

ΙΟΥΔΑ  
f35

JUDE  
NLET

THE WRITER OF THIS LETTER

1 From:

Jude,

- a slave of Jesus *the* Anointed, and
- a brother of Jacob.

THE ADDRESSEES

To:

- the ones who have been lastingly set apart for God and His purposes<sup>4</sup> in connection with God – *that is*, Father, and
- *ones* of Jesus,
- ones who have been lastingly kept by an anointed *One*,
- called *ones*.

GREETING

- 2 Mercy to you, and
  - peace, and
  - love
- be multiplied!

JUDE URGES THE CALLED ONES

TO CONTEND FOR THE FAITH AGAINST UNGODLY PEOPLE

3 Beloved *ones*, being one who is making every effort to write to you concerning the shared salvation <sup>5</sup>, I felt constraint to write to you, being one who keeps on encouraging *you* to contend for the Faith – *that is*, the *Faith* which had been handed over to the Holy *Ones*.

4 For, certain people have slipped in –

- the ones about whom long ago it had been lastingly written in regard to this – *that is*, the Judgment,
- ungodly *ones*,
- the ones who keep on exchanging the Grace of the God *Who is ours* for licentiousness and keep on being ones who are denying the only Absolute Ruler – *that is*, God and YaHWeH<sup>6</sup> *Who is ours* – *namely*, Jesus *the* Anointed.

<sup>1</sup> Ἰούδας

Ἰησοῦ Χριστοῦ δοῦλος,  
ἀδελφὸς δὲ Ἰακώβου,

τοῖς ἐν Θεῷ Πατρὶ ἡγιασμένοις<sup>1</sup> καὶ

Ἰησοῦ  
Χριστῷ τετηρημένοις  
κλητοῖς.

<sup>2</sup> Ἐλεος ὑμῖν καὶ  
εἰρήνη καὶ  
ἀγάπη  
πληθυνθεῖη.

<sup>3</sup> Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος  
γράφειν ὑμῖν περὶ τῆς κοινῆς <sup>2</sup> σωτηρίας  
ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν  
ἐπαγωνίζεσθαι τῇ ᾧπαξ παραδοθείσῃ τοῖς  
Ἁγίοις πίστει.

<sup>4</sup> Παρεισέδυσαν γάρ τινες ἄνθρωποι,  
οἱ πάλοι προγεγραμμένοι εἰς τοῦτο τὸ  
Κρίμα,  
ἀσεβεῖς,  
τὴν τοῦ Θεοῦ ἡμῶν χάριν<sup>3</sup> μετατιθέντες εἰς  
ἀσέλγειαν καὶ τὸν μόνον Δεσπότην Θεὸν  
καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν  
ἀρνούμενοι.

<sup>1</sup> 90.8% of the Greek manuscripts, including the best line of transmission (f35), have ἡγιασμένοις here instead ἡγαπημένοις.

<sup>2</sup> 85.2% of the Greek manuscripts, including the best line of transmission (f35), do not include the possessive pronoun ἡμῶν here. On the basis of 10.6% the NU includes it.

<sup>3</sup> 99.2% of the Greek manuscripts, including the best line of transmission (f35), have the spelling χάριν here instead χάριτα.

<sup>4</sup> 90.8% of the Greek manuscripts, including the best line of transmission (f35), have 'the ones who have been lastingly set apart for God and His purposes' (i.e. 'the Saints') here instead 'the ones who have been lastingly loved'.

<sup>5</sup> 85.2% of the Greek manuscripts, including the best line of transmission (f35), do not include the possessive pronoun which would be translated 'that is ours' here. On the basis of 10.6% the NU includes it.

<sup>6</sup> 'YaHWeH' – The Greek has the word 'Lord' (Κύριον) without a definite article here. Jude and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

JUDE COMPARES THE UNGODLY TO THE REBELLIOUS, ANCIENT JEWS,  
THE REBELLIOUS ANGELS, AND SODOM AND GOMORRAH

5 Now, I keep on wishing to put in your minds, you having lastingly at one time known this: that the Lord<sup>10</sup>, having saved people from *the* land of Egypt, subsequently utterly destroyed the ones who did not believe.

6 And, angels – *that is*, the ones who did not keep the office *that was* their own but rather, having abandoned the dwelling place *that was* their own, they were lastingly kept with everlasting bands under nether darkness for judgment on a great day.

7 As Sodom and Gomorra and the cities surrounding them, having indulged in fornication and having gone away after flesh – *that is*, other than should be, they lie exposed as an example of fire – *that is*, eternal fire, a judgment.

JUDE FURTHER DESCRIBES THE UNGODLY

8 Yet, similarly, also these – ones who are dreaming – are, on the one hand, defiling flesh. On the other hand, they are a dominion. On yet another hand, they are blaspheming a glorious thing.

