

Taken from:

Paul A. Himes, *Jude*, Lexham Research Commentary (Bellingham, WA: Lexham, forthcoming), § “The Most Important Textual Variants in Jude.”

Table 1—Significant Textual Variants in Jude

Verse	Reading 1	supported by:	vs.	Reading 2	supported by:
1	<i>hēgiasmenois</i> “to those sanctified.”	TR, Byz, Maj		<i>ēgapēmenois</i> “to those beloved.”	NA ²⁷ , NA ²⁸ , W&H, SBL, Tyn
2	All Greek NTs agree.				
3	Lacks <i>hēmōn</i> , “our.”	TR, Byz, Maj		Includes <i>hēmōn</i> , “our,” in the phrase “our common salvation.”	NA ²⁷ , NA ²⁸ , W&H, SBL, Tyn
4	Includes <i>theon</i> , “God,” in the phrase “the only master, God” (2 nd half of the verse).	TR, Byz, Maj		Lacks <i>theon</i> , “God” (2 nd half of the verse).	NA ²⁷ , NA ²⁸ , W&H, SBL, Tyn
Interestingly, with the inclusion of the second “God” in v. 4 the traditional text reading may disrupt what would otherwise be a clear Granville-Sharp construction. For the critical text reading, “Master” and “Lord” both clearly refer to Jesus Christ, but in the traditional text reading, “Master” refers to God, while “Lord” refers to Jesus Christ (the Granville-Sharp rule is not in play if we have two nouns side-by-side, the second appositional to the first, because a <i>kai</i> must connect them; see Wallace 1996, 270).					
5a	<p>The situation for the first half of verse 5 is very complicated. It all revolves around whether or not the original reading is <i>hapax</i>, <i>panta</i>, or both, whether or not to include <i>touto</i>, and whether or not to include the second <i>humas</i> (all editions have an initial <i>humas</i>, the third word in). There is no clear “reading 1 vs. reading 2” dichotomy here like usual, but rather four readings.</p> <p>*Reading 1: <i>eidotas humas hapax touto</i>, “you, having known this at one point,” supported by the TR, Byz, and Maj.</p> <p>*Reading 2: <i>eidotas humas panta</i>, “you having known all,” supported by NA²⁷, with <i>hapax</i> appearing in the next clause.</p> <p>*Reading 3: <i>eidotas humas hapax panta</i>, “you having known all at one point,” supported by NA²⁸, SBL.</p> <p>*Reading 4: <i>eidotas hapax panta</i>, “having known all at one point,” supported by W&H and Tyn.</p>				
5b	<i>ho Kurios</i> “after <u>the Lord</u> saved the people out of Egypt”	TR, Byz, Maj		<i>Iēsous</i> , “after <u>Jesus</u> saved the people out of Egypt”	NA ²⁸ , SBL, Tyn
	Variation 1: omits the article before <i>Kurios</i> .	Variation 1: W&H			No variations

