

The Second Epistle of Peter

A new English Translation from the Greek
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The Second Epistle of Peter

Chapter 1

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, ²grace and peace be multiplied to you, through the knowledge of God and of Jesus our Lord, ¹ ³as his divine power has given to us all things pertaining to life and godliness, through the knowledge of him who called us to his own glory and virtue, ² ⁴through which he has given to us precious and very great promises, ³ in order that through these you might become partakers of the divine nature, having escaped the corruption that is in the world from lust. ⁴

⁵But especially for that very reason, ⁵ bringing to bear all diligence, add to your faith virtue, and to virtue knowledge, ⁶and to knowledge self-control, and to self-control endurance, and to endurance

¹ 1:2 txt

a- τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν B C TR TG WH AN VS BG RP SBL NA29 {}
 b- τοῦ θεοῦ καὶ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν **κ** A (lat-t) cop^{bo}
 c- τοῦ θεοῦ ἡμῶν καὶ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν 0209 eth
 d- τοῦ θεοῦ καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ cop^{bo}mss
 e- τοῦ θεοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν **Ϟ**⁷²
 f- τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ lat-s cop^{sa,vv} syr^{ph,h}
 g- τοῦ κυρίου ἡμῶν P Ψ 1175 1852 2464 2805 lat-v
 h- τοῦ θεοῦ ἡμῶν 1243 lat-ps-hil-a
 b/d- lat-t
 lac **Ϟ**⁷⁴ 048 0156 0247

² 1:3 txt ἰδίᾳ δόξῃ καὶ ἀρετῇ **κ** A C did lat-s,v,t cop^{sa,bo} syr^{ph,h,pal} arm eth geo TG VS SBL NA29 {B} // διὰ δόξης καὶ ἀρετῆς **Ϟ**⁷² B cop^{void} TR WH AN BG RP // διὰ δόξης 0209^{void} // lac **Ϟ**⁷⁴ 048 0156 0247

³ 1:4a txt

τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδωρηται B (0209) WH SBL NA29 {}
 τίμια ἡμῖν καὶ μέγιστα ἐπαγγέλματα δεδωρηται **κ** (0209) AN BG RP
 τίμια καὶ μέγιστα ἐπαγγέλματα ἡμῖν δεδωρηται **Ϟ**⁷²
 μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδωρηται TR
 μέγιστα ὑμῖν καὶ τίμια ἐπαγγέλματα δεδωρηται A
 μέγιστα καὶ τίμια ἡμῖν ἐπαγγέλματα δεδωρηται C did^{void} TG VS
 lac **Ϟ**⁷⁴ 048 0156 0209 0247

⁴ 1:4b txt

a- τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς A B TG WH VS SBL NA29 {}
 b- τῆν ἐν τῷ κόσμῳ ἐπιθυμίαν φθορᾶς **κ** cop^{sa}mss
 c- τῆν ἐν τῷ κόσμῳ ἐπιθυμίαν φθορᾶν **Ϟ**⁷²
 d- τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς TR AN BG RP
 e- τῆς ἐν κόσμῳ ἐπιθυμίας φθορᾶς cop^{sa}mss,bo,v^{void}
 f- τῆς ἐν κόσμῳ ἐπιθυμίας καὶ φθορᾶς C syr^h
 ...in cupiditate perditae vitae lat-s
 ...concupiscentiae corruptionem lat-v
 a/d lat-s,v,t syr^{ph}
 lac **Ϟ**⁷⁴ 048 0156 0247

⁵ 1:5 txt καὶ αὐτὸ τοῦτο δὲ **Ϟ**⁷² B C* 0209 TR TG WH AN RP SBL NA29 {} // καὶ αὐτὸ δὲ τοῦτο **κ** C² syr^{ph}mss,h VS BG // αὐτὸ δὲ τοῦτο cop^{sa}mss syr^{ph}mss // καὶ αὐτὸ δὴ τοῦτο cop^{sa}mss // καὶ αὐτὸ τοῦτο cop^{bo} // καὶ αὐτοὶ δὲ A lat-s,t eth // ὑτοί δὲ lat-v // lac **Ϟ**⁷⁴ 048 0156 0247. There seems to be something extra or out of place in the Greek text here. DeBrunner, §290(4),

godliness, ⁷and to godliness brotherly friendship, and to brotherly friendship add love. ⁸For these things abounding in you make you not barren or unfruitful in the knowledge of our Lord Jesus Christ. 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. ⁶ ¹⁰Therefore instead, brethren, be diligent to make your calling and election sure,⁷ for by doing these things you will never fail. ¹¹For thus will be richly supplied to you entry into the eternal kingdom of our Lord and savior Jesus Christ.

¹²Wherefore I intend⁸ to remind you always about these things, even though you know them and are confirmed in the truth that has come. ¹³And I deem it right, as long as I am in this tent, to rouse you by a reminder, ¹⁴knowing that soon is the putting off of my tent, as indeed our Lord Jesus Christ has made clear to me, ¹⁵but I will strive to have you also after my departure always make mention of these reminders.

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. 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.” ¹⁸And we heard this voice, produced from heaven, when we were with him on the holy mountain. 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, ²⁰knowing this first of all, that no prophecy of scripture arises from personal illumination,⁹ ²¹for no prophecy was ever brought by

says the καὶ αὐτὸ may be corrupted from κατ’ αὐτὸ. The ESV, NIV and NRSV read “For this very reason.” The KJV translates it “And beside this...” Tyndale: “And hereunto.” Geneva: “Therefore ...”

