The Second Epistle of Peter

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

With a new English Translation from the Greek
by David Robert Palmer
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Chapter 1

2Pe 1:1  Συμεών1 Πέτρος δούλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότιμοι ἣμῖν λαχώσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ.

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

2Pe 1:2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθεὶς ἐν ἑπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν. 2

text

text

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

2Pe 1:3 Ὁς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εἰσφέρειν διδωριμενής διὰ τῆς ἑπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς, 3

3as his divine power has given to us all things pertaining to life and godliness, through the knowledge of him who called us to glory and virtue,
For this very reason

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.

But especially for that very reason, bringing to bear all diligence, add to your faith virtue, and to virtue knowledge,

and to knowledge self-control, and to self-control endurance, and to endurance godliness,

and to godliness brotherly friendship, and to brotherly friendship add love.

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4 1:4a txt

mégista ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται 2805 TR
mégista ὑμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται A 1735
mégista καὶ τίμια ἡμῖν ἐπαγγέλματα δεδώρηται C P 5 33 307 623 1175 1243 1379 2298 2464 did VG VS
mégista καὶ τίμια ὑμῖν ἐπαγγέλματα δεδώρηται V 1241
τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται B (0209) 1448 1852 WH SBL NA28*
tίμια καὶ μέγιστα ἐπαγγέλματα δεδώρηται KA K L 049 0142 (0209) 665 2423 ps-oecc AT BG RP NA28*
tίμια καὶ μέγιστα ἐπαγγέλματα ἡμῖν δεδώρηται P²72
lac
P²74 048 0156 0209 0247

5 1:4b txt

e- τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς K L P 049 0142 0209 307 665 1448 1735 2423 ps-oecc TR AT BG RP NA28*
a- τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς A B TG WH VS SBL NA28*
b- τῆς ἐν τῷ κόσμῳ ἐπιθυμίᾳ φθορᾶς N
c- τῆς ἐν τῷ κόσμῳ ἐπιθυμίᾳ φθορᾶς P²72
d- τῆς ἐν τῷ κόσμῳ ἐπιθυμίᾳ φθορᾶς 1852
f- τῆς ἐν κόσμῳ ἐπιθυμίᾳ φθορᾶς 1838
g- τῆς ἐν κόσμῳ ἐπιθυμίᾳ φθορᾶς 2344
h- τῆς ἐν κόσμῳ ἐπιθυμίᾳ φθορᾶς 33/nid copsa
i- τῆς ἐν κόσμῳ ἐπιθυμίᾳ καὶ φθορᾶς C Ψ 5 623 1175 1241 1243 1379 2298 2464 2805
j- τῆς ἐν κόσμῳ ἐπιθυμίᾳ φθορᾶς 61

in cupiditye peridite vitae lat-s
...concupiscientiae corruptionem lat-v
a/e/f/g lat-s,v,t syrph
b/j copsa
lac

6 1:5 txt καὶ αὐτὸ τοῦτο δὲ P²72 B C* K L P 049 0142 0209 665 1175 2423 ps-oecc TR TG WH AT RP SBL NA28* // καὶ αὐτὸ δὲ τοῦτο N KA K L Ψ 5 33 307 623 1241 1448 1739 1852f 2464 2805 syrphms,h VS BG NA28* // αὐτὸ δὲ τοῦτο copsa syrphms // καὶ αὐτὸ τοῦτο copsa // καὶ αὐτὸ τοῦτο 1243 2298 copbo arm // καὶ αὐτοὶ δὲ A 1735 lat-s,t eth // οὕτω δὲ lat-v // lac P²74 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 ἄργους οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν.

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

2Pe 1:9 ἵνα γὰρ μή πάρεστιν ταῦτα, τυφλὸς ἐστὶν μυωπάζων, λήθην λαβῶν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἄμαρτιῶν.7

7For 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 βεβαιάν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητε ποτε.

