THE LETTER OF JUDE

Greek–English Interlinear with Koine Phonetics

NA28 Critical Text · Modern English Translation · Reconstructed First-Century Pronunciation

Part of the General Epistles · The New Testament Greek–English Interlinear Series

HOW TO USE THIS EDITION

Each verse appears in three lines:
LINE 1 — ENGLISH (black): Modern English translation from the NA28 critical text.
LINE 2 — GREEK (blue): NA28 text with diacritical marks.
LINE 3 — PHONETICS (grey italic): Reconstructed first-century Koine pronunciation.

PHONETIC KEY: a = 'father' | e = 'bed' | ī/ē = long 'ee' | o = 'hot' | ō = 'oh' | ū = 'moon'
ai = 'aisle' | ei → ī | oi = 'oil' | au → av/af | eu → ev/ef | ou → ū
β = 'v' | δ = 'th' (then) | θ = 'th' (thin) | φ = 'f' | χ = 'ch' (Bach) | ζ = 'z'
CAPITALS mark the stressed syllable. Initial h- = rough breathing.

TRANSLATOR'S PREFACE

The Letter of Jude is one of the most theologically distinctive and rhetorically concentrated documents in the NT. Its author identifies himself as 'Jude, a servant of Jesus Christ and a brother of James' (v.1) — which, if historical, makes him Jude (Judas) the brother of James the Just and therefore the brother of Jesus himself (cf. Mark 6:3; Matt 13:55). Like James, he identifies himself as a 'servant' (δοῦλος, doulos) rather than claiming kinship with Jesus as a title. The letter's authenticity is debated but its Jewish-Christian provenance — steeped in Second Temple apocalyptic traditions — is unquestionable regardless of authorship.

Jude's occasion is identical in urgency to 2 Peter 2, which appears to depend on or share a common source with it: ungodly persons have 'secretly slipped in' (v.4) to the community and are perverting grace into license for immorality while denying Christ. The letter's response is a rapid-fire series of judgment precedents drawn from both canonical and non-canonical Jewish literature: the wilderness generation (v.5), the fallen angels of Genesis 6 and 1 Enoch (v.6), Sodom and Gomorrah (v.7), Michael disputing with the devil over Moses's body from the Assumption of Moses (v.9), Cain, Balaam, and Korah (v.11), and — most strikingly — a direct quotation from 1 Enoch 1:9 attributed to 'Enoch, the seventh from Adam' as prophecy (vv.14-15). This is the only direct quotation in the NT from a non-canonical Jewish text treated as prophetic scripture.

The theological heart of the letter is the call to 'contend for the faith that was once for all entrusted to God's holy people' (v.3) — the Greek ἐπαγωνίζεσθαι (epagōnizesthai), a compound form appearing only here in the NT, meaning to strive intensely or fight on behalf of something. The phrase 'once for all entrusted' (ἅπαξ παραδοθείσῃ, hapax paradotheisē) implies a fixed, delivered deposit of faith — an early formulation of what would later be called the regula fidei, the rule of faith.

The letter closes with the most magnificent doxology in the NT — one of the most beautiful pieces of prose in any ancient language: 'To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy — to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen' (vv.24-25). This doxology is regularly used in Christian liturgy and is the fitting close not only to the letter but — in the arrangement of this interlinear series — to the entire General Epistles collection and to the NT itself before the Revelation of John.

JUDE: CONTEND FOR THE FAITH — AND THE GREAT DOXOLOGY

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] Jude, a servant of Jesus Christ and a brother of James, To those who have been called, who are loved in God the Father and kept for Jesus Christ:

Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·

Yi-ŪÍ-das Yi-ī-SŪÍ Khri-STŪ DŪÍ-los, a-del-PHÒS de Yi-a-KŌÍ-vu, tois en the-Ō pa-TRÌ ī-ga-pī-MÉN-ois ke Yi-ī-SŪÍ Khri-STŌÍ te-tī-rī-MÉN-ois klī-TOIS:

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[2] Mercy, peace and love be yours in abundance.

ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

ÉL-e-os hy-MĪN ke ei-RĪÍ-nī ke a-GÁP-ī plī-thyn-THĪÍĪ.

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[3] Dear friends, although I was very eager to write to you about the salvation we share, I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God's holy people.

Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

A-ga-pī-TOÍ, PÂ-san spū-DĪN poi-ŪÍ-me-nos GRÁPH-ein hy-MĪN pe-RÌ tīs koi-NĪS hī-MŌN sō-tī-RÍ-as, a-NÁG-kīn ÉS-khon GRÁK-psai hy-MĪN pa-ra-ka-LŌN e-pa-gō-NÍZ-es-thai tī HÁP-ak-s pa-ra-do-THĪÍĪ-sī tois ha-GÍ-ois PÍS-tei.

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[4] For certain individuals whose condemnation was written about long ago have secretly slipped in among you. They are ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.

παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

pa-rei-SÉD-y-san gár TIN-es ÁN-thrō-poi, hoi PÁL-ai pro-ge-gram-MÉN-oi eis TŪÍ-to to KRÍ-ma, a-se-BĪÍS, tīn tū the-ŪÍ hī-MŌN KHÁR-i-ta me-ta-ti-THÉN-tes eis a-SÉL-gei-an ke ton MÓN-on des-PÓT-īn ke KÝ-ri-on hī-MŌN Yi-ī-SŪÍN Khri-STÒN ar-NŪÍ-me-noi.

