

The Second Epistle of Peter

The **Greek Text** of the
Nestle-Aland 29th Edition (“NA29”)
combined with the Robinson-Pierpont (“RP”) 2026 edition;
The agreement thereof in black text;
otherwise, the NA29 in **green text** and the RP in **red**;
and where my text differs from those, in **purple**;
with critical footnotes using the data from
Novum Testamentum Graecum Editio Critica Major

Where I place the red text before the green, is where I consider the RP text original.

With a new English Translation from the Greek
by David Robert Palmer
Freely downloadable from
<https://bibletranslation.ws/palmer-translation/>

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

Printed Edition on Amazon available:
<https://www.amazon.com/dp/195861212X>

<https://books.by/davidrobertpalmer>

This page intentionally blank for printing purposes.

The Second Epistle of Peter

ΠΕΤΡΟΥ Β

Chapter 1

2Pe 1:1 Συμμεών¹ Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·

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

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

²grace 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 **ἰδίᾳ δόξῃ καὶ ἀρετῇ 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 his own glory and virtue,

¹ **1:1** txt Συμμεών **Ⲱ** A K L P 049 0142 33 307 665^Z 1175 1448 1735 1739 1852 2298 2423 arm geo AN VS BG RP SBL TH NA29 {B} // Συμμεών 1127 // Σίμων **ⲡ**⁷² B Ψ 5 623 665^T 1241 1243 2464 2805 cop^{sa,bo} eth TR WH // lac **ⲡ**⁷⁴ C 048 0156 0247

² **1:2** txt

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

b- θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν 43

c- τοῦ θεοῦ καὶ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν **Ⲱ** A L 307 1241 1735 1739 2298 cop^{bo}

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^{bo,mss}

g- τοῦ θεοῦ καὶ σωτῆρος Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν 0142 ℓ596

h- τοῦ θεοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν **ⲡ**⁷²

i- τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ lat-s cop^{sa,vv} syr^{ph,h}

j- τοῦ κυρίου ἡμῶν P Ψ 1175 1852 2464 2805 lat-v

k- τοῦ θεοῦ ἡμῶν 1243 lat-ps-hil-a

c/e- lat-t

lac **ⲡ**⁷⁴ 048 0156 0247

³ **1:3** txt ἰδίᾳ δόξῃ καὶ ἀρετῇ **Ⲱ** A C P Ψ 33 307 1241 1243 1735 1739 1852 2298 2805 did lat-s,v,t cop^{sa,bo} syr^{ph,h,pal} arm eth geo VS SBL TH NA29 {B} // διὰ δόξης καὶ ἀρετῆς **ⲡ**⁷² B K L P 049 0142 5 623 665 1175 1448 2423 2464 ps-oec cop^{Vv} TR WH AN BG RP // διὰ δόξης 0209^{vid} // lac **ⲡ**⁷⁴ 048 0156 0247

2Pe 1:4 δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἡμῖν καὶ μέγιστα ἐπαγγέλματα δεδώρηται,⁴ ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν τῷ [-τῷ] κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.⁵

⁴through which he has given to us precious and very great 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 δὲ⁶ σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,

⁵But especially for that very reason, bringing to bear all diligence, add to your faith virtue, and to virtue knowledge,

2Pe 1:6 ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,

⁶and to knowledge self-control, and to self-control endurance, and to endurance godliness,

2Pe 1:7 ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην·

⁷and to godliness brotherly friendship, and to brotherly friendship add love.

⁴ 1:4a txt

τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται	B (0209) 1448 1852 WH SBL NA29 {}
τίμια ἡμῖν καὶ μέγιστα ἐπαγγέλματα δεδώρηται	ⲛ K L 049 0142 (0209) 665 2423 ps-oec AN BG RP TH
τίμια καὶ μέγιστα ἐπαγγέλματα ἡμῖν δεδώρηται	Ⲅ ⁷²
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 ^v TG VS
μέγιστα καὶ τίμια ὑμῶν ἐπαγγέλματα δεδώρηται	Ψ 1241
lac	Ⲅ ⁷⁴ 048 0156 0209 0247

⁵ 1:4b txt

a- τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς	A B WH VS SBL TH NA29 {}
b- τὴν ἐν τῷ κόσμῳ ἐπιθυμίαν φθορᾶς	ⲛ
c- τὴν ἐν τῷ κόσμῳ ἐπιθυμίαν φθορᾶν	Ⲅ ⁷²
d- τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίας φθορᾶς	1852
e- τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς	K L Pf 049 0142 0209 307 665 1448 1735 2423 ps-oec TR AN BG RP
f- τῆς ἐν κόσμῳ ἐν ἐπιθυμίαις φθορᾶς	1838
g- τῆς ἐν κόσμῳ ἐπιθυμίᾳ φθορᾶς	2344
h- τῆς ἐν κόσμῳ ἐπιθυμίας φθορᾶς	33 ^{vid} copsa ^{mss} ,bo,v ^v
i- τῆς ἐν κόσμῳ ἐπιθυμίας καὶ φθορᾶς	C Ψ 5 623 1175 1241 1243 1739 2298 2464 2805
j- τὴν ἐν κόσμῳ ἐπιθυμίαν φθορᾶς	61
...in cupiditate perditae vitae	lat-s
...concupiscentiae corruptionem	lat-v
a/e/f/g	lat-s,v,t syr ^{ph}
b/j	copsa ^{mss}
d/i	syr ^h
lac	Ⲅ ⁷⁴ 048 0156 0247

⁶ 1:5 txt καὶ αὐτὸ τοῦτο δὲ Ⲅ⁷² B C* K L P 049 0142 0209 665 1175 2423 ps-oec TR WH AN RP SBL TH NA29 {} // καὶ αὐτὸ δὲ τοῦτο ⲛ C² Ψ 5 33 307 623 1241 1448 1739 1852f 2464 2805 syr^{ph}mss,h VS BG // αὐτὸ δὲ τοῦτο copsa^{mss} syr^{ph}mss // καὶ αὐτὸ δὴ τοῦτο copsa^{mss} // καὶ αὐτὸ τοῦτο 1243 2298 cop^{bo} arm // καὶ αὐτοὶ δὲ A 1735 lat-s,t eth // ὑτοί δὲ lat-v // lac Ⲅ⁷⁴ 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·

⁸For 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.⁷

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

2Pe 1:10 διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε·

¹⁰Therefore instead, brethren, be diligent to make your calling and election sure,⁸ 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.

