

Ἡ ΚΑΙΝΈ ΔΙΑΘΗΚΗ

Ἡ Καινὴ Διαθήκη — THE NEW COVENANT IN
MY BLOOD

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Πέτρου Β

2 PETER

The Second Letter of Petros

The twenty-second book of the rendering. The letter opens with its writer's name in its Hebrew-shaped form — “Simeon Petros, a slave and apostle of Yehoshua HaMashiach” — and counts itself, in its last chapter, the second letter to its readers. What stands here is the Greek text as the oldest copies give it, rendered into

English word by word: a faith of equal honor and the chain of graces to be supplied in it; a reminder written from inside a tent whose putting off is swift; an eyewitness claim resting on a voice heard on a holy mountain; the prophetic word, and how prophecy came; a long roll of judgment on false teachers, unsoftened from first to last; the scoffers of the last days and the day of Elohim that comes as a thief; and Paulos named “our beloved brother”, his letters counted beside the other Writings.

Its Master-word, κύριος, stands thirteen times — and the Name YudHeyVavHey prints nowhere in its renderings, for this letter quotes no Hebrew clause that bears the Name within the words it carries. The two places weighed hardest — the proverb of Proverbs 26:11 at 2:22 and the thousand years of Psalm 90:4 at 3:8 — are named with their checks on the layout page, and every one of the thirteen standings is listed there, so nothing of the Name’s handling in this book is hidden. One sentence alone prints in tekhelet blue: the Father’s voice from the Majestic Glory at 1:17, which the letter itself carries as a quotation. Where the copies divide — most deeply at 3:10, over whether the earth and the works in it “will be found” or “will not be found” — the standing is given in the Standing Notes with the copies named;

and the received rendering stands beside this one in the Cross-Check at the back.

To read the book: the English line stands first, large; beneath each verse, in smaller italic type, stands the Greek itself, as the base text gives it — so any reader can weigh the rendering against the words it renders.

Bracketed words are helpers the Greek does not carry, set in brackets so they can be seen.

Before the text begins, one page — Before You Read — sets out what can be known of this book: its writer as the letter names him and the divide over its reception, named plainly and rested on the lists and the copies this project's record holds; what it is; where its readers stand, and the letter's silence about where it was sent from; when; and the oldest copies that carry it — this letter's oldest copy being a papyrus whose closing pages the project holds in photographs — each line resting on the record or on a named witness, and nothing dressed as fact that is only a guess.

BEFORE YOU READ — 2 PETER

Πέτρου Β

What can be known about this book — from the record itself, and from the oldest copies that carry it. What cannot be known is said plainly, and nothing is dressed as fact that is only a guess.

WHO

FACT. The letter names its writer in its first line: “Simeon Petros, a slave and apostle of Yehoshua HaMashiach” (1:1, this book’s rendering). The copies’ title is ΠΕΤΡΟΥ Β — “Of Petros, Second”. The name-form is the Hebrew-shaped Συμεών, not the Greek Σίμων the accounts usually carry; of the apostle, the record’s Greek carries Συμεών once more, at Acts 15:14, where James begins, “Simeon expounded how at first...” (received text) — the apostle spoken of by his Hebrew name in the Jerusalem council, and writing under it here.

THE DIVIDE. That the letter is Petros’s own is its own claim, and it stands above as the record gives it. Its reception was never as smooth as the First Letter’s: the ancient lists do not all carry it, and men’s weighing of its voice, its nearness to Jude’s letter, and its gathered company of Paulos’s letters (3:15–16) has

never fully closed. The reception facts this project's record holds are laid out under The Oldest Copies below. The letter is printed here as the copies carry it, under the name its first line gives; the divide is named, and not settled.

WHAT

FACT. A letter — the second of two, by its own counting: “This, beloved, I now write to you [as] a second letter” (3:1, this book's rendering). It is three chapters — 61 verses in the received numbering — and it carries no greeting list and no farewells: it ends in a doxology (3:18).

FACT. Its subjects are named by its own words: a faith “of equal honor” and the chain of graces to be supplied in it (1:1–7); the writer's reminder from inside his tent, and its putting off (1:12–15); the eyewitness claim and the voice on the holy mountain (1:16–18); the prophetic word and how prophecy came (1:19–21); false teachers “who will bring in beside [you] destructive heresies” (2:1), and the long roll of judgment that follows them (2:4–22); the scoffers of the last days and the day of Elohim (3:3–13); and Paulos's letters, counted beside the other Writings (3:15–16).

