

# Jude 1:1 .

.	Greek	Strong's	Origin
Jude,	Ἰούδας (ioudas)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
a bond-servant	δοῦλος (doulos)	1401: a slave	of uncertain derivation
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
and brother	ἀδελφὸς (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
of James,	Ἰακώβου (iakōbou)	2385: James, the name of several Isr.	from the same as Iakób
To those	τοῖς (tois)	3588: the	the def. art.
who are the called,	κλητοῖς (klētois)	2822: called	from kaleó
beloved	ἠγαπημένοις (ēgapēmenois)	25: to love	of uncertain origin
in God	θεῷ (theō)	2316: God, a god	of uncertain origin
the Father,	πατρὶ (patri)	3962: a father	a prim. word
and kept	τετηρημένοις (tetērēmenois)	5083: to watch over, to guard	from a prim. word téros (a guard)
for Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ:	Χριστῷ	5547: the Anointed One,	from chrió

(christō)

Messiah, Christ

## KJV Lexicon

ιουδας **noun - nominative singular masculine**

**Ioudas ee-oo-das'**: Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

ιησου **noun - genitive singular masculine**

**Iesous ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

**Christos khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

δουλος **noun - nominative singular masculine**

**doulos doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

αδελφος **noun - nominative singular masculine**

**adelphos ad-el-fos'**: a brother near or remote -- brother.

δε **conjunction**

**de deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιακωβου **noun - genitive singular masculine**

**Iakobos ee-ak'-o-bos**: Jacobus, the name of three Israelites -- James.

τοις **definite article - dative plural masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

**en en**: in, at, (up-)on, by, etc.

θεω **noun - dative singular masculine**

**theos theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πατρι **noun - dative singular masculine**

**pater pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ηγιασμενοις **verb - perfect passive participle - dative plural masculine**

**hagiazō** **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

**καί** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**Ἰησοῦ** **noun - dative singular masculine**

**Iesous** **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

**χριστῷ** **noun - dative singular masculine**

**Christos** **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

**τετηρημένοις** **verb - perfect passive participle - dative plural masculine**

**tereo** **tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

**κλητοῖς** **adjective - dative plural masculine**

**kletos** **klay-tos'**: invited, i.e. appointed, or (specially), a saint -- called.

## Jude 1:2 .

.	Greek	Strong's	Origin
May mercy	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
and peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
and love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
be multiplied	πληθυνθείη (plēthuntheiē)	4129: to increase, to be increased	from plēthos
to you.			

## KJV Lexicon

ελεος **noun - nominative singular masculine**

eleos **el'-eh-os**: compassion (human or divine, especially active) -- (+ tender) mercy.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειρηνη **noun - nominative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αγαπη **noun - nominative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

πληθυνθειη **verb - aorist passive passive deponent - third person singular**

plethuno **play-thoo'-no**: to increase (transitively or intransitively) -- abound, multiply.

## Jude 1:3 .

.	Greek	Strong's	Origin
Beloved,	Ἀγαπητοί (agapētoi)	27: beloved	from agapaó
while I was making	ποιούμενος (poioumenos)	4160: to make, do	a prim. word
every	πᾶσαν (pasan)	3956: all, every	a prim. word
effort	σπουδὴν (spoudēn)	4710: haste, diligence	from speudó
to write	γράφειν (graphein)	1125: to write	a prim. verb
you about	περὶ	4012: about, concerning,	a prim. preposition

	(peri)	around (denotes place, cause or subject)	
our common	κοινῆς (koinēs)	2839: common	from sun
salvation,	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér
I felt	ἔσχον (eschon)	2192: to have, hold	a prim. verb
the necessity	ἀνάγκην (anankēn)	318: necessity	from ana and agchó (to compress, press tight)
to write	γράφαι (grapsai)	1125: to write	a prim. verb
to you appealing	παρακαλῶν (parakalōn)	3870: to call to or for, to exhort, to encourage	from para and kaleó
that you contend earnestly	ἐπαγωνίζεσθαι (epagōnizesthai)	1864: to contend with or for	from epi and agónizomai
for the faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
which was once for all	ἅπαξ (apax)	530: once	from alpha (as a cop. prefix) and a prim. root pag-
handed down	παραδοθείση (paradotheisē)	3860: to hand over, to give or deliver over, to betray	from para and didómi
to the saints.	ἁγίοις (agiois)	40: sacred, holy	from a prim. root

## KJV Lexicon

αγαπητοι **adjective - vocative plural masculine**  
**agapetos ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

πασαν **adjective - accusative singular feminine**  
**pas pas'**: apparently a primary word; all, any, every, the whole

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σπουδην **noun - accusative singular feminine**

spoude **spoo-day'**: speed, i.e. (by implication) despatch, eagerness, earnestness -- business, (earnest) care(-fulness), diligence, forwardness, haste.

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ποιουμενος **verb - present middle passive - nominative singular masculine**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

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γραφειν **verb - present active infinitive**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

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υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

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της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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κοινης **adjective - genitive singular feminine**

koinos **koy-nos'**: common, i.e. (literally) shared by all or several, or (ceremonially) profane -- common, defiled, unclean, unholy.

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σωτηριας **noun - genitive singular feminine**

soteria **so-tay-ree'-ah**: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

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αναγκην **noun - accusative singular feminine**

anagke **an-ang-kay'**: constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

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εσχον **verb - second aorist active indicative - first person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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γραψαι **verb - aorist active middle or passive deponent**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

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υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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παρακαλων **verb - present active participle - nominative singular masculine**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

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επαγωνιζεσθαι **verb - present middle or passive deponent infinitive**  
epagonizomai **ep-ag-o-nid'-zom-ahee**: to struggle for -- earnestly contend foreign

τη **definite article - dative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απαξ **adverb**  
hapax **hap'-ax**: one (or a single) time (numerically or conclusively) -- once.

παραδοθειση **verb - aorist passive participle - dative singular feminine**  
paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

τοις **definite article - dative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιοις **adjective - dative plural masculine**  
hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

πιστει **noun - dative singular feminine**  
pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

## Jude 1:4 .

.	Greek	Strong's	Origin
For certain	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
persons	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
have crept in unnoticed,	παρεισεδύησαν (pareiseduēsan)	3921: to settle in alongside	from para and a comp. of eis and dunó
those	οἱ (oi)	3588: the	the def. art.
who were long	πάλαι (palai)	3819: long ago, of old	a prim. word
beforehand marked	προγεγραμμένοι (progegrammenoi)	4270: to write before	from pro and graphó

out for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
condemnation,	κρίμα (krima)	2917: a judgment	from krinó
ungodly persons	ἄσεβεις (asebeis)	765: ungodly, impious	from alpha (as a neg. prefix) and sebó
who turn	μετατιθέντες (metatithentes)	3346a: to transfer, change	from meta and tithémi
the grace	χάριτα (charita)	5485: grace, kindness	a prim. word
of our God	θεοῦ (theou)	2316: God, a god	of uncertain origin
into licentiousness	ἀσελγειαν (aselgeian)	766: licentiousness, wantonness	of uncertain origin
and deny	ἄρνούμενοι (arnoumenoi)	720: to deny, say no	of uncertain origin
our only	μόνον (monon)	3441: alone	a prim. word
Master	δεσπότην (despotēn)	1203: lord, master	of uncertain origin
and Lord,	κύριον (kurion)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

παρεισεδυσαν verb - aorist active indicative - third person



pareisduno **par-ice-doo'-no**: to settle in alongside, i.e. lodge stealthily -- creep in unawares.

