ΠΕΤΡΟΥ Β′

To fellow believers

1:1 Συμεὼν[m] Πέτρος, δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότιμον ἡμῖν
λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος, Ἰησοῦ Χριστοῦ· **2** Χάρις
ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν,[n]
3 ὡς[o] πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν
δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς,[p] **4** δι᾽
ὧν τὰ τίμια ἡμῖν καὶ μέγιστα ἐπαγγέλματα[q] δεδώρηται, ἵνα διὰ τούτων γένησθε θείας
κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.[r]

Take the Truth seriously!

Our 'entrance' depends on us

1:5 Καὶ αὐτὸ δὲ τοῦτο,[s] σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ
πίστει ὑμῶν τὴν ἀρετήν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, **6** ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν,
ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, **7** ἐν δὲ τῇ
εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. **8** Ταῦτα γὰρ ὑμῖν
ὑπάρχοντα καὶ πλεονάζοντα, οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπιγνωσιν. **9** Ὧι γὰρ μὴ πάρεστιν ταῦτα τυφλός ἐστιν,
μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.[t]

10 Διὸ μᾶλλον, ἀδελφοί, σπουδάσατε[u] βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν
ποιεῖσθαι,[v] ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε. **11** Οὕτως γὰρ πλουσίως
ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος[w] εἰς τὴν αἰώνιον[x] βασιλείαν τοῦ Κυρίου ἡμῶν καὶ
Σωτῆρος Ἰησοῦ Χριστοῦ.[y]

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[m] συμεων **f**^{35} ℵA [75%] RP,HF,OC,TR,NU ¦ σιμων 𝔓^{72}B [25%] CP

[n] ιησου του κυριου ημων **f**^{35} (𝔓^{72})B,C [68%] RP,HF,OC,TR,NU ¦ 234 [1.4%] ¦ 1 χριστου 234 ℵA [15%] (CP) ¦ χριστου 1234 [8%] ¦ σωτηρος 1 χριστου 234 [1.2%] ¦ ~ 2341 χριστου [6%] ¦ one other reading [0.4%]

[o] ως *rell* ¦ 1 τα ℵA [8%]

[p] δια δοξης και αρετης **f**^{35} 𝔓^{72}B [81%] RP,HF,OC,TR,CP ¦ ιδια δοξη και αρετη ℵA,C [19%] NU

[q] τιμια ημιν (υμιν 3.4%) και μεγιστα επαγγελματα **f**^{35} ℵ (81.6%) RP,HF,OC,CP ¦ ~ 13425 B (6.6%) NU ¦ ~ 13452 𝔓^{72} (0.4%) ¦ 1345 (0.6%) ¦ ~ 43125 (A)C (8.6%) ¦ ~ 42315 (1.2%) TR ¦ three further variations (1%)

[r] κοσμω εν (−εν 5%) επιθυμια φθορας **f**^{35} [87%] RP,HF,OC,TR,CP ¦ τω 1234 A,B [alone] NU ¦ τω 1 επιθυμιαν 4 (φθοραν 𝔓^{72}) 𝔓^{72}ℵ [alone] ¦ 1 επιθυμιας και 4 C [5.6%] ¦ 1 επιθυμιας 4 [2%] ¦ τω 1 επιθυμιας και 4 [4%] ¦ three other variants [0.6%]

[s] δε τουτο **f**^{35} ℵ [66%] ¦ ~ 21 𝔓^{72}B,C [32%] RP,HF,OC,TR(CP)NU ¦ ~ αυτοι 1 A [1%] ¦ 2 [0.8%] ¦ one other reading [0.2%] (Curiously, this early majority reading is apparently not to be found in any other printed edition.)