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

2Pe 1:11 οὖν γὰρ πλούσιος ἐπιχορηγηθήσεται ὑμῖν ή ἐν πλουσίως εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

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

2Pe 1:12 Διὸ οὖν ἀμελήσωμες ὑμᾶς ἀεὶ ὑπομνήσκειν περὶ τούτων, καὶ ποίους καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἄλθεια.

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

2Pe 1:13 δικαιοῦν δὲ ἡγοῦμαι, ἐφ’ ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγερέων ὑμᾶς ἐν ὑπομνήσει,

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

2Pe 1:14 εἰδὼς ὅτι ταχινὴ ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματος μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστός ἐξελθοῦσι μοι.

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

2Pe 1:15 σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἐξοδον τὴν τούτων μνήμην ποιεῖσθαι.

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

2Pe 1:16 Οὐ γὰρ σεσοφίσμενοι μὴδέν ἐξακολουθήσατε ἐγγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ’ ἐπότται γενηθέντες τῆς ἐκείνου μεγαλειότητος.

16For it is not after the fashion of skillfully fabricated stories we have made known to you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of that majesty.
2Pe 1:17 λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιάσθε υπὸ τῆς μεγαλοπρεποῦς δόξης. Οὕτος ἔστιν ὁ οἰκός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα—

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

2Pe 1:18 καὶ ταύτην τὴν φωνὴν ἡμείς ἱκουσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν σὺν αὐτῷ ὄντες ἐν τῷ ὀρεί τῷ ἀγίῳ.

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

2Pe 1:19 καί ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ὥς καὶ ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντες ἐν σύμπροφο τόπῳ, ἐώς ὅτι ἡμέρα διανύσῃ καὶ φωσφόρος ἀνατελή ἐν ταῖς καρδίαις ὑμῶν.

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

2Pe 1:20 τοῦτο πρᾶτον γινώσκοντες ὅτι πᾶσα προφητεία γραφῆς ἕδρας ἐπιλύσεως ὑδίνεται,

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

2Pe 1:21 οὐ γὰρ θελήματι ἀνθρώπου ἰνεχθῇ ποτὲ προφητεία, ἀλλ’ ὑπὸ πνεύματος ἀγίου φερόμενοι ἑλάλησαν ἡγεὶς θεοῦ ἄνθρωποι.

21for 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 Ἐγένετο δὲ καὶ ψευδοποιήται ἐν τῷ λαῷ, ὡς καὶ ἐν υἱῷ ἤσοντα ψευδοδιδάσκαλοι, ὁτινες παρεισάξουσιν αἱρέσεις ἀπόλειας, καὶ τὸν ἀγοράσαντα αὐτοῦς δεσπότην ἀρνούμενοι, ἐπάγοντες ἐαυτοῖς ταχύν ἀπόλειαν·

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, and contradicting the master who purchased them, bring upon themselves swift damnation.

2Pe 2:2 καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἁσελγείας, δι’ οὐς ἢ ὁδὸς τῆς ἀληθείας βλασφημηθήσηται·

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

2Pe 2:3 καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις υἱὰς ἐμπορεύονται· οἵ το κρίμα ἐκπαλαι ὦκ ἁργεῖ, καὶ ἡ ἀπόλεια αὐτῶν οὐ νυστάζει.16

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

2Pe 2:4 Ἐι γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων ὀν εἰς ἐφείσοτο, ἀλλὰ σειραὶ ζόφου ταρταρώσας παρέδοκεν εἰς κρίσιν τετηρημένους;21

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

15 2:1 This Greek word αἱρέσεις, 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.

16 2:3a Tex νυστάζεις Φ72 Ν A B C P 5 623 665 1175 1241 1243 1735 1852 2423 2464 2805 anast-s pall ps-oec lat-v[t TR TG WH VS SBL NA28* // νυστάζει K L 049 0142 Ψ 5 33 307 1448 1739 2464 2805 lat-s copaemsa,bo,v AT BG RP NA28* // indeterminate 0209 syrph,h // lac Ψ 048 0156 0209 0247

17 2:3b Liddell & 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.

