The Second Epistle of Peter

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The Second Epistle of Peter
ΠΕΤΡΟΥ Β

Chapter 1

2Pe 1:1 Σύμων1 Πέτρος, δούλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἱσότιμον ἠμῶν λαχοῦσιν πίστιν ἐν δικαιοσύνη τοῦ θεοῦ ἠμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ.

1Simon Peter, a servant and an apostle of Jesus Christ, to those who have obtained along with us equally precious faith by means of the righteousness of our God and Savior Jesus Christ,

2Pe 1:2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἠμῶν.2

2Grace and peace be multiplied to you, through the knowledge of God and of Jesus our Lord,

2Pe 1:3 Ὁ χάρις τῆς θείας δυνάμεως αὐτοῦ ἐπὶ τὸ πρὸς ζωήν καὶ εἰσεβεβαιωθεὶς διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς,3

3as his divine power has given to us all things pertaining to life and godliness, through the knowledge of him who called us to glory and virtue,
2Pe 1:4 δι’ θείας κοινωνοι φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ εἰς ἐπιθυμία φθορᾶς.5
through which he has given to us very great and precious promises, in order that through these you might become partakers of the divine nature, having escaped the corruption that is in the world from lust.
2Pe 1:5 καὶ αὐτὸ τοῦτο δε⁶ σπουδήν πάσαν παρεισενεγκαντες επιχορηγήσατε ἐν τῇ πίστει ύμων τὴν ἄρετήν, ἐν δὲ τῇ ἄρετῇ τὴν γνώσιν,
5But especially for that very reason, bringing to bear all diligence, add to your faith virtue, and to virtue knowledge,
2Pe 1:6 ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατεῖα τῆς ὑπομονῆς, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσεβείαν,
6and to knowledge self-control, and to self-control endurance, and to endurance godliness,
2Pe 1:7 ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.
7and to godliness brotherly friendship, and to brotherly friendship add love.

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4 1:4a txt
μέγιστα ἡμῖν καὶ τίµια ἐπαγγέλματα δεδώρηται 2805 TR
μέγιστα ύμῖν καὶ τίµια ἐπαγγέλματα δεδώρηται A 1735
μέγιστα καὶ τίµια ἡμῖν ἐπαγγέλματα δεδώρηται C P 5 33 307 623 1175 1243 1739 2298 2464 didv TG VS
μέγιστα καὶ τίµια ύμῖν ἐπαγγέλματα δεδώρηται Ψ 1241
τίµια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται B (0209) 1448 1852 WH SBL NA28*
tίµια καὶ μέγιστα ἐπαγγέλματα δεδώρηται K L 049 1042 (0209) 665 2423 ps-oec AT BG RP NA28*
tίµια καὶ μέγιστα ἐπαγγέλματα ἡμῖν δεδώρηται Ψ72
lac Ψ74 048 0156 0209 0247

5 1:4b txt
e- τῆς ἐν κόσμῳ ἐπιθυμία φθορᾶς K L P 049 0142 0209 307 665 1448 1735 2423 ps-oec TR AT BG RP NA28*
a- τῆς ἐν τῷ κόσμῳ ἐπιθυμία φθορᾶς A B TG WH VS SBL NA28*
b- τῆς ἐν τῷ κόσμῳ ἐπιθυμίαν φθορὰν N
c- τῆς ἐν τῷ κόσμῳ ἐπιθυμίαν φθοράν Ψ72
d- τῆς ἐν τῷ κόσμῳ ἐπιθυμία φθορᾶς 1852
f- τῆς ἐν κόσμῳ ἐπιθυμίας φθορᾶς 1838
g- τῆς ἐν κόσμῳ ἐπιθυμία φθορᾶς 2344
h- τῆς ἐν κόσμῳ ἐπιθυμία φθορᾶς 33uid copsa,ms,bo,ν
i- τῆς ἐν κόσμῳ ἐπιθυμίας καὶ φθορᾶς C Ψ 5 623 1175 1241 1243 1739 2298 2464 2805
j- τῆς ἐν κόσμῳ ἐπιθυμία φθορᾶς 61
...in cupiditate perditae vitae lat-s
...concupiscentiae corruptionem lat-v
a/e/f/g lat-s,v,ι syrph
b/j copsa,ms
d/ι syr-h
lac Ψ74 048 0156 0247

6 1:5 txt καὶ αὐτὸ τοῦτο δὲ Ψ72 B C* K L P 049 0142 0209 665 1175 2423 ps-oec TR TG WH AT RP SBL NA28* // καὶ αὐτὸ δὲ τοῦτο Ψ C* Ψ 5 33 307 623 1241 1448 1739 1852f 2464 2464 2805 syrph,ms,h VS BG NA28* // αὐτὸ δὲ τοῦτο copsa,ms syrph,ms // καὶ αὐτὸ δὲ τοῦτο copsa,ms // καὶ αὐτὸ τοῦτο 1243 2298 copbo arm // καὶ αὐτὸ δὲ A 1735 lat-s,t θετ // οὕτω δὲ lat-v // lac Ψ74 048 0156 0247. There seems to be something extra or out of place in the Greek text here. DeBrunner, §290(4), says the καὶ αὐτὸ may be corrupted from κατ’ αὐτό. The ESV, NIV and NRSV read “For this very reason.” The KJV translates it “And beside this...” Tyndale: “And hereunto.” Geneva: “Therefore ...”
2Pe 1:8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν.

8For these things abounding in you make you not barren or unfruitful in the knowledge of our Lord Jesus Christ.

2Pe 1:9 ὥρα μὴ πάρεστι ταῦτα, τυφλὸς ἐστιν μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἀμαρτιῶν.

9For someone in whom these things are not present is blind, being short-sighted, forgetful of receiving the cleansing of his sins in the past.

