

## **Jude 1:1-25 - On Guard**

Gnostics of the day believed that everything in the material world was evil...the spiritual realm was good. They cultivated their spiritual lives while allowing themselves the ability to do anything in the flesh.

They were lawless ones who assembled with the church...

Here is the illustration of the righteous Jude in contrast to the apostate Judas Iscariot.

What is an apostate - a person who professes to be a true believer but who, as a matter of fact, has never been regenerated. He may be baptized and participate fully in the privileges of a local Christian fellowship. But after a while, he willfully abandons the Christian faith and maliciously renounces the Savior. He denies the deity of Christ, His redemptive work at Calvary, His bodily resurrection, or other fundamental doctrines.

## Jude 1:1-25 - On Guard

Apostasy was growing among the churches so Jude writes:

### *Greetings 1*

#### **Jude 1**

<sup>1</sup> 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:

Servant – NT:1401 – doulos (doo'-los); from NT:1210; a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency): KJV - bond (-man), servant.

...from – NT:1210 – deo (deh'-o); a primary verb; to bind (in various applications, literally or figuratively): KJV - bind, be in bonds, knit, tie, wind. See also NT:1163, NT:1189.

Sanctified – NT:25 – agapao (ag-ap-ah'-o); perhaps from agan (much) [or compare OT:5689]; **to love** (in a social or moral sense): KJV - (be-) love (-ed). Compare NT:5368.

...from – OT:5689 – `agab (aw-gab'); a primitive root; **to breathe after**, i.e. to love (sensually): KJV - dote, lover.

God – NT:2316 – theos (theh'-os); of uncertain affinity; a deity, especially (with NT:3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very: KJV - X exceeding, God, god Father – NT:3962 – pater (pat-ayr'); apparently a primary word; a "father" (literally or figuratively, near or more remote): KJV - father, parent.

Preserved – NT:5083 – tereo (tay-reh'-o); from teros (a watch; perhaps akin to NT:2334); **to guard** (from loss or injury, properly, by **keeping the eye upon**; and thus differing from NT:5442, which is properly to prevent escaping; and from NT:2892, which implies a fortress or full military lines of apparatus), i.e. **to note** (a prophecy; figuratively, **to fulfil a command**); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): KJV - **hold fast**, keep (-er), (pre-, re-) serve, **watch**.

Called – NT:2822 – kletos (klay-tos'); from the same as NT:2821; **invited**, i.e. **appointed**, or (specifically) **a saint**: KJV - called.

...from – NT:2821 – klesis (klay'-sis); from a shorter form of NT:2564; an invitation (figuratively): KJV - calling.

...from – NT:2564 – kaleo (kal-eh'-o); akin to the base of NT:2753; to "call" (properly, aloud, but used in a variety of applications, dir. or otherwise):

KJV - bid, call (forth), (whose, whose sur-) name (was [called]).

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To you, the servants of Jesus Christ

Sanctified = Christ enabled to live to love God and love others...

Preserved = Christ guarded and kept watch over those marked to fulfil word of God

Called = Christ invited you personally and appointed you to perform his purpose

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## Jude 1:1-25 - On Guard

### *Blessing 2*

#### **Jude**

<sup>2</sup> Mercy unto you, and [even so then (an accumulating force)] peace, and love, be multiplied.

Mercy – NT:1656 – eleos (el'-eh-os); of uncertain affinity; compassion (human or divine, especially active): KJV - (+tender) mercy.

Peace – NT:1515 – eirene (i-ray'-nay); probably from a primary verb eiro (to join); peace (literally or figuratively); by implication, prosperity:

KJV - one, peace, quietness, rest, + set at one again.

Love – NT:26 – agape (ag-ah'-pay); from NT:25; love, i.e. affection or benevolence; specially (plural) a love-feast: KJV - (feast of) charity ([-ably]), dear, love.

...from – NT:25 – agapao (ag-ap-ah'-o); perhaps from agan (much) [or compare OT:5689]; to love (in a social or moral sense): KJV - (be-) love (-ed). Compare NT:5368.

Multiplied – NT:4129 – plethuno (play-thoo'-no); from another form of NT:4128; to increase (transitively or intransitively): KJV - abound, multiply.

...from – NT:4128 – plethos (play'-thos); from NT:4130; a fulness, i.e. a large number, throng, populace: KJV - bundle, company, multitude.

...from – NT:4130 – pletho (play'-tho); a prolonged form of a primary pleo (pleh'-o) (which appears only as an alternate in certain tenses and in the reduplicated form

pimplemi); to "fill" (literally or figuratively [imbue, influence, supply]); specifically, to fulfil (time):

KJV - accomplish, full (... come), furnish.

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Mercy - His grace was sufficient for Paul

So is his mercy sufficient in all things...

...but he told Paul this as a reminder that when he thought circumstances were too great, that Gods grace, and mercy and peace was always sufficient

Where sin doth abound grace doth much more abound

#### **Romans 5**

<sup>20</sup> Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

If this is true for grace, which is eternal, do you think his eternal mercy is offered insufficient?

#### **Psalms 23**

<sup>6</sup> Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

#### **Psalms 31**

<sup>7</sup> I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

#### **Psalms 116**

<sup>1</sup> I love the LORD, because he hath heard my voice and my supplications.

#### **Micah 6**

<sup>8</sup> He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

#### **Romans 8**

<sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

<sup>39</sup> Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

#### **2 Peter 1**

<sup>2</sup> Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

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## Jude 1:1-25 - On Guard

knowledge – NT:1922 – epignosis (ep-ig'-no-sis); recognition, discerned, acknowledged

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### *Original purpose 3*

#### **Jude**

<sup>3</sup> 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.

Diligence – NT:4710 – spoude (spoo-day'); from NT:4692; "speed", i.e. (by implication) dispatch, **eagerness**, earnestness:

KJV - business, (earnest) care (-fulness), diligence, forwardness, haste.

...from – NT:4692 – speudo (spyoo'-do); probably strengthened from NT:4228; to "speed" ("study"), i.e. urge on (diligently or earnestly); by implication, to await eagerly:

KJV - (make, with) haste unto.

Common – NT:2839 – koinos (koy-nos'); probably from NT:4862; common, i.e. (literally) **shared** by all or several, or (cer.) profane: KJV - common, defiled, unclean, unholy.

...from – NT:4862 – sun (soon); a primary preposition denoting **union; with or together** (but much closer than NT:3326 or NT:3844), i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.:

KJV - beside, with. In composition it has similar applications, including completeness.

Salvation – NT:4991 – soteria (so-tay-ree'-ah); feminine of a derivative of NT:4990 as (properly, abstract) noun; rescue or safety (physically or morally):

KJV - deliver, health, salvation, save, saving.

...from – NT:4990 – soter (so-tare'); from NT:4982; a deliverer, i.e. God or Christ:

KJV - saviour.

Needful – NT:318 – anagke (an-ang-kay'); from NT:303 and the base of NT:43; constraint (literally or figuratively); by implication, distress:

KJV - distress, must needs, **(of) necessity, [required, essential]-sary**), needeth, needful.

...from – NT:43 – agkale (ang-kal'-ay); from agkos (a bend, "ache"); an arm (as curved):

KJV - arm.

Exhort – NT:3870 – parakaleo (par-ak-al-eh'-o); from NT:3844 and NT:2564; **to call near**, i.e. invite, invoke (by imploration, hortation or consolation):

KJV - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

Earnestly contend – NT:1864 – epagonizomai (ep-ag-o-nid'-zom-ahee); from NT:1909 and NT:75; **to struggle for**:

...from – NT:75 – agonizomai (ag-o-nid'-zom-ahee); from NT:73; to struggle, literally (to compete for a prize), figuratively (to contend with an adversary), or genitive case (to endeavor to accomplish something): KJV - fight, labor fervently, strive.

Faith – NT:4102 – pistis (pis'-tis); from NT:3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), **especially reliance upon Christ for salvation**; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: KJV - assurance, belief, believe, faith, fidelity.

Delivered – NT:3860 – paradidomi (par-ad-id'-o-mee); from NT:3844 and NT:1325; to surrender, i.e. yield up, intrust, transmit: KJV - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Saints – NT:40 – hagios (hag'-ee-os); from hagos (an awful thing) [compare NT:53, NT:2282]; **sacred** (physically, **pure**, morally blameless or religious, ceremonially, **consecrated**):

KJV - (most) **holy** (one, thing), saint.

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Initially he was writing a letter to encourage them in their faith which was transmitted and entrusted to them!

## **Jude 1:1-25 - On Guard**

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### *Circumstances are the reason 4*

#### **Jude (they may have already forgotten)**

<sup>4</sup> For [Why?] 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.

Men – NT:444 – anthropos (anth'-ro-pos); from NT:435 and ops (the countenance; from NT:3700); man-faced, i.e. a human being: KJV - certain, man.

...from – NT:435 – aner (an-ayr'); a primary word [compare NT:444]; a man (properly as an individual male): KJV - fellow, husband, man, sir.

Crept in unawares – NT:3921 – pareisduno (par-ice-doo'-no); from NT:3844 and a compound of NT:1519 and NT:1416; to **settle in alongside**, i.e. lodge stealthily: KJV - creep in unawares.

Were before ordained – NT:4270 – prographo (prog-raf'-o); from NT:4253 and NT:1125; **to write previously**; figuratively, to **announce**, prescribe:

KJV - before ordain, evidently set forth, write (afore, aforeside).

Old – NT:3819 – palai (pal'-ahee); probably another form for NT:3825 (through the idea of retrocession); (adverbially) formerly, or (by relatively) sometime since; (elliptically as adjective) ancient: KJV - any while, a great while ago, (of) old, **in time past**.