⁶ **1:9** txt ἀμαρτιῶν \mathfrak{P}^{72} B C 0209 marc-er TR WH AN VS BG RP NA29 {} // ἀμαρτημάτων \aleph A TG SBL // *indeterminate* lat cop syr // lac \mathfrak{P}^{74} 048 0156 0247.

⁷ **2 Pe 1:10** txt

a- σπουδασατε βεβαιαν υμων την κλησιν και εκλογην ποιεισθαι

b- σπουδασατε βεβαιαν υμων την κλησιν και εκλογην ποιεισθε

c- σπουδασατε δια των καλων εργαων βεβαιαν υμων την κλησιν και εκλογην ποιεισθαι

d- σπουδασατε ινα δια των καλων εργαων βεβαιαν υμων την κλησιν και εκλογην ποιεισθε

e- σπουδασατε ινα δια των καλων εργαων υμων βεβαιαν υμων την κλησιν και εκλογην ποιεισθε

f- σπουδασατε ινα δια των καλων υμων εργαων βεβαιαν υμων την κλησιν και εκλογην ποιησησθε

g- σπουδασατε ινα δια των καλων υμων εργαων βεβαιαν υμων την κλησιν και εκλογην ποιεισθε

a- \mathfrak{P}^{72} B C K L P 049 056 0142 0209 1448 1739 2298 ps-oc Ambrose TR AN BG RP SBL TH NA29 {A}

b- 1241 1243

c- arm^{mss}

d- \aleph Ψ 5 307 623 1852 2464 2805 it^{ar,z} arm^{mss} geo

e- 1735

f- 1175

g- A

d/f cop^{sa,bo>} syr^h

f/g vg it^h syr^{ph}

lac \mathfrak{P}^{74} 048 0156 0247

⁸ **1:12** txt a- διὸ μελλήσω \aleph A B C cop^{bo} TG WH VS SBL NA29 {} // b- διὸ μέλλω // c- δί οὐ μελλήσω \mathfrak{P}^{72} // d- διὸ οὐ μελλήσω // e- διὸ οὐκ ἀμελήσω 0209 TR AN BG RP // f- διότι οὐκ ἀμελήσω // a/b/c lat-v eth // e/f lat-t cop^{sa} syr^{ph,h} // lac \mathfrak{P}^{74} 048 0156 0247 33.

⁹ **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.

the will of a human being, but rather men spoke from God as they were carried along by the Holy Spirit.¹⁰

Chapter 2

¹But 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,¹¹ and contradicting the master who purchased them, bring upon themselves swift damnation. ²And many will follow their loose ways, because of whom, the way of truth will be disparaged. ³And in covetousness they will defraud you¹² with baseless¹³ teachings. Whose sentence from of old was never idle, nor is their damnation sleeping.^{14 15}

⁴For if God did not spare the angels who sinned, but transferred them down to Tartarus, being kept in pits¹⁶ of deep darkness for judgment day,¹⁷ 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, herald of righteousness, ⁶and the cities of Sodom and Gomorrah he condemned to ruin,¹⁸ reducing

¹⁰ **1:21b** txt a- ἀπό θεοῦ ἄνθρωποι \mathfrak{P}^{72} B WH SBL NA29 {B} // b- ἅγιοι θεοῦ ἄνθρωποι \aleph Scriv-1894 TG AN BG RP // c- οἱ ἅγιοι θεοῦ ἄνθρωποι TR // d- ἅγιοι τοῦ θεοῦ ἄνθρωποι A // e- ὑπό θεοῦ ἄνθρωποι // f- ἀπό θεοῦ ἅγιοι ἄνθρωποι C // g- ἅγιοι ἀπό θεοῦ ἄνθρωποι VS // h- ἅγιοι ὑπό θεοῦ ἄνθρωποι // i- ἅγιοι ἄνθρωποι cop^{sa}ms // j- ἅγιοι θεοῦ προφήται geo // ? cop^{sa}ms,bo,v // a/e syr^h // b/c/d lat-v,t syr^{ph} // b/c/d/ff/g cop^{sa}ms // lac \mathfrak{P}^{74} 048 0156 0209 0247

¹¹ **2:1** This Greek word αἰρέσεις, 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.

¹² **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 §148(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.

¹³ **2:3c** Liddel & Scott: molded, formed; or, metaph.: fabricated, feigned, forged, counterfeit. Bauer: “mentally constructed without a basis in fact.”

¹⁴ **2:3d** txt νυστάξει \mathfrak{P}^{72} \aleph A B C anast-s pall lat-v,t TR WH VS SBL TH NA29 {} // νυστάξει lat-s cop^{sa}ms,bo,v AN BG RP // indeterminate 0209 syr^{ph,h} // lac \mathfrak{P}^{74} 048 0156 0209 0247

¹⁵ **2:3e** Isaiah 28:8 (Septuagint only) A curse will devour his counsel, for his counsel is for the sake of greed.

¹⁶ **2:4a** txt σειροῖς (pits, caves) A B C WH TH // b- σιροῖς (pits, caves) \aleph lat-t // a- σειραῖς (chains) \mathfrak{P}^{72} cyr did procop lat-v cop^v syr^{ph} TR AN VS BG RP SBL NA29 {C} // a/b syr^h // lac \mathfrak{P}^{74} 048 0156 0209 0247. The parallel passage in Jude 6 says δεσμοῖς, bonds / chains.

¹⁷ **2:4b** txt a- τηρουμένων \mathfrak{P}^{72} B C* procop syr^h WH AN VS BG RP SBL TH NA29 {} // b- τετηρημένους TR // c- κολαζομένους τηρεῖν \aleph A // d- κολαζομένους τηρεῖσθαι syr^{ph,hA} Pilox: “and he handed them over, that they should be kept for the judgment of torture” // e- βασανιζομένους τηρεῖν lat-v? // f- τηρουμένων κολαζομένους τηρεῖν C² // c/d lat-t cop^{sa,bo} // lac \mathfrak{P}^{74} 048 0156 0209 0247.

