

ΠΕΤΡΟΥ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.
OF PETER [AN EPISTLE] SECOND.

* SECOND OF PETER.

ΚΕΦ. α'. 1.

¹ Συμεων Πητρος, δουλос και αποστολος Ιη-
Simon Peter, a bondman and an apostle of
σου Χριστου, τοις ισοτιμον ἡμιν λαχουσι πισ-
Jesus Anointed, to those equally precious to us having obtained faith
τιν εν δικαιοσυνη του θεου ἡμων και σωτηρος
by righteousness of the God of us and of a savior
Ιησου Χριστου. ² χαρις ὑμιν και ειρηνη πλη-
Jesus Anointed; favor to you and peace may be
θυνθει εν επιγνωσει του θεου, και Ιησου του
multiplied by a knowledge of the God, and of Jesus the
κυριου ἡμων. ³ Ως παντα ἡμιν της θειας δυνα-
Lord of us. As all to us of the divine power
μεως αυτου τα προς ζωην και ευσεβειαν
of him the things in respect to life and piety
δεδωρημενης, δια της επιγνωσεως του καλε-
having been granted, through the knowledge of the one hav-
σαντος ἡμας δια δοξης και αρετης. ⁴ (δι'
ing called us by means of glory and virtue; (through
ων το μεγαστα ἡμιν και τιμια επαγγελματα
which the greatest to us and precious promises
δεδωρηται, ινα δια τουτων γενησθε θειας
have been given, so that through these you might become of a divine
κοινωνοι φυσεως αποφυγοντες της εν κοσμῳ,
partakers nature having fled away from the in world,
εν επιθυμια φθορας.) ⁵ και αυτο τουτο δε
by inordinate desire corruption;) also very this thing and
σπουδην πασαν παρεισενεγκαντες. επιχορηγη-
diligence all having brought in beside; do you super-
σατε εν τη πιστει ὑμων την αρετην, εν δε τη
add to the faith of you the fortitude, to and the
αρετη την γνωσιν, ⁶ εν δε τη γνωσει την εγκρα-
fortitude the knowledge, to and the knowledge the self-con-
τειαν, εν δε τη εγκρατεια την υπομονην, εν δε
trol, to and the self-control the patience, to and
τη υπομονη την ευσεβειαν, ⁷ εν δε τῇ ευσεβειᾳ
the patience the piety, to and the piety
την φιλαδελφιαν, εν δε τη φιλαδελφια την
the brotherly-kindness, to and the brotherly-kindness the
αγαπην. ⁸ Ταυτα γαρ ὑμιν ὑπαρχοντα και
love. These things for to you belonging and
πλεοναζοντα, ουκ αργους ουδε ακαρπους καθισ-
abounding, not idle ones nor unfruitful ones they make
τησιν εις την του κυριου ἡμων Ιησου Χριστου
you in the of the Lord of us Jesus Anointed

CHAPTER I.

1 Simon Peter, a Bond-
servant and an Apostle of
Jesus Christ, to THOSE
who have OBTAINED †an
Equally precious Faith
with us, by the Righteous-
ness of our God and Savior
Jesus Christ;

2 † may Favor and Peace
be multiplied to You by a
Knowledge of GOD and of
Jesus our LORD;

3 even as his DIVINE
Power has granted to us
All THINGS relating to
Life and Piety, †through
the KNOWLEDGE of HIM
† who CALLED us † by
Glory and Virtue;

4 † on account of which
VERY GREAT and Precious
Promises have been be-
stowed on us, so that
through these you might
become †Partakers of a
Divine Nature, †having
fled away from the COR-
RUPTION that is in *the
WORLD through Lust;

5 and for this very thing
also, † using all Diligence,
superadd to your FAITH
FORTITUDE, and to FOR-
TITUDE KNOWLEDGE,

6 and to KNOWLEDGE
SELF-CONTROL, and to
SELF-CONTROL PATIENCE,
and to PATIENCE PIETY,

7 and to PIETY BRO-
THERLY-KINDNESS, and
† to BROTHERLY-KIND-
NESS LOVE.

8 For these things be-
ing in You and abounding,
they will not permit you
to be inactive † nor unfruit-
ful in the KNOWLEDGE of
our LORD Jesus Christ;

* VATICAN MANUSCRIPT.—Title—SECOND OF PETER.

4. the world.

† 3. by a Glorious Kindness.—Wakefield. By his own illustrious perfections.—Dickenson. A different reading, and from the authorities by which it is supported appearing to be a genuine one is as follows;—"by his own glory and power," or "by his own glorious power."

