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## Δεύτερη Επιστολή του Πέτρου † THE SECOND LETTER OF PETER

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### INTRODUCTION

The *Second Letter of Peter* has two main purposes: to warn against false teachers (Ch. 2) and to allay anxiety due to delay of the parousia (Ch. 3). Though it is very possible that these difficulties existed before Peter's death, other considerations make Petrine authorship a matter of considerable doubt among both scholars and early Christians and suggest a later date. The letter is accepted by all Churches as canonical, even despite the doubts about its authorship.

The earliest surviving manuscript containing text of the letter is Papyrus 72, dating from the 3<sup>rd</sup> or 4<sup>th</sup> Century.

### AUTHORSHIP AND DATE

The Second Letter of Peter presents itself (1:1) as the work of Simeon Peter, the disciples of Jesus; the prediction of Peter's death is made by Jesus to the author himself (1:14), who claims to have witnessed the transfiguration (1:16–18) and who alludes to a previous letter, clearly referring to 1 Peter. However, many now consider that identification of the author with the apostle is unlikely. The traditional view is that it was written by Peter between 64 & 68 CE.

The general consensus, considering especially the reference to Paul's letters 's a whole', is that the letter was composed late in the 1<sup>st</sup> Century or early in the 2<sup>nd</sup> but the latter *could* have been written anywhere between 60 & 150 CE.

## Πετροῦ Β΄ Ι

<sup>1</sup> Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. <sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη πληθυνθεῖη ἐν ἐπιγνώσει τοῦ Θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.

<sup>3</sup> Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ, <sup>4</sup> δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. <sup>5</sup> καὶ αὐτὸ τοῦτο δὲ σπουδῆν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, <sup>6</sup> ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατεῖᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, <sup>7</sup> ἐν δὲ τῇ εὐσεβείᾳ τὴν

## 2 PETER 1

<sup>1</sup> Simeon Peter, servant and apostle of Jesus Christ, to those who have received a faith as precious as our own, through the righteousness of our God and Saviour Jesus Christ. <sup>2</sup> Grace and peace be yours in abundance through the knowledge of God and Jesus our Lord.

<sup>3</sup> By his divine power, he has lavished on us all the things we need for life and for true godliness, through the knowledge of him who has called us by his own glory and goodness. <sup>4</sup> Thus, through these things, the greatest and priceless promises have been lavished on us, so that, through them, you should share the divine nature and escape the corruption that is rife in the world because of disordered passion. <sup>5</sup> And, for this very reason, do your utmost to support your faith with goodness, goodness with understanding, <sup>6</sup> understanding with self-control, self-control with perseverance, perseverance with

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### 2 PETER 1

<sup>1</sup> Several MSS, a few of them very important, read Σίμων ('Simon') for Συμεὼν ('Simeon'); however, this appears to be a motivated reading as it is the more common spelling. Συμεὼν occurs only here and in Ac 15:14 as a spelling for the apostle's name but the reading enjoys ample and widespread support among the MSS, strongly suggesting its authenticity. Further, this Hebraic spelling is a subtle argument for the authenticity of this letter, since a forger would almost surely follow the normal spelling of the name.

<sup>2</sup> The NJB lacks 'God and Jesus'.

<sup>3</sup> Some MSS have 'through' in place of 'by'.

<sup>4</sup> In place of 'lavished on us', some MSS have 'lavished on you'.

<sup>5</sup> The NJB opens with, 'With this is view'.

<sup>6</sup> The NRSV has 'endurance' in place of 'perseverance'.

φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. <sup>8</sup> ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργούς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν. <sup>9</sup> ὧ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν. <sup>10</sup> διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλησιν καὶ ἐκλογὴν ποιεῖσθαι. ταῦτα γὰρ ποιῶντες οὐ μὴ πταίσητέ ποτε. <sup>11</sup> οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

<sup>12</sup> Διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκω περὶ τούτων, καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ. <sup>13</sup> δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει, <sup>14</sup> εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι. <sup>15</sup> σπουδάσω

godliness, <sup>7</sup> godliness with kindness to the brothers, and kindness to the brothers with love. <sup>8</sup> For, the possession and growth of these qualities will prevent your knowledge of our Lord Jesus Christ from being ineffectual or unproductive. <sup>9</sup> But without them, a person is blind or short-sighted, forgetting how the sins of the past were washed away. <sup>10</sup> Instead of this, brothers, never allow your choice or calling to waver; then there will be no danger of your stumbling. <sup>11</sup> For, in this way, the generous gift of entry into the eternal kingdom of our Lord and Saviour Jesus Christ will be given to you.

