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Jude 12-15

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1. Original Text

A. Text from Hodges and Farstad's *The Greek New Testament According to the Majority Text*:

12 Οὗτοί εἰσιν [†] ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, ¹ δένδρα φθινοπωρινά, ἄκαρπα, δις ἀποθανόντα, ἐκριζωθέντα, **13** κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνas, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς² αἰῶνα τετήρηται.

14 Προεφήτευσεν δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνώχ, λέγων, “Ἰδού, ἦλθε Κύριος ἐν ἀγίαις μυριάσιν³ αὐτοῦ **15** ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει⁴ ‘πάντας τοὺς ἀσεβεῖς’ οὐ αὐτῶν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ’ αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.”

B. Apparatus from Hodges and Farstad’s *The Greek New Testament According to the Majority Text*:

- 12 ^τ οι ϩ⁷²BA vs Mκ*
- 12 ¹ παραφερομεναι ΜκAC, Cr vs παραφερομενοι ϩ⁷²*B vs περιφερομεναι TR
- 13 ² εις ΜΕ, Cr vs + τον TR
- 14 ³ αγιαις μυριασιν ΜΒΑ, Cr vs μυριασιν αγιαις C, TR vs μυριασιν αγιων αγγελων κ vs αγιων αγγελων μυριασιν ϩ⁷²
- 15 ⁴ ελεγξαι Μ (ϩ⁷²) Ε, Cr vs εξελεγξαι TR
- 15 ^ϛ πασαν ψυχην ϩ⁷²κ vs ΜΒΑC
- 15 ^οΕ vs Μ

2. Text-Critical Issues

Tischendorf’s first canon of textual criticism was, “the text is to be sought from the most ancient evidence, meaning especially the oldest Greek manuscripts.” (Finegan, p. 63). Loosely interpreted, this would mean that, ceteris paribus, the oldest manuscripts contain a text which is closest to presenting the text of the original autographs.

Following this dictum, Westcott and Hort (p.163) concluded;

The first point to decide with respect to each reading is whether it is Pre-Syrian or not. If it is attested by the bulk of the later Greek MSS, but not by any of the uncials κBCDLPQRTZ (Δ in St Mark) Ξ (also 33) in the Gospels (the smaller fragments we pass over

here), \aleph ABCDE₂ (also 13 61) in Acts, \aleph ABC (also 13) in the Catholic Epistles, or \aleph ABCD₂G₃ (also 17 67**) in the Pauline Epistles, and not by any Latin authority (except the latest forms of Old Latin), the Old or the Jerusalem Syriac, or either Egyptian version, and not by any certain quotation of a Father earlier than 250, there is the strongest possible presumption that it is distinctively Syrian, and therefore, on the grounds already explained (§ 158), to be rejected at once as proved to have a relatively late origin.

Thus, Wescott and Hort (along with most other modern practitioners of textual criticism) concluded that the early manuscripts B (Vaticanus) and \aleph (Sinaiticus) should generally have priority in the textual criticism of the New Testament, and that the Majority (or Byzantine) Text should generally be ignored.

But, I find the logical reasoning behind this conclusion to be flawed; in that it doesn't give adequate consideration to the possibility that later manuscripts might have been transcribed from manuscripts, no longer extant, which were actually earlier than, and should thus have priority over, B and \aleph .

In discussing the different approaches to textual criticism, Pickering (p. 5) writes:

Numerous answers have been advanced over the years.

They tend to form two clusters, or camps, and these camps differ substantially from each other. In very broad and over-simplified terms, one camp generally follows the large majority of the MSS (seldom less than 80 and usually over 95 percent) which are in essential agreement among themselves but which do not date from before the fifth century A.D., while the other generally follows a small handful (often less than ten) of earlier MSS (from the third, fourth and fifth centuries) which not only disagree with the majority, but also disagree among themselves. The second camp has been in general control of the scholarly world for the last 110 years.

And Sturz (p. 10) says, “if [the critic] believes that each of the main text-types (including the Byzantine) are equally old and relatively independent from each other, he will include the Byzantine testimony along with the others in order to determine external weight and spread of testimony.”

For these and other similar reasons, I tend to give the majority text significantly greater weight than do most other modern textual critics. As a result, I also begin text critical investigations from the majority text rather than from NA28.

The Jude 12-15 passage affords some interesting and significant variations. Throughout this paper, all manuscript images are taken from BibleWorks, except where otherwise specified. Within manuscript transcriptions, **yellow** backgrounds indicate words which appear in the document under consideration but do not appear in Hodges and Farstad. Green spaces, such as

this, indicate places where a word or words appear in Hodges and Farstad but do not appear in the document under consideration. Light Blue backgrounds indicate words in the document under consideration which are different in some way from the corresponding words in Hodges and Farstad. Minor accent and punctuation differences are ignored. Light Gray backgrounds indicate verse image/transcription headings, i.e. they divide one entry from the preceding entry. All text and transcriptions are taken from BibleWorks, except where otherwise specified [e.g. na28, Sinaiticus, Robinson-Pierpont, etc. are all taken from BibleWorks]. All text indicated as being from “Hodges and Farstad” is taken directly from Hodges and Farstad. The transcriptions of P⁷² are taken from Comfort & Barrett. The text of 1 Enoch is taken from Penner & Heiser.

Jude 12, Hodges and Farstad:

Οὗτοί εἰσιν [†] ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι ἀφόβως,
ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι,¹
δένδρα φθινοπωρινά, ἄκαρπα, δις ἀποθανόντα, ἐκριζωθέντα,

At Jude 12, the Robinson-Pierpont Greek New Testament agrees with Hodges and Farstad. The Stephanus Greek New Testament also agrees with Robinson-Pierpont and Hodges and Farstad.

Jude 12, Nestle-Aland 28th edition (na28):

οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι ἀφόβως,
ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι,
δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα,

UBS4, na27, the Tischendorf Greek New Testament, and the Westcott-Hort Greek New Testament all agree with na28.

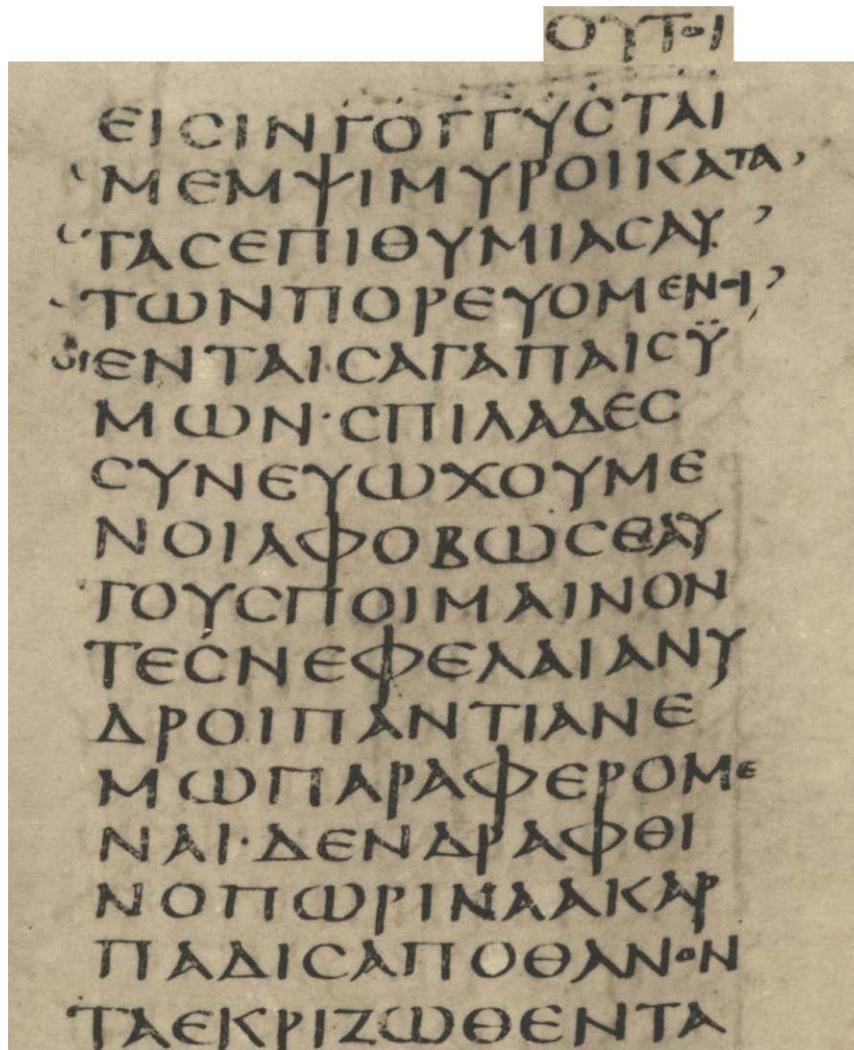
Jude 12, \mathfrak{P}^{72} :

