

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 κρῖμα· ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν† μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον

* 1:1 ἰησου χριστου f³⁵ ϰ⁷²κA,B (65.2%) RP,HE,OC,TR,NU | 21 (34.4%) CP | 2 (0.4%) † 1:1 ηγιασμενοι f³⁵ (90.8%) RP,HE,OC,TR,CP | αγαπημενοι ϰ⁷²κA,B (9.2%) NU [Is the Alexandrian variant not inferior?] ‡ 1:1 χριστω *rell* | χριστου (26.8%) | — (3%) § 1:3 σωτηριας f³⁵ (85.2%) RP,HE,OC,TR,CP | ημων 1 ϰ⁷²A,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 f³⁵ κC (99.2%) RP,HE,OC,TR,CP | χαριτα ϰ⁷²A,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

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

Evil men are in the church

† 1:4 δεσποτην θεον και f³⁵ (79.4%) RP,HE,TR | 1323 (2.6%) | 231 τον (4%) CP | 23 (0.6%) | 13 (ϕ⁷²)_{KA,B,C} (13%) OC,NU | 1 ϕ⁷⁸ (0.4%) [Is the Alexandrian variant not inferior?] § 1:5 υμας f³⁵ _{KB} (81.2%) RP,HE,OC,TR,CP,[N]U | — ϕ⁷²_{A,C} (17.2%) | ημας (1.6%) (N-A uses brackets, but UBS does not [corrected in the 4th ed.].)
 * 1:5 απαξ τουτο οτι ο κυριος f³⁵ (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 ϕ⁷² | five other variants (1%) [The Alexandrians really had fun with this one.] † 1:6 τε *rell* | δε A (10.2%) † 1:6 αλλ f³⁵ C [50%] | αλλα ϕ⁷²_{KA,B} [50%] RP,HE,OC,TR,CP,NU § 1:7 τουτοις τροπον f³⁵ (88.6%) RP,HE,OC,TR,CP | 21 ϕ⁷²_{KA,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, «Ἐπιτιμήσαι 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 Κάϊν 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§ (ἐκριζωθέντα)· 13 κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἐαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ

* 1:9 μωσσεως f³⁵ A (60%) HF,OC,TR | μωσσεως ρ⁷²κΒ,С (38.8%) RP,NU | μωσσεος CP | ambiguous (1.2%) † 1:9 επενεγκειν *rell* | υπενεγκειν (11.4%) | εξενεγκειν (0.4%) ‡ 1:9 αλλ *rell* | αλλα ρ⁷²Α,Β (1%) NU § 1:9 σοι *rell* | σε (4.4%) CP * 1:12 εἰσιν f³⁵ κ (85.4%) RP,HF,OC,TR,CP | 1 οι ρ⁷²Α,Β (14.6%) NU [Is the Alexandrian variant not inferior?] † 1:12 αφοβως *rell* | υμιν 1 C (12.2%) CP ‡ 1:12 παραφερομεναι f³⁵ κΑ,С (87.6%) RP,HF,OC,CP,NU | παραφερομενοι ρ⁷²Β (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.

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

* **1:13** εἰς **f**³⁵ **ϕ**⁷² **κ**A,B,C (65%) RP,HE,CP,NU | 1 τον (35%) OC,TR
 † **1:14** ἐνωχ **f**³⁵ [70%] OC,TR,CP | ἐνωχ [30%] RP,HE,NU ‡ **1:14**
 αγιαις μυριασιν **f**³⁵ 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**⁷² | two other variants (0.4%) § **1:15** ελεγξει
f³⁵ **ϕ**⁷² **κ**A,B,C (89.6%) RP,HE,OC,CP,NU | εξελεγξει (10.4%) TR