¹⁸ **2:6a** txt καταστροφῇ κατέκρινεν \aleph A C² lat-v,t cop^{sa,v} syr^{ph,h} TR TG AN VS BG RP SBL NA29 {} // κατέκρινεν \mathfrak{P}^{72} txt B C* cop^{bo} WH // κατεπρησεν \mathfrak{P}^{72Z} // lac \mathfrak{P}^{74} 048 0156 0209 0247.

them to ashes, setting them as an example to those wanting to¹⁹ be ungodly,²⁰ and rescued righteous Lot, who was overwhelmed by the behavior of them unrestrained in sensuality,⁸ (for that righteous man, though he lived among them, seeing and hearing day after day their lawless acts grated on his righteous soul) ⁹the Lord certainly knows how to deliver the godly out of trial,²¹ but store up the unrighteous for punishment on the day of judgment,¹⁰ and especially those running after the flesh in defiling lust, and who despise authority. Bold, over-bearing, they do not tremble as they insult higher powers,¹¹ whereas angels who are much more able and powerful do not bring against them an accusation²² that is disparaging.

¹²But these, like unreasoning 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 also will be destroyed,²³ ¹³suffering injury²⁴ as the wages of doing injury. When they eat a communal meal with you, they are blights and sores, in their delusion,²⁵ reveling, thinking it is partying²⁶ in the daytime for pleasure,²⁷ ¹⁴having eyes full of adultery,²⁸ and who cannot cease from sin, enticing unsure souls,

¹⁹ **2:6b** 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 9:1; and “rising,” Prov 15:18.

²⁰ **2:6c** txt ἀσεβειν & A C lat-v,t cop^{sa} TR AN VS BG RP TH NA29 {C} // ἀσεβέσιν P⁷² B syr^{ph,h} eth WH SBL // ἀσεβῶν cop^{bo} // lac P⁷⁴ 048 0156 0209 0247.

²¹ **2:9** txt a- εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι &² A B C TR TG WH AN VS RP SBL NA29 {} // b- εὐσεβεῖς ἐκ πειρασμῶν ῥύεσθαι &* BG // c- εὐσεβεῖς ἐκ πειρασμοῦ ῥύσασθαι P⁷² anast-s // d- εὐσεβεῖς ἐκ πειρασμῶν ῥύσασθαι antioch // ? cop^{sa^{ms,v}} // a/c cop^{sa^{ms}} // a/b/c/d cop^{sa^{ms,bo^{mss}}} // a/c lat-v syr^{ph^{mss}} // b/d cop^{bo} syr^{ph^{ms,h}} // lac P⁷⁴ 048 0156 0209 0247.

²² **2:11** txt κατ’ αὐτῶν A lat-v cop^{sa,bo,vv} syr^{ph^{mss,h}} SBL NA29♦ // κατ’ αὐτῶν παρὰ κυρίῳ & B C TR AN VS BG RP NA29♦ // κατ’ αὐτῶν παρὰ κυρίου P⁷² lat-t syr^{ph^{mss,h^A}} // lac P⁷⁴ 048 0156 0209 0247.

²³ **2:12b** txt καὶ φθαρήσονται P^{72f} &* A B C* lat-v syr^h TG WH SBL NA29 {} // καὶ καταφθαρήσονται VS // καταφθαρήσονται &² C² lat-s cop^{sa,bo} syr^{ph} TR AN BG RP // lac P⁷⁴ 048 0156 0209 0247.

²⁴ **2:13a** txt ἀδικούμενοι P⁷² &* B syr^{ph} SBL TH♦ NA29 {B} // κομιοῦμενοι &² A C lat-s,v cop^{sa,bo} syr^h eth TR AN VS BG RP TH♦ // lac P⁷⁴ 048 0156 0209 0247.

²⁵ **2:13b** ἀπάταις αὐτῶν P⁷² & C cop^{sa^{mss,bo}} syr^{h^T} arm TR TG WH AN VS BG RP SBL NA29 {B} // ἀγνοίας αὐτῶν // ἀγάπαις αὐτῶν A B lat-c,s,v cop^{sa^{mss}} syr^{ph,h^M} eth // ἀγάπαις ὑμῶν geo // lac P⁷⁴ 048 0156 0209 0247. The value of some of these variants is that we know the scribes had in mind the “agape feasts,” which in fact may be the scene here. (There is some question as to whether those were ever held in the daytime, or only in the evening.) The reading ἀπάταις means deceptions, which I interpret as self-deceptions, or delusions. This is one of the known usages of the word. See also that mss. 1241 and 1739 read ἀγνοίας, which is also more related to delusion.

²⁶ **2:13c** Regarding this Greek word τρυφή (truphe), it is a word of eating. We must remember that the form of Greek with which the apostles were familiar was that of the Greek Old Testament, the Septuagint, or LXX. This word τρυφή 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.

²⁷ **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 ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν 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 τρυφή.

having a heart trained on material gain, inheritors of doom. ¹⁵Leaving²⁹ the right path, they have gone astray, following in the path of Balaam son of Bosor,³⁰ who loved the payment from unrighteousness,³¹ ¹⁶but received a rebuke for his transgression. A donkey, that has not speech, reigned in the madness of the prophet, by speaking up with a human voice.

