

# The Second Epistle of Peter

The **Textus Receptus Greek Text**  
with critical footnotes using the data from  
Novum Testamentum Graecum Editio Critica Major

**March 07, 2026 edition**  
(First eclectic edition was February 7, 2015)

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## The Second Epistle of Peter

### ΠΕΤΡΟΥ Β

### Chapter 1

2Pe 1:1 Σίμων<sup>1</sup> Πέτρος, δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·

<sup>1</sup>Simon 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 ἡμῶν.<sup>2</sup>

<sup>2</sup>grace and peace be multiplied to you, through the knowledge of God and of Jesus our Lord,

2Pe 1:3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς,<sup>3</sup>

<sup>3</sup>as 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,

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<sup>1</sup> 1:1 txt Σίμων  $\mathfrak{P}^{72}$  B  $\Psi$  5 623 665<sup>T</sup> 1241 1243 2464 2805 *cop*<sup>sa,bo</sup> *eth* TR WH // Συμεών  $\aleph$  A K L P 049 0142 33 307 665<sup>Z</sup> 1175 1448 1735 1739 1852 2298 2423 *arm* *geo* TG AT VS BG RP SBL NA29 {B} // Σιμεών 1127 // *lac*  $\mathfrak{P}^{74}$  C 048 0156 0247

<sup>2</sup> 1:2 txt

a- τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν B C K 049 665 1448 2423 TR TG WH AT VS BG RP SBL NA29 {}

b- θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν 43

c- τοῦ θεοῦ καὶ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν  $\aleph$  A L 307 1241 1735 1739 2298 *cop*<sup>bo</sup>

d- τοῦ θεοῦ ἡμῶν καὶ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν 0209 *eth*

e- τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν 5 33 623

f- τοῦ θεοῦ καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *cop*<sup>bo,ms</sup>

g- τοῦ θεοῦ καὶ σωτῆρος Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν 0142  $\ell$ 596

h- τοῦ θεοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν  $\mathfrak{P}^{72}$

i- τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *lat-s* *cop*<sup>sa,vv</sup> *syr*<sup>ph,h</sup>

j- τοῦ κυρίου ἡμῶν P  $\Psi$  1175 1852 2464 2805 *lat-v*

k- τοῦ θεοῦ ἡμῶν 1243 *lat-ps-hil-a*

c/e- *lat-t*

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

<sup>3</sup> 1:3 txt διὰ δόξης καὶ ἀρετῆς  $\mathfrak{P}^{72}$  B K L P 049 0142 5 623 665 1175 1448 2423 2464 *ps-oec* *cop*<sup>Vv</sup> TR WH AT BG RP // διὰ δόξης 0209<sup>vid</sup> // ἰδίᾳ δόξη καὶ ἀρετῇ  $\aleph$  A C P  $\Psi$  33 307 1241 1243 1735 1739 1852 2298 2805 *did* *lat-s,v,t* *cop*<sup>sa,bo</sup> *syr*<sup>ph,h,pal</sup> *arm* *eth* *geo* TG VS SBL NA29 {B} // *lac*  $\mathfrak{P}^{74}$  048 0156 0247. The preposition διὰ with genitive, as here in the TR, means, of place or space, “motion in a line, from one end to the other, right through.” He has called us from where we were, all the way over to glory and virtue.

2Pe 1:4 δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται,<sup>4</sup> ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.<sup>5</sup>

<sup>4</sup>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 δὲ<sup>6</sup> σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,

<sup>5</sup>But 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 ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,

<sup>6</sup>and 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·

<sup>7</sup>and to godliness brotherly friendship, and to brotherly friendship add love.

#### <sup>4</sup> 1:4a txt

μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται	2805 TR
μέγιστα ὑμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται	A 1735
μέγιστα καὶ τίμια ἡμῖν ἐπαγγέλματα δεδώρηται	C P 5 33 307 623 1175 1243 1739 2298 2464 did <sup>v</sup> TG VS
μέγιστα καὶ τίμια ὑμῶν ἐπαγγέλματα δεδώρηται	Ψ 1241
τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται	B (0209) 1448 1852 WH SBL NA29 {\}
τίμια ἡμῖν καὶ μέγιστα ἐπαγγέλματα δεδώρηται	Ⲡ K L 049 0142 (0209) 665 2423 ps-oec AT BG RP
τίμια καὶ μέγιστα ἐπαγγέλματα ἡμῖν δεδώρηται	ⲡ <sup>72</sup>
lac	ⲡ <sup>74</sup> 048 0156 0209 0247

#### <sup>5</sup> 1:4b txt

e- τῆς ἐν	κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς	K L P f2 049 0142 0209 307 665 1448 1735 2423 ps-oec TR AT BG RP
a- τῆς ἐν τῷ	κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς	A B TG WH VS SBL NA29 {\}
b- τὴν ἐν τῷ	κόσμῳ ἐπιθυμίαν φθορᾶς	Ⲡ
c- τὴν ἐν τῷ	κόσμῳ ἐπιθυμίαν φθοράν	ⲡ <sup>72</sup>
d- τῆς ἐν τῷ	κόσμῳ ἐν ἐπιθυμίας φθορᾶς	1852
f- τῆς ἐν	κόσμῳ ἐν ἐπιθυμίαις φθορᾶς	1838
g- τῆς ἐν	κόσμῳ ἐπιθυμίᾳ φθορᾶς	2344
h- τῆς ἐν	κόσμῳ ἐπιθυμίας φθορᾶς	33 <sup>vid</sup> cop <sup>sa</sup> mss,bo,v <sup>v</sup>
i- τῆς ἐν	κόσμῳ ἐπιθυμίας καὶ φθορᾶς	C Ψ 5 623 1175 1241 1243 1739 2298 2464 2805
j- τὴν ἐν	κόσμου ἐπιθυμίαν φθορᾶς	61
	...in cupiditate perditae vitae	lat-s
	...concupiscentiae corruptionem	lat-v
	a/e/f/g	lat-s,v,t syr <sup>ph</sup>
	b/j	cop <sup>sa</sup> mss
	d/i	syr <sup>h</sup>
	lac	ⲡ <sup>74</sup> 048 0156 0247

<sup>6</sup> 1:5 txt καὶ αὐτὸ τοῦτο δὲ ⲡ<sup>72</sup> B C\* K L P 049 0142 0209 665 1175 2423 ps-oec TR TG WH AT RP SBL NA29 {\} // καὶ αὐτὸ δὲ τοῦτο Ⲡ C<sup>2</sup> Ψ 5 33 307 623 1241 1448 1739 1852f 2464 2805 syr<sup>ph</sup>mss,h VS BG // αὐτὸ δὲ τοῦτο cop<sup>sa</sup>mss syr<sup>ph</sup>mss // καὶ αὐτὸ δὴ τοῦτο cop<sup>sa</sup>mss // καὶ αὐτὸ τοῦτο 1243 2298 cop<sup>bo</sup> arm // καὶ αὐτοὶ δὲ A 1735 lat-s,t eth // ὑτοί δὲ lat-v // lac ⲡ<sup>74</sup> 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' αὐτὸ. 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·

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

2Pe 1:9 ᾧ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.<sup>7</sup>

<sup>9</sup>For 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 μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε·

<sup>10</sup>Therefore instead, brethren, be diligent to make your calling and election sure,<sup>8</sup> for by doing these things you will never fail.

2Pe 1:11 οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

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

2Pe 1:12 Διὸ οὐκ ἀμελήσω<sup>9</sup> ὑμᾶς ἀεὶ<sup>10</sup> ὑπομνήσκω περὶ τούτων, καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείας.