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

2Pe 1:12 Διὸ μελλήσω οὐκ ἀμελήσω⁹ αἰεὶ ὑμᾶς ὑπομιμνήσκω περὶ τούτων, καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείας.

¹²Wherefore I intend to remind you always 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,

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

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

⁸ 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 ποιησθε

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

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

b- 1241 1243

c- arm^{mss}

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

e- 1735

f- 1175

g- A

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

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

lac ℘⁷⁴ 048 0156 0247

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

2Pe 1:14 εἰδὼς ὅτι ταχινή ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν 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 ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.

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

2Pe 1:16 Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπτται 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 τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· **+Οὗτός ἐστιν Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν [-μου οὗτός ἐστιν]**,¹⁰ 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 ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει ὄρει τῷ ἁγίῳ.¹¹

¹⁸And we heard this voice, produced from heaven, when we were with him on the holy mountain. 2Pe 1:19 καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνον φαίνοντι ἐν ἀνχηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν·

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

2Pe 1:20 τοῦτο πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται,

²⁰knowing this first of all, that no prophecy of scripture arises from personal illumination,¹²

¹⁰ **1:17** txt a- Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν \mathfrak{P}^{72} B cop^{sa}ms WH SBL NA29 {B} // b- Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός \aleph A C¹ K L 049 0209 Ψ 5 33 307 623 665 1241 1243 1448 1735 1739 1852 2298 2423^Z 2464 2805 ps-oec syr^{ph,h} slav TR AN VS BG RP TH // c- Οὗτός ἐστιν ὁ υἱός μου ἀγαπητός 2423^T arm geo // d- Οὗτός ἐστιν ὁ υἱός ὁ ἀγαπητός 0142 // e- Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός οὗτος ἐστιν P 1175 cop^{sa}ms,bo // Οὗτός ἐστιν ὁ υἱός μου οὗτος ἐστιν C^{*vid} // b/c lat-v,t // b/c/d cop^{sa}ms // lac \mathfrak{P}^{74} 048 0156 0247.

¹¹ **1:18** txt ἁγίῳ ὄρει \mathfrak{P}^{72} B C^{*} 33 1175 1243 1852 WH SBL TH \diamond NA29 {} // τῷ ὄρει τῷ ἁγίῳ \aleph A C³ K L P Ψ 049 0142 0209^{vid} 5 307 623 665 1241 1448 1735 1739 2298 2423 2464 2805 ps-oec TR AN VS BG RP TH \diamond // indeterminate lat syr cop // lac \mathfrak{P}^{74} 048 0156 0209 0247.

¹² **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 **προφητεία ποτέ ποτέ προφητεία**,¹³ ἀλλ' ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν **ἀπὸ θεοῦ ἄνθρωποι ἅγιοι θεοῦ ἄνθρωποι**.¹⁴

²¹for no prophecy was ever brought by the will of a human being, but rather men spoke from God 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.

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,¹⁵ 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.

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 ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ **νυστάζει νυστάζει**.¹⁶

³And in covetousness they will defraud you¹⁷ with baseless¹⁸ teachings. Whose sentence from of old was never idle, nor is their damnation sleeping.¹⁹

¹³ **1:21a** txt a- προφητεία ποτέ B C K P 33 307 1175 1243 1448 WH VS SBL TH NA29 {} // b- ἡ προφητεία ποτέ P⁷² 1852 // c- ποτέ προφητεία N A L Ψ 049 0209 5 623 665 1241 1735 1739 2423 2464 2805 ps-oc TR AN BG RP // d- ποτέ ἡ προφητεία 2298 // e- προφητεία 0142 // a/b syr^h // a/b/c/d lat-v,t cop^{sa,v} // a/c cop^{bo} // c/d syr^{ph} // lac P⁷⁴ 048 0156 0247.

¹⁴ **1:21b** txt a- ἀπὸ θεοῦ ἄνθρωποι P⁷² B P 1175 1241 1243 1739 1852 2298 arm WH SBL TH NA29 {} // b- ἅγιοι θεοῦ ἄνθρωποι N K L 049 0142 Ψ 5 33 307 623 1448 1735 2423 2464 2805 Scriv-1894 AN BG RP // c- οἱ ἅγιοι θεοῦ ἄνθρωποι 665 ps-oc TR // d- ἅγιοι τοῦ θεοῦ ἄνθρωποι A // e- ὑπὸ θεοῦ ἄνθρωποι 2718 // f- ἀπὸ θεοῦ ἅγιοι ἄνθρωποι C // g- ἅγιοι ἀπὸ θεοῦ ἄνθρωποι 81 VS // h- ἅγιοι ὑπὸ θεοῦ ἄνθρωποι 254 // i- ἅγιοι ἄνθρωποι 431 cop^{sams} // j- ἅγιοι θεοῦ προφηταὶ geo // ? cop^{sams,bo,v} // a/e syr^h // b/c/d lat-v,t syr^{ph} // b/c/d/f/g cop^{sams} // lac P⁷⁴ 048 0156 0209 0247

¹⁵ **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. 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** txt νυστάζει P⁷² N A B C P 5 623 665 1175 1241 1243 1735 1852 2298 2423 anast-s pall ps-oc lat-v,t TR WH VS SBL TH NA29 {} // νυστάζει K L 049 0142 Ψ 5 33 307 1448 1739 2464 2805 lat-s cop^{sams,bo,v} AN BG RP // indeterminate 0209 syr^{ph,h} // lac P⁷⁴ 048 0156 0209 0247

¹⁷ **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.

¹⁸ **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 σειροῖς²⁰ ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένων,²¹

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

2Pe 2:5 καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ἀλλὰ²² ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμου ἀσεβῶν ἐπάξας,

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

2Pe 2:6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν,²³ ὑπόδειγμα μελλόντων ἀσεβεῖν²⁴ τεθεικώς,

⁶and the cities of Sodom and Gomorrah he condemned to ruin, reducing them to ashes, setting them as an example to those about to²⁵ be ungodly,

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

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

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

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

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

²⁰ **2:4a** txt σειροῖς (pits, caves) A B C WH TH // b- σιροῖς (pits, caves) & lat-t // a- σειραῖς (chains) ℱ⁷² 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^{bo,v} syr^{ph} arm geo TR AN VS BG RP SBL NA29 {C} // a/b syr^h // lac ℱ⁷⁴ 048 0156 0209 0247. The parallel passage in Jude 6 says δεσμοῖς, bonds / chains.