[t] αμαρτιων *rell* ¦ αμαρτηματων ℵA [21%]

[u] σπουδασατε *rell* ¦ 1 ινα δια των καλων εργων ℵ(A) [14%]

[v] ποιεισθαι *rell* ¦ ποιησθε ℵA [13%] ¦ ποιεισθε [6.6%] ¦ ποιησεσθε [0.4%]

[w] εισοδος *rell* ¦ 1 η 𝔓^{72} [25%]

[x] αιωνιον **f**^{35} 𝔓^{72}ℵA,B [98%] RP,HF,OC,TR,NU ¦ αιωνιαν C [2%] CP

[y] ημων και σωτηρος ιησου χριστου **f**^{35} 𝔓^{72}ℵB,C [85%] RP,HF,OC,TR,NU ¦ ~ 23145 A [7%] ¦ 145 [8%] CP ¦ one other reading

Peter's death imminent

12 Διὸ οὐκ ἀμελήσω[z] ἀεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων,[a] καίπερ εἰδότας καὶ
ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ. **13** Δίκαιον δὲ ἡγοῦμαι, ἐφ᾽ ὅσον[b] εἰμὶ ἐν
τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει, **14** εἰδὼς ὅτι ταχινή ἐστιν ἡ
ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν
μοι. **15** Σπουδάσω δὲ καὶ ἑκάστοτε ἔχειν ὑμᾶς, μετὰ τὴν ἐμὴν ἔξοδον, τὴν τούτων
μνήμην ποιεῖσθαι.

The prophetic Word is trustworthy

16 Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν· ἀλλ᾽ ἐπόπται γενηθέντες τῆς
ἐκείνου μεγαλειότητος **17**—λαβὼν γὰρ παρὰ Θεοῦ Πατρὸς τιμὴν καὶ δόξαν φωνῆς
ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, «Οὗτός ἐστιν ὁ Υἱός μου, ὁ
ἀγαπητός,[c] εἰς ὃν ἐγὼ εὐδόκησα»[d]—**18** καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ
οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.[e]

19 Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες
ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος
ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν· **20** τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία
Γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται· **21** οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ
προφητεία,[f] ἀλλ᾽[g] ὑπὸ Πνεύματος Ἁγίου φερόμενοι ἐλάλησαν ἅγιοι Θεοῦ[h] ἄνθρωποι.

Watch out for false teachers!

Their teachings are destructive

2:1 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται
ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα
αὐτοὺς Δεσπότην ἀρνούμενοι (ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν). **2** Καὶ πολλοὶ
ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις,[i] δι᾽ ἃς[j] ἡ ὁδὸς τῆς ἀληθείας

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[z] ουκ αμελησω **f**^{35} (95.8%) RP,HF,OC,TR,CP ¦ ου μελλησω ($\mathfrak{P}^{72}$) (1%) ¦ μελλησω אA,B,C (2.8%) NU ¦ two other readings (0.4%) (Since Peter goes on to predict his imminent death, the majority reading seems to be at odds with that prediction, so the early uncials took evasive action.)

[a] αει υμας υπομιμνησκειν περι τουτων **f**^{35} $\mathfrak{P}^{72}$B,C [90%] RP,HF,OC,CP,NU ¦ ~ 21345 A [3%] TR ¦ ~ 32145 [3.2%] ¦ ~ 14532 א [alone] ¦ ~ 13245 [1.4%] ¦ 2345 [1.4%] ¦ two other readings [0.8%]

[b] εφ᾽ όσον *rell* ¦ εφόσον **f**^{35} (I include this for the record, and so as not to lose sight of it. But since there is evidently no difference in meaning, I stay with the conventional pointing.)

[c] ουτος εστιν ο υιος μου ο αγαπητος **f**^{35} אA,C^{c} (98.8%) RP,HF,OC,TR,CP ¦ ~ 3456712 $\mathfrak{P}^{72}$B (alone) NU ¦ three other readings C (0.8%)

[d] ευδοκησα *rell* ¦ ηυδοκησα A [12%]

[e] ορει τω αγιω **f**^{35} אA (97.6%) RP,HF,OC,TR,CP ¦ ~ 31 $\mathfrak{P}^{72}$B,C (2.4%) NU

[f] ποτε προφητεια **f**^{35} אA [84%] RP,HF,OC,TR,CP ¦ ~ 21 B,C [15%] NU ¦ ~ η 21 $\mathfrak{P}^{72}$ [1%] ¦ two other readings

[g] αλλ **f**^{35} A,C [90%] RP,HF,OC,TR ¦ αλλα $\mathfrak{P}^{72}$אB [10%] CP,NU

[h] αγιοι θεου **f**^{35} א (84.8%) RP,HF,OC,CP ¦ οι 12 (4.2%) TR ¦ 1 του 2 A (2.6%) ¦ απο 2 $\mathfrak{P}^{72}$B (5.6%) NU ¦ ~ απο 21 C (1.2%) ¦ 1 (0.8%) ¦ 12 προφηται (0.8%)

[i] ασελγειαις *rell* ¦ απωλειαις TR

[j] ας **f**^{35} [20%] ¦ ους $\mathfrak{P}^{72}$אA,B,C [80%] RP,HF,OC,TR,CP,NU (The people, or the licentious conduct? Is it not really the bad conduct that sullies the reputation of the Way?)