<sup>12</sup>Wherefore 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 ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει,

<sup>13</sup>And I deem it right, as long as I am in this tent, to rouse you by a reminder,

<sup>7</sup> 1:9 txt ἁμαρτιῶν ϣ<sup>72</sup> B C L P 049 0209 33 665 1448 1852 2423 2464 marc-er ps-oc TR WH AT VS BG RP NA29 {} // ἁμαρτημάτων X A K Ψ 0142 5 307 623 1175 1241 1243 1735 1739 2298 2805 TG SBL // lat cop syr indeterminate // lac ϣ<sup>74</sup> 048 0156 0247.

<sup>8</sup> 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 εργαων βεβαιαν υμων την κλησιν και εκλογην ποιησηθε

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

a- ϣ<sup>72</sup> 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<sup>mss</sup>

d- X Ψ 5 307 623 1852 2464 2805 it<sup>ar,z</sup> arm<sup>mss</sup> geo

e- 1735

f- 1175

g- A

d/f cop<sup>sa,bo></sup> syr<sup>h</sup>

f/g vg it<sup>h</sup> syr<sup>ph</sup>

lac ϣ<sup>74</sup> 048 0156 0247

<sup>9</sup> 1:12a txt e- διὸ οὐκ ἀμελήσω K L 049 0142 0209 5 307 623 665 1448 1611<sup>c</sup> 1735 1852 2298 2423 2464 ps-oc TR AT BG RP // f- διότι οὐκ ἀμελήσω 6 // a- διὸ μελλήσω X A B C P 1243 1739 2805 cop<sup>bo</sup> arm<sup>mss</sup> geo:A TG WH VS SBL NA29 {} // b- διὸ μέλλω 1175 // c- δί οὐ μελλήσω ϣ<sup>72</sup> Ψ // d- διὸ οὐ μελλήσω 1611\* // a/b/c lat-v eth // e/f lat-t cop<sup>sa</sup> syr<sup>ph,h</sup> // lac ϣ<sup>74</sup> 048 0156 0247 33.

<sup>10</sup> 1:12b txt ὑμᾶς ἀεὶ TR // ἀεὶ ὑμᾶς RP NA29 {}

2Pe 1:14 εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι·

<sup>14</sup>knowing 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 ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.

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

2Pe 1:16 Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπτται γενηθέντες τῆς ἐκείνου μεγαλειότητος.

<sup>16</sup>For 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 αὐτῷ τοιαῦσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,<sup>11</sup> εἰς ὃν ἐγὼ εὐδόκησα—

<sup>17</sup>For 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 φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.<sup>12</sup>

<sup>18</sup>And 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, ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνον φαίνοντι ἐν ἀνυμνηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν·

<sup>19</sup>And 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 τοῦτο πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται,

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

<sup>11</sup> **1:17** txt b- Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός **κ** A C<sup>1</sup> K L 049 0209  $\Psi$  5 33 307 623 665 1241 1243 1448 1735 1739 1852 2298 2423<sup>Z</sup> 2464 2805 ps-oec syr<sup>ph,h</sup> slav TR TG AT VS BG RP // a- Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν  $\Phi$ <sup>72</sup> B cop<sup>sa</sup>ms WH SBL NA29 {B} // c- Οὗτός ἐστιν ὁ υἱός μου ἀγαπητός 2423<sup>T</sup> arm geo // d- Οὗτός ἐστιν ὁ υἱός ὁ ἀγαπητός 0142 // e- Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός οὗτος ἐστιν P 1175 cop<sup>sa</sup>ms<sup>ss,bo</sup> // Οὗτός ἐστιν ὁ υἱός μου οὗτος ἐστιν C<sup>\*vid</sup> // b/c lat-v,t // b/c/d cop<sup>sa</sup>ms<sup>ss</sup> // lac  $\Phi$ <sup>74</sup> 048 0156 0247.

<sup>12</sup> **1:18** txt τῷ ὄρει τῷ ἁγίῳ **κ** A C<sup>3</sup> K L P  $\Psi$  049 0142 0209<sup>vid</sup> 5 307 623 665 1241 1448 1735 1739 2298 2423 2464 2805 ps-oec TR AT VS BG RP TH $\blacklozenge$  // ἁγίῳ ὄρει  $\Phi$ <sup>72</sup> B C<sup>\*</sup> 33 1175 1243 1852 SBL TH $\blacklozenge$  NA29 // indeterminate lat cop syr // lac  $\Phi$ <sup>74</sup> 048 0156 0209 0247.

<sup>13</sup> **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 ἠνέχθη ποτὲ προφητεία,<sup>14</sup> ἀλλ' ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἄγιοι θεοῦ ἄνθρωποι.<sup>15</sup>

<sup>21</sup>for 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 ψευδοπροφηταὶ ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέσεις ἀπώλειας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινήν ἀπώλειαν.

<sup>1</sup>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,<sup>16</sup> and contradicting the master who purchased them, bring upon themselves swift damnation.

2Pe 2:2 καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται.

<sup>2</sup>And many will follow their loose ways, because of whom, the way of truth will be disparaged.  
2Pe 2:3 καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.<sup>17</sup>

<sup>3</sup>And in covetousness they will defraud you<sup>18</sup> with baseless<sup>19</sup> teachings. Whose sentence from of old was never idle, nor is their damnation sleeping.<sup>20</sup>

<sup>14</sup> **1:21** txt c- ποτὲ προφητεία **κ** A L Ψ 049 0209 5 623 665 1241 1735 1739 2423 2464 2805 ps-oec TR AT BG RP // a- προφητεία ποτέ B C K P 33 307 1175 1243 1448 TG WH VS SBL NA29 {} // b- ἡ προφητεία ποτέ **φ**<sup>72</sup> 1852 // d- ποτὲ ἡ προφητεία 2298 // e- προφητεία 0142 // a/b syr<sup>h</sup> // a/b/c/d lat-v,t cop<sup>sa,v</sup> // a/c cop<sup>bo</sup> // c/d syr<sup>ph</sup> // lac **φ**<sup>74</sup> 048 0156 0247.

<sup>15</sup> **1:21b** txt b- ἄγιοι θεοῦ ἄνθρωποι **κ** K L 049 0142 Ψ 5 33 307 623 1448 1735 2423 2464 2805 Sriv-1894-TR TG AT BG RP // c- οἱ ἄγιοι θεοῦ ἄνθρωποι 665 ps-oec Stephens-1550-TR // a- ἀπὸ θεοῦ ἄνθρωποι **φ**<sup>72</sup> B P 1175 1241 1243 1739 1852 2298 arm WH SBL NA29 {B} // d- ἄγιοι τοῦ θεοῦ ἄνθρωποι A // e- ὑπὸ θεοῦ ἄνθρωποι 2718 // f- ἀπὸ θεοῦ ἄγιοι ἄνθρωποι C // g- ἄγιοι ἀπὸ θεοῦ ἄνθρωποι 81 VS // h- ἄγιοι ὑπὸ θεοῦ ἄνθρωποι 254 // i- ἄγιοι ἄνθρωποι 431 cop<sup>sams</sup> // j- ἄγιοι θεοῦ προφηταὶ geo // ? cop<sup>sams,bo,v</sup> // a/e syr<sup>h</sup> // b/c/d lat-v,t syr<sup>ph</sup> // b/c/d/f/g cop<sup>sams</sup> // lac **φ**<sup>74</sup> 048 0156 0209 0247

<sup>16</sup> **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.

