

1:1

[1] Jude
 [2] of Jesus Christ, a servant
 [3] and brother of James
 [4-5] to (those) who – in God, Father, having been loved
 [6] and in Jesus Christ, having been kept –
 [7] (are) called
 [8-10] mercy to you, and peace and love, be multiplied!

[1-2] beloved, all zeal working, to write to you concerning our common salvation
 [3-4] necessary, I hold (it), to write to you
 [5-7] exhorting, to rigorously-defend the, once-for-all having been delivered-over to the saints, faith
 [1-2] for (there) have entered-secretly, certain-ones, men –
 [3] who long-ago were having been written-beforehand to this judgement –
 [4] ungodly
 [5] who, of our God, grace, are perverting into sensuality
 [6-8] and our only Master and Lord – Jesus Christ – are denying
 [8-9] and to remind you, I intend –
 [10] (your) having known all (things) –

[1]* that (the) Lord – once-for-all, a people from land of Egypt, having saved –
 [9] the second, who were not believing,
 [2] He destroyed
 [3] and angels who were not keeping their own realm
 [4] but were leaving their own abode
 [5-6] into judgment of (the) great day – in chains, eternal – under thick-darkness, He has kept
 [10] like Sodom
 [1-2] and Gomorrah and the, around them, cities, the similar manner to those, living immorally
 [3-4] and departing after flesh, other
 [5-6] serve (as) an example of fire, eternal – justice, suffering
 [7] likewise, nevertheless also these, dreaming –
 [8] flesh, indeed, they defile
 [9] and authority, they reject
 [10] and majesties, they blaspheme

[7-8] but Michael, the Archangel –
 [9-10] when the Devil, disputing, argued concerning Moses' body –
 [--] did not presume, a judgment, to pronounce, of blasphemy

[1] but he said
 [2] let rebuke you, (the) Lord!

This is a translation and a study of the Book of Jude. This work presents the possible presence of a literary numbering system in Jude (as it were, original Bible verse numbers). Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Greek and consistently used throughout Jude, as it is in other books of Scripture.

This study and its accompanying video are freely available at pebblecounting.com, along with studies/translations of other books of Scripture. If you haven't had a chance to watch it, the "Intro to PebbleCounting" video is a good place to begin.

English translation, font coloring, arrangement of subject columns and literary sets, literary element counts, notes and tables, and the PebbleCounting hypothesis: © Steve, 2024. Update: November 4, 2024.

Notes

"the Lord – once-for-all, a people... having saved – the second, who were not believing, He destroyed" | Jude uses "once-for-all" to denote God's saving work and "the second" to denote His judgment. These sequential adjectives may be intended to parallel the first and second comings of Jesus. See remarks below about Jesus' second coming, for judgment at the end of the age, in connection with Enoch's prophecy.

[1-2] but these, as much as, indeed, they **do not know**, **blaspheme**
 [3] and as much as – naturally like the irrational animals, they **know** –
 [4] by these, they **are destroyed**
 [5] woe (**be**) to them!
 [6] because, in the way of **Cain**, they **have gone**
 [7] and in the delusion of **Balaam's** wages, they **have been poured out**
 [8] and in the rebellion of **Korah**, they **have perished**
 [9] these **are** the – in your love-feasts, reefs
 [10] **feasting-together**,

[1] **fearlessly**
 [2] themselves **shepherding**
 [3-4] **clouds**, **waterless**, by winds **being swept away**
 [5-7]* **trees**, **autumnal**, **fruitless**, twice **having died**, **having been uprooted**
 [8-9] **waves**, **wild**, of the sea, **producing-foam**, which (**is**) their own
 shameful-deeds
 [10] **stars** –

[1] **wanderers** –
 [2] for whom the gloom of the darkness, to eternity, **is kept**

[1-2]* but (there) **prophesied** also to these – **seventh** from **Adam** – **Enoch**, **saying**
 [3-4] behold, (there) **comes**, (the) Lord with His **saints**, **myriads**
 [5] **to do justice** against all
 [6] and **to convict** every soul concerning **all** the deeds of their ungodliness –
 [3] which they **lived-ungodly** –
 [7] and concerning **all** the severe (things) –
 [4-5] which, (there) **spoke** against Him, **sinner**s, **ungodly**
 [6-7] these **are grumblers**, **discontent**
 [8] according to their own desires, **going**
 [9] and their mouth **speaks** boastful (things)
 [10] **admiring** face, of gain, for the sake of

[3-4] but **you**, **beloved**, **remember** the words of the, **having been spoken-**
beforehand by the apostles of our Lord –

[5] **Jesus Christ** –

[6] which they **spoke** to you

[1]* (that) at (the) **last time** (there) **will be** mockers
 [2] according to their own desires – **going** – of the ungodliness
 [3] **these are** the, **causing-divisions**
 [4] **animal** – (the) Spirit, **not having**

[7-8] but **you**, **beloved**, **building-up** yourselves in your most-holy faith
 [9-10] in (the) **Spirit**, **Holy**, **praying**

“twice having died” | The doubled effect of this participle brings the literary complement of verbs up to three, corresponding with the threefold literary count from the subject and its two following adjectives: “trees, autumnal, fruitless.” The literary count of this combination is three elements.

“seventh from Adam” | Jude’s curious emphasis on the identity of Enoch as being “seventh from Adam” may reflect a sevenfold measure of the age. During the last of these sevenfolds – as it were, on Enoch’s watch – Jesus comes the second time, for judgment. This is Enoch’s prophetic horizon here: the second coming of Christ, for judgment.

“at (the) last time” | Jude appears to find fulfillment of this “last time” framework in his own day. The ungodly were abounding. Jude’s emphasis on the identity of these ungodly people appears to corroborate the arrival of the “last time.”

[1] yourselves in love of God, guard
[2] receiving the mercy of our Lord,
[3] Jesus Christ, to life,
[4] eternal
[5-6] and (upon) those – indeed, show mercy – (who) are doubting
[7-8] and those, save – from fire, snatching-away
[9-10] and those, show mercy, with fear, hating even the –
[5] from the flesh, having been soiled, inner-garment

[8-9] now to (Him) being able, to keep you, free-from-offense
[10] and to present before His glory, spotless, with great-joy

[1-2] to (the) only God, our Savior –
[3-4] through Jesus Christ, our Lord –
[5-8]* (be) glory, majesty, power, and authority before all the age
[9-10] and now and to all the ages, amen!

1:25

“before all the age and now and to all the ages” | In this construction, Jude appears to put the majority of the present age (“all the age”) into the rearview mirror. His description “and now” follows “all the age” in literary sequence. This sequence may further corroborate that “now” corresponds with the arrival of the “last time.” What comes next, literarily and in history, will be “all the ages” of the future.

Total Literary Count:

Heaven	30
Saints	40
<u>Ungodly</u>	<u>55</u>
Total	125