Condemnation – NT:2917 – krima (kree'-mah); from NT:2919; a decision (the function or the effect, for or against ["crime"]):

KJV - avenge, condemned, condemnation, damnation, + go to law, judgment.

...from – NT:2919 – krino (kree'-no); properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:

KJV - avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

Ungodly – NT:765 – asebes (as-eb-ace'); from NT:1 (as a negative particle) and a presumed derivative of NT:4576; irreverent, i.e. (by extension) impious or wicked:

KJV - ungodly (man).

Turning – NT:3346 – metatithemi (met-at-ith'-ay-mee); from NT:3326 and NT:5087; to transfer, i.e. (literally) transport, (by implication) **exchange** (reflexively) **change sides**, or (figuratively) **pervert**: KJV - carry over, change, remove, translate, turn.

Lasciviousness – NT:766 – aselgeia (as-elg'-i-a); from a compound of NT:1 (as a negative particle) and a presumed selges (of uncertain derivation, but apparently meaning continent); licentiousness (sometimes including other vices): KJV - filthy, lasciviousness, wantonness.

Denying – NT:720 – arneomai (ar-neh'-om-ahee); perhaps from NT:1 (as a negative particle) and the middle voice of NT:4483; to **contradict**, i.e. disavow, **reject**, abnegate:

KJV - deny, refuse.

Only – NT:3441 – monos (mon'-os); probably from NT:3306; remaining, i.e. **sole** or single; by implication mere: KJV - alone, only, by themselves.

...from – NT:3306 – meno (men'-o); a primary verb; to stay (in a given place, state, relation or expectancy):

KJV - abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.

Lord1 – NT:1203 – despotes (des-pot'-ace); perhaps from NT:1210 and posis (a husband); an **absolute ruler** ("despot"): KJV - Lord, master.

...from – NT:1210 – deo (deh'-o); a primary verb; to bind (in various applications, literally or figuratively): KJV - bind, be in bonds, knit, tie, wind. See also NT:1163, NT:1189.

Lord2 – NT:2962 – kurios (koo'-ree-os); from kuros (supremacy); **supreme in authority**, i.e. (as noun) **controller**; by implication, Mr. (as a respectful title): KJV - God, Lord, master, Sir.

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This is not always about the world creeping in; but you creeping out...

...that creeps me out ;-)

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## **Jude 1:1-25 - On Guard**

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### *Condemnation of False Teachers 5-7*

#### **Jude**

<sup>5</sup> I will therefore put you in remembrance, though ye once knew [To see, understand] this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not [they lacked a specific belief (pisteuo - faith)].

Remembrance – NT:5279 – hupomimnesko (hoop-om-im-nace'-ko); from NT:5259 and NT:3403; to **remind** quietly, i.e. suggest to the (middle voice one's own) memory:

KJV - put in mind, remember, bring to (put in) remembrance.

Saved – NT:4982 – sozo (sode'-zo); from a primary sos (contraction for obsolete saoz, "safe"); to save, i.e. **deliver or protect** (literally or figuratively):

KJV - heal, preserve, save (self), do well, be (make) whole.

People – NT:2992 – laos (lah-os'); apparently a primary word; a people (in general; thus differing from NT:1218, which denotes one's own populace): KJV - people.

...differing from - NT:1218 – demos (day'-mos); from NT:1210; the public (as bound together socially): KJV - people.

Destroyed – NT:622 – apollumi (ap-ol'-loo-mee); from NT:575 and the base of NT:3639; to

**destroy fully** (reflexively, to **perish**, or lose), literally or figuratively:

KJV - destroy, die, lose, mar, perish.

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#### **Acts 20**

<sup>28</sup> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

<sup>29</sup> For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

<sup>30</sup> Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

#### **1 Timothy 4**

<sup>1</sup> Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

<sup>2</sup> Speaking lies in hypocrisy; having their conscience seared with a hot iron;

Read 2 Tim 3: 1-9 Perilous times The Day of Apostasy

We have grown to accept the things that are Taboo...

This is not about losing salvation

And this book does not say once saved always sinful

Some saved

Some sentenced to death> read –

#### **2 Corinthians**

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

Romans 1:26 For this cause **God gave them up unto vile affections**: for even their women did change the natural use into that which is against nature:

Romans 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

### **Jude 1:1-25 - On Guard**

1 Corinthians 2:14 But the **natural man receiveth not** the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are **spiritually discerned**.

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## Jude 1:1-25 - On Guard

### *Condemnation of False Teachers 5-7*

#### Jude

<sup>6</sup> And the angels which kept not their first estate [beginning], but left their own habitation [residence], he hath reserved in everlasting [ever during, continual] chains [shackles, bands] under darkness unto the judgment of the great day.

Left – NT:620 – apoleipo (ap-ol-ipe'-o); from NT:575 and NT:3007; to **leave behind** (passively, remain); by implication, to **forsake**: KJV - leave, remain.

Reserved – NT:5083 – tereo (tay-reh'-o); from teros (a watch; perhaps akin to NT:2334); to guard (from loss or injury, properly, by **keeping the eye upon**; and thus differing from NT:5442, which is properly to prevent escaping; and from NT:2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): KJV - hold fast, keep (-er), (pre-, re-) serve, watch.

Darkness – NT:2217 – zophos (dzof'-os); akin to the base of NT:3509; gloom (as shrouding like a cloud): KJV - blackness, darkness, mist.

...from – NT:3509 – nephos (nef'-os); apparently a primary word; a cloud: KJV - cloud.

Judgment – NT:2920 – krisis (kree'-sis); **decision** (subjectively or objectively, for or against); by extension, a tribunal; by implication, **justice** (especially, divine law):

KJV - accusation, condemnation, **damnation**, judgment.

#### Jude

<sup>7</sup> Even as Sodom and Gomorrha, and the cities about them in like manner [turning], giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal [perpetual] fire.

Fornication – NT:1608 – ekporneuo (ek-porn-yoo'-o); from NT:1537 and NT:4203; to be utterly **unchaste**: KJV - giveself over to fornication.

Vengeance – NT:1349 – dike (dee'-kay); probably from NT:1166; right (as self-evident), i.e. **justice** (the principle, a **decision**, or **its execution**): KJV - judgment, **punish**, vengeance.

...from – NT:1166 – deiknuo (dike-noo'-o); a prolonged form of an obsolete primary of the same meaning; to show (literally or figuratively): KJV - shew.

In like manner refers to Turning – NT:3346 – metatithemi (met-at-ith'-ay-mee); from NT:3326 and NT:5087; to transfer, i.e. (literally) transport, (by implication) **exchange** (reflexively) **change sides**, or (figuratively) **pervert**: KJV - carry over, change, remove, translate, turn.

## Jude 1:1-25 - On Guard

### *Description of False Teachers 8-16*

#### **Jude**

<sup>8</sup> Likewise [similarly] also these *filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.*

Dreamers – NT:1797 – enupniazomai (en-oop-nee-ad'-zom-ahee); middle voice from NT:1798; to dream: KJV - dream (-er).

Defile – NT:3392 – miaino (me-ah'-ee-no); perhaps a primary verb; to sully or taint, i.e. contaminate (cer. or morally): KJV - defile.

Despise – NT:114 – atheteo (ath-et-eh'-o); from a compound of NT:1 (as a negative particle) and a derivative of NT:5087; to set aside, i.e. (by implication) to disesteem, neutralize or violate: KJV - cast off, despise, disannul, frustrate, bring to nought, reject.

Dominion – NT:2963 – kuriotes (koo-ree-ot'-ace); from NT:2962; mastery, i.e. (concretely and collectively) rulers: KJV - dominion, government.

...from – NT:2962 – kurios (koo'-ree-os); from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Mr. (as a respectful title): KJV - God, Lord, master, Sir.

Speak evil – NT:987 – blasphemio (blas-fay-meh'-o); from NT:989; to **vilify**; specially, to speak impiously: KJV - (speak) blaspheme, defame, rail on, revile, speak evil.

...from – NT:989 – blasphemos (blas'-fay-mos); from a derivative of NT:984 and NT:5345; scurrilous, i.e. calumnious (against men), or (specially) impious (against God):

KJV - blasphemer (-mous), railing.

Dignities – NT:1391 – doxa (dox'-ah); from the base of NT:1380; **glory** (as very apparent), in a wide application (literal or figurative, objective or subjective):

KJV - dignity, glory (-ious), honour, praise, worship.

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Dreamers, Defilers, Despisers, Dominating, Defamers

Their imaginations guide them to dominate the ones they seek to contaminate among the flock they despise, deploring the Lord and make good to be evil and evil to be good...

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### *How we respond 9*

#### **Jude**

<sup>9</sup> 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.

Contending – NT:1252 – diakrino (dee-ak-ree'-no); from NT:1223 and NT:2919; to separate thoroughly, i.e. (literally and reflexively) to **withdraw from**, or (by implication) **oppose**; figuratively, to discriminate (by implication, decide), or (reflexively) hesitate:

KJV - contend, make (to) differ (-ence), discern, doubt, judge, be partial, stagger, waver.

Devil – NT:1228 – diabolos (dee-ab'-ol-os); from NT:1225; a traducer; specially, Satan [compare OT:7854]: KJV - **false accuser**, devil, **slanderer**.

...from – NT:1225 – diaballo (dee-ab-al'-lo); from NT:1223 and NT:906; (figuratively) to traduce: KJV - accuse.

Disputed – NT:1256 – dialegomai (dee-al-eg'-om-ahee); middle voice from NT:1223 and NT:3004; to say thoroughly, i.e. discuss (in argument or exhortation):

KJV - dispute, preach (unto), reason (with), speak.