²¹ **2:4b** txt a- τηρουμένων ℱ⁷² B C* K L P 049 0142 307 665 1175 1241 1243 1448 1739 1852 2298 2423 2464^Z procop syr^h WH AN VS BG RP SBL TH NA29 {} // b- τετηρημένους ps-oc TR // c- κολαζομένους τηρεῖν & A Ψ 5 623 1735 2464^T 2805 // d- κολαζομένους τηρεῖσθαι 33 syr^{ph,hA} PiloX: “and he handed them over, that they should be kept for the judgment of torture” // e- βασανιζομένους τηρεῖν lat-v? // f- τηρουμένους κολαζομένους τηρεῖν C² // c/d lat-t cop^{sa,bo} // lac ℱ⁷⁴ 048 0156 0209 0247.

²² **2:5** txt ἀλλ' ℱ^{72c} K P Ψ 0142 5 33 307 623 1175^c 1243 1448 1739 1852 2298 2423 2464 2805 TR BG NA29 {} // ἀλλὰ ℱ^{72*} & A B C L 049 665 1175* 1735 AN VS SBL RP TH // lac ℱ⁷⁴ 048 0156 0209 0247

²³ **2:6a** txt καταστροφῇ κατέκρινεν & A C² K L 049 0142 Ψ 5 33 307 623 665 1448 1735 2298 2423 2464 2805 ps-oc lat-v,t cop^{sa,v} syr^{ph,h} TR AN VS BG RP SBL TH NA29 {} // κατέκρινεν ℱ^{72T} B C* 1175 1241 1243 1739 cop^{bo} WH // κετέστρεψεν P 1852 // κατεπρησεν ℱ^{72Z} // lac ℱ⁷⁴ 048 0156 0209 0247.

²⁴ **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^{sa} TR AN VS BG RP TH NA29 {C} // ἀσεβέσιν ℱ⁷² B P 1175 1243 1852 syr^{ph,h} arm eth geo WH SBL // ἀσεβῶν cop^{bo} // lac ℱ⁷⁴ 048 0156 0209 0247.

²⁵ **2:6c** Or “intending 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,²⁶ ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν,

⁹the 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,

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

2Pe 2:11 ὅπου ἄγγελοι ἰσχυί καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν [παρὰ κυρίῳ]²⁷ βλάσφημον κρίσιν.

¹¹whereas angels who are much more able and powerful do not bring against them an accusation that is disparaging.

2Pe 2:12 οὗτοι δέ, ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ ζῶα φυσικὰ γεγεννημένα²⁸ εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρῆσονται καταφθαρῆσονται,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 also will be destroyed,

2Pe 2:13 ἀδικούμενοι κομιούμενοι³⁰ μισθὸν ἀδικίας. ἠδονὴν ἠγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν³¹ συνευωχούμενοι ὑμῖν,

¹³suffering injury as 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

²⁶ 2:9 txt a- εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι **N**² A B C K L P Ψ 049 5 33 307 623 665 1241 1243 1735 1739 2423 2464 2805 ps-oec TR WH AN VS RP SBL TH NA29 {} // b- εὐσεβεῖς ἐκ πειρασμῶν ῥύεσθαι **N**^{*} 0142 1175 1448 1852 2298 BG // c- εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι **℘**⁷² anast-s // d- εὐσεβεῖς ἐκ πειρασμῶν ῥύεσθαι antioch // ? cop^{sa}ms,v // a/c cop^{sa}ms // a/b/c/d cop^{sa}ms,bo^{mss} // a/c lat-v syr^{ph}mss // b/d cop^{bo} syr^{ph}ms,h // lac **℘**⁷⁴ 048 0156 0209 0247.

²⁷ 2:11 txt κατ' αὐτῶν A 33 1448^T 1735 2464 2805 lat-v cop^{sa,bo,vv} syr^{ph}mss,h SBL NA29♦ // κατ' ἑαυτῶν Ψ // κατ' αὐτῶν παρὰ κυρίῳ **N** B C K L P 049 665 1175 1243 1448^Z 1739 1852 2298 2423 ps-oec TR AN VS BG RP TH NA29♦ // κατ' αὐτῶν παρὰ κυρίου **℘**⁷² 0142 5 307 623 1241 lat-t syr^{ph}mss,h^A // lac **℘**⁷⁴ 048 0156 0209 0247.

²⁸ 2:12a txt a- ζῶα γεγεννημένα φυσικὰ A^{*} B C P 1175 1243 1735 1739 WH VS SBL TH NA29 {} // b- ζῶα φυσικὰ γεγεννημένα Ψ // c- ζῶα γεγεννημένα φυσικὰ **N** Ac 33 1241 1448^{*} 1852 2298 2464 2805 syr^h BG // d- ζῶα φυσικὰ γεγεννημένα K L 049 0142 5 623 665 1448^c ps-oec TR AN RP // e- ζῶα γεγεννημένα 94 307 1678 // f- ζῶα γεγεννημένα 2423 // g- ζῶα φυσικὰ **℘**⁷² lat-v // h- ζῶα γεγεννημένοι φυσικὰ cop^{bo} syr^{ph} // a/b/c/d lat-a,s cop^{sa,vv} // lac **℘**⁷⁴ 048 0156 0209 0247.

²⁹ 2:12b txt καὶ φθαρῆσονται **℘**^{72f} **N**^{*} A B C^{*} P Ψ 33^{vid} 1175 1241 1739 1852 2298 lat-v syr^h WH SBL TH NA29 {} // καὶ καταφθαρῆσονται VS // καταφθαρῆσονται **N**² C² 5 307 623 665 1243 1448 1735 2423 2464 2805 ps-oec lat-s cop^{sa,bo} syr^{ph} TR AN BG RP // lac **℘**⁷⁴ 048 0156 0209 0247.