† 1. Rom. i. 12; 2 Cor. iv. 13; Eph. iv. 5; Titus i. 4. † 2. 1 Pet. i. 2. † 3. John xvii. 3. † 3. 1 Thess. ii. 12; iv. 7; 2 Thess. ii. 14; 2 Tim. i. 9; 1 Pet. ii. 9; iii. 9. † 4. 2 Cor. vii. 1. † 4. John i. 12; Rom. viii. 13; 2 Cor. iii. 18; Eph. iv. 24; Heb. xii. 10; 1 John iii. 2. † 4. 2 Pet. ii. 18, 20. † 5. 2 Pet. iii. 18. † 7. Gal. vi. 10; 1 Thess. iii. 12; v. 15; 1 John iv. 21. † 8. John xv. 2; Titus iii. 14.

επιγνωσιν· ⁹ ἄ γαρ μη παρεστι ταυτα, τυφ-
knowledge; to whom for not is present these things, blind
λος εστι, μυωπαζων, ληθην λαβων του
is, being short-sighted, a forgetfulness having received of the
καθαρισμου των παλαι αυτου αμαρτηματων.
purification of the old of himself sins.

¹⁰ Διο μαλλον, αδελφοι, σπουδασατε βεβαιαν
Therefore rather, brethren, do you earnestly strive sure
υμων την κλησιν και εκλογην ποιεισθαι ταυτα
of you the calling and election to make; these things
γαρ ποιουντες ου μη πταισητε ποτε. ¹¹ Ουτω
for doing not not you may fall at any time. So

γαρ πλουσιως επιχορηγηθησεται υμιν η εισο-
for richly will be furnished to you the en-
δος εις την αιωνιον βασιλειαν του κυριου ημων
trance into the age-lasting kingdom of the Lord of us
και σωτηρος Ιησου Χριστου. ¹² Διο ουκ αμε-
and Savior Jesus Anointed. Therefore not I will

λησω αι υμας υπομιμνησκειν περι τουτων,
neglect always you to remind concerning these things,
και περ ειδοτας, και εστηριγμενους εν τη παρου-
although knowing, and being established in the present
ση αληθεια. ¹³ Δικαιον δε ηγουμαι, εφ' οσον
truth. Right and I think, in as much as

ειμι εν τουτω τω σκηνωματι, διεγειρειν υμας εν
I am in this the tabernacle, to stir up you by
υπομνησει. ¹⁴ ειδως, οτι ταχινη εστιν η απο-
a reminding; knowing, that near at hand it is the laying

θεσις του σκηνωματος μου, καθως και ο κυριος
aside of the tabernacle of me, as even the Lord
ημων Ιησους Χριστος ηδηλωσε μοι. ¹⁵ Σπου-
of us Jesus Anointed declared to me. I will

δασω δε και εκαστοτε, εχειν υμας μετα την
endeavor but also always, to have you after the
εμην εξοδον, την τουτων μνημην ποιεισθαι.
my departure, the of these things a recollection to make.

¹⁶ Ου γαρ σεσοφισμενοις μυθοις εξακολουθη-
Not for having been cunningly devised tales having followed
σαντες εγνωρισαμεν υμιν την του κυριου ημων
out we made known to you the of the Lord of us
Ιησου Χριστου δυναμιν και παρουσιαν, αλλ'
Jesus Anointed power and presence, but
εποπται γενηθεντες της εκεινου μεγαλειοτητος.
lookers on having become of the of that greatness.

¹⁷ Λαβων γαρ παρα θεου πατρος τιμην και
Having received for from God a father honor and
δοξαν, φωνης ενεχθεισης αυτω τοιασδε υπο
glory, from a voice having been brought to him of this kind by
της μεγαλοπρεπουσ δοξης· Ουτος εστιν ο υιος
the magnificent glory; This is the son
μου ο αγαπητος, εις ον εγω ευδοκησα. ¹⁸ Και
of me the beloved, in whom I am delighted. And

ταυτην την φωνην ημεις ηκουσαμεν εξ ουρανου
this the voice we heard from heaven

9 for he who is not pos-
sessed of these things † is
blind, closing his eyes,
having become forgetful
of † the PURIFICATION of
his OLD Sins.

10 Therefore, Brethren,
more earnestly endeavor
to make Your CALLING
and Election sure; since
by doing These things
‡ you will never fall;

11 for thus richly will be
furnished to you the EN-
TRANCÆ into the AIONIAN
Kingdom of our LORD and
Savior Jesus Christ.

12 Therefore † I will
* not neglect always to re-
mind You of these things,
‡ although you know and
are established in the
PRESENT Truth.

13 And I think it right,
‡ as long as I am in This
TABERNACLE, to excite
you by Remembrance;

14 † knowing That the
LAYING ASIDE of my
TABERNACLE is at hand,
even as † our LORD Jesus
Christ declared to me.

15 Now I will also en-
deavor always to have you,
after MY Departure, to
make MENTION of these
things.

16 For we have not been
following † Cunningly de-
vised Tales, in making
known to you the POWER
and Appearance of our
LORD Jesus Christ, but
‡ were Beholders of THAT
Greatness.

17 For having received
from God the Father Honor
and Glory, a Voice of this
kind was brought to him
by the MAGNIFICENT
Glory—† "This is my *SON,
"the BELOVED, in whom
" ‡ delight."