2Pe 1:10 διὸ μάλλον, ἄδερφοι, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητε ποτέ.

10Therefore instead, brethren, be diligent to make your calling and election sure, for by doing these things you will never fail.

2Pe 1:11 οὕτως γὰρ πλουσίως ἐπιχορηγηθῆσαι ὑμῖν ἄγιος ὑμῖν εἰς τὴν αἰωνίαν βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτηρίου Ἰησοῦ Χριστοῦ.

11For thus will be richly supplied to you entry into the eternal kingdom of our Lord and savior Jesus Christ.

2Pe 1:12 Διὸ οὐκ ἀμελήσων ὑμᾶς ἀεὶ ὑπομιμήσκειν περὶ τούτων, καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.

12Wherefore I will never neglect to remind you about these things, even though you know them and are confirmed in the truth that has come.

2Pe 1:13 δίκαιον δὲ ἤγομαι, ἐφ’ ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματi, διεγείρειν ὑμᾶς ἐν ὑπομνήσει,

13And I deem it right, as long as I am in this tent, to rouse you by a reminder,
2Pe 1:14 εἰδὼς ὅτι ταχινῆ ἐστίν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστός ἐξήλησαν μοι·

14knowing that soon is the putting off of my tent, as indeed our Lord Jesus Christ has made clear to me,

2Pe 1:15 σπουδάσω δὲ καὶ έκάστοτε ἔχειν ύμᾶς μετά τὴν ἡμῖν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.

15but I will strive to have you also after my departure always make mention of these reminders.

2Pe 1:16 Οὐ γὰρ σεσωφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ύμᾶς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλʼ ἐπότπαι γενηθέντες τῆς ἐκείνου μεγαλειότητος.

16For it is not after the fashion of skillfully fabricated stories we have made known to you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of that majesty.

2Pe 1:17 λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτοῦ τοιάσθε ὑπὸ τῆς μεγαλοπρεπούς δόξης. Ὑπότος ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός,11 εἰς ὃν ἐγὼ εὐδόκησα—

17For after receiving honor and glory from God the Father, what a voice was brought for him by that majestic glory: “This is my beloved Son, in whom I am well pleased.”

2Pe 1:18 καὶ ταύτην τὴν φωνῆν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθέσαν σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τοῦ ἀγίου.12

18And we heard this voice, produced from heaven, when we were with him on the holy mountain.

2Pe 1:19 καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ὥς καλὸς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν σιγήν πάση, ἐως ὅτι ἡμέρα διαγέμαι καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν.

19And we have a more sure word of prophecy, to which you would do well to take heed, as to a lamp shining in a dismal place, until the daylight shines through, and the Light Bearer dawns in your hearts,

2Pe 1:20 τούτῳ πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία γραφής ἰδίας ἐπιλύσεως οὐ γίνεται,

20knowing this first of all, that no prophecy of scripture arises from personal illumination,13

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13 2Pe 1:20 The Greek word means "explanation," but prophecies do not start with explanation; they have to arise first. I think this means "Illumination," for example, in the sense of how Joseph or Daniel were able to understand dreams, so as to tell and explain the meaning. It is what must happen before interpretation, and that is why I did not use the word interpretation.
2Pe 1:21 οὐ γὰρ θελήματι ἀνθρώπου ἰνέχθη ποτε προφητεία, ἀλλὰ ὑπὸ πνεύματος ἀγίου φερόμενοι ἐλάλησαν ἄγιοι θεοῦ ἀνθρώποι·

2for no prophecy was ever brought by the will of a human being, but holy men of God spoke as they were carried along by the Holy Spirit.

Chapter 2

2Pe 2:1 Ἐγένοντο δὲ καὶ θευδοπροφητεία ἐν τῷ λαῷ, ώς καὶ ἐν ὑμῖν ἤσονται θευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπολογείας, καὶ τὸν ἀγοράσαντα αὐτοὺς διαστήσαν ἀρνούμενοι, ἑπάγοντες ἑαυτοῖς ταχίνην ἀπολογείαν.

But false prophets have also arisen among the people, as there will be false teachers among you as well. Such people will introduce destructive personal opinions, and contradicting the master who purchased them, bring upon themselves swift damnation.

2Pe 2:2 καὶ πολλοὶ ἔσκολον καθήσουσιν αὐτῶν τας ἀσελγείας, δι’ οὓς ἡ ὀδὸς τῆς ἁλθείας βλασφημισθήσεται:

2And many will follow their loose ways, because of whom the way of truth will be disparaged.

2Pe 2:3 καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ύμᾶς ἐμπορεύονται· οἷς τὸ κρίμα ἐκπαλαι οὐκ ἄργει, καὶ ἡ ἀπολογεία αὐτῶν οὐ νυστάζει.

3And in covetousness they will defraud you with baseless teachings. Whose sentence from of old was never idle, nor are their damnation sleeping.

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14 1:21 txt c- ποτε προφητεία Ν Α Λ Ψ 049 0209 5 623 665 1214 1735 1739 2423 2464 2805 ps-oec TR AT BG RP NA28* / a- προφητεία ποτέ Β Κ Ρ 33 307 1175 1243 1448 TG WH VS SBL NA28* / b- ή προφητεία ποτέ Ψ 1852 / d- ποτέ ή προφητεία 2298 / e- προφητεία 0142 / a/b syrh / a/b/c/d lat-v,t copesa,v / a/c copbo / c/d syrh / lac Ψ 048 0156 0247.