**γάρ conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

**τινες indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

**άνθρωποι noun - nominative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

**οι definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**παλαι adverb**

palai **pal'-ahee**: (adverbially) formerly, or (by relatively) sometime since; (elliptically as adjective) ancient -- any while, a great while ago, (of) old, in time past.

**προγεγραμμενοι verb - perfect passive participle - nominative plural masculine**

prographo **prog-raf'-o**: to write previously; figuratively, to announce, prescribe -- before ordain, evidently set forth, write (afore, aforesome).

**εις preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**τοῦτο demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**το definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κριμα noun - accusative singular neuter**

krima **kree'-mah**: a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.

**ασεβεις adjective - nominative plural masculine**

asebes **as-eb-ace'**: irreverent, i.e. (by extension) impious or wicked -- ungodly (man).

**την definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**του definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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**ημων personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

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**χαριν noun - accusative singular feminine**

**charis khar'-ece:** acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

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**μετατιθεντες verb - present active participle - nominative plural masculine**

**metatithemi met-at-ith'-ay-mee:** to transfer, i.e. (literally) transport, (by implication) exchange, (reflexively) change sides, or (figuratively) pervert -- carry over, change, remove, translate, turn.

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**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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**ασελγειαν noun - accusative singular feminine**

**aselgeia as-elg'-i-a:** licentiousness (sometimes including other vices) -- filthy, lasciviousness, wantonness.

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**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**μονον adjective - accusative singular masculine**

**monos mon'-os:** remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

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**δεσποτην noun - accusative singular masculine**

**despotes des-pot'-ace:** an absolute ruler (despot) -- Lord, master.

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**θεον noun - accusative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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**κυριον noun - accusative singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master

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(as a respectful title) -- God, Lord, master, Sir.

ημων **personal pronoun - first person genitive plural**  
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ιησουν **noun - accusative singular masculine**  
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστον **noun - accusative singular masculine**  
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

αρνουμενοι **verb - present middle or passive deponent participle - nominative plural masculine**  
arneomai **ar-neh'-om-ahee**: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

## Jude 1:5 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
I desire	βούλομαι (boulomai)	1014: to will	a prim. verb
to remind	ὑπομνήσαι (upomnēsai)	5279: to cause (one) to remember, to remind	from hupo and mimnēskó
you, though you know		3609a: to have seen or perceived, hence to know	perf. of eidon
all things	πάντα (panta)	3956: all, every	a prim. word
once for all,		530: once	from alpha (as a cop. prefix) and a prim. root pag-
that the Lord,	κύριος (kurios)	2962: lord, master	from kuros (authority)
after saving	σώσας (sōsas)	4982: to save	from sós (safe, well)
a people	λαὸν (laon)	2992: the people	a prim. word

out of the land	γῆς (gēs)	1093: the earth, land	a prim. word
of Egypt,	Αἰγύπτου (aiguptou)	125: Egypt, the land of the Nile	of uncertain origin
subsequently	δεύτερον (deuteron)	1208: second	cptv. adjective, perhaps from duo
destroyed	ἀπώλεσεν (apōlesen)	622: to destroy, destroy utterly	from apo and same as olethros
those	τὸ (to)	3588: the	the def. art.
who did not believe.	πιστεύσαντας (pisteusantas)	4100: to believe, entrust	from pistis

## KJV Lexicon

υπομνησαι **verb - aorist active middle or passive deponent**

hupomimnesko **hoo-op-im-nace'-ko**: to remind quietly, i.e. suggest to the (middle voice, one's own) memory -- put in mind, remember, bring to (put in) remembrance.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

βουλομαι **verb - present middle or passive deponent indicative - first person singular**

boulomai **boo'-lom-ahee**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

ειδοτας **verb - perfect active participle - accusative plural masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

**απαξ adverb**

**hapax hap'-ax:** one (or a single) time (numerically or conclusively) -- once.

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**τοῦτο demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

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**ὅτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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**ὁ definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**κύριος noun - nominative singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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**λαόν noun - accusative singular masculine**

**laos lah-os':** a people -- people.

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**ἐκ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

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**γῆς noun - genitive singular feminine**

**ge ghay:** soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

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**αἰγυπτίου noun - genitive singular feminine**

**Aiguptos ah'-ee-goop-tos:** Gyptus, the land of the Nile

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**σωσας verb - aorist active participle - nominative singular masculine**

**sozo sode'-zo:** to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

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**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**δεύτερον adjective - nominative singular neuter**

**deuteros dyoo'-ter-os:** (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

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**τούς definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**μη particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**ΠΙΣΤΕΥΣΑΝΤΑΣ** **verb - aorist active participle - accusative plural masculine**  
**pisteuo pist-yoo'-o**: 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)

**ΑΠΩΛΕΣΕΝ** **verb - aorist active indicative - third person singular**  
**apollumi ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

## Jude 1:6 .

.	Greek	Strong's	Origin
And angels	ἀγγέλους (angelous)	32a: a messenger, angel	a prim. word
who did not keep	τηρήσαντας (tērēsantas)	5083: to watch over, to guard	from a prim. word téros (a guard)
their own	ἐαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
domain,	ἀρχὴν (archēn)	746: beginning, origin	from archó
but abandoned	ἀπολιπόντας (apolipontas)	620: to leave, leave behind	from apo and leipó
their proper	ἴδιον (idion)	2398: one's own, distinct	a prim. word
abode,	οἰκητήριον (oikētērion)	3613: a habitation	from oikétér (an inhabitant)
He has kept	τετήρηκεν (tetērēken)	5083: to watch over, to guard	from a prim. word téros (a guard)
in eternal	αἰδίοις (aidiois)	126: everlasting	from aei
bonds	δεσμοῖς (desmois)	1199: a band, bond	from deó
under	ὑπὸ (upo)	5259: by, under	a prim. preposition

darkness	ζόφον (zophon)	2217: deep gloom	akin to gnophos
for the judgment	κρίσιν (krisin)	2920: a decision, judgment	from krinó
of the great	μεγάλης (megalēs)	3173: great	a prim. word
day,	ἡμέρας (ēmeras)	2250: day	a prim. word

## KJV Lexicon

αγγελους **noun - accusative plural masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τηρησαντας **verb - aorist active participle - accusative plural masculine**

tereo **tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εαυτων **reflexive pronoun - third person genitive plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

**αρχην noun - accusative singular feminine**

**arche ar-khay':** beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

---

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**απολιποντας verb - second aorist active participle - accusative plural masculine**

**apoleipo ap-ol-ipe'-o:** to leave behind (passively, remain); by implication, to forsake -- leave, remain.

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιδιον adjective - accusative singular neuter**

**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

---

**οικητηριον noun - accusative singular neuter**

**oiketerion oy-kay-tay'-ree-on:** a residence -- habitation, house.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**κρισιν noun - accusative singular feminine**

**krisis kree'-sis:** by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

---

**μεγαλης adjective - genitive singular feminine**

**megas meg'-as:** big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

---

**ημερας noun - genitive singular feminine**

**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

---

**δεσμοις noun - dative plural masculine**

**desmon des-mon':** a band, i.e. ligament (of the body) or shackle (of a prisoner); figuratively, an impediment or disability -- band, bond, chain, string.

---

**αιδιοις adjective - dative plural masculine**

**aidios ah-id'-ee-os:** everduring (forward and backward, or forward only) -- eternal, everlasting.

---

**υπο preposition**

**hupo hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time



**ζοφον noun - accusative singular masculine**  
**zophos dzof'-os:** gloom (as shrouding like a cloud) -- blackness, darkness, mist.