¹⁷These are springs without water and clouds³² driven away by a storm,³³ for whom the absolute blackness of darkness is reserved.³⁴ ¹⁸For by uttering high sounding but worthless words they entice through the untempered desires³⁵ of the flesh those just³⁶ escaping³⁷ the ones who live in error,

²⁸ **2:14** txt a- μοιχαλίδος \mathfrak{P}^{72} B C TR AN VS BG RP SBL NA29 {} // b- μοιχαλείας \aleph A // c- μοιχειάς // b/c lat cop syr // lac \mathfrak{P}^{74} 048 0156 0209 0247.

²⁹ **2:15a** txt a- καταλιποντες \mathfrak{P}^{72} B² C 048^{vid} syr^{ph,h} TR AN BG RP SBL NA29 {} // b- καταλειποντες \aleph A B* VS // a/b lat cop // lac \mathfrak{P}^{74} 0156 0209 0247.

³⁰ **2:15b** txt του βαλααμ του βοσόρ \mathfrak{P}^{72} \aleph^2 A^c C 048 lat-v syr^h geo TR AN VS RP SBL NA29 {A} // (του) βαλααμ του βοσερ cop^{bo}ms // illegible A* // του βαλααμ του βεώρ B lat-v^{mss,t} cop^{sa} syr^{ph} arm WH // (του) βαλααμ του βαγωρ cop^{bo}ms // του βαλααμ του βεωρσορ \aleph^* // lac \mathfrak{P}^{74} 0156 0209 0247.

³¹ **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 Baalam 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.

³² **2:17a** txt

a- και όμίχλαι υπό λαίλαπος έλαυνόμεναι	\mathfrak{P}^{72} \aleph A B C lat-v,t VS SBL NA29 {}
b- και όμίχλη υπό λαίλαπος έλαυνομενη	syr ^h
c- νεφέλαι υπό λαίλαπος έλαυνόμεναι	048 ^{vid} syr ^{ph} mss TR AN BG RP
d- και νεφέλαι υπό λαίλαπος έλαυνόμεναι	syr ^{ph} ms
	a/d cop ^{sa,bo}
omit και όμίχλαι υπό λαίλαπος έλαυνόμεναι, οίς ό ζόφος τοῦ σκότους τετήρηται	K
lac	\mathfrak{P}^{74} 0156 0209 0247 665

³³ **2:17b** 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 by a storm before they can.

³⁴ **2:17c** txt σκότους \mathfrak{P}^{72} \aleph B 048 lat-v,t cop^{sa,bo} syr^{ph,h} eth SBL NA29 {} // σκότους εις αιώνα A C cop^{bo}ms TR AN [VS] RP // σκότους εις αιώνας BG // omit και όμίχλαι υπό λαίλαπος έλαυνόμεναι, οίς ό ζόφος τοῦ σκότους εις αιώνα τετήρηται K // lac \mathfrak{P}^{74} 0156 0209 0247.

³⁵ **2:18a** txt a- άσελγείαις \mathfrak{P}^{72} \aleph A B C TR AN VS RP SBL NA29 {} // b- άσελγείας lat-v,t syr^{ph,h} BG // c- έν άσελγείαις cop^{sa,bo} // a/b 048 // lac \mathfrak{P}^{74} 0156 0209 0247.

³⁶ **2:18b** txt a- όλιγως (just recently, or just barely) \mathfrak{P}^{72} \aleph^2 A B jer aug WH TG VS SBL // b- όλιγον (adv) some minuscules // a/b lat-a,v,t cop^{sa,bo} syr^{ph,h} // c- όντως (truly) \aleph^* C 048 TR AN BG RP NA29 {C} // lac \mathfrak{P}^{74} 0156 0209 0247. The SBL text reads “those just escaping.” The RP text reads, “those having truly escaped.” The NA29 text reads, “those truly escaping.” In my opinion, the reading όντως άποφυγόντας is an attempt to bring v. 18 into more clear agreement with v. 20, and so is what is called an orthodox corruption. NASB: those who barely escape; ESV: those who are barely escaping; NIV/TNIV: people who are just escaping; NRSV: people who have just escaped; Weym: men who are just escaping; GW: people who have just escaped; KJV: those that were clean escaped; and the Murdock translation from Syriac says “them who have almost abandoned.”

³⁷ **2:18c** txt άποφεύγοντας \mathfrak{P}^{72} (*άποφθεγγοντας) \aleph A B C syr^{ph,h} VS SBL NA29 {} // άποφυγόντας cop^{sa,bo} TR AN BG RP // indeterminate 048 lat-v,t // lac \mathfrak{P}^{74} 0156 0209 0247.

¹⁹promising them freedom, themselves being slaves of seduction. For by whatever someone has been defeated, to that he has become a slave.³⁸

²⁰For if after having escaped the moral corruptions of the world through the knowledge of the³⁹ Lord and Savior Jesus Christ they are but again entangled, defeated by them, their latter state has become worse for them than their former. ²¹For it would have been better for them not to have known the path of righteousness, than though knowing it, to turn back⁴⁰ from the holy commandment that was delivered to them. ²²The⁴¹ 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.”^{42 43}

Chapter 3

¹This now, beloved, is the second epistle I write to you in which⁴⁴ I rouse your sincere minds by a reminder, ²to recall the statements spoken in the past by the holy prophets, and the direction from the Lord and Savior through your⁴⁵ apostles, ³knowing this first of all, that there will come in the last days⁴⁶ mockers, conducting themselves according to their own desires, ⁴and saying with scorn,⁴⁷

³⁸ **2:19** txt δεδούλωται \mathfrak{P}^{72} \aleph^* B cop^{sa,bo} WH NA29 {} // καὶ δεδούλωται \aleph^2 A C 048 adam anast-s andr antioch epiph genn ioh-mos phot lat-a,v,t syr^{ph,h} TR [TG] AN VS BG RP SBL // lac \mathfrak{P}^{74} 0156 0209 0247.