	Variation 2: relocates <i>hapax</i> to read “after the Lord at one point saved the people out of Egypt” [or, this could be translated, “after the Lord had once for all saved the people out of Egypt”]; see Hafemann 2009, 334].	Variation 2: NA ²⁷			
<p>Incredibly, when verse 5 is looked at as a whole, we have five different variations on the entire verse!</p> <p>1. TR, Byz, and Maj have: “Now I desire you to be reminded, <u>you</u> having known <u>this at one point</u>, that after <u>the Lord</u> saved the people out of Egypt, He later destroyed those who did not believe.”</p> <p>2. NA²⁷ has: “Now I desire you to be reminded, <u>you</u> having known <u>all</u>, that after <u>the Lord at one point</u> saved the people out of Egypt, He later destroyed those who did not believe.”</p> <p>3. The NA²⁸ and SBL have: “Now I desire you to be reminded, <u>you</u> having known <u>all at one point</u>, that after <u>Jesus</u> saved the people out of Egypt, He later destroyed those who did not believe.”</p> <p>4. W&H has: “Now I desire you to be reminded, having known <u>all at one point</u>, that after [<i>no article</i>] <u>Lord</u> saved the people out of Egypt, He later destroyed those who did not believe.”</p> <p>5. Tyn has: “Now I desire you to be reminded, having known <u>all at one point</u>, that after <u>Jesus</u> saved the people out of Egypt, He later destroyed those who did not believe.”</p> <p>What is even more incredible, <i>none of the combinations of options makes any difference as to the actual point of the verse!!</i></p>					
6	All the editions agree, which is surprising, considering how much of a sanctified textual mess the previous verse was!				
7	<i>ton homoion toutois tropon</i> “a similar manner to these” (Greek word order difference)	TR, Byz, Maj		<i>ton homoion tropon toutois</i> , “a similar manner to these” (Greek word order difference)	NA ²⁷ , NA ²⁸ , W&H, SBL, Tyn
8	All the Greek NTs agree (not counting an irrelevant “movable <i>nu</i> ”).				
9	All Greek NTs agree, notwithstanding minor spelling differences including Moses’ name (<i>Mōseōs</i> vs. <i>Mōuseōs</i>).				
10	All the Greek NTs agree (notwithstanding a “movable <i>nu</i> ”).				
11	All the Greek NTs agree.				
12a	Lacks article <i>hoi</i> .	TR, Byz, Maj		Includes article <i>hoi</i> (third word in,	NA ²⁷ , NA ²⁸ , W&H, SBL, Tyn

				associated with <i>spilades</i> , “reefs”).	
12b	Includes dative pronoun <i>humin</i> (“with you”) after “eating together.”	TR		Lacks dative pronoun <i>humin</i> (“with you”).	Byz, Maj, NA ²⁷ , NA ²⁸ , W&H, SBL, Tyn
12c	<i>Peripheromenai</i> “carried along”	TR		<i>Parapheromenai</i> “carried away”	Byz, Maj, NA ²⁷ , NA ²⁸ , W&H, SBL, Tyn
Of the three major significant variants in v. 12, the standard “traditional vs. eclectic” dichotomy only exists in the first one, since for the other two the <i>TR</i> stands alone. The third variant is the most interesting from a lexical standpoint, because there seems to be a slight difference in meaning between <i>peripherō</i> and <i>parapherō</i> . The second one is the rarer word in the NT, only occurring in Mark 14:36 and its parallel, Luke 22:42, where it definitely signifies the removal of something. The former word is also rare, though, but seems to have a more general idea of “carrying along”—Mark 6:55, 2 Cor 4:10, Eph 4:14, and Heb 13:9 (Eph 4:14 is especially close to the idea here).					
13	Includes article <i>ton</i> (3 rd word from end) before <i>aiōna</i> —untranslatable.	TR		Lacks article <i>ton</i> .	Byz, Maj, NA ²⁷ , NA ²⁸ , W&H, SBL, Tyn
14	<i>en muriasin hagiais autou</i> , “with a myriad [tens of thousands] of His saints” [word-order difference that would not be distinguishable in English]	TR		<i>en hagiais muriasin autou</i> , “with a myriad [tens of thousands] of His saints” [word-order difference that would not be distinguishable in English]	Byz, Maj, NA ²⁷ , NA ²⁸ , W&H, SBL, Tyn
15	<i>kai elegxai pantas tous asebeis autōn</i> , “and to convict all their ungodliness” Variation 2: <i>kai elegxai pantas tous asebeis</i> [omits first <i>autōn</i>], “and to convict all ungodliness” Variation 3: <i>kai exelegxai pantas tous asebeis autōn</i> ,	Byz, Maj Variation 2: W&H, SBL, Tyndale Variation 3: TR		<i>kai elegxai pasan psuchēn</i> “and to convict every soul”	NA ²⁷ , NA ²⁸