βλασφημηθήσεται. **3** Καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάξει.[k]

Their doom is sure

4 Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους,[l] **5** καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο ἀλλ'[m] ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας, **6** καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ[n] κατέκρινεν (ὑπόδειγμα μελλόντων ἀσεβεῖν[o] τεθεικώς), **7** καὶ δίκαιον Λώτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐρρύσατο **8** (βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν) **9**—οἶδεν Κύριος εὐσεβεῖς ἐκ πειρασμῶν[p] ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν, **10** μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ[q] μιασμοῦ πορευομένους, καὶ κυριότητος καταφρονοῦντας.

Their depravity is 'unreal'

Τολμηταί, αὐθάδεις, δόξας οὐ τρέμουσιν βλασφημοῦντες, **11** ὅπου ἄγγελοι, ἰσχύϊ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσιν κατ' αὐτῶν παρὰ Κυρίῳ[r] βλάσφημον κρίσιν. **12** Οὗτοι δέ, ὡς ἄλογα ζῷα, γεγενημένα φυσικὰ[s] εἰς ἅλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται,[t] **13** κομιούμενοι[u] μισθὸν ἀδικίας. Ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν συνευωχούμενοι ὑμῖν, **14** ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους[v] ἁμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους· καρδίαν γεγυμνασμένην πλεονεξίας[w] ἔχοντες, κατάρας τέκνα· **15** καταλιπόντες[x] εὐθεῖαν[y] ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς

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[k] νυσταξει **f**[35] [79%] RP,HF,OC,CP ¦ νυσταζει 𝔓[72]אA,B,C [21%] TR,NU

[l] τηρουμενους **f**[35] 𝔓[72]B,C [89%] RP,HF,OC,CP,NU ¦ τετηρημενους [2%] TR ¦ κολαζομενους τηρειν אA [8%] ¦ four other readings [1%]

[m] αλλ **f**[35] [82%] HF,TR ¦ αλλα 𝔓[72]אA,B,C [18%] RP,OC,CP,NU

[n] καταστροφη **f**[35] אA [97%] RP,HF,OC,TR,CP[NU]*ECM* ¦ --- 𝔓[72]B,C [3%]

[o] ασεβειν **f**[35] אA,C [92%] RP,HF,OC,TR,CP,*ECM* ¦ ασεβεσιν 𝔓[72]B [4%] [NU] ¦ --- [3%] ¦ three other readings [1%]

[p] πειρασμων **f**[35] א [33%] CP ¦ πειρασμου (𝔓[72])A,B,C [67%] RP,HF,OC,TR,NU ¦ one other reading (I take the plural to be clearly superior in the context.)

[q] επιθυμια *rell* ¦ επιθυμιαις (𝔓[72])אC [12%]

[r] παρα κυριω **f**[35] אB,C [81%] RP,HF,OC,TR,CP,*ECM* ¦ 1 κυριου 𝔓[72] [8%] NU ¦ --- A [11%]

[s] γεγενημενα φυσικα **f**[35] א [26%] CP ¦ ~ 21 [54%] RP,HF,OC,TR ¦ γεγεννημενα 2 A,B,C [3%] NU ¦ ~ 2 γεγεννημενα [12%] ¦ 1 [4.2%] ¦ 2 𝔓[72] [0.4%] ¦ two other readings [0.4%] (The majority variant, by putting the adjective next to the noun, seems to make a more natural construction, but I take it that φυσικα is acting like a noun in apposition to ζωα, and to help us see this Peter places it after the participle: render, "as unreasoning animals, creatures of instinct made to be caught and destroyed".)

[t] καταφθαρησονται **f**[35] [95%] RP,OC,TR,CP ¦ και φθαρησονται (𝔓[72])אA,B,C [4%] NU ¦ --- [1%] ¦ και 1 HF

[u] κομιουμενοι **f**[35] A,C (97.6%) RP,HF,OC,TR,CP ¦ αδικουμενοι 𝔓[72]אB (2%) NU ¦ one other variant (0.4%) (Is the Alexandrian variant not inferior?)