³⁰ 2:13a txt ἀδικούμενοι **℘**⁷² **N**^{*} B P Ψ 1175 1243 1852 2805 syr^{ph} arm SBL TH♦ NA29 {B} // κομιούμενοι **N**² A C K L 5 33 307 623 665 1241 1448 1735 1739 2298 2423 2464 lat-s,v cop^{sa,bo} syr^h eth geo TR AN VS BG RP TH♦ // lac **℘**⁷⁴ 048 0156 0209 0247.

³¹ 2:13b ἀπάταις αὐτῶν **℘**⁷² **N** C K L P 33 307 665 1175 1448 1735 1852 2298 2423 ps-oec cop^{sa}mss,bo syr^hT arm TR WH AN VS BG RP SBL TH NA29 {B} // ἀγνοίας αὐτῶν 1241f 1739 // ἀγάπαις αὐτῶν A B Ψ 5 623 2464 2805 lat-c,s,v cop^{sa}mss syr^{ph,h}M eth // ἀγάπαις ὑμῶν 1243 geo // lac **℘**⁷⁴ 048 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 μοιχαλίδος³⁴ καὶ ἀκαταπαύστους ἀμαρτίας, δολοφονοῦντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρας τέκνα,

¹⁴having 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 καταλιπόντες³⁵ εὐθεΐαν ὁδὸν ἐπλανήθησαν, ἑξακολουθήσαντες τῇ ὁδοῦ τοῦ Βαλαὰμ τοῦ Βοσόρ³⁶ ὃς μισθὸν ἀδικίας ἠγάπησεν

¹⁵Leaving the right path, they have gone astray, following in the path of Balaam son of Bosor, who loved the payment from unrighteousness,³⁷

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

¹⁶but received a rebuke for his transgression. A donkey, that has not speech, reigned in the madness of the prophet, by speaking up with a human voice.

³² **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.

³³ **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.

³⁴ **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 AN VS BG RP SBL TH NA29 {} // b- μοιχαλείας \aleph A 33 // c- μοιχείας Ψ 2344 // b/c lat syr cop // lac \mathfrak{P}^{74} 048 0156 0209 0247.

³⁵ **2:15a** txt a- καταλιποντες \mathfrak{P}^{72} B² C P Ψ 048^{vid} 5 307 1241 1243 1448 1735 1739 1852 2298 2423 ps-oec syr^{ph,h} TR AN BG RP SBL NA29 {} // b- καταλειποντες \aleph A B* 049 33 623 2464 2805 VS TH // omit 1175 // a/b lat cop // lac \mathfrak{P}^{74} 0156 0209 0247.

³⁶ **2:15b** txt του βαλααμ του βοσορ \mathfrak{P}^{72} \aleph^2 A^c C K L Ψ 048 5 307 623 1175 1241 1243 1448 1735 1739 1852 2298^Z 2423 2464 2805 ps-oec lat-v syr^h geo TR AN VS RP SBL TH NA29 {A} // του βαλααμ του βοσορ P 2298^T // (του) βαλααμ του βοσορ cop^{bo}ms // illegible A* // του βαλααμ του βεώρ B lat-v^{mss,t} cop^{sa} syr^{ph} arm WH // (του) βαλααμ του βαγωρ cop^{bo}ms // του βαλααμ του βεωροσορ \aleph^* // lac \mathfrak{P}^{74} 0156 0209 0247 665.

³⁷ **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 Οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὀμίχλαι νεφέλαι ³⁸ ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους **+εἰς αἰῶνα**³⁹ τετήρηται.

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

2Pe 2:18 ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις⁴¹ τοὺς ὀλιγὼς ὄντως ὄντως ⁴² ἀποφεύγοντας ἀποφυγόντας⁴³ τοὺς ἐν πλάνῃ ἀναστρεφόμενους,

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

³⁸ **2:17a** txt

a- καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι \mathfrak{P}^{72} \aleph A B C Ψ 5 307 623 1241 1243 1735 1739 2298 2464 2805 lat-v,t VS SBL TH NA29 {}
 b- καὶ ὀμίχλη ὑπὸ λαίλαπος ἐλαυνόμενη P 1175f (ἐλαυνόμενοι) 1852 syr^h
 c- καὶ ὑπὸ λαίλαπος ὀμίχλαι ἐλαυνόμεναι 33 2344
 d- νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι L 048^{vid} 049 0142 1448 2423 ps-oec syr^{phms} TR AN BG RP
 e- καὶ νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι 1611 2544^T syr^{phms}
 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^Z
 omit καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται K
 lac \mathfrak{P}^{74} 0156 0209 0247 665

³⁹ **2:17b** txt σκότους \mathfrak{P}^{72} \aleph B Ψ 048 1175 1243 1448^T lat-v,t cop^{sa,bo} syr^{ph,h} geo eth SBL TH NA29 {} // σκότους εἰς αἰῶνα A C L P 049 0142 5 33 307 623 1448^Z 1735 1739 1852 2298 2423 ps-oec cop^{bo,ms} arm slav TR AN [VS] RP // εἰς τον αἰῶνα 94 // σκότους εἰς αἰῶνας 1241 2464 2805 BG // omit καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται K // lac \mathfrak{P}^{74} 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- ἀσελγείαις \mathfrak{P}^{72} \aleph A B C K L 049 0142 5 33 307 623 1448 1735 2423 2464 TR AN VS RP SBL TH NA29 {} // b- ἀσελγείας P Ψ 1175 1241 1243 1739 1852 2298 lat-v,t syr^{ph,h} BG // c- καὶ ἀσελγείαις 61 1874 // d- ἐν ἀσελγείαις 2805 ps-oec cop^{sa,bo} // a/b 048 // lac \mathfrak{P}^{74} 0156 0209 0247 665.

⁴² **2:18b** txt a- ὀλιγὼς (just recently, or just barely) \mathfrak{P}^{72} \aleph^2 A B Ψ 33 436 623^T 2464* 2805 jer aug WH VS SBL // b- ὀλιγον (adv) 104 459 522 1505 2344 al // a/b lat-a,v,t cop^{sa,bo} syr^{ph,h} // c- ὄντως (truly) \aleph^* C K L P 048 049 0142 5 307 623^Z 1175 1243 1448 1735 1739 1852 2298 2423 2464^c ps-oec TR AN BG RP TH NA29 {C} // d- ὄντας 1241 // lac \mathfrak{P}^{74} 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.” In my opinion, the reading ὄντως ἀποφυγόντας is an attempt to bring v. 18 into more clear agreement with v. 20, and so is what is called an orthodox corruption. NASB: those who barely escape; ESV: those who are barely escaping; NIV/TNIV: people who are just escaping; NRSV: people who have just escaped; Weym: men who are just escaping; GW: people who have just escaped; KJV: those that were clean escaped; and the Murdock translation from Syriac says “them who have almost abandoned.”