³⁹ **2:20** f- κυρίου καὶ σωτήρος Ἰησοῦ Χριστοῦ B it^z lat-v^{mss} TR TG WH AN BG RP SBL ECM2 NA29 {} // a- κυρίου ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ \mathfrak{P}^{72} \aleph A C 048^{vid} lat-v,t syr^h (eth) pelag aug VS ECM1 // b- κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ σωτήρος (ἡμῶν) cop^{sa} syr^{ph,mss} // c- κυρίου καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ syr^{ph,mss} // d- κυρίου καὶ σωτήρος ὑμῶν Ἰησοῦ Χριστοῦ 1241 // e- κυρίου ἡμῶν Ἰησοῦ Χριστοῦ anast-s syr^{ph,mss} cop^{bo} // a/c cop^v // lac \mathfrak{P}^{74} 048 0156 0209 0247. The presence or absence of the possessive pronoun ἡμῶν does not necessarily make a difference in translation of this phrase into English, since the definite article τοῦ can also be translated as “our.” The reading of Codex Vaticanus is probably original. I own the ECM1, so that is why these variants are arranged like this; but I adopt the reading of ECM2.

⁴⁰ **2:21** txt a- ὑποστρέψαι ἐκ \mathfrak{P}^{72} B C TG WH SBL NA29 {} // b- ἐπιστρέψαι ἐκ anast-s TR AN BG RP // c- πάλιν ἐπιστρέψαι ἐκ // d- πάλιν ὑποστρέψαι ἐκ // e- ἐπιστρέψαι εἰς τὰ ὀπίσω ἐκ // f- ἐπιστρέψαι εἰς τὰ ὀπίσω ἀπὸ // g- εἰς τὰ ὀπίσω ἐπιστρέψαι ἀπὸ // h- ὑποστρέψαι εἰς τὰ ὀπίσω ἀπὸ // i- εἰς τὰ ὀπίσω ἀνακάμψαι ἐκ // j- εἰς τὰ ὀπίσω ἀνακάμψαι ἀπὸ \aleph A 048^{vid} cyr VS // k- εἰς τὰ ὀπίσω ὑποστρέψαι ἐκ // a/b lat-s cop^{sa,ms,bo} // c/d cop^v // c/d/g/i/j/k lat-v,t // e/f/g/h/i/j/k cop^{sa,ms} eth // g/i/j/k syr^{ph,h} // lac \mathfrak{P}^{74} 048 0156 0209 0247.

⁴¹ **2:22a** txt συμβέβηκεν \mathfrak{P}^{72} \aleph^* A B 048^{vid} cyr did lat-s,t cop^{sa} TG WH SBL NA29 {} // συμβέβηκεν δὲ \aleph^2 C syr^{ph,h} TR AN [VS] BG RP // συμβέβηκεν γὰρ anast-s cyr lat-v cop^{bo} // lac \mathfrak{P}^{74} 0156 0209 0247. The verb is the perfect tense of “meet.” They meet the definition.

⁴² **2:22b** txt κυλισμὸν \mathfrak{P}^{72} B C* TG WH SBL NA29 {} // κύλισμα \aleph A C² 048 anast-s cyr did TR AN VS BG RP // indeterminate lat cop syr // lac \mathfrak{P}^{74} 0156 0209 0247.

⁴³ **2:22c** The verb κυλισμὸν “rolling” was used of the dung beetle how it rolled a ball of dung. In turn, the word usually rendered “mire” or mud, means more exactly, “sullied mud, filth.” That is, mud that has dung in it. There is a nuance here that is supposed to revulse the Jewish sense of cleansing; and for this, presence of dung is required. Moreover, there is a parallelism intended with the vomit of a dog, to mention another bodily secretion this time of the pig; again, to revulse the Jewish cleanness. And both dogs and pigs are unclean and despised animals; so much more their secretions.

⁴⁴ **3:1** The “in which” is plural, so what follows applies to both epistles.

⁴⁵ **3:2** txt a- ὑμῶν \mathfrak{P}^{72} \aleph A B C 048 0156 lat-v TG WH AN VS BG RP SBL NA29 {} // b- ἡμῶν syr^h TR // c- omit cop^{sa,bo} // a/b syr^{ph} // lac \mathfrak{P}^{74} 0209 0247.

⁴⁶ **3:3a** txt a- ἐσχάτων \mathfrak{P}^{72} \aleph A B C³ 048^{vid} 0156 anast-s antioch lat-v cop^{sa,bo} TG WH AN VS SBL NA29 {} // b- ἐσχάτου TR BG RP // c- ἐσχάτω C* // b/c lat-t cop^v syr^{ph,h} // lac \mathfrak{P}^{74} 0209 0247 33 665.

⁴⁷ **3:3b** txt a- ἐν ἐμπαιγμονῇ \aleph A B 048^{vid} lat-v TG WH VS SBL NA29 {} // b- ἐμπαιγμονῇ C 0156 // b2- ἐνπαιγμονῇ \mathfrak{P}^{72} // c- ἐμπαιγμονῆς syr^h // d- omit anast-s cop^{bo,ms} TR AN BG RP // ? cop^{sa,ms} // a/b lat-t cop^{sa,ms,bo,vv} // a/b/c syr^{ph} // lac \mathfrak{P}^{74} 048

“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.”

⁵For 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, ⁶by which⁴⁸ also the then world perished when it was flooded with water;⁴⁹ ⁷and the present heavens and earth by the same⁵⁰ word are reserved for fire, kept until the day of judgment and destruction of ungodly people.