16 2:1 This Greek word αἵρεσις, from which we get the transliterated word “heresies,” means “personal choices,” goes along with the “personal illumination” in 1:20. It means people making up their own beliefs, based not on the authority of God-inspired prophets and apostles, but based on their own personal choice, or their own “spiritual revelation.” Another source of such destructive beliefs is a person being inspired by Satan. There is such a thing as “doctrines of demons.” Peter himself right here gives us a good definition of such destructive personal beliefs or heresies: any belief which contradicts our master Jesus Christ and his apostles.

17 2:3a txt νυστάζει Ψ 72 Α Β Κ Ρ 5 623 665 1175 1241 1243 1739 1852 2298 2423 2464 2805 lat-s pall ps-oec lat-v,t TR TG WH VS SBL NA28* / νυστάζει Κ Λ 049 0142 5 33 307 1448 1739 2426 2464 2805 lat-s copasms,bο,v AT BG RP NA28* / indeterminate 0209 syrh,h / lac Ψ 048 0156 0209 0247.

18 2:3b Lidell & Scott: II.4.- make gain of, overreach, cheat you; Bauer, p. 324, 3: in the sense of misrepresenting merchandise, they exploit you; BDF 8148(1) defraud you. (They will exploit your greed and materialism. Exploiting would make no sense if it was their own greed and materialism they were exploiting. Jesus himself warned in his parables that desires for things, materialism, would choke out the seed and fruit from our lives.) In his parables he taught that many people will be deceived and led astray because of their own materialism, and the seductiveness of wealth. In modern American Christianity, materialism certainly must be the most socially accepted sin. Indeed, Christian men are chastised if they are not materialistic enough, as if there is a Christian obligation that they provide so much for their families that their family becomes richer than 99% of all families that existed in the history of the planet. James tells us that temptation only works because of our own desires, which get led out and enticed.

19 2:3c Lidell & Scott: molded, formed; or, metaph.: fabricated, feigned, forged, counterfeit. Bauer: “mentally constructed without a basis in fact.”
2Pe 2:4  Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἔφεσατο, ἀλλὰ σειραὶς ζῷον ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους.  

4For if God did not spare the angels who sinned, but transferred them down to Tartarus, kept in chains of deep darkness for judgment day,

2Pe 2:5 καὶ ἀρχαῖον κόσμον οὐκ ἔφεσατο, ἀλλὰ ὅγδοον Νοὴ δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμον σαβεῶν ἐπάξας,

5and the ancient world he did not spare, when he brought a flood upon a world full of wicked people, except for Noah, one of eight he protected, heralder of righteousness,

2Pe 2:6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῆς κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικῶς,

6and the cities of Sodom and Gomorrah he condemned to ruin, reducing them to ashes, setting them as an example to those wanting to be ungodly,

2Pe 2:7 καὶ δίκαιον Δωτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο—

7and rescued righteous Lot, who was overwhelmed by the behavior of them unrestrained in sensuality,

2Pe 2:8 βλέμματι γὰρ καὶ ἀκοῆς ὁ δίκαιος ἐγκατοικοῦν ἐν αὐτῶι ἠμέραν ἐξ ἠμέρας ψυχὴν δικαίαν ἀνόμοις ἐργοὶς οἰκασάντεν—

8(for that righteous man, though he lived among them, seeing and hearing day after day their lawless actions grated on his righteous soul)

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20 2:3d Isaiah 28:8 (Septuagint only) A curse will devour his counsel, for his counsel is for the sake of greed.
22 2:4b txt b- τετηρημένους ps-oec TR / a- τηροῦμένους Φ72 B C* K P L 049 0142 307 665 1175 1241 1243 1448 1739 1852 2298 2423 2464*2 procop syrph TG WH AT VS BG RP SBL NA28 / c- κολαζομένους τηρεῖν Κ Ψ 5 623 1735 2464*2 2805 / d- κολαζομένους τηρεῖσθαι 33 syrph,h,l Pilox: “and he handed them over, that they should be kept for the judgment of torture” / e- βασιλιασμένοις τηρεῖν lat-ν / f- τηροῦμένους κολαζομένους τηρεῖν Φ72 / c/d lat-t cop sa,bo / lac Φ74 048 0156 0209 0247.
23 2:5 txt ἀλλα Ἰσαυρίας Φ72C K P Ψ 0142 5 33 307 623 1175c 1243 1448 1739 1852 2298 2423 2464 2805 TR BG NA28 / ἀλλὰ Φ72* Κ A B C L 049 665 1175* 1735 AT VS SBL / ἀλλὰ RP / lac Φ74 048 0156 0209 0247.
24 2:6a txt καταστροφῆς κατέκρινεν Κ A Ψ 049 0142 5 33 307 623 1175 1448 1735 2298 2423 2464 2805 ps-oec lat-ν,t copsa,vv syrph,h,l TR TG AT VS BG RP SBL NA28 / κατεκρίνειν Φ72T B C* 1175 1241 1243 1739 copbo WH / κατέστρεφεν Φ 1852 / καταστροφῆς Φ72* / lac Φ74 048 0156 0209 0247.
25 2:6b txt ἀσεβεῖν Κ A C L Ψ 049 0142 5 33 307 623 665 1241 1448 1735 1739 2298 2423 2464 2805 ps-oec lat-ν,t copsa TR TG AT VS BG RP NA28 / ἀσεβεῖν Φ72 B P 1175 1243 1852 syrph,h arm eth geo WH SBL / ἀσεβεῖν copbo / lac Φ74 048 0156 0209 0247.
26 2:6c Re. “wanting to” be ungodly. In my electronic copy of the Septuagint, there are 36 occurrences of μέλλω with an infinitive verb following, like we have here. In Brenton’s English translation of those thirty-six, 11 are rendered something like “about to”; 6 are rendered a simple future; 5 are rendered something like “wanting to” or “intending to”; 5 are rendered something like “expected to”; 5 are rendered “going to”; and 4 are rendered “ready to.” Sodom and Gomorrah should give pause to someone contemplating living like those cities did. Someone intending to be ungodly, or wanting to be ungodly. They haven’t done it yet. There are 3 instances of μέλλω by itself without an infinitive following, that Brenton renders: “lingering,” 4 Maccabees 6:23, “delaying,” 4 Macc 9:11; and “rising.” Prov 15:18.
2Pe 2:9 *οίδεν κύριος εὑσεβείς· ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν,