<sup>17</sup> **2:3a** txt νυστάζει **φ**<sup>72</sup> **κ** A B C P 5 623 665 1175 1241 1243 1735 1852 2298 2423 anast-s pall ps-oec lat-v,t TR TG WH VS SBL NA29 {} // νυστάζει K L 049 0142 Ψ 5 33 307 1448 1739 2464 2805 lat-s cop<sup>sams,bo,v</sup> AT BG RP // indeterminate 0209 syr<sup>ph,h</sup> // lac **φ**<sup>74</sup> 048 0156 0209 0247

<sup>18</sup> **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.

<sup>19</sup> **2:3c** Liddel & 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 ἐφείσατο, ἀλλὰ σειραῖς<sup>21</sup> ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους,<sup>22</sup>

<sup>4</sup>For 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 ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ'<sup>23</sup> ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας,

<sup>5</sup>and 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,

2Pe 2:6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν,<sup>24</sup> ὑπόδειγμα μελλόντων ἀσεβεῖν<sup>25</sup> τεθεικῶς,

<sup>6</sup>and the cities of Sodom and Gomorrah he condemned to ruin, reducing them to ashes, setting them as an example to those about to be ungodly,<sup>26</sup>

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

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

2Pe 2:8 βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἕξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν—

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

<sup>20</sup> **2:3d** Isaiah 28:8 (Septuagint only) A curse will devour his counsel, for his counsel is for the sake of greed.

<sup>21</sup> **2:4a** txt a- σειραῖς (chains) ϣ<sup>72</sup> K L P 049 0142 5 33 307 623 665 1175 1241 1243 1448 1735 1739 1852 2298 2423 2464 2805 cyr did procop ps-oc lat-v cop<sup>bo,v</sup> syr<sup>ph</sup> arm geo TR AT VS BG RP SBL NA29 {C} // b- σιροῖς (pits, caves) & lat-t // σειροῖς (pits, caves) A B C TG WH TH // a/b syr<sup>h</sup> // lac ϣ<sup>74</sup> 048 0156 0209 0247. The parallel passage in Jude 6 says δεσμοῖς, bonds / chains.

<sup>22</sup> **2:4b** txt b- τετηρημένους ps-oc TR // a- τηρουμένους ϣ<sup>72</sup> B C\* K L P 049 0142 307 665 1175 1241 1243 1448 1739 1852 2298 2423 2464<sup>Z</sup> procop syr<sup>h</sup> TG WH AT VS BG RP SBL NA29 {} // c- κολαζομένους τηρεῖν & A Ψ 5 623 1735 2464<sup>T</sup> 2805 // d- κολαζομένους τηρεῖσθαι 33 syr<sup>ph,hA</sup> Pilo: “and he handed them over, that they should be kept for the judgment of torture” // e- βασανιζομένους τηρεῖν lat-v? // f- τηρουμένους κολαζομένους τηρεῖν C<sup>2</sup> // c/d lat-t cop<sup>sa,bo</sup> // lac ϣ<sup>74</sup> 048 0156 0209 0247.

<sup>23</sup> **2:5** txt ἀλλ' ϣ<sup>72c</sup> K P Ψ 0142 5 33 307 623 1175<sup>c</sup> 1243 1448 1739 1852 2298 2423 2464 2805 TR BG NA29 {} // ἀλλὰ ϣ<sup>72\*</sup> & A B C L 049 665 1175\* 1735 AT VS SBL // ἄλλὰ RP // lac ϣ<sup>74</sup> 048 0156 0209 0247

<sup>24</sup> **2:6a** txt καταστροφῇ κατέκρινεν & A C<sup>2</sup> K L 049 0142 Ψ 5 33 307 623 665 1448 1735 2298 2423 2464 2805 ps-oc lat-v,t cop<sup>sa,v</sup> syr<sup>ph,h</sup> TR TG AT VS BG RP SBL NA29 {} // κατέκρινεν ϣ<sup>72T</sup> B C\* 1175 1241 1243 1739 cop<sup>bo</sup> WH // κετέστρεψεν P 1852 // κατεπρησεν ϣ<sup>72Z</sup> // lac ϣ<sup>74</sup> 048 0156 0209 0247.

<sup>25</sup> **2:6b** txt ἀσεβεῖν & A C K L Ψ 049 0142 5 33 307 623 665 1241 1448 1735 1739 2298 2423 2464 2805 ps-oc lat-v,t cop<sup>sa</sup> TR AT VS BG RP TH NA29 {C} // ἀσεβέσιν ϣ<sup>72</sup> B P 1175 1243 1852 syr<sup>ph,h</sup> arm eth geo WH SBL // ἀσεβῶν cop<sup>bo</sup> // lac ϣ<sup>74</sup> 048 0156 0209 0247.

<sup>26</sup> **2:6c** Or, “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.

2Pe 2:9 οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι,<sup>27</sup> ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν,

<sup>9</sup>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 ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους καὶ κυριότητος καταφρονοῦντας. Τολμηταί, αὐθάδεις, δόξας οὐ τρέμουσιν, βλασφημοῦντες,

<sup>10</sup>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 ὅπου ἄγγελοι ἰσχυῖ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν παρὰ Κυρίῳ<sup>28</sup> βλάσφημον κρίσιν.

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

2Pe 2:12 οὗτοι δέ, ὡς ἄλογα ζῶα φυσικὰ γεγεννημένα<sup>29</sup> εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται,<sup>30</sup>

<sup>12</sup>But 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 will be destroyed,

2Pe 2:13 κομιούμενοι<sup>31</sup> μισθὸν ἀδικίας. ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν<sup>32</sup> συνευωχούμενοι ὑμῖν,

<sup>13</sup>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 partying<sup>33</sup> in the daytime for pleasure;<sup>34</sup>

<sup>27</sup> **2:9** txt a- εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι **Ν**<sup>2</sup> A B C K L P Ψ 049 5 33 307 623 665 1241 1243 1735 1739 2423 2464 2805 ps-oec TR TG WH AT VS RP SBL NA29 {} // b- εὐσεβεῖς ἐκ πειρασμῶν ῥύεσθαι **Ν**<sup>\*</sup> 0142 1175 1448 1852 2298 BG // c- εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι **Φ**<sup>72</sup> anast-s // d- εὐσεβεῖς ἐκ πειρασμῶν ῥύεσθαι antioch // ? cops<sup>sa,ms,v</sup> // a/c copsams // a/b/c/d cops<sup>sa,ms,bo,mss</sup> // a/c lat-v syr<sup>ph,mss</sup> // b/d cop<sup>bo</sup> syr<sup>ph,ms,h</sup> // lac **Φ**<sup>74</sup> 048 0156 0209 0247.

<sup>28</sup> **2:11** txt κατ' αὐτῶν παρὰ κυρίῳ **Ν** B C K L P 049 665 1175 1243 1448<sup>Z</sup> 1739 1852 2298 2423 ps-oec TR AT VS BG RP NA29♦ // κατ' αὐτῶν παρὰ κυρίου **Φ**<sup>72</sup> 0142 5 307 623 1241 lat-t syr<sup>ph,mss,ha</sup> // κατ' αὐτῶν A 33 1448<sup>T</sup> 1735 2464 2805 lat-v cop<sup>sa,bo,vv</sup> syr<sup>ph,mss,h</sup> SBL NA29♦ // καθ' ἑαυτῶν Ψ // lac **Φ**<sup>74</sup> 048 0156 0209 0247.