FACT. It walks beside Jude's shorter letter through most of its second chapter — the messengers kept for

judgment, Sodom and Gomorrah, Balaam and his wage, the springs without water, and the scoffers of the last time, whom Jude also foretells: “in the last time there will be scoffers” (Jude 18, received text). Which of the two letters drew on the other, or both on the record they share, is men’s question; the kinship itself is on the face of both letters, and it is printed here as a fact of the texts, not as a settlement.

WHERE

FACT. To whom — the letter does not re-name its readers. It gathers itself to the First Letter’s company: the First names its readers by their provinces — “the chosen sojourners of [the] dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia” (1 Peter 1:1, this set’s rendering) — and this letter says only that it is the second written “to you” (3:1), addressing them as “beloved” throughout.

FACT. From where it was written, the letter nowhere says. The First Letter’s one word for its place of sending — Babylon (1 Peter 5:13) — is not repeated here, and no place is printed for this letter beyond the letter’s own silence.

WHEN

FACT. No year is given — not in this letter, and nowhere in the writings. Its anchors are standings, not dates: the writer is in his tent, and knows “the

putting off of my tent is swift” (1:14); the First Letter is already written (3:1); Paulos’s letters are already a gathered company, and already twisted by the unstable (3:16); and in the scoffers’ taunt, “the fathers” have already “fallen asleep” (3:4).

FACT. Men commonly place the letter late in the apostle’s life, reasoning from the tent words and the swift putting off, and some place it latest of all the letters. Those placements rest on the letter’s own standings read together with later tradition, not on any date the record gives; they are printed here as estimates, and only as estimates.

HIS RELATIONSHIP

FACT. Toward Yehoshua he stands where his first line sets him — “a slave and apostle of Yehoshua HaMashiach” (1:1, this book’s rendering) — and where his own claim sets him: among those who saw. “We did not make known to you the power and coming of our Elohim (Master) Yehoshua HaMashiach, having followed out cleverly devised fables, but having become eyewitnesses of His majesty” (1:16, this book’s rendering); and of the voice, “we heard this voice borne out of heaven, being with Him on the holy mountain” (1:18, this book’s rendering) — the voice that said, “This is My Son, the Beloved, in whom I delighted” (received text, Matthew 17:5).

FACT. Toward Paulos he stands as a brother, and the letter says so in its own words: “our beloved brother Paulos” (3:15, this book’s rendering) — whose letters he counts beside “the other Writings” (3:16). Toward the readers he writes as a man at the tent’s striking: “I will be diligent also... [for] you to have, after my departure, the making of remembrance of these things” (1:15, this book’s rendering) — and through the last chapter he calls them “beloved” four times (3:1, 3:8, 3:14, 3:17).

THE OLDEST COPIES THAT CARRY IT

FACT. No copy from the writer’s own hand survives. What survives is a company of ancient copies, and for this letter the oldest of them in this project’s record is a papyrus book whose very pages the project holds in photographs:

¶72 (**P. Bodmer VIII; the 200s–300s**). A papyrus book of the Bodmer find, now in the Vatican Library. This project’s record holds photographs of its closing pages of this letter: the end of chapter 3 in the scribe’s hand — the page numbered Λς, 36, at its head — closing, “both now and to [the] day of eternity. Amen”; and beneath the letter’s end, boxed by the scribe’s own pen, the subscription ΠΕΤΡΟΥ ΕΠΙΣΤΟΛΗ Β — “Second Letter of Peter” — and the scribe’s blessing: “Peace to the one who wrote [it] and to the one who reads [it].” Already in the 200s–300s this letter stood

numbered second in a papyrus book, read and blessed by its copyist.

Codex Sinaiticus (300s). The great copy that held the whole Bible — the older writings in Greek and the complete New Testament, with two writings of the early assemblies after it. This letter stands in it whole.

Codex Vaticanus (300s). The Vatican's copy, held in that library for centuries; it holds most of the New Testament. This project's record names its lost parts — the beginning of Genesis, the end of Hebrews, the letters to Timothy and Titus, and the Book of Revelation — and this letter is not among them: it stands within what survives.

Codex Alexandrinus (400s). Once it held the entire Bible, with two letters of Clement at its end. Some pages are lost — the first twenty-five chapters of Matthew are gone, among others — and this letter stands among what survives of it.

FACT. The reception, as this project's record holds it: Eusebius, sorting the writings in his History of the Assembly (3.25, early 300s), sets this letter among the disputed — below the acknowledged, above the rejected — with James, Jude, and the shorter letters of John. The Syriac Peshitta's New Testament at first held twenty-two books and did not carry it; it was supplied to the Syriac copies later. And Athanasius's festal

letter of 367 — the first list to name exactly the twenty-seven — carries it among them. The lists do not all speak with one voice about this book; every one of these standings is printed here because it is the record, and the divide named in the Who section above rests on them.

