

ΙΟΥΔΑ

Salutation

1 Ἰουδας, Ἰησοῦ Χριστοῦ^c δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ Πατρὶ ἡγιασμένοις^d καὶ Ἰησοῦ Χριστῷ^e 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,^f ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῆς^g ἀπαξ παραδοθείσης τοῖς ἀγίοις πίστει. 4 Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κριμα· ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν^h μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον Δεσπότην Θεόν, καὶⁱ Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἀρνούμενοι.

Examples from ancient history

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

Evil men are in the church

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^o σώματος—οὐκ ἐτόλμησεν κρίσιν

^c ἰησοῦ χριστοῦ **f**³⁵ **ϕ**⁷²**κ**A,B (65.2%) RP, HF, OC, TR, NU | ~ 21 (34.4%) CP | 2 (0.4%)

^d ἡγιασμενοις **f**³⁵ (90.8%) RP, HF, OC, TR, CP | ἀγαπημενοις **ϕ**⁷²**κ**A,B (9.2%) NU [Is the Alexandrian variant not inferior?]

^e χριστῶ *rell* | χριστοῦ (26.8%) | --- (3%)

^f σωτηρίας **f**³⁵ (85.2%) RP, HF, OC, TR, CP | ἡμων 1 **ϕ**⁷²A,B (10.6%) NU | υμων 1 (2.6%) | ἡμων ζωης (0.4%) | υμων ζωης (0.4%) | ἡμων 1 καὶ ζωης **κ** (0.4%) | two others (0.4%) | **κ** has a conflation [The addition of the pronoun was a ‘natural’, but not necessary.]

^g τη *rell* | --- CP

^h χάριν **f**³⁵ **κ**C (99.2%) RP, HF, OC, TR, CP | χαριτα **ϕ**⁷²A,B (0.8%) NU [Another inferior Alexandrian variant; the proper form of the accusative is χάριν, 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).]

ⁱ δεσποτην θεον καὶ **f**³⁵ (79.4%) RP, HF, TR | 1323 (2.6%) | ~ 231 τον (4%) CP | 23 (0.6%) | 13 (**ϕ**⁷²)**κ**A,B,C (13%) OC, NU | 1 **ϕ**⁷⁸ (0.4%) [Is the Alexandrian variant not inferior?]

^j υμας **f**³⁵ **κ**B (81.2%) RP, HF, OC, TR, CP, [N]U | --- **ϕ**⁷²A,C (17.2%) | ημας (1.6%) (N-A uses brackets, but UBS does not [corrected in the 4th ed.].)

^k ἀπαξ τουτο οτι ο κυριος **f**³⁵ (79.4%) RP, HF, OC, TR, CP | 1235 (4.8%) | ~ 21345 (5.4%) | 1234 θεος (0.6%) | ~ παντα 3451 (3%) [NU] | ~ παντα 351 **κ** (0.4%) | ~ παντα 34 ἰησοῦς 1 (0.4%) | ~ παντα 3 ἰησοῦς 1 (2%) | ~ παντα 34 θεος 1 (1.2%) | 1 παντα 3 ἰησοῦς A,B (0.8%) | 1 παντα 34 θεος (1%) | 1 παντα 3 θεος χριστος **ϕ**⁷² | five other variants (1%) [The Alexandrians really had fun with this one.]

^l τε *rell* | δε A (10.2%)

^m ἀλλ **f**³⁵ C [50%] | ἀλλα **ϕ**⁷²**κ**A,B [50%] RP, HF, OC, TR, CP, NU

ⁿ τουτοις τροπον **f**³⁵ (88.6%) RP, HF, OC, TR, CP | ~ 21 **ϕ**⁷²**κ**A,B,C (9%) NU | 1 (0.4%) | 2 (1.6%) | --- (0.4%)

^o μωσεως **f**³⁵ A (60%) HF, OC, TR | μουσεως **ϕ**⁷²**κ**B,C (38.8%) RP, NU | μουσεος CP | ambiguous (1.2%)

ἐπενεγκεῖν^p βλασφημίας, ἀλλ' ^q εἶπεν, «Ἐπιτιμήσαι σοι^r 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^s ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι ἀφόβως,^t ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων παραφερόμεναι·^u δένδρα φθινοπωρινά, ἄκαρπα, δίς ἀποθανόντα^v (ἐκκριζωθέντα)· **13** κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς^w αἰῶνα τετήρηται.