18 2:3c Liddell & Scott: molded, formed; or, metaphor.: fabricated, feigned, forged, counterfeit. Bauer: “mentally constructed without a basis in fact.”

19 2:3d Isaiah 28:8 (Septuagint only) A curse will devour his counsel, for his counsel is for the sake of greed.


21 2:4b Tex b- τετηρημένους ps-oec TR // a- τηρουμένους Φ72 B C* K L P 049 0142 307 665 1175 1241 1243 1448 1735 1852 2298 2423 24642 prokop syrph TG WH AT VS BG RP SBL NA28 // c- κολαζομένους τηρεῖν K A Ψ 5 623 1735 24643 2805 // d- κολαζομένους τηρεῖται 33 syrph,h,la Pilos: “and he handed them over, that they should be kept for the judgment of torture” // c- βασανιζομένους τηρεῖν lat-v? // f- τηρουμένους κολαζομένους τηρεῖν C2 // c/d lat-t copsa,bo // lac Ψ 048 0156 0209 0247.
2Pe 2:5 καὶ ἀρχαῖον κόσμον οὐκ ἑφείσατο, ἀλλ’ ὁγόδον Νάος δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἁσβεῖν ἔπάξας,

5 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, heralded of righteousness,

2Pe 2:6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρόσας καταστροφῆς κατέκρινεν, ὑπόδειγμα μελλόντων ἁσβείν ἔτεθείκως,

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

2Pe 2:7 καὶ δίκαιον Λώτ καταπονοῦμεν ὑπὸ τῆς τῶν ἁθέσιων ἑν ἁσβείς ἀναστροφῆς ἔφρυσατο—

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

2Pe 2:8 ἄβληματι γὰρ καὶ ἀκοῆ ὁ δίκαιος ἐγκατοικοῦν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίων ἀνόμως ἔργος ἔρριπτος—

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

2Pe 2:9 οἶδαν κύριος ἡσυχεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν,

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

2Pe 2:10 μάλιστα δὲ τούς ὑπό σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους καὶ κυριότητας καταφρονοῦσας. Τολμήσαν, αὐθαίρεις, δόξας οὐ τρέµουσιν, βλασφημοῦντες,

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

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22 2:5 txt ἀλλ’ ἡ τρικαὶ καὶ ΠΑΤ Ψ 0142 5 33 307 623 1175 1243 1448 1739 1852 2298 2423 2464 2805 TR BG NA 28 // ἀλλ’ ἡ ἡ στίς Ψ2* N A B C L 049 665 1175 1735 AT VS SBL // ἦταν Ψ2* Ρ // lac Ψ2* 048 0156 0209 0247


25 2:6c Re. “wanting to” be ungodly. In my electronic copy of the Septuagint, there are 36 occurrences of μέλλω with an infinitive verb following, like we have here. In Brenton’s English translation of those thirty-six, 11 are rendered something like “about to”; 6 are rendered a simple future; 5 are rendered something like “wanting to” or “ intending to”; 5 are rendered something like “expected to”; 5 are rendered “going to”; and 4 are rendered “ready to.” Sodom and Gomorrah should give pause to someone contemplating living like those cities did. Someone intending to be ungodly, or wanting to be ungodly. They haven’t done it yet. There are 3 instances of μέλλω by itself without an infinitive following, that Brenton renders: “lingering,” 4 Maccabees 6:23; “delaying,” 4 Macc 9:1; and “rising,” Prov 15:18.

2Pe 2:11 ὀποὺ ἀγγελοὶ ἵσχυντο καὶ δυνάμει μείζονος ὄντες οὐ φέρουσιν κατ’ αὐτῶν παρὰ Κυρίου ἀνθρώποι κρίσιν.

