the devil; however, **THESE** speak evil of what they do not know, and they corrupt themselves in the things they naturally (like beasts) know; therefore, Jude pronounces woe on them because they have gone in Cain's way, run greedily for profit in Balaam's error, and died in Korah's rebellion; further, **THESE** are blemishes on TCO's love-feasts by feasting fearlessly (and only) serving themselves, and are wind-driven, waterless clouds; fruitless, twice-dead, uprooted autumn trees; wild sea-waves that foam up their own shame; and (#unpredictably)wandering stars for whom the #blackness of darkness# is forever reserved, and in light of these creeps' judgment-worthy conduct, Enoch, 7th one from Adam, also prophesied about **THESE** (among others) that the Lord comes with myriad saints in order to execute judgment on all, to convict all the godless among them of all their godlessly-done godless deeds and of all the harsh things godless sinners have said against Him; in addition, **THESE** are whinners, whiners, and according-to-their-own-lusts wenders, and they mouth captivating words in a respecting-persons-for-gain way, BUT beloved TCO must remember the words of their LJC's apostles spoken before, i.e., that there would be mockers in the last time #godlessly² walking according to their own #godless lusts, and **THESE** are division-causers, sensual, lacking the Spirit BUT beloved TCO must keep themselves in God's love by building themselves up in their most holy faith, by praying in the Holy Spirit, and by anticipating their LJC's mercy unto eternal life, and must discerningly show mercy to some, but fearfully save others (as if) pulling them from a fire, (that is), hating even a flesh-defiled garment (3-23)

1B [agaphtoi] Jude found it necessary (#BECAUSE he exercises diligence to write bels concerning their common salvation [i.e., their FGod-sanctified and Christ-preserved status] AND BECAUSE certain men (who (1) long ago were marked for condemnation (2) are godless (3) turn God's grace to lewdness, and (4) deny the only Lord God, bels' Lord Jesus Christ) have crept in (to their fellowship)) to write bels in order to exhort them to contend for the delivered-once-to-all-the-saints faith (3-4)

1C [agaphtoi] The reason [Jude had a need to write bels] was because he exercised all diligence to write to bels concerning their

common salvation [i.e., their FGod-sanctified and Christ-preserved status] (3a)

2C Jude had need to write to TCO (3b)

3C The purpose [of Jude's necessary writing to TCO] was in order to exhort them to contend for the delivered-once-to-all-the-saints faith (3c)

4C The reason [Jude needed to write to TCO to contend earnestly for the faith] is because (he knows that) certain men have crept in (to their fellowship) (4a)

5C These [creeps] men (1) long ago were marked for condemnation (2) are godless (3) turn God's grace to lewdness, and (4) deny the only Lord God, TCO's Lord Jesus Christ (4b)

2B More specifically, Jude wants to refresh TCO's memory that the Lord (1) destroyed those who lacked #faith #after having delivered the people out of the land of Egypt, and (2) has kept in everlasting chains under darkness for great-day judgment the angels who abandoned their proper place, #like³ Sodom, Gomorrah and the surrounding cities are made an example (by undergoing #everlasting-fire judgment) because they lived immorally and sought after strange flesh, and despite the Lord making an example, **THESE** dreamers (creeps) likewise have (a) defiled the flesh, (b) rejected authority, and (c) reviled dignitaries, BUT Michael the archangel when contentiously disputing with the devil over Moses' body dared not bring a reviling judgment against the devil, but called on the Lord to rebuke the devil; however, **THESE** speak evil of what they do not know, and they corrupt themselves in the things they naturally (like beasts) know; therefore, Jude pronounces woe on them because they have gone in Cain's way, run greedily for profit in Balaam's error, and died in Korah's rebellion; further, **THESE** are blemishes on TCO's love-feasts by feasting fearlessly (and only) serving themselves, and are wind-driven, waterless clouds; fruitless, twice-dead, uprooted autumn trees; wild sea-waves that foam up their own shame; and (#unpredictably) wandering stars for whom the #blackness of darkness# is forever reserved (5-13)

1C More specifically, Jude wants to refresh TCO's memory that the Lord (1) destroyed those who lacked #faith #after having delivered the people out of the land of Egypt, and (2) has kept in everlasting chains under darkness for great-day judgment the angels who abandoned their proper place, #like⁴ Sodom, Gomorrah and the surrounding cities are made an example (by undergoing #everlasting-fire judgment) because they lived immorally and sought after strange flesh (5-7)

1D More specifically, Jude wants to refresh TCO's memory of what they already know, i.e., that the Lord #after having delivered the people out of the land of Egypt destroyed those who lacked #faith (5)

2D In addition [to killing exodus-but-#unbelieving Israelites, the Lord] has kept in everlasting chains under darkness for great-day judgment the angels who abandoned their proper place (6)

3D In a manner similar to [the place-abandoning angels], Sodom, Gomorrah and the surrounding cities are made an

example (by undergoing #everlasting-fire judgment)
because they lived immorally and sought after strange flesh
(7)