⁴³ **2:18c** txt ἀποφεύγοντας \mathfrak{P}^{72} (* ἀποφθεγγοντας) \aleph A B C Ψ 5 33 623 1243 1735 1739 1852 2298 2464 2805 syr^{ph,h} VS SBL TH NA29 {} // ἀποφυγόντας K L P 049 0142 307 1175 1448 2423 cop^{sa,bo} TR AN BG RP // indeterminate 048 lat-v,t // lac \mathfrak{P}^{74} 0156 0209 0247 665.

2Pe 2:19 ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γὰρ τις ἦπτηται, τούτῳ **+καὶ** δεδούλωται.⁴⁴

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

2Pe 2:20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ⁴⁵ τούτοις δὲ πάλιν ἐμπλακέντες ἠτῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων.

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

2Pe 2:21 κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν **ὑποστρέψαι ἐπιστρέψαι**⁴⁶ ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας 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 συμβέβηκεν **+δὲ**⁴⁷ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ· Ἐξ λουσαμένη εἰς **κυλισμὸν κύλισμα**⁴⁸ βορβόρου.

²²The 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

⁴⁴ **2:19** txt δεδούλωται \mathfrak{P}^{72} \aleph^* B cop^{sa,bo} WH TH NA29 {} // καὶ δεδούλωται \aleph^2 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-oec lat-a,v,t syr^{ph,h} TR [TG] AN VS BG RP SBL // lac \mathfrak{P}^{74} 0156 0209 0247 665.

⁴⁵ **2:20** f- κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ B K 049 307 2423 ps-oec itz lat-v^{mss} TR WH AN BG RP SBL TH NA29 {} // a- κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ \mathfrak{P}^{72} \aleph A C P Ψ 048^{vid} 0142 5 33 623 1175 1243 1448 1735 1739 1852 2298 2464 lat-v,t syr^h arm (eth) geo slav pelag aug VS ECM1 // b- κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ σωτῆρος (ἡμῶν) cop^{sa} syr^{ph,mss} // c- κυρίου καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ 94 104 syr^{ph,mss} // d- κυρίου καὶ σωτῆρος ὑμῶν Ἰησοῦ Χριστοῦ 1241 // e- κυρίου ἡμῶν Ἰησοῦ Χριστοῦ L 459 anast-s cop^{bo} // g- κυρίου Ἰησοῦ Χριστοῦ 6 2805 // a/c cop^v // e/g syr^{ph,mss} // lac \mathfrak{P}^{74} 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.” The reading of Codex Vaticanus is probably original. I own the ECM1, so that is why these variants are arranged like this; but I adopt the reading of ECM2.

⁴⁶ **2:21** txt a- ὑποστρέψαι ἐκ \mathfrak{P}^{72} B C P 307 1175 1241 1739 2298 WH SBL TH NA29 {} // b- ἐπιστρέψαι ἐκ K L 1448 2423 anast-s TR AN BG RP // c- πάλιν ἐπιστρέψαι ἐκ 1243 // d- πάλιν ὑποστρέψαι ἐκ 2718 // e- ἐπιστρέψαι εἰς τα ὀπίσω ἐκ 398 arm // f- ἐπιστρέψαι εἰς τὰ ὀπίσω ἀπὸ 254 2652 // g- εἰς τα 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 \aleph A Ψ 048^{vid} 5 33 623 1735 2464 cyr VS // k- εἰς τὰ ὀπίσω ὑποστρέψαι ἐκ 321^Z // a/b lat-s cop^{sa,ms,bo} // c/d cop^v // c/d/g/i/j/k lat-v,t // e/f/g/h/i/j/k cop^{sa,mss} eth // g/i/j/k syr^{ph,h} // lac \mathfrak{P}^{74} 048 0156 0209 0247 665.

⁴⁷ **2:22a** txt συμβέβηκεν \mathfrak{P}^{72} \aleph^* A B 048^{vid} 33 cyr did lat-s,t cop^{sa} WH SBL TH NA29 {} // συμβέβηκεν δὲ \aleph^2 C K L P Ψ 049 0142 5 307 623 1175 1241^{vid} 1243 1448 1735 1739 1852 2298 2423 2464 2805 ps-oec syr^{ph,h} TR AN [VS] BG RP // συμβέβηκεν γὰρ anast-s cyr lat-v cop^{bo} // lac \mathfrak{P}^{74} 0156 0209 0247 665. . The verb is the perfect tense of “meet.” They meet the definition.

⁴⁸ **2:22b** txt κυλισμὸν \mathfrak{P}^{72} B C* 1175 1241 1243 1739 1852 2298 WH SBL TH NA29 {} // κύλισμα \aleph A C² K L P Ψ 048 049 0142 5 307 623 1448 1735 2423 2464 2805 anast-s cyr did ps-oec TR AN VS BG RP // indeterminate lat syr cop // lac \mathfrak{P}^{74} 0156 0209 0247 665.

⁴⁹ **2:22c** The verb κυλισμὸν “rolling” was used of the dung beetle how it rolled a ball of dung. In turn, the word usually rendered “mire” or mud, means more exactly, “sullied mud, filth.” That is, mud that has dung in it. There is a nuance here that is supposed to revulse the Jewish sense of cleansing; and for this, presence of dung is required. Moreover, there is a parallelism intended with the vomit of a dog, to mention another bodily secretion this time of the pig; again, to revulse the Jewish cleanness. And both dogs and pigs are unclean and despised animals; so much more their secretions.

Chapter 3

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

¹This now, beloved, is the second epistle I write to you in which⁵⁰ I rouse your sincere minds by a reminder,

2Pe 3:2 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν⁵¹ ἐντολῆς τοῦ κυρίου καὶ σωτῆρος,

²to recall the statements spoken in the past by the holy prophets, and the direction from the Lord and Savior through your apostles,

2Pe 3:3 τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἐσχάτων ἐσχάτου⁵² τῶν ἡμερῶν ἐν ἐμπαιγμονῇ [-ἐν ἐμπαιγμονῇ]⁵³ ἐμπαῖκται κατὰ τὰς ἰδίας 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 ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως.