18 And This VOICE
which was brought from

* VATICAN MANUSCRIPT.—12. be ready always.

17. my SON, my BELOVED.

† 9. 1 John ii. 9, 11. † 9. Eph. v. 26; Heb. ix. 14; 1 John i. 7. † 10. 2 Pet. iii. 17.
† 12. Rom. xv. 14, 15; Phil. iii. 1; 2 Pet. iii. 1; 1 John ii. 21; Jude 5. † 12. 1 Pet. v. 12;
2 Pet. iii. 17. † 13. 2 Cor. v. 1, 4. † 14. 2 Tim. iv. 6. † 14. John xxi. 18, 19.
† 16. 1 Cor. i. 17; ii. 1, 4; 2 Cor. ii. 17; iv. 2. † 16. Matt. xvii. 1, 2; Mark ix. 2; John
i. 14; 1 John i. 1. † 17. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35.

ενειχθεισαν συν αυτω οντες εν * [τω] ορει τω
 having been brought with him being in [the] mountain the
 ἁγιω, ¹⁹ και εχομεν βεβαιωτερον τον προφητι-
 holy, and we have more firm the prophetic
 κων λογον· ω̄ καλως ποιειτε προσεχοντες,
 word; to which well you do taking heed,
 ὡς λυχνω̄ φαινοντι εν αυχηρω̄ τοπω, ε̄ως οῡ
 as to a lamp shining in a filthy place, till of which
 ἡμερᾱ διαυγαση, και φωσφορος̄ ανατειλη̄ εν
 a day may shine through, and bringing light may arise in
 τας καρδιᾱς ῡμων· ²⁰ τουτο̄ πρωτον̄ γινωσκον-
 the hearts of you; this first knowing,
 τες, ο̄τῑ πασᾱ προφητειᾱ γραφης, ιδιᾱς επιλυ-
 that all prophecy of a writing, of its own loos-
 σεως̄ οῡ γινεται. ²¹ Οῡ γαρ̄ θεληματῑ ανθρω-
 ing not it is. Not for by will of man
 ποῡ ηνεχθη̄ ποτε̄ προφητειᾱ, αλλ'̄ υπο̄ πνευμα-
 was brought at any time prophecy, but by spirit
 τος̄ ἁγιοῡ φερομενοῑ ελαλησαν̄ * [ἁγιοι]̄ θεοῡ
 holy being moved spoke [holy] of God
 ανθρωποι.
 men.

ΚΕΦ. β'. 2.

¹ Εγενοντο̄ δε̄ καῑ ψευδοπροφηταῑ εν̄ τω̄ λαω̄,
 Were but even false prophets among the people,
 ὡς̄ καῑ εν̄ ῡμιν̄ ε̄σονταῑ ψευδοδιδασκαλοι, ο̄ιτινες̄
 as also among you will be false teachers, who
 παρεισαξουσιν̄ αιρεσεις̄ απωλειας, καῑ τον̄ αγο-
 will privately introduce heresies of destruction, even the having
 ρασαντᾱ αυτους̄ δεσποτην̄ αρνουμενοι, επαγον-
 bought them sovereign Lord denying, bringing
 τες̄ ε̄αυτοις̄ ταχινην̄ απωλειαν· ² (καῑ πολλοι
 on themselves swift destruction; and many
 εξακολουθησουσιν̄ αυτων̄ ταις̄ ασελγειᾱς,
 will follow of them the impure practices,
 δι'̄ ο̄ς̄ ἡ̄ ο̄δος̄ της̄ αληθειας̄ βλασφημηθη-
 on account of whom the way of the truth will be evilspoken
 σεται.) ³ καῑ εν̄ πλεονεξιᾱ πλαστοις̄ λογοις̄
 of;) and by covetousness deceitful words
 ῡμας̄ ε̄μπορευσονται· ο̄ις̄ το̄ κριμᾱ εκ̄ αλαῑ ουκ̄
 you they will make gain of; to whom the judgment of old not
 αργει, καῑ ἡ̄ απωλειᾱ αυτων̄ οῡ νυσταζει. ⁴ Ει
 lingers, and the destruction of them not slumbers. If
 γαρ̄ ο̄̄ θεος̄ αγγελων̄ ἁμαρτησαντων̄ ουκ̄ ε̄φει-
 for the God messengers having sinned not spared,
 σατο, αλλᾱ σειραις̄ ζοφοῡ ταρταρωσας̄
 but with chains of thick darkness having confined in Tartarus
 παρεδωκεν̄ εις̄ κρισιν̄ τηρουμενοῡ· ⁵ καῑ αρχαι-
 he delivered up for a judgment being kept; and of old
 οῡ κοσμοῡ ουκ̄ ε̄φεισατο, αλλ'̄ ογδοον̄ Νωε̄ δι-
 a world not he spared, but eighth Noah of

Heaven we heard, being with him on † the HOLY Mountain.