Rebuke – NT:2008 – epitimao (ep-ee-tee-mah'-o); from NT:1909 and NT:5091; to tax upon, i.e. censure or admonish; by implication, forbid: KJV - (straitly) charge, rebuke.

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Railing accusation vilifying statement of decision...

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## **Jude 1:1-25 - On Guard**

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The Lord will forbid evil from obtaining the things that are holy...namely the saints.

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## Jude 1:1-25 - On Guard

### *Description of False Teachers 8-16*

#### Jude

<sup>10</sup> But these speak evil of those things which they know not: but what they know naturally, as [in like manner as] brute beasts [living animal], in those things they corrupt themselves.

Speak evil – NT:987 – blasphemo (blas-fay-meh'-o); from NT:989; to vilify; specially, to speak impiously: KJV - (speak) blaspheme, defame, rail on, revile, speak evil.

...from – NT:989 – blasphemos (blas'-fay-mos); from a derivative of NT:984 and NT:5345; scurrilous [scandalous, insulting, outrageous] i.e. calumnious (against men), or (specially) impious (against God):

KJV - blasphemer (-mous), railing.

Know – NT:1987 – epistamai (ep-is'-tam-ah-ee); apparently a middle voice of NT:2186 (with NT:3563 implied); to put the mind upon, i.e. comprehend, or be acquainted with:

KJV - know, understand.

Naturally – NT:5447 – phusikos (foo-see-koc-ee'); adverb from NT:5446; "physically", i.e. (by implication) instinctively: KJV - naturally.

...from – NT:5446 – phusikos (foo-see-kos'); from NT:5449; "physical", i.e. (by implication) instinctive: KJV - natural. Compare NT:5591.

Brute – NT:249 – alogos (al'-og-os); from NT:1 (as a negative particle) and NT:3056; irrational: KJV - brute, unreasonable.

Corrupt themselves – NT:5351 – phtheiro (fthi'-ro); probably strengthened from phthio (to pine or waste); properly, to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave): KJV - corrupt (self), defile, destroy.

#### Jude

<sup>11</sup> Woe unto them! for they have gone [departed] in the way of Cain, and ran greedily after the error of Balaam for reward [payment for services], and perished in the gainsaying of Core.

Error – NT:4106 – plane (plan'-ay); feminine of NT:4108 (as abstractly); objectively,

**fraudulence**; subjectively, a **straying from orthodoxy or piety**: - **[Delusional]**

KJV - deceit, to deceive, delusion, error.

...from – NT:4108 – planos (plan'-os); of uncertain affinity; roving (as a tramp), i.e. (by implication) an impostor or misleader; KJV - deceiver, seducing.

Perished – NT:622 – apollumi (ap-ol'-loo-mee); from NT:575 and the base of NT:3639; to destroy fully (reflexively, to perish, or lose), literally or figuratively:

KJV - destroy, die, lose, mar, perish.

Gainsaying – NT:485 – antilogia (an-tee-log-ee'-ah); from a derivative of NT:483; dispute, disobedience: KJV - contradiction, gainsaying, strife.

...from – NT:483 – antilego (an-til'-eg-o); from NT:473 and NT:3004; to dispute, refuse:

KJV - answer again, contradict, deny, gainsay (-er), speak against.

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#### The world is out to raise Cain

Purpose Greed Grandeur Position	Characteristics: Murmurers Complainers Lustful Liars Egotistical Manipulative
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## Jude 1:1-25 - On Guard

Rebellious Ultimately perishing! Completely destroyed

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### *Description of False Teachers 8-16*

#### **Jude**

<sup>12</sup> 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;

Spots – NT:4694 – spilias (spee-las'); of uncertain derivation; a **ledge or reef of rock in the sea**: KJV - spot [by confusion with NT:4696].

Clouds – NT:3507 – nephele (nef-el'-ay); from NT:3509; properly, **cloudiness**, i.e. (concretely) a cloud: KJV - cloud.

Carried about – NT:3911 – paraphero (par-af-er'-o); from NT:3844 and NT:5342 (including its alternate forms); to **bear along or aside**, i.e. carry off (literally or figuratively); by implication, to avert: KJV - remove, take away.

Withereth – NT:5352 – phthinoporinos (fthin-op-o-ree-nos'); from derivative of phthino (to wane; akin to the base of NT:5351) and NT:3703 (meaning late autumn); autumnal (as stripped of leaves): KJV - whose fruit withereth.

...from – NT:5351 – phtheiro (fthi'-ro); probably strengthened from phthio (to pine or waste); properly, to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave): KJV - corrupt (self), defile, destroy.

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Twice dead – for they are appointed once to die then the judgment

...and we already know the judgment or decision is to be executed that they shall perish eternally...

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## Jude 1:1-25 - On Guard

### *Description of False Teachers 8-16*

#### Jude

<sup>13</sup> Raging waves of the sea, foaming out their own shame [disgrace, dishonesty]; wandering stars, to whom is reserved the blackness of darkness for ever.

Raging – NT:66 – agrios (ag'-ree-os); from NT:68; **wild [no discipline, without/outside the law]** (as pertaining to the country), literally (natural) or figuratively (fierce): KJV - wild, raging.

...from – NT:68 – agros (ag'-ros'); from NT:71; a field (as a drive for cattle); genitive case the country; specially, a farm, i.e. hamlet: KJV - country, farm, piece of ground, land.

...from – NT:71 – ago (ag'-o); a primary verb; properly, to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce:

KJV - be, bring (forth), carry, (let) go, keep, lead away, be open.

Waves – NT:2949 – kuma (koo'-mah); from kuo (to **swell** [with young], i.e. bend, curve); a billow (as bursting or toppling): KJV - wave.

Foaming – NT:1890 – epaphrizo (ep-af-rid'-zo); from NT:1909 and NT:875; to foam upon, i.e. (figuratively) to exhibit (a vile passion): KJV - foam out.

...from – NT:875 – aphrizo (af-rid'-zo); from NT:876; to froth at the mouth (in epilepsy): KJV - foam.

...from – NT:876 – aphros (af-ros'); apparently a primary word; froth, i.e. slaver:

KJV - foaming.

Wandering – NT:4107 – planetes (plan-ay'-tace); from NT:4108; a rover ("planet"), i.e. (figuratively) an **erratic teacher**: KJV - wandering.

...from – NT:4108 – planos (plan'-os); of uncertain affinity; roving (as a tramp), i.e. (by implication) an **impostor or misleader**; KJV - **deceiver, seducing**.

Reserved – NT:5083 – tereo (tay-reh'-o); from teros (a watch; perhaps akin to NT:2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from NT:5442, which is properly to prevent escaping; and from NT:2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): KJV - hold fast, keep (-er), (pre-, re-) serve, watch.

Blackness – NT:2217 – zophos (dzof'-os); akin to the base of NT:3509; gloom (as shrouding like a cloud): KJV - blackness, darkness, mist.

Darkness – NT:4655 – skotos (skot'-os); from the base of NT:4639; shadiness, i.e. obscurity (literally or figuratively): KJV - darkness.

...from – NT:4639 – skia (skee'-ah); apparently a primary word; "shade" or a shadow (literally or figuratively [darkness of error or an adumbration]): KJV - shadow.

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#### 2 Peter 2

<sup>18</sup> For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

They are those who are as a reed in the water who sway with the currents of worldly opinion...

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## Jude 1:1-25 - On Guard

### *Description of False Teachers 8-16*

#### **Jude**

<sup>14</sup> And Enoch also, the seventh from Adam, prophesied of these, saying, Behold [watch and see], the Lord [supreme in authority] cometh with ten thousands of his saints, Cometh – NT:2064 – erchomai (er'-khom-ahee); middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred [middle voice] eleuthomai (el-yoo'-thom-ahee); or [active] eltho (el'-tho); which do not otherwise occur); to come or go (in a great variety of applications, literally and figuratively):

KJV - accompany, appear, bring, come, enter, fall out, go, grow, X light, X next, pass, resort, be set.

ten thousands – NT:3461 – murias (moo-ree'-as); from NT:3463; a ten-thousand; by extension, a "myriad" or indefinite number: KJV - ten thousand., innumerable many:

#### **Jude**

<sup>15</sup> To execute [do or make] 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.

Judgment – NT:2920 – krisis (kree'-sis); decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law):

KJV - accustion, condemnation, damnation, judgment.

Convince – NT:1651 – elegcho (el-eng'-kho); of uncertain affinity; to confute, admonish:

KJV - convict, convince, tell a fault, rebuke, reprove.

Ungodly – NT:763 – asebeia (as-eb'-i-ah); from NT:765; impiety, i.e. (by implication) wickedness:

KJV - ungodly (-liness).

...from – NT:765 – asebes (as-eb-ace'); from NT:1 (as a negative particle) and a presumed derivative of NT:4576; irreverant, i.e. (by extension) impious or wicked:

KJV - ungodly (man).

Hard speeches – NT:4642 – skleros (sklay-ros'); from the base of NT:4628; dry, i.e. hard or tough (figuratively, harsh, severe): KJV - fierce, hard.

...FROM – NT:4628 – skelos (skel'-os); apparently from skello (to parch; through the idea of leanness); the leg (as lank): KJV - leg.

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## **2 Timothy 2**

<sup>12</sup> If we suffer, we shall also reign with him: if we deny him, he also will deny us:

## **1 Corinthians 4**

<sup>1</sup> Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

<sup>2</sup> Moreover it is required in stewards, that a man be found faithful.

<sup>3</sup> But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

<sup>4</sup> For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

<sup>5</sup> Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

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## Jude 1:1-25 - On Guard

### *Description of False Teachers 8-16*

#### **Jude**

<sup>16</sup> 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.