The sacred names (nomina sacra). In these copies the set-apart names are not written out in full. The scribes keep the first letters and the last, fold the middle away, and draw a line over the word: $\bar{\text{K}}\bar{\Sigma}$ for Kyrios, $\bar{\Theta}\bar{\Sigma}$ for Theos, $\bar{\text{I}}\bar{\Sigma}$ and $\bar{\text{I}}\bar{\text{H}}\bar{\Sigma}$ for Iēsous, $\bar{\text{X}}\bar{\Sigma}$ for Christos. So the names stand in copy after copy — shortened, overlined, and set apart from every common word around them.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

HOW THIS BOOK IS LAID OUT

THE RENDERING'S NAME. This rendering is called THE MASTER'S HAND UNVEILED — the name given to it on October 14, 2026 — and its motto, given with the name, stands on the title page beneath it: “The Master stands; the veil is lifted.” The Master's hand, unveiled — the veil taken away (2 Corinthians 3) — and the names standing exactly as the copies carry them.

The base text is the SBL Greek New Testament (SBLGNT), weighed throughout against the oldest copies and the published apparatus — the Bodmer papyrus ⲡ72, whose closing pages of this very letter this project holds in photographs (the end of chapter 3, the boxed subscription ΠΙΕΤΡΟΥ ΕΠΙΣΤΟΛΗ Β, and the scribe's blessing beneath it), and Codex Sinaiticus, Codex Vaticanus, and Codex Alexandrinus, the three great copies of the 300s and 400s that carry this letter whole. The Greek line under each verse is that base text exactly as it stands, fences and all, so the reader can see what the editors weighed.

Names as the Greek gives them: Συμεών prints Simeon — the Hebrew-shaped form of the writer's name, standing at the head of this letter and, of the apostle, once more in the record's Greek at Acts 15:14; the Greek Σίμων, the form the accounts usually carry, is the same man, and the corpus dresses the pair at 1:1 “Simeon Peter”. Πέτρος prints Petros. Παῦλος prints Paulos, as throughout this set. Νῶε is

Noah; Λώτ is Lot; Βαλαάμ is Balaam; Σόδομα and Γόμορρα are Sodom and Gomorrah. Ἰησοῦς Χριστός is Yehoshua HaMashiach — Yehoshua, the name the Greek Ἰησοῦς carries (it is how the older Greek Writings already carry Joshua’s name), HaMashiach, “the Anointed One”.

Of the name YudHeyVavHey. The Greek of this letter carries κύριος, “Master”, thirteen times, and every standing was verified against the Hebrew one by one, exactly as in the other volumes: the Name is printed only where the Greek quotes a Hebrew clause that bears the Name and the quoted words reach it. In this letter that place never comes, and the Name prints nowhere in the renderings — the verification is set out here in full so that the absence is as open as a printing would be. The letter does carry older words, and each carrying was weighed. At 2:22 it quotes a proverb: its first half is Proverbs 26:11’s own sentence — “As a dog has returned to its vomit, a fool is repeating his folly” — and that clause bears no Name in the Hebrew; its second half, the washed sow, stands in no older writing we hold. At 3:8 the sentence gathers Psalm 90:4 — “For one thousand years in Your eyes [are] as yesterday” — whose clause likewise bears neither the Name nor a Master-word; the psalm’s opening address (90:1) is to אֲדֹנָי, Adonai, a man’s Lord-word and another word again, and it stands outside the words carried at 3:8, which are in any case the letter’s own phrase, παρὰ κυρίῳ, “with Elohim (Master)”. At 3:13 the letter awaits Isaiah’s

promise of new heavens and a new earth (Isaiah 65:17; 66:22) without quoting it clause by clause; the Name sounds in Isaiah's sentences around the promise, in none of the words carried here, and it is not supplied. At 2:9 the writer's own sentence — "Elohim (Master) knows [how] to rescue" — breathes the air of Numbers 16:5, "YudHeyVavHey knows those who are His", which 2 Timothy 2:19 quotes outright, and there the Name prints; here nothing is quoted, and no Name is set inside another man's sentence-shape. At 3:10 ἡμέρα κυρίου, "the day of Elohim (Master)", stands fenced as a phrase: behind the set phrase the writings carry "the day of YudHeyVavHey" (Isaiah 13:6 is its first standing), but the letter wields the phrase as its own sentence, not as a quotation, and the dress follows the rule. Every remaining κύριος stands in the writer's own prose or in the letter's signature naming of the Son — "our Elohim (Master) and Savior Yehoshua HaMashiach" (1:11; 3:18; without the "our" at 2:20; the naming without the Son's name beside it at 3:2) — and in the greeting and the letter's praise (1:2; 1:8; 1:14; 1:16; 3:9; 3:15). At all thirteen the dress is Elohim (Master). YudHeyVavHey sounds elsewhere in this book only on this page and in the Notes, wherever the verification had to name it.