19 And we have the PROPHEPIC Word more confirmed, to which you do well, taking heed, (as to † a Lamp shining in a Dark Place, till the Day dawn, and the Light-bringer may arise,) in your HEARTS;

20 This first ascertain- ing, That All Prophecy of Scripture is not of its own Solution;

21 for not at any time was † Prophecy brought by the Will of Man, † but * Men from God spoke, being moved by holy Spirit.

CHAPTER II.

1 But † there were even False Prophets among the PEOPLE, as also † there will be False teachers among you, who will privately introduce destructive Heresies, even † deny- ing the SOVEREIGN LORD who † BOUGHT them, † bringing on themselves Swift Destruction.

2 And many will follow Their Impurities; on ac- count of whom the WAY of TRUTH will be reviled;

3 and † with Covetous- ness they † will make gain of You with Deceitful Words; whose JUDGMENT of old does not linger, and their DESTRUCTION does not slumber.

4 For if GOD did not spare the Angels who sinned, but having confined them in Tartarus with Chains of Thick darkness, delivered them over into custody for Judgment;

5 and did not spare the Old World, but kept in safety Noah, the Eighth

* VATICAN MANUSCRIPT.—18. the—omit. 21. holy—omit. 21. Men from God spoke.
 † 18. Matt. xvii. 6. † 19. Psa. cxix. 105; John v. 35. † 21. 2 Tim. iii. 16;
 1 Pet. i. 11. † 21. 2 Sam. xxiii. 2; Luke i. 70; Acts i. 16; iii. 18. † 1. Deut. xiii. 1;
 † 1. Matt. xxiv. 11; Acts xx. 30; 1 Cor. xi. 19; 1 Tim. iv. 1; 2 Tim. iii. 1, 5; 1 John iv. 1;
 Jude 18. † 1. Jude 4. † 1. 1 Cor. vi. 20; Gal. iii. 18; Eph. i. 7; Heb. x. 29;
 1 Pet. i. 18; Rev. v. 9. † 1. Phil. iii. 19. † 3. Rom. xvi. 18; 2 Cor. xii. 17, 18;
 1 Tim. vi. 5. † 3. 2 Cor. ii. 17. † 5. Gen. vii. 1, 7, 23; Heb. xi. 6; 1 Pet. iii. 20

καίουςυνης κηρυκα εφυλαξε κατακλυσμον κοσ-
 righteousness a herald he kept safe a deluge to a
 μφ ασεβων επαξας· ⁶ και πολεις Σοδομων
 world of impious ones having brought; and cities of Sodom
 και Γομορρας τεφρωσας * [καταστροφη] κατε-
 and Gomorrah having reduced to ashes [to an overthrow] he con-
 κρινεν, υποδειγμα μελλοντων ασεβειν τεθει-
 demned, an example future to be impious having
 κως· ⁷ και δικαιον Λωτ καταπονουμενον
 been placed; and just Lot being wearied
 υπο της των αθεσμων εν ασελγεια αναστροφης
 by the of the lawless ones in lewdness of behavior
 ερρυσατο· ⁸ (βλεμματι γαρ και ακοη ο δικαι-
 he rescued; (in seeing for and in hearing the just one,
 ος, εγκατοικων εν αυτοις, ημεραν εξ ημερας
 dwelling among them, day by day
 ψυχην δικαιαν ανομοις εργοις εβασανιζεν.)
 soul righteous with lawless deeds was tormented;)
⁹ οιδε κυριος ευσεβεις εκ πειρασμου ρυεσθαι,
 knows Lord pious ones out of temptation to rescue,
 αδικους δε εις ημεραν κρισεως κολαζομενους
 unjust ones but for a day of judgment being cut off
 τηρειν· ¹⁰ μαλιστα δε τους οπισω σαρκος εν
 to be kept; especially but those after flesh in
 επιθυμια μiasμου πορευομενους, και κυριοτητος
 lust of pollution going, and lordship
 καταφρονουντας. Τολμηται, αυθαδεις, δοξας
 despising. Daring, self-willed, of dignities
 ου τρεμουσι βλασφημουντες· ¹¹ οπου αγγελοι
 not they are afraid speaking evil; where messengers
 ισχυι και δυναμει μειζονες οντες, ου φερουσι
 in strength and power greater being, not bring
 κατ' αυτων παρα κυριω βλασφημον κρισιν·
 against them from Lord a railing judgment;
¹² ουτοι δε, ως αλογα ζωα, φυσικα, γεγενη-
 these but, like irrational animals, natural, having been
 μενα εις αλωσιν και φθοραν, εν οις αγ-
 made for capture and slaughter, in which things they do
 νοουσι βλασφημουντες, εν τη φθορα αυτων
 not understand reviling, in the corruption of them
 καταφθαρησονται, ¹³ κομιουμενοι μισθον αδι-
 they will be destroyed, receiving a reward of un-
 κιας· ηδονην ηγουμενοι την εν ημερα τρυ-
 righteousness; a pleasure esteeming the in day lux-
 φην, σπιλοι και μωμοι, εντρυφωντες εν ταις
 ury, spots and stains, revelling in the
 απαταις αυτων, συνευωχουμενοι υμιν, ¹⁴ οφθαλ-
 deceptions of themselves, feasting together with you, eyes
 μους εχοντες μεστους μοιχαλιδος και ακατα-
 having full of an adulteress and unre-
 πειστους αμαρτιας, δελεαζοντες ψυχας αστη-
 strained from sin, alluring souls unre-