[v] ακαταπαυστους *rell* ¦ ακαταπαυστου [15%]

[w] πλεονεξιας **f**[35] 𝔓[72]אA,B,C [95%] RP,HF,OC,CP,NU ¦ πλεονεξιαις [2%] TR ¦ πλεονεξιαν [2%] ¦ πλεονεξια [1%]

[x] καταλιποντες **f**[35] 𝔓[72]C [90%] RP,HF,OC,TR,*ECM* ¦ καταλειποντες אA,B [9%] CP,NU ¦ two other readings

[y] ευθειαν **f**[35] 𝔓[72]אA,B,C [98%] RP,HF,OC,CP,NU ¦ την 1 [2%] TR

μισθὸν ἀδικίας ἠγάπησεν· **16** ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας—ὑποζύγιον ἄφωνον
ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.
17 Οὗτοί εἰσιν πηγαὶ ἄνυδροι,[z] νεφέλαι[a] ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ
σκότους εἰς αἰῶνας[b] τετήρηται.

Their victims lose out

18 Ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκός,
ἀσελγείας,[c] τοὺς ὄντως[d] ἀποφυγόντας[e] τοὺς ἐν πλάνῃ ἀναστρεφομένους,
19 ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ
τις ἥττηται, τούτῳ καὶ[f] δεδούλωται. **20** Εἰ[g] γάρ, ἀποφυγόντες τὰ μιάσματα τοῦ
κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ Σωτῆρος[h] Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν
ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. **21** Κρεῖττον[i]
γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ[j]
τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς. **22** Συμβέβηκεν δὲ[k] αὐτοῖς τὸ τῆς ἀληθοῦς
παροιμίας· κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα[l] καὶ ὗς λουσαμένη εἰς κύλισμα[m]
βορβόρου.

So take the Truth seriously!!

3:1 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν (ἐν αἷς διεγείρω ὑμῶν ἐν
ὑπομνήσει τὴν εἰλικρινῆ[n] διάνοιαν), **2** μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ
τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ὑμῶν[o] ἐντολῆς τοῦ Κυρίου καὶ
Σωτῆρος.

Scoffers will come

3 Τοῦτο πρῶτον γινώσκοντες· ὅτι ἐλεύσονται ἐπ᾽ ἐσχάτου[p] τῶν ἡμερῶν[q]
ἐμπαῖκται, κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν[r] πορευόμενοι **4** καὶ λέγοντες· «Ποῦ ἐστιν ἡ
ἐπαγγελία τῆς παρουσίας αὐτοῦ;» Ἀφ᾽ ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν πάντα οὕτως