**τετηρηκεν verb - perfect active indicative - third person singular**  
**tereo tay-reh'-o:** by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

## Jude 1:7 .

.	Greek	Strong's	Origin
just	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
as Sodom	Σόδομα (sodoma)	4670: Sodom, an unidentified city in the Jordan Valley	of Hebrew origin Sedom
and Gomorrah	Γόμορρα (gomorra)	1116: Gomorrah, one of the cities near the Dead Sea	of Hebrew origin Amorah
and the cities	πόλεις (poleis)	4172: a city	a prim. word
around	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
them, since they in the same	ὅμοιον (omoion)	3664: like, resembling, the same as	from the same as homou
way	τρόπον (tropon)	5158: a way, manner, fashion	from the same as tropé
as these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
indulged in gross immorality	ἐκπορνεύσασαι (ekporneusasai)	1608: mid. to give oneself up to fornication	from ek and porneuó
and went	ἀπελθοῦσαι (apelthousai)	565: to go away, go after	from apo and erchomai
after	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
strange	ἐτέρας (eteras)	2087: other	of uncertain origin

flesh,	σαρκὸς (sarkos)	4561: flesh	a prim. word
are exhibited	πρόκεινται (prokeintai)	4295: to be set before, to be set forth	from pro and keimai
as an example	δείγμα (deigma)	1164: a thing shown, specimen	from deiknumi
in undergoing	ὑπέχουσαι (upechousai)	5254: to hold or put under, fig. to undergo	from hupo and echó
the punishment	δίκην (dikēn)	1349: right (as self-evident), justice (the principle, a decision or its execution)	a prim. word
of eternal	αἰωνίου (aiōniou)	166: agelong, eternal	from aión
fire.	πυρὸς (puros)	4442: fire	a prim. word

## KJV Lexicon

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

σοδομα **noun - nominative plural neuter**

Sodoma **sod'-om-ah**: Sodoma (i.e. Sedom), a place in Palestine -- Sodom.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γομορρα **noun - nominative singular feminine**

Gomorrha **gom'-or-hrhah**: Gomorrha (i.e. Amarah), a place near the Dead Sea -- Gomorrha.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

---

**περι preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

---

**αυτας personal pronoun - accusative plural feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**πολεις noun - nominative plural feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

---

**τον definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ομοιον adjective - accusative singular masculine**

homoios **hom'-oy-os**: similar (in appearance or character) -- like, + manner.

---

**τούτοις demonstrative pronoun - dative plural masculine**

toutois **too'-toice**: to (for, in, with or by) these (persons or things) -- such, them, there(-in, -with), these, this, those.

---

**τροπον noun - accusative singular masculine**

tropos **trop'-os**: (even) as, conversation, (+ like) manner, (+ by any) means, way.

---

**εκπορνευσασαι verb - aorist active participle - nominative plural feminine**

ekporneuo **ek-porn-yoo'-o**: to be utterly unchaste -- give self over to fornication.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**απελθουσαι verb - second aorist active participle - nominative plural feminine**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

---

**οπισω adverb**

opiso **op-is'-o**: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

---

**σαρκος noun - genitive singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

---

**ετερας adjective - genitive singular feminine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

---

**προκεινται** verb - present middle or passive deponent indicative - third person  
**prokeimai** **prok'-i-mahee**: to lie before the view, i.e. (figuratively) to be present (to the mind), to stand forth (as an example or reward) -- be first, set before (forth).

**δειγμα** noun - accusative singular neuter  
**deigma** **digh'-mah**: a specimen (as shown) -- example.

**πυρος** noun - genitive singular neuter  
**pur** **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

**αιωνιου** adjective - genitive singular neuter  
**aionios** **ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

**δικην** noun - accusative singular feminine  
**dike** **dee'-kay**: right (as self-evident), i.e. justice (the principle, a decision, or its execution) -- judgment, punish, vengeance.

**υπεχουσαι** verb - present active participle - nominative plural feminine  
**hupecho** **hoop-ekh'-o**: to hold oneself under, i.e. endure with patience -- suffer.

## Jude 1:8 .

.	Greek	Strong's	Origin
Yet	μέντοι (mentoi)	3305: yet, however	from men and toi
in the same way	Ὅμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
these men,	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
by dreaming,	ἐνυπνιαζόμενοι (enupniazomenoi)	1797: to dream	from enupnion
defile	μιαίνουσιν (miainousin)	3392: to stain, defile	a prim. verb
the flesh,	σάρκα (sarka)	4561: flesh	a prim. word

and reject	ἀθετοῦσιν (athetousin)	114: to do away with what has been laid down, set aside	from athetos (without position or place); from alpha (as a neg. prefix) and tithémi
authority,	κυριότητα (kuriotēta)	2963: lordship	from kurios
and revile	βλασφημοῦσιν (blasphēmousin)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
angelic majesties.	δόξας (doxas)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

## KJV Lexicon

ομοίως **adverb**

homoios **hom-oy'-oce**: similarly -- likewise, so.

μεντοι **conjunction**

mentoi **men'-toy**: indeed though, i.e. however -- also, but, howbeit, nevertheless, yet.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουτοι **demonstrative pronoun - nominative plural masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ενυπνιαζομενοι **verb - present middle or passive deponent participle - nominative plural masculine**

enupniazomai **en-oop-nee-ad'-zom-ahee**: to dream -- dream(-er).

σαρκα **noun - accusative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

μιαινοουσιν **verb - present active indicative - third person**

miaino **me-ah'-ee-no**: to sully or taint, i.e. contaminate (ceremonially or morally) -- defile.

<p><b>κυριοτητα noun - accusative singular feminine</b>  <b>kuriotes koo-ree-ot'-ace:</b> mastery, i.e. (concretely and collectively) rulers -- dominion, government.</p>	
<p><b>δε conjunction</b>  <b>de deh:</b> but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).</p>	
<p><b>αθετουσιν verb - present active indicative - third person</b>  <b>atheteo ath-et-eh'-o:</b> to set aside, i.e. (by implication) to disesteem, neutralize or violate -- cast off, despise, disannul, frustrate, bring to nought, reject.</p>	
<p><b>δοξας noun - accusative plural feminine</b>  <b>doxa dox'-ah:</b> glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.</p>	
<p><b>δε conjunction</b>  <b>de deh:</b> but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).</p>	
<p><b>βλασφημουσιν verb - present active indicative - third person</b>  <b>blasphemeo blas-fay-meh'-o:</b> to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.</p>	

## Jude 1:9 .

.	Greek	Strong's	Origin
But Michael	Μιχαήλ (michaēl)	3413: Michael, the archangel	of Hebrew origin Mikael
the archangel,	ἀρχάγγελος (archangelos)	743: a chief angel, i.e. archangel	from archó and aggelos
when	ὅτε (ote)	3753: when	from hos, and te
he disputed	διακρινόμενος (diakrinomenos)	1252: to distinguish, to judge	from dia and krinó
with the devil	διαβόλω (diabolō)	1228: slanderous, accusing falsely	from diaboló
and argued	διελέγετο (dielegeto)	1256: to discuss, to address, to preach	from dia and legó
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition

the body	σώματος (sōmatos)	4983: a body	of uncertain origin
of Moses,	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
did not dare	ἐτόλμησεν (etolmēsen)	5111: to have courage, to be bold	from tolma (boldness)
pronounce against	ἐπενεγκεῖν (epenenkein)	2018: to bring upon or against	from epi and pheró
him a railing	βλασφημίας (blasphēmias)	988: slander	from blasphēmos
judgment,	κρίσιν (krisin)	2920: a decision, judgment	from krinó
but said,		3004: to say	a prim. verb
"The Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
rebuke	Ἐπιτιμήσαι (epitimēsai)	2008: to honor, to mete out due measure, hence to censure	from epi and timaó
you!"			