Transcription:

ουτοι εισιν **οι** εν ταις αγαπαις υμων σπειλαδες **συνευχομενοι** αφοβως
εαυτους **πυμενοντες** **νεφελε** ανυδροι υπο ανεμων παραφερομεναι δενδρα
φθινοπωρινα ακαρπα δις αποθανοντα εκριζωθεντα

Here at Jude 12, \mathfrak{P}^{72} is identical to Vaticanus (see below) except for some minor spelling differences.

Jude 12, Ⲭ (m-01) Sinaiticus:



Original Hand:

Ουτοι εισιν γογγυσται μεμψιμυροι κατας επιθυμιας αυτων πορευομενοι εν
ταις αγαπαις υμων σπιλαδες συνευωχουμενοι αφοβως εαυτους

ποιμνινοντες νεφελαι ανυδροι παντι ανεμω παραφερομεναι δενδρα
φθινοπωρικα ακαρπα δις αποθανοντα εκριζωθεντα

First Corrector:

Ουτοι εισιν μεμψιμυροι κατα τας επιθυμιας αυτων πορευομενοι οι εν ταις
αγαπαις υμων σπιλαδες συνευωχουμενοι αφοβως εαυτους ποιμνινοντες
νεφελαι ανυδροι παντι ανεμω παραφερομεναι δενδρα φθινοπωρινα
ακαρπα δις αποθανοντα εκριζωθεντα

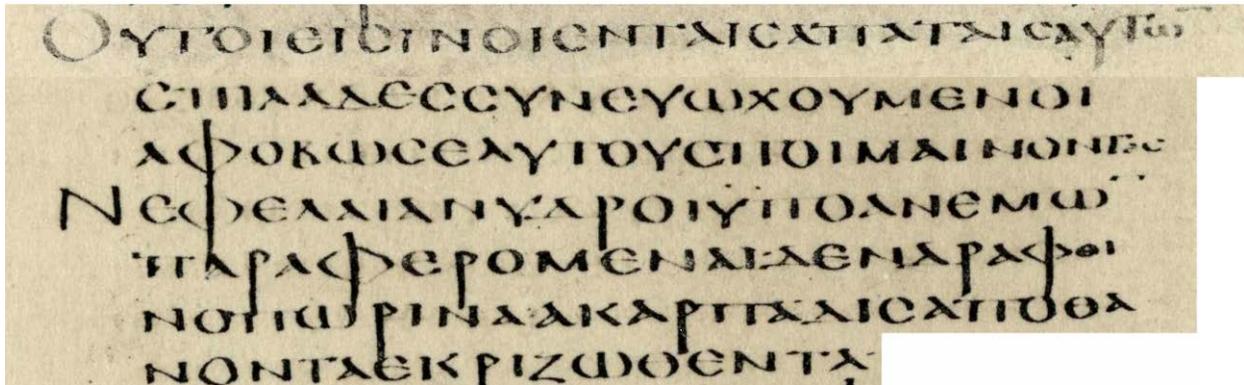
Second Corrector:

Ουτοι εισιν γογγυσται μεμψιμυροι κατας επιθυμιας αυτων πορευομενοι εν
ταις αγαπαις υμων σπιλαδες συνευωχουμενοι αφοβως εαυτους
ποιμνινοντες νεφελαι ανυδροι παντι ανεμω παραφερομεναι δενδρα
φθινοπωρινα ακαρπα δις αποθανοντα εκριζωθεντα

Third Corrector:

Ουτοι εισιν οι εν ταις αγαπαις υμων σπιλαδες συνευωχουμενοι αφοβως
εαυτους ποιμνινοντες νεφελαι ανυδροι παντι ανεμω παραφερομεναι
δενδρα φθινοπωρινα ακαρπα δις αποθανοντα εκριζωθεντα

Jude 12, A (m-02) Alexandrinus:



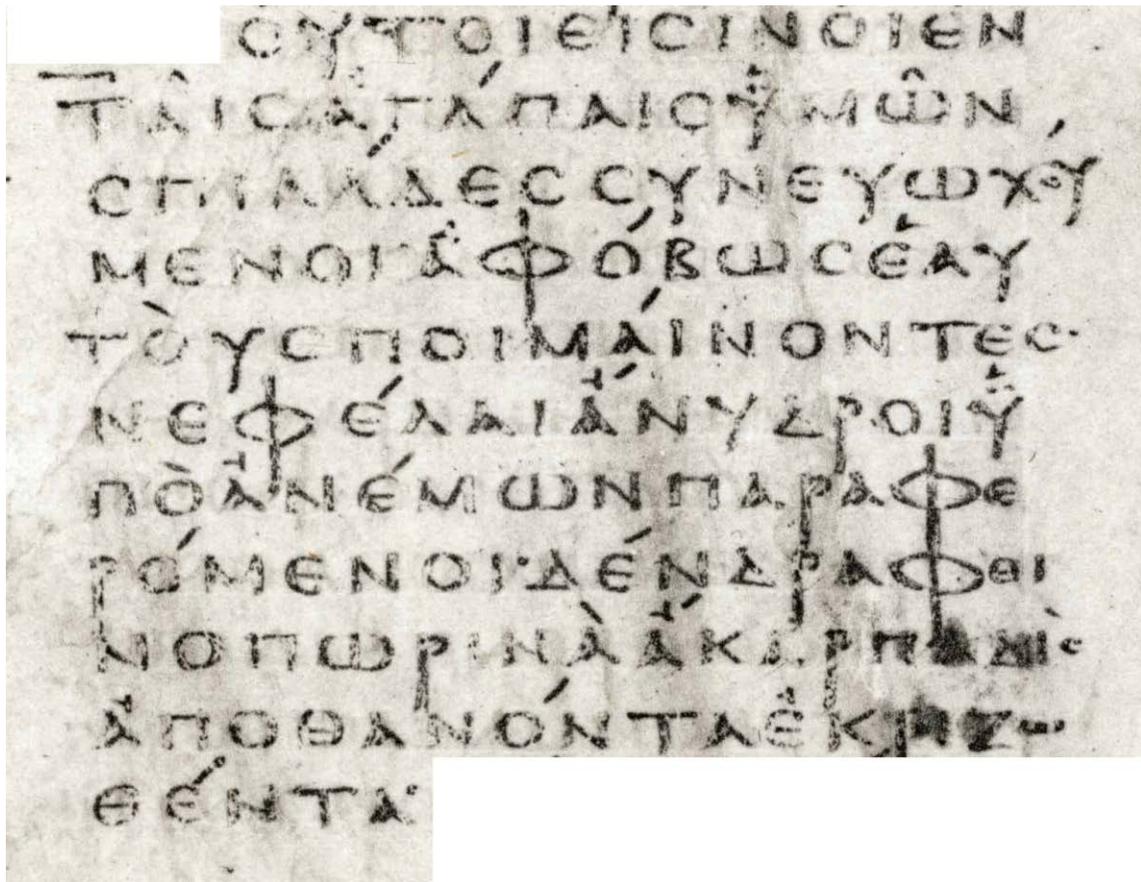
Original Hand:

Ουτοι εισιν **οι** εν ταις **απαταις υ[μ]ω** σπιλαδες συνευχουμενοι αφοβως
εαυτους ποιμαινοντες νεφελαι ανυδροι υπο **ανεμω** παραφερομεναι δενδρα
φθινοπωρινα ακαρπα δις αποθανοντα εκριζωθεντα

First Corrector:

Ουτοι εισιν **οι** εν ταις **απαταις αυτω** σπιλαδες συνευχουμενοι αφοβως
εαυτους ποιμαινοντες νεφελαι ανυδροι υπο **ανεμω** παραφερομεναι δενδρα
φθινοπωρινα ακαρπα δις αποθανοντα εκριζωθεντα

Jude 12, B (m-03) Vaticanus:



Transcription:

ουτοι εισιν **οι** εν ταις αγαπαις υμων σπιλαδες συνευχουμενοι αφοβως
εαυτους ποιμαινοντες· νεφελαι ανυδροι υπο ανεμων **παραφερομενοι** δενδρα
φθινοπωρινα ακαρπα δις αποθανοντα εκριζωθεντα

Jude 12, Scrivener Greek New Testament:

οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι ὑμῖν, ἀφόβως
ἐαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων περιφερόμεναι· δένδρα
φθινοπωρινά, ἄκαρπα, δις ἀποθανόντα, ἐκριζωθέντα·

The Trinitarian Bible Society Greek New Testament agrees with Scrivener.

Jude 12, Discussion:

The only comment Metzger (p. 725) makes with respect to this entire passage (Jude 12-15) is here at Jude 12, where he indicates:

Instead of **ἀγάπαις**, which is strongly attested by **ℵ B K L** most miniscules
vg cop^{sa, bo} syr^{h, hgr} arm eth Ephraem Lucifer Augustine Palladius *al*, several
witnesses, influenced by the prevailing text of 2 Pe 2.13, read **ἀπάταις** (82 378
460) and two read **εὐωχίαις** (6 224^c).

Aland and Aland (p. 283) say:

In **Rom. 6:5** the text reads ἀλλά and in the apparatus the variant ἄμα is
supported by F G (and the Latin versions); this is easily explained as a misreading
of uncial letters ΑΛΛΑ / ΑΜΑ. In **Jude 12** the apparatus has ἀπάταις for ἀγάπαις
in the text. The cause here is again the same: ΑΓΑΠΑΙC / ΑΠΑΤΑΙC.

Ἀπάταις is the dative plural of the feminine noun ἀπάτη which means “deceitful pleasures” (KJV: deceivings, NIV: pleasures, ESV: deceptions) in 2 Peter 2:13, i.e. “*pleasure, pleasantness* that involves one in sin”. (BDAG, p. 99).

The KJV of Jude begins “These are spots in your feasts”. The extensive additions in the third and following word positions of Sinaiticus would result in something more like “These discontented grumblers, proceeding according to their lusts, are spots in your feasts”. Since these additions are unique to Sinaiticus, and since they were eliminated by the third corrector, it’s highly unlikely that they are original.

The evidence for οἱ (masculine “the”) in the third word position is somewhat more extensive, being attested in \mathfrak{P}^{72} \aleph^c A B L 33 44 81 630 1241 1505 1739 and others. But it’s excluded from C 049 and the Majority text. Its presence does indeed constitute a more difficult reading as its referent is uncertain. If it refers to the opening οὗτοι εἰσιν, then it’s a redundancy with οὗτοι. If not, then its next most reasonable referent is ἑαυτοὺς, since all the intervening nouns and pronouns are feminine rather than masculine. It’s also more likely that a scribe would accidentally omit it rather than accidentally insert it. Being such a small word, neither Metzger nor Aland and Aland (1989) address its presence in NA28 or earlier, but it is most likely that these considerations led to its inclusion in those texts.

However, I somewhat disagree with the generally standard position of most textual critics that the harder reading is to be preferred. I concur with the concept, as it relates to secular

documents, on the grounds that the original authors of secular texts may very well have either intentionally or accidentally included difficulties in the texts of their documents.

But, to suggest the intentional (or accidental ???) inclusion of such difficulties into texts written by God seems to illegitimately cast aspersions upon the integrity and capability of the Divine Author. God doesn't make mistakes, so any "accidental" inclusion of difficulties in the original autographs is clearly obviated. To suggest the intentional inclusion of such difficulties would seem to violate the scriptural precept that "¹⁶ All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works." (II Timothy 3:16-17, KJV).

While there are certainly passages in the Bible whose meanings are not completely clear, and are so for reasons which remain known only to our Father in Heaven, I would maintain that such obscurities are at the conceptual level; not at the textual level. Obscurity may be within the Divine intent, but obfuscation is not. The Bible is God's love letter to us, and He intends for us to generally be able to understand it.

While some things (cf. the parables) are intended to be unclear to unbelievers, they are not intended to be unclear to us; we who are believers, we who are beloved members of God's family.

I thus favor the majority text at Jude 12.

Jude 13, Hodges and Farstad:

κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέρες
πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

The Robinson-Pierpont Greek New Testament, na28, na27, UBS4, the Tischendorf Greek New Testament, and the Westcott-Hort Greek New Testament all agree with Hodges and Farstad.

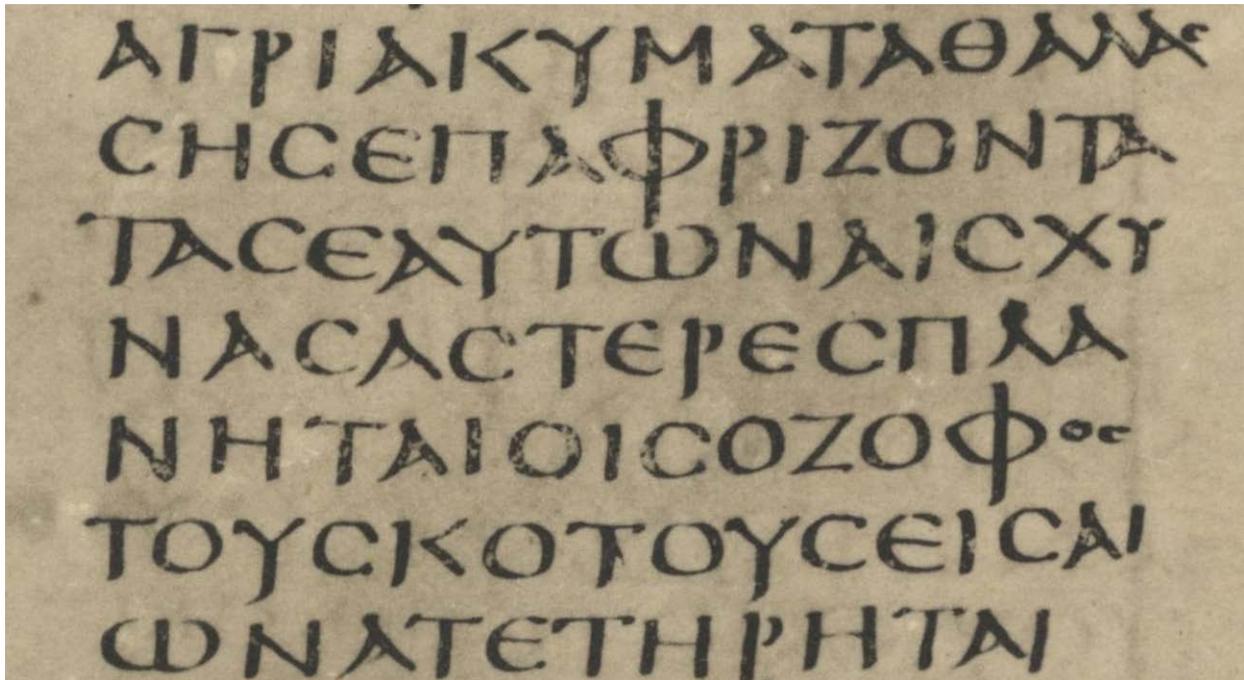
Jude 13, \mathfrak{P}^{72} :