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[5] Though you already know all this, I want to remind you that the Lord at one time delivered his people out of Egypt, but later destroyed those who did not believe.

Ὑπομνῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας ἅπαξ πάντα, ὅτι κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν,

Hy-po-MNĪÍ-sai de hy-MÂS BŪÍ-lo-mai, ei-DÓT-as HÁP-ak-s PÁN-ta, HÓ-ti KÝ-ri-os la-ÒN ek GĪS Ai-GÝP-tu SŌÍ-sas to DEF-te-ron tūs mī pis-TÉFS-an-tas a-PŌÍ-le-sen,

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[6] And the angels who did not keep their positions of authority but abandoned their proper dwelling — these he has kept in darkness, bound with everlasting chains for judgment on the great Day.

ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν·

an-GÉL-us te tūs mī tī-RĪÍ-san-tas tīn he-af-TŌN ar-KHĪÍN AL-là a-po-li-PÓN-tas to ÍD-i-on oi-kī-TĪÍ-ri-on eis KRÍ-sin me-GÁL-īs hī-MÉR-as dez-MOIS a-ïd-ÍO-is hy-PÒ ZÓph-on te-TĪÍ-rī-ken:

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[9] But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not himself dare to condemn him for slander but said, 'The Lord rebuke you!'

ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν· ἐπιτιμήσαι σοι κύριος.

ho de Mi-kha-ĪL ho ar-KHÁNG-ge-los, HÓ-te tō di-a-VÓL-ō di-a-kri-NÓM-e-nos di-e-LÉG-e-to pe-RÌ tū Mō-ü-SÉ-ōs SŌÍ-ma-tos, ŪK e-TÓL-mī-sen KRÍ-sin e-pe-neg-KĪÍN vlaz-phī-MÍ-as, all' ĪÍ-pen: e-pi-ti-MĪÍ-sai soi KÝ-ri-os.

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[11] Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion.

οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.

ū-AÌ af-TOIS, HÓ-ti tī ho-DŌÍ tū KÁ-in e-por-EÝ-thī-san, ke tī PLÁ-nī tū Ba-la-ÀM mis-THŪÍĪ ek-se-KHÝTH-ī-san, ke tī an-ti-lo-GÍ-a tū KÓR-e a-PŌÍ-lon-to.

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[14] Enoch, the seventh from Adam, prophesied about them: 'See, the Lord is coming with thousands upon thousands of his holy ones

Προεφήτευσεν δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων· ἰδοὺ ἦλθεν κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ

Pro-e-PHĪÍT-ef-sen de ke TŪÍ-tois HÉV-do-mos a-PÒ A-DÀM He-NŌKH LÉG-ōn: i-DŪ ĪL-then KÝ-ri-os en ha-GÍ-ais my-ri-ÁZ-in af-TŪ

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[17] But, dear friends, remember what the apostles of our Lord Jesus Christ foretold.

ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

hy-MĪÍS DÉ, a-ga-pī-TOÍ, MNĪÍS-thī-te tōn HRĪÍM-a-tōn tōn pro-ei-rī-MÉN-ōn hy-PÒ tōn a-pos-TÓL-ōn tū ky-RÍ-u hī-MŌN Yi-ī-SŪÍ Khri-STŪ:

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[20] But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit,

ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἁγίῳ προσευχόμενοι,

hy-MĪÍS DÉ, a-ga-pī-TOÍ, e-poi-ko-do-MŪÍ-on-tes he-af-TŪÍS tī ha-gi-ō-TÁT-ī hy-MŌN PÍS-tei, en PNÉV-ma-ti ha-GÍ-ō pros-ef-KHÓ-me-noi,

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[21] keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.

ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

he-af-TŪÍS en a-GÁP-ī the-ŪÍ tī-RĪÍ-sa-te, pros-de-KHÓ-me-noi to ÉL-e-os tū ky-RÍ-u hī-MŌN Yi-ī-SŪÍ Khri-STŪ eis zō-ĪN ai-ŌÍN-i-on.

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[22] Be merciful to those who doubt;

καὶ οὓς μὲν ἐλεᾶτε διακρινομένους,

ke HŪÍS men e-le-Â-te di-a-kri-no-MÉ-nus,

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[23] save others by snatching them from the fire; to others show mercy, mixed with fear — hating even the clothing stained by corrupted flesh.

οὓς δὲ σῴζετε ἐκ πυρὸς ἁρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

HŪÍS de SŌÍ-ze-te ek py-RÒS har-PÁZ-on-tes, HŪÍS de e-le-Â-te en PHÓ-vō, mi-SŪÍ-on-tes ke ton a-PÒ tīs sar-KÒS e-spi-lō-MÉN-on khi-TŌÍ-na.

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[24] To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy —

Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,

TŌÍ de dy-na-MÉN-ō phy-LÁK-sai hy-MÂS ap-TĪÍSt-us ke STĪÍ-sai ka-te-NŌÍ-pi-on tīs DÓK-sīs af-TŪ a-MŌÍ-mus en a-gal-li-Á-sei,

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25 to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας· ἀμήν.

MÓN-ō the-Ō sō-TĪÍI-ri hī-MŌN di-À Yi-ī-SŪÍ Khri-STŪ tū ky-RÍ-u hī-MŌN DÓK-sa me-ga-lō-SÝN-ī KRÁ-tos ke ek-sū-SÍ-a pròs pan-TÒS tū ai-ŌN-os ke NŪN ke eis PÁN-tas tūs ai-ŌN-as: a-MĪN.