<sup>29</sup> **2:12a** txt d- ζῶα φυσικὰ γεγεννημένα K L 049 0142 5 623 665 1448<sup>c</sup> ps-oec TR AT RP // a- ζῶα γεγεννημένα φυσικὰ **A**<sup>\*</sup> B C P 1175 1243 1735 1739 TG WH VS SBL NA29 {} // b- ζῶα φυσικὰ γεγεννημένα Ψ // c- ζῶα γεγεννημένα φυσικὰ **Ν** **A**<sup>c</sup> 33 1241 1448<sup>\*</sup> 1852 2298 2464 2805 syr<sup>h</sup> BG // e- ζῶα γεγεννημένα 94 307 1678 // f- ζῶα γεγεννημένα 2423 // g- ζῶα φυσικὰ **Φ**<sup>72</sup> lat-v // h- ζῶα γεγεννημένοι φυσικὰ cop<sup>bo</sup> syr<sup>ph</sup> // a/b/c/d lat-a,s cop<sup>sa,vv</sup> // lac **Φ**<sup>74</sup> 048 0156 0209 0247.

<sup>30</sup> **2:12b** txt καταφθαρήσονται **Ν**<sup>2</sup> C<sup>2</sup> 5 307 623 665 1243 1448 1735 2423 2464 2805 ps-oec lat-s cop<sup>sa,bo</sup> syr<sup>ph</sup> TR AT VS BG RP // καὶ φθαρήσονται **Φ**<sup>72f</sup> **Ν**<sup>\*</sup> A B C<sup>\*</sup> P Ψ 33<sup>vid</sup> 1175 1241 1739 1852 2298 lat-v syr<sup>h</sup> TG WH SBL NA29 {} // καὶ καταφθαρήσονται VS // lac **Φ**<sup>74</sup> 048 0156 0209 0247.

<sup>31</sup> **2:13a** txt κομιούμενοι **Ν**<sup>2</sup> A C K L 5 33 307 623 665 1241 1448 1735 1739 2298 2423 2464 lat-s,v cop<sup>sa,bo</sup> syr<sup>h</sup> eth geo TR AT VS BG RP TH♦ // ἀδικούμενοι **Φ**<sup>72</sup> **Ν**<sup>\*</sup> B P Ψ 1175 1243 1852 2805 syr<sup>ph</sup> arm SBL TH♦ NA29 {B} // lac **Φ**<sup>74</sup> 048 0156 0209 0247.

<sup>32</sup> **2:13b** ἀπάταις αὐτῶν **Φ**<sup>72</sup> **Ν** C K L P 33 307 665 1175 1448 1735 1852 2298 2423 ps-oec cop<sup>sa,ms,bo</sup> syr<sup>hT</sup> arm TR TG WH AT VS BG RP SBL NA29 {B} // ἀγνοίας αὐτῶν 1241f 1739 // ἀγάπαις αὐτῶν A B Ψ 5 623 2464 2805 lat-c,s,v cop<sup>sa,mss</sup> syr<sup>ph,hM</sup> eth // ἀγάπαις ὑμῶν 1243 geo // lac **Φ**<sup>74</sup> 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.

2Pe 2:14 ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος<sup>35</sup> καὶ ἀκαταπαύστους ἀμαρτίας, δელιάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρας τέκνα,

<sup>14</sup>having 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 καταλιπόντες<sup>36</sup> εὐθεΐαν ὁδὸν ἐπλανήθησαν, ἔξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ<sup>37</sup> ὃς μισθὸν ἀδικίας ἠγάπησεν

<sup>15</sup>Leaving the right path, they have gone astray, following in the path of Balaam son of Bosor, who loved the payment from unrighteousness,<sup>38</sup>

2Pe 2:16 ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.

<sup>16</sup>but 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.

<sup>33</sup> **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.

<sup>34</sup> **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 ἠγούμενοι 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.

<sup>35</sup> **2:14** txt a- μοιχαλίδος  $\mathfrak{P}^{72}$  B C K L P 049 0142 5 307 623 665 1175 1241 1243 1448 1735 1739 1852 2298 2423 2464 2805 ps-oec TR AT VS BG RP SBL NA29 {} // b- μοιχαλείας  $\aleph$  A 33 // c- μοιχείας  $\Psi$  2344 // b/c lat cop syr // lac  $\mathfrak{P}^{74}$  048 0156 0209 0247.

<sup>36</sup> **2:15a** txt a- καταλιποντες  $\mathfrak{P}^{72}$  B<sup>2</sup> C P  $\Psi$  048<sup>vid</sup> 5 307 1241 1243 1448 1735 1739 1852 2298 2423 ps-oec syr<sup>ph,h</sup> TR AT BG RP SBL NA29 {} // b- καταλειποντες  $\aleph$  A B\* 049 33 623 2464 2805 VS // omit 1175 // a/b lat cop // lac  $\mathfrak{P}^{74}$  0156 0209 0247.

<sup>37</sup> **2:15b** txt του βαλααμ του βοσόρ  $\mathfrak{P}^{72}$   $\aleph^2$  A<sup>c</sup> C K L  $\Psi$  048 5 307 623 1175 1241 1243 1448 1735 1739 1852 2298<sup>Z</sup> 2423 2464 2805 ps-oec lat-v syr<sup>h</sup> geo TR AT VS RP SBL NA29 {A} // του βαλαμ του βοσορ P 2298<sup>T</sup> // (του) βαλααμ του βοσερ cop<sup>bo<sup>ms</sup></sup> // illegible A\* // του βαλααμ του βεώρ B lat-v<sup>mss,t</sup> cop<sup>sa</sup> syr<sup>ph</sup> arm WH // (του) βαλααμ του βαγωρ cop<sup>bo<sup>ms</sup></sup> // του βαλααμ του βεωροσορ  $\aleph^*$  // lac  $\mathfrak{P}^{74}$  0156 0209 0247 665.

<sup>38</sup> **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 2:17 Οὔτοί εἰσιν πηγαὶ ἄνδρῳ, νεφέλαι <sup>39</sup> ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα<sup>40</sup> τετήρηται.

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

2Pe 2:18 ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις<sup>42</sup> τοὺς ὄντως <sup>43</sup> ἀποφυγόντας <sup>44</sup> τοὺς ἐν πλάνῃ ἀναστρεφόμενους,

<sup>18</sup>For 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 ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γὰρ τις ἦπτηται, τούτῳ καὶ δεδούλωται.<sup>45</sup>

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

<sup>39</sup> 2:17a txt

d- νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι L 048<sup>vid</sup> 049 0142 1448 2423 ps-oc syr<sup>phmss</sup> TR AT BG RP

e- καὶ νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι 1611 2544<sup>T</sup> syr<sup>phms</sup>

f- νεφέλαι καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι 104 459

g- καὶ ὀμίχλαι νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι 88

h- νεφέλαι ὑπὸ λαίλαπος ῥιπιζόμεναι 1501

i- καὶ νεφέλαι καὶ γνόφοι ὑπὸ λαίλαπος ἐλαυνόμεναι 2544<sup>Z</sup>

a- καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι ϕ<sup>72</sup> Ⲙ A B C Ψ 5 307 623 1241 1243 1735 1739 2298 2464 2805 lat-v,t VS SBL NA29 { }

b- καὶ ὀμίχλη ὑπὸ λαίλαπος ἐλαυνόμενη P 1175f (ἐλαυνόμενοι) 1852 syr<sup>h</sup>

c- καὶ ὑπὸ λαίλαπος ὀμίχλαι ἐλαυνόμεναι 33 2344

a/e cop<sup>sa,bo</sup>

omit καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται K

lac

ϕ<sup>74</sup> 0156 0209 0247 665

<sup>40</sup> 2:17b txt σκότους εἰς αἰῶνα A C L P 049 0142 5 33 307 623 1448<sup>Z</sup> 1735 1739 1852 2298 2423 ps-oc cop<sup>bo</sup> arm slav TR AT [VS] RP // εἰς τον αἰωνα 94 // σκότους εἰς αἰῶνας 1241 2464 2805 BG // omit καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται K // σκότους ϕ<sup>72</sup> Ⲙ B Ψ 048 1175 1243 1448<sup>T</sup> lat-v,t cop<sup>sa,bo</sup> syr<sup>ph,h</sup> geo eth SBL NA29 { } // lac ϕ<sup>74</sup> 0156 0209 0247 665.