Transcription:

κύματα κύματα ἀγρια θαλάσσης ἀπαφρίζοντα τὰς εαυτων αἰσχυνας ἀστερες
πλανητε οἰς ζοφος του σκοτους εἰς εῶνα τετηρητε

In the manuscript, the second κύματα is “deleted” by dots above the letters. Otherwise, verse 13 of \mathfrak{P}^{72} is the same as Alexandrinus (see below) except for small spelling differences.

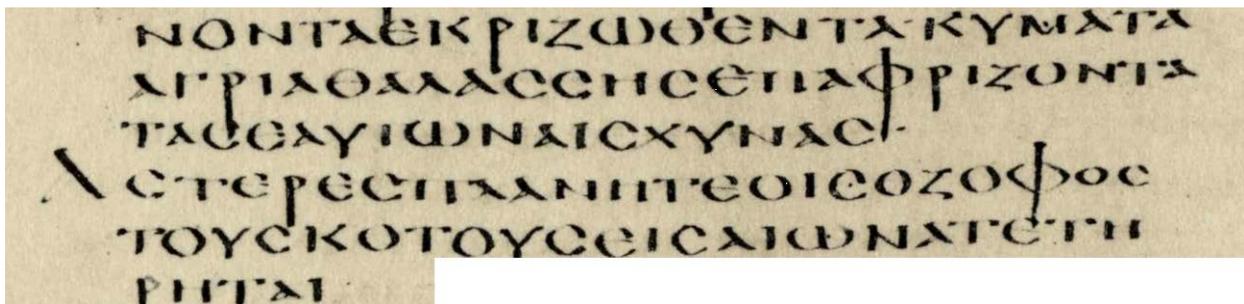
Jude 13, Ⲭ (m-01) Sinaiticus:



Transcription:

..... αγρια **κύματα** θαλασσης επαφριζοντα τας εαυτων αισχυνας αστερες
πλανηται οισ ο ζοφος του σκοτους εις αιωνα τετηρηται

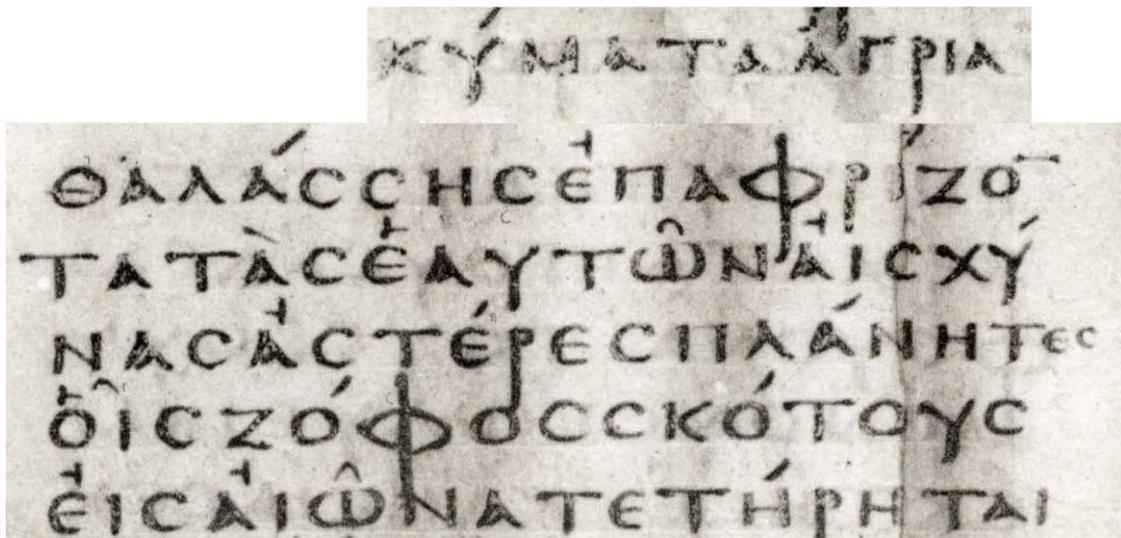
Jude 13, Α (m-02) Alexandrinus:



Transcription:

κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύναι ἀστέρες
πλανῆται οἷς ὁ ζόφος τοῦ σκοτοῦ εἰς αἰῶνα τετήρηται

Jude 13, B (m-03) Vaticanus:



Transcription:

κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύναι ἀστέρες
πλανῆται οἷς ζόφος σκοτοῦ εἰς αἰῶνα τετήρηται

Jude 13, Scrivener Greek New Testament:

κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύναι· ἀστέρες
πλανῆται, οἷς ὁ ζόφος τοῦ σκοτοῦ εἰς τὸν αἰῶνα τετήρηται.

The Stephanus Greek New Testament and the Trinitarian Bible Society Greek New Testament both agree with Scrivener.

Jude 13, Discussion:

With respect to the majority text, Sinaiticus merely changes the word order of the first two words in the verse; a change of minimal significance. Alexandrinus shows *πλανητε* instead of *πλανηται*; this is simply a misspelling as *πλανητε* is not a valid morphological form of the noun *πλανήτης*, which is form n-1f per Mounce (pp. 177-178). Similarly, Vaticanus' use of *πλανητες* is most likely another misspelling. It could possibly be the nominative plural of the noun *πλάνης* instead of a form of *πλανήτης*, but BDAG tells us that these two words are equivalent in meaning so the difference is moot. Vaticanus also omits two definite articles. Scrivener et. al. omit a third definite article but keep the two which Vaticanus omits.

Thus the majority text is to be preferred at Jude 13.

Jude 14, Hodges and Farstad:

Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ, λέγων, “Ἰδοὺ, ἦλθε Κύριος ἐν ἀγίαις μυριάσιν³ αὐτοῦ

Jude 14, Robinson-Pierpont Greek New Testament:

Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ, λέγων, Ἴδού,
ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ,

UBS4, na28, and na27 all agree with Robinson-Pierpont.