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

2Pe 2:12 οὖτοι δὲ, ὡς ἀλογα θύρα φυσικὰ γεγενημένα28 εἰς ἁλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καταφθάνονται.29

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 will be destroyed,

2Pe 2:13 κομιούμενοι30 μιθόσιν ἀδίκαις, ὑδονην ἤγομον θυμόν, χτύπων καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν31 συνευοχοῦμενοι ψιλῶν,

13receiving 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 partying32 in the daytime for pleasure;33
having eyes full of adultery, and who cannot cease from sin, enticing unsure souls, having a heart trained on material gain, inheritors of doom.

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

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.

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35 2:15 καταλιπόντες του βαλααμ του βοσερ Ν² A² C K L Ψ 048 5 307 623 1175 1241 1243 1448 1735 1739 1852 2298² 2423 2464 2805 ps-oec lat-v syr-h geo TR AT VS RP SBL NA28 ‖ του βαλααμ του βοσερ P 22987 ‖ (του) βαλααμ του βοσερ cop⁶ oms // illegible A* ‖ του βαλααμ του βοσερ B lat-vleas t cop⁶ sa syrph arm WH ‖ (του) βαλααμ του βοσερ cop⁶ oms // του βαλααμ του βοσερ Ν* lac Ψ 0156 0209 0247 665.

37 2:16 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 Οὕτωι εἰσίν πιγαι ἄνυδροι, νεφέλαι 38 ὑπὸ λαίλαπος ἑλαυνόμεναι, οἷς ὁ θόρος τοῦ σκότους εἰς αἰώνα 39 τετήρηται.

17These are springs without water, clouds driven on by a storm, 40 for whom the absolute blackness of everlasting darkness is reserved.

2Pe 2:18 ὑπέρογκα γὰρ ματαίοτητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείας 41 τοὺς ὄντως ἀποφυγόντας 43 τοὺς ἐν πλάνῃ ἀναστρεφόμενους,

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

2Pe 2:19 ἐλευθεριάν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ὁ γὰρ τις ἤττηται, τοῦτο καὶ δεδούλωσι. 44

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

38 2:17a txt
d- νεφέλαι ὑπὸ λαίλαπος ἑλαυνόμεναι L 0487 vid 049 0142 1448 2423 ps oec syrphms TR AT BG RP
e- καὶ νεφέλαι ὑπὸ λαίλαπος ἑλαυνόμεναι 1611 2544 T syrph ms
f- νεφέλαι καὶ ὁμίχλαι ὑπὸ λαίλαπος ἑλαυνόμεναι 104 459
g- καὶ ὁμίχλαι νεφέλαι ὑπὸ λαίλαπος ἑλαυνόμεναι 88
h- νεφέλαι ὑπὸ λαίλαπος ριπζζόμεναι 1501
i- καὶ νεφέλαι καὶ γνόφοι ὑπὸ λαίλαπος ἑλαυνόμεναι 25442
a- καὶ ὁμίχλαι ὑπὸ λαίλαπος ἑλαυνόμεναι ψ72 Κ Α Β Ψ 5 307 623 1241 1243 1735 1739 2298 2464 2805 lat-v, t VS SBL NA28
b- καὶ ὁμίχλη ὑπὸ λαίλαπος ἑλαυνομενη ρ 1175f (ἐλαυνομενοι) 1852 syr h
c- καὶ ὑπὸ λαίλαπος ὁμίχλαι ἑλαυνόμεναι 33 2344

οmit καὶ ὁμίχλαι ὑπὸ λαίλαπος ἑλαυνόμεναι, οἷς ὁ θόρος τοῦ σκότους τετήρηται К lac

ψ74 oec 0156 0209 0247 665

39 2:17b txt σκότους εἰς αἰώνα Α Α Β Λ Π 049 0142 5 33 307 623 14482 1735 1739 1852 2298 2423 2423 ps oec copbo ms arm slav TR AT [VS] RP || εἰς τὸν αἰώνα 94 || σκότους εἰς αἰώνας 1241 2464 2805 BG || omit καὶ ὁμίχλαι ὑπὸ λαίλαπος ἑλαυνόμεναι, οἷς ὁ θόρος τοῦ σκότους εἰς αἰώνα τετήρηται Κ || σκότους ψ72 Κ Β Ψ 048 1175 1243 1448T lat-v, t cop sa, bo syrph, h geo eth SBL NA28 || lac ψ74 oec 0156 0209 0247 665.