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μιχαηλ **proper noun**

Michael **mikh-ah-ale':** Michael, an archangel -- Michael.

**ο definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αρχαγγελος noun - nominative singular masculine**

archaggelos **ar-khang'-el-os**: a chief angel -- archangel.

---

**οτε adverb**

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

---

**τω definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**διαβολω adjective - dative singular masculine**

diabolos **dee-ab'-ol-os**: a traducer; specially, Satan -- false accuser, devil, slanderer.

---

**διακρινομενος verb - present middle passive - nominative singular masculine**

diakrino **dee-ak-ree'-no**: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

---

**διελεγετο verb - imperfect middle or passive deponent indicative - third person singular**

dialegomai **dee-al-eg'-om-ahee**: to say thoroughly, i.e. discuss (in argument or exhortation) - dispute, preach (unto), reason (with), speak.

---

**περι preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

---

**του definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μωσεως noun - genitive singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

---

**σωματος noun - genitive singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

**ουκ particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ετολμησεν verb - aorist active indicative - third person singular**

tolmao **tol-mah'-o**: to venture (objectively or in act); by implication, to be courageous -- be bold, boldly, dare, durst.

---

**κρισιν noun - accusative singular feminine**



**krisis** **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

**ΕΠΕΝΕΓΚΕΙΝ** **verb - second aorist active middle or passive deponent**

**epiphero** **ep-ee-fer'-o**: to bear upon (or further), i.e. adduce (personally or judicially (accuse, inflict), superinduce -- add, bring (against), take.

**βλασφημίας** **noun - genitive singular feminine**

**blasphemia** **blas-fay-me'-ah**: vilification (especially against God) -- blasphemy, evil speaking, railing.

**αλλ** **conjunction**

**alla** **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**ΕΙΠΕΝ** **verb - second aorist active indicative - third person singular**

**epo** **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

**ΕΠΙΤΙΜΗΣΑΙ** **verb - aorist active participle deponent - third person singular**

**epitimaō** **ep-ee-tee-mah'-o**: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

**σοι** **personal pronoun - second person dative singular**

**soi** **soy**: to thee -- thee, thine own, thou, thy.

**κυριος** **noun - nominative singular masculine**

**kurios** **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

## Jude 1:10 .

.	Greek	Strong's	Origin
But these men	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
revile	βλασφημοῦσιν (blasphēmousin)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
the things which	ὅσα (osa)	3745: how much, how many	from hos,
they do not understand;		3609a: to have seen or perceived, hence to know	perf. of eidon
and the things which	ὅσα	3745: how much, how many	from hos,

	(osa)		
they know	ἐπίστανται (epistantai)	1987: to know, to understand	from ephistémi
by instinct,	φυσικῶς (phusikōs)	5447: naturally, by nature	adverb from phusikos
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
unreasoning	ἄλογα (aloga)	249: without reason	from alpha (as a neg. prefix) and logos
animals,	ζῷα (zōa)	2226: a living creature	from zōos (alive)
by these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
they are destroyed.	φθείρονται (phtheirontai)	5351: to destroy, corrupt, spoil	from a prim. root phther-

## KJV Lexicon

οὗτοι **demonstrative pronoun - nominative plural masculine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οσα **correlative pronoun - accusative plural neuter**

**hosos hos'-os:** as (much, great, long, etc.) as

μεν **particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

οὐκ **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδασιν	verb - perfect active indicative - third person
eido i'-do:	to see; by implication, (in the perfect tense only) to know
βλασφημουσιν	verb - present active indicative - third person
blasphemeo blas-fay-meh'-o:	to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.
οσα	correlative pronoun - accusative plural neuter
hosos hos'-os:	as (much, great, long, etc.) as
δε	conjunction
de deh:	but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
φυσικως	adverb
phusikos foo-see-koce':	physically, i.e. (by implication) instinctively -- naturally.
ως	adverb
hos hoce:	which how, i.e. in that manner (very variously used, as follows)
τα	definite article - nominative plural neuter
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αλογα	adjective - nominative plural neuter
alogos al'-og-os:	irrational -- brute, unreasonable.
ζωα	noun - nominative plural neuter
zoon dzo'-on:	a live thing, i.e. an animal -- beast.
ΕΠΙΣΤΑΝΤΑΙ	verb - present middle or passive deponent indicative - third person
epistamai ep-is'-tam-ahee:	to put the mind upon, i.e. comprehend, or be acquainted with -- know, understand.
εν	preposition
en en:	in, at, (up-)on, by, etc.
ΤΟΥΤΟΙΣ	demonstrative pronoun - dative plural neuter
toutois too'-toice:	to (for, in, with or by) these (persons or things) -- such, them, there(-in, -with), these, this, those.
φθειρονται	verb - present passive indicative - third person
phtheiro fthi'-ro:	to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave) -- corrupt (self), defile, destroy.

## Jude 1:11 .

■			
.	Greek	Strong's	Origin

Woe	οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to them! For they have gone	ἐπορεύθησαν (eporeuthēsan)	4198: to go	from poros (a ford, passage)
the way	ὁδῶ (odō)	3598: a way, road	a prim. word
of Cain,	Κάϊν (kain)	2535: Cain, a son of Adam	of Hebrew origin Qayin
and for pay	μισθοῦ (misthou)	3408: wages, hire	a prim. word
they have rushed headlong	ἐξεχύθησαν (exechuthēsan)	1632b: to pour out, fig. to bestow	from the same as ekcheó
into the error	πλάνη (planē)	4106: a wandering	fem. of planos
of Balaam,	Βαλαάμ (balaam)	903: Balaam, an unrighteous prophet	of Hebrew origin Bilam
and perished	ἀπόλοντο (apōlonto)	622: to destroy, destroy utterly	from apo and same as olethros
in the rebellion	ἀντιλογία (antilogia)	485: gainsaying, contradiction	from antilegó
of Korah.	Κόρε (kore)	2879: Korah, an Isr.	of Hebrew origin Qorach

## KJV Lexicon

οὐαὶ **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

αὐτοῖς **personal pronoun - dative plural masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οδω noun - dative singular feminine**

**hodos hod-os':** a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**καιν proper noun**

**Kain kah'-in:** Cain, (i.e. Cajin), the son of Adam -- Cain.

---

**επορευθησαν verb - aorist passive deponent indicative - third person**

**poreuomai por-yoo'-om-ah-ee:** to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πλανη noun - dative singular feminine**

**plane plan'-ay:** objectively, fraudulence; subjectively, a straying from orthodoxy or piety - - deceit, to deceive, delusion, error.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**βαλααμ proper noun**

**Balaam bal-ah-am':** Balaam, a Mesopotamian (symbolic of a false teacher) -- Balaam.

---

**μισθου noun - genitive singular masculine**

**misthos mis-thos':** pay for service, good or bad -- hire, reward, wages.

---

**εξεχυθησαν verb - aorist passive indicative - third person**

**ekcheo ek-kheh'-o, :** to pour forth; figuratively, to bestow -- gush (pour) out, run greedily (out), shed (abroad, forth), spill.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αντιλογία noun - dative singular feminine**

**antilogia an-tee-log-ee'-ah:** dispute, disobedience -- contradiction, gainsaying, strife.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κορε proper noun**