JUDE INTIMATES HOW TO DEAL WITH SUCH PEOPLE

9 Now, the Michael – the Archangel, when being one who was bringing an issue concerning the body of Moses to a decision, did not dare to charge *him* with blasphemy. Rather, he said, “May YaHWeH<sup>11</sup> lay a penalty upon you.”

JUDE FURTHER DESCRIBES THE UNGODLY

10 Now, these, on the one hand, blaspheme such things as they do not know. On the other hand, as the unreasoning animals, by instinct they are able to know such things. In connection with these *things* they keep on being destroyed.

JUDE PRONOUNCES WOE ON SUCH PEOPLE

11 Woe to these! Because, they have traveled the Road of the *famous* Cain<sup>12</sup>!

And, by the Going Astray for the Wage<sup>13</sup> of the *famous* Balaam they have been poured out<sup>14</sup>!

And, by the Quarrel of the *famous* Korah they have perished utterly!<sup>15</sup>

<sup>5</sup> Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς **ἅπαξ τοῦτο, ὅτι ὁ Κύριος**<sup>7</sup> λαὸν ἐκ γῆς Αἰγύπτου σῶσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν.

<sup>6</sup> Ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχὴν **ἀλλ'**<sup>8</sup> ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν.

<sup>7</sup> Ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον **τούτοις τρόπον**<sup>9</sup> ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

<sup>8</sup> Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσιν, κυριότητα δὲ ἀθετοῦσιν. Δόξας δὲ βλασφημοῦσιν.

<sup>9</sup> Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ Διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας. Ἀλλὰ εἶπεν· Ἐπιτιμῆσαι σοι **Κύριος**.

<sup>10</sup> Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, Ὅσα δὲ φυσικῶς ὥς τὰ ἄλογα ζῷα ἐπίστανται. Ἐν τούτοις φθείρονται.

<sup>11</sup> Οὐαὶ αὐτοῖς, ὅτι τῇ Ὁδῷ τοῦ Κάϊν ἐπορεύθησαν.

Καὶ τῇ Πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν.

Καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.

<sup>7</sup> 79.4% of the Greek manuscripts, including the best line of transmission (f35), have ἅπαξ τοῦτο ὅτι ὁ κύριος here. On the basis of 3% the NU has ὅτι ὁ κύριος ἅπαξ.

<sup>8</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), have the contraction ἀλλ' here instead ἀλλὰ. The next word begins with a vowel sound.

<sup>9</sup> 88.6% of the Greek manuscripts, including the best line of transmission (f35), have the word order τούτοις τρόπον here. On the basis of 9% the NU has τρόπον τούτοις.

<sup>10</sup> 79.4% of the Greek manuscripts, including the best line of transmission (f35), have 'at one time ... this: that the Lord' here. On the basis of 3% the NU has 'that the Lord at one time'.

<sup>11</sup> 'YaHWeH' – The Greek has the word 'Lord' (Κύριον) without a definite article here. Jude and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

<sup>12</sup> Cf. Genesis 4:14

<sup>13</sup> Cf. Numbers 22:16-17, 40

<sup>14</sup> Cf. Numbers 31:8b

<sup>15</sup> Cf. Numbers 16:1-33

## JUDE FURTHER DESCRIBES THE UNGODLY

<sup>12</sup> Οὗτοί εἰσιν <sup>16</sup> ἐν ταῖς ἀγάπαις ὑμῶν  
σπλάδες συννεωχούμενοι.

ἀφόβως,  
ἐαυτοὺς ποιμαίνοντες,  
νεφέλαι ἄνδρσι ὑπὸ ἀνέμων  
παραφερόμεναι,  
δένδρα φθινοπωρινὰ  
ἄκαρπα  
δις ἀποθανόντα  
ἐκριζωθέντα,  
<sup>13</sup> κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς  
ἐαυτῶν αἰσχύνας,  
ἀστέρες πλανῆται  
οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα  
τετήρηται.

<sup>14</sup> Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος  
ἀπὸ Ἀδάμ Ἐνὼχ λέγων· Ἴδου ἦλθεν **Κύριος**  
ἐν ἀγίαις μυριάσιν αὐτοῦ,

<sup>15</sup> ποιῆσαι κρίσιν κατὰ πάντων καὶ  
ἐλέγξει πάντας τοὺς ἀσεβεῖς περὶ πάντων  
τῶν ἔργων ἀσεβείας αὐτῶν  
ὧν ἡσέβησαν καὶ περὶ πάντων τῶν σκληρῶν  
ὧν ἐλάλησαν κατ' αὐτοῦ ἀμαρτωλοὶ  
ἀσεβεῖς.

<sup>16</sup> Οὗτοί εἰσιν  
γογγυσταί,  
μεμψίμοιροι,  
κατὰ τὰς ἐπιθυμίας **ἐαυτῶν**<sup>17</sup> πορευόμενοι.

Καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα,  
θαυμάζοντες πρόσωπα ὠφελείας χάριν.

<sup>12</sup> These – *that is*, <sup>18</sup> ones who are feasting together with *you* –  
are rocks over which the sea dashes in the love *feasts*. *They*  
*are* –

- without fear;
- ones who are shepherding themselves;
- clouds without water, *that is*, clouds being carried along by winds;
- autumnal trees
  - without fruit,
  - having died twice,
  - having been uprooted;
- <sup>13</sup> wild waves of a sea, casting up the shame that is their own as foam;
- wandering stars,
- *ones* for whom the nether darkness into eternity has been lastingly kept!

## JUDE CITES WHAT ENOCH PROPHESED ABOUT THE UNGODLY

<sup>14</sup> Now, the seventh generation from Adam, Enoch prophesied also to these, saying, “Behold, YaHWeH<sup>19</sup> came amongst a holy myriad *that was* His

- <sup>15</sup> to execute judgment concerning all, and
- to put all the ungodly to shame on account of all the deeds of ungodliness *that were* theirs, of whom they acted in an ungodly way even in reference to all *things* – *namely*, the harsh *things* – which morally failing ones *and* ungodly *ones* spoke against Him.”

## JUDE FURTHER DESCRIBES THE UNGODLY

<sup>16</sup> These are:

- grumblers,
- fault-finding *ones*
- ones who are going about in accord with the lusts *that are* their own<sup>20</sup>.

And, the mouth *that is* theirs keeps on speaking exceedingly great *things*, marveling at faces, for the sake of profit.

<sup>16</sup> 85.4% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article οἱ here it.

<sup>17</sup> 49.4% of the Greek manuscripts, including the best line of transmission (f35), have ἐαυτῶν here instead αὐτῶν.

<sup>18</sup> 85.4% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here it.

<sup>19</sup> ‘YaHWeH’ – The Greek has the word ‘Lord’ (Κύριον) without a definite article here. Jude and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

<sup>20</sup> 49.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘their own’ here instead ‘theirs’.

## JUDE REMINDS SAINTS

## WHAT THE APOSTLES SAID ABOUT THE UNGODLY

17 Now, you, *for your parts*, beloved ones, be reminded of the Utterances of the things which had been lastingly foretold by the Apostles of the Lord *Who is ours* – namely, Jesus the Anointed, 18 that they were saying, “In *the* course of a last time *period*<sup>26</sup> deceivers shall be in accord with the lusts *that are* their own, *being* ones who are moving toward ungodly *practices*.”

## JUDE FURTHER DESCRIBES THE UNGODLY

19 These are –

- ones who keep ones on marking *people* off by dividing *them*,
- psychic *ones only*,
- ones who do not have a spirit.

## JUDE EXHORTS THE SAINTS HOW TO LIVE AMONG THE UNGODLY

20 Now, you, *for your parts*, beloved ones,

- being ones who keep on building yourselves up by the holy *thing that is yours* – *that is*, by faith,
- being ones who keep on praying in connection with a spirit – *that is*, with a holy one,

21 keep yourselves in connection with a love of God, being ones who keep on receiving the Mercy of the Lord *who is ours* – namely, Jesus the Anointed to end in life – *that is*, eternal life.

22 And, on the one hand, keep on being merciful to some, being ones who are making a distinction.

23 On the other hand, keep on saving some, being ones who are snatching *them* from fire,<sup>27</sup> being ones who keep on hating even the inner garment having been lastingly soiled from the flesh.

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<sup>21</sup> ἔσονται ἐμπαῖκται κατὰ τὰς ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

19 Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.

20 Ὑμεῖς δέ, ἀγαπητοί, τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς<sup>22</sup>, ἐν πνεύματι ἁγίῳ προσευχόμενοι,

21 ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε προσδεχόμενοι τὸ Ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

22 Καὶ οὓς μὲν ἐλεεῖτε<sup>23</sup> διακρινόμενοι<sup>24</sup>.

23 Οὓς δὲ ἐν φόβῳ σώζετε ἐκ πυρὸς ἀρπάζοντες<sup>25</sup>, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

<sup>21</sup> 80.1% of the Greek manuscripts, including the best line of transmission (f35), have Ἐν ἐσχάτῳ χρόνῳ here. On the basis of 1.4% the NU has Ἐπ' ἐσχάτου χρόνου.

<sup>22</sup> 79.8% of the Greek manuscripts, including the best line of transmission (f35), have τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς here. On the basis 10.2% the NU has the word order ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει.

<sup>23</sup> 89.8% of the Greek manuscripts, including the best line of transmission (f35), have ἐλεεῖτε (a present, active imperative) here. 8% have ἐλέγχετε (a present imperative of ἐλέγχω. On the basis of 2% the NU has ἐλεᾶτε (an alternate present, active imperative or an aorist imperative?).