<sup>12</sup> That is why I will always go on recalling the same truths to you, even though you already know them and are firmly fixed in these truths. <sup>13</sup> I am sure it is my duty, as long as I am in this tent, to keep stirring you up with reminders, <sup>14</sup> since I know the time for me to lay aside this tent is coming soon, as our Lord Jesus Christ made clear to me. <sup>15</sup> And I shall take great

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<sup>7</sup> The NJB has 'devotion' in place of 'godliness' (as also in v. 6).

<sup>8</sup> The NJB lacks the opening 'For'.

<sup>9</sup> In place of 'sins ... were washed away', the NRSV has 'cleansing of the sins'.

<sup>10</sup> After 'brothers', the NRSV adds 'and sisters'.

<sup>11</sup> For, 'will be given to you', the NJB has 'you will be given'.

<sup>12</sup> NETB has 'constantly' in place of 'always'.

<sup>13</sup> The NRSV has 'body' in place of 'tent' and NETB has 'tabernacle'.

<sup>14</sup> In place of 'the time for me to lay aside this tent', the NRSV has 'my death'.

<sup>15</sup> There are various interpretations of this verse. The author could be saying simply, "I will make every effort that you remember these things" but the collocation of σπουδάσω with μνήμην suggests a more specific image, like a desire to write some sort of letter or testament. Most

δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιῆσθαι.

<sup>16</sup> Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γεννηθέντες τῆς ἐκείνου μεγαλειότητος. <sup>17</sup> λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς ὃν ἐγὼ εὐδόκησα – <sup>18</sup> καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει. <sup>19</sup> καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν ἀύχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν. <sup>20</sup> τοῦτο πρῶτον

care that, after my own departure, you will still have a means to recall these things to mind.

<sup>16</sup> For, when we made known to you the power and the coming of our Lord Jesus Christ, we were not slavishly repeating cleverly invented myths; rather, we had been eyewitnesses to his majesty. <sup>17</sup> For, he received honour and glory from God the Father, when a voice came to him from the transcendent Glory, “This is my Son, the Beloved; he enjoys my favour.” <sup>18</sup> We ourselves heard this voice come from heaven, while we were with him on the holy mountain. <sup>19</sup> So, we have confirmation of the words of the prophets; and you will be right to pay attention to it as a lamp for lighting a way through the dark, until the dawn comes and the morning star rises in your minds. <sup>20</sup> First and foremost, we must recognise that the

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commentators recognize the difficulty in seeing the future verb, *σπουδάσω*, as referring to 2P itself (the present or aorist would be expected) and some suggest that Mark's Gospel is in view. The difficulties with this are: **1** Mk is probably earlier than 2P; and **2** 'these things' would seem to refer to the prophecy about Peter's death (absent in Mk). A more plausible suggestion might be that the author was thinking of the ending of John's Gospel: **1** Jn 21:18–19 is the only other place in the NT that refers to Peter's death; **2** both 2P and Jn were apparently written to Gentiles in and around Asia Minor; **3** both books were probably written after Paul's death and perhaps even to Paul's churches; and **4** Jn 21 gives the appearance of being added to the end of a finished work, so there is some possibility that it was added at the author's request, in part to encourage Gentile Christians to face impending persecution, knowing that the martyrdom of even Peter was within the purview of God's sovereignty. That 2P 1:15 alludes to Jn 21 is by no means certain but is the most plausible of the suggestions put forth thus far.

<sup>16</sup> In place of 'we had been eyewitnesses to', the NJB has 'we had seen ... with our own eyes'.

<sup>17</sup> The NJB lacks the opening 'For'. The last sentence reflects Mt 17:5, Mk 9:7 & Lk 9:35.

<sup>18</sup> The NJB lacks the word, 'come'.

<sup>19</sup> For 'words of the prophets', the NRSV has 'prophetic message'.

<sup>20</sup> The NJB opens with 'At the same time'.

γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται.<sup>21</sup> οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.

interpretation of scriptural prophecy is never a matter for the individual.<sup>21</sup> For, no prophecy ever came from human initiative. When people spoke for God, it was the Holy Spirit that moved them.