40 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.

41 2:18a txt a- ἀσελγείας ψ72 Κ Α Β Ψ 5 049 0142 5 33 307 623 1448 1735 2423 2424 2646 TR AT VS RPB NA28 || b- ἀσελγείας P Ψ 1175 1241 1243 1739 1852 2298 2423 2424 2805 ps oec cop sa, bo || a/b 048 || lac ψ74 oec 0156 0209 0247 665.

42 2:18b txt c- ὄντως (truly) Κ* C Λ Π 048 0142 5 307 623 1175 1243 1448 1735 1739 1852 2298 2423 2424 ps oec TR AT BG RP NA28 (c) || d- ὄντας 1241 || a- ὀλίγους (just recently, or just barely) ψ72 Κ* Α Β Ψ 33 623 T 2464* 2805 j ep aug WH TG VS SBL || b- ὀλίγον (adj) 104 459 522 1505 2344 a || a/b lat-a, v, t cop sa, bo syrph, h || lac ψ74 oec 0156 0209 0247 665. The SBL text reads “those just escaping.” The RP text reads, “those having truly escaped.” The NA28 text reads, “those truly escaping.” NASB: those who barely escape; ESV: those who are barely escaping; NIV/TV: 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.”

43 2:18c txt ἀποφυγόντας Κ L Π 049 0142 307 1175 1448 2423 cop sa, bo TR AT BG RP || ἀποφεύγοντας ψ72 (∗ ἀποφεύγοντας) Κ Α Β Ψ 5 33 623 1243 1735 1739 1852 2298 2464 2420 2805 ypsi h VS SBL NA28 || indeterminate 048 lat-v, t || lac ψ74 oec 0156 0209 0247 665.

44 2:19 txt καὶ δεδούλωται Κ* Α Β Λ Π 048 0142 5 33 307 623 1175 1241 1243 1448 1735 1739 1852 2298 2423 2424 2805 adam anast-s andr antioch epiph genn ioth-mos phot ps oec lat-a, v, t syrph, h TR [TG] AT VS BG RP SBL || δεδούλωται ψ72 Κ* B cop sa, bo WH NA28 || lac ψ74 oec 0156 0209 0247 665.
Chapter 3

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

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

45 2Pe 2:20 εἰ γάρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτήρος Ἰησοῦ Χριστοῦ\(^{45}\) τούτοις δὲ πάλιν ἐμπλακόντες ἤπτονται, γέγονεν αὐτοῖς τὰ ἐσχάτα χείρονα τῶν πρώτων.

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

2Pe 2:21 κρείττον γάρ ἂν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνώσιν ἐπιστρέψαι\(^{46}\) ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς.

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

2Pe 2:22 συμβεβήκεν δὲ \(^{47}\) αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ ἰδίον ἐξέραμα, καὶ ὡς λουσάμενη εἰς κύλισμα\(^{48}\) βορβόρου.

22But the definition of that true proverb is met in them: “A dog returns to its vomit, and a sow after washing herself to rolling in the filth.”\(^{49}\)

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45 2:20 f- κυρίου καὶ σωτήρος Ἰησοῦ Χριστοῦ B K 049 307 2423 ps-oec itz lat-v mss TR TG WH AT BG RP SBL ECM2 NA28 a- κυρίου ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ ψ72 * A C P Ψ 048\(_{\text{rid}}\) 0142 5 33 623 1175 1243 1448 1735 1739 1852 2298 2464 lat-v, t, syrh arm (eth) geo slav pelag aug VS ECM1 b- κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ σωτήρος (ἡμῶν) cop\(_{\text{sa}}\) syrh\(_{\text{mss}}\) c- κυρίου καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ 94 104 syrh\(_{\text{mss}}\) d- κυρίου καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ 1241 e- κυρίου ἡμῶν Ἰησοῦ Χριστοῦ L 459 anast-s cop\(_{\text{bo}}\) g- κυρίου Ἰησοῦ Χριστοῦ 6 2805 a/c cop\(_{\text{v}}\) e/g syrh\(_{\text{mss}}\) lac\(_{\text{p}}\) 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.

