

# ΙΟΥΔΑ

## Salutation

1 Ἰούδας, Ἰησοῦ Χριστοῦ\* δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ Πατρὶ ἡγιασμένοις† καὶ Ἰησοῦ Χριστῷ‡ τετηρημένοις, κλητοῖς· 2 Ἐλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

## Why he is writing

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας,§ ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ\* ἅπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει. 4 Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα· ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν† μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον

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\* **1:1** ιησου χριστου **f**<sup>35</sup> **ϕ**<sup>72</sup>κA,B (65.2%) RP,HE,OC,TR,NU | 21 (34.4%) CP | 2 (0.4%) † **1:1** ηγιασμενοις **f**<sup>35</sup> (90.8%) RP,HE,OC,TR,CP | αγαπημενοις **ϕ**<sup>72</sup>κA,B (9.2%) NU [Is the Alexandrian variant not inferior?] ‡ **1:1** χριστω *rell* | χριστου (26.8%) | — (3%) § **1:3** σωτηριας **f**<sup>35</sup> (85.2%) RP,HE,OC,TR,CP | ημων 1 **ϕ**<sup>72</sup>A,B (10.6%) NU | υμων 1 (2.6%) | ημων ζωης (0.4%) | υμων ζωης (0.4%) | ημων 1 και ζωης κ (0.4%) | two others (0.4%) | κ has a conflation [The addition of the pronoun was a 'natural', but not necessary.] \* **1:3** τη *rell* | — CP † **1:4** χαριν **f**<sup>35</sup> κC (99.2%) RP,HE,OC,TR,CP | χαριτα **ϕ**<sup>72</sup>A,B (0.8%) NU [Another inferior Alexandrian variant; the proper form of the accusative is χαριν, occurring over 40 times in the NT. Χαριτα occurs only as an Alexandrian variant and even so only here and in Acts 24:27 (where they just dropped the sigma).]

Δεσπότην Θεόν, καὶ‡ Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἀρνούμενοι.

### *Examples from ancient history*

<sup>5</sup> Ὑπομνησαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς§ ἀπαξ τοῦτο, ὅτι ὁ Κύριος\* λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. <sup>6</sup> Ἀγγέλους τε† τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, ἀλλ'‡ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφου τετήρηκεν. <sup>7</sup> Ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις—τὸν ὅμοιον τούτοις τρόπον§ ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας—πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι.

### *Evil men are in the church*

‡ **1:4** δεσποτην θεον και **f**<sup>35</sup> (79.4%) RP,HE,TR | 1323 (2.6%) | 231 τον (4%) CP | 23 (0.6%) | 13 (**ϕ**<sup>72</sup>)**κ**A,B,C (13%) OC,NU | 1 **ϕ**<sup>78</sup> (0.4%) [Is the Alexandrian variant not inferior?] § **1:5** υμας **f**<sup>35</sup> **κ**B (81.2%) RP,HE,OC,TR,CP,[N]U | — **ϕ**<sup>72</sup>A,C (17.2%) | ημας (1.6%) (N-A uses brackets, but UBS does not [corrected in the 4<sup>th</sup> ed.].)  
 \* **1:5** απαξ τουτο οτι ο κυριος **f**<sup>35</sup> (79.4%) RP,HE,OC,TR,CP | 1235 (4.8%) | 21345 (5.4%) | 1234 θεος (0.6%) | παντα 3451 (3%) [NU] | παντα 351 **κ** (0.4%) | παντα 34 ιησους 1 (0.4%) | παντα 3 ιησους 1 (2%) | παντα 34 θεος 1 (1.2%) | 1 παντα 3 ιησους A,B (0.8%) | 1 παντα 34 θεος (1%) | 1 παντα 3 θεος χριστος **ϕ**<sup>72</sup> | five other variants (1%) [The Alexandrians really had fun with this one.] † **1:6** τε *rell* | δε A (10.2%) ‡ **1:6** αλλ **f**<sup>35</sup> C [50%] | αλλα **ϕ**<sup>72</sup>**κ**A,B [50%] RP,HE,OC,TR,CP,NU § **1:7** τουτοις τροπον **f**<sup>35</sup> (88.6%) RP,HE,OC,TR,CP | 21 **ϕ**<sup>72</sup>**κ**A,B,C (9%) NU | 1 (0.4%) | 2 (1.6%) | — (0.4%)

8 Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσιν, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν. 9 Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος—διελέγετο περὶ τοῦ Μωσέως\* σώματος—οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν† βλασφημίας, ἀλλ'‡ εἶπεν, «Ἐπιτιμῆσαι σοι§ Κύριος.» 10 Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται—ἐν τούτοις φθείρονται. 11 Οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καῖν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο.