14 Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ, Ἐνώχ,^x λέγων· «Ἴδού, ἦλθεν Κύριος ἐν ἀγίαις μυριάσιν^y αὐτοῦ **15** ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει^z πάντας τοὺς ἀσεβεῖς^a αὐτῶν^b περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν^c ὧν ἐλάλησαν κατ' αὐτοῦ—ἀμαρτωλοὶ ἀσεβεῖς.» **16** Οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας ἑαυτῶν^d 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^e ἐν ἐσχάτῳ

^p ἐπενεγκεῖν *rell* | ὑπενεγκεῖν (11.4%) | ἐξενεγκεῖν (0.4%)

^q ἀλλ' *rell* | ἀλλα **72**A,B (1%) NU

^r σοι *rell* | σε (4.4%) CP

^s εἰσιν **F**⁵⁵ **8** (85.4%) RP, HF, OC, TR, CP | 1 οἱ **72**A,B (14.6%) NU [Is the Alexandrian variant not inferior?]

^t ἀφοβῶς *rell* | ὑμῖν 1 C (12.2%) CP

^u παραφερομεναι **F**⁵⁵ **8**A,C (87.6%) RP, HF, OC, CP, NU | παραφερομενοι **72**B (3.8%) | περιφερομεναι (4.6%) TR | φερομεναι (3%) | four other variants (1%)

^v ἀποθανοντα *rell* | 1 και (15.8%)

^w εἰς **F**⁵⁵ **72****8**A,B,C (65%) RP, HF, CP, NU | 1 τον (35%) OC, TR

^x ἐνώχ **F**⁵⁵ [70%] OC, TR, CP | ἐνώχ [30%] RP, HF, NU

^y ἀγίαις μυριάσιν **F**⁵⁵ A,B (90.2%) RP, HF, OC, CP, NU | ~ 21 C (5.2%) TR | 12 ἀγγελων (2%) | ~ 2 ἀγιων ἀγγελων **8** (2%) | ἀγιων ἀγγελων 2 **72** | two other variants (0.4%)

^z ἐλέγξει **F**⁵⁵ **72****8**A,B,C (89.6%) RP, HF, OC, CP, NU | ἐξελέγξει (10.4%) TR

^a παντας τους ἀσεβεις **F**⁵⁵ A,B,C (95.8%) RP, HF, OC, TR, CP | 13 (1.4%) | 23 (0.6%) | πασαν ψυχην **72****8**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.]

^b αὐτων **F**⁵⁵ (80%) RP, HF, OC, TR, CP | --- **72****8**A,B,C (18.2%) NU | part of a larger omission (1.8%)

^c σκληρων *rell* | 1 λογων **8**C (14%)

^d ἑαυτων **F**⁵⁵ C (49.4%) NU | αὐτων **8**A,B (49.6%) RP, HF, OC, TR, CP | part of a larger omission **72** (1%)

^e ὅτι **F**⁵⁵ **72**A,C (98.4%) RP, HF, OC, TR, CP, [N]U | --- **8**B (1.6%)

χρόνω^f ἔσονται ἐμπαῖκται κατὰ τὰς ἐαυτῶν ἐπιθυμίας^g πορευόμενοι τῶν ἀσεβειῶν.
19 Οὗτοί εἰσιν οἱ ἀποδιορίζοντες,^h ψυχικοί, πνεῦμα μὴ ἔχοντες.