46 2:21 txt b- ἐπιστρέψαι ἐκ K L 1448 2423 anast-s TR AT BG RP a- ὑποστρέψαι ἐκ ψ72 B C P 307 1175 1241 1739 2298 TG WH SBL NA28 c- πάλιν ἐπιστρέψαι ἐκ 1243 d- πάλιν ὑποστρέψαι ἐκ 2718 e- ἐπιστρέψαι ἐς τὰ ὁπίσω ἐκ 398 arm f- ἐπιστρέψαι ἐς τὰ ὁπίσω ἐκ 254 2652 g- εἰς τὰ ὁπίσω ἐπιστρέψαι ἐς ἑαυτὸν ἐκ 1611 2138 geo h- ὑποστρέψαι ἐς τὰ ὁπίσω ἐκ 1852 2805 i- εἰς τὰ ὁπίσω ἀνάκαμψαι ἐκ 104 459 j- εἰς τὰ ὁπίσω ἀνάκαμψαι ἐκ K Ψ 048\(_{\text{rid}}\) 5 33 623 1735 2464 cyr VS k- εἰς τὰ ὁπίσω ὑποστρέψαι ἐκ 321 l/a/b lat-s cop\(_{\text{sams,b}}\) c/d cop\(_{\text{v}}\) c/d/g/h/i/k lat-v, t e/f/g/h/i/j/k cop\(_{\text{sams,eth}}\) g/l/j/k syrh\(_{\text{h}}\) lac\(_{\text{p}}\) 048 0156 0209 0247 665.

47 2:22a txt συμβεβήκεν δὲ N2 C K L Ψ 049 0142 5 307 623 1175 1241 vid 1243 1448 1735 1739 1852 2298 2423 2464 2805 ps-oec syrh\(_{\text{h}}\) TR AT [VS] BG RP συμβεβήκεν γὰρ anast-s cyr lat-v cop\(_{\text{bo}}\) συμβεβήκεν ψ72 * A B 048\(_{\text{rid}}\) 33 cyr did lat-s, t cop\(_{\text{sa}}\) TG WH SBL NA28 lac\(_{\text{p}}\) 0156 0209 0247 665. The verb is the perfect tense of “meet.” They meet the definition.


49 2:22c The verb κύλισμον “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 cleanliness. And both dogs and pigs are unclean and despised animals; so much more their secretions.

50 3:1 The “in which” is plural, so what follows applies to both epistles.
2Pe 3:2 μνησθήναι τῶν προειρημένων ῥημάτων ύπο τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ἡμῶν ἡ ἐντολή τοῦ κυρίου καὶ σωτήρος.

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

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

2Pe 3:4 καὶ λέγοντες· Ποῦ ἐστιν ἡ ἐπαγγελία τῆς παρούσιας αὐτοῦ; ἀφ’ ἓς γὰρ οἱ πατέρες ἑκομισθήσαν, πάντα αὐτῶς διαμένει ἀπ’ ἀρχῆς κτίσεως.

4and 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 ἤσαν ἐκπαλαι καὶ γῆ εἶς ὡδατος καὶ δι’ ὡδατος συνεστώσα τῷ τοῦ θεοῦ λόγῳ.

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,

2Pe 3:6 δι’ ὅν τὸ κόσμος ὡδαται κατακλυσθῆς ἀπὸ λέγεται·

6by which also the then world perished when it was flooded with water,

2Pe 3:7 οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθεσθοῦν εἰσὶν πυρὶ περιουμένοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἁσβετῶν ἀνθρώπων.