12 Οὗτοί εἰσιν\* ἐν ταῖς ἀγάπαις ὑμῶν σπλάδες, συνευωχούμενοι ἀφόβως,† ἐαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων παραφερόμεναι·‡ δένδρα φθινοπωρινά, ἄκαρπα, δίς ἀποθανόντα§ (ἐκκριζωθέντα)· 13 κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἐαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ

\* **1:9** μωσεως f<sup>35</sup> A (60%) HF,OC,TR | μωυσεως p<sup>72</sup>κB,C (38.8%) RP,NU | μωυσεος CP | ambiguous (1.2%) † **1:9** επενεγκειν *rell* | υπενεγκειν (11.4%) | εξενεγκειν (0.4%) ‡ **1:9** αλλ *rell* | αλλα p<sup>72</sup>A,B (1%) NU § **1:9** σοι *rell* | σε (4.4%) CP \* **1:12** εισιν f<sup>35</sup> κ (85.4%) RP,HF,OC,TR,CP | 1 οι p<sup>72</sup>A,B (14.6%) NU [Is the Alexandrian variant not inferior?] † **1:12** αφοβως *rell* | υμιν 1 C (12.2%) CP ‡ **1:12** παραφερομεναι f<sup>35</sup> κA,C (87.6%) RP,HF,OC,CP,NU | παραφερομενοι p<sup>72</sup>B (3.8%) | περιφερομεναι (4.6%) TR | φερομεναι (3%) | four other variants (1%) § **1:12** αποθανοντα *rell* | 1 και (15.8%)

ζόφος τοῦ σκότους εἰς\* αἰῶνα τετήρηται.

<sup>14</sup> Προεφήτευσεν δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδάμ, Ἐνώχ,† λέγων· «Ἴδού, ἦλθεν Κύριος ἐν ἀγίαις μυριάσιν‡ αὐτοῦ <sup>15</sup> ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι§ πάντας τοὺς ἀσεβεῖς\* αὐτῶν† περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν‡ ὧν ἐλάλησαν κατ’

\* **1:13** εἰς **f**<sup>35</sup> **ϕ**<sup>72</sup> **κ**<sub>A,B,C</sub> (65%) RP,HE,CP,NU | 1 τον (35%) OC,TR  
 † **1:14** ἐνώχ **f**<sup>35</sup> [70%] OC,TR,CP | ἐνώχ [30%] RP,HE,NU ‡ **1:14**  
 αγίαις μυριασιν **f**<sup>35</sup> A,B (90.2%) RP,HE,OC,CP,NU | 21 C (5.2%)  
 TR | 12 αγγελων (2%) | 2 αγιων αγγελων **κ** (2%) | αγιων  
 αγγελων 2 **ϕ**<sup>72</sup> | two other variants (0.4%) § **1:15** ελεγξαι  
**f**<sup>35</sup> **ϕ**<sup>72</sup> **κ**<sub>A,B,C</sub> (89.6%) RP,HE,OC,CP,NU | εξελεγξαι (10.4%) TR

\* **1:15** παντας τους ασεβεις **f**<sup>35</sup> A,B,C (95.8%) RP,HE,OC,TR,CP  
 | 13 (1.4%) | 23 (0.6%) | πασαν ψυχην **ϕ**<sup>72</sup> **κ**<sub>1852</sub> (alone) NU |  
 part of a larger omission (1.6%) [The reading chosen by NU is bad.  
 Certain very evil persons have been rather graphically described  
 in verses 4, 8 and 10-13. In verse 14 Jude introduces a prophecy  
 “about these men”, the same ones he has been describing,  
 and the quotation continues to the end of verse 15. Verse 16  
 continues the description of their perversity, but verse 17 draws  
 a clear distinction between them and the believers that Jude is  
 addressing. So, Enoch cannot be referring to “every soul”—the  
 NU reading is clearly wrong, introducing an aberration on the  
 flimsiest of evidence. In fact, Nestle<sup>25</sup> and UBS<sup>2</sup> stayed with  
 the Majority, reading “all the ungodly”. UBS<sup>3</sup> changes to “every  
 soul”, without comment! Is this not a curious proceeding? The  
 UBS editors reverse an earlier position, following just three MSS  
 and the Sahidic version, and do not even mention it in their  
 apparatus.] † **1:15** αυτων **f**<sup>35</sup> (80%) RP,HE,OC,TR,CP | —  
**ϕ**<sup>72</sup> **κ**<sub>A,B,C</sub> (18.2%) NU | part of a larger omission (1.8%) ‡ **1:15**  
 σκληρων *rell* | 1 λογων **κ**C (14%)