9 the Lord certainly knows how to deliver the godly out of trial, but store up the unrighteous for punishment on the day of judgment,

2Pe 2:10 μάλιστα δὲ τοὺς ὅπισώ σαρκὸς ἐν ἔπιθυμίᾳ μιασμοῦ πορευομένους καὶ κυριότητος καταφρονοῦντας. Τολμητά, αὐθάδεις, δοξάς ὑπὸ τρέμουσιν, βλασφημοῦντες,

10 and especially those running after the flesh in defiling lust, and who despise authority. Bold, over-bearing, they do not tremble as they disparage higher powers,

2Pe 2:11 ὅποιοι ἀγγέλου ἵσχύς καὶ δυνάμεις οὕτως ὑπὸ φέρουσιν κατ’ αὐτῶν παρὰ Κυρίῳ μονάρις τόθεν."  He", 28 βλάσφημον κρίσιν.

11 whereas angels who are much more able and powerful do not bring against them a disparaging accusation before the Lord.

2Pe 2:12 οὕτω δὲ, ὡς ἀλογα ζῷα φυσικὰ γεγενημένα εἰς ἁλωσιν καὶ φθοράν, ἐν οἷς ἁγιοωθὲν βλασφημοῦσι, ἐν τῇ φθορᾷ αὐτῶν καταφρονήσονται.

12 But these, like unreasonable beasts of instinct, are born for capture and death: hurling invective about things in which they are not knowledgeable. In the manner of their demise, these will be destroyed,

2Pe 2:13 κοιμοῦμενοι μισθοῦν ἀδικίας. ἢδονήν ἢγοούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μώμοι ἐντυφυωμένους ἐν ταῖς ἁπάταισι αὐτῶν28 συνευχομένουις ὑμῖν,

13 receiving back the wages of doing injury. When they eat a communal meal with you, they are blights and sores, in their delusion, reveling, thinking it is partying33 in the daytime for pleasure;"
2Pe 2:14 ὡφθαλμοὺς ἐχόντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἀμαρτίας, δειλαζόντες ψυχὰς ἀστηρικτοὺς, καρδίαν γεγυμνασμένην πλεονεξίας ἐχόντες, κατάρας τέκνα,

16having eyes full of adultery, and who cannot cease from sin, enticing unsure souls, having a heart trained on material gain, inheritors of doom.

2Pe 2:15 καταληπτόντες εὑθείαν ὁδὸν ἐπλανήθησαν, ἐξακολουθησαντες τῇ ὁδῷ τοῦ Βαλαάμ τοῦ Βοσόρ ὡς μισθὸν ἀδίκιας ἤγαπησαν

15Leaving the right path, they have gone astray, following in the path of Balaam son of Bosor, who loved the payment from unrighteousness.

2Pe 2:16 ἔλεγξιν δὲ ἐσχαν ὀνάσμων παρανομίας· ὑποζύγιον ἀφιένην ἐν ἰῃρόπου φωνῇ φθεγξάμενον ἐκόλυσεν τὴν τοῦ προφήτου παραφρονίαν.

16but received a rebuke for his transgression. A donkey, that has no speech, reigned in the madness of the prophet, by speaking up with a human voice.

was used for “Dainties, delicacies” in Gen. 49:20; “Fatness,” in Psalm 36:8, etc. There are many more, but the picture we get is “living it up with food, indulging in luxurious meals and delicacies.” This is why I rendered it “partying.” If you look at all the uses of the word in the LXX, a majority of them have to do with feasting. This is another strong clue that Peter is describing the subjects’ attitude toward the communal meal or agape feast mentioned in the same verse.

34 2:13d cf. Jude 12, “feasting without reverence.” They think the fellowship feasts or “agape” feasts are “partying in the daytime for pleasure.” The parallel passage in Jude helps us understand what Peter is saying. The point of the phrase ἡδονὴν ἠγομενον τὴν ἐν ἐμέρᾳ τρωγήν is surely to describe their attitude toward the communal meal or perhaps the breaking of bread / communion. See previous footnote on the meaning of the word τρωγή.

35 2:14 txt a- μοιχαλίδος Ὁ B C K L P 049 0142 33 623 2464 2805 ps-oec TR AT VS BG RP SBL NA28 // b- μοιχαλείας ὁ A 33 // c- μοιχείας ἅ 2344 // b/c lat cop syr // lac Ὁ 048 0156 0209 0247.


38 2:15c The elders of Moab and Midian came to Balaam offering to pay a fee, (Numbers 22:7) or payment, an “honor” (24:11) to be paid to Balaam if he would come with them and curse the Israelites. Balaam inquired of God, and God told him not to go with the men, and not to curse Israel. But Balaam kept re-inquiring of God, in prayer that is wicked, (wicked prayer, because he already had received the answer, but did not like the answer), Balaam kept inquiring of God, even looking for omens (24:1) by sacrificing at different places, apparently hoping that God might change his mind, and then Balaam could earn the fee after all. Certainly, that fee would be a payment from unrighteousness. The thing to note is, that Balaam was a true prophet of Yahweh, and he rightly spoke only what Yahweh told him to speak; yet he is eternally damned because of his heart, because his heart kept hoping to earn some money that was wrong to earn. Motives count to God, not just deeds. Balaam’s heart loved money too much.
2Pe 2:17a О̆̈̄̄ο̊τοί εἰσιν πιγαι ἄνυδροι, νεφελαί 39 ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόρος τοῦ σκότους εἰς αἰώνατετήρηται.