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

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52 3:3a txt b- ἐσχάτων K L P 048 049 307 1175 1243 1852 2298 2423 ps-oec TR BG RP NA28* // a- ἐσχάτων Ὁ 72 K A B C Ψ 048 0156 5 623 1175 1243 1735 1739 2298 2464 2805 anast-s antioch lat-v cop3а,бо TG WH AT VS SBL NA28* // c- ἐσχάτων C* // b/c lat-t cop3 syrḥ,h // lac Ψ4 0209 0247 33 665.

53 3:3b txt c- omit K L 048 0142 1448 2423 2464 anast-s ps-oec cop3а,бо,мс TR AT BG RP // a- ἐν ἐμπαίγμην Ὁ 72 K A B Ψ 048 0156 307 1214i (ἐν μπαιγμην) Ὁ 72 K L P 0156 5 623 1175 1243 1852 2298 // b- ἐμπαίγμην C Ψ 0156 5 623 1735 2805 lat-v TG WH SBL NA28 // c- ἐμπαίγμην C // b- ἐμπαίγμην C 1739 // c- ἐμπαίγμην 1611 syrḥ // d- ὡμῶν 330 // ? cop3а,мс // a/b lat-t cop3а,мс,б,ν,, // a/b/b/c 33 // a/b/c syrḥ // lac Ψ4 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.


55 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, erosion, and shorter growing seasons, was man given permission to eat animals. Before the flood, man was allowed only to eat plants. The scoffers are willfully ignoring the book of Genesis.

2Pe 3:8 Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὡσὶν ἡμέρα παρὰ κυρίῳ ὡς χίλια ἐτή καὶ χίλια ἐτη ὡς ἡμέρα μια.

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

2Pe 3:9 οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας, ὡς τινες βραδύτητα ἴγουνται, ἄλλα μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλύμενός τινος ἀπολέσθαι ἄλλα πάντας εἰς μετάνοιαν χωρῆσαι.

9The Lord of that promise is not loitering, as some consider it loitering. Instead, he is being very patient toward us, not wanting anyone to perish, but rather all to come to repentance.
2Pe 3:10 ἡμεῖς δὲ ἡ ἡμέρα κύριου ὡς κλέπτης ἐν νυκτί, ἐν ἐκείνῃ οὐρανοῖς παρελεύσονται, στοιχεία δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαίσεται.

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61 ημέρα: Κ Λ 0142 5 33 623 1241 1448 1735 1852 2298 2464 2805 cyr ps-oec TR AT BG RP // ημέρα: Φ72 Β Ψ 048 0156 5 33 623 1175 1241 1448 1735 1852 2464 2805 cyr lat-s,t copsa,bos syrh arm eth TG WH VS SBL NA28 // Ι. 049 0209 0247 665.