2C [omoi]j mentoi kai] In spite of [the Lord making these people and angels an example], these dreamers (creeps) likewise have (a) defiled the flesh, (b) rejected authority, and (c) reviled dignitaries, BUT Michael the archangel when contentiously disputing with the devil over Moses' body dared not bring a reviling judgment against the devil, but called on the Lord to rebuke the devil; however, the creeps speak evil of what they do not know, and they corrupt themselves in the things they naturally (like beasts) know; therefore, Jude pronounces woe on the [dreamers] because they have gone in Cain's way, run greedily for profit in Balaam's error, and died in Korah's rebellion (8-11)

1D [omoi]j mentoi kai] In spite of [the Lord making these people and angels an example], these dreamers (creeps) likewise have (a) defiled the flesh, (b) rejected authority, and (c) reviled dignitaries, BUT Michael the archangel when contentiously disputing with the devil over Moses' body dared not bring a reviling judgment against the devil, but called on the Lord to rebuke the devil (8-9)

1E [omoi]wj mentoi kai] In light of [the way these people and angels have acted, resulting in the Lord's judgment], these dreamers (creeps) have (a) defiled the flesh, (b) rejected authority, and (c) reviled dignitaries (8)

2E In contrast to [the dreaming creeps' #defiling the flesh, rejecting authority and reviling dignitaries], Michael the archangel when contentiously disputing with the devil over Moses' body dared not bring a reviling judgment against the devil, but called on the Lord to rebuke the devil (9)

2D In contrast [to the way Michael acted] the creeps speak evil of what they do not know, and they corrupt themselves in the things they naturally (like beasts) know; therefore, Jude pronounces woe on the [dreamers] because they have gone in Cain's way, run greedily for profit in Balaam's error, and died in Korah's rebellion (10-11)

1E In contrast [to the way Michael acted] the creeps speak evil of what they do not know, and they corrupt themselves in the things they naturally (like beasts) know (10)

2E Jude pronounces woe on the [dreamers] because they have gone in Cain's way, run greedily for profit in Balaam's error, and died in Korah's rebellion (11)

3C [The creeps] are blemishes on bels' love-feasts by feasting fearlessly (and only) serving themselves, and are wind-driven, waterless clouds; fruitless, twice-dead, uprooted autumn trees; wild sea-waves that foam up their own shame; and

(#unpredictably)wandering stars for whom the #blackness of darkness# is forever reserved (12-13)

3B [de] In light of [these creeps' judgment-worthy conduct], Enoch, 7th one from Adam, also prophesied about THESE (among others) that the Lord comes with myriad saints in order to execute judgment on all, to convict all the godless among them of all their godlessly-done godless deeds and of all the harsh things godless sinners have said against Him; in addition, THESE are whiners, whiners, and according-to-their-own-lusts wenders, and they mouth captivating words in a respecting-persons-for-gain way, BUT beloved TCO must remember the words of their LJC's apostles spoken before, i.e., that there would be mockers in the last time #godlessly⁵ walking according to their own #godless lusts, and THESE are division-causers, sensual, lacking the Spirit BUT beloved TCO must keep themselves in God's love by building themselves up in their most holy faith, by praying in the Holy Spirit, and by anticipating their LJC's mercy unto eternal life, and must discerningly show mercy to some, but fearfully save others (as if) pulling them from a fire, (that is), hating even a flesh-defiled garment (14-23)

1C [de] # Enoch, 7th one from Adam, also prophesied about these kind of men that the Lord comes with myriad saints in order to execute judgment on all, to convict all who are godless among them of all their godlessly-done godless deeds and of all the harsh things godless sinners have said against Him (14-15)

2C These [creeps] are wingers, whiners, and according-to-their-own-lusts wenders, and they mouth captivating words in a respecting-persons-for-gain way (16)

3C In contrast to [the creeps], beloved bells must remember the words of their LJC's apostles spoken before, i.e., that there would be mockers in the last time #godlessly⁶ walking according to their own #godless lusts (17-18)

4C [The creeps] are division-causers, sensual, lacking the Spirit (19)

5C In contrast to [these dreamers' character] TCO, Jude's beloved, must keep themselves in God's love by building themselves up in their most holy faith, by praying in the Holy Spirit, and by anticipating their LJC's mercy unto eternal life (20-21)

6C #In addition to [TCO keeping themselves in God's love], TCO should discerningly show mercy to some, but fearfully save others (as if) pulling them from a fire, (that is), hating even a flesh-defiled garment (22-23)

7C #In addition to [TCO keeping themselves in God's love], TCO should discerningly show mercy to some, but save others by fear, just like pulling them from a fire, even hating the flesh-defiled garment (22-23)

3A In closing, Jude ascribes glory and majesty, dominion and power forever to the One who is able to keep bells from stumbling and present bells faultless before the presence of His glory with exceeding joy, i.e., to the only-wise God, bells' Savior (24-25)