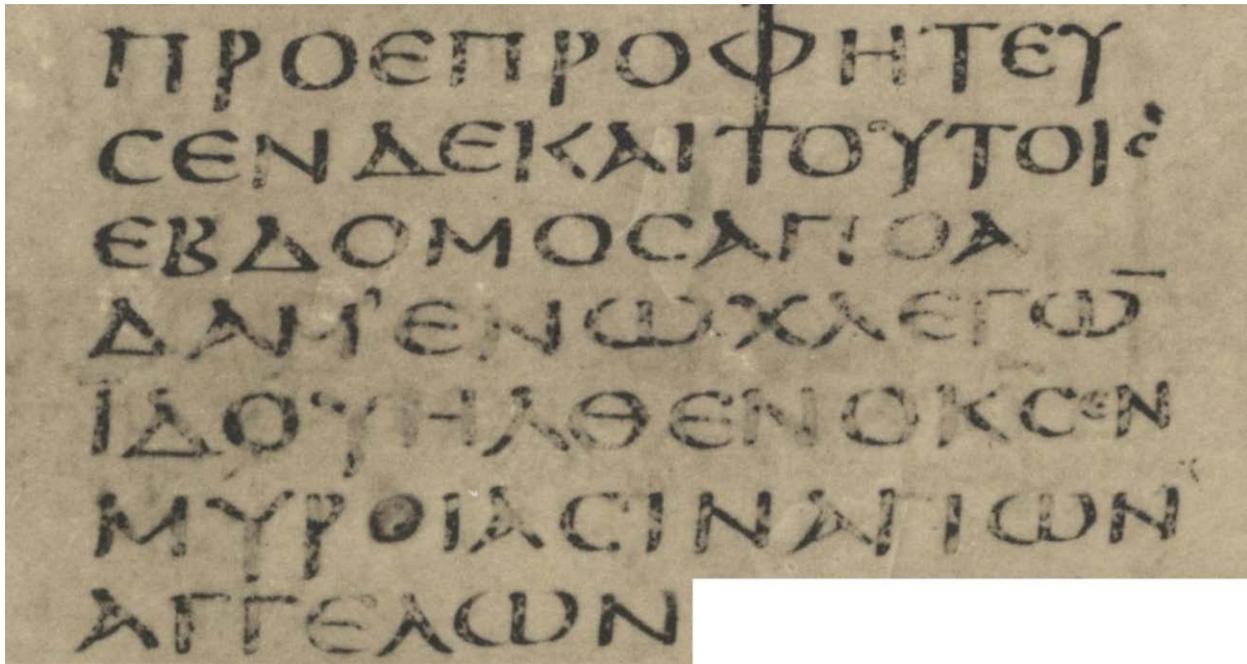
Jude 14, P⁷²:

Transcription:

Επροφητευσεν δε και τουτοις εβδομος απο αδαμ ενωχ λεγω ιδου ηλθεν κς
εν αγιων αγ'γγελων μυριασιν

Here at verse 14, up until the last phrase, P⁷² closely corresponds to Vaticanus (see below) except for minor spelling and capitalization variations. The last phrase of verse 14 in P⁷² (αγιων αγ'γγελων μυριασιν) more closely follows Sinaiticus (μυριασιν αγιων αγγελων - see below).

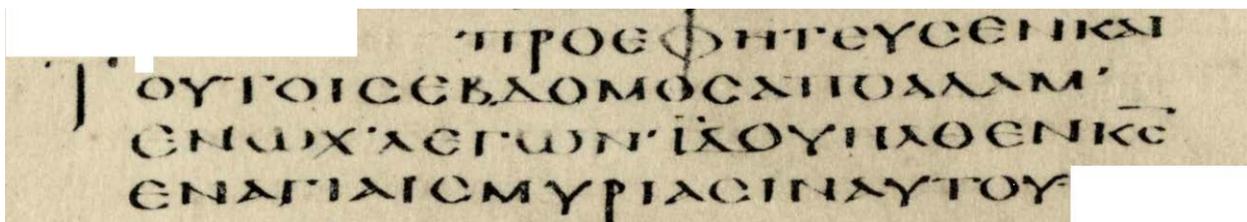
Jude 14, Ⲭ (m-01) Sinaiticus:



Transcription:

Προεπροφητευσεν δε και τουτοις εβδομος απο Αδαμ Ενωχ λεγω Ιδου
ηλθεν ο ΚΣ εν μυριασιν αγιων αγγελων

Jude 14, A (m-02) Alexandrinus:

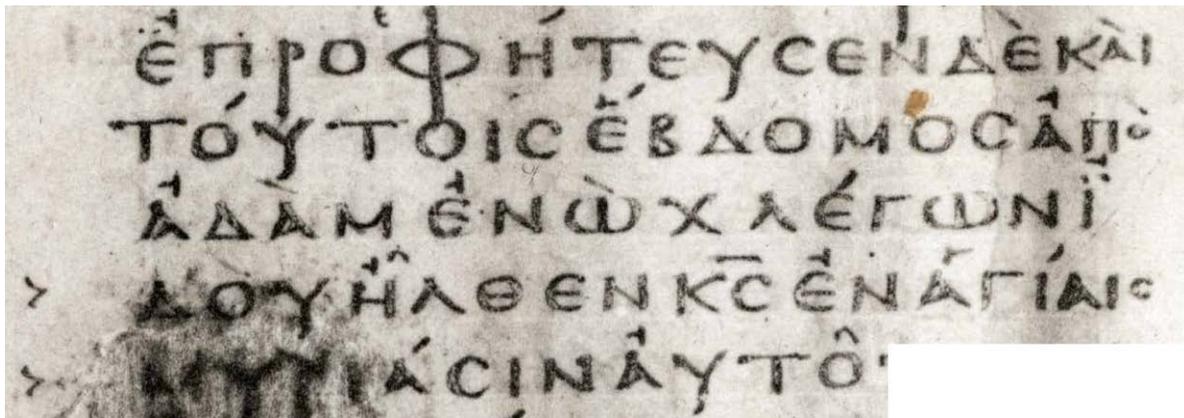


Transcription:

Προεφητευσεν και τουτοις εβδομος απο Αδαμ Ενωχ λεγων Ιδου ηλθεν

ΚΣ εν αγιαις μυριασιν αυτου

Jude 14, B (m-03) Vaticanus:



Original Hand:

επροφητευσεν δε και τουτοις εβδομος απο Αδαμ Ενωχ λεγων Ιδου ηλθεν

ΚΣ εν αγιαις μυριασιν αυτου

First Corrector:

επροεφητευσε δε και τουτοις εβδομος απο Αδαμ Ενωχ λεγων Ιδου ηλθε

ΚΣ εν αγιαις μυριασιν αυτου

Jude 14, Scrivener Greek New Testament:

προεφήτευσε δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ, λέγων, Ἴδού, ἦλθε
Κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ,

The Trinity Bible Society Greek New Testament agrees with Scrivener.

Jude 14, Stephanus Greek New Testament:

Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ λέγων Ἴδού ἦλθεν
κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ

Jude 14, Tischendorf Greek New Testament:

ἐπροφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ λέγων, ἰδού ἦλθεν
κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ,

The Westcott-Hort Greek New Testament agrees with Tischendorf.

Jude 14, Discussion:

Many of the differences found in the manuscripts at Jude 14 are merely inconsequential movable-ν, capitalization, substitution of nomina-sacra, and word order changes.

Sinaiticus' Προεπροφητευσεν prefixes “before” to “prophesied” so the translation would be that Enoch “prophesied before” rather than just Enoch “prophesied”. Sinaiticus also inserts a definite article ahead of kurios, making the reading “the Lord” instead of just “Lord”. But the context makes it clear that “the Lord” is the one being written about, even without the specific presence of the definite article. And Sinaiticus also refers specifically to ten thousand

“holy angels” rather than to ten thousand of “his holy ones”. Both this specificity and the absence of the possessive is unique to Sinaiticus among the major manuscripts.

Alexandrinus omits the opening conjunction δὲ (and).

Also note that προεφήτευσσε and ἐπροφήτευσσε are both aorist forms of προφητεύω.

Thus the majority text is to be preferred at Jude 14.

Jude 15, Hodges and Farstad:

ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι⁴ ‘πάντας τοὺς ἀσεβεῖς’^ο αὐτῶν
περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων
τῶν σκληρῶν ὧν ἐλάλησαν κατ’ αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς.”