<sup>41</sup> 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.

<sup>42</sup> 2:18a txt a- ἀσελγείαις ϕ<sup>72</sup> Ⲙ A B C K L 049 0142 5 33 307 623 1448 1735 2423 2464 TR AT VS RP SBL NA29 { } // b- ἀσελγείας P Ψ 1175 1241 1243 1739 1852 2298 lat-v,t syr<sup>ph,h</sup> BG // c- καὶ ἀσελγείαις 61 1874 // d- ἐν ἀσελγείαις 2805 ps-oc cop<sup>sa,bo</sup> // a/b 048 // lac ϕ<sup>74</sup> 0156 0209 0247 665.

<sup>43</sup> 2:18b txt c- ὄντως (truly) Ⲙ\* C K L P 048 049 0142 5 307 623<sup>Z</sup> 1175 1243 1448 1735 1739 1852 2298 2423 2464<sup>C</sup> ps-oc TR AT BG RP NA29 {C} // d- ὄντας 1241 // a- ὀλιγως (just recently, or just barely) ϕ<sup>72</sup> Ⲙ<sup>2</sup> A B Ψ 33 436 623<sup>T</sup> 2464\* 2805 jer aug WH TG VS SBL // b- ὀλιγον (adv) 104 459 522 1505 2344 al // a/b lat-a,v,t cop<sup>sa,bo</sup> syr<sup>ph,h</sup> // lac ϕ<sup>74</sup> 0156 0209 0247 665. The SBL text reads “those just escaping.” The RP text reads, “those having truly escaped.” The NA29 text reads, “those truly escaping.” 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.”

<sup>44</sup> 2:18c txt ἀποφυγόντας K L P 049 0142 307 1175 1448 2423 cop<sup>sa,bo</sup> TR AT BG RP // ἀποφεύγοντας ϕ<sup>72</sup>(\* ἀποφθεγγοντας) Ⲙ A B C Ψ 5 33 623 1243 1735 1739 1852 2298 2464 2805 syr<sup>ph,h</sup> VS SBL NA29 { } // indeterminate 048 lat-v,t // lac ϕ<sup>74</sup> 0156 0209 0247 665.

<sup>45</sup> 2:19 txt καὶ δεδούλωται Ⲙ<sup>2</sup> A C K L P Ψ 048 049 0142 5 33 307 623 1175 1241 1243 1448 1735 1739 1852 2298 2423 2464 2805 adam anast-s andr antioch epiph genn ioh-mos phot ps-oc lat-a,v,t syr<sup>ph,h</sup> TR [TG] AT VS BG RP SBL // δεδούλωται ϕ<sup>72</sup> Ⲙ\* B cop<sup>sa,bo</sup> WH NA29 { } // lac ϕ<sup>74</sup> 0156 0209 0247 665.

2Pe 2:20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ<sup>46</sup> τούτοις δὲ πάλιν ἐμπλακέντες ἠτῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων.

<sup>20</sup>For 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 κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέαι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ἐπιστρέψαι<sup>47</sup> ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς.

<sup>21</sup>For 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<sup>48</sup> αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ ὄνος λουσαμένη εἰς κύλισμα<sup>49</sup> βορβόρου.

<sup>22</sup>But 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.”<sup>50</sup>

### Chapter 3

2Pe 3:1 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν,

<sup>1</sup>This now, beloved, is the second epistle I write to you in which<sup>51</sup> I rouse your sincere minds by a reminder,

<sup>46</sup> **2:20** f- κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ B K 049 307 2423 ps-oc itz lat-vmss TR TG WH AT BG RP SBL NA29 {} || a- κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ ϑ<sup>72</sup> & A C P Ψ 048<sup>vid</sup> 0142 5 33 623 1175 1243 1448 1735 1739 1852 2298 2464 lat-v,t syr<sup>h</sup> arm (eth) geo slav pelag aug VS ECM1 || b- κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ σωτῆρος (ἡμῶν) cop<sup>sa</sup> syr<sup>phmss</sup> || c- κυρίου καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ 94 104 syr<sup>phmss</sup> || d- κυρίου καὶ σωτῆρος ὑμῶν Ἰησοῦ Χριστοῦ 1241 || e- κυρίου ἡμῶν Ἰησοῦ Χριστοῦ L 459 anast-s cop<sup>bo</sup> || g- κυρίου Ἰησοῦ Χριστοῦ 6 2805 || a/c cop<sup>v</sup> || e/g syr<sup>phmss</sup> || lac ϑ<sup>74</sup> 048 0156 0209 0247 665. 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.” I own the ECM1, so that is why these variants are arranged like this.

<sup>47</sup> **2:21** txt b- ἐπιστρέψαι ἐκ K L 1448 2423 anast-s TR AT BG RP || a- ὑποστρέψαι ἐκ ϑ<sup>72</sup> B C P 307 1175 1241 1739 2298 TG WH SBL NA29 {} || c- πάλιν ἐπιστρέψαι ἐκ 1243 || d- πάλιν ὑποστρέψαι ἐκ 2718 || e- ἐπιστρέψαι εἰς τὰ ὀπίσω ἐκ 398 arm || f- ἐπιστρέψαι εἰς τὰ ὀπίσω ἀπὸ 254 2652 || g- εἰς τὰ ὀπίσω ἐπιστρέψαι ἀπὸ 1611 2138 geo || h- ὑποστρέψαι εἰς τὰ ὀπίσω ἀπὸ 1852 2805 || i- εἰς τὰ ὀπίσω ἀνακάμψαι ἐκ 104 459 || j- εἰς τὰ ὀπίσω ἀνακάμψαι ἀπὸ & A Ψ 048<sup>vid</sup> 5 33 623 1735 2464 cyr VS || k- εἰς τὰ ὀπίσω ὑποστρέψαι ἐκ 321<sup>Z</sup> || a/b lat-s cop<sup>sams,bo</sup> || c/d cop<sup>v</sup> || c/d/g/i/j/k lat-v,t || e/f/g/h/i/j/k cop<sup>sams</sup> eth || g/i/j/k syr<sup>ph,h</sup> || lac ϑ<sup>74</sup> 048 0156 0209 0247 665.

<sup>48</sup> **2:22a** txt συμβέβηκεν δὲ & C K L P Ψ 049 0142 5 307 623 1175 1241<sup>vid</sup> 1243 1448 1735 1739 1852 2298 2423 2464 2805 ps-oc syr<sup>ph,h</sup> TR AT [VS] BG RP || συμβέβηκεν γὰρ anast-s cyr lat-v cop<sup>bo</sup> || συμβέβηκεν ϑ<sup>72</sup> &\* A B 048<sup>vid</sup> 33 cyr did lat-s,t cop<sup>sa</sup> TG WH SBL NA29 {} || lac ϑ<sup>74</sup> 0156 0209 0247 665. . The verb is the perfect tense of “meet.” They meet the definition.