⁴and saying with scorn,⁵⁴ “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 ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα 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' ὃν ὦν⁵⁵ ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο·

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

⁵⁰ **3:1** The “in which” is plural, so what follows applies to both epistles.

⁵¹ **3:2** txt a- ὑμῶν \mathfrak{P}^{72} & A B C K L P 048 049 0156 307 1175 1243 1735* 2423 lat-v WH AN VS BG RP SBL TH NA29 {} // b- ἡμῶν Ψ 0142 5 623 1448 1735^c 1852 2298 2464 2805 ps-oec syr^h TR // c- omit 323 945 1241 1739 1881 2344 cop^{sa,bo} // a/b syr^{ph} // lac \mathfrak{P}^{74} 0209 0247 33 665.

⁵² **3:3a** txt a- ἐσχάτων \mathfrak{P}^{72} & A B C³ Ψ 048^{vid} 0156 5 623 1175 1241 1243 1735 1739 2298 2464 2805 anast-s antioch lat-v cop^{sa,bo} WH AN VS SBL TH NA29 {} // b- ἐσχάτου K L P 049 0142 307 1448 1852 2423 ps-oec TR BG RP // c- ἐσχάτω C* // b/c lat-t cop^v syr^{ph,h} // lac \mathfrak{P}^{74} 0209 0247 33 665.

⁵³ **3:3b** txt a- ἐν ἐμπαιγμονῇ & A B Ψ 048^{vid} 307 1241f (ἐν μπαιγμονῇ) 1735 2805 lat-v WH VS SBL TH NA29 {} // b- ἐμπαιγμονῇ C P 0156 5 623 1175 1243 1852 2298 // b2- ἐμπαιγμονῇ \mathfrak{P}^{72} 1739 // c- ἐμπαιγμονῆς 1611 syr^h // d- ἐν ὑμῖν 330 // e- omit K L 049 0142 1448 2423 2464 anast-s ps-oec cop^{bo} TR AN BG RP // ? cop^{sa} // a/b lat-t cop^{sa,bo,v} // a/b/b2/c 33 // a/b/c syr^{ph} // lac \mathfrak{P}^{74} 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.

⁵⁴ **3:4** The phrase “with scorn” is rendered from the Greek words ἐν ἐμπαιγμονῇ found in v. 3. That is Peter’s style: he forms very long sentences, and sometimes his modifying phrases can be separated by great distance from what they are modifying.

⁵⁵ **3:6a** txt δι' ὃν (acc. sing. masc. rel. pronoun) P 1175 lat-v^{mss} aug NA29 {} // δι' ὧν (gen. pl. rel. pronoun) \mathfrak{P}^{72} & 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^{sa,bo,v} syr^{ph,h} TR WH AN VS BG RP SBL TH // διο 61 // lac \mathfrak{P}^{74} 0209 0247 665.

⁵⁶ **3:6b** Peter is saying the scoffers know perfectly well that everything has not stayed the same way as it was at the beginning of creation. They are intentionally passing over how the earth was radically changed by the flood. (e.g.,

2Pe 3:7 οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ αὐτοῦ⁵⁷ λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν 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.

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

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

2Pe 3:9 οὐ βραδύνει +ὁ κύριος⁵⁸ τῆς ἐπαγγελίας, ὡς τινες βραδύτητα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς ὑμᾶς,⁵⁹ μὴ βουλόμενός τινος ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

⁹The Lord of that promise is not loitering, as some consider it⁶⁰ loitering. Instead, he is being very patient toward us, not wanting anyone to perish, but rather all to come to repentance.

2Pe 3:10 ἤξει δὲ +ἡ ἡμέρα⁶¹ κυρίου ὡς κλέπτῃς +ἐν νυκτί,⁶² ἐν ἧ οἱ οὐρανοὶ⁶³ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσεται λυθήσονται,⁶⁴ καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαίσεται οὐχ εὐρεθήσεται.

¹⁰But the day of the Lord will come like a thief, in which the heavens will pass away with a roar, and the elements be dissolved by fervent heat, and the earth and the works in it will be completely burned up.⁶⁵

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.

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

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

⁵⁹ **3:9b** b- εἰς ἡμᾶς K L 049 307 ps-oec slav TR AN BG RP // a- εἰς ὑμᾶς **ℱ**⁷² B C P 048^{vid} 0142 0156 1175 1241 1243 1448 1735 1739 2298 2805 arm geo WH VS SBL TH NA29 {} // c- δι ὑμᾶς **κ** A Ψ 5 33 623 1852 2464 lat-s,v,t cop^{sa} syr^{ph,h} eth // d- δι ὑμᾶς 522 et al // e- ἐφ' ὑμᾶς 1890 // a/e cop^{bo,vv} // lac **ℱ**⁷⁴ 0209 0247 665. I am not saying εἰς ἡμᾶς is the original reading. I am just going with it.

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

⁶¹ **3:10a** txt ἡμέρα **ℱ**⁷² B C Ψ 048 049 0156 33 623 1241 1739 2298 2464 2805 cyr WH VS SBL TH NA29 {} // ἡ ἡμέρα **κ** A K L P 0142 5 307 1175 1243 1448 1735 1852 2423 cyr ps-oec TR AN BG RP // indeterminate lat syr cop // lac **ℱ**⁷⁴ 0209 0247 665.

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

⁶³ **3:10c** txt οἱ οὐρανοὶ **ℱ**⁷² A B C P 0156 307 1175 1241 1243 1448 1739 1852 2298 2423 cyr ps-oec TR WH VS RP SBL TH NA29 {} // οὐρανοὶ **κ** K L Ψ 048 049 0142 5 33 623 1735 2464 2805 cyr AN BG // indeterminate lat syr cop // lac **ℱ**⁷⁴ 0209 0247 665.