Murmurers – NT:1113 – goggustes (gong-goos-tace'); from NT:1111; a **grumbler**: [grouches, complainers, moaners, **malcontents**] KJV - murmurer.

Complainers – NT:3202 – mempsimoiros (mem-psim'-oy-ros); from a presumed derivative of NT:3201 and moira (fate; akin to the base of NT:3313); blaming fate, i.e. querulous

**[argumentative against the truth]** (discontented): KJV - complainer.

...from – NT:3201 – memphomai (mem'-fom-ahee); middle voice of an apparently primary verb; to blame: KJV - find fault.

Lusts – NT:1939 – epithumia (ep-ee-thoo-mee'-ah); from NT:1937; a **longing** (especially for what is **forbidden**): KJV - concupiscence, **desire**, lust (after).

...from – NT:1937 – epithumeo (ep-ee-thoo-meh'-o); from NT:1909 and NT:2372; to set the heart upon, i.e. long for (rightfully or otherwise): KJV - covet, desire, would fain, lust (after).

Great swelling – NT:5246 – huperogkos (hoop-er'-ong-kos); from NT:5228 and NT:3591; bulging over, i.e. (figuratively) **insolent [disrespectful]**: KJV - great swelling.

...from – NT:3591 – ogkos (ong'-kos); probably from the same as NT:43; a mass (as bending or bulging by its load), i.e. burden (hindrance): KJV - weight.

Persons – NT:4383 – prosopon (pros'-o-pon); from NT:4314 and ops (the visage, from NT:3700); the front (as being towards view), i.e. **the countenance**, aspect, **[outward] appearance**, surface; by implication, presence, person: **[position]**

KJV - (outward) appearance, X before, countenance, face, fashion, (men's) person, presence.

Advantage – NT:5622 – ophelia (o-fel'-i-ah); from a derivative of the base of NT:5624;

**usefulness**, i.e. **benefit**: KJV - advantage, **profit**.

...from – NT:5624 – ophelimos (o-fel'-ee-mos); from a form of NT:3786; helpful or serviceable, i.e. advantageous: KJV - profit (-able).

...from – NT:3786 – ophelos (of'-el-os); from ophello (to heap up, i.e. accumulate or benefit); gain: KJV - advantageth, profit.

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Why? Because they desire grandeur for themselves...

Biggest businessmen are the biggest tithers...

Not only does the "Buck stop here" ...But your last buck should stop here!

The church motto: **Your last buck stops here**

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## Jude 1:1-25 - On Guard

### *Prophesy fulfilled 17-19*

#### **Jude**

<sup>17</sup> But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

Apostles – NT:652 – apostolos (ap-os'-tol-os); from NT:649; a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ["apostle"] (with miraculous powers):

KJV - apostle, messenger, he that is sent.

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2 Pet 3:1 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

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#### **Jude**

<sup>18</sup> How that they [prophets before and now] told you there should be mockers in the last [final, farthest] time, who should walk after their own ungodly lusts.

Mockers – NT:1703 – empaiktes (emp-aheek-tace'); from NT:1702; a **derider [scoffer, ridiculer]**, i.e. (by implication) a **false teacher**: KJV - mocker, scoffer.

...from – NT:1702 – empaizo (emp-ahead'-zo); from NT:1722 and NT:3815; to jeer at, i.e. deride: KJV - mock.

Time – NT:5550 – chronos (khron'-os); of uncertain derivation; a space of time (in general, and thus properly distinguished from NT:2540, which designates a fixed or special occasion; and from NT:165, which denotes a particular period) or interval; by extension, an individual opportunity; by implication, delay:

KJV - + years old, season, space, (X often-) time (-s), (a) while.

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We are in the last time and it leads to the last day the Day of the Lord in the 7 years of the Tribulation...

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#### **Jude**

<sup>19</sup> These be they who separate themselves, sensual, having not the [Holy] Spirit.[of God] Separate – NT:592 – apodiorizo (ap-od-ee-or-id'-zo); from NT:575 and a compound of NT:223 and NT:3724; to **disjoin** (by a boundary, figuratively, a party): KJV - separate.

Sensual – NT:5591 – psuchikos (psoo-khee-kos'); from NT:5590; **sensitive**, i.e. animate (in distinction on the one hand from NT:4152, which is the higher or renovated nature; and on the other from NT:5446, which is the lower or bestial nature): KJV - natural, sensual.

...from – NT:5590 – psuche (psoo-khay'); from NT:5594; breath, i.e. (by implication) spirit, abstractly or concretely (the animal sentient principle only; thus distinguished on the one hand from NT:4151, which is the rational and immortal soul; and on the other from NT:2222, which is mere vitality, even of plants: these terms thus exactly correspond respectively to the Hebrew OT:5315, OT:7307 and OT:2416): KJV - heart (+-ily), life, mind, soul, + us, + you.

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These are those who have a secret only they know

They resort to feelings of man rather than the favor of God

They disunite with the common fellowship of Jesus Christ to unionize a revolt...

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**Jude 1:1-25 - On Guard**

**Jude 1:1-25 - On Guard**  
***Encouragement to watch and stand 20-21***

**Jude**

<sup>20</sup> But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

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**Acts 20**

<sup>32</sup> And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

**1 Corinthians 3**

<sup>9</sup> For we are labourers together with God: ye are God's husbandry, ye are God's building.

**Ephesians 2**

<sup>20</sup> And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

<sup>21</sup> In whom all the building fitly framed together groweth unto an holy temple in the Lord:

<sup>22</sup> In whom ye also are builded together for an habitation of God through the Spirit.

**Hebrews 11**

<sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Jude now takes the saints from remembrance of the common faith to a call to remain faithful in prayer to God our Father to continue to deliver us from evil...

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**Jude (Watch yourself)**

<sup>21</sup> Keep yourselves in the love of God, looking for the mercy [compassion] of our Lord Jesus Christ unto eternal life.

Keep – NT:5083 – tereo (tay-reh'-o); from teros (a watch; perhaps akin to NT:2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from NT:5442, which is properly to prevent escaping; and from NT:2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): KJV - hold fast, keep (-er), (pre-, re-) serve, watch.

...from – NT:2334 – theoreo (theh-o-reh'-o); from a derivative of NT:2300 (perhaps by add. of NT:3708); to be a spectator of, i.e. discern, (literally, figuratively [experience] or intensively [acknowledge]): KJV - behold, consider, look on, perceive, see. Compare NT:3700.

Looking for – NT:4327 – prosdechomai (pros-dekh'-om-ahee); from NT:4314 and NT:1209; to admit (to intercourse, hospitality, credence, or [figuratively] endurance); by implication, to await (with confidence or patience): KJV - accept, allow, look (wait) for, take.

## Jude 1:1-25 - On Guard

### *Encouragement to watch and act 22-23*

#### **Jude (Watch others)**

<sup>22</sup> And of some have compassion, making a difference:

Compassion – NT:1653 – eleeo (el-eh-eh'-o); from NT:1656; to compassionate (by word or deed, specially, by divine grace):

KJV - have compassion (pity on), have (obtain, receive, shew) mercy (on).

Difference – NT:1252 – diakrino (dee-ak-ree'-no); from NT:1223 and NT:2919; to separate thoroughly, i.e. (literally and reflexively) to withdraw from, or (by implication) oppose; figuratively, to discriminate (by implication, decide), or (reflexively) hesitate:

KJV - contend, make (to) differ (-ence), discern, doubt, judge, be partial, stagger, waver.

...from – NT:2919 – krino (kree'-no); properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:

KJV - avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

#### **Jude**

<sup>23</sup> And others save with fear, pulling them out of the fire; hating [detesting] even the garment spotted [stained and soiled] by the flesh.

Fear – NT:5401 – phobos (fob'-os); from a primary phobomai (to be put in fear); alarm or fright:

KJV - be afraid, + exceedingly, fear, terror.

Pulling – NT:726 – harpazo (har-pad'-zo); from a derivative of NT:138; to sieze (in various applications): KJV - catch (away, up), pluck, pull, take (by force).

## Jude 1:1-25 - On Guard

### *Praiseworthy 24-25*

#### **Jude**

<sup>24</sup> Now unto him that is able [able and makes it possible] to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Keep – NT:5442 – phulasso (foo-las'-so); probably from NT:5443 through the idea of isolation; to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid:

KJV - beware, keep (self), observe, save. Compare NT:5083.

Falling – NT:679 – aptaistos (ap-tah'-ee-stos); from NT:1 (as a negative particle) and a derivative of NT:4417; not stumbling, i.e. (figuratively) without sin:

KJV - from falling.

Faultless – NT:299 – amomos – unblemished; without blame – blameless, faultless, unblameable

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As God presents you in this world, he presents you or stands you up to shows you off to the world for his glory! And for that reason he is able to keep you from falling down.

How much joy our Lord has in the saints who stand firm watching themselves, other saints, and so preventing the false teachers from leading them and us astray!

...And so we stand in his presence in the present world the Saints, holy, blameless...

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#### **Jude**

<sup>25</sup> To the only wise God [Supreme] our Saviour [deliverer], be glory and majesty, dominion and power, both now and ever. Amen.

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We in God's purpose establish the law...and the prophets ...and the majesty and dominion, and power now in the present world and in the eternity to follow...

But we know our only Supreme, Sovereign, Powerful, Deliverer is able to deliver us from our selves and the demonic forces of darkness...