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<sup>21</sup> Some MSS ends with, “*but, moved by the Holy Spirit, saints of God spoke.*”

## Πετρου Β' 2

<sup>1</sup> Ἐγένοντο δὲ καὶ ψευδοπροφήται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν. <sup>2</sup> καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται. <sup>3</sup> καὶ ἐν πλεονεξία πλαστοῖς λόγοις ὑμᾶς ἐμπορεύονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

<sup>4</sup> Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σιραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους, <sup>5</sup> καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλὰ ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας, <sup>6</sup> καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβέσιν τεδεικώς, <sup>7</sup> καὶ δίκαιον Λὼτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρούσατο. <sup>8</sup> βλέμματι

## 2 PETER 2

<sup>1</sup> But false prophets also arose among the people, just as there will be false teacher among you, who will insinuate their own disruptive views and, denying the Master who bought them freedom, will bring on themselves speedy destruction. <sup>2</sup> Many will copy their licentious ways and the Way of Truth will be maligned on their account. <sup>3</sup> And, in their greed, they will try to exploit you with untrue tales. The judgement made on them long ago is not idle and their destruction is not asleep.

<sup>4</sup> When angels sinned, God did not spare them: he sent them into hell and consigned them to the dark pits, to be held there until the Judgement. <sup>5</sup> And he did not spare the ancient world: he saved Noah, the preacher of uprightness and seven others, when he sent a flood over a world of sinners. <sup>6</sup> He condemned the cities of Sodom and Gomorrah, reducing them to ashes as a warning to future sinners, <sup>7</sup> but rescued Lot, an upright man sickened by the debauchery of the lawless; <sup>8</sup> for, that upright

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### 2 PETER 2

<sup>1</sup> The NJB opens with, "As there were false prophets in the past history of our people, so you too will have your false teachers."

<sup>2</sup> For 'licentious ways', the NJB has 'debauched behaviour'; the Textus Receptus has 'destructive ways'.

<sup>3</sup> In place of 'exploit you', the NJB has 'make a profit out of you'.

<sup>4</sup> For 'hell' (translating ταρταρώσας), the NJB has 'the underworld'.

<sup>5</sup> The NJB has 'the world in ancient times' in place of 'the ancient world'.

<sup>6</sup> After 'condemned', some MSS add 'to destruction'.

<sup>7</sup> The NJB ends, "by the debauched way in which these vile people behaved."

<sup>8</sup> The NRSV & NETB have this verse in parentheses.

γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν.<sup>9</sup> οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν,<sup>10</sup> μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους καὶ κυριότητος καταφρονούντας.

Τολμηταί, αὐθάδεις, δόξας οὐ τρέμουσιν βλασφημοῦντες,<sup>11</sup> ὅπου ἄγγελοι ἰσχυροὶ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν παρὰ κυρίῳ βλάσφημον κρίσιν.<sup>12</sup> οὗτοι δέ, ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρῆσονται,<sup>13</sup> ἀδικούμενοι μισθὸν ἀδικίας· ἡδονὴν ἠγούμενοι τὴν ἐν ἡμέρᾳ τρυφὴν, σπίλοι καὶ μῶμοι ἐντρύφονται ἐν ταῖς ἀπάταις αὐτῶν συνευχόμενοι ὑμῖν,<sup>14</sup> ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἀμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρως τέκνα,<sup>15</sup> καταλείποντες εὐθεῖαν ὁδὸν ἐπλανήθησαν, ἐξακολούθησαν τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς μισθὸν

man, living among them, was outraged in his upright soul by the crimes he saw and heard every day.<sup>9</sup> So, the Lord knows how to rescue the good from trial and hold the wicked for their punishment until the Day of Judgement,<sup>10</sup> especially those who follow the desires of their corrupt flesh and have no respect for authority.

Bold and wilful, they are not afraid to slander the glorious ones<sup>11</sup> but the angels, greater in strength and power, make no slanderous judgement before the Lord.<sup>12</sup> But these people speak evil of what they do not understand; they are like brute beasts, born to be caught and killed; and, like beasts, they will be destroyed,<sup>13</sup> being harmed for the harm they inflicted. They enjoy revelling in the daytime; they are unsightly blots, revelling in their trickery while they share your table;<sup>14</sup> with their eyes full of adultery, insatiable for sin, they will seduce any but the most stable soul. Where greed is concerned, they are at their peak of fitness. They are under a curse.<sup>15</sup> They have left the right path and wandered off to follow the path of Balaam son of Bosor, who set his heart on a dishonest reward

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<sup>9</sup> In place of the opening 'So', the NJB has 'All this shows that'.

<sup>10</sup> Before 'authority', the NJB adds 'the Lord's'.

<sup>11</sup> The NJB has 'complaint or accusation against them' in place of 'slanderous judgement'.