αὐτοῦ—ἀμαρτωλοὶ ἀσεβεῖς.» 16 Οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας ἑαυτῶν§ πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

### *Exhortation*

17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· 18 ὅτι ἔλεγον ὑμῖν ὅτι\* ἐν ἐσχάτῳ χρόνῳ† ἔσονται ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας‡ πορευόμενοι τῶν ἀσεβειῶν. 19 Οὗτοί εἰσιν οἱ ἀποδιορίζοντες,§ ψυχικοί, πνεῦμα μὴ ἔχοντες.

20 Ὑμεῖς δέ, ἀγαπητοί, τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς,\* ἐν Πνεύματι Ἁγίῳ προσευχόμενοι,† 21 ἑαυτοὺς

§ **1:16** εαυτων **f**<sup>35</sup> C (49.4%) NU | αυτων **κA,B** (49.6%) RP,HE,OC,TR,CP | part of a larger omission **ϕ**<sup>72</sup> (1%) \* **1:18** οτι **f**<sup>35</sup> **ϕ**<sup>72</sup>A,C (98.4%) RP,HE,OC,TR,CP,[N]U | — **κB** (1.6%) † **1:18** εν εσχατω χρονω **f**<sup>35</sup> (80.1%) RP,HE,OC,TR,CP | 12 χρονων (0.6%) | 12 τω 3 (1.2%) | επ 23 (0.4%) | επ εσχατου χρονου **ϕ**<sup>72</sup>B,C (1.4%) NU | επ εσχατου του χρονου **κ(A)** (5.2%) | επ εσχατου των χρονων (4.2%) | επ εσχατων των χρονων (5.8%) | three other readings (1%) ‡ **1:18** εαυτων επιθυμιας *rell* | αυτων 2 (3.4%) | 21 (5.8%) CP | 2 αυτων **κ** (3.4%) | two other variants (0.6%) § **1:19** αποδιοριζοντες *rell* | 1 εαυτους C (18.4%) \* **1:20** τη αγιωτατη υμων πιστει εποικοδομουντες εαυτου **f**<sup>35</sup> (79.8%) RP,HE,OC,TR | 12 ημων 456 (5.6%) CP | 12456 (1.2%) | 561234 **κA,B** (10.2%) NU | 5612 ημων 4 C (3%) | 1 εαυτων 24 ανοικοδομεισθε **ϕ**<sup>72</sup> † **1:20** προσευχομενοι *rell* | 1 εαυτοις **ϕ**<sup>72</sup> (10%) (basically this same group omits the immediately following εαυτους)

ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

<sup>22</sup> Καὶ οὐς μὲν ἐλεεῖτε,‡ διακρινόμενοι·<sup>§</sup>  
<sup>23</sup> οὐς δὲ ἐν φόβῳ σώζετε, ἐκ πυρὸς ἀρπάζοντες,\* μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

### *Doxology*

<sup>24</sup> Τῷ δὲ δυναμένῳ φυλάξαι αὐτοὺς†

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‡ **1:22** ἐλεεῖτε **f**<sup>35</sup> (89.8%) RP, HF, OC, TR, CP | ἐλεατε **κ**B (2%) NU | ἐλεγγετε A, C (8%) | — (**ϕ**<sup>72</sup>) **§ 1:22** διακρινόμενοι **f**<sup>35</sup> (89.8%) RP, HF, OC, TR, CP | διακρινόμενους (**ϕ**<sup>72</sup>) **κ**A, B, C (10.2%) NU [If the accusative were original, who would change it to nominative? Why? The Alexandrians either didn't understand, or didn't like, the original nominative and changed it to suit.] \* **1:23** ἐν φόβῳ σώζετε ἐκ (+του 10.4% OC, TR, CP) πυρὸς ἀρπάζοντες **f**<sup>35</sup> (81%) RP, HF, OC, TR, CP | 345612 C (2%) | 3456 (1.4%) | 3456 οὐς δε ἐλεατε (ἐλεεῖτε 1.6%; ἐλεγγετε 3.6%) 12 **κ**A, B (10.4%) NU | a variety of confections (4.4%) | four other variants **ϕ**<sup>72</sup> (1%) (OC is in small print.) [Is the Alexandrian variant not inferior?] † **1:24** αὐτοὺς **f**<sup>35</sup> (67.6%) RP, HF, OC, TR, CP | υμᾶς **κ**B(C) (29.8%) (the AV's TR) NU | ἡμᾶς A (1%) | — (1.4%) | — **ϕ**<sup>72</sup> is wild (Virtually all versions in English read 'you', but in the context 'them' makes good sense. Jude is assuring his readers that it is worth the effort to snatch people from the very jaws of hell (v. 23), because God is able to secure them (one's natural tendency would be to doubt that). In commenting the parable of the lost sheep, the Lord Jesus affirmed that "there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance." It seems that God gets special pleasure out of cheating the Lake. If υμᾶς were original, who would change it to αὐτοὺς?)