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[z] ανυδροι **f**^{35} (87%) RP,HF,OC,TR,CP ¦ 1 και 𝔓^{72}אA,B,C (13%) NU
[a] νεφελαι **f**^{35} (87.4%) RP,HF,OC,TR,CP ¦ ομιχλαι 𝔓^{72}אA,B,C (11.4%) NU ¦ conflation (1.2%)
[b] εις αιωνας **f**^{35} (25.1%) ¦ 1 αιωνα A,C (70.3%) RP,HF,OC,TR,CP ¦ 1 τον αιωνα (2.4%) ¦ --- 𝔓^{72}אB (2.2%) NU
[c] ασελγειας **f**^{35} [40%] ¦ ασελγειαις 𝔓^{72}אA,B,C [60%] RP,HF,OC,TR,CP,NU
[d] οντως **f**^{35} אC [93%] RP,HF,OC,TR ¦ ολιγως 𝔓^{72}A,B [3%] NU ¦ ολιγον [3%] CP ¦ οντως ολιγον [1%]
[e] αποφυγοντας **f**^{35} [93%] RP,HF,OC,TR,CP ¦ αποφευγοντας (𝔓^{72})אA,B,C [7%] NU
[f] και **f**^{35} A,C,048 [99.4%] RP,HF,OC,TR,CP ¦ --- 𝔓^{72}אB [0.6%] NU
[g] ει **f**^{35} 𝔓^{72}אA,B,C [94%] RP,HF,OC,TR,NU ¦ οι [6%] CP
[h] και σωτηρος **f**^{35} B (75%) RP,HF,OC,TR,CP ¦ ημων 12 𝔓^{72}אA,C,048 (14.6%) [NU]*ECM* ¦ 12 ημων (7.8%) ¦ ημων (1.6%) ¦ --- (1%)
[i] κρειττον *rell* ¦ κρεισσον אA [10%]
[j] επιστρεψαι εκ **f**^{35} (83.7%) RP,HF,OC,TR,CP ¦ εις τα οπισω 12 (4.6%) ¦ 1 εις τα οπισω 2 (1.4%) ¦ υποστρεψαι 2 (𝔓^{72})B,C (4.8%) NU ¦ υποστρεψαι εις τα οπισω 2 (1%) ¦ 2 (0.4%) ¦ εις τα οπισω ανακαμψαι απο אA,048 (4.2%)
[k] δε **f**^{35} C [96%] RP,HF,OC,TR,CP ¦ --- 𝔓^{72}אA,B,048^{v} [3%] NU ¦ γαρ [1%]
[l] εξεραμα *rell* ¦ εξερασμα [13%] ¦ εμετον [7%]
[m] κυλισμα **f**^{35} אA,048 [95%] RP,HF,OC,TR,CP ¦ κυλισμον 𝔓^{72}B,C [5%] NU
[n] είλικρινη **f**^{35} [20%] ¦ εἰλικρινη *rell*
[o] υμων **f**^{35} 𝔓^{72}אA,B,C [70%] RP,HF,OC,CP,NU ¦ ημων [28.8%] TR ¦ --- [1.2%]
[p] εσχατου **f**^{35} [87%] RP,HF,TR,CP ¦ εσχατων 𝔓^{72}אA,B,048^{v} [13%] OC,NU ¦ εσχατω C
[q] ημερων **f**^{35} [88%] RP,HF,OC,TR,CP ¦ 1 εν εμπαιγμονη אA,B,048^{v} [5.6%] NU ¦ 1 εμπαιγμωνη (𝔓^{72})C [5%] ¦ 1 εμπαιγμωνης [1.2%] ¦ one other reading [0.2%]
[r] επιθυμιας αυτων **f**^{35} B,C(048) [79%] RP,HF,OC,CP,NU ¦ ~ 21 אA [20%] TR ¦ 1 𝔓^{72} [1%] ¦ one other reading

διαμένει ἀπ’ ἀρχῆς κτίσεως. **5** Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ
ἦσαν ἔκπαλαι καὶ γῆ (ἐξ ὕδατος καὶ δι’ ὕδατος) συνεστῶτα[s] τῷ τοῦ Θεοῦ λόγῳ, **6** δι’
ὧν[t] ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο.

This world will be destroyed

7 Οἱ δὲ νῦν οὐρανοί, καὶ ἡ γῆ, τῷ αὐτοῦ[u] λόγῳ τεθησαυρισμένοι εἰσὶν πυρί,
τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

The Lord is longsuffering

8 Ἓν δὲ τοῦτο[v] μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια
ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.[w] **9** Οὐ βραδύνει ὁ[x] Κύριος τῆς ἐπαγγελίας, ὥς τινες
βραδυτῆτα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς,[y] μὴ βουλόμενός τινας ἀπολέσθαι
ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

Hasten the day of God

10 Ἥξει δὲ ἡ[z] ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτί,[a] ἐν ᾗ[b] οὐρανοὶ[c] ῥοιζηδὸν
παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται[d]—καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα
κατακαήσεται.[e] **11** Τούτων οὖν[f] πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς[g] ἐν
ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις, **12** προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν
τῆς τοῦ Θεοῦ ἡμέρας, δι’ ἣν[h] οὐρανοί, πυρούμενοι, λυθήσονται, καὶ στοιχεῖα
καυσούμενα τήκεται;[i]

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[s] συνεστωτα **f**^{35} ℵ [23%] ¦ συνεστωσα 𝔓^{72}A,C(048) [76%] RP,HF,OC,TR,CP,NU ¦ συνεστωσαι [1%] ¦ συνεστωσης B (The nominative plural neuter perfect active participle works with ησαν as a periphrastic construction whose subject includes both ‘heavens’ [m] and ‘earth’ [f]. Peter’s syntax is almost as convoluted as Paul’s, at times. **f**^{35} [K^{r}] is early and independent of K^{x}.)