17These are springs without water, clouds driven on by a storm,41 for whom the absolute blackness of everlasting darkness is reserved.

2Pe 2:18 ὑπέροχγα γὰρ ματαιῶπΤοις θεὐγγομοί δειλαῖοι ἐν ἐπισθμίαις σαρκός ἀσελγείας42 τοὺς οὖν ὄντως 43 ἀποφυγόντας 44τοὺς ἐν πλάνῃ ἀναστρεφόμενους,

18For by uttering high sounding but worthless words they entice through the untempered desires of the flesh those who had actually escaped the ones who live in error,

2Pe 2:19 ἔλευθεραι αὐτοὶς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ἵ γάρ τις ἰτήται, τούτῳ καὶ δεδούλωται.45

19promising them freedom, themselves being slaves of seduction. For by whatever someone has been defeated, to that he has also become a slave.

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39 2:17a txt d- νεφελαί ὑπὸ λαίλαπος ἐλαυνόμεναι L 048τὸν 049 0142 1448 2423 ps-oec syrphms TR AT BG RP e- καὶ νεφελαῖ ὑπὸ λαίλαπος ἐλαυνόμεναι 1611 2544τ syrphms f- νεφελαί καὶ οὐραὶ ὑπὸ λαίλαπος ἐλαυνόμεναι 104 459 g- καὶ οὐραὶ νεφελαί ὑπὸ λαίλαπος ἐλαυνόμεναι 88 h- νεφελαί ὑπὸ λαίλαπος ἐλαυνόμεναι 1501 lck α- καὶ νεφελαί ὑπὸ λαίλαπος ἐλαυνόμεναι Ψ 72 Ν Α Β Ψ 5 307 623 1241 1243 1735 1739 2298 2464 2805 lat-v,t VS SBL NA28 a/e copybo δικαίωμα ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόρος τοῦ σκότους τετήρηται K lac Ψ 74 0156 0209 0247 665

40 2:17b txt σκότους εἰς αἰώνα A Λ Π 049 0142 5 33 307 623 1448τὸν 1735 1739 1852 2298 2423 ps-oec copybo arm slav TR AT [VS] RP // εἰς τὸν αἰώνα 94 // σκότους εἰς αἰώνας 1241 2464 2805 BG // omitt καὶ οὐραὶ ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόρος τοῦ σκότους εἰς αἰώνα τετήρηται K // σκότους Ψ 72 Ε Β Ψ 048 1175 1243 1448τὸν lat-v,t copybo syrph,h geo eth SBL NA28 lac Ψ 74 0156 0209 0247 665

41 2:17c The words you choose to render this phrase must indicate that the point is that no water is given by the clouds, because they are driven on before they can.

42 2:18a txt α- ἀσελγείας Ψ 72 Ν Α Β Ψ 5 33 307 623 1448 1735 2423 2464 TR AT VS R SBL NA28 // b- ἀσελγείας P Ψ 1175 1241 1243 1735 1852 2298 2464 2805 lat-v,t syrph,h BG // c- καὶ ἀσελγείαις 61 1874 // d- ἐν ἀσελγείαις 2805 ps-oec copybo // a/b 048 lac Ψ 74 0156 0209 0247 665

43 2:18b txt τετήρηται ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς Ψ 72 Ν Α Β Ψ 33 307 623 1448 1735 1739 1852 2298 2423 2464 ps-oec TR AT BG RP NA28 // c- ὁδόντας 1241 // a- ὁδόντας (just recently, or just barely) Ψ 72 Ν Α Β Ψ 33 307 623 1448 1735 1739 1852 2298 2464 2805 lat-v,t syrph,h BG // a/b 048 lac Ψ 74 0156 0209 0247 665.

44 2:18c The words you choose to render this phrase must indicate that the point is that no water is given by the clouds, because they are driven on before they can.

45 2:18d txt καὶ δεδούλωται Ν 5 Β Ψ 33 307 623 1241 1243 1448 1735 1739 1852 2298 2464 2805 lat-v,t syrph,h VS SBL NA28 // θεῖοι 048 lat-v,t lac Ψ 74 0156 0209 0247 665
2Pe 2:20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἔπιγνώσει τοῦ κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ 46 τούτοις δὲ πάλιν ἐμπλακόντες ἴητόνται, γέγονεν αὐτοῖς τὰ ἐσχατα χείρονα τῶν πρῶτων.

20For if after having escaped the moral corruptions of the world through the knowledge of the Lord and Savior Jesus Christ they are but again entangled, defeated by them, their latter state has become worse for them than their former.

2Pe 2:21 κρείττον γὰρ ἣν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνώσει ἐπιστρέψαι 47 ἐκ τῆς παραδοσεως αὐτοῖς ἀγίας ἑντολῆς.

21For it would have been better for them not to have known the path of righteousness, than though knowing it, to turn back from the holy commandment that was delivered to them.

2Pe 2:22 συμβέβηκεν δὲ 48 αὐτοῖς τὸ τῆς ἁλίθους παρομίας. Κύων ἐπιστρέψας ἐπὶ τὸ ἱδιον ἐξέραμα, καὶ Ἡς λουαμένη εἰς κύλισμα 49 βορβόρου.

22But the definition of that true proverb is met in them: “A dog returns to its vomit, and a sow after washing herself to rolling in the filth.” 50

Chapter 3

2Pe 3:1 Ταύτην ἡδη, ἀγαπητοι, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινή διάνοιαν.