‡ a Herald of Righteous-
 ness, bringing ‡ a Deluge
 on a World of Impious
 men;

6 and condemned the
 Cities of Sodom and
 Gomorrah, ‡ reducing them
 to ashes, ‡ making them
 an Example for the im-
 pious hereafter;

7 ‡ but rescued Righte-
 ous Lot, being grievously
 harassed with the lewd
 CONDUCT of the LAW-
 LESS;

8 (for that RIGHTEOUS
 man dwelling among them,
 was Daily tormenting his
 righteous Soul, by seeing
 and hearing their Lawless
 Deeds;)

9 ‡ the Lord knows how
 to rescue the Pious out of
 Trial, and to keep the Un-
 righteous for a Day of
 Judgment to be cut off;

10 but more especially
 ‡ THOSE who go after the
 Flesh in the Lust of Pol-
 lution, and who despise
 Dominion; daring, self-
 willed, they are not afraid
 to revile Dignities,

11 where the Angels
 who are greater in Strength
 and Power do not bring
 against them a Reviling
 Judgment from the Lord;

12 but these, ‡ like
 natural Irrational Animals,
 made for capture and
 slaughter, reviling things
 which they do not under-
 stand, will be destroyed
 by their own CORRUPTION,

13 * receiving ‡ a Re-
 ward of Unrighteousness.
 They esteem ‡ LUXURIOUS
 FESTIVITY by Day a Pleas-
 ure; ‡ Spots and Blem-
 ishes, revelling in their
 * LOVE-FEASTS, ‡ while
 feasting together with
 you;

14 having Eyes full of
 an Adulteress, and unre-
 strained from Sin, alluring

* VATICAN MANUSCRIPT.—6. to an Overthrow—omit.
 they have a Reward of Unrighteousness.

13. LOVE-FEASTS.

13. being Unrighteous.

‡ 5. 1 Pet. iii. 19.

‡ 5. 2 Pet. iii. 6.

‡ 6. Gen. xix. 24; Deut. xxix. 23; Jude 7.

‡ 6. Num. xxvi. 10.

‡ 7. Gen. xix. 16.

‡ 9. Psa. xxxiv. 17, 19; 1 Cor. x. 13.

‡ 10. Jude 4, 7, 8, 10, 16.

‡ 12. Jer. xii. 3; Jude 19.

‡ 13. Phil. iii. 10.

‡ 13.

Rom. xiii. 13.

‡ 13. Jude 12.

‡ 13. 1 Cor. xi. 20, 21.

ρικτους, καρδιαν γεγυμνασμενην πλεονεξιας
stable, a heart having been trained for covetousness

εχοντες, καταρας τεκνα, ¹⁵ καταλιποντες ευθει-
having, of a curse children, having left a straight

αν οδον, επλανηθησαν, εξακολουθησαντες τη
way, they wandered, having followed in the

οδω του Βαλααμ του Βοσορ, ος μισθον αδι-
way of the Balaam of the Bosor, who a reward of unrighte-

κιας ηγαπησεν, ¹⁶ ελεγξιν δε εσχεν ιδιας παρα-
ousness loved, a reproof but he had of his own trans-

νομιας· υποζυγιον αφωνον, εν ανθρωπου φωνη
gression; a beast of burden dumb, with of man a voice

φθεγξαμενον, εκωλυσε την του προφητου
having spoken, restrained the of the prophet

παραφρονιαν. ¹⁷ Ουτοι εισι πηγαι ανυδροι, και
madness. These are fountains without water, and

δμιχλαι υπο λαιλαπος ελαυνομεναι· οις ο
fogs by a whirlwind being driven; for which the

ζοφος του σκοτους * [εις αιωνα] τετηρηται.
gloom of the darkness [for an age] has been kept.