Of Elohim, the Spirit, and the Assembly. Θεός is printed "Elohim" at every one of its seven standings in this letter — "Elohim [the] Father" (1:17), "the word of Elohim" (3:5),

“the day of Elohim” (3:12) among them — and at 1:1 it stands of the Son Himself: the Greek sets τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ, “our Elohim and Savior Yehoshua HaMashiach”, under one article, and it is printed exactly as it stands, the construction named in the verse’s Note and left unsettled there, as its twin at Titus 2:13 was printed and named. “A word about God” is not a rendering of θεός anywhere here; the English word “God” is the topic of the sentence you are reading, and it stands in this set only there and inside the quoted lines of the received corpus, listed in the Cross-Check note. Πνεῦμα sounds once: “the Holy Spirit” at 1:21, by whom men spoke from Elohim. Ἐκκλησία — the assembly word — stands nowhere in this letter at all: the Greek census counts it zero times. The letter names its readers as those who “obtained a faith of equal honor” (1:1) and calls them “beloved” through its last chapter (3:1; 3:8; 3:14; 3:17) — nowhere does it gather them under a body-word; the word “Assembly” is used in this book only where the record itself speaks of the gathered company — on the Before You Read page, in the naming of Eusebius’s History of the Assembly — and the letter’s own people are its own words.

Of the words printed in tekhelet blue. One sentence in this book prints blue, and it is named here in full. At 1:17 the letter carries, as a quotation, the Father’s sentence from the mountain — “This is My Son, the Beloved, in whom I delighted” — the words borne to the Son by the Majestic

Glory, which the writer says he heard (1:18). The letter quotes the Father's speech, and the quoted words print tekhelet as the Father's direct speech prints wherever this set carries it (the same sentence prints blue in this set's Matthew, at 17:5). The frame around the voice — "He received from Elohim [the] Father honor and glory" — is the writer's own telling, and black. Everything else in the book prints black, and each carrying is named: the scoffers' taunt at 3:4, men's words quoted inside the writer's sentence; the proverb at 2:22, a proverb carried whole, not a voice from heaven; Isaiah's promise at 3:13, gathered and not quoted; Jude's company of standings that walk through chapter 2 beside this letter's own (the messengers, Sodom, Balaam — shared standings in the writer's own words, not quotations); and all the letter's own discourse from first to last, including the prophecy sentences of 1:19–21, which are the writer's own speaking about prophecy, not prophecy quoted.

Of words opened in the Notes. ἐπίγνωσις is "full knowledge", γνῶσις plain "knowledge" — the letter's own pair, weighed at 1:2–3, 1:5–6, 1:8, 2:20–21, 3:18. ἀρετή is "excellence" (1:3, 1:5). σκηνωμα is the tent (1:13–14). δεσπότης at 2:1 is "the Master" — the household word, opened there, and not κύριος. ταρταρώσας at 2:4 stands once in all the writings, and is opened in its verse's Note. στοιχεῖα, "the elements", is opened at 3:10. φωσφόρος, "the morning star", at 1:19. ἐπόπται, "eyewitnesses", at 1:16.

The στηρ- family runs through the book’s frame:
ἐστηριγμένους, “established” (1:12); ἀστηρίκτους and
ἀστήρικτοι, “unstable” (2:14; 3:16); στήριγμοῦ,
“steadfastness” (3:17). ὑποζύγιον at 2:16 is “a beast of
burden”.

The accounting of the text. This letter carries 61 verses in
the received numbering, and every one of them stands in
this book — none rewritten, none softened: the judgment
roll of chapter 2 stands whole, from the messengers cast
down to Tartarus to the washed sow returned to the mire;
the fire and the dissolving of the elements stand as written
(3:10–12); “the other Writings” stands as written (3:16); and
the letter’s last words are its own doxology and its fenced
Amen (3:18). Where the copies divide, the rendering
follows the base text, the division is named in the Cross-
Check, and the most weighed standings are gathered in the
Standing Notes with the copies named — the fence-pair at
1:3, the love-feasts question at 2:13, Balaam’s father at 2:15,
and the great divide at 3:10. Nothing is hidden, and
nothing is settled that the record leaves open.