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

2Pe 3:11 Τούτων οὖν οὕτως⁶⁶ πάντων λυομένων ποταπούς δεῖ ὑπάρχειν⁶⁷ ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις,

⁶⁵ **3:10e** txt f κατακαίσεται (will be burned up) A L 048 049 33 81 307 436 442 1611 1739^{mg} 2080 2298 2344 2423 syr^htxt (eth) geo Aug Cyr ps-Oec TR TD AN BG RP // g- κατακαίσονται 5 623 1243 1735 2492 2805 // h- καίσονται 2464 // a- οὐχ εὐρεθήσεται (will be found no more) syr^{ph}mss cop^{sa,cv}vid NA29 {D} // b- εὐρεθήσεται Ⲛ B K P (1175, but transposed; see below) 1241 1448 1739^T 1852 syr^{ph}mss,hms^{mg} WH VS SBL TH // c- εὐρεθήσονται 398 arm^{mss} // d- εὐρεθήσεται λυόμενα (found destroyed, broken up) P⁷² // e- ἀφανισθήσονται C (will disappear) arm^{mss} // omit speculum // omit καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα οὐχ εὐρεθήσεται / κατακαίσεται Ψ it^z lat-v Jer^{vid} Pelag // καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται transposed to 3:11 following λυομένων 1175 // ? lat-s,v // b/d 0156 // f/g lat-t // f/g/h cop^{bo} eth // lac P⁷⁴ 0209 0247 665. I now quote Jan Krans from Facebook: Gerd Mink discusses the conjecture in "Problems of a Highly Contaminated Tradition: the New Testament. Stemmata of Variants as a Source of a Genealogy for Witnesses," in *Studies in Stemmatology II* (ed. Pieter van Reenen and August A. den Hollander; Amsterdam: Benjamins, 2004), pp. 13-85, p. 27: "... the ECM records the witnesses of erroneous readings as witnesses for the variants which they represent, albeit defectively. There is even an example where the best witnesses omit a negation (1 Peter 3:10/48-50). Although the preceding passage speaks of the passing away of the heavens, and the dissolution of the elements, and the following verses presuppose the dissolution of heaven and earth (for a new heaven and a new earth are waited for), quite superior witnesses here have the reading 'the earth and all the works that are therein will be found (εὐρεθήσονται [sic; εὐρεθήσεται])', when logic demands 'will not be found (οὐχ εὐρεθήσονται [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 κατακαίσεται 'they will be burned up'), which presuppose and express more graphically a text containing the negation: οὐχ εὐρεθήσονται [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 εὐρεθήσεται (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 εὐρεθήσεται interpret the verb εὐρεθήσεται (εὐρισκω) as "discover, expose, lay bare." That is probably the main objection I have seen from people to this emendation; that is: "why not translate the text without the negation as 'be exposed'?" The reason why not is covered in Gerd Mink's statement above: because the previous material in the text had already said that the earth and heaven would no longer exist. If the earth doesn't exist at all, how are the works of the earth exposed? They just don't exist. Exposed as temporary maybe? Perhaps scribes had in mind 1 Cor. 3:10-15, where Paul says everyone's works will be tried by fire, and be "revealed," ἀποκαλύπτω, whether gold, silver, precious stones, wood, hay or stubble. If the works are good, they will last through the fire. But that is not what we have here. The works will vanish. This is more the idea of the humbling of man's pride- the towers he has built, and the seven wonders of the world, they will be found no more. Like Babylon in Rev. 18:21: Βαβυλῶν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῆ ἔτι - great city Babylon will be thrown down, and never more be found. Or, Psalms of Solomon 13:11 ἀμαρτωλοὶ 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..."

⁶⁶ **3:11a** a- f οὖν πάντων Ⲛ A K L Ψ 048 049 33 307 1448 1735 2423 2805 ps-oec lat-v,t cop^{sa}mss,bo syr^{ph},h^{mss}mg,h^{mst}xt TR AN BG RP TH // οὕτως πάντων B 1241 1739 1852 2298 syr^hmss^{xt} WH VS SBL NA29 {} // b- οὕτως πάντως P⁷² // c- δε πάντων 5 623 2464 cyr lat-t^{mss} // 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^{sa}mss // i- οὕτως 1243 // j- οὖν οὕτως 1831 // πάντων οὕτως cop^v // πάντων cop^{bo}mss // ? lat-s but definitely omit οὕτως // a/c/d/e/eo/f/g P⁷⁴ // lac P⁷⁴ 0156 0209 0247 665. There is a marginal note in some Harklean mss beside οὖν, to the addition of γάρ.

⁶⁷ **3:11b** txt ὑπάρχειν P^{72*} P⁷⁴vid B 1175 vg^{mss} DP // ὑπάρχειν ἡμᾶς Ⲛ* 5 2464 // ὑπάρχειν ὑμᾶς P^{72c} Ⲛ² A C K L P Ψ 048^{vid} 33 307 623 1241 1735 1739 1852 2298 2423 2805 ps-oec lat-a,v,t cop^{sa} syr^{ph,h} TR [WH] AN VS BG RP SBL TH NA29 {} // ὑμᾶς ὑπάρχειν 629 642 // ὑπάρχειν ἑαυτοῦς 2718 cop^v // παρέχειν ἑαυτοῦς 1243 // indeterminate lat-s cop^{bo} // lac P⁷⁴ 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.

¹¹Since all these things are being dissolved, what kind of people is it requisite 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·

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

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

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

2Pe 3:14 Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ,

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

2Pe 3:15 καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἠγεῖσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν **δοθεῖσαν αὐτῷ αὐτῷ δοθεῖσαν** ⁶⁸ σοφίαν ἔγραψεν ὑμῖν,

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

2Pe 3:16 ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς⁷⁰ λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς οἷς ⁷¹ ἐστὶν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι **στρεβλώσουσιν στρεβλοῦσιν**⁷² ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

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, προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου 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,

⁶⁸ **3:15a** txt δοθεῖσαν αὐτῷ **℘**⁷² **ℵ**² 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 WH VS SBL TH NA29 {} // δοθειαν αὐτῷ **ℵ*** // αὐτῷ δοθεῖσαν L 049 2423^c ps-oec TR AN BG RP // δοθεῖσαν ἐν αὐτῷ **Ψ** // *indeterminate* cop syr // lac **℘**⁷⁴ 0156 0209 0247 665.