¹⁸ Υπερογκα γαρ ματαιοτητος φθεγγομενοι
Swellings for of folly speaking

δελεαζουσιν εν επιθυμιας σαρκος, ασελγειας,
they allure by lusts of flesh, by impurities,

τους ολιγως αποφυγοντας τους εν πλανη ανασ-
those scarcely having fled away from those in error liv-

τρεφομενους· ¹⁹ ελευθεριαν αυτοις επαγγελλο-
ing; freedom to them promising,

μενοι, αυτοι δουλοι υπαρχοντες της φθορας·
themselves slaves being of the corruption:

ω γαρ τις ηττηται, τουτω και δεδουλω-
by what for any one has been overcome, by this also he has been en-

ται. ²⁰ Ει γαρ αποφυγοντες τα μiasματα του
slaved. If for having fled away from the pollutions of the

κοσμου εν επιγνωσει του κυριου και σωτηρος
world by a knowledge of the Lord and savior

Ιησου Χριστου, τουτοις δε παλιν εμπλακεντες
Jesus Anointed, with these and again having been entangled

ηττωνται, γεγονεν αυτοις τα εσχατα χειρονα
they are overcome, has become to them the things last worse

των πρωτων. ²¹ Κρειττον γαρ ην αυτοις, μη
of the first. Better for it was for them, not

επεγνωκεναι την οδον της δικαιοσυνης, η επιγ-
to have known the way of the righteousness, than having

νουςιν επιστρεψαι εκ της παραδοθεισης αυτοις
known to have turned back from the having been delivered to them

αγιας εντολης. ²² Συμβεβηκε * [δε] αυτοις το
noly commandment. It has happened [but] to them the

unstable Souls; † having a Heart exercised in Lasciviousness; Children of a Curse;

15 having forsaken the Right Path, they wandered; having followed the way of † BALAAM, the son of * BEOR, they loved the Reward of Unrighteousness;

16 but he had a Reproof for His Transgression; a dumb Beast, speaking with a * Man's Voice restrained the MADNESS of the PROPHET.

17 † These are Fountains without water, and Fogs driven along by a Whirlwind, for whom the GLOOM of DARKNESS is reserved.

18 For † speaking extravagant words of Vanity, they allure by Sensual Lusts and Impure practises, † THOSE who had scarcely FLED AWAY from THOSE LIVING in Error;

19 promising † Freedom to them, being themselves † Slaves of CORRUPTION; for by what any one has been overcome, to this also he has been enslaved.

20 For † if, having fled away from the POLLUTIONS of the WORLD, by the Knowledge of our LORD and Savior Jesus Christ, and having been again entangled they are overcome by the, the LAST state with them has become worse than the FIRST.

21 For † it were better for them not to have known the way of RIGHTEOUSNESS, than having known it, to have turned back from the HOLY Commandment DELIVERED to them.

22 But it has happened

* VATICAN MANUSCRIPT.—15. BEOR, they loved the Reward of Unrighteousness. 16. Men's. 19. for an Age—omit. 22. but—omit.

† 14. Jude 11. † 15. Num. xxii. 5, 7, 21, 23, 28; Jude 11. † 17. Jude 12, 13. † 18. Jude 16. † 18. 2 Pet. i. 4. † 19. Gal. v. 18; 1 Pet. ii. 16. † 19. John viii. 34; Rom. vi. 16. † 20. Matt. xii. 45; Luke xi. 26; Heb. vi. 4; x. 26, 27. † 21. Luke xii. 47, 48; John ix. 41; ~~50, 51.~~

της αληθους παροιμιας· Κυων επιστρεψας επι
of the true proverb; A dog having turned back to
το ιδιον εξεραμα· και· Ὑς λουσαμενη, εις
the own vomit; and; A hog having been washed, to
κυλισμα βορβορου.
a rolling-place of mire.

ΚΕΦ. γ'. 3.

¹ Ταυτην ηδη, αγαπητοι, δευτεραν υμιν
This now, beloved ones, second to you
γραφω επιστολην, εν αις διεγειρω υμων εν
I write a letter, in which I stir up of you by
υπομνησει την ειλικρινη διανοιαν· ² μνησθηαι
a remembrance the sincere mind; to be mindful
των προειρημενων ρηματων υπο των αγιων
of the having been spoken before words by the holy
προφητων, και της των αποστολων ημων εν-
prophets, and of the of the apostles of us com-
τολης του κυριου και σωτηρος· ³ τουτο πρω-
mandment of the Lord and savior; this first
τον γινωσκοντες, οτι ελευσονται επ' εσχατου
knowing, that will come in last
των ημερων εν εμπαιγμονη εμπαικται, κατα τας
of the days with scoffing scoffers, according to the
ιδιας επιθυμιας αυτων πορευομενοι, ⁴ και λεγον-
own lusts of themselves walking, and saying;
τες· Που εστιν η επαγγελια της παρουσιας
Where is the promise of the presence
αυτου; αφ' ης γαρ οι πατερες εκοιμηθησαν,
of him? from of which for the fathers fell asleep,
παντα ουτω διαμενει απ' αρχης κτισεως.
all things thus remains from a beginning of creation.
⁵ Λανθανει γαρ αυτους τουτο θελοντας, οτι ουρα-
It escapes notice for them this being willing, that heav-
νοι ησαν εκπαλαι, και γη εξ υδατος και δι'
ens were of old, and earth out of water and through
υδατος συνεστωσα, τω του θεου λογω,
water having been placed together, by the of the God word,
⁶ δι' ων ο τοτε κοσμος υδατι κατα-
by means of which things the then world by water having
κλυσθεις απωλετο· ⁷ οι δε νυν ουρανοι και η γη
been deluged was destroyed; the but now heavens and the earth
τω αυτου λογω τεθησαυρισμενοι εισι, πυρι
by the him word having been treasured up are, for fire
τηρουμενοι εις ημεραν κρισεως και απωλειας
being kept to a day of judgment and destruction
των ασεβων ανθρωπων· ⁸ Εν δε τουτο μη
of the impious men. One but this not
λανθανετω υμας, αγαπητοι, οτι μια ημερα παρα
let escape you, beloved ones, that one day with
κυριω ως χιλια ετη, και χιλια ετη ως ημερα
Lord as a thousand years, and a thousand years as a day
μια· ⁹ Ου βραδυνει * [ο] κυριος της επαγγε-
one. Not is slow [the] Lord of the promise,
λιας, ως τινες βραδυτητα ηγουνται· αλλα
as some slowness account; but