Glory and Majesty and Dominion and Power are Eternally in our Lord and are to be acknowledge always for our safety and the safety of others...from our own imaginations, opinions, and the false teachings of those who have No Fear of our Master

**Be on guard of the unadulterated word of God...for yourself and for others...and for me...**

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# Contend for Faith

## Jude 1:1-25

### Jude 1

<sup>1</sup> 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:

Servant – [NT:1401](#) δοῦλος **doulos** (doo'-los); from [NT:1210](#); a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency): **KJV** - bond (-man), servant.

Sanctified – [NT:25](#) ἀγαπάω **agapao** (ag-ap-ah'-o); perhaps from **agan** (much) [or compare [OT:5689](#)]; to love (in a social or moral sense):

**KJV** - (be-) love (-ed). Compare [NT:5368](#).

Preserved – [NT:5083](#) τηρέω **tereo** (tay-reh'-o); from teros (a watch; perhaps akin to [NT:2334](#)); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from [NT:5442](#), which is properly to prevent escaping; and from [NT:2892](#), which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): **KJV** - hold fast, keep (-er), (pre-, re-) serve, watch.

### Jude 1

<sup>2</sup> Mercy unto you, and peace, and love, be multiplied.

Mercy – [NT:1656](#) ἔλεος **eleos** (el'-eh-os); of uncertain affinity; compassion (human or divine, especially active): **KJV** - (+tender) mercy.

Peace – [NT:1515](#) εἰρήνη **eirene** (i-ray'-nay); probably from a primary verb eiro (to join); peace (literally or figuratively); by implication, prosperity:

**KJV** - one, peace, quietness, rest, \* set at one again.

Love – [NT:26](#) ἀγάπη **agape** (ag-ah'-pay); from [NT:25](#); love, i.e. affection or benevolence; specially (plural) a love-feast:

**KJV** - (feast of) charity ([-ably]), dear, love.

Multiplied – [NT:4129](#) πληθύνω **plethuno** (play-thoo'-no); from another form of [NT:4128](#); to increase (transitively or intransitively): **KJV** - abound, multiply.

# Contend for Faith

## Jude 1:1-25

### Jude 1

<sup>3</sup>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.

Beloved – [NT:27](#) ἀγαπητός **agapetos** (ag-ap-ay-tos'); from [NT:25](#); beloved:

**KJV** - (dearly, well) beloved, dear.

Diligence – [NT:4710](#) σπουδή **spoude** (spoo-day'); from [NT:4692](#); "speed", i.e. (by implication) despatch, eagerness, earnestness:

**KJV** - business, (earnest) care (-fulness), diligence, forwardness, haste.

Write – [NT:1125](#) γράφω **grapho** (graf-o); a primary verb; to "grave", especially to write; figuratively, to describe: **KJV** - describe, write (-ing, -ten).

Common – [NT:2839](#) κοινός **koinos** (koy-nos'); probably from [NT:4862](#); common, i.e. (literally) shared by all or several, or (cer.) profane:

**KJV** - common, defiled, unclean, unholy.

Salvation – [NT:4991](#) σωτηρία **soteria** (so-tay-ree'-ah); feminine of a derivative of [NT:4990](#) as (properly, abstract) noun; rescue or safety (physically or morally):

**KJV** - deliver, health, salvation, save, saving.

Needful – [NT:318](#) ἀνάγκη **anagke** (an-ang-kay'); from [NT:303](#) and the base of [NT:43](#); constraint (literally or figuratively); by implication, distress:

**KJV** - distress, must needs, (of) necessity (-sary), needeth, needful.

Exhort – [NT:3870](#) παρακαλέω **parakaleo** (par-ak-al-eh'-o); from [NT:3844](#) and [NT:2564](#); to call near, i.e. invite, invoke (by imploration, hortation or consolation):

**KJV** - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

Earnestly contend – [NT:1864](#) ἐπαγωνίζομαι **epagonizomai** (ep-ag-o-nid'-zom-ah-ee); from [NT:1909](#) and [NT:75](#); to struggle for: **KJV** - earnestly contend foreign

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:

**KJV** - assurance, belief, believe, faith, fidelity.

Delivered – [NT:3860](#) παραδίδομι **paradidomi** (par-ad-id'-o-mee); from [NT:3844](#) and [NT:1325](#); to surrender, i.e. yield up, intrust, transmit:

**KJV** - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Saints – [NT:40](#) ἅγιος **hagios** (hag'-ee-os); from **hagos** (an awful thing) [compare [NT:53](#), [NT:2282](#)]; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): **KJV** - (most) holy (one, thing), saint.

# Contend for Faith

## Jude 1:1-25

### Jude 1

<sup>4</sup> 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.

Certain – [NT:5100](#) τῖς **tis** (tis); an enclitic indefinite pronoun; some or any person or object:

**KJV** - a (kind of), any (man, thing, thing at all), certain (thing), divers, he (every) man, one (X thing), ought, + partly, some (man, -body, -thing, -what), (+that no-) thing, what (-soever), <sup>x</sup>wherewith, whom [-soever], whose ([-soever]).

Crept in unawares – [NT:3921](#) παρεισδύνω **pareisduno** (par-ice-doo'-no); from [NT:3844](#) and a compound of [NT:1519](#) and [NT:1416](#); to settle in alongside, i.e. lodge stealthily: **KJV** - creep in unawares.

Before ordained – [NT:4270](#) προγράφω **prographo** (prog-raf-o); from [NT:4253](#) and [NT:1125](#); to write previously; figuratively, to announce, prescribe:

**KJV** - before ordain, evidently set forth, write (afore, aforeside).

Of old – [NT:3819](#) πάλαι **palai** (pal'-ahee); probably another form for [NT:3825](#) (through the idea of retrocession); (adverbially) formerly, or (by relatively) sometime since; (elliptically as adjective) ancient:

**KJV** - any while, a great while ago, (of) old, in time past.

Condemnation – [NT:2917](#) κρίμα **krima** (kree'-mah); from [NT:2919](#); a decision (the function or the effect, for or against ["crime"]):

**KJV** - avenge, condemned, condemnation, damnation, + go to law, judgment.

Ungodly – [NT:765](#) ἀσεβής **asebes** (as-eb-ace'); from [NT:1](#) (as a negative particle) and a presumed derivative of [NT:4576](#); irreverent, i.e. (by extension) impious or wicked: **KJV** - ungodly (man).

Turning – [NT:3346](#) μετατίθημι **metatithemi** (met-at-ith'-ay-mee); from [NT:3326](#) and [NT:5087](#); to transfer, i.e. (literally) transport, (by implication) exchange (reflexively) change sides, or (figuratively) pervert:

**KJV** - carry over, change, remove, translate, turn.

Grace – [T:5485](#) χάρις **charis** (khar'-ece); from [NT:5463](#); graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude):

**KJV** - acceptable, benefit, favour, gift, grace (-ious), joy, liberality, pleasure, thank (-s, -worthy).

Lasciviousness – [NT:766](#) ἀσέλγεια **aselgeia** (as-elg'-i-a); from a compound of [NT:1](#) (as a negative particle) and a presumed **selges** (of uncertain derivation, but apparently meaning continent); licentiousness (sometimes including other vices): **KJV** - filthy, lasciviousness, wantonness.

Denying – [NT:720](#) ἀρνέομαι **arneomai** (ar-neh'-om-ahee); perhaps from [NT:1](#) (as a negative particle) and the middle voice of [NT:4483](#); to contradict, i.e. disavow, reject, abnegate: **KJV** - deny, refuse.

# Contend for Faith

## Jude 1:1-25

### Jude 1

<sup>5</sup> 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.

Remembrance – [NT:5279](#) ὑπομιμνήσκω **hupomimnesko** (hoop-om-im-nace'-ko); from [NT:5259](#) and [NT:3403](#); to remind quietly, i.e. suggest to the (middle voice one's own) memory: **KJV** - put in mind, remember, bring to (put in) remembrance.

Saved – [NT:4982](#) σώζω **sozo** (sode'-zo); from a primary sos (contraction for obsolete saoz, "safe"); to save, i.e. deliver or protect (literally or figuratively):

**KJV** - heal, preserve, save (self), do well, be (make) whole.

Destroyed – [NT:622](#) ἀπόλλυμι **apollumi** (ap-ol'-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively:

**KJV** - destroy, die, lose, mar, perish.

Believed – [NT:4100](#) πιστεύω **pisteuo** (pist-yoo'-o); from [NT:4102](#); to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):

**KJV** - believe (-r), commit (to trust), put in trust with.

# Contend for Faith

## Jude 1:1-25

### Jude 1

<sup>6</sup> 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.

Angels – [T:32](#) ἄγγελος **aggelos** (ang'-el-os); from **aggello** [probably derived from [NT:71](#); compare [NT:34](#)] (to bring tidings); a messenger; especially an "angel"; by implication, a pastor: **KJV** - angel, messenger.

First estate – [NT:746](#) ἀρχή **arche** (ar-khay'); from [NT:756](#); (properly abstract) a commencement, or (concretely) chief (in various applications of order, time, place, or rank):

**KJV** - beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

Habitation – [NT:3613](#) οἰκητήριον **oiketerion** (oy-kay-tay'-ree-on); neuter of a presumed derivative of [NT:3611](#) (equivalent to [NT:3612](#)); a residence (literally or figuratively): **KJV** - habitation, house.

Reserved – [NT:5083](#) τηρέω **tereo** (tay-reh'-o); from teros (a watch; perhaps akin to [NT:2334](#)); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from [NT:5442](#), which is properly to prevent escaping; and from [NT:2892](#), which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried):

**KJV** - hold fast, keep (-er), (pre-, re-) serve, watch.

Everlasting – [NT:126](#) αἰδιος **aidios** (ah-id'-ee-os); from [NT:104](#); everduring (forward and backward, or forward only): **KJV** - eternal, everlasting.