<sup>49</sup> **2:22b** txt κύλισμα & A C<sup>2</sup> K L P Ψ 048 049 0142 5 307 623 1448 1735 2423 2464 2805 anast-s cyr did ps-oc TR AT VS BG RP || κυλισμόν ϑ<sup>72</sup> B C\* 1175 1241 1243 1739 1852 2298 TG WH SBL NA29 {} || indeterminate lat cop syr || lac ϑ<sup>74</sup> 0156 0209 0247 665.

<sup>50</sup> **2:22c** The verb κυλισμόν “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.

<sup>51</sup> **3:1** The “in which” is plural, so what follows applies to both epistles.

2Pe 3:2 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ἡμῶν<sup>52</sup> ἐντολῆς τοῦ κυρίου καὶ σωτῆρος,

<sup>2</sup>to recall the statements spoken in the past by the holy prophets, and the direction from the Lord and Savior through our apostles,

2Pe 3:3 τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἐσχάτου<sup>53</sup> τῶν ἡμερῶν<sup>54</sup> ἐμπαίχται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι

<sup>3</sup>knowing 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 ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως.

<sup>4</sup>and 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 αὐτοὺς τοῦτο θέλοντας ὅτι οὐρανοὶ ἦσαν ἕκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ,

<sup>5</sup>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' ὧν<sup>55</sup> ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο·

<sup>6</sup>by which *also* the then world perished when it was flooded with water;<sup>56</sup>

2Pe 3:7 οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ<sup>57</sup> λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

<sup>7</sup>and the present heavens and earth by the same word are reserved for fire, kept until the day of judgment and destruction of ungodly people.

<sup>52</sup> **3:2** txt b- ἡμῶν Ψ 0142 5 623 1448 1735<sup>c</sup> 1852 2298 2464 2805 ps-oec syr<sup>h</sup> TR // a- ὑμῶν ϙ<sup>72</sup> & A B C K L P 048 049 0156 307 1175 1243 1735\* 2423 lat-v TG WH AT VS BG RP SBL NA29 {} // c- omit 323 945 1241 1739 1881 2344 cop<sup>sa,bo</sup> // a/b syr<sup>ph</sup> // lac ϙ<sup>74</sup> 0209 0247 33 665.

<sup>53</sup> **3:3a** txt b- ἐσχάτου K L P 049 0142 307 1448 1852 2423 ps-oec TR BG RP // a- ἐσχάτων ϙ<sup>72</sup> & A B C<sup>3</sup> Ψ 048<sup>vid</sup> 0156 5 623 1175 1241 1243 1735 1739 2298 2464 2805 anast-s antioch lat-v cop<sup>sa,bo</sup> TG WH AT VS SBL NA29 {} // c- ἐσχάτω C\* // b/c lat-t cop<sup>v</sup> syr<sup>ph,h</sup> // lac ϙ<sup>74</sup> 0209 0247 33 665.

<sup>54</sup> **3:3b** txt e- omit K L 049 0142 1448 2423 2464 anast-s ps-oec cop<sup>bo,ms</sup> TR AT BG RP // a- ἐν ἐμπαιμονῇ & A B Ψ 048<sup>vid</sup> 307 1241f (ἐν μπαίμονῇ) 1735 2805 lat-v TG WH VS SBL NA29 {} // b- ἐμπαιμονῇ C P 0156 5 623 1175 1243 1852 2298 // b2- ἐνπαιμονῇ ϙ<sup>72</sup> 1739 // c- ἐμπαιμονῆς 1611 syr<sup>h</sup> // d- ἐν ὑμῖν 330 // ? cop<sup>sa,ms</sup> // a/b lat-t cop<sup>sa,ms,bo,vv</sup> // a/b/b2/c 33 // a/b/c syr<sup>ph</sup> // lac ϙ<sup>74</sup> 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 referents.

<sup>55</sup> **3:6a** txt δι' ὧν (gen. pl. rel. pronoun) ϙ<sup>72</sup> & A B C K L Ψ 048 049 0142 0156 5 33 307 623 1241 1243 1448 1735 1739 1852 2298 2423 2464 2805 ps-oec lat-v,t cop<sup>sa,bo,v</sup> syr<sup>ph,h</sup> TR TG WH AT VS BG RP SBL // δι' ὄν (acc. sing. masc. rel. pronoun) P 1175 lat-v<sup>ms</sup> aug NA29 {} // διο 61 // lac ϙ<sup>74</sup> 0209 0247 665.

<sup>56</sup> **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.

<sup>57</sup> **3:7** txt b- τῷ αὐτοῦ λόγῳ & C K L 049 0142 5 307 623 2464 cop<sup>v</sup> syr<sup>ph,h</sup> eth<sup>ms</sup> Complutensian Polyglot TG AT BG RP // a- τῷ αὐτῷ λόγῳ ϙ<sup>72</sup> A B P Ψ 0156 33 1175 1241 1739 1852 2298 2805 did lat-v,t cop<sup>sa,bo</sup> arm geo Beza-1598 Elzevir-1624 Scrivener-1894 WH VS SBL NA29 {} // c- omit 808 eth<sup>ms</sup> // d- αὐτοῦ λόγῳ Erasmus-1516 TR-Stephanus-1550 Scrivener-1887 // a/b 048 // lac ϙ<sup>74</sup> 0209 0247 665.

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

<sup>8</sup>But 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<sup>58</sup> τῆς ἐπαγγελίας, ὡς τινες βραδύτητα ἠγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς,<sup>59</sup> μὴ βουλόμενός τινος ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

<sup>9</sup>The Lord of that promise is not loitering, as some consider it<sup>60</sup> loitering. Instead, he is being very patient toward us, not wanting anyone to perish, but rather all to come to repentance.

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<sup>58</sup> **3:9a** txt ὁ κύριος K L 049 0142 5 623<sup>Z</sup> 1448 1735 2298 2423 2464 ps-oec TR AT BG RP // κύριος  $\mathfrak{P}^{72}$   $\aleph$  A B C P  $\Psi$  048 0156 33 307 623<sup>T</sup> 1175 1241 1243 1739 1852 2805 did TG WH VS SBL NA29 {} // *indeterminate* lat cop syr // lac  $\mathfrak{P}^{74}$  0209 0247 665.

<sup>59</sup> **3:9b** b- εἰς ἡμᾶς K L 049 307 ps-oec slav TR AT BG RP // a- εἰς ὑμᾶς  $\mathfrak{P}^{72}$  B C P 048<sup>vid</sup> 0142 0156 1175 1241 1243 1448 1735 1739 2298 2805 arm geo TG WH VS SBL NA29 {C} // c- δι ὑμᾶς  $\aleph$  A  $\Psi$  5 33 623 1852 2464 lat-s,v,t cop<sup>sa</sup> syr<sup>ph,h</sup> eth // d- δι ἡμᾶς 522 *et al* // e- ἐφ' ὑμᾶς 1890 // a/e cop<sup>bo,vv</sup> // lac  $\mathfrak{P}^{74}$  0209 0247 665.

<sup>60</sup> **3:9c** A similar expression using this verb ἠγέομαι is found in James 1:2, Πᾶσαν χαρὰν ἠγήσασθε, where all translations add an implied object of the verb, "it." Consider it joy. Why not here? "Some consider it loitering."