**Kore kor-eh':** Core (i.e. Korach), an Israelite -- Core.

**απολλωντο verb - second aorist middle indicative - third person**

**apollumi ap-ol'-loo-mee:** to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

## Jude 1:12 .

.	Greek	Strong's	Origin
These are the men	οὔτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
who are hidden reefs	σπιλάδες (spilades)	4694: a ledge of rock (over which the sea dashes), i.e. a reef	a prim. word
in your love feasts	ἀγάπαις (agapais)	26: love, goodwill	from agapaó
when they feast	συνευωχούμενοι (suneuōchoumenoi)	4910: to entertain together, pass. feast together	from sun and euócheó (to entertain sumptuously, feast)
with you without fear,	ἀφόβως (aphobōs)	870: without fear	adverb from alpha (as a neg. prefix) and phobos
caring	ποιμαίνοντες (poimainontes)	4165: to act as a shepherd	from poimén
for themselves;	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

clouds	νεφέλαι (nephelai)	3507: a cloud	from nephos
without water,	ἄνυδροι (anudroi)	504: waterless	from alpha (as a neg. prefix) and hudór
carried along	παραφερόμεναι (parapheromenai)	3911: to bring to, to carry away	from para and pheró
by winds;	ἀνέμων (anemōn)	417: wind	from a prim. root ane- (to blow, breathe)
autumn	φθινοπωρινὰ (phthinopōrina)	5352: autumnal	from phthinopóron (late autumn)
trees	δένδρα (dendra)	1186: a tree	of uncertain origin
without fruit,	ἄκαρπα (akarpa)	175: unfruitful	from alpha (as a neg. prefix) and karpos
doubly	δις (dis)	1364: twice	from duo
dead,	ἀποθανόντα (apothanonta)	599: to die	from apo and thnéskó
uprooted;	ἐκριζωθέντα (ekrizōthenta)	1610: to uproot	from ek and rhizoó

## KJV Lexicon

ΟΥΤΟΙ **demonstrative pronoun - nominative plural masculine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ΕΙΣΙΝ **verb - present indicative - third person**

**eisi i-see':** they are -- agree, are, be, dure, is, were.

ΕΝ **preposition**

**en en:** in, at, (up-)on, by, etc.

ταῖς **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ἀγάπαις **noun - dative plural feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

---

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

---

σπιλαῖδες **noun - nominative plural feminine**

spilas **spee-las'**: a ledge or reef of rock in the sea -- spot

---

συνευωχούμενοι **verb - present middle or passive deponent participle - nominative plural masculine**

suneuchoeo **soon-yoo-o-kheh'-o**: to entertain sumptuously in company with, i.e. (middle voice or passive) to revel together -- feast with.

---

ἀφοβῶς **adverb**

aphobos **af-ob'-oce**: fearlessly -- without fear.

---

ἐαυτοὺς **reflexive pronoun - third person accusative plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

---

ποιμαίνοντες **verb - present active participle - nominative plural masculine**

poimaino **poy-mah'-ee-no**: to tend as a shepherd of (figuratively, supervisor) -- feed (cattle), rule.

---

νεφέλαι **noun - nominative plural feminine**

nephele **nef-el'-ay**: cloudiness, i.e. (concretely) a cloud -- cloud.;

---

ἀνυδροὶ **adjective - nominative plural feminine**

anudros **an'-oo-dros**: waterless, i.e. dry -- dry, without water.

---

ὑπὸ **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

---

ἀνέμων **noun - genitive plural masculine**

anemos **an'-em-os**: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

---

παράφερομεναι **verb - present passive participle - nominative plural feminine**

paraphero **par-af-er'-o**: to bear along or aside, i.e. carry off; by implication, to avert -- remove, take away.

---

δένδρα **noun - nominative plural neuter**

dendron **den'-dron**: a tree -- tree.

---



φθινοπωρινα **adjective - nominative plural neuter**  
phthinoporinos **fthin-op-o-ree-nos'**: autumnal (as stripped of leaves) -- whose fruit withereth.

ακαρπα **adjective - nominative plural neuter**  
akarpōs **ak'-ar-pos**: barren -- without fruit, unfruitful.

δις **adverb**  
dis **dece**: twice -- again, twice.

αποθανοντα **verb - second aorist active participle - nominative plural neuter**  
apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

εκριζωθεντα **verb - aorist passive participle - nominative plural neuter**  
ekrizoo **ek-rid-zo'-o**: to uproot -- pluck up by the root, root up.

## Jude 1:13 .

.	Greek	Strong's	Origin
wild	ἄγρια (agria)	66: living in the fields, wild, savage, fierce	from agros
waves	κύματα (kumata)	2949: a wave	from kuó (to be pregnant, swell)
of the sea,	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
casting	ἐπαφρίζοντα (epaphrizonta)	1890: to foam up	from epi and aphrizó
up their own	ἐαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
shame	αἰσχύνας (aischunas)	152: shame	from the same as aischunó
like foam;		1890: to foam up	from epi and aphrizó
wandering	πλανῆται (planētai)	4107: a wanderer	from planaó
stars,	ἀστέρες (asteres)	792: a star	from a prim. root ster-
for whom	οἷς	3739: usually rel. who, which, that, also demonstrative this,	a prim. pronoun

	(ois)	that	
the black	ζόφος (zophos)	2217: deep gloom	akin to gnophos
darkness	σκότους (skotous)	4655: darkness	a prim. word
has been reserved	τετήρηται (tetērētai)	5083: to watch over, to guard	from a prim. word téros (a guard)
forever.	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration

## KJV Lexicon

κύματα **noun - nominative plural neuter**

kuma **koo'-mah**: a billow (as bursting or toppling) -- wave.

αγρία **adjective - nominative plural neuter**

agrios **ag'-ree-os**: wild (as pertaining to the country), literally (natural) or figuratively (fierce) -- wild, raging.

θαλασσης **noun - genitive singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

επαφρίζοντα **verb - present active participle - nominative plural neuter**

epaphrizo **ep-af-rid'-zo**: to foam upon, i.e. (figuratively) to exhibit (a vile passion) -- foam out.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εαυτων **reflexive pronoun - third person genitive plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

αισχυνας **noun - accusative plural feminine**

aischune **ah-ee-skho'-nay**: shame or disgrace (abstractly or concretely) -- dishonesty, shame.

αστερες **noun - nominative plural masculine**

aster **as-tare'**: a star (as strown over the sky), literally or figuratively -- star.

πλανηται **noun - nominative plural masculine**

planetes **plan-ay'-tace**: a rover (planet), i.e. (figuratively) an erratic teacher -- wandering.

οις **relative pronoun - dative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζοφος **noun - nominative singular masculine**

zophos **dzof'-os**: gloom (as shrouding like a cloud) -- blackness, darkness, mist.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκοτους **noun - genitive singular neuter**

skotos **skot'-os**: shadiness, i.e. obscurity -- darkness.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αιωνα **noun - accusative singular masculine**

aion **ahee-ohn'**: an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

τετηρηται **verb - perfect passive indicative - third person singular**

tereo **tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

## Jude 1:14 .

.	Greek	Strong's	Origin
[It was] also	καὶ (kai)	2532: and, even, also	a prim. conjunction
about these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
men [that] Enoch,	Ἐνώχ (enōch)	1802: Enoch, a patriarch	of Hebrew origin Chanok

[in] the seventh	ἑβδομος (ebdomos)	1442: seventh	ord. from hepta
[generation] from Adam,	Ἀδὰμ (adam)	76: Adam, the first man	of Hebrew origin Adam
prophesied,	Ἐπροφήτευσεν (eprophēteusen)	4395: to foretell, tell forth, prophesy	from prophétés
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Behold,	Ἴδου (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
with many thousands	μυριάσιν (uriasin)	3461: ten thousand, a myriad	from murios
of His holy ones,	ἀγίαις (agiais)	40: sacred, holy	from a prim. root

## KJV Lexicon

προεφητευσεν **verb - aorist active indicative - third person singular**

propheteuo **prof-ate-yoo'-o**: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τούτοις **demonstrative pronoun - dative plural masculine**

toutois **too'-toice**: to (for, in, with or by) these (persons or things) -- such, them, there(-in,

-with), these, this, those.