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. ⁹The Lord of that promise is not loitering, as some consider it⁵¹ loitering. Instead, he is being very patient toward us,⁵² not wanting anyone to perish, but rather all to come to repentance. ¹⁰But the day of the Lord will come like a thief,⁵³ in which the heavens will pass away with a roar, and the elements be dissolved with fervent heat,⁵⁴ and the earth and the works in it will be completely burned up.⁵⁵

0209 0247. 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 referents.

⁴⁸ **3:6a** txt δι' ὧν (acc. sing. masc. rel. pronoun) lat-v^{mss} aug NA29 {} // δι' ὧν (gen. pl. rel. pronoun) \mathfrak{P}^{72} \aleph A B C 048 0156 lat-v,t cop^{sa,bo,v} syr^{ph,h} TR TG WH AN VS BG RP SBL // lac \mathfrak{P}^{74} 0209 0247.

⁴⁹ **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.

⁵⁰ **3:7** txt a- τῷ αὐτοῦ λόγῳ \mathfrak{P}^{72} A B 0156 did lat-v,t cop^{sa,bo} Beza-1598 Elzevir-1624 Scrivener-1894 WH VS SBL NA29 {} // b- τῷ αὐτοῦ λόγῳ \aleph C cop^v syr^{ph,h} eth^{mss} Complutensian Polyglot TG AN BG RP // c- omit eth^{mss} // d- αὐτοῦ λόγῳ Erasmus-1516 TR-Stephanus-1550 Scrivener-1887 // a/b 048 // lac \mathfrak{P}^{74} 0209 0247.

⁵¹ **3:9a** A similar expression using this verb ἡγέομαι is found in James 1:2, Πᾶσαν χαρὰν ἡγήσασθε, where all translations add an implied object of the verb, "it." Consider it joy. Why not here? "Some consider it loitering."

⁵² **3:9b** b- εἰς ἡμᾶς TR AN BG RP // a- εἰς ὑμᾶς \mathfrak{P}^{72} B C 048^{vid} 0156 cop^{bo,v} TG WH VS SBL NA29 {C} // c- δι ὑμᾶς \aleph A lat-s,v,t cop^{sa} syr^{ph,h} eth // lac \mathfrak{P}^{74} 0209 0247. I am not saying εἰς ἡμᾶς is the original reading. I am just going with it.

⁵³ **3:10b** txt κλέπτῃς \mathfrak{P}^{72} \aleph A B 048 0156 cyr lat-s,v,t cop^{sa,bo,v} syr^{ph} eth TG WH VS SBL NA29 {} // κλέπτῃς ἐν νυκτί C lat-t^{mss} syr^h TR AN BG RP // lac \mathfrak{P}^{74} 0209 0247.

⁵⁴ **3:10d** txt a- λυθήσεται \mathfrak{P}^{72} \aleph B C 048^{vid} cyr TG WH VS SBL NA29 {} // b- λυθήσονται A cyr ps-caes TR AN BG RP // a/b 0156 lat cop syr // lac \mathfrak{P}^{74} 0209 0247.

⁵⁵ **3:10e** txt f- κατακαήσεται (will be burned up) A 048 aug cyr syr^{hxt} TR TD AN BG RP // g- κατακαήσονται // h- καησονται // a- οὐχ εὑρεθήσεται (will be found no more) cop^{sa,vid} syr^{ph,mss} NA29 {D} // b- εὑρεθήσεται \aleph B syr^{ph,mss,h,mss} TG WH VS SBL // c- εὑρεθήσονται // d- εὑρεθήσεται λυόμενα (will be found destroyed, broken up) \mathfrak{P}^{72} // e- ἀφανισθήσονται (will disappear) C // omit speculum // omit καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα οὐχ εὑρεθήσεται / κατακαήσεται it^z lat-v jer^{vid} pelag // ? lat-s,v // b/d 0156 // f/g lat-t // f/g/h eth // lac \mathfrak{P}^{74} 0209 0247. 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 Stemmata 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 (εὑρεθήσονται [sic; εὑρεθήσεται])’, when logic demands ‘will not be found (οὐχ εὑρεθήσονται [sic])’.

¹¹Since⁵⁶ all these things are being dissolved, what kind of people is it requisite to be,⁵⁷ in holy ways of life, and godliness, 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? ¹³And we are looking forward, according to his promise, to a new heaven and a new earth, in which righteousness is at home.

¹⁴Wherefore, beloved, looking forward to these things, be diligent to be found by him at peace, from being pure and blameless. ¹⁵And consider the patience of our Lord to be salvation,⁵⁸ just as also our beloved brother Paul has written to you according to the wisdom given to him, ¹⁶as also in all his epistles, talking in them about these things, in which⁵⁹ are some things hard to understand,

The meaning, as a result, is extremely problematic; to my mind the reading does not make sense and must therefore be erroneous. Unquestionably, the hyparchetype of all these witnesses did not have the negation. Now, there are two variants (ἀφανισθήσονται 'they will disappear', and κατακαίησεται 'they will be burned up'), which presuppose and express more graphically a text containing the negation: οὐχ εὑρεθήσονται [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 εὑρεθήσεται (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 τὰ ἐν αὐτῇ ἔργα εὑρεθήσεται interpret the verb εὑρεθήσεται (εὕρισκω) as "discover, expose." 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 μὴ εὑρεθῆ ἔτι - great city Babylon will be thrown down, and never more be found. Or, Psalms of Solomon 13:11 ἀμαρτωλοὶ δε ἀρθήσονται εἰς ἀπώλειαν, καὶ οὐχ εὑρεθήσεται μνημόσυνον αὐτῶν ἔτι- but sinners shall be taken away into destruction, and their memorial shall never be found. Whereas in the LXX also, for the idea of "laid bare," the word ἀποκαλύπτω is used, as in Ezekiel 13:14- καὶ ἀποκαλυφθήσεται τὰ θεμέλια αὐτοῦ- "so that the foundation thereof shall be discovered..."