*Each text page carries, for every verse: the chapter and
verse number in gold, the rendering in large black type —
with the Father’s quoted sentence at 1:17 in tekhelet blue, as
the paragraphs above have named it — and beneath it the
Greek of the base text in smaller italic type. The Notes at the
back open the words; the Cross-Check sets this rendering*

*beside the received one, verse by verse; the Standing Notes
gather the divided standings.*

CHAPTER 1

ΠΕΤΡΟΥ Β

1 Simeon Petros, a slave and apostle of Yehoshua HaMashiach, to those who obtained a faith of equal honor [with] us in [the] righteousness of our Elohim and Savior Yehoshua HaMashiach:

1:1 Ἦ Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ
τοῖς ισότιμον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ
θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·

2 Grace to you and peace be multiplied, in [the] full knowledge of Elohim and of Yehoshua our Elohim (Master).

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

3 As His divine power has granted to us all the things [that are] toward life and godliness, through the full knowledge of Him who called us by [His] own glory and excellence,

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,

4 through which the precious and very great promises have been granted to us, so that through these you may become partakers of [the] divine nature, having escaped the corruption that is in the world in lust.

1:4 δι' ὧν τὰ ῥτίμια καὶ μέγιστα ἡμῖν ἑπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν ῥτῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.

5 And for this very [reason], having brought in all diligence beside, supply in your faith excellence, and in the excellence knowledge,

1:5 καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,

6 and in the knowledge self-control, and in the self-control endurance, and in the endurance godliness,

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

7 and in the godliness brotherly love, and in the brotherly love — love.

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

8 for these things, being in you and abounding, make [you] neither idle nor unfruitful toward the full knowledge of our Elohim (Master) Yehoshua HaMashiach;

1:8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἄργους οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν·

9 for he to whom these things are not present is blind, short-sighted, having taken forgetfulness of the cleansing of his sins of long ago.

1:9 ὃ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτημάτων.

10 Therefore, brothers, be the more diligent to make your calling and election firm; for, doing these things, you will never stumble at any time;

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

11 for so the entrance into the eternal kingdom of our Elohim (Master) and Savior Yehoshua HaMashiach will be richly supplied to you.

1:11 οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

12 Therefore I will always intend to remind you concerning these things, though you know [them] and have been established in the present truth.

1:12 Διὸ ἤμελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων, καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.

13 And I reckon [it] right, as long as I am in this tent, to stir you up by reminder,

1:13 δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει,

14 knowing that the putting off of my tent is swift, even as our Elohim (Master) Yehoshua HaMashiach also showed me;

1:14 εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι·

15 and I will be diligent also, at every time, [for] you to have, after my departure, the making of remembrance of these things.

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

16 For we did not make known to you the power and coming of our Elohim (Master) Yehoshua HaMashiach, having followed out cleverly devised fables, but having become eyewitnesses of His majesty.

1:16 Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γεννηθέντες τῆς ἐκείνου μεγαλειότητος.

17 for He received from Elohim [the] Father honor and glory, such a voice being borne to Him by the Majestic Glory: “**This is My Son, the Beloved, in whom I delighted**”—

1:17 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—

18 and we heard this voice borne out of heaven, being with Him on the holy mountain.

1:18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.

19 And we have the prophetic word [made] more firm, to which you do well to give heed, as to a lamp shining in a gloomy place, until day dawns and the morning star rises in your hearts;

1:19 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 knowing this first, that no prophecy of [the] Writing is of private interpretation,

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

21 for prophecy was never borne by [the] will of man, but men spoke from Elohim, being carried by the Holy Spirit.

1:21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ἡ προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἡ ἀπὸ θεοῦ ἄνθρωποι.

CHAPTER 2

ΠΕΤΡΟΥ Β

1 But there were also false prophets among the people, as there will also be false teachers among you, who will bring in beside [you] destructive heresies, even denying the Master who bought them, bringing on themselves swift destruction.

2:1 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν·

2 and many will follow out their licentiousness, because of whom the way of the truth will be blasphemed;

2:2 καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται·

3 and in greediness they will make merchandise of you with fabricated words; whose judgment from long ago is not idle, and their destruction does not slumber.

2:3 καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς
ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἄργεῖ, καὶ ἡ
ἀπώλεια αὐτῶν οὐ ἔνυστάζει.