---

εβδομος **adjective - nominative singular masculine**  
hebdomos **heb'-dom-os**: seventh -- seventh.

---

απο **preposition**  
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

αδαμ **proper noun**  
Adam **ad-am'**: Adam, the first man; typically (of Jesus) man (as his representative) -- Adam.

---

ενωχ **proper noun**  
Enok **en-oke'**: Enoch (i.e. Chanok), an antediluvian -- Enoch.

---

λεγων **verb - present active participle - nominative singular masculine**  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

ιδου **verb - second aorist active middle - second person singular**  
idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

---

ηλθεν **verb - second aorist active indicative - third person singular**  
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

κυριος **noun - nominative singular masculine**  
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

---

αγιας **adjective - dative plural feminine**  
hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

---

μυριασιν **noun - dative plural masculine**  
urias **moo-ree'-as**: a ten-thousand; by extension, a myriad or indefinite number -- ten thousand.

---

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**Jude 1:15 .**

.	Greek	Strong's	Origin
to execute	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
judgment	κρίσιν (krisin)	2920: a decision, judgment	from krinó
upon all,	πάντων (pantōn)	3956: all, every	a prim. word
and to convict	ἐλέγξει (elenxai)	1651: to expose, convict, reprove	a prim. verb
all	πάντας (pantas)	3956: all, every	a prim. word
the ungodly	ἀσεβεῖς (asebeis)	765: ungodly, impious	from alpha (as a neg. prefix) and sebó
of all	πάντων (pantōn)	3956: all, every	a prim. word
their ungodly	ἀσεβείας (asebeias)	763: ungodliness, impiety	from asebé
deeds	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
which	ᾧ (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they have done in an ungodly way,	ἡσέβησαν (ēsebēsan)	764: to be impious, i.e. to be ungodly	from asebé
and of all	πάντων (pantōn)	3956: all, every	a prim. word
the harsh things	σκληρῶν (sklērōn)	4642: hard, rough	from skelló (to dry)
which	ᾧ (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
ungodly		763: ungodliness, impiety	from asebé
sinners	ἁμαρτωλοὶ (amartōloi)	268: sinful	from hamartanó

have spoken	ἐλάλησαν (elalēsan)	2980: to talk	from lalos (talkative)
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
Him."			

## KJV Lexicon

ποιησαι **verb - aorist active middle or passive deponent**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

κρισιν **noun - accusative singular feminine**

krisis **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγξαι **verb - aorist active middle or passive deponent**

elegcho **el-eng'-kho**: to confute, admonish -- convict, convince, tell a fault, rebuke, reprove.

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασεβεις **adjective - nominative plural masculine**

asebes **as-eb-ace'**: irreverent, i.e. (by extension) impious or wicked -- ungodly (man).

**αὐτῶν personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**περί preposition**

**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

---

**παντῶν adjective - genitive plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**τῶν definite article - genitive plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ἐργῶν noun - genitive plural neuter**

**ergon er'-gon:** toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

---

**ἀσεβείας noun - genitive singular feminine**

**asebeia as-eb'-i-ah:** impiety, i.e. (by implication) wickedness -- ungodly(-liness).

---

**αὐτῶν personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ὧν relative pronoun - genitive plural neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**ἠσεβησαν verb - aorist active indicative - third person**

**asebeo as-eb-eh'-o:** to be (by implied act) impious or wicked -- commit (live, that after should live) ungodly.

---

**καί conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**περί preposition**

**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

---

**παντῶν adjective - genitive plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**τῶν definite article - genitive plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σκληρῶν adjective - genitive plural neuter**



**skleros sklay-ros'**: dry, i.e. hard or tough (figuratively, harsh, severe) -- fierce, hard.

**ων relative pronoun - genitive plural neuter**

**hos hos'**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**ελαλησαν verb - aorist active indicative - third person**

**laleo lal-eh'-o'**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

**κατ preposition**

**kata kat-ah'**: (prepositionally) down (in place or time), in varied relations

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**αμαρτωλοι adjective - nominative plural masculine**

**hamartolos ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

**ασεβεις adjective - nominative plural masculine**

**asebes as-eb-ace'**: irreverent, i.e. (by extension) impious or wicked -- ungodly (man).

## Jude 1:16 .

.	Greek	Strong's	Origin
These	Οὗτοί (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are grumblers,	γογγυσταὶ (gongustai)	1113: a murmurer	from gogguzó
finding fault,	μεμψίμοιροι (mempsimoiroi)	3202: complaining of one's fate	from memphomai and moira (fate)
following	πορευόμενοι (poreuomenoi)	4198: to go	from poros (a ford, passage)
after	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
their [own] lusts;	ἐπιθυμίας (epithumias)	1939: desire, passionate longing, lust	from epithumeó
they speak	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)
arrogantly,	ὑπέρογκα	5246: of excessive weight or	from huper and ogkos

	(uperonka)	size	
flattering	θαυμάζοντες (thaumazontes)	2296: to marvel, wonder	from thauma
people	πρόσωπα (prosōpa)	4383: the face	from pros and óps (an eye, face)
for the sake	χάριν (charin)	5484: in favor of, for the pleasure of	acc. of charis, used as preposition
of [gaining an] advantage.	ὠφελείας (ōpheleias)	5622: assistance, profit, benefit	from ópheleó

## KJV Lexicon

ΟΥΤΟΙ **demonstrative pronoun - nominative plural masculine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ΕΙΣΙΝ **verb - present indicative - third person**

**eisi i-see':** they are -- agree, are, be, dure, is, were.

ΥΟΓΓΥΣΤΑΙ **noun - nominative plural masculine**

**goggustes gong-goos-tace':** a grumbler -- murmurer.

ΜΕΜΨΙΜΟΙΡΟΙ **adjective - nominative plural masculine**

**mempsimoiros mem-psim'-oy-ros:** blaming fate, i.e. querulous (discontented) -- complainer.

ΚΑΤΑ **preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

ΤΑΣ **definite article - accusative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΕΠΙΘΥΜΙΑΣ **noun - accusative plural feminine**

**epithumia ep-ee-thoo-mee'-ah:** a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

ΑΥΤΩΝ **personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πορευομενοι **verb - present middle or passive deponent participle - nominative plural masculine**  
poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - nominative singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στομα **noun - nominative singular neuter**  
stoma **stom'-a**: edge, face, mouth.

αυτων **personal pronoun - genitive plural masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λαλει **verb - present active indicative - third person singular**  
laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

υπερογκα **adjective - accusative plural neuter**  
hyperogkos **hoop-er'-ong-kos**: bulging over, i.e. (figuratively) insolent -- great swelling.

θαυμαζοντες **verb - present active participle - nominative plural masculine**  
thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

προσωπα **noun - accusative plural neuter**  
prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

ωφελειας **noun - genitive singular feminine**  
opheleia **o-fel'-i-ah**: usefulness, i.e. benefit -- advantage, profit.