1This new, beloved, is the second epistle I write to you in which I rouse your sincere minds by a reminder,

46 2Pe 2:20 f- κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ B K 049 307 2423 ps-oec itz lat-vmss TR TG WH AT BG RP SBL ECM2 NA28 a- κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ ὑμῶν 52 K A C Ψ 048rido 0142 5 33 623 1175 1243 1448 1735 1739 1852 2298 2464 lat-v, t syrh arm (eth) geo slav pelag aug lipidmss tr BG RP TR AT [V] 53 33 623 1735 2464 cyr VS k- eis τί ποτε ὑποστῆρη ἑαυτὸν τὸν θρόνον 54 ὑμῶν ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινή διάνοιαν.

47 2Pe 2:21 txt b- ἐπιστρέψαι ἐκ Κ L 1448 2423 anast-s TR AT BG RP a- ὑποστῆρη ἑκ Φ 52 B C P 307 1175 1241 1739 2298 TG WH SBL NA28 c- πάλιν ἐπίστημαι ἑκ 1243 d- πάλιν ὑποστῆρη ἱπτὶ ὑμᾶς ἐκ 398 arm f- ἐπιστρέψαι ἑκ τί ποτε ὑποστῆρη ἱπτὶ ἑκ 398 arm f- ἐπιστρέψαι ἑκ τί ποτε ὑποστῆρη ἱπτὶ ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆρη ἱπτὶ ἤπω ὑποστῆ�
2Pe 3:2 μνησθήναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἀγίων προφητών καὶ τῆς τῶν ἀποστόλων ἡμῶν52 ἐντολῆς τοῦ κυρίου καὶ σωτήρος.

2Pe 3:3 τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπὶ ἐσχάτου53 τῶν ἡμερῶν54 ἐμπαίκται κατὰ τὰς ἴδιας ἐπιθυμίας αὐτῶν πορευόμενοι

3knowing this first of all, that there will come in the last days mockers, conducting themselves according to their own desires,

2Pe 3:4 καὶ λέγοντες. Ποῦ ἔστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτῶν; ἀφ’ ἥς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα ὑπὸς διαμένει ἄτρης κίσσως.

3and saying, “Where is the promise of his coming? Because from the time our fathers passed away, everything continues like it was from the beginning of creation.”

2Pe 3:5 λανθάνει γὰρ αὐτῶν τοῦτο θέλοντας ὅτι οὐρανοὶ ἤσαν ἐκκαλεῖ καὶ γῆ ἐς ὑδατος καὶ δι’ ὑδάτων συνετούσα τῷ τοῦ θεοῦ λόγῳ.

For this escapes them on purpose, that the heavens existed long ago, and the earth from water and through water was put together by the word of God,

2Pe 3:6 δι’ ὈΝ55 ὁ τότε κόσμος ὑδατα κατακλυσθείς ἀπόλετον.

by which also the then world perished when it was flooded with water;56

2Pe 3:7 οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῶ57 λόγῳ τεθησαυρισμένοι εἰσίν ποιεῖν δημος καὶ ἀπωλείας τῶν ἁθετῶν ἁθρώπων.

3and the present heavens and earth by the same word are reserved for fire, kept until the day of judgment and destruction of ungodly people.

52 2:2 txt b- ἡμῶν Ψ 0142 5 623 1448 1735 3 1852 2298 2464 2805 ps-oec syrph TR / a- ὑμῶν Ψ72 K AB C K L P 048 049 0156 307 1175 1243 1735* 2423 lat-v TG WH AT VS BG RP SBL NA28 / c- omit 323 945 1241 1739 1881 2344 copsa,bo / a/b syrph / lac Ψ74 0209 0247 33 665.

53 3:3a txt b- ἐσχάτου K L P 048 049 0142 1735 1852 2423 ps-oec TR BG RP NA28* / a- ἐσχάτων Ψ72 K AB C Ψ 048vid 0156 5 623 1175 1243 1243 1735 1739 2298 2464 2805 anast-s antioch lat-v copsa,bo TG WH AT VS SBL NA28* / c- ἐσχάτως C⁴ / b/c lat-t copv syrph,h / lac Ψ74 0209 0247 33 665.

54 3:3b txt e- omit K L 049 0142 1448 2423 2464 anast-s ps-oec copbo,ms TR AT BG RP / a- ἐν ἐμπαιγμῷ Κ Ψ 048vid 307 1241f (ἐν μπαιγμῇ) Ἡ 1735 2805 lat-v TG WH VS SBL NA28 / b- ἐμπαιγμῷ C P 0156 5 623 1175 1243 1852 2298 / b2- ἐμπαιγμονῆς Ψ72 1739 / c- ἐμπαιγμονῆς 11011 syrph / d- ἐν ὑμῖν 330 / ὑμῖν 330 / c- omitms / a/b lat-t copsa,ms,bo,lv / a/b/b2/c 33 / a/b/c syrph / lac Ψ74 048 0209 0247 33 665. Perhaps the shorter reading is from scribal familiarity with Jude 18. Note that all the versions (early translations into other languages), except one lone Bohairic manuscript, attest to the longer reading. One factor that could have contributed to this phrase getting lost is Peter’s style of having his modifying phrases frequently being separated by a large distance in the text from their references.


56 3:6b Peter is saying the scoffers know perfectly well that everything has not stayed the same way it was at the beginning of creation. They are intentionally passing over how the earth was radically changed by the flood. (e.g., only after the flood were there 4 seasons, and only after the flood was there rain and erosion, and only after the flood, as a result of rains, erosions, and shorter growing seasons, was man given permission to eat animals. Before the flood, man was allowed only to eat plants. The scoffers are willfully ignoring the book of Genesis.

2Pe 3:8 Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία.

8But this one thing must not escape you, beloved, that with the Lord, one day is like a thousand years, and a thousand years like one day.