4 For if Elohim did not spare messengers who
sinned, but, having cast [them] down to Tartarus
with chains of gloom, delivered [them] up, being
kept for judgment,

2:4 Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο,
ἀλλὰ ἑσειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν
τηρουμένους,

5 and did not spare [the] ancient world, but kept
Noah, a preacher of righteousness, the eighth
[person], having brought a flood on the world of the
ungodly,

2:5 καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλὰ ὄγδοον Νῶε
δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ
ἀσεβῶν ἐπάξας,

6 and condemned the cities of Sodom and
Gomorrah, having turned [them] to ashes in an
overthrow, having set [them as] an example to
those who would be ungodly,

2:6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας
ἡ καταστροφὴ κατέκρινεν, ὑπόδειγμα μελλόντων
ἡ ἀσεβέσιν τεθεικώς,

7 and rescued righteous Lot, being oppressed by the
conduct of the lawless in licentiousness—

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

8 for the righteous [man], dwelling among them,
day by day, in seeing and hearing, tormented his
righteous soul with [their] lawless works—

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

9 Elohim (Master) knows [how] to rescue the godly
out of temptation, and to keep the unrighteous,
being punished, for [the] day of judgment,

2:9 οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους
δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν,

10 especially those going after the flesh in lust of
defilement, and despising authority. Bold, self-
willed, they do not tremble [when] blaspheming
glories,

2:10 *μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους καὶ κυριότητος καταφρονοῦντας.
Τολμηταί, αὐθάδεις, δόξας οὐ τρέμουσιν, βλασφημοῦντες,*

11 whereas messengers, being greater in strength and power, do not bring a blaspheming judgment against them.

2:11 *ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' ἑαυτῶν βλάσφημον κρίσιν.*

12 But these, as unreasoning animals, born natural for capture and corruption, blaspheming in [the things] they do not know, will also be corrupted in their corruption,

2:12 *οὗτοι δέ, ὡς ἄλογα ζῶα ἑγεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν ἑκαὶ φθαρήσονται,*

13 suffering wrong [as] the wage of unrighteousness, counting the luxury in the daytime [as] pleasure — spots and blemishes, reveling in their deceits [while] feasting with you,

2:13 *ἁδικοῦμενοι μισθὸν ἀδικίας· ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἁπάταις αὐτῶν συνευωχούμενοι ὑμῖν,*

14 having eyes full of adultery, and unceasing from sin, enticing unstable souls, having a heart exercised in greediness — children of a curse;

2:14 ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ
ἁκαταπαύστους ἁμαρτίας, δελεάζοντες ψυχὰς
ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας
ἔχοντες, κατάρας τέκνα,

15 having forsaken the straight way, they went astray, having followed out the way of Balaam [son] of Bosor, who loved the wage of unrighteousness,

2:15 ἁκαταλιπόντες εὐθεΐαν ὁδὸν ἐπλανήθησαν,
ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαάμ τοῦ Ἑβσορ ὃς
μισθὸν ἀδικίας ἠγάπησεν

16 but received a rebuke for [his] own lawlessness: a voiceless beast of burden, speaking with a man's voice, restrained the madness of the prophet.

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

17 These are springs without water, and mists driven by a storm, for whom the gloom of the darkness has been kept.

2:17 Οὗτοί εἰσιν πηγαὶ ἄνυδροι ἢ καὶ ὀμίχλαι ὑπὸ
λαΐλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ ἑσκότους
τετήρηται.

18 for, speaking swelling [words] of vanity, they
entice — in the lusts of the flesh, in licentiousness —
those who are barely escaping from those who
conduct themselves in error,

2:18 ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι
δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελείαις τοὺς
ῥολίγως ῥάποφεύγοντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους,

19 promising them freedom, themselves being
slaves of corruption; for by what anyone has been
overcome, by this he has also been enslaved.

2:19 ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι
ὑπάρχοντες τῆς φθορᾶς· ὃ γάρ τις ἤττηται, τούτῳ ἢ καὶ
δεδούλωται.

20 for if, having escaped the defilements of the
world in the full knowledge of Elohim (Master) and
Savior Yehoshua HaMashiach, they are again
entangled in these and overcome, the last [things]
have become worse for them than the first.

2:20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν
ἐπιγνώσει τοῦ ἑκυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ

τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς
τὰ ἔσχατα χείρονα τῶν πρώτων.

21 for it would have been better for them not to have fully known the way of righteousness, than, having fully known [it], to turn back from the holy command delivered to them;

2:21 κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ἵ υποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς·

22 the [saying] of the true proverb has come to pass for them: “A dog, having turned back to its own vomit”; and, “A sow, having been washed, to rolling in the mire.”