to them according to the TRUE Proverb; † "The Dog returned to his own Vomit; and the washed Hog to Rolling in Mire."

CHAPTER III.

1 This Second Epistle, Beloved, I now write to you, in both of which † I stir up Your SINCERE Minds by Remembrance;

2 to recollect the WORDS PREVIOUSLY SPOKEN by the HOLY Prophets, and of † the COMMANDMENT of our LORD and Savior, by the APOSTLES;

3 † knowing This first, That in the Last of the DAYS Scoffers will come with scoffing, † walking after their OWN Lusts,

4 and saying, † "Where is the PROMISE of his PRESENCE? for from the time the FATHERS fell asleep, all things continue in this way from the Beginning of the Creation."

5 For this purposely escapes them, That the Heavens were of old, and † the Earth out of Water and by means of Water subsists, † by the WORD of GOD;

6 † by which the THEN WORLD was destroyed by a Deluge of Water.

7 But the present HEAVENS and the EARTH, by the * SAME Word, are treasured up, being kept for Fire to a Day of Judgment and Destruction of IMPIOUS Men.

8 But let not this One thing escape You, Beloved, That One Day with the Lord is as a Thousand Years, and † a Thousand Years as one Day.

9 † The Lord of the PROMISE is not slow, as some regard Slowness, but

* VATICAN MANUSCRIPT.—7. SAME Word.

9. the—omit.

† 22. Prov. xxvi. 11. † 1. 2 Pet. i. 13. † 2. Jude 17. † 3. 1 Tim. iv. 1;
2 Tim. iii. 1; Jude 18. † 3. 2 Pet. ii. 10. † 4. Isa. v. 19; Jer. xvii. 15; Ezek. xii.
22, 27; Matt. xxiv. 48; Luke xii. 45. † 5. Psa. xxiv. 2; cxxxvi. 6. † 5. Gen. i. 6, 9;
Psa. xxxiii. 6. † 6. Gen. vii. 11—23; ii. 5. † 8. Psa. xc. 4. † 9. Heb. ii. 3; Heb. x. 37

μακροθυμει εις η̅μας μη βουλομενος τινας απο-
is long-suffering towards us not desiring some to

λεσθαι, αλλα παντας εις μετανοιαν χωρησαι.
perish, but all for a reformation to come.

10 'Ηξει δε η̅ η̅μερα κυριου ως κλεπτης, εν η̅
Will come but the day of Lord as a thief, in which

οι ουρανοι ροιζηδον παρελευσονται, στοιχεια
the heavens with a rushing sound will pass away, elements

δε καυσουμενα λυθησονται, και γη και τα εν
and burning intensely will be dissolved, and earth and all in

αυτη εργα κατακαησεται. 11 Τουτων ουν
her works will be burned up. Of these things therefore

παντων λυομενων, ποταπους δει υπαρχειν
all being dissolved, what ones it behoves to be

*[υ̅μας] εν αγιαις αναστοφαις και ευσεβειαις;
[you] in holy conduct and piety?