<sup>12</sup> For 'brute beasts', the NRSV has 'irrational animals'.

<sup>13</sup> Some MSS open the 2<sup>nd</sup> sentence with, "They are happy to give themselves up to debauchery in broad daylight."

<sup>14</sup> The NJB has 'always looking for adultery' in place of 'full of adultery'.

<sup>15</sup> In place of 'Bosor', some MSS read 'Beor', which is clearly a scribal harmonization with the OT.

ἀδικίας ἠγάπησεν <sup>16</sup> ἔλεγχιν δὲ ἔσχεν ἰδίας παρανομίας·  
ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγγόμενον  
ἐκώλυσε τὴν τοῦ προφήτου παραφροναίαν.

<sup>17</sup> Οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὀμίχλαι ὑπὸ λαίλαπος  
ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται.

<sup>18</sup> ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν  
ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας  
τοὺς ἐν πλάνῃ ἀναστρεφόμενους, <sup>19</sup> ἐλευθερίαν αὐτοῖς  
ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ὧ  
γὰρ τις ἠττηται, τούτῳ δεδούλωται. <sup>20</sup> εἰ γὰρ ἀποφυγόντες  
τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου ἡμῶν καὶ  
σωτῆρος Ἰησοῦ Χριστοῦ τούτοις δὲ πάλιν ἐμπλακέντες  
ἠττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων.

<sup>21</sup> κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς  
δικαιοσύνης ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης  
αὐτοῖς ἀγίας ἐντολῆς. <sup>22</sup> συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς  
παροιμίας, Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καί, Ὅτι  
λουσαμένη εἰς κυλισμὸν βορβόρου.

but soon had his fault pointed out to him: <sup>16</sup> a dumb beast of  
burden, speaking with a human voice, put a stop to the  
madness of the prophet.

<sup>17</sup> These are dried-up springs, fogs swirling in the wind, and  
the gloom of darkness is stored up for them. <sup>18</sup> Speaking high-  
sounding but empty talk, they entice people who have just  
escaped from those who live in error, playing on the desires of  
their flesh and by debaucheries. <sup>19</sup> They promise freedom but  
are themselves slaves to corruption; for, people are slaves to  
whatever masters them. <sup>20</sup> For, whoever escapes the pollution  
of the world, by knowing our Lord and Saviour Jesus Christ,  
and is then entangled and mastered by it again, ends up being  
worse than he was before. <sup>21</sup> For, it would have been better for  
them never to have learnt the way of uprightness, than to learn  
it and then desert the holy commandment that was entrusted  
to them. <sup>22</sup> What they have done is as the proverb rightly says:  
The dog goes back to its vomit; and: As soon as the sow has  
been washed, it wallows in the mud.

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<sup>16</sup> This verse alludes to the episodes of Nb 22:21–31.

<sup>17</sup> The NJB opens with ‘People like this’.

<sup>18</sup> For ‘high-sounding but empty talk’, the NRSV has ‘bombastic nonsense’.

<sup>19</sup> The NJB ends the verse with, “because, if anyone lets himself be dominated by anything, then he is a slave to it.”

<sup>20</sup> In place of ‘escapes’, the NJB has ‘has escaped’.

<sup>21</sup> The NJB lacks the opening ‘For’.

<sup>22</sup> ‘The dog goes back to its vomit’ is a loose quotation from Pr 26:11; the source of the second ‘proverb’ is uncertain.

## Πετροῦ Β' 3

<sup>1</sup> Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν, <sup>2</sup> μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος· <sup>3</sup> τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαῖκται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι <sup>4</sup> καὶ λέγοντες, Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως. <sup>5</sup> λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ, <sup>6</sup> δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο· <sup>7</sup> οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τηρουμένοι εἰσὶν πυρὶ, τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

## 2 PETER 3

<sup>1</sup> Dear friends, this is the second letter I have written to you, trying to arouse in you by my reminders a pure mind. <sup>2</sup> Recall what was said in the past by the holy prophets and the commandment of the Lord and Saviour given by your apostles. <sup>3</sup> First of all, know that, in the last days, there will come scoffers whose life is ruled by their passions. <sup>4</sup> They will say, "What has happened to the promise of his coming? Since our fathers died, everything has gone on just as it has since the beginning of creation!" <sup>5</sup> They deliberately ignore the fact that, long ago, there were the heavens and the earth, formed out of water and through water by the Word of God, <sup>6</sup> and that it was through these that the world of those days was destroyed by the floodwaters. <sup>7</sup> It is the same Word that is reserving the present heavens and earth for fire, keeping them until the Day of Judgement and of the destruction of the godless.