⁵⁶ **3:11a** οὖν πάντων κ A 048 lat-v,t cop^{sa,ms,bo} syr^{ph,h,ms^{mg},h^{ms}txt} TR TG AN BG RP // οὕτως πάντων B syr^{h,ms^{ext}} WH VS SBL NA29 {} // οὕτως πάντως \mathfrak{P}^{72} // δε πάντων cyr lat-t^{ms} // δε οὕτως πάντων C // οὖν πάντων οὕτως cop^{sa,ms} // πάντων οὕτως cop^v // πάντων cop^{bo,ms} // ? lat-s but definitely omit οὕτως // lac \mathfrak{P}^{74} 0156 0209 0247 665. There is a marginal note in some Harklean mss beside οὖν, to the addition of γάρ.

⁵⁷ **3:11b** txt ὑπάρχειν \mathfrak{P}^{72*} \mathfrak{P}^{74vid} B v^{g,ms} DP // ὑπάρχειν ἡμᾶς κ* // ὑπάρχειν ὑμᾶς \mathfrak{P}^{72C} κ² A C 048^{vid} lat-a,v,t cop^{sa} syr^{ph,h} TR TG [WH] AN VS BG RP SBL NA29 {} // ὑπάρχειν ἑαυτοῦς cop^v // indeterminate lat-s cop^{bo} // lac \mathfrak{P}^{74} 0156 0209 0247. In view of Peter's tendency to sometimes leave subjects/objects unsaid, and in view of the variety of additions, I strongly think that the original text lacked ὑμᾶς or ἡμᾶς or ἑαυτοῦς.

⁵⁸ **3:15b** Romans 2:4

⁵⁹ **3:16b** txt αἶς ἐστὶν δυσνόητά \mathfrak{P}^{72} κ B (cop^{sa,bo}) TG WH VS SBL NA29 {} // αἶς εἰσὶν δυσνόητά A // οἷς ἐστὶν δυσνόητά C TR AN RP // οἷς εἰσὶν δυσνόητά BG // \mathfrak{P}^{74} αἶς _____ // indeterminate lat syr // lac 048 0156 0209 0247.

which untaught and unstable persons distort,⁶⁰ as they do also the rest of the scriptures, to their own destruction.

¹⁷You 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, ¹⁸but grow⁶¹ in grace and in the knowledge of our lord and savior Jesus Christ. To him be glory both now and for ever. Amen.⁶²

⁶⁰ **3:16c** txt a- στρεβλώσουσιν \mathfrak{P}^{72} C**vid* NA28 // b- στρεβλοῦσιν \aleph A B lat-v,t cop^{sa,bo} TR TG WH AN VS BG RP SBL // c- στρεβλωσιν C² // a/b syr^{ph,h} // lac \mathfrak{P}^{74} 048 0156 0209 0247.

⁶¹ **3:18a** txt a- ἀξάνετε \aleph A B TR TG WH AN VS RP SBL NA29 {} // b- ἀξάνεσθε \mathfrak{P}^{72} C // c- ἀξάνητε BG // a/b lat cop syr // lac \mathfrak{P}^{74} 048 0156 0209 0247.

⁶² **13:18b**

καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος Ἄμὴν \mathfrak{P}^{72} \aleph A C TR [TG] AN VS BG RP SBL

νῦν καὶ ἀεὶ καὶ εἰς τοῦς αἰῶνας τῶν αἰώνων Ἄμὴν

καὶ νῦν καὶ εἰς ἡμέρας αἰῶνος Ἄμὴν (cop^{sa})

καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος B WH NA29 {C}

καὶ νῦν καὶ εἰς ἡμέρας αἰῶνος syr^h

? Ἄμὴν ^{pt} syr^{ph} (but def. include Ἄμὴν)

lac \mathfrak{P}^{74} 048 0156 0209 0247.

Table of Witnesses
Witnesses to 2 Peter

MS	Date	Alt	Location
ϣ ⁷²	III/IV		
ϣ ⁷⁴	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
κ	IV	01	London, the British Library, Add. 43725
κ ²	IV-VI		
κ ³	VII		
A	V	02	London, British Library, Royal 1 D. VIII
B	IV	03	Vatican Library, Vat. gr. 1209
C	V	04	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
C ¹	V		
C ²	VI		
C ³	IX		
K	IX	018	Moscow, Hist. Mus., V. 93, S. 97
L	IX	020	Rome, Bibl. Angelica, 39
P	IX	025	St. Petersburg, Russ. Nat. Libr., Gr. 225
Ψ	IX/X	044	Athos, Lavra, B' 52
048	V		Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
049	IX		Athos, Lavra, A' 88
0142	X		Munich, Bayerisch Staatsbibl., Gr. 375
0156	VIII	3:2-10	
0209	VII	BYZ	
0247	VI		
5	XIII		
33	IX		Paris, Bibl. Nat., Gr. 14
307	X		Paris, Bibl. Nat., Coislin Gr. 25
623	XI		
665	XIII	BYZ	
1175	X		Patmos, Joannu, 16
1241			
1243	XI		Sinai, St. Catherine's Monastery, Gr. 262
1448	XII		
1735	X		Athos, Lavra B' 42
1739	X		Athos, Lavra B' 64
1852	XIII		
2298	XII		
2423	XIII	BYZ	
2464	IX		Patmos, Joannu, 742
2805	X/XI		Athens, Studitu, 1