[t] ων **f**^{35} 𝔓^{72}ℵA,B,C,048 [97%] RP,HF,OC,TR,CP,NU ¦ ον [2%] *ECM* ¦ ο [1%]

[u] τω αυτου **f**^{35} ℵC [90%] RP,HF,OC,CP ¦ 1 αυτω 𝔓^{72}A,B [9%] NU ¦ 2 TR ¦ two other variants

[v] τουτο *rell* ¦ τουτω 𝔓^{72} [22%]

[w] ημερα μια **f**^{35} 𝔓^{72}ℵA,B,C [98%] RP,HF,OC,TR,NU ¦ ~ 21 [2%] CP

[x] ο **f**^{35} [81%] RP,HF,OC,TR,CP ¦ --- 𝔓^{72}ℵA,B,C,048 [19%] NU

[y] εις ημας **f**^{35} [80%] RP,HF,OC,TR,CP ¦ 1 υμας 𝔓^{72}B,C,048^{v} [13%] NU ¦ δι υμας ℵA [4%] ¦ δι 2 [2%] ¦ εφ υμας [1%] (Some copyists assimilated to the 2nd person in verse 8, but here in verse 9 Peter is making a general statement that is properly inclusive.)

[z] η **f**^{35} ℵA [82%] RP,HF,OC,TR,CP ¦ --- 𝔓^{72}B,C,048 [18%] NU

[a] εν νυκτι **f**^{35} C (88%) RP,HF,OC,TR,CP ¦ --- 𝔓^{72}ℵA,B,048 (12%) NU

[b] η **f**^{35} ℵ,048 [67%] OC ¦ 1 οι 𝔓^{72}A,B,C [33%] RP,HF,TR,CP,NU (Just as in verse 5 ‘heavens’ occurs without the article, so here.)

[c] ουρανοι *rell* ¦ 1 μεν ℵ [11%]

[d] λυθησονται **f**^{35} A [94%] RP,HF,OC,TR,CP ¦ λυθησεται 𝔓^{72}ℵB,C,048^{v} [6%] NU

[e] κατακαησεται **f**^{35} A,048 (90.2%) RP,HF,OC,TR,CP ¦ κατακαησονται (3.4%) ¦ ευρεθησεται ℵB (3.2%) NU [ευρεθησεται λουμενα 𝔓^{72} (alone)] ¦ αφανισθησονται C (alone) ¦ --- [part of a larger omission] (2.8%) ¦ ουχ ευρεθησεται [0%] *ECM* (*ECM* follows essentially the Sahidic version.) (The reading of NU is inferior to the point of being almost nonsensical.)

[f] ουν **f**^{35} ℵA,048 (87.6%) RP,HF,OC,TR,CP ¦ ουτως (𝔓^{72})B (6.2%) NU ¦ δε ουτως C (3%) ¦ δε (2%) ¦ 1 ουτως (1.2%)

[g] υμας **f**^{35} A,C,048^{v} [90%] RP,HF,OC,TR,CP[NU]*ECM* ¦ ημας ℵ [8.6%] ¦ --- 𝔓^{72}B [1%] ¦ εαυτους [0.4%]

[h] ην *rell* ¦ 1 οι [20%]

[i] τηκεται **f**^{35} 𝔓^{72}ℵA,B,048^{v} [91%] RP,HF,OC,TR,NU ¦ τακησεται C [7%] CP ¦ τακησονται [1.4%] ¦ two other readings [0.6%]

A better world is coming

13 Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν[j] κατὰ τὸ ἐπάγγελμα αὐτοῦ[k] προσδοκῶμεν,
ἐν οἷς δικαιοσύνη κατοικεῖ.

So be serious!

14 Διό, ἀγαπητοί, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι[l] αὐτῷ
εὑρεθῆναι ἐν εἰρήνῃ· **15** καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε—
καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος, κατὰ τὴν αὐτῷ δοθεῖσαν[m] σοφίαν,
ἔγραψεν ὑμῖν, **16** ὡς καὶ ἐν πάσαις ταῖς[n] ἐπιστολαῖς (λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν
οἷς[o] εἰσιν[p] δυσνόητά τινα), ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν,[q] ὡς καὶ τὰς
λοιπὰς Γραφάς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. **17** Ὑμεῖς οὖν, ἀγαπητοί,
προγινώσκοντες φυλάσσεσθε, ἵνα μή, τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες,
ἐκπέσητε τοῦ ἰδίου στηριγμοῦ. **18** Αὐξάνητε[r] δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου
ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ.

Αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν.[s,t]

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[j] γην καινην *rell* ¦ ~ 21 ℵA,048 [17%]

[k] επαγγελμα αυτου *rell* ¦ ~ 21 CP

[l] αμωμητοι *rell* ¦ αμωμοι A [13%]

[m] αυτω δοθεισαν $\mathbf{f}^{35}$ [60%] RP,HF,OC,TR,CP ¦ ~ 21 𝔓^{72}(ℵ)A,B,C,048 [40%] NU

[n] ταις $\mathbf{f}^{35}$ ℵ (96.8%) RP,HF,OC,TR,CP,*ECM* ¦ --- 𝔓^{72}A,B,C (3.2%) NU (A not very difficult case of homoioteleuton, 3 x -αις; *ECM* is certainly correct in abandoning NU here.)

[o] οις $\mathbf{f}^{35}$ C [83%] RP,HF,OC,TR,CP ¦ αις 𝔓^{72}ℵA,B [17%] NU

[p] εισιν $\mathbf{f}^{35}$ A [33%] ¦ εστιν 𝔓^{72}ℵB,C [67%] RP,HF,OC,TR,CP,NU ¦ one other reading

[q] στρεβλουσιν $\mathbf{f}^{35}$ ℵA,B [95%] RP,HF,OC,TR,CP,NU ¦ στρεβλωσουσιν 𝔓^{72}C^{v} [5%] *ECM*

[r] αυξανητε $\mathbf{f}^{35}$ [27%] ¦ αυξανετε ℵA,B [60%] RP,HF,OC,TR,CP,NU ¦ αυξανεσθε 𝔓^{72}C [5%] ¦ αυξανησθε [3%] ¦ αυξανοιτε [5%] (Imperative or Subjunctive? I take it that Peter is offering a gentler alternative to falling from their steadfastness; render "rather, may you grow in grace …")

[s] αμην $\mathbf{f}^{35}$ 𝔓^{72}ℵA,C (97.4%) RP,HF,OC,TR,CP[NU] ¦ --- B (2.6%) *ECM*

[t] The citation of $\mathbf{f}^{35}$ is based on forty-four MSS—18, 35, 141, 149, 201, 204, 328, 386, 394, 432, 604, 664, 757, 824, 928, 986, 1072, 1075, 1100, 1248, 1249, 1503, 1548, 1637, 1725, 1732, 1754, 1761, 1768, 1855, 1858, 1864, 1865, 1876, 1892, 1897, 2221, 2352, 2431, 2466, 2554, 2587, 2626 and 2723—all of which I collated myself. 35, 1725, 1864, 2554 and 2723 are very pure representatives of $\mathbf{f}^{35}$ in 2 Peter, with not a single variant, and so for the exemplars of 18, 141, 824, 1072, 1075, 1503, 1865 and 1897. For 35, 1725, 1864, 2554 and 2723 to have no variants after all the centuries of transmission is surely an eloquent demonstration of the faithfulness and accuracy of that transmission. Since these MSS come from all over the Mediterranean world (Sinai, Jerusalem, Patmos, Constantinople, Bucharest, Aegean, Trikala, Athens, Meteora, Sparta, Ochrida, Mt. Athos [nine different monasteries], Grottaferrata, Vatican, etc.) they are certainly representative of the family, giving us the precise family profile—it is reflected in the Text without exception.

ECM collated 127 continuous text manuscripts (MSS) for 2 Peter, apart from a few fragments, which number represents about 20% of the extant (known) MSS. By a careful comparison of *TuT* and *ECM* I believe we can arrive at some reasonably close extrapolations. Thus I venture to predict, if complete collations ever become available, that for any non-Byzantine variants listed with 5 to 1% support (in my apparatus) the margin of error should not exceed ±1%; for non-Byzantine variants listed with 10 to 6% support the margin of error will hardly exceed ±2%; where there is some division among the Byzantine witnesses the margin of error will rarely exceed ±10%. However, I guarantee the witness of Family 35. Please see the last footnote for Matthew for further information.