	“and to rebuke all their ungodliness”				
<p>The fascinating anomaly here in v. 15 is that somehow, against all odds, Westcott and Hort have more agreement with the traditional texts against the Nestle-Aland! In fact, even the newer eclectic texts are united with W&H and share more agreement with the traditional texts than with the Nestle-Aland (i.e., the difference between <i>asebeis</i> and <i>psuchēn</i> is much more significant than whether or not to retain the first <i>autōn</i>)! Interestingly, the difference between the <i>TR</i>’s <i>exelegxai</i> (from <i>exelegchō</i>) and everybody else’s <i>elegxai</i> (from <i>elegchō</i>) is a subtle one, but there does seem to be a lexical difference. The <i>TR</i>’s <i>exelegchō</i> does not occur elsewhere in the NT (but see Micah 4:3, 4 Macc 2:13, and Wisdom 12:17—they represent the complete LXX usage). <i>Elegchō</i> is more common in the NT (16 uses outside of this text), but there does seem to be a slight difference in semantic range (though some overlap). The other variation within the first reading, the inclusion or omission of <i>autōn</i>, does not really impact meaning since “their” would be implied anyways. The main difference, of course, is whether Jude is saying that the Lord will rebuke “every soul” or “every ungodly deed.”</p>					
16	<i>kata tas epithumias autōn</i> , “according to their lusts”	TR, Byz, Maj, W&H, SBL, Tyn		<i>kata tas epithumias heautōn</i> , “according to their own lusts”	NA ²⁷ , NA ²⁸
<p>Interestingly, for the second verse in a row, the NA²⁷⁺²⁸ basically stands alone against the other editions.</p>					
17	All the Greek NTs agree.				
18	<i>hoti en eschatō chronō</i> , “that in [the] last era” (with nouns in the dative)	TR, Byz, Maj		<i>[hoti] ep’ eschatou [tou] chronou</i> , “that at the last era” (with nouns in the genitive, plus the definite article before <i>chronos</i>) Variation #1: omit the article <i>tou</i> (in agreement with the traditional texts). Variation #2: omit the conjunction <i>hoti</i> and the article <i>tou</i> , “at [the] last era.”	NA ²⁷ Variation #1: Tyn Variation #2: W&H, NA ²⁸ , SBL
19	<i>hoi apodiorizontes heautous</i> , “those causing divisions [amongst] themselves”	TR		<i>hoi apodiorizontes</i> (lacks <i>heautous</i>), “those causing divisions”	Byz, Maj, NA ²⁷ , NA ²⁸ , SBL, Tyn, W&H
<p>Although the <i>TR</i> stands alone here amongst the Greek New Testaments, the 5th century uncial “C” and a significant number of minuscules contain <i>heautous</i>.</p>					