Chains – [NT:1199](#) δεσμόν **desmon** (des-mon'); or **desmos** (des-mos'); neuter and masculine respectively from [NT:1210](#); a band, i.e. ligament (of the body) or shackle (of a prisoner); figuratively, an impediment or disability:

**KJV** - band, bond, chain, string.

Darkness – [NT:2217](#) ζόφος **zophos** (dzof-os); akin to the base of [NT:3509](#); gloom (as shrouding like a cloud): **KJV** - blackness, darkness, mist.

Judgment – [NT:2920](#) κρίσις **krisis** (kree'-sis); decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): **KJV** - accustion, condemnation, damnation, judgment.

Great – [NT:3173](#) μέγας **meegas** (meg'-as); [including the prolonged forms, feminine megale, plural megaloi, etc.; compare also [NT:3176](#), [NT:3187](#)]; big (literally or figuratively, in a very wide application):

**KJV** - (+fear) exceedingly, great (-est), high, large, loud, mighty, + (be) sore (afraid), strong, <sup>x</sup> to years.

# Contend for Faith

## Jude 1:1-25

### Jude 1

<sup>7</sup> Even as Sodom and Gomorrha, 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.

In like manner – [NT:3588](#) ὁ **ho** (ho); including the feminine **he** (hay); and the neuter **to** (to); in all their inflections; the def. article; the (sometimes to be supplied, at others omitted, in English idiom): **KJV** - the, this, that, one, he, she, it, etc..

...and from – [NT:3664](#) ὅμοιος **homoios** (hom'-oy-os); from the base of [NT:3674](#); similar (in appearance or character): **KJV** - like, + manner.

...and from – [NT:5158](#) τρόπος **tropos** (trop'-os); from the same as [NT:5157](#); a turn, i.e. (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character:

**KJV** - (even) as, conversation, [+like] manner, (+by any) means, way.

Giving themselves over to fornication – [NT:1608](#) ἐκπορνεύω **ekporneuo** (ek-porn-yoo'-o); from [NT:1537](#) and [NT:4203](#); to be utterly unchaste: **KJV** - giveself over to fornication.

Strange – [NT:2087](#) ἕτερος **heteros** (het'-er-os); of uncertain affinity; (an-, the) other or different: **KJV** - altered, else, next (day), one, (an-) other, some, strange.

Flesh – [NT:4561](#) σάρξ **sarx** (sarx); probably from the base of [NT:4563](#); flesh (as stripped of the skin), i.e. (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul [or spirit], or as the symbol of what is external, or as the means of kindred), or (by implication) human nature (with its frailties [physically or morally] and passions), or (specifically) a human being (as such):

**KJV** - carnal (-ly, + -ly minded), flesh ([-ly]).

Example – [NT:1164](#) δεῖγμα **deigma** (digh'-mah); from the base of [NT:1166](#); a specimen (as shown): **KJV** - example.

Suffering – [NT:5254](#) ὑπέχω **hupecho** (hoop-ekh'-o); from [NT:5259](#) and [NT:2192](#); to hold oneself under, i.e. endure with patience: **KJV** - suffer.

Vengeance – [NT:1349](#) δίκη **dike** (dee'-kay); probably from [NT:1166](#); right (as self-evident), i.e. justice (the principle, a decision, or its execution):

**KJV** - judgment, punish, vengeance.

Eternal – [NT:166](#) αἰώνιος **aionios** (ahee-o'-nee-os); from [NT:165](#); perpetual (also used of past time, or past and future as well):

**KJV** - eternal, for ever, everlasting, world (began).

# Contend for Faith

## Jude 1:1-25

### Jude 1

<sup>8</sup> Likewise [similarly] also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

Dreamers – [NT:1797](#) ἐνυπνιάζομαι **enupniazomai** (en-oop-nee-ad'-zom-ahee); middle voice from [NT:1798](#); to dream: **KJV** - dream (-er).

Defile – [NT:3392](#) μιάνω **miaino** (me-ah'-ee-no); perhaps a primary verb; to sully or taint, i.e. contaminate (cer. or morally): **KJV** - defile.

Despise – [NT:114](#) ἄθετέω **atheteo** (ath-et-eh'-o); from a compound of [NT:1](#) (as a negative particle) and a derivative of [NT:5087](#); to set aside, i.e. (by implication) to disesteem, neutralize or violate:

**KJV** - cast off, despise, disannul, frustrate, bring to nought, reject.

Dominion – [NT:2963](#) κυριότης **kuriotes** (koo-ree-ot'-ace); from [NT:2962](#); mastery, i.e. (concretely and collectively) rulers: **KJV** - dominion, government.

Speak evil – [NT:987](#) βλασφημέω **blasphemeo** (blas-fay-meh'-o); from [NT:989](#); to vilify; specially, to speak impiously:

**KJV** - (speak) blaspheme (-er, -mously, -my), defame, rail on, revile, speak evil.

Dignities – [NT:1391](#) δόξα **doxa** (dox'-ah); from the base of [NT:1380](#); glory (as very apparent), in a wide application (literal or figurative, objective or subjective):

**KJV** - dignity, glory (-ious), honour, praise, worship.

### Jude 1

<sup>9</sup> 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.

Archangel – [NT:743](#) ἀρχάγγελος **archaggelos** (ar-khang'-el-os); from [NT:757](#) and [NT:32](#); a chief angel: **KJV** - archangel.

Contending – [NT:1252](#) διακρίνω **diakrino** (dee-ak-ree'-no); from [NT:1223](#) and [NT:2919](#); to separate thoroughly, i.e. (literally and reflexively) to withdraw from, or (by implication) oppose; figuratively, to discriminate (by implication, decide), or (reflexively) hesitate:

**KJV** - contend, make (to) differ (-ence), discern, doubt, judge, be partial, stagger, waver.

Devil – [NT:1228](#) διάβολος **diabolos** (dee-ab'-ol-os); from [NT:1225](#); a traducer; specially, Satan [compare [OT:7854](#)]:

Disputed – [NT:1256](#) διαλέγομαι **dialegomai** (dee-al-eg'-om-ahee); middle voice from [NT:1223](#) and [NT:3004](#); to say thoroughly, i.e. discuss (in argument or exhortation):

**KJV** - dispute, preach (unto), reason (with), speak.

Body – [NT:4983](#) σῶμα **soma** (so'-mah); from [NT:4982](#); the body (as a sound whole), used in a very wide application, literally or figuratively: **KJV** - bodily, body, slave.

# Contend for Faith

## Jude 1:1-25

### Jude 1

<sup>10</sup> But these speaking evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

Speak evil – [NT:987](#) βλασφημέω **blasphemeo** (blas-fay-meh'-o); from [NT:989](#); to vilify; specially, to speak impiously:

**KJV** - (speak) blaspheme (-er, -mously, -my), defame, rail on, revile, speak evil.

Naturally – [NT:5447](#) φυσικῶς **phusikos** (foo-see-koce'); adverb from [NT:5446](#);

"physically", i.e. (by implication) instinctively: **KJV** - naturally.

Brute – [NT:249](#) ἄλογος **alogos** (al'-og-os); from [NT:1](#) (as a negative particle) and

[NT:3056](#); irrational: **KJV** - brute, unreasonable.

Beasts – [NT:2226](#) ζῶον **zoon** (dzo'-on); neuter of a derivative of [NT:2198](#); a live thing, i.e. an animal: **KJV** - beast.

Corrupt – [NT:5351](#) φθείρω **phtheiro** (fthi'-ro); probably strengthened from phthio (to pine or waste); properly, to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave):

**KJV** - corrupt (self), defile, destroy.

### Jude 1

<sup>11</sup> 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.

Woe – [NT:3759](#) οὐαί **ouai** (oo-ah'-ee); a primary exclamation of grief; "woe":

**KJV** - alas, woe.

Way – [NT:3598](#) ὁδός **hodos** (hod-os'); apparently a primary word; a road; by implication a progress (the route, act or distance); figuratively, a mode or means:

**KJV** - journey, (high-) way.

Ran greedily – [NT:1632](#) ἐκχέω **ekcheo** (ek-kheh'-o); or (by variation) ekchuno (ek-khoo'-no); from [NT:1537](#); and cheo (to pour); to pour forth; figuratively, to bestow:

**KJV** - gush (pour) out, run greedily (out), shed (abroad, forth), spill.

Error – [NT:4106](#) πλάνη **plane** (plan'-ay); feminine of [NT:4108](#) (as abstractly);

objectively, fraudulence; subjectively, a straying from orthodoxy or piety:

**KJV** - deceit, to deceive, delusion, error.

Balaam – [NT:903](#) Βαλαάμ **Balaam** (bal-ah-am'); of Hebrew origin [[OT:1109](#)]; Balaam, a Mesopotamian (symbolic of a false teacher): **KJV** - Balaam.

Reward – [NT:3408](#) μισθός **misthos** (mis-thos'); apparently a primary word; pay for services (literally or figuratively), good or bad: **KJV** - hire, reward, wages.

Perished – [NT:622](#) ἀπόλλομι **apollumi** (ap-ol'-loo-mee); from [NT:575](#) and the base of [NT:3639](#); to destroy fully (reflexively, to perish, or lose), literally or figuratively:

**KJV** - destroy, die, lose, mar, perish.

Gainsaying – [NT:485](#) ἀντιλογία **antilogia** (an-tee-log-ee'-ah); from a derivative of

[NT:483](#); dispute, disobedience: **KJV** - contradiction, gainsaying, strife.