ἀπταίστους,‡ καὶ στηῆσαι κατενώπιον τῆς  
 δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει —  
 25 μόνῳ σοφῶ§ Θεῷ,\* Σωτῆρι ἡμῶν,† δόξα  
 καὶ‡ μεγαλωσύνη, κράτος καὶ ἐξουσία,§ καὶ\*

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‡ **1:24** ἀπταιστους *rell* | 1 και ασπιλους C (11.4%) | —  $\mathfrak{P}^{72}$  is wild § **1:25** σοφῶ  $\mathbf{f}^{35}$  (92%) RP,HE,OC,TR,CP | —  $\mathfrak{P}^{72}$   $\kappa\alpha$ ,B,C (8%) NU [Is the Alexandrian variant not inferior?] \* **1:25** θεῷ *rell* | — (5.6%) CP † **1:25** ἡμῶν  $\mathbf{f}^{35}$  (78.4%) RP,HE,OC,TR,CP | 1 δια ἰησου χριστου του κυριου 1 ( $\mathfrak{P}^{72}$ )  $\kappa\alpha^V$ ,B,C (21.6%) NU ‡ **1:25** και  $\mathbf{f}^{35}$   $\mathfrak{P}^{72}$  (88%) RP,HE,OC,TR,CP | —  $\kappa\alpha$ ,B,C (12%) NU § **1:25** εξουσια  $\mathbf{f}^{35}$  (78.8%) RP,HE,OC,TR,CP | 1 προ παντος του αιωνος  $\kappa\alpha$ ,B,C (13%) NU | 1 προ παντος αιωνος (8%) | —  $\mathfrak{P}^{72}$  [Is not the Alexandrian gloss obviously infelicitous?] \* **1:25** και *rell* | — (12.1%)

νῦν καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.†

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† **1:25** The citation of **f<sup>35</sup>** for 2 & 3 John and Jude is based on forty-six MSS—18, 35, 141, 149, 201, 204, 328, 386, 394, 432, 444, 604, 664, 757, 824, 928, 986, 1072, 1075, 1100, 1247, 1248, 1249, 1503, 1548, 1628, 1637, 1725, 1732, 1754, 1761, 1768, 1855, 1864, 1865, 1876, 1892, 1897, 2221, 2352, 2431, 2466, 2554, 2587, 2626 and 2723—all of which I collated myself. 141, 204, 386, 824, 928, 1072, 1075, 1100, 1637, 1855, 1864, 2221, 2554 and 2723 are very pure representatives of **f<sup>35</sup>** in these three books, with not a single variant, and so for the exemplars of fourteen others. For all those MSS to have no variants after all the centuries of transmission is surely an eloquent demonstration of the faithfulness and accuracy of that transmission. Since these MSS come from all over the Mediterranean world (Sinai, Jerusalem, Patmos, Constantinople, Bucharest, Aegean, Trikala, Athens, Meteora, Sparta, Ochrida, Mt. Athos [nine different monasteries], Grottaferrata, Vatican, etc.) they are certainly representative of the family, giving us the precise family profile—it is reflected in the Text without exception. For Jude I used Tommy Wasserman’s complete collation of over 500 MSS (*The Epistle of Jude: Its Text and Transmission*, Almqvist & Wiksell International, 2006), so I imagine the percentages given are very close to the true picture. For 2&3 John I used *ECM*, extrapolating from a comparison with *TuT*, which presumably allows a reasonably close approximation. So I venture to predict, if complete collations ever become available, that for any non-Byzantine variants listed with 5 to 1% support (in my apparatus) the margin of error should not exceed  $\pm 1\%$ ; for non-Byzantine variants listed with 10 to 6% support the margin of error should hardly exceed  $\pm 3\%$ ; where there is some division among the Byzantine witnesses the margin of error should rarely exceed  $\pm 10\%$ . However, I guarantee the witness of **f<sup>35</sup>**, that represents around 17% of the total of extant MSS for these books. Please see the last footnote for Matthew for further information.

**Η Καινή Διαθήκη**  
**The Greek New Testament According to Family 35,**  
**Wilbur Pickering**

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