20	<i>tē hagiōtatē humōn pistei epoikodomountes heautous</i> , “by your most holy faith building up yourselves” [word-order difference that would not be distinguishable in English]	TR, Byz, Maj		<i>epoikodomountes heutous tē hagiōtatē humōn pistei</i> , “building up yourselves by your most holy faith” [word-order difference that would not be distinguishable in English]	NA ²⁷ , NA ²⁸ , SBL, Tyn, W&H
21	All the Greek NTs agree, though the NA ²⁸ apparatus notes that some significant mss have a 1 st person subjunctive <i>tērēsōmen</i> (“let us keep”) instead of the 2 nd person imperative <i>tērēsate</i> .				
22–23	<p>And now we come to the single most difficult point of textual variance in all of the general epistles. Because of the complexity of this section, plus the fact that not even the verse divisions are consistent across the various GNTs, I have decided to treat both verses together, briefly mention the issues, and then simply give you each individual GNT’s reading on its own. Here, then, are the issues involved:</p> <p>First of all, while almost all of GNTs have a form of the imperative “show mercy” as the fourth word (either <i>eleeite</i> or <i>eleate</i>), the Tyndale GNT is unique in having the imperative for “rebuke” (<i>elegchete</i>).</p> <p>Second, <i>diakrinō</i> is a word with a relatively broad semantic range (compare and contrast, for example, its use in Matt 16:3, Matt 21:21, Acts 11:2, and Acts 15:9). Having it apply to Jude’s audience (as a nominative plural participle) may require it to have a different meaning than when it is applied to the “others” (as an accusative plural participle). There will be an entire section dedicated to that issue later in this commentary.</p> <p>Third, there are some changes in word order.</p> <p>Fourth, the critical texts have the conjunction <i>de</i> twice, compared to the single occurrence in the traditional texts and W&H.</p> <p>Here are the individual readings for each GNT, with my own deliberately wooden literal translation:</p> <p>Reading #1a (Byz and Maj)—<i>Kai hous men eleeite diakrinomenoi; hous de en phobō sōzete, ek puros harpazontes, misountes kai ton apo tēs sarkos espilōmenon chitōna</i>. “And, on the one hand, show mercy [on] those, while discerning; but those [others] rescue in fear, snatching [them] out of fire, hating even the garment which has been stained from the flesh.”</p> <p>Reading #1b (TR)—<i>Kai hous men eleeite diakrinomenoi; hous de en phobō sōzete, ek tou puros harpazontes, misountes kai ton apo tēs sarkos espilōmenon chitōna</i>. “And, on the one hand, show mercy [on] those, while discerning; but those [others] rescue with fear, snatching [them] out of <u>the</u> fire, hating even the garment which has been stained from the flesh.” The TR differs from the Byz and Maj by one article.</p> <p>Reading #2 (W&H)—<i>Kai hous men eleate diakrinomenous sōzete ek puros harpazontes, hous de eleate en phobō, misountes kai ton apo tēs sarkos espilōmenon chitōna</i>. “And, on the one hand, show mercy [on] those who are doubting [or:</p>				

	<p>disputing]; save [them] out of fire, snatching [them]; but show mercy on those [others] with fear, hating even the garment which has been stained from the flesh.”</p> <p>Reading #3 (NA²⁷⁺²⁸, SBL)—<i>Kai hous men eleate diakrinomenous, hous de sōzete ek puros harpazontes, hous de eleate en phobō misountes kai ton apo tēs sarkos espilōmenon chitōna</i>. “And, on the one hand, show mercy [on] those who are doubting [or: disputing], and [de] save those out of fire, snatching [them], but show mercy those [others] with fear, hating even the garment which has been stained from the flesh.</p> <p>Reading #4 (Tyn)—<i>Kai hous men elegchete diakrinomenous, hous de sōzete ek puros harpazontes, hous de eleate en phobō, misountes kai ton apo tēs sarkos espilōmenon chitōna</i>. “And, on the one hand, rebuke those who are doubting [or: disputing], and [de] save those out of fire, snatching [them] out, but show mercy [on] those [others] with fear, hating even the garment which has been stained from the flesh.”</p>				
24	<i>phulaxai autous aptaistous</i> , “to keep them from stumbling”	Byz, Maj		<i>phulaxai humas aptaistous</i> , “to keep you from stumbling”	TR, W&H, NA ²⁷ , NA ²⁸ , SBL, Tyn
The above textual variant is a rarity in that the <i>TR</i> agrees with the critical texts against the Byz and Maj.					
25	<p>1. Includes <i>sophō</i>, “wise,” before “God.”</p> <p>2. Lacks <i>dia Iēsou Christou tou kuriou</i> before “glory.”</p> <p>3. Includes a <i>kai</i> (“and”) between <i>doxa</i> and <i>megalōsunē</i>.</p> <p>4. Lacks <i>pro pantos tou aiōnos</i>.</p>	TR, Byz, Maj		<p>1. Lacks <i>sophō</i> before “God.”</p> <p>2. Includes <i>dia Iēsou Christou tou kuriou ēmōn</i>, “through Jesus Christ our Lord.”</p> <p>3. Lacks the <i>kai</i>.</p> <p>4. Includes <i>pro pantos tou aiōnos</i>, “before all of the age” (LEB and ESV, “before all time”).</p>	W&H, NA ²⁷ , NA ²⁸ , SBL, Tyn