Robinson-Pierpont agrees with Hodges and Farstad.

Jude 15, na28:

ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι πᾶσαν ψυχὴν περὶ πάντων
τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν
ἐλάλησαν κατ’ αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς.

UBS4 and na27 agree with na28.

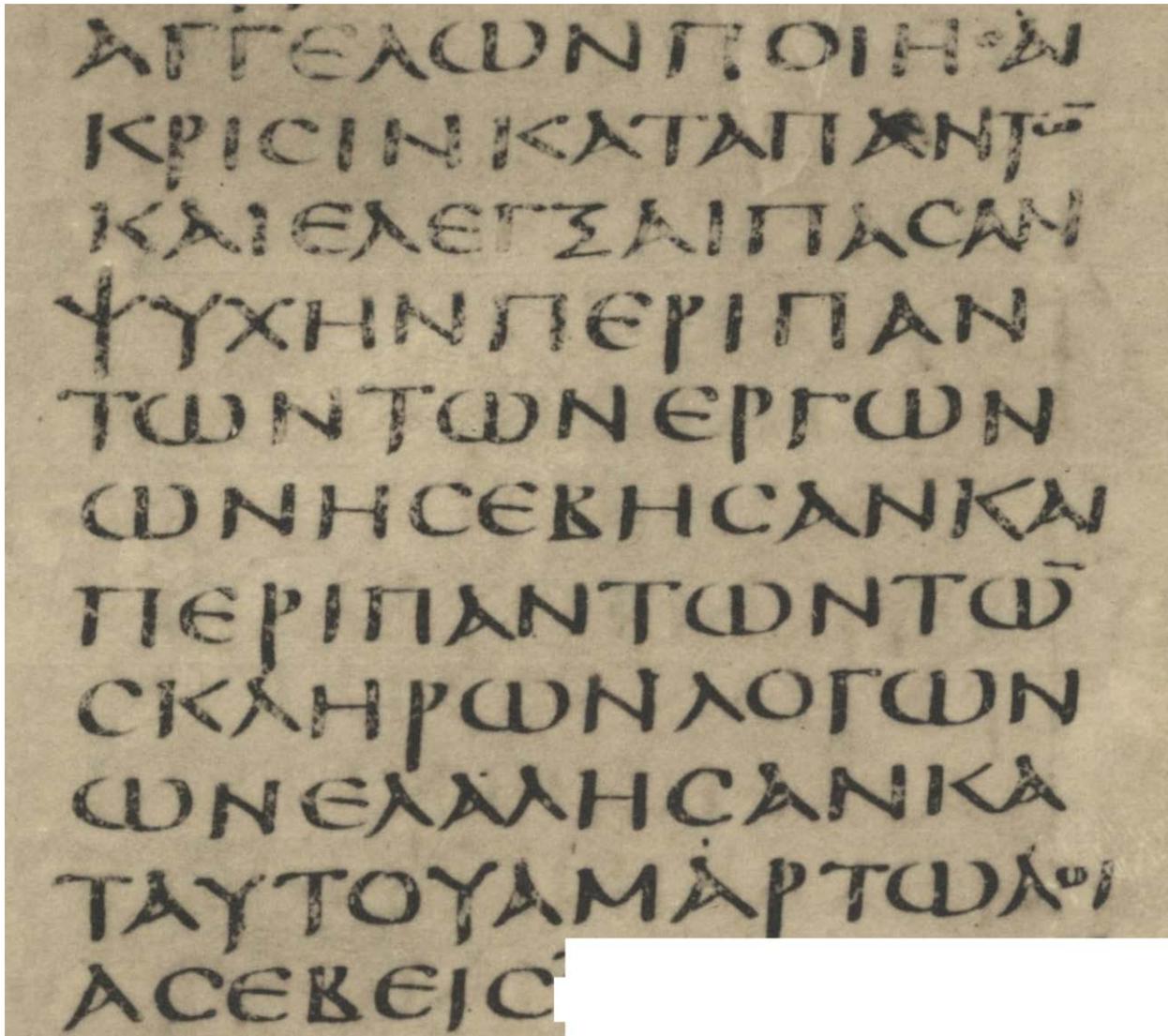
Jude 15, \mathfrak{P}^{72} :

Transcription:

ποιησαι **κρισι** κατα παντων και **ελεγ'ξε** **πασα** **.....** **ψυχην** **περει** παντων
των **.....** **σκληρω** ων ελαλησαν κατ αυτου αμαρτωλοι ασεβεις

In the manuscript of \mathfrak{P}^{72} , the **των** was added superlinearly. \mathfrak{P}^{72} follows Sinaiticus except for minor spelling variations, and except that \mathfrak{P}^{72} omits the phrase **εργων ων ησεβησαν και περι παντων** and the word **λογων**. Both of these omissions could easily be cases of homoioteleuton.

Jude 15, Ⲭ (m-01) Sinaiticus:



Transcription:

ποιησαι κρισιν κατα παντω̄ και ελεγξαι πασαν ψυχην̄ περι παντων
των εργᾱν ων ησεβησαν και περι παντων τω̄ σκληρων̄ λογων̄ ων
ελαλησαν κατ αυτου αμαρτωλοι ασεβεις

NOTE: In Jude 15, Alexandrinus and Vaticanus agree:

Jude 15, A (m-02) Alexandrinus:

ΠΟΙ
ΗΣΑΙ ΚΡΙΘΙΝ ΚΑΤΑ ΠΑΝΤΩΝ ΚΑ
ΤΩΝ ΚΑΤ' ΕΓΓΛΑΙ ΠΑΝ
ΤΑΣ ΤΟΥΣ ΣΕΒΕΙΣ ΠΕ
ΡΙ ΠΑΝΤΩΝ ΤΩΝ ΕΡΓΩ
Ν ΑΣΕΒΕΙΑΣ ΑΥΤΩΝ ΩΝ
ΗΣΕΒΗΣΑΝ ΚΑΙ ΠΕΡΙ ΠΑ
ΝΤΩΝ ΤΩΝ ΣΚΛΗΡΩΝ Ω
Ν ΕΛΛΗΝΣΑΝ ΚΑΤ' ΑΥΤΟΥ
ΤΟΥ ΑΜΑΡΤΩΛΟΙΣ ΣΕΒΕΙΣ

Jude 15, B (m-03) Vaticanus:

ΠΟΙ
> ΗΣΑΙ ΚΡΙΘΙΝ ΚΑΤΑ ΠΑΝ
> ΤΩΝ ΚΑΤ' ΕΓΓΛΑΙ ΠΑΝ
> ΤΑΣ ΤΟΥΣ ΣΕΒΕΙΣ ΠΕ
ΡΙ ΠΑΝΤΩΝ ΤΩΝ ΕΡΓΩ
Ν ΑΣΕΒΕΙΑΣ ΑΥΤΩΝ ΩΝ
ΗΣΕΒΗΣΑΝ ΚΑΙ ΠΕΡΙ ΠΑ
ΝΤΩΝ ΤΩΝ ΣΚΛΗΡΩΝ Ω
Ν ΕΛΛΗΝΣΑΝ ΚΑΤ' ΑΥΤΟΥ
ΤΟΥ ΑΜΑΡΤΩΛΟΙΣ ΣΕΒΕΙΣ

Transcription for both Alexandrinus and Vaticanus:

ποιησαι κρισιν κατα παντων και ελεγξαι παντας τους ασεβεις περι
παντων των εργαων ασεβειας αυτων ων ησεβησαν και περι παντων των
σκληρω̄ων ελαλησαν κατ αυτου αμαρτωλοι ασεβεις

The Westcott-Hort Greek New Testament also agrees with Alexandrinus and Vaticanus.