2Pe 3:10 ἴξει δὲ ἡ ἡμέρα<sup>61</sup> κυρίου ὡς κλέπτῃς ἐν νυκτί,<sup>62</sup> ἐν ἧ οἱ οὐρανοὶ<sup>63</sup> ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται,<sup>64</sup> καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.<sup>65</sup>

<sup>61</sup> **3:10a** txt ἡ ἡμέρα & A K L P 0142 5 307 1175 1243 1448 1735 1852 2423 cyr ps-oec TR AT BG RP // ἡμέρα  $\Phi^{72}$  B C  $\Psi$  048 049 0156 33 623 1241 1739 2298 2464 2805 cyr TG WH VS SBL NA29 {\} // indeterminate lat cop syr // lac  $\Phi^{74}$  0209 0247 665.

<sup>62</sup> **3:10b** txt κλέπτῃς ἐν νυκτί C K L 049 0142 307 1448 2298 2423 ps-oec lat-t<sup>mss</sup> syr<sup>h</sup> TR AT BG RP // κλέπτῃς  $\Phi^{72}$  & A B P  $\Psi$  048 0156 5 33 623 1175 1241 1243 1735 1739 1852 2464 2805 cyr lat-s,v,t cop<sup>sa,bo,vv</sup> syr<sup>ph</sup> arm eth TG WH VS SBL NA29 {\} // lac  $\Phi^{74}$  0209 0247 665.

<sup>63</sup> **3:10c** txt οἱ οὐρανοὶ  $\Phi^{72}$  A B C P 0156 307 1175 1241 1243 1448 1739 1852 2298 2423 cyr ps-oec TR TG WH VS RP SBL NA29 {\} // οὐρανοὶ & K L  $\Psi$  048 049 0142 5 33 623 1735 2464 2805 cyr AT BG // indeterminate lat cop syr // lac  $\Phi^{74}$  0209 0247 665.

<sup>64</sup> **3:10d** txt b- λυθήσονται A K L  $\Psi$  0142 5 33 623 1241 1448 1735 1739 1852 2298 2423 2464 2805 cyr ps-caes ps-oec TR AT BG RP // a- λυθήσεται  $\Phi^{72}$  & B C P 048<sup>vid</sup> 307 1175 1243 cyr TG WH VS SBL NA29 {\} // c- omit στοιχεῖα δὲ καυσούμενα λυθήσεται/λυθήσονται 049 // a/b 0156 lat cop syr // lac  $\Phi^{74}$  0209 0247 665.

<sup>65</sup> **3:10e** txt f- κατακαήσεται (will be burned up) A L 048 049 33 81 307 436 442 1611 1739<sup>mg</sup> 2080 2298 2344 2423 aug cyr ps-oec syr<sup>h</sup>txt geo TR TD AT BG RP // g- κατακαήσονται 5 623 1243 1735 2492 2805 // h- καησονται 2464 // a- οὐχ εὑρεθήσεται (will be found no more) cop<sup>sa,vid</sup> syr<sup>ph</sup>mss NA29 {D} // b- εὑρεθήσεται & B K P (1175, but transposed; see below) 1241 1448 1739<sup>T</sup> 1852 syr<sup>ph</sup>mss,hms<sup>mg</sup> TG WH VS SBL // c- εὑρεθήσονται 398 arm<sup>mss</sup> // d- εὑρεθήσεται λυόμενα (found destroyed, broken up)  $\Phi^{72}$  // e- ἀφανισθήσονται C (will disappear) arm<sup>mss</sup> // omit speculum // omit καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα οὐχ εὑρεθήσεται / κατακαήσεται  $\Psi$  itz lat-v jer<sup>vid</sup> pelag // καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὑρεθήσεται transposed to 3:11 following λυομένων 1175 // ? lat-s,v // b/d 0156 // f/g lat-t // f/g/h cop<sup>bo</sup> eth // lac  $\Phi^{74}$  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 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])’. 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 κατακαήσεται ‘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 (εὑρισκω) 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

<sup>10</sup>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 Τούτων οὖν <sup>66</sup> πάντων λυομένων ποταπούς δεῖ ὑπάρχειν ὑμᾶς<sup>67</sup> ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις,

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

2Pe 3:12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται·

<sup>12</sup>looking 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 καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

<sup>13</sup>And 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, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ,

<sup>14</sup>Wherefore, 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 ἠγείσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν <sup>68</sup> σοφίαν ἔγραψεν ὑμῖν,

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

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wonders of the world, they will be found no more. Like Babylon in Rev. 18:21: Βαβυλῶν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῆ ἔτι - great city Babylon will be thrown down, and never more be found. Or, Psalms of Solomon 13:11 ἁμαρτωλοὶ δὲ ἀρθήσονται εἰς ἀπώλειαν, καὶ οὐχ εὐρεθήσεται 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..."

<sup>66</sup> **3:11a** f- οὖν πάντων κ A K L Ψ 048 049 33 307 1448 1735 2423 2805 ps-oec lat-v,t cop<sup>sa</sup>ms,bo syr<sup>ph</sup>,h<sup>ms</sup>mg,h<sup>ms</sup>txt TR TG AT BG RP // a- οὕτως πάντων B 1241 1739 1852 2298 syr<sup>h</sup>ms<sup>txt</sup> WH VS SBL NA29 {} // b- οὕτως πάντως  $\mathfrak{P}^{72}$  // c- δε πάντων 5 623 2464 cyr lat-t<sup>ms</sup> // d- δε οὕτως πάντων C // e- δε οὕτως ἀπάντων P 0142 // eo- δ οὕτως ἀπάντων 1175 // g- οὖν οὕτως πάντων 81 // h- οὖν πάντων οὕτως cop<sup>sa</sup>ms // i- οὕτως 1243 // j- οὖν οὕτως 1831 // πάντων οὕτως cop<sup>v</sup> // πάντων cop<sup>bo</sup>ms // ? lat-s but definitely omit οὕτως // a/c/d/e/eo/f/g  $\mathfrak{P}^{74}$  // lac  $\mathfrak{P}^{74}$  0156 0209 0247 665. There is a marginal note in some Harklean mss beside οὖν, to the addition of γὰρ.

<sup>67</sup> **3:11b** txt ὑπάρχειν ὑμᾶς  $\mathfrak{P}^{72c}$  κ<sup>2</sup> A C K L P Ψ 048<sup>vid</sup> 33 307 623 1241 1735 1739 1852 2298 2423 2805 ps-oec lat-a,v,t cop<sup>sa</sup> syr<sup>ph,h</sup> TR TG [WH] AT VS BG RP SBL NA29 {} // ὑμᾶς ὑπάρχειν 629 642 // ὑπάρχειν ἑαυτοῦς 2718 cop<sup>v</sup> // παρέχειν ἑαυτοῦς 1243 // ὑπάρχειν  $\mathfrak{P}^{72*}$   $\mathfrak{P}^{74vid}$  B 1175 vg<sup>ms</sup> DP // ὑπάρχειν ἡμᾶς κ<sup>5</sup> 5 2464 // indeterminate lat-s cop<sup>bo</sup> // lac  $\mathfrak{P}^{74}$  0156 0209 0247 665. 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.

<sup>68</sup> **3:15a** txt αὐτῷ δοθεῖσαν L 049 2423<sup>c</sup> ps-oec TR AT BG RP // δοθεῖσαν ἐν αὐτῷ Ψ // δοθεῖσαν αὐτῷ  $\mathfrak{P}^{72}$  κ<sup>2</sup> A B C K P 048 0142 5 33 307 623 1175 1241 1243 1448 1735 1739 1852 2298 2423\* 2464 2805 phot lat-v,t TG WH VS SBL NA29 {} // δοθειαν αὐτῷ κ<sup>\*</sup> // indeterminate cop syr // lac  $\mathfrak{P}^{74}$  0156 0209 0247 665.