2Pe 3:9 οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας, ὡς τινες βραδύτητα ἠγούνται, ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς.\(^{59}\) μὴ βουλομένοις τινας ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

9The Lord of that promise is not loitering, as some consider it\(^{60}\) loitering. Instead, he is being very patient toward us, not wanting anyone to perish, but rather all to come to repentance.

\(^{58}\) 3:9a txt ὁ κύριος K L 049 0142 5 623\(^\text{Z}\) 1448 1735 2298 2423 2464 2464 ps-oec TR AT BG RP // κύριος Φ\(^\text{V}\) Α B C Ψ 048 0156 33 307 623\(^\text{T}\) 1175 1241 1243 1739 1852 2805 did TG WH VS SLB NA28 // indeterminate lat cop syr // lac Ψ\(^\text{H}\) 029 0247 665.

\(^{59}\) 3:9b a- εἰς ὑμᾶς Φ\(^\text{V}\) B C P 048\(^\text{vid}\) 0142 0156 1175 1241 1243 1448 1735 1739 2298 2805 arm geo TG WH VS SLB NA28 // b- εἰς ἡμᾶς K L 049 307 ps-oec slav TR AT BG RP // c- δι ὑμᾶς Κ Ψ 5 33 623 1852 2464 lat-s,v,t cop\(^\text{sa}\) syr\(^\text{ph,h}\) eth // d- δι' ἡμᾶς 522 et al // e- ἐφ' ὑμᾶς 1890 // a/e cop\(^\text{bo,v}\) // lac Ψ\(^\text{H}\) 029 0247 665.

\(^{60}\) 3:9c A similar expression using this verb ἔγεωσα is found in James 1:2, Πᾶσαν χαράν ἔγεωσα, where all translations add an implied object of the verb, "it." Consider it joy. Why not here? "Some consider it loitering."
2Pe 3:10 ήξει δὲ ἡ ἠμέρα ὡς κλέπτης ἐν νυκτὶ, ἐν γὰρ οἱ οὐρανοὶ ῥοίζηδον παρελέυσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαίησεται.


63 3:10b txt κλέπτης ἐν νυκτὶ Ν Κ Λ Ψ 048 0142 5 307 1175 1241 1448 1735 1852 2298 2428 2472 2805 cyr ps-oec lat-tms Ψ27 Ψ28 TR AT BG RP // κλέπτης Ψ27 Ν Α Β Ψ 048 0156 5 33 623 1175 1241 1243 1735 1739 1852 2464 2805 cyr lat-s,t copsa,bo,ν syrh arm eth TG WH VS SBL NA28 // lac Ψ4 0209 0247 665.


63 3:10e txt f- κατακαίησεται (will be burned up) Α Λ 048 049 33 307 1739m 2298 2428 2472 aug cyr ps-oec syrvlost geo TR TD AT BG RP // g- κατακαθήκησαν 5 623 1243 1735 2805 // h- κατακαθήκησαν 2464 // d- οὐχ εὑρέθησαται (will be found no more) copsa,νid syrh/mss NA28 {C} // b- εὑρέθησαται Ν Β Κ Π (1175, but transposed; see below) 1241 1448 1739T 1852 syrh/mss h/mss TG WH VS SBL // c- εὑρέθησε τοις λυθήσεται Κ Λ Ψ 048 0142 5 33 623 1735 2805 cyr AT BG // εὑρέθησεται λυθήσεται (found destroyed, broken up) Ψ27 // d- οὐκ εὑρέθησαται C (will disappear) arm/mss // omit spectulum // omit καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα οὐχ εὑρέθησαται // κατακαίησεται Ψ itz lat-v jērid palcg καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὑρέθησε τοις 3:11 following λυθήσεται 1175 // Τ lat-s,v // b/d 0156 // f/g lat-t // f/g/h copbo eth // lac Ψ4 0209 0247 665. I now quote Jan Krans from Facebook: Gerd Mink discusses the conjecture in "Problems of a Highly Contaminated Tradition: the New Testament. Stemmata of Variants as a Source of a Genealogy for Witnesses," in Studies in Stemmatology II (ed. Pieter van Reenen and August A. den Hollander; Amsterdam: Benjamins, 2004), pp. 13-85, p. 27: "... the ECM records the witnesses of erroneous readings as witnesses for the variants which they represent, albeit defectively. There is even an example where the best witnesses omit a negation (1 Peter 3:10/48-50). Although the preceding passage speaks of the passing away of the heavens, and the dissolution of the elements, and the following verses presuppose the dissolution of heaven and earth (for a new heaven and a new earth are waited for), quite superior witnesses here have the reading 'the earth and all the works that are therein will be found (εὑρέθησαται [sic; εὑρέθησαται]),' when logic demands 'will not be found (οὐχ εὑρέθησαται [sic]).' The meaning, as a result, is extremely problematic; to my mind the reading does not make sense and must therefore be erroneous. Unquestionably, the hypertextype of all these witnesses did not have the negation. Now, there are two variants (ὁρανισθησαν 'they will disappear', and κατακαίησεται 'they will be burned up'), which presuppose and express more graphically a text containing the negation: οὐχ εὑρέθησαται [sic] 'they will not be found'. Although it is not preserved in any Greek manuscript, it is probable that the initial text had the negation. Even if these variants which indirectly confirm the negation did not exist, the assumption should still be that the initial text contained the negation required by the sense of the text, even though the negation is not in the graphemic representation of the archetype. To my mind, this is an almost unavoidable conjecture." Now this was not the first emendation proposed for this verse; according to the BDAG lexicon, the emendation was proposed of "καὶ γῆ κατὰ (for καὶ γῆ καὶ τὰ) ἐν αὐτῇ ἔργα εὑρέθησεται (cp. PsSol 17:8) 'and the earth will be judged according to the deeds done on it' (FDanker, ZNW 53;62,82-86)." Many current translations in rendering the NA26/SBL reading τά ἐν αὐτῇ ἔργα εὑρέθησεται interpret the verb εὑρέθησεται (εὑρίσκω) as "discover, expose, lay bare." That is probably the main objection I have seen from people to this emendation; that is: "why not translate the text without the negation as 'be exposed'? The reason why not is covered in Gerd Mink's statement above: because the previous material in the text had already said that the earth and heaven would no longer exist. If the earth doesn't exist at all, how are the works of the earth exposed? They just don't exist. Exposed as temporary maybe? Perhaps scribes had in mind 1 Cor. 3:10-15, where Paul says everyone's works will be tried by fire, and be "revealed," ἀποκαλύπτω, whether gold, silver, precious stones, wood, hay or stubble. If the works are good, they will last through the fire. But that is not what we have here. The works will vanish. This is more the idea of the humbling of man's pride- the towers he has built, and the seven wonders of the world, they will be found no more. Like Babylon in Rev. 18:21: Βαβυλῶν ἡ μεγάλη πόλις, καὶ οὐ μή
But the day of the Lord will come like a thief in the night, in which the heavens will pass away with a roar, and the elements be dissolved by burning, and the earth and the works in it will be completely burned up.