<sup>24</sup> 89.8% of the Greek manuscripts, including the best line of transmission (f35), have διακρινόμενοι (a nominative participle) here instead διακρινομένους (an accusative participle).

<sup>25</sup> 81% of the Greek manuscripts, including the best line of transmission (f35), have ἐν φόβῳ σώζετε ἐκ πυρὸς ἀρπάζοντες here. On the basis of 10.4% the NU has σώζετε ἐκ πυρὸς ἀρπάζοντες ἐν φόβῳ.

<sup>26</sup> 80.1% of the Greek manuscripts, including the best line of transmission (f35), have 'In the course of a last time period' here. On the basis of 1.4% the NU has 'In the last time'.

<sup>27</sup> Verses 22 and 23 have given all sorts of exercise to commentators (and to copyists who produced Greek manuscripts, before them). Considering the violent description that Jude gives to the godless who have sneaked into the church, he presumably intends that such be identified and excluded without ceremony. So I take it that verses 22 and 23 refer to people in the church who have been influenced by those godless ones, in varying degrees. Some who are still wavering need to be treated with mercy, not harshly (vs. 22). Others have pretty well sold out to the values of the godless and are almost to the point of no return—it will take energetic, if not desperate, action to snatch them from the jaws of hell (vs. 23).

<sup>24</sup> Τῷ δὲ δυναμένῳ φυλάξαι αὐτούς<sup>28</sup>  
ἀπταίστους καὶ στήσαι κατενώπιον τῆς  
δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει

<sup>25</sup> μόνῳ, σοφῷ<sup>29</sup> Θεῷ  
σωτῆρι <sup>30</sup> ἡμῶν

δόξα καὶ<sup>31</sup>  
μεγαλωσύνη

κράτος καὶ

ἐξουσία <sup>32</sup>

καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας.

Ἀμήν.

24 Now,

➤ to the One who is able to guard them<sup>33</sup> from stumbling and to make *them* to stand blameless right opposite the Glory *that is* His with great joy

➤ to the only, wise<sup>34</sup> God,

➤ to a savior <sup>35</sup> Who is ours

be

➤ glory, and<sup>36</sup>

➤ majesty,

➤ sovereignty <sup>37</sup>, and

➤ authority

both now and into all the ages!

JUDE CONCLUDES WITH AN AFFIRMATION OF VERITY

FOR ALL THAT HE HAS WRITTEN IN THIS LETTER

Amen!

The citation of f35 (that is, Family 35 – a set of manuscripts which clearly and thoroughly have unified characteristics) in the footnotes of Jude's letter is based on forty-six manuscripts.

These manuscripts are identified by the following numbers: 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.

Dr. Wilbur Pickering collated all of these manuscripts himself.

There are many more manuscripts which ought to be collated. Nonetheless, these forty-six manuscripts represent a significant sample of the existing manuscripts.

141, 204, 386, 824, 928, 1072, 1075, 1100, 1637, 1855, 1864, 2221, 2554, and 2723 are PERFECT representatives of f35 in Jude's letter just as they are. The exemplars (that is, the manuscript from which another manuscript was copied) of another fourteen manuscripts were also perfect.

<sup>28</sup> 67.6% of the Greek manuscripts, including the best line of transmission (f35), have αὐτούς here instead ὑμᾶς.

<sup>29</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), include the adjective σοφῷ here.

<sup>30</sup> 78.4% of the Greek manuscripts, including the best line of transmission (f35), do not include the words διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν here it.

<sup>31</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction καὶ here.

<sup>32</sup> 78.4% of the Greek manuscripts, including the best line of transmission (f35), do not include the words πρὸ παντὸς τοῦ αἰῶνος here it.

<sup>33</sup> 67.6% of the Greek manuscripts, including the best line of transmission (f35), have 'them' here instead 'you' (plural).

<sup>34</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), include the adjective 'wise' here.

<sup>35</sup> 78.4% of the Greek manuscripts, including the best line of transmission (f35), do not include the words 'through Jesus the Anointed, the Lord who is ours' here it.

<sup>36</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'and' here.

<sup>37</sup> 78.4% of the Greek manuscripts, including the best line of transmission (f35), do not include the words 'before all the Age' here it.

For all of these manuscripts to have no variants after so many centuries of transmission is surely an eloquent demonstration of the faithfulness and accuracy of the transmission,

These manuscripts come from all over the Mediterranean world – Sinai, Jerusalem, Patmos, Constantinople, Bucharest, Aegean, Trikala, Athens, Mt. Athos (nine different monasteries!), Meteora, Sparta, Ochrida, etc.

They are certainly representative of the family, giving us the precise family profile for this letter. The family profile of f35 is reflected in the text of Jude's letter in these manuscripts without exception!