# Contend for Faith

## Jude 1:1-25

### Jude 1

<sup>12</sup> 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;

Feasts of charity – [NT:26](#) ἀγάπη **agape** (ag-ah'-pay); from [NT:25](#); love, i.e. affection or benevolence; specially (plural) a love-feast:

**KJV** - (feast of) charity ([ably]), dear, love.

Feast – [NT:4910](#) συνευωχέω **suneuchoeo** (soon-yoo-o-kheh'-o); from [NT:4862](#) and a derivative of a presumed compound of [NT:2095](#) and a derivative of [NT:2192](#) (meaning to be in good condition, i.e. [by implication] to fare well, or feast); to entertain sumptuously in company with, i.e. (middle voice or passive) to revel together: **KJV** - feast with.

Feeding – [NT:4165](#) ποιμαίνω **poimaino** (poy-mah'-ee-no); from [NT:4166](#); to tend as a shepherd of (figuratively, supervisor): **KJV** - feed (cattle), rule.

Without water – [NT:504](#) ἄνυδρος **anudros** (an'-oo-dros); from [NT:1](#) (as a negative particle) and [NT:5204](#); waterless, i.e. dry: **KJV** - dry, without water.

Carried about – [NT:3911](#) παραφέρω **paraphero** (par-af-er'-o); from [NT:3844](#) and [NT:5342](#) (including its alternate forms); to bear along or aside, i.e. carry off (literally or figuratively); by implication, to avert: **KJV** - remove, take away.

Winds – [NT:417](#) ἄνεμος **anemos** (an'-em-os); from the base of [NT:109](#); wind; (plural) by implication (the four) quarters (of the earth): **KJV** - wind.

Trees – [NT:1186](#) δένδρον **dendron** (den'-dron); probably from **drus** (an oak); a tree: **KJV** - tree.

Fruit withereth – [NT:5352](#) φθινοπωρινός **phthinoporinos** (fthin-op-o-ree-nos'); from derivative of phthino (to wane; akin to the base of [NT:5351](#)) and [NT:3703](#) (meaning late autumn); autumnal (as stripped of leaves): **KJV** - whose fruit withereth.

Without fruit – [NT:175](#) ἄκαρπος **akarpōs** (ak'-ar-pos); from [NT:1](#) (as a negative particle) and [NT:2590](#); barren (literally or figuratively): **KJV** - without fruit, unfruitful.

Dead – [NT:599](#) ἀποθνήσκω **apothnesko** (ap-oth-nace'-ko); from [NT:575](#) and [NT:2348](#); to die off (literally or figuratively):

**KJV** - be dead, death, die, lie a-dying, be slain (X with).

Plucked up by the roots – [NT:1610](#) ἐκρίζω **ekrizoo** (ek-rid-zo'-o); from [NT:1537](#) and [NT:4492](#); to uproot: **KJV** - pluck up by the root, root up.

# Contend for Faith

## Jude 1:1-25

### Jude 1

<sup>13</sup> Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

Raging – [NT:66](#) ἄγριος **agrios** (ag'-ree-os); from [NT:68](#); wild (as pertaining to the country), literally (natural) or figuratively (fierce): **KJV** - wild, raging.

Waves – [NT:2949](#) κῶμα **kuma** (koo'-mah); from kuo (to swell [with young], i.e. bend, curve); a billow (as bursting or toppling): **KJV** - wave.

Sea – [NT:2281](#) θάλασσα **thalassa** (thal'-as-sah); probably prolonged from [NT:251](#); the sea (genitive case or specially): **KJV** - sea.

Foaming – [NT:1890](#) ἐπαφρίζω **epaphrizo** (ep-af-rid'-zo); from [NT:1909](#) and [NT:875](#); to foam upon, i.e. (figuratively) to exhibit (a vile passion): **KJV** - foam out.

Shame – [NT:152](#) αἰσχύνη **aischune** (ahee-skhoo'-nay); from [NT:153](#); shame or disgrace (abstractly or concretely): **KJV** - dishonesty, shame.

Wandering – [NT:4107](#) πλανήτης **planetes** (plan-ay'-tace); from [NT:4108](#); a rover ("planet"), i.e. (figuratively) an erratic teacher: **KJV** - wandering.

Stars – [NT:792](#) ἀστήρ **aster** (as-tare'); probably from the base of [NT:4766](#); a star (as strown over the sky), literally or figuratively: **KJV** - star.

Reserved – [NT:5083](#) τηρέω **tereo** (tay-reh'-o); from teros (a watch; perhaps akin to [NT:2334](#)); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from [NT:5442](#), which is properly to prevent escaping; and from [NT:2892](#), which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): **KJV** - hold fast, keep (-er), (pre-, re-) serve, watch.

Blackness – [NT:2217](#) ζόφος **zophos** (dzof'-os); akin to the base of [NT:3509](#); gloom (as shrouding like a cloud): **KJV** - blackness, darkness, mist.

Darkness – [NT:4655](#) σκότος **skotos** (skot'-os); from the base of [NT:4639](#); shadiness, i.e. obscurity (literally or figuratively): **KJV** - darkness.

Ever – [T:165](#) αἰών **aion** (ahee-ohn'); from the same as [NT:104](#); properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future):

**KJV** - age, course, eternal, (for) ever (-more), [n-] ever, (beginning of the while the world (began, without end). Compare [NT:5550](#).

## Contend for Faith Jude 1:1-25

### Jude 1

<sup>14</sup> And Enoch also, the seventh from Adam [*first man*], prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Prophesied – [NT:4395](#) προφητεύω **propheteuo** (prof-ate-yoo'-o); from [NT:4396](#); to foretell events, divine, speak under inspiration, exercise the prophetic office: **KJV** - prophesy.

Cometh – [NT:2064](#) ἔρχομαι **erchomai** (er'-khom-ahee); middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred [middle voice] eleuthomai (el-yoo'-thom-ahee); or [active] eltho (el'-tho); which do not otherwise occur); to come or go (in a great variety of applications, literally and figuratively):

**KJV** - accompany, appear, bring, come, enter, fall out, go, grow, ~~x~~ light, ~~x~~ next, pass, resort, be set.

Saints – [NT:40](#) ἅγιος **hagios** (hag'-ee-os); from **hagos** (an awful thing) [compare [NT:53](#), [NT:2282](#)]; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): **KJV** - (most) holy (one, thing), saint.

# Contend for Faith

## Jude 1:1-25

### Jude 1

<sup>15</sup> 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.

Execute – [NT:4160](#) ποιέω **poieo** (poy-eh'-o); apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct): **KJV** - abide, + agree, appoint, X avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do (-ing), execute, exercise, fulfil, gain, give, have, hold, X journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, X secure, shew, X shoot out, spend, take, tarry, + transgress the law, work, yield. Compare [NT:4238](#).

Judgment – [NT:2920](#) κρίσις **krisis** (kree'-sis); decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): **KJV** - accustion, condemnation, damnation, judgment.

Convince – [NT:1651](#) ἐλέγχω **elegcho** (el-eng'-kho); of uncertain affinity; to confute, admonish: **KJV** - convict, convince, tell a fault, rebuke, reprove.

Ungodly – [NT:5590](#) ψυχή **psuche** (psoo-khay'); from [NT:5594](#); breath, i.e. (by implication) spirit, abstractly or concretely (the animal sentient principle only; thus distinguished on the one hand from [NT:4151](#), which is the rational and immortal soul; and on the other from [NT:2222](#), which is mere vitality, even of plants: these terms thus exactly correspond respectively to the Hebrew [OT:5315](#), [OT:7307](#) and [OT:2416](#)): **KJV** - heart (+-ily), life, mind, soul, + us, + you.

Deeds – [NT:2041](#) ἔργον **ergon** (er'-gon); from a primary (but obsolete) ergo (to work); toil (as an effort or occupation); by implication, an act:

**KJV** - deed, doing, labour, work.

Ungodly committed – [NT:764](#) ἄσεβέω **asebeo** (as-eb-eh'-o); from [NT:765](#); to be (by implied act) impious or wicked: **KJV** - commit (live, that after should live) ungodly.

Hard – [NT:4642](#) σκληρός **skleros** (sklay-ros'); from the base of [NT:4628](#); dry, i.e. hard or tough (figuratively, harsh, severe): **KJV** - fierce, hard.

Spoken – [NT:2980](#) λαλέω **laleo** (lal-eh'-o); a prolonged form of an otherwise obsolete verb; to talk, i.e. utter words:

**KJV** - preach, say, speak (after), talk, tell, utter. Compare [NT:3004](#).

# Contend for Faith

## Jude 1:1-25

### Jude 1

<sup>16</sup> 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.

Murmurers – [NT:1113](#) γογγυστής **goggustes** (gong-goos-tace'); from [NT:1111](#); a grumbler: **KJV** - murmurer.

Complainers – [NT:3202](#) μεμψίμοιρος **mempsimoiros** (mem-psim'-oy-ros); from a presumed derivative of [NT:3201](#) and moira (fate; akin to the base of [NT:3313](#)); blaming fate, i.e. querulous (discontented): **KJV** – complainer

Walking – [NT:4198](#) πορεύομαι **poreuomai** (por-yoo'-om-ahee); middle voice from a derivative of the same as [NT:3984](#); to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); KJV - depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

Lusts – [NT:1939](#) ἐπιθυμία **epithumia** (ep-ee-thoo-mee'-ah); from [NT:1937](#); a longing (especially for what is forbidden): **KJV** - concupiscence, desire, lust (after).