			Witnesses to 2 Peter, continued
		LATINS:	
lat-s	V/VI		Old Spanish text from African sources: PRIS (Priscillian), BACH, ORO, PS-AU spe (the Pseudo-Augustinian Speculum); scattered readings in Spanish Vulgate MSS
lat-v	IV/V	vg	Vulgate, "a thorough revision following the Greek text; earliest witnesses: PEL (Pelagius), PS-AU, hyp".
lat-t	V-VII	it ^w it ^h it ^r	Later text, attested in the 5 th /6 th 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)
lat-c	V?		"Later African texts related to K", scattered readings in AU; QU, PS-VIG var.
55	V	it ^h	2 Pet 1:1- 2:7
64	VI/VII	it ^r	2Pet 1:1-4
32	VI	it ^w	2Pet 1:13-21
t	VII-IX	it ^t	2Pet 1:5-8,10-11; 1:20- 2:8; 3:1- end
			COPTIC
cop ^{sa}	various		Sahidic Coptic
cop ^{bo}	various		Bohairic Coptic
cop ^v	various		The "V" dialect of Coptic was a form between Fayyumic and Middle Egyptian. Transcription from R. Kasser and H.-M. Schenke.
			CHURCH FATHERS in GREEK:
am	IV		Amonas Antonii discipulus
anast-a	VI		Anastasius I Antiochenus
anast-s	VI		Anastasius Sinaita
andr-cr	VIII		Andreas Cretensis
antioch	VII		Antiochus Monachus
apoll	IV		Apollinaris Laodicensis
ast-a	V		Asterius Amasenus
ast-s	IV		Asterius Sophista/Anonymus?
ath	IV		Athanasius Alexandrinus
aug	430		Augustine
bars	V		Barsanuphius et Iohannes
bas	IV		Basilii Caesariensis
bas-sel	V		Basilii Seleuciensis
chrys	V		Iohannes Chrysostomus
clem	<215		Clement of Alexandria
cyr	V		Cyrillius Alexandrinus,
cyr-h	IV		Cyrillius Hierosolymitanus
cyr-sc	VI		Cyrillius Scythopolitanus
dam	VIII		Iohannes Damascenus
did	IV		Didymus Alexandrinus
dor-gaz	VI		Dorotheus Gazaeus
epiph	V		Epiphanius Constantiensis
eus	IV		Eusebius Caesariensis
eustr	VI		Eustratius Constantinopolitanus
evagr	IV		Evagrius Ponticus
flav-c	V		Flavianus Constantinopolitanus
greg-agr	VII		Gregorius Agrigentinus
greg-naz	IV		Gregorius Nazianzenus
hes-h	V		Hesychius Hierosolymitanus
hes-s	?		Hesychius Sinaita
iei	VI		Iohannes Ieiunator

ioh-phil	VI	Iohannes Philoponus
isid	V	Isidorus Pelusiota
jer	V	Jerome, but he is also accounted for as lat-hi or the Vulgate
leont-h	VI	Leontius Hierosolymitanus
marcell	IV	Marcellus of Ancyra
marc-er	V	Marcus Eremita
max-conf	VII	Maximus Confessor
nest	V	Nestorius
nil-anc	V	Nilus Ancyranus
or	III	Origenes
petr-al	IV	Petrus Alexandrinus
phot	IX	Photius
procop	VI	Procopius Gazaesus
ps-acac-c	?	Pseudo-Acacius Constantinopolitanus
ps-caes	?	Pseudo-Caesarius
ps-dion-al	III	Dionysius Alexandrinus
ps-max-conf	?	Pseudo-Maximus Confessor
ps-oec	?	Pseudo-Oecumenius
thdrt	V	Theodoretus Episc. Cyri
zach-h	VII	Zacharias Hierosolymitanus
Abrev.	Date	Greek New Testament Editions:
AN	1904	B. Antoniades, Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, produced by the Ecumenical Patriarchate of Constantinople, my copy being a Google Books PDF of a Harvard Depository Brittle Book. http://books.google.com/
BG	2014	Byzantine Greek New Testament: K ^F / Family 35 Textform, Copyright © 2014 by CSPMT, Rockville, Maryland http://cspmt.org/
NA29	2012	Greek Bible text from: Novum Testamentum Graece, 29th edition, © Deutsche Bibelgesellschaft, Stuttgart.
RP	2026	Robinson-Pierpont Greek New Testament, Maurice A. Robinson and William G. Pierpont, "The New Testament in the Original Greek, Byzantine Textform 2026."
SBL	2010	Greek New Testament, © Society of Biblical Literature and Logos Bible Software, http://sblgnt.com , http://www.sbl-site.org , http://www.logos.com
SCR	1894	F. H. A. Scrivener TR - "Textus Receptus"
TG	1857- 1872	Samuel Prideaux Tregelles, "TNT2," edited and corrected by Dirk Jongkind, http://www.tyndalehouse.com/tregelles/ "It is not for Christian scholars to fear true criticism or its results: the object of true criticism is not to alter scripture dogmatically on the judgment of any individual, but it is to use the EVIDENCE which has been transmitted to us, as to what the holy men of God, inspired by the Holy Ghost actually wrote. In this, as in any other Christian service, the blessing and guidance of God may be sought, by those who know the privileges resulting to the believing soul from the redemption of His Son." (Tregelles's Greek New Testament: Introductory Notice, Part 1, ii).
TR	1550	Stephens' TR - "Textus Receptus" available for download at http://bibletranslation.ws/palmer-translation/
VS	1913	Hermann Freiherr von Soden, Griechisches Neues Testament, available for download at http://bibletranslation.ws/palmer-translation/
WH	1881- 1892	Westcott & Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort

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