2:22 Ἰσχυρέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ Ὑς λουσαμένη εἰς Ἰκυλισμὸν βορβόρου.

CHAPTER 3

ΠΕΤΡΟΥ Β

1 This, beloved, I now write to you [as] a second letter, in which I stir up your sincere mind by reminder,

3:1 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομονῇσει τὴν εἰλικρινῇ διάνοιαν,

2 to remember the words spoken before by the holy prophets, and the command of Elohim (Master) and Savior, through your apostles,

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

3 knowing this first, that in the last days scoffers will come with scoffing, going according to their own lusts,

3:3 τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἑσχάτων τῶν ἡμερῶν ἑν ἐμπαιγμονῇ ἑμπαῖκται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι

4 and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things continue thus from the beginning of [the] creation”;

3:4 καὶ λέγοντες· Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἅψ' ἥς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως.

5 for this escapes them, [though they are] willing [it]: that the heavens were of old, and the earth, standing together out of water and through water, by the word of Elohim,

3:5 λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας ὅτι οὐρανοὶ ἦσαν ἑκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ,

6 through which the world that then was, having been flooded with water, perished;

3:6 ὅτι ὡς ὅτε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο·

7 but the present heavens and the earth, by the same word, have been stored up for fire, being kept for [the] day of judgment and destruction of ungodly men.

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

8 But let not this one thing escape you, beloved, that one day with Elohim (Master) [is] as a thousand years, and a thousand years as one day.

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

9 Elohim (Master) does not delay concerning the promise, as some reckon delay, but is long-suffering toward you, not purposing any to perish, but all to come to repentance.

3:9 οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας, ὥς τινες βραδύτητα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινος ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

10 But the day of Elohim (Master) will come as a thief, in which the heavens will pass away with a roar, and the elements, burning, will be dissolved, and the earth and the works in it will be found.

3:10 ἥξει δὲ ἡμέρα κυρίου ὡς κλέπτῃς, ἐν ᾗ οἱ οὐρανοὶ ροιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα ὕληθήσεται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα ἐύρεθήσεται.

11 Therefore, all these things being dissolved, what sort of [persons] ought you to be in holy conduct and godliness,

3:11 *Τούτων ἡ οὕτως πάντων λυομένων ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις,*

12 awaiting and hastening the coming of the day of Elohim, through which the heavens, being on fire, will be dissolved, and the elements, burning, will melt;

3:12 *προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται·*

13 But we await new heavens and a new earth, according to His promise, in which righteousness dwells.

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

14 Therefore, beloved, awaiting these things, be diligent to be found by Him spotless and blameless in peace,

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

15 and reckon the long-suffering of our Elohim (Master) [as] salvation, even as our beloved brother Paulos also wrote to you, according to the wisdom given to him,

3:15 καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν ῥοδοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν,

16 as also in all [his] letters, speaking in them concerning these things, in which are some things hard to understand, which the untaught and unstable twist, as also the other Writings, to their own destruction.

3:16 ὥς καὶ ἐν πάσαις ῥαῖς ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν ῥαῖς ἐστὶν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὥς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

17 You therefore, beloved, knowing [this] beforehand, guard yourselves, lest, being carried away with the error of the lawless, you fall from your own steadfastness;

3:17 ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ,

18 but grow in grace and in the knowledge of our Elohim (Master) and Savior Yehoshua HaMashiach. To Him [be] the glory, both now and to [the] day of eternity. Amen.

3:18 αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ᾠάνην.

NOTES ON WORDS AND NAMES

The notes below are tied to the verse whose number they carry. They open the Greek words from their own face and their standings in the writings; where the manuscripts divide, the note says which copies carry which reading. Nothing here settles what the record leaves open.

1:1 τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ — one article, τοῦ, carries both titles: the Greek sets “our Elohim” and “Savior” over the one name Yehoshua HaMashiach in a single construction. It is printed exactly as it stands; the same one-breath naming returns with κυρίου at 1:11, 2:20, and 3:18, and its twin construction stands at Titus 2:13. Nothing is settled here about what the construction means — the standing is named, the words print as written.

1:3 θείας δυνάμεως — “His divine power”: θεῖος, the Elohim-word worn as an adjective; it returns at 1:4, “partakers of [the] divine nature”. Εὐσέβεια is godliness — reverence lived out — and it stands four times in this short letter (1:3; 1:6; 1:7; 3:11).