Jude 15, Scrivener Greek New Testament:

ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐξελέγξαι πάντας τοὺς ἀσεβεῖς αὐτῶν
περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων
τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς.

The Stephanus Greek New Testament and the Trinity Bible Society Greek New Testament both agree with Scrivener.

Jude 15, Tischendorf Greek New Testament:

ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ
πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν
σκληρῶν λόγων ὧν ἐλάλησαν κατ' αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς.

Jude 15, Discussion:

Scrivener, Stephanus, and the Trinity Bible Society's use of ἐξελέγξαι (confute, refute, convict) instead of ἐλέγξαι (expose, refute, convict) is a very late interpolation which is completely overshadowed by the almost uniform preference for ἐλέγξαι elsewhere.

Sinaiticus (which NA28 follows) and \mathfrak{P}^{72} present the feminine singular πᾶσαν ψυχὴν (every soul) instead of the masculine plural πάντας τοὺς ἀσεβεῖς αὐτῶν (all that are ungodly among them) which appears in essentially all the other manuscripts. It is clear that Sinaiticus and \mathfrak{P}^{72} have both the shorter and also the more difficult reading here. However, the actual meaning is quite parallel and, contra the more modern textual critics, I find virtually no reason to vary from the majority text here.

Furthermore, Jude 14 and 15 are taken from 1 Enoch 1:9 which reads πάντας τοὺς ἀσεβεῖς at this point, further supporting the majority text.

Sinaiticus' omission of ἀσεβείας αὐτῶν is likewise without support in the other manuscripts. Although NA28 follows Sinaiticus in its use of πᾶσαν ψυχὴν, it does not omit ἀσεβείας αὐτῶν as Sinaiticus does.

The inclusion of λόγων in Sinaiticus and Tischendorf is also likewise not extant in the other manuscripts; nor does NA28 include λόγων. Nevertheless, the concept of spoken words is present within the context in the other manuscripts.

Thus the majority text is to be preferred at Jude 15.

3. Literal Translation

¹²These are blemishes at your love feasts, as they feast with you, feeding themselves without fear; waterless clouds, swept along by winds; fruitless trees, twice dead, uprooted; ¹³raging waves of the sea, casting up the foam of their own shame; wandering stars, for whom the blackness of utter darkness has been reserved forever.

¹⁴ Enoch, the seventh from Adam, prophesied about these, saying, “Behold, the Lord comes with ten thousands of his holy ones, ¹⁵ to execute judgment on all and to convict all the ungodly of all their ungodly deeds which they have committed in ungodly ways, and of all the harsh things that ungodly sinners have spoken against him.”

4. Dynamic-Equivalent Translation

¹² These men are blemishes at your love feasts, eating with you without any fear; shepherds who feed only themselves. They are clouds without rain, carried along by the wind; autumn trees, without fruit which are uprooted and twice dead. ¹³ They are wild waves of the sea, foaming with shame; wandering stars, for whom the blackest darkness has been reserved forever.

¹⁴ Enoch, the seventh from Adam, prophesied about these men: “See, the Lord is coming with ten thousands of his holy ones ¹⁵ to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in an ungodly way, and of all the harsh words ungodly sinners have spoken against him.”

5. Historical Considerations

I tend to agree with Green (pp.17-18) when he says:

The position taken in this commentary (see the respective sections) is that Jude is an authentic composition of the brother of Jesus and that the heresy against which he warns is not second-century gnosticism but antinomianism, which found its theological base in a misinterpretation of the doctrine of grace as taught by Paul and others....

These factors all suggest a date for the epistle sometime in the latter part of the 50s or the first half of the 60s of the first century.

It is not clear from where Jude was writing. Nor is it clear where his intended readers were located.

The parallels between Jude and 2 Peter 2 are abundant, but I don't believe we have grounds upon which to determine priority. Jude could have preceded and been used by Peter or vice versa. Alternatively, they could have both referred to a now lost third document. Or, the Spirit of God may well have inspired them along similar lines and terminology without reference to any outside documents.

6. Place of Text in Redemptive-History (Biblical Theology)

Jude was written during a period where the church was under attack by evil forces attempting to infiltrate its fellowship. This was an internal attack rather than an external one.

Ryrie (pp. 266-268) says:

Even though the contents of Jude principally concern the false teachers, one agrees with Stevens, who said that the doctrine of the lordship of Christ is “the principal doctrinal assumption of

the letter.” Concerning this, Jude had certain basic ideas in the theological substructure of his thinking:

A. Christ is God and Absolute Master.

B. Since Christ is Master, the Christian is His Slave.

C. Christ is Also Lord....

“Libertines” is a good name for the apostates whom Jude described as invading the church, for they were evidently people who were more interested in living false doctrine than in teaching it. They had turned the grace of God into a shocking, unbridled lust in their lives. Their denial of the Lord was more in life than in doctrine, and as far as Jude’s opinion was concerned, they were not saved people....

It is most remarkable to find these unbelievers actually associating themselves with the church in their love feasts (Jude 12). They stood apart, however, from the rest of the group and refused to place themselves under the leadership of the recognized shepherds. Defiance was their keynote; their own lusts, their motivation; their own advantage, their goal.

7. Contribution to Systematic Theology

Jude warns us against those who are counterfeit Christians; who sneak into our fellowship and try to corrupt it and us. This specific passage, verses 12-15, is intended to be the subject of the fourth in a six-part series on the Epistle of Jude:

Jude 1-4: Greeting and Introduction.

Jude 5-7: Prior Judgments on Apostasy.

Jude 8-11: Connections Between Current and Past Apostates.

Jude 12-15: Characteristics of the Current Apostates.

Jude 16-23: Jesus' Warnings and Call to Perseverance.

Jude 24-25: Conclusion and Doxology.

Jude 12-13 is paralleled in II Peter 2:13, 17 - and the subject of apostasy is also treated in Hebrews 6:4-6; 10:26-27. The correlated subject of the Unpardonable Sin is addressed in Matthew 12:31-32 and I John 5:16-17.

Erickson (pp. 995-996) notes that:

[T]he Bible does not justify identifying every person who makes an outward profession of faith as genuinely regenerate. Jesus warned of false prophets who come in sheep's clothing, but who are ravenous wolves (Matt. 7:15). They are to be evaluated by their fruits rather than by their verbal claims (vv. 16-20).

Berkhof (p.253) says with respect to the Unpardonable Sin:

[T]he sin itself consists, not in doubting the truth, nor in a simple denial of it, but in a contradiction of it that goes contrary to the conviction of the mind, to the illumination of the conscience, and even to the verdict of the heart. In committing that sin man wilfully (sic), maliciously, and intentionally attributes what is clearly recognized as the work of God to the influence and operation of Satan. It is nothing less than a decided slandering of the Holy Spirit, an audacious declaration that the Holy Spirit is the spirit of the abyss, that the truth is a lie, and that Christ is Satan.

And Grudem (p. 799) says:

The people who prophesied and cast out demons and did many mighty works in Jesus' name in Matt. 7:22 are good examples of people who certainly did have some sharing in the work of the Holy Spirit or who had become "partakers" of the Holy Spirit in this sense, but had not been saved: Jesus says, "I never knew you" (Matt. 7:23).