Speaketh – [NT:2980](#) λαλέω **laleo** (lal-eh'-o); a prolonged form of an otherwise obsolete verb; to talk, i.e. utter words:

**KJV** - preach, say, speak (after), talk, tell, utter. Compare [NT:3004](#).

Great swelling – [NT:5246](#) ὑπέρογκος **huperogkos** (hoop-er'-ong-kos); from [NT:5228](#) and [NT:3591](#); bulging over, i.e. (figuratively) insolent: **KJV** - great swelling.

Persons – [NT:4383](#) πρόσωπον **prosopon** (pros'-o-pon); from [NT:4314](#) and ops (the visage, from [NT:3700](#)); the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person:

**KJV** - (outward) appearance, <sup>x</sup> before, countenance, face, fashion, (men's) person, presence.

Admiration – [NT:2296](#) θαυμάζω **thaumazo** (thou-mad'-zo); from [NT:2295](#); by implication, to admire: **KJV** - admire, have in admiration, marvel, wonder.

Advantage – [NT:5622](#) ὠφέλεια **opheleia** (o-fel'-i-ah); from a derivative of the base of [NT:5624](#); usefulness, i.e. benefit: **KJV** - advantage, profit.

# Contend for Faith

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<sup>17</sup> But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

Beloved – [NT:27](#) ἀγαπητός **agapetos** (ag-ap-ay-tos'); from [NT:25](#); beloved:

**KJV** - (dearly, well) beloved, dear.

Remember – [NT:3403](#) μνησκειω **mimnesko** (mim-nace'-ko); a prolonged form of [NT:3415](#) (from which some of the tenses are borrowed); to remind, i.e. (middle voice) to recall to mind: **KJV** - be mindful, remember.

Words – [NT:4487](#) ῥῆμα **rhema** (hray'-mah); from [NT:4483](#); an utterance (individually, collectively or specifically); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever:

**KJV** - \* evil, \* nothing, saying, word.

Apostles – [NT:652](#) ἀπόστολος **apostolos** (ap-os'-tol-os); from [NT:649](#); a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ["apostle"] (with miraculous powers): **KJV** - apostle, messenger, he that is sent.

### Jude 1

<sup>18</sup> How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

Mockers – [NT:1703](#) ἐμπαίκτης **empaiktes** (emp-aheek-tace'); from [NT:1702](#); a derider, i.e. (by implication) a false teacher: **KJV** - mocker, scoffer.

Last – [NT:2078](#) ἔσχατος **eschatos** (es'-khat-os); a superlative probably from [NT:2192](#) (in the sense of contiguity); farthest, final (of place or time):

**KJV** - ends of, last, latter end, lowest, uttermost.

Time – [NT:5550](#) χρόνος **chronos** (khron'-os); of uncertain derivation; a space of time (in general, and thus properly distinguished from [NT:2540](#), which designates a fixed or special occasion; and from [NT:165](#), which denotes a particular period) or interval; by extension, an individual opportunity; by implication, delay:

**KJV** - \* years old, season, space, (X often-) time (-s), (a) while.

Should walk – [NT:4198](#) πορεύομαι **poreuomai** (por-yoo'-om-ahee); middle voice from a derivative of the same as [NT:3984](#); to traverse, i.e. travel (literally or figuratively; especially to remove [figuratively, die], live, etc.); **KJV** - depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

Ungodly – [NT:763](#) ἀσεβεία **asebeia** (as-eb'-i-ah); from [NT:765](#); impiety, i.e. (by implication) wickedness: **KJV** - ungodly (-liness).

Lusts – [NT:1939](#) ἐπιθυμία **epithumia** (ep-ee-thoo-mee'-ah); from [NT:1937](#); a longing (especially for what is forbidden): **KJV** - concupiscence, desire, lust (after).

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<sup>19</sup> These be they who separate themselves, sensual, having not the Spirit.

Separate – [NT:592](#) ἀποδιορίζω **apodiorizo** (ap-od-ee-or-id'-zo); from [NT:575](#) and a compound of [NT:223](#) and [NT:3724](#); to disjoin (by a boundary, figuratively, a party): **KJV** - separate.

Sensual – [NT:5591](#) ψυχικός **psuchikos** (psoo-khee-kos'); from [NT:5590](#); sensitive, i.e. animate (in distinction on the one hand from [NT:4152](#), which is the higher or renovated nature; and on the other from [NT:5446](#), which is the lower or bestial nature): **KJV** - natural, sensual.

Spirit – [NT:4151](#) πνεῦμα **pneuma** (pnyoo'-mah); from [NT:4154](#); a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit: **KJV** - ghost, life, spirit (-ual, -ually), mind. Compare [NT:5590](#).

### Jude 1

<sup>20</sup> But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

Beloved – [NT:4151](#) πνεῦμα **pneuma** (pnyoo'-mah); from [NT:4154](#); a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit: **KJV** - ghost, life, spirit (-ual, -ually), mind. Compare [NT:5590](#).

Building – [NT:2026](#) ἐποικοδομέω **epoikodomeo** (ep-oy-kod-om-eh'-o); from [NT:1909](#) and [NT:3618](#); to build upon, i.e. (figuratively) to rear up: **KJV** - build thereon (thereupon, on, upon).

Most holy – [NT:41](#) ἁγιότης **hagiotes** (hag-ee-ot'-ace); from [NT:40](#); sanctity (i.e. properly, the state): **KJV** - holiness.

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: **KJV** - assurance, belief, believe, faith, fidelity.

Praying – [NT:4336](#) προσεύχομαι **proseuchomai** (pros-yoo'-khom-ahee); from [NT:4314](#) and [NT:2172](#); to pray to God, i.e. supplicate, worship: **KJV** - pray (X earnestly, for), make prayer.

Holy – [NT:40](#) ἅγιος **hagios** (hag'-ee-os); from **hagos** (an awful thing) [compare [NT:53](#), [NT:2282](#)]; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): **KJV** - (most) holy (one, thing), saint.

Ghost – [NT:4151](#) πνεῦμα **pneuma** (pnyoo'-mah); from [NT:4154](#); a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit: **KJV** - ghost, life, spirit (-ual, -ually), mind.

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<sup>21</sup> Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Mercy – [NT:1656](#) ἔλεος **eleos** (el'-eh-os); of uncertain affinity; compassion (human or divine, especially active): **KJV** - (+tender) mercy.

Eternal – [NT:166](#) αἰώνιος **aionios** (ahee-o'-nee-os); from [NT:165](#); perpetual (also used of past time, or past and future as well):

**KJV** - eternal, for ever, everlasting, world (began).

### Jude 1

<sup>22</sup> And of some have compassion [mercy], making a difference:

Compassion – [NT:1653](#) ἐλεέω **eleeo** (el'-eh-eh'-o); from [NT:1656](#); to compassionate (by word or deed, specially, by divine grace):

**KJV** - have compassion (pity on), have (obtain, receive, shew) mercy (on).

Making a difference – [NT:1252](#) διακρίνω **diakrino** (dee-ak-ree'-no); from [NT:1223](#) and [NT:2919](#); to separate thoroughly, i.e. (literally and reflexively) to withdraw from, or (by implication) oppose; figuratively, to discriminate (by implication, decide), or (reflexively) hesitate:

**KJV** - contend, make (to) differ (-ence), discern, doubt, judge, be partial, stagger, waver.

### Jude 1

<sup>23</sup> And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

Save – [NT:4982](#) σώζω **sozo** (sode'-zo); from a primary sos (contraction for obsolete saoz, "safe"); to save, i.e. deliver or protect (literally or figuratively):

**KJV** - heal, preserve, save (self), do well, be (make) whole.

Fire – [NT:4442](#) πῦρ **pur** (poor); a primary word; "fire" (literally or figuratively, specifically, lightning): **KJV** - fiery, fire.

Hating – [NT:3404](#) μισέω **miseo** (mis-eh'-o); from a primary misos (hatred); to detest (especially to persecute); by extension, to love less: **KJV** - hate (-ful).

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<sup>24</sup> 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,

Able – [NT:1410](#) δύναμαι **dunamai** (doo'-nam-ahee); of uncertain affinity; to be able or possible:

**KJV** - be able, can (do, + -not), could, may, might, be possible, be of power.

Keep – [NT:5442](#) φυλάσσω **phulasso** (foo-las'-so); probably from [NT:5443](#) through the idea of isolation; to watch, i.e. be on guard (literally or figuratively); by implication, to preserve, obey, avoid: **KJV** - beware, keep (self), observe, save.

Falling – [NT:679](#) ἄπταιστος **aptaistos** (ap-tah'-ee-stos); from [NT:1](#) (as a negative particle) and a derivative of [NT:4417](#); not stumbling, i.e. (figuratively) without sin: **KJV** - from falling.

Present – [NT:2476](#) ἵστημι **histemi** (his'-tay-mee); a prolonged form of a primary stao (stah'-o) (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively): **KJV** - abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Compare [NT:5087](#).

Faultless – [NT:299](#) ἄμωμος **amomos** (am'-o-mos); from [NT:1](#) (as a negative particle) and [NT:3470](#); unblemished (literally or figuratively):

**KJV** - without blame (blemish, fault, spot), faultless, unblameable.

before the presence – [NT:2714](#) κατενώπιον **katenopion** (kat-en-o'-pee-on); from [NT:2596](#) and [NT:1799](#); directly in front of:

**KJV** - before (the presence of), in the sight of.

### Jude 1

<sup>25</sup> To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Dominion – [NT:2904](#) κράτος **kratos** (krat'-os); perhaps a primary word; vigor ["great"] (literally or figuratively): **KJV** - dominion, might [-ily], power, strength.

Power – [NT:1849](#) ἐξουσία **exousia** (ex-oo-see'-ah); from [NT:1832](#) (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:

**KJV** - authority, jurisdiction, liberty, power, right, strength.