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### 2 PETER 3

- <sup>1</sup> In place of 'a pure mind', the NJB has 'an unclouded understanding'.
- <sup>2</sup> The NRSV has 'spoken' in place of 'given'.
- <sup>3</sup> The NJB has 'do not forget' in place of 'know'.
- <sup>4</sup> The literal translation of 'died' is 'fell asleep'.
- <sup>5</sup> The NRSV & NETB move the phrase, 'by the Word of God', to earlier in the sentence.
- <sup>6</sup> The referent of 'these' is unclear; the NJB adds 'same factors' after the pronoun.
- <sup>7</sup> The NJB has 'sinners' in place of 'the godless'.

<sup>8</sup> Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία. <sup>9</sup> οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὡς τινες βραδύτητα ἠγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινος ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι. <sup>10</sup> ἥξει δὲ ἡμέρα κυρίου ὡς κλέπτῃς, ἐν ἣ ὁ οὐρανὸς ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσεται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εύρεθήσεται.

<sup>11</sup> Τούτων οὕτως πάντων λυομένων ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις, <sup>12</sup> προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται. <sup>13</sup> καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

<sup>14</sup> Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εύρεθῆναι ἐν εἰρήνῃ, <sup>15</sup> καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἠγεῖσθε, καθὼς

<sup>8</sup> But do not forget one thing, dear friends: that, with the Lord, a day is like a thousand years and a thousand years are like a day. <sup>9</sup> The Lord is not slow in fulfilling his promises, as some people think he is; rather, he is being patient with you, wanting nobody to be lost and everybody to be brought to repentance.

<sup>10</sup> The Day of the Lord will come like a thief and then, with a roar, the sky will vanish, the elements will catch fire and melt away, the earth and all that it contains will be burned up.

<sup>11</sup> Since all things are coming to an end in this way, what holy and saintly lives you should be living <sup>12</sup> while you wait for the Day of God to come and try to hasten its coming; on that Day, the sky will dissolve in flames and the elements melt in the heat. <sup>13</sup> What we are waiting for, relying on his promises, is the new heavens and new earth, in which uprightness will be at home.

<sup>14</sup> So then, dear friends, while you wait, strive to be found at peace, without spot or blemish. <sup>15</sup> Think of our Lord's patience as salvation; our brother Paul, so dear to you, wrote this to you

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<sup>8</sup> The NRSV has 'beloved' in place of 'dear friends'.

<sup>9</sup> In place of 'with you', some MSS read 'on your account'.

<sup>10</sup> Some correct 'burned up' (as NJB) to 'disclosed' (as NRSV); NETB takes a different approach and has 'laid bare'.

<sup>11</sup> The NRSV has 'are to be dissolved' in place of 'are coming to an end'.

<sup>12</sup> Another reading for 'trying to hasten' is 'earnestly desiring'.

<sup>13</sup> The relative pronoun translated 'in which' is plural, indicating that the home will be both the heavens and the earth.

<sup>14</sup> The NJB ends, "to live blameless and unsullied lives, so that he will find you at peace."

<sup>15</sup> Before 'salvation', the NJB adds 'your opportunity for'; the Greek text is cryptic.

καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν, <sup>16</sup> ὡς καὶ ἐν πάσαις ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστὶν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. <sup>17</sup> ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῆ τῶν ἀδέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ, <sup>18</sup> αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.

with the wisdom given him, <sup>16</sup> making this point in all his letters, wherever he touches on these things. In them, there are some things hard to understand, which ignorant and unstable people distort, s they do with the rest of scripture – to their own destruction. <sup>17</sup> Since you are forewarned about this, dear friends, be careful that you do not come to the point of losing the firm ground that you are standing on, carried away by the errors of the lawless. <sup>18</sup> Instead, continue to grow in the grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, in time and eternity. Amen.

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<sup>16</sup> The NJB has 'in all his letters' in place of 'in them'.

<sup>17</sup> The NJB has 'have been forewarned' in place of 'are forewarned'.

<sup>18</sup> The vast majority of MSS have ἀμήν ('Amen') at the end of this letter, as they do almost all the rest of the NT books. The omission in a few MSS appears to be original, although the fact that some of the best and earliest Alexandrian witnesses, along with the Byzantine text, add the particle renders such a judgment less than iron clad. Nestle-Aland has the word in brackets, indicating doubts as to its authenticity.