<sup>69</sup> **3:15b** Romans 2:4

2Pe 3:16 ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς<sup>70</sup> λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν οἷς<sup>71</sup> ἔστιν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν<sup>72</sup> ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

<sup>16</sup>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 τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ,

<sup>17</sup>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<sup>73</sup> δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἢ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν.<sup>74</sup>

<sup>18</sup>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.

<sup>70</sup> **3:16a** txt a- ταῖς ἐπιστολαῖς **κ** K L P 049 0142 307 1241 1243 1448 1735 1739 1852 2298 2423 2805 TR AT BG RP SBL NA29 { } // b- ἐπιστολαῖς **φ**<sup>72</sup> A B C Ψ 5 33 623 2464 // c- ταῖς ἐπιστολαῖς αὐτοῦ cop<sup>sa</sup>ms,bo syr<sup>ph</sup> // a/b lat-v,t cop<sup>sa</sup>ms,bo<sup>ms</sup> syr<sup>h</sup> // lac **φ**<sup>74</sup> 048 0156 0209 0247 665.

<sup>71</sup> **3:16b** txt οἷς ἔστιν δυσνόητά C K L 049 0142 307 1243 2423 TR AT RP // οἷς τιν δυσνόητά P // οἷς εἰσιν δυσνόητά BG // αἷς ἔστιν δυσνόητά **φ**<sup>72</sup> **κ** B Ψ 5 623 1175 1852 2464 2805 (cop<sup>sa</sup>,bo) TG WH VS SBL NA29 { } // αἷς εἰσιν δυσνόητά A 33 1448 1735 // αἷς δυσνόητά εἰσιν 1241 1739 2298 // **φ**<sup>74</sup> αἷς \_\_\_\_\_ // indeterminate lat syr // lac 048 0156 0209 0247 665.

<sup>72</sup> **3:16c** txt b- στρεβλοῦσιν **κ** A B K L Ψ 049 0142 5 33 307 623 1448 1735 2298<sup>c</sup> 2423 2464 2805 ps-oec lat-v,t cop<sup>sa</sup>,bo TR TG WH AT VS BG RP SBL // c- στρεβλωσιν C<sup>2</sup> // a- στρεβλώσουσιν **φ**<sup>72</sup> C<sup>\*vid</sup> P 1175 1241 1243 1739 1852 2298\* NA28 // a/b syr<sup>ph,h</sup> // lac **φ**<sup>74</sup> 048 0156 0209 0247 665.

<sup>73</sup> **3:18a** txt a- αὐξάνετε **κ** A B K L Ψ 049 33 1241 1243 1448 1735 1739 1852 2298 2423 ps-oec TR TG WH AT VS RP SBL NA29 { } // b- αὐξάνεσθε **φ**<sup>72</sup> C P 307 1175 2805 // c- αὐξάνητε 5 623 2464 BG // d- αὐξάνησθε 468 1678 // e- αὐξανοίτε 0142 // a/b lat cop syr // lac **φ**<sup>74</sup> 048 0156 0209 0247 665.

<sup>74</sup> **13:18b**

f- καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος	Ἀμήν <b>φ</b> <sup>72</sup> <b>κ</b> A C L P 049 0142 33 307 1448 1735 1739 <sup>c</sup> 1852 2423
2805 cop <sup>bo</sup> pt TR [TG] AT VS BG RP SBL	
a- καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος	B 1175 1243 1739* 2298 WH NA29 {C}
b- καὶ νῦν καὶ εἰς ἡμέρας αἰῶνος	1241 syr <sup>h</sup>
c- καὶ νῦν καὶ εἰς ἡμέρας αἰῶνος	Ἀμήν (cop <sup>sa</sup> )
d- νῦν καὶ εἰς ἡμέραν αἰῶνος	Ἀμήν K Ψ 2464
e- νῦν καὶ ἀεὶ καὶ εἰς τοῦς αἰῶνας τῶν αἰῶνων	Ἀμήν 5 623
?	Ἀμήν cop <sup>bo</sup> pt syr <sup>ph</sup> (but def. include Ἀμήν)
lac	<b>φ</b> <sup>74</sup> 048 0156 0209 0247 665.

**Table of Witnesses  
Witnesses to 2 Peter**

MS	Date	Alt	Location
ⲡ <sup>72</sup>	III/IV		
ⲡ <sup>74</sup>	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
Ⲭ	IV	01	London, the British Library, Add. 43725
Ⲭ <sup>2</sup>	IV-VI		
Ⲭ <sup>3</sup>	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 <sup>1</sup>	V		
C <sup>2</sup>	VI		
C <sup>3</sup>	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

			<b>Witnesses to 2 Peter, continued</b>
		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 <sup>w</sup> it <sup>h</sup> it <sup>r</sup>	Later text, attested in the 5 <sup>th</sup> /6 <sup>th</sup> 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 <sup>h</sup>	2 Pet 1:1- 2:7
64	VI/VII	it <sup>r</sup>	2Pet 1:1-4
32	VI	it <sup>w</sup>	2Pet 1:13-21
t	VII-IX	it <sup>t</sup>	2Pet 1:5-8,10-11; 1:20- 2:8; 3:1- end
			<b>COPTIC</b>
cop <sup>sa</sup>	various		Sahidic Coptic
cop <sup>bo</sup>	various		Bohairic Coptic
cop <sup>v</sup>	various		The "V" dialect of Coptic was a form between Fayyumic and Middle Egyptian. Transcription from R. Kasser and H.-M. Schenke.

			<b>CHURCH FATHERS in GREEK:</b>
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		Basilus Caesariensis
bas-sel	V		Basilus 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 Gazaesus
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	?		Hesyschius Sinaita
iei	VI		Iohannes Ieiunator

ioh-phil	VI	Iohannes Philoponus
isid	V	Isidorus Pelusiotia
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 Gazaeus
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
<b>Abrev.</b>	<b>Date</b>	<b>Greek New Testament Editions:</b>
AT	1904	B. Antoniadēs, Ἡ ΚΑΙΝῆ ΔΙΑΘΗΚΗ, produced by the Ecumenical Patriarchate of Constantinople, my copy being a Google Books PDF of a Harvard Depository Brittle Book. <a href="http://books.google.com/">http://books.google.com/</a>
BG	2014	Byzantine Greek New Testament: K <sup>r</sup> / Family 35 Textform, Copyright © 2014 by CSPMT, Rockville, Maryland <a href="http://cspmt.org/">http://cspmt.org/</a>
NA29	2026	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, <a href="http://sblgnt.com">http://sblgnt.com</a> , <a href="http://www.sbl-site.org">http://www.sbl-site.org</a> , <a href="http://www.logos.com">http://www.logos.com</a>
SCR	1894	F. H. A. Scrivener TR - "Textus Receptus"
TG	1857-1872	Samuel Prideaux Tregelles, "TNT2," edited and corrected by Dirk Jongkind, <a href="http://www.tyndalehouse.com/tregelles/">http://www.tyndalehouse.com/tregelles/</a> "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 <a href="http://bibletranslation.ws/palmer-translation/">http://bibletranslation.ws/palmer-translation/</a>
VS	1913	Hermann Freiherr von Soden, Griechisches Neues Testament, available for download at <a href="http://bibletranslation.ws/palmer-translation/">http://bibletranslation.ws/palmer-translation/</a>
WH	1881-1892	Westcott & Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort

<http://bibletranslation.ws/palmer-translation/>