2Pe 3:11 Τοῦτον σῶς ἡμᾶς ἐν ἀνάστροφαις καὶ εὐσεβείας, 

11Since all these things are being dissolved, what kind of people ought you to be, in holy ways of life, and godliness,

2Pe 3:12 προσδοκώντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἥμερας, δι’ ἥν οὐρανοὶ πυροῦμεν λυθίσονται καὶ στοιχεῖα καυσοῦμεν τίκεται.

12looking forward to and cheering on the arrival of the day of God, by which it is all melted, the heavens to be dissolved by fire and the elements by burning up?

2Pe 3:13 καίνοις δὲ οὐρανοῖς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

13And we are looking forward, according to his promise, to a new heaven and a new earth, in which righteousness is at home.

2Pe 3:14 Διό, ἁγαπητοί, ταῦτα προσδοκώντας σπουδάσατε ἁσπίλοι καὶ ἅμωμητοι αὐτῷ εὐφρενίμενοι ἐν εἰρήνῃ.

14Wherefore, beloved, looking forward to these things, be diligent to be found by him at peace, from being pure and blameless.

2Pe 3:15 καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἤγεισθε, καθὼς καὶ ὁ ἁγαπητὸς ἡμῶν ἀδελφὸς Παύλος κατὰ τὴν αὐτώ δοθεῖσαν 68 σοφίαν ἔγραψεν υμῖν,

15And consider the patience of our Lord to be salvation,69 just as also our beloved brother Paul has written to you according to the wisdom given to him,

68 3:11a f- οὖν πάντων Ν Α K L Ψ 048 049 33 307 1448 1735 2423 2805 ps-oec lat-v,t cop+sams,bo syr+ph,瓊ms,mk,lm sm tr TG AT BG RP // a- οὕτως πάντων B 1241 1739 1852 2298 syr+ms,mst WH VS SBL NA28 // b- οὕτως πάντων Ψ 72 // c- δὲ πάντων 5 623 2464 syr lat-tms // d- δὲ οὕτως πάντων C // e- δὲ οὕτως ἁπάντων P 0142 // eo- δὲ οὕτως ἁπάντων 1175 // g- οὖν οὕτως πάντων 81 // h- οὖν πάντων οὕτως cop+sams // i- οὕτως 1243 // j- οὖν οὕτως 1831 // πάντων οὕτως cop+ // πάντων copbo ms // ? lat-s but definitely omit οὕτως // a/c/d/e/fo/f/g Ψ 74 // lac Ψ 0156 0209 0247 665. There is a marginal note in some Harklean mss beside οὖν, to the addition of γάρ.

69 3:15b Romans 2:4
2Pe 3:16 ὃς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς ἐλάλησεν ἐν αὐταῖς περὶ τούτων, ἐν οἷς ἐστὶν δυσνόητα τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

16 as also in all his epistles, talking in them about these things, in which are some things hard to understand, which untaught and unstable persons distort, as they do also the rest of the scriptures, to their own destruction.

2Pe 3:17 ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῆς θεόσορος πλάνης συναπαχθέντες ἐκπέπτῃ τοῦ ἱδίου στηριγμοῦ,

17 You therefore, beloved, knowing this ahead of time, guard yourselves so that you not be led away by the error of unprincipled persons and fall from your own firm conviction,

2Pe 3:18 αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰώνος. Ἀμήν.

18 but grow in grace and in the knowledge of our lord and savior Jesus Christ. To him be glory both now and for ever. Amen.
Table of Witnesses
Witnesses to 2 Peter

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**LATINS:**
Old Spanish text from African sources: PRIS (Priscillian), BACH, ORO, PS-AU spe (the Pseudo-Augustinian Speculum); scattered readings in Spanish Vulgate MSS

**Vulgate:**
“a thorough revision following the Greek text; earliest witnesses: PEL (Pelagius), PS-AU, hyp”.

**Later text, attested in the 5th/6th cent. in Africa, Spain, Gaul, and Ireland, Italy; 32 55 64; readings in the Vulgate tradition; particularly CS; AU, QU, FU (Fulgentius), FAC (Facundus), SALV; Car, EP-SC (Epiphanius Scholasticus)**

“Later African texts related to K”, scattered readings in AU; QU, PS-VIG var.

**COPTIC**
The “V” dialect of Coptic was a form between Fayyumic and Middle Egyptian. Transcription from R. Kasser and H.-M. Schenke.

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