Gerd Mink discusses the conjecture in "Problems of a Highly Contaminated Tradition: the New Testament. Stemmata of Variants as a Source of a Genealogy for Witnesses," in Studies in Stemmatology II (ed. Pieter van Reenen and August A. den Hollander; Amsterdam: Benjamins, 2004), pp. 13-85, p. 27: "...the ECM records the witnesses of erroneous readings as witnesses for the variants which they represent, albeit defectively. There is even an example where the best witnesses omit a negation (1 Peter 3:10/48-50). Although the preceding passage speaks of the passing away of the heavens, and the dissolution of the elements, and the following verses presuppose the dissolution of heaven and earth (for a new heaven and a new earth are waited for), quite superior witnesses here have the reading 'the earth and all the works that are therein will be found (ὑερθήσονται [sic; ἔφερθησατι]), when logic demands 'will not be found (οὐκ ἔφερθησονται [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 (ἀφανισθῶσι τα 'they will disappear', and κατακαιστὰ 'they will be burned up'), which presuppose and express more graphically a text containing the negation: οὐκ ἔφερθησατι [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 καί γῇ κατὰ (for καί γῇ κατα) ἐν αὐτῇ ἔργα ἔφερθησατι (ἐρέξω) and the earth will be judged according to the deeds done on it’ (F. Danker, ZNW 53,62,82-86)." Many current translations in rendering the NA26/SBL reading τὰ ἐν αὐτῇ ἔργα ἔφερθησατι interpret the verb ἔφερθησατι (ἔφυρεως) as "discover, expose, lay bare." That is probably the main objection I have seen from people to this emendation; that is: "why not translate the text without the negation as 'be exposed'? The reason why not is covered in Gerd Mink’s statement above: because the previous material in the text had already said that the earth and heaven would no longer exist. If the earth doesn't exist at all, how are the works of the earth exposed? They just don't exist. Exposed as temporary maybe? Perhaps scribes had in mind 1 Cor. 3:10-15, where Paul says everyone's works will be tried by fire, and be "revealed," ἀποκαλύπτω, whether gold, silver, precious stones, wood, hay or stubble. If the works are good, they will last through the fire. But that is not what we have here. The works will vanish. This is more the idea of the humbling of man's pride- the towers he has built, and the seven wonders of the world, they will be found no more. Like Babylon in Rev. 18:21: Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ
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 ἡμᾶς ἐν ἀγίας ἀναστροφαῖς καὶ εὐσεβείας,

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 προσδοκώντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας, δι’ ἣν οὐρανοί πυροῦμεν λυθήσονται καὶ στοιχεῖα καυσουμένα τίκτεται·

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 καίνους δε οὐρανούς καὶ γῆν καὶνήν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνην κατοικεῖ.

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 προσδοκώντες σπουδάζετε ἀσπιλοὶ καὶ ἁμώμητοι αὐτῷ εὑρεθήναι ἐν εἰρήνῃ.

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 τῆν τοῦ κυρίου ἡμῶν μακροθυμίαν ἑκεῖοθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφός Παύλος κατὰ τὴν αὐτῷ δοθεῖσαν 67 σοφίαν ἔγραφεν ὑμῖν,

And consider the patience of our Lord to be salvation,68 just as also our beloved brother Paul has written to you according to the wisdom given to him,
2Pe 3:16  ώς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς ὁ λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν οἷς ἐστιν δυσνόητά τινα, ὥς καὶ αἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὃς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἱδίαν αὐτῶν ἀπώλειαι.

16as 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, προγνώσκοντες φυλάσσεσθε ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἱδίου στηριγμοῦ,

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;

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

18but grow in grace and in the knowledge of our lord and savior Jesus Christ. To him be glory both now and for ever. Amen.
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<td>old spanish text from african sources: PRIS (priscillian), BACH, ORO, PS-AU spe (the pseudo-Augustinian Speculum); scattered readings in Spanish Vulgate MSS</td>
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<td>Vulgate, “a thorough revision following the Greek text; earliest witnesses: PEL (Pelagius), PS-AU, hyp”</td>
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<td>“Later african texts related to K”, scattered readings in AU; QU, PS-VIG var.</td>
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<td>55</td>
<td>V</td>
<td>(\text{\textit{i}t^h})</td>
<td>2 Pet 1:1-2:7</td>
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<td>64</td>
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<td>(\text{\textit{i}t^w})</td>
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<td>VII-IX</td>
<td>(\text{\textit{i}t^t})</td>
<td>2 Pet 1:5-8, 10-11; 1:20-2:8; 3:1- end</td>
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**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**

<table>
<thead>
<tr>
<th>Church Father</th>
<th>IV</th>
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<td>Samuel Prideaux Tregelles, &quot;TNT2,&quot; edited and corrected by Dirk Jongkind, <a href="http://www.tyndalehouse.com/tregelles/">http://www.tyndalehouse.com/tregelles/</a> &quot;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.&quot; (Tregelles's Greek New Testament: Introductory Notice, Part 1, ii).</td>
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