⁶⁹ **3:15b** Romans 2:4

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

⁷¹ **3:16b** txt αἷς ἐστὶν δυσνόητά **℘**⁷² **ℵ** B **Ψ** 5 623 1175 1852 2464 2805 (cop^{sa,bo}) WH VS SBL TH NA29 {} // αἷς εἰσὶν δυσνόητά A 33 1448 1735 // αἷς δυσνόητά εἰσὶν 1241 1739 2298 // οἷς ἐστὶν δυσνόητά C K L 049 0142 307 1243 2423 TR AN RP // οἷς τιν δυσνόητά P // οἷς εἰσὶν δυσνόητά BG // **℘**⁷⁴ αἷς _____ // *indeterminate* lat syr // lac 048 0156 0209 0247 665.

⁷² **3:16c** txt a- στρεβλώσουσιν **℘**⁷² C**vid* P 1175 1241 1243 1739 1852 2298* NA28 // b- στρεβλοῦσιν **ℵ** A B K L **Ψ** 049 0142 5 33 307 623 1448 1735 2298^c 2423 2464 2805 ps-oec lat-v,t cop^{sa,bo} TR WH AN VS BG RP SBL TH // c- στρεβλωσιν C² // a/b syr^{ph,h} // lac **℘**⁷⁴ 048 0156 0209 0247 665.

2Pe 3:18 ἀυξάνετε⁷³ δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. 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.⁷⁴

⁷³ **3:18a** txt a- ἀυξάνετε κ A B K L Ψ 049 33 1241 1243 1448 1735 1739 1852 2298 2423 ps-oc TR WH AN VS RP SBL TH NA29 { \ } // b- ἀυξάνεσθε ϑ⁷² C P 307 1175 2805 // c- ἀυξάνητε 5 623 2464 BG // d- ἀυξάνησθε 468 1678 // e- ἀυξανοιτε 0142 // a/b lat syr cop // lac ϑ⁷⁴ 048 0156 0209 0247 665.

⁷⁴ **13:18b**

καὶ	νῦν καὶ εἰς ἡμέραν αἰῶνος	Ἀμήν	ϑ ⁷² κ A C L P 049 0142 33 307 1448 1735 1739 ^C 1852 2423
	2805 cop ^{bopt} TR [TG] AN VS BG RP SBL TH		
	νῦν καὶ εἰς ἡμέραν αἰῶνος	Ἀμήν	K Ψ 2464
	νῦν καὶ αἰεὶ καὶ εἰς τοῦς αἰῶνας τῶν αἰώνων	Ἀμήν	5 623
καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος			B 1175 1243 1739* 2298 WH NA29 {C}
καὶ νῦν καὶ εἰς ἡμέρας αἰῶνος			1241 syr ^h
καὶ νῦν καὶ εἰς ἡμέρας αἰῶνος		Ἀμήν	(cop ^{sa})
	?		
		Ἀμήν	syr ^{ph} cop ^{bopt} (but def. include Ἀμήν)
	lac		ϑ ⁷⁴ 048 0156 0209 0247 665.

**Table of Witnesses
Witnesses to 2 Peter**

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

			Witnesses to 2 Peter, continued
		LATINS:	
lat-s	V/VI		Old Spanish text from African sources: PRIS (Priscillian), BACH, ORO, PS-AU spe (the Pseudo-Augustinian Speculum); scattered readings in Spanish Vulgate MSS
lat-v	IV/V	vg	Vulgate, "a thorough revision following the Greek text; earliest witnesses: PEL (Pelagius), PS-AU, hyp".
lat-t	V-VII	it ^w it ^h it ^r	Later text, attested in the 5 th /6 th cent. in Africa, Spain, Gaul, and Ireland, Italy; 32 55 64; readings in the Vulgate tradition; particularly CS; AU, QU, FU (Fulgentius), FAC (Facundus), SALV; Car, EP-SC (Epiphanius Scholasticus)
lat-c	V?		"Later African texts related to K", scattered readings in AU; QU, PS-VIG var.
55	V	it ^h	2 Pet 1:1- 2:7
64	VI/VII	it ^r	2Pet 1:1-4
32	VI	it ^w	2Pet 1:13-21
t	VII-IX	it ^t	2Pet 1:5-8,10-11; 1:20- 2:8; 3:1- end
			COPTIC
cop ^{sa}	various		Sahidic Coptic
cop ^{bo}	various		Bohairic Coptic
cop ^v	various		The "V" dialect of Coptic was a form between Fayyumic and Middle Egyptian. Transcription from R. Kasser and H.-M. Schenke.

			CHURCH FATHERS:
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 Pelusiota
jer	V	Jerome, but he is also accounted for as lat-hi or the Vulgate
leont-h	VI	Leontius Hierosolymitanus
marcell	IV	Marcellus of Ancyra
marc-er	V	Marcus Eremita
max-conf	VII	Maximus Confessor
nest	V	Nestorius
nil-anc	V	Nilus Ancyranus
or	III	Origenes
petr-al	IV	Petrus Alexandrinus
phot	IX	Photius
procop	VI	Procopius 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
Abrev.	Date	Greek New Testament Editions:
AN	1904	B. Antoniadēs, Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, produced by the Ecumenical Patriarchate of Constantinople, my copy being a Google Books PDF of a Harvard Depository Brittle Book. http://books.google.com/
BG	2014	Byzantine Greek New Testament: K ^r / Family 35 Textform, Copyright © 2014 by CSPMT, Rockville, Maryland http://cspmt.org/
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, http://sblgnt.com , http://www.sbl-site.org , http://www.logos.com
SCR	1894	F. H. A. Scrivener TR - "Textus Receptus"
TH	2017	Tyndale House Greek New Testament, © 2017 by Tyndale House , Cambridge; Edited by Dirk Jongkind
TG	1857-1872	Samuel Prideaux Tregelles, "TNT2," edited and corrected by Dirk Jongkind, http://www.tyndalehouse.com/tregelles/ "It is not for Christian scholars to fear true criticism or its results: the object of true criticism is not to alter scripture dogmatically on the judgment of any individual, but it is to use the EVIDENCE which has been transmitted to us, as to what the holy men of God, inspired by the Holy Ghost actually wrote. In this, as in any other Christian service, the blessing and guidance of God may be sought, by those who know the privileges resulting to the believing soul from the redemption of His Son." (Tregelles's Greek New Testament: Introductory Notice, Part 1, ii).
TR	1894	Scrivener's TR - "Textus Receptus" made to match what underlies the King James Version
VS	1913	Hermann Freiherr von Soden, Griechisches Neues Testament, available for download at https://bibletranslation.ws/palmer-translation/
WH	1881-1892	Westcott & Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort

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