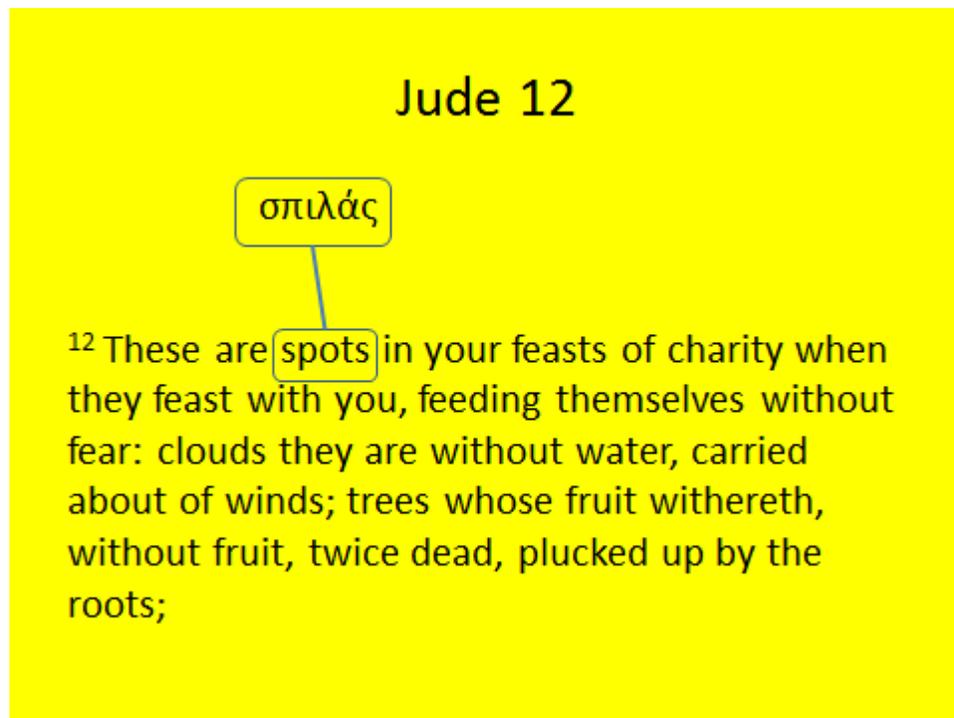
8. Suggested Expository Outline

The presentation will be visually augmented with Microsoft PowerPoint. The presentation time is expected to be approximately 1 hour 20 minutes in a Bible Study format.

Theme: Counterfeit Christians and Apostasy

Goal: To be able to recognize such in others and to avoid it in ourselves.

The presentation will be organized into the following collection of PowerPoint slides, numbered 1 through 106, and geared to the highlighting, defining, illustrating, and cross-referencing of major words within the underlying Greek text, similar in fashion to that shown in this example:



1. Title Slide.
2. Jude 12-15 Introduction.
3. Jude 12 – Overview.
4. Jude 12 – spots - σπιλάς.

5. II Peter 2:13 - σπιλάς.
6. Jude 12 – feasts of charity - ἀγάπη.
7. II Peter 2:13 - ἀγάπη.
8. I Corinthians 11:17 - ἀγάπη.
9. John 13:1 - ἀγάπη.
10. Jude 12 – feast with you - συνευωχέομαι.
11. II Peter 2:13 - συνευωχέομαι.
12. Jude 12 – feeding - ποιμαίνω.
13. Revelation 7:17 - ποιμαίνω.
14. Jude 12 – without fear - ἀφόβως.
15. Luke 1:74 - ἀφόβως.
16. I Corinthians 16:10 - ἀφόβως.
17. Philippians 1:14 - ἀφόβως.
18. Illustration.

19. Jude 12 – clouds – νεφέλη.
20. II Peter 2:17 – νεφέλη.
21. Luke 12:54 – νεφέλη.
22. Acts 1:9 – νεφέλη.
23. Matthew 24:30 – νεφέλη.
24. Jude 12 – without water - ἄνυδρος.
25. II Peter 2:17 - ἄνυδρος.
26. Matthew 12:43 - ἄνυδρος.
27. Illustration.
28. Jude 12 – carried about – περιφέρω.
29. Mark 6:55 – περιφέρω.
30. II Corinthians 4:10 – περιφέρω.
31. Ephesians 4:14 – περιφέρω.
32. Jude 12 – winds - ἄνεμος.

33. Matthew 7:25 - ἄνεμος.

34. Mark 4:39 - ἄνεμος.

35. Luke 8:25 - ἄνεμος.

36. Illustration.

37. Jude 12 – trees – δένδρον.

38. Matthew 21:8 – δένδρον.

39. Revelation 7:1 – δένδρον.

40. Jude 12 – late autumn – φθινοπωρινός (hapax legomenon).

41. Jude 12 – without fruit - ἄκαρπος.

42. Matthew 13:22 - ἄκαρπος.

43. Mark 4:19 - ἄκαρπος.

44. Jude 12 – dead - ἀποθνήσκω.

45. John 12:24 - ἀποθνήσκω.

46. I Corinthians 15:36 - ἀποθνήσκω.

47. Jude 12 – plucked up by the roots - ἐκριζόω.

48. Luke 17:6 - ἐκριζόω.

49. Illustration.

50. Jude 13 – Overview.

51. Jude 13 – raging - ἄγριος (hapax legomenon with this meaning)

52. Matthew 3:4 - ἄγριος (in the natural or wild state).

53. Mark 1:6 - ἄγριος (in the natural or wild state).

54. Jude 13 – waves - κῦμα.

55. Matthew 14:24 - κῦμα.

56. Acts 27:41 - κῦμα.

57. Jude 13 – sea – θάλασσα.

58. James 1:6 – θάλασσα.

59. Jude 13 – foaming - ἐπαφρίζω (hapax legomenon).

60. Jude 13 – shame - αἰσχύνη.

61. Luke 14:9 - **αἰσχύνη**.

62. Philippians 3:19 - **αἰσχύνη**.

63. Illustration.

64. Jude 13 – wandering – **πλανήτης** (hapax legomenon).

65. Jude 13 – stars - **ἀστήρ**.

66. Matthew 2:2 - **ἀστήρ**.

67. Revelation 6:13 - **ἀστήρ**.

68. Jude 13 – reserved – **τηρέω**.

69. John 2:10 – **τηρέω**.

70. II Peter 2:4 – **τηρέω**.

71. Jude 13 – blackness – **ζόφος**.

72. II Peter 2:17 – **ζόφος**.

73. Hebrews 12:18 – **ζόφος**.

74. Jude 13 – darkness – **σκότος**.

75. II Peter 2:17 – **σκότος**.

76. Luke 23:44 – **σκότος**.

77. Jude 13 – forever - **αἰών**.

78. John 3:16 - **αἰών**.

79. John 6:51 - **αἰών**.

80. Illustration.

81. Jude 14 – Overview.

82. Jude 14 – ten thousand – **μυριάς**.

83. Acts 19:19 – **μυριάς**.

84. Hebrews 12:22 – **μυριάς**.

85. Jude 14 – saints - **ἅγιος**.

86. Acts 10:22 - **ἅγιος**.

87. Revelation 14:10 - **ἅγιος**.

88. Illustration.

89. Jude 15 – Overview.

90. Jude 15 – execute – ποιέω.

91. Matthew 5:32 – ποιέω.

92. Mark 1:17 – ποιέω.

93. Jude 15 – judgment – κρίσις.

94. II Thessalonians 1:5 – κρίσις.

95. John 5:30 – κρίσις.

96. Jude 15 – convince - ἐξελέγχω (hapax legomenon).

97. Jude 15 – ungodly - ἀσέβεια.

98. Jude 18 - ἀσέβεια.

99. II Timothy 2:16 - ἀσέβεια.

100. Illustration.

101. Jude 15 – hard speeches – σκληρός.

102. John 6:60 – σκληρός.

103. James 3:4 – σκληρός.

104. Illustration.

105. Application.

106. Closing slide.

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