* **1:15** παντας τους ασεβεις **f**³⁵ A,B,C (95.8%) RP,HE,OC,TR,CP
 | 13 (1.4%) | 23 (0.6%) | πασαν ψυχην **ϕ**⁷² **κ**1852 (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, Nestle²⁵ and UBS² stayed with
 the Majority, reading “all the ungodly”. UBS³ 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**³⁵ (80%) RP,HE,OC,TR,CP | —
ϕ⁷² **κ**A,B,C (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 ἐμπαίκται 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 f³⁵ C (49.4%) NU | αυτων κA,B (49.6%) RP,HE,OC,TR,CP | part of a larger omission ϖ⁷² (1%) * **1:18** οτι f³⁵ ϖ⁷²A,C (98.4%) RP,HE,OC,TR,CP,[N]U | — κB (1.6%) † **1:18** εν εσχατω χρονω f³⁵ (80.1%) RP,HE,OC,TR,CP | 12 χρονων (0.6%) | 12 τω 3 (1.2%) | επ 23 (0.4%) | επ εσχατου χρονου ϖ⁷²B,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 f³⁵ (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 ϖ⁷² † **1:20** προσευχομενοι *rell* | 1 εαυτοις ϖ⁷² (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.

²² Καὶ οὖς μὲν ἐλεεῖτε, † διακρινόμενοι· §
²³ οὖς δὲ ἐν φόβῳ σώζετε, ἐκ πυρὸς ἀρπάζοντες,* μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

Doxology

²⁴ Τῷ δὲ δυναμένῳ φυλάξαι αὐτοὺς †

† 1:22 ελεεῖτε f³⁵ (89.8%) RP, HF, OC, TR, CP | ελεατε κB (2%) NU | ελεγγετε A, C (8%) | — (ϕ⁷²) § 1:22 διακρινόμενοι f³⁵ (89.8%) RP, HF, OC, TR, CP | διακρινόμενους (ϕ⁷²) κA, 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 (+τοῦ 10.4% OC, TR, CP) πυρὸς ἀρπάζοντες f³⁵ (81%) RP, HF, OC, TR, CP | 345612 C (2%) | 3456 (1.4%) | 3456 οὖς δε ελεατε (ελεεῖτε 1.6%; ελεγγετε 3.6%) 12 κA, B (10.4%) NU | a variety of conflation (4.4%) | four other variants ϕ⁷² (1%) (OC is in small print.) [Is the Alexandrian variant not inferior?] † 1:24 αὐτοὺς f³⁵ (67.6%) RP, HF, OC, TR, CP | υμας κB(C) (29.8%) (the AV's TR) NU | ημας A (1%) | — (1.4%) | — ϕ⁷² 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 υμας were original, who would change it to αὐτοὺς?)

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

‡ 1:24 ἀπταιστούς *rell* | 1 καὶ ἀσπιλους C (11.4%) | — \mathfrak{P}^{72} is wild § 1:25 σοφῶ \mathfrak{f}^{35} (92%) RP,HE,OC,TR,CP | — \mathfrak{P}^{72} $\kappa\alpha\lambda\beta\kappa$ (8%) NU [Is the Alexandrian variant not inferior?] * 1:25 θεῶ *rell* | — (5.6%) CP † 1:25 ἡμῶν \mathfrak{f}^{35} (78.4%) RP,HE,OC,TR,CP | 1 διὰ ἰησοῦ χριστοῦ τοῦ κυρίου 1 (\mathfrak{P}^{72}) $\kappa\alpha\lambda\beta\kappa$ (21.6%) NU ‡ 1:25 καὶ \mathfrak{f}^{35} \mathfrak{P}^{72} (88%) RP,HE,OC,TR,CP | — $\kappa\alpha\lambda\beta\kappa$ (12%) NU § 1:25 ἐξουσία \mathfrak{f}^{35} (78.8%) RP,HE,OC,TR,CP | 1 προ παντος του αιωνος $\kappa\alpha\lambda\beta\kappa$ (13%) NU | 1 προ παντος αιωνος (8%) | — \mathfrak{P}^{72} [Is not the Alexandrian gloss obviously infelicitous?] * 1:25 καὶ *rell* | — (12.1%)

νῦν καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.†

† 1:25 The citation of **f**³⁵ 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**³⁵ 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**³⁵, that represents around 17% of the total of extant MSS for these books. Please see the last footnote for Matthew for further information.

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

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