χαριν **adverb**  
charin **khar'-in**: through favor of, i.e. on account of -- be-(for) cause of, for sake of, +...fore, reproachfully.

## Jude 1:17 .

.	Greek	Strong's	Origin
But you, beloved,	ἀγαπητοί (agapētoi)	27: beloved	from agapaó

ought to remember		3403: to remind, remember	from a prim. verb
the words	ῥημάτων (rēmātōn)	4487: a word, by impl. a matter	from a modified form of ereó
that were spoken beforehand		4275b: to say before	from pro and eipon, used as 2 aor. of prolegó
by the apostles	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostelló
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

υμεῖς **personal pronoun - second person nominative plural**  
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αγαπητοὶ **adjective - vocative plural masculine**  
agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

μνησθητε **verb - aorist passive imperative - second person**  
mnaomai **mnah'-om-ahee**: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

τῶν **definite article - genitive plural neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ῥημάτων **noun - genitive plural neuter**  
rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a

matter or topic (especially of narration, command or dispute); with a negative naught  
whatever

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

προειρημενων **verb - perfect passive participle - genitive plural neuter**

proereo **pro-er-eh'-o**: to say already, predict -- foretell, say (speak, tell) before.

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the  
agency or means, through); (with the accusative case) of place (whither (underneath) or  
where (below) or time

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

αποστολων **noun - genitive plural masculine**

apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a  
commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that  
is sent.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master  
(as a respectful title) -- God, Lord, master, Sir.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ιησου **noun - genitive singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other  
Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## Jude 1:18 .

■			
.	Greek	Strong's	Origin

that they were saying	ἐλέγον (elegon)	3004: to say	a prim. verb
to you, "In the last	ἐσχάτου (eschatou)	2078: last, extreme	of uncertain origin
time	χρόνου (chronou)	5550: time	a prim. word
there will be mockers,	ἐμπαῖκται (empaiktai)	1703: a mocker, i.e. by impl. a false teacher	from empaizó
following	πορευόμενοι (poreuomenoi)	4198: to go	from poros (a ford, passage)
after	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
their own	ἐαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
ungodly	ἀσεβειῶν (asebeiōn)	763: ungodliness, impiety	from asebé
lusts."	ἐπιθυμίας (epithumias)	1939: desire, passionate longing, lust	from epithumeó

## KJV Lexicon

### ὅτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### ἐλεγον verb - imperfect active indicative - third person

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### υμιν personal pronoun - second person dative plural

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

### ὅτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**εν preposition**

en **en**: in, at, (up-)on, by, etc.

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**εσχατω adjective - dative singular masculine**

eschatos **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

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**χρονω noun - dative singular masculine**

chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

---

**εσονται verb - future indicative - third person**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

---

**εμπαικται noun - nominative plural masculine**

empaiktes **emp-aheek-tace'**: a derider, i.e. (by implication) a false teacher -- mocker, scoffer.

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**κατα preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

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**τας definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**εαυτων reflexive pronoun - third person genitive plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

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**επιθυμιας noun - accusative plural feminine**

epithumia **ep-ee-thoo-mee'-ah**: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

---

**πορευομενοι verb - present middle or passive deponent participle - nominative plural masculine**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

---

**των definite article - genitive plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ασεβειων noun - genitive plural feminine**

asebeia **as-eb'-i-ah**: impiety, i.e. (by implication) wickedness -- ungodly(-liness).

# Jude 1:19 .

.	Greek	Strong's	Origin
These	Οὗτοί (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are the ones who cause divisions,	ἀποδιορίζοντες (apodiorizontes)	592: to mark off	from apo and diorizó (to divide by limits, separate)
worldly-minded,	ψυχικοί (psuchikoi)	5591: natural, of the soul or mind	from psuché
devoid	μη (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
of the Spirit.	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

## KJV Lexicon

ΟΥΤΟΙ **demonstrative pronoun - nominative plural masculine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ΕΙΣΙΝ **verb - present indicative - third person**

**eisi i-see':** they are -- agree, are, be, dure, is, were.

ΟΙ **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΠΟΔΙΟΡΙΖΟΝΤΕΣ **verb - present active participle - nominative plural masculine**

**apodiorizo ap-od-ee-or-id'-zo:** to disjoin (by a boundary, figuratively, a party) -- separate.

ΨΥΧΙΚΟΙ **adjective - nominative plural masculine**

**psuchikos psoo-khee-kos':** sensitive, i.e. animate -- natural, sensual.

ΠΝΕΥΜΑ **noun - accusative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

ΜΗ **particle - nominative**



me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ΕΧΟΝΤΕΣ **verb - present active participle - nominative plural masculine**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

## Jude 1:20 .

.	Greek	Strong's	Origin
But you, beloved,	ἀγαπητοί (agapētoi)	27: beloved	from agapaó
building	ἐποικοδομοῦντες (epoikodomountes)	2026: to build upon	from epi and oikodomeó
yourselves	ἐαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
up on your most	ἀγιωτάτη (agiōtatē)	40: sacred, holy	from a prim. root
holy	ἀγίῳ (agiō)	40: sacred, holy	from a prim. root
faith,	πίστει (pistei)	4102: faith, faithfulness	from peithó
praying	προσευχόμενοι (proseuchomenoi)	4336: to pray	from pros and euchomai
in the Holy		40: sacred, holy	from a prim. root
Spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó

### KJV Lexicon

υμεῖς **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**αγαπητοι adjective - vocative plural masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

**τη definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αγιωτατη adjective - dative singular feminine - superlative**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

**υμων personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

**πιστει noun - dative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

**εποικοδομουντες verb - present active participle - nominative plural masculine**

epoikodomeo **ep-oy-kod-om-eh'-o**: to build upon, i.e. (figuratively) to rear up -- build thereon (thereupon, on, upon).

**εαυτους reflexive pronoun - third person accusative plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

**εν preposition**

en **en**: in, at, (up-)on, by, etc.

**πνευματι noun - dative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

**αγιω adjective - dative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

**προσευχόμενοι verb - present middle or passive deponent participle - nominative plural masculine**

proseuchomai **pros-yoo'-khom-ah-ee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

## Jude 1:21 .

■			
.	Greek	Strong's	Origin

keep	τηρήσατε (tērēsate)	5083: to watch over, to guard	from a prim. word téros (a guard)
yourselves	ἐαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
in the love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
waiting anxiously	προσδεχόμενοι (prosdechomenoi)	4327: to receive to oneself	from pros and dechomai
for the mercy	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
to eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life.	ζωὴν (zōēn)	2222: life	from zaó

## KJV Lexicon

ἐαυτοὺς **reflexive pronoun - third person accusative plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

<b>αγαπη</b> <b>noun - dative singular feminine</b>
<b>agape ag-ah'-pay:</b> love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.
<b>θεου</b> <b>noun - genitive singular masculine</b>
<b>theos theh'-os:</b> a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
<b>τηρησατε</b> <b>verb - aorist active middle - second person</b>
<b>tereo tay-reh'-o:</b> by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.
<b>προσδεχομενοι</b> <b>verb - present middle or passive deponent participle - nominative plural masculine</b>
<b>prosdechomai pros-dekh'-om-ahee:</b> to admit (to intercourse, hospitality, credence, or (figuratively) endurance); by implication, to await (with confidence or patience) -- accept, allow, look (wait) for, take.
<b>το</b> <b>definite article - accusative singular neuter</b>
<b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>ελεος</b> <b>noun - accusative singular neuter</b>
<b>eleos el'-eh-os:</b> compassion (human or divine, especially active) -- (+ tender) mercy.
<b>του</b> <b>definite article - genitive singular masculine</b>
<b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>κυριου</b> <b>noun - genitive singular masculine</b>
<b>kurios koo'-ree-os:</b> supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.
<b>ημων</b> <b>personal pronoun - first person genitive plural</b>
<b>hemon hay-mone':</b> of (or from) us -- our (company), us, we.
<b>ιησου</b> <b>noun - genitive singular masculine</b>
<b>lesous ee-ay-sooce':</b> Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
<b>χριστου</b> <b>noun - genitive singular masculine</b>
<b>Christos khris-tos':</b> anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
<b>εις</b> <b>preposition</b>
<b>eis ice:</b> to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
<b>ζωην</b> <b>noun - accusative singular feminine</b>
<b>zoe dzo-ay':</b> life -- life(-time).