20 Ὑμεῖς δέ, ἀγαπητοί, τῇ ἀγιοτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοῦς,ⁱ ἐν Πνεύματι Ἀγίῳ προσευχόμενοι,^j **21** ἑαυτοῦς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

22 Καὶ οὓς μὲν ἐλεεῖτε,^k διακρινόμενοι.^l **23** οὓς δὲ ἐν φόβῳ σώζετε, ἐκ πυρὸς ἀρπάζοντες,^m μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

Doxology

24 Τῷ δὲ δυναμένῳ φυλάξαι αὐτοῦςⁿ ἀπταιστους,^o καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμόμους ἐν ἀγαλλιάσει—**25** μόνῳ σοφῷ^p Θεῷ,^q Σωτῆρι ἡμῶν,^r δόξα καὶ^s μεγαλωσύνη, κράτος καὶ ἐξουσία,^t καὶ^u νῦν καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.^v

^f ἐν εσχατῶ χρόνω **f**³⁵ (80.1%) RP, HF, OC, TR, CP | 12 χρόνων (0.6%) | 12 τῶ 3 (1.2%) | ἐπ 23 (0.4%) | ἐπ εσχατου χρόνου **ϕ**⁷²B, C (1.4%) NU | ἐπ εσχατου του χρόνου **κ**(A) (5.2%) | ἐπ εσχατου των χρόνων (4.2%) | ἐπ εσχατων των χρόνων (5.8%) | three other readings (1%)

^g εαυτων επιθυμιας *rell* | αυτων 2 (3.4%) | ~ 21 (5.8%) CP | ~ 2 αυτων **κ** (3.4%) | two other variants (0.6%)

^h αποδιοριζοντες *rell* | 1 εαυτους C (18.4%)

ⁱ τη αγιωτατη υμων πιστει εποικοδομουντες εαυτου **f**³⁵ (79.8%) RP, HF, OC, TR | 12 ημων 456 (5.6%) CP | 12456 (1.2%) | ~ 561234 **κ**A, B (10.2%) NU | ~ 5612 ημων 4 C (3%) | ~ 1 εαυτων 24 ανοικοδομεισθε **ϕ**⁷²

^j προσευχομενοι *rell* | 1 εαυτοις **ϕ**⁷² (10%) (basically this same group omits the immediately following εαυτους)

^k ελεειτε **f**³⁵ (89.8%) RP, HF, OC, TR, CP | ελεατε **κ**B (2%) NU | ελεγγετε A, C (8%) | --- (**ϕ**⁷²)

^l διακρινομενοι **f**³⁵ (89.8%) RP, HF, OC, TR, CP | διακρινομενους (**ϕ**⁷²)**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.]

^m ἐν φοβῶ σωζετε ἐκ (+του 10.4% OC, TR, CP) πυρος αρπαζοντες **f**³⁵ (81%) RP, HF(OC, TR, CP) | ~ 345612 C (2%) | 3456 (1.4%) | ~ 3456 ους δε ελεατε (ελεειτε 1.6%; ελεγγετε 3.6%) 12 **κ**A, B (10.4%) NU | a variety of conflations (4.4%) | four other variants **ϕ**⁷² (1%) (OC is in small print.) [Is the Alexandrian variant not inferior?]

ⁿ αυτους **f**³⁵ (67.6%) RP, HF, OC, TR, CP | υμας **κ**B(C) (29.8%) (the AV's TR)NU | ημας A (1%) | --- (1.4%) | --- **ϕ**⁷² 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 αυτους?)

^o απταιστους *rell* | 1 και ασπιλους C (11.4%) | --- **ϕ**⁷² is wild

^p σοφῶ **f**³⁵ (92%) RP, HF, OC, TR, CP | --- **ϕ**⁷²**κ**A, B, C (8%) NU [Is the Alexandrian variant not inferior?]

^q θεῶ *rell* | --- (5.6%) CP

^r ημων **f**³⁵ (78.4%) RP, HF, OC, TR, CP | 1 δια ιησου χριστου του κυριου 1 (**ϕ**⁷²)**κ**A^v, B, C (21.6%) NU

^s και **f**³⁵ **ϕ**⁷² (88%) RP, HF, OC, TR, CP | --- **κ**A, B, C (12%) NU

^t εξουσια **f**³⁵ (78.8%) RP, HF, OC, TR, CP | 1 προ παντος του αιωνος **κ**A, B, C (13%) NU | 1 προ παντος αιωνος (8%) | --- **ϕ**⁷² [Is not the Alexandrian gloss obviously infelicitous?]

^u και *rell* | --- (12.1%)

^v The citation of **f**³⁵ for 2 & 3 John and Jude is based on forty-seven 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, 1858, 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.