12 προσδοκωντας και σπευδοντας την παρουσιαν
looking for and hastening the presence

της του θεου η̅μερας, δι' η̅ν ουρανοι πυρου-
of the of the God day, on account of which heavens being on

μενοι ληθησονται, και στοιχεια καυσουμενα
fire will be dissolved, and elements burning intensely

τηκεται. 13 Καινους δε ουρανους και γην και-
melts. New but heavens and earth new

νην κατα το επαγγελμα αυτου προσδοκωμεν,
according to the promise of him we look for,

εν ο̅ις δικαιοσυνη κατοικει. 14 Διο, αγαπητοι,
in which righteousness dwells. Therefore, beloved ones,

ταυτα προσδοκωντες, σπουδασατε ασπιλοι κα̅
these things looking for, do you diligently endeavor spotless and

ομωμητοι αυτω ευρεθηναι εν ειρηνη, 15 και την
blameless by him to be found in peace, and the

του κυριου η̅μων μακροθυμιαν, σωτηριαν η̅γεισθε.
of the Lord of us long-suffering, salvation do you reckon;

καθως και ο̅ αγαπητος η̅μων αδελφος Παυλος
as also the beloved of us brother Paul

κατα την αυτω δοθεισαν σοφιαν εγραψεν
according to the to him having been given wisdom wrote

υ̅μιν, 16 ως και εν πασαις *[ταις] επιστολαις,
to you, as also in all [the] letters,

λαλων εν αυταις περι τουτων· εν ο̅ις εστι δυσ-
speaking in them concerning these; in which is hardly

νοητα τ̅ινα, α̅ ο̅ι αμαθεις και αστηρικ-
understood some things, which those unlearned and unstable

τοι στεβλουσιν, ως και τ̅ας λοιπας γραφ̅ας, προς
distort, as also the remaining writings, to

την ιδιαν αυτων απωλειαν. 17 'Υμεις ουν, αγα-
the own of themselves destruction. You therefore, be-

‡ is patient towards us, not wishing that any one should perish, ‡ but that all should come to Reformation.

10 But ‡ the DAY of the Lord will come as a Thief, in which the HEAVENS shall pass away with a rushing sound, and the Elements burning intensely shall be dissolved, and the Earth and the WORKS in it shall be * burned up.

11 All These things, * therefore, being dissolved, what persons ought we to be ‡ in Holy Conduct and Piety?—

12 ‡ expecting and hastening the PRESENCE of the DAY of GOD, on account of which the Heavens being on fire will ‡ be dissolved, and the Elements ‡ burning intensely will melt.

13 But we, according to his PROMISE, are looking for ‡ New Heavens and a new Earth, in which dwells Righteousness.

14 Therefore, Beloved, looking for These things, diligently endeavor ‡ to be found by him in Peace, spotless and blameless;

15 and reckon ‡ the PATIENCE of our LORD as Salvation; even as our BELOVED Brother Paul, according to the WISDOM IMPARTED to him, wrote to you;

16 as also in All his Epistles, ‡ speaking in them concerning these things; in which some things are hard to be understood; which the UN-INSTRUCTED and Unstable pervert, as also the OTHER Scriptures, to Their OWN Destruction.

17 Do you therefore Be-

* VATICAN MANUSCRIPT.—10. discovered. 11. thus. 11. you—omit. 16. the—omit.

‡ 9. Isa. xxx. 18; 1 Pet. iii. 20. ‡ 9. Rom. ii. 4; 1 Tim. ii. 4. ‡ 10. Matt. xxiv. 43; Luke xii. 39; 1 Thess. v. 2; Rev. iii. 3; xvi. 15. ‡ 11. 1 Pet. i. 15. ‡ 12. 1 Cor. i. 7; Titus ii. 13. ‡ 12. Psa. l. 3; Isa. xxxiv. 4. ‡ 12. Micah i. 4. ‡ 13. Isa. lxxv. 17; lxxvi. 23; Rev. xxi. l. 27. ‡ 14. 1 Cor. i. 8; xv. 58; Phil. i. 10; 1 Thess. iii. 13; v. 23. ‡ 15. Rom. ii. 4; 1 Pet. iii. 20. ‡ 16. Rom. viii. 19; 1 Cor. xv. 24; 1 Thess. iv. 15.

<p>πητοι, προγνωσκοντες, φυλασσεσθε, ινα μη loved ones, knowing before, be you on guard, so that not τη των αθεσμων πλανη συναπαχθεντες, εκπε- by the of the lawless ones deceit having been led away, you may σητε του ιδιου στηριγμου ¹⁸ αυξανετε δε εν fall from the own stability; grow you but in χαριτι και γνωσει του κυριου ημων και σωτη- favor and knowledge of the Lord of us and savior ρος Ιησου Χριστου. Αυτω † δοξα και νυν και Jesus Anointed. To him the glor both now and εις ημεραν αιωνος. * [αμην.] to a day of an age; [so be it.]</p>	<p>loved, † being forewarned, † be on your guard, lest being led away by the DE- CEIT of the LAWLESS, you should fall from your OWN stability; † but grow in Favor and Knowledge of our LORD and Savior Jesus Christ. † To him be the GLORY both now and for the Day of the Age. *</p>
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* VATICAN MANUSCRIPT.—18. so be it—omit.

Subscription—SECOND OF PETER.

† 17. Mark xiii. 23; 2 Pet. i. 12. † 17. Eph. iv. 14; 2 Pet. i. 10, 11; ii. 18. † 18
 Eph. iv. 15; 1 Pet. ii. 2. † 18. 2 Tim. iv. 18; Rev. i. 6.