αιωνιον **adjective - accusative singular feminine**

**aionios** **ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

## Jude 1:22 .

.	Greek	Strong's	Origin
And have mercy	ἐλεᾶτε (eleate)	1653: to have pity or mercy on, to show mercy	from eleos
on some,	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
who are doubting;	διακρινομένους (diakrinomenous)	1252: to distinguish, to judge	from dia and krinó

## KJV Lexicon

καὶ **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὗς **relative pronoun - accusative plural masculine**

**hos** **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

μεν **particle**

**men** **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ἐλεεῖτε **verb - present active imperative - second person**

**eleeo** **el-eh-eh'-o**: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

διακρινόμενοι **verb - present middle passive - nominative plural masculine**

**diakrino** **dee-ak-ree'-no**: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

# Jude 1:23 .

.	Greek	Strong's	Origin
save	σώζετε (sōzete)	4982: to save	from sós (safe, well)
others, snatching	ἀρπάζοντες (arpazontes)	726: to seize, catch up, snatch away	from a prim. root harp-
them out of the fire;	πυρὸς (puros)	4442: fire	a prim. word
and on some	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
have mercy	ἐλέατε (eleate)	1653: to have pity or mercy on, to show mercy	from eleos
with fear,	φόβῳ (phobō)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
hating	μισοῦντες (misountes)	3404: to hate	from misos (hatred)
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the garment	χιτῶνα (chitōna)	5509: a tunic	of Semitic origin, cf. kethoneth
polluted	ἐσπιλωμένον (espilōmenon)	4695: to stain, defile	from spilos
by the flesh.	σαρκὸς (sarkos)	4561: flesh	a prim. word

## KJV Lexicon

ους [relative pronoun - accusative plural masculine](#)

hos [hos](#): the relatively (sometimes demonstrative) pronoun, who, which, what, that --

one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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**εν preposition**

en **en**: in, at, (up-)on, by, etc.

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**φοβω noun - dative singular masculine**

phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

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**σωζετε verb - present active imperative - second person**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

---

**εκ preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

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**πυρος noun - genitive singular neuter**

pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

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**αρπαζοντες verb - present active participle - nominative plural masculine**

harpazo **har-pad'-zo**: to seize (in various applications) -- catch (away, up), pluck, pull, take (by force).

---

**μισουντες verb - present active participle - nominative plural masculine**

miseo **mis-eh'-o**: to detest (especially to persecute); by extension, to love less -- hate(-ful).

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τον definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**απο preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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**της definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σαρκος noun - genitive singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

---

**εσπιλωμενον verb - perfect passive participle - accusative singular masculine**

spiloo **spee-lo'-o**: to stain or soil -- defile, spot.

χιτών **noun - accusative singular masculine**  
**chiton khee-tone'**: a tunic or shirt -- clothes, coat, garment.

## Jude 1:24 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
to Him who is able	δυναμένῳ (dunamenō)	1410: to be able, to have power	a prim. verb
to keep	φυλάξαι (phulaxai)	5442: to guard, watch	from a root phulak-
you from stumbling,	ἄπταίστους (aptaistous)	679: without stumbling	from alpha (as a neg. prefix) and ptaió
and to make you stand	στήσαι (stēsai)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
in the presence	κατενώπιον (katenōpion)	2714: over against	adverb from kata and enópios
of His glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
blameless	ἀμώμους (amōmous)	299b: without blemish	from alpha (as a neg. prefix) and mómos
with great joy,	ἀγαλλιάσει (agalliasei)	20: exultation, exuberant joy	from agalliaó

## KJV Lexicon

τω **definite article - dative singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.



---

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**δυναμεω verb - present middle or passive deponent participle - dative singular masculine**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

---

**φυλαξαι verb - aorist active middle or passive deponent**

phulasso **foo-las'-so**: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

---

**αυτους personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**απταιστους adjective - accusative plural masculine**

aptaistos **ap-tah'-ee-stos**: not stumbling, i.e. (figuratively) without sin -- from falling.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**στησαι verb - aorist active middle or passive deponent**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

---

**κατενωπιον preposition**

katenopion **kat-en-o'-pee-on**: directly in front of -- before (the presence of), in the sight of.

---

**της definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δοξης noun - genitive singular feminine**

doxa **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

---

**αυτου personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**αμωμους adjective - accusative plural masculine**

amomos **am'-o-mos**: unblemished -- without blame (blemish, fault, spot), faultless, unblamable.

---

**εν preposition**

en **en**: in, at, (up-)on, by, etc.

---

**αγαλλιασει noun - dative singular feminine**

agalliasis **ag-al-lee'-as-is**: exultation; specially, welcome -- gladness, (exceeding) joy.

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# Jude 1:25 .

.	Greek	Strong's	Origin
to the only	μόνῳ (monō)	3441: alone	a prim. word
God	θεῷ (theō)	2316: God, a god	of uncertain origin
our Savior,	σωτήρι (sōtēri)	4990: a savior, deliverer	from sózó
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
our Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
[be] glory,	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
majesty,	μεγαλωσύνη (megalōsunē)	3172: greatness, majesty	from megas
dominion	κράτος (kratos)	2904: strength, might	a prim. word
and authority,	ἐξουσία (exousia)	1849: power to act, authority	from exesti
before	πρὸ (pro)	4253: before	a prim. preposition
all	πάντος (pantos)	3956: all, every	a prim. word
time	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration

and now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
and forever.	αἰῶνας (aiōnas)	165: a space of time, an age	from a prim. root appar. mean. continued duration
Amen.	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

## KJV Lexicon

μονω **adjective - dative singular masculine**

monos **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

σοφω **adjective - dative singular masculine**

sophos **sof-os'**: wise (in a most general application) -- wise.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

σωτηρι **noun - dative singular masculine**

soter **so-tare'**: a deliverer, i.e. God or Christ -- saviour.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

δοξα **noun - nominative singular feminine**

doxa **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μεγαλωσυνη **noun - nominative singular feminine**

megalosune **meg-al-o-soo'-nay**: greatness, i.e. (figuratively) divinity (often God himself) -- majesty.

κρατος **noun - nominative singular neuter**

kratos **krat'-os**: vigor (great) -- dominion, might(-ily), power, strength.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εξουσια noun - nominative singular feminine**

**exousia ex-oo-see'-ah:** privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**νυν adverb**

**nun noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**παντας adjective - accusative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αιωνας noun - accusative plural masculine**

**aion ahee-ohn':** an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

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**αμην hebrew transliterated word**

**amen am-ane':** firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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