1:13 σκῆνυμα — the tent: a pitched dwelling, not a house built to last. The writer names his body by it twice (1:13–14) — “as long as I am in this tent”, “the putting off of my tent” — and the First Letter names the readers' own sojourn by the same world of words. Σκηνή, the tent-word's greater form, is how the older Greek writings carry the Dwelling Place itself.

1:16 ἐπόπται — eyewitnesses: in the Greek world the word named those admitted to the innermost seeing. The writer rests this letter's claim on having seen and heard (1:16–18), not on having been told — the claim is printed as written, and the Before You Read page lays it out with the letter's other standings.

1:17 The letter quotes the Father's sentence from the mountain — the only direct divine speech this book carries, and its only tekhelet. The same sentence stands in the mountain's own accounts: Matthew 17:5 (“This is My Son, the Beloved, in whom I was well pleased; hear Him” — printed in this set's Matthew in this same blue), Mark 9:7, and Luke 9:35 in its own form, “This is My Son, the Chosen One”. The letter carries the voice as a quotation of the Father's words, and the quoted words print blue by the rule of this set; the frame around them is the writer's own telling, and black.

1:18 τὸ ἅγιον ὄρος — “the holy mountain”: the letter does not name which mountain, and the mountain's own accounts (Matthew 17; Mark 9; Luke 9) do not name it either. What neither the letter nor the accounts name, this book does not name.

1:19 φωσφόρος — “the light-bearer”, the morning star: the word's only standing in the writings, here at the prophetic word's lamp. Βεβαιότερον is comparative — the word “made more firm”, as a thing confirmed; the same firm-family stands at 1:10 (“make your calling and election firm”).

1:20 γραφῆς — “of [the] Writing”: γραφή stands twice in this letter, here and at 3:16 (“the other Writings”) — in both

places it names writings already held as the record: the older writings here, and Paulos's letters counted beside them there.

2:1 δεσπότης — the Master of a household, whose word is law in his own house (the word spoken to Elohim Himself at Acts 4:24, and the household-master's name at Luke 12:43's family of standings). It is not κύριος; the letter sets it here for the One who bought them — bought back, at a price, as a slave is bought out of a market.

2:4 ταρταρώσας — “having cast [them] down to Tartarus”: the verb stands nowhere else in the writings, and this is its only standing. In the Greek world Tartarus was the deep prison beneath the world, where the rebellious Titans of the old stories were held under guard. The letter reaches for that word once — for the place of the sinning messengers' keeping until judgment. The fact is named; nothing is built on it.

2:11 The standing has its twin at Jude 9: Michael, the arch-messenger, disputing about the body of Moses, “did not dare to bring against [him] a judgment of blasphemy, but said, ‘YudHeyVavHey rebuke you’” — the record's own picture of the restraint this verse names, standing in the shorter letter that walks beside this one through the whole of chapter 2.

3:1 δευτέραν ἐπιστολήν — “a second letter”: the letter counts itself, in its own opening word of the chapter. The First stands as its own book in this rendering, twenty-first of the set; both letters name the same writer in their first lines, and this one's readers are the First Letter's readers (3:1–2 gathering 1:12–15's reminder).

3:3 ἐμπαῖκται — scoffers: the word's only standings in the writings are here and Jude 18, where the same sentence stands nearly whole and is laid to the apostles' own foretelling — “in the last time there will be scoffers, following after their own lusts” — the shorter letter again walking beside this one.

3:9 μακροθυμεῖ — “is long-suffering”: slow to burn, the temper held back. It is the letter's answer to the scoffers' charge before the charge is even weighed — the delay is long-suffering aimed at repentance — and 3:15 takes the word up again and hands the thought to Paulos's letters: “reckon the long-suffering of our Elohim (Master) [as] salvation”.

3:10 ῥοιζηδὸν — “with a roar”: a rushing, whistling sound — the word stands nowhere else in the writings. Στοιχεῖα — “elements”: properly, things set in a row — the letters of an alphabet, the first components of a thing. In the writings the word names the world's build-stuff here and at 3:12, and also “the elements of the world” under which men once served (Galatians 4:3, 9; Colossians 2:8, 20). What components dissolve here, the letter does not further say; the word is opened, the standing is left as written.

3:13 The promise the letter leans on is Isaiah's: “For behold, I am creating new heavens and a new earth” (Isaiah 65:17; 66:22 — the corpus's own words at 65:17). The letter gathers the promise without quoting it clause by clause; the Name, which sounds in Isaiah's sentences around it, stands in none of the words carried here, and it is not supplied.

3:15 The record's own placing of Paulos's letters stands here: a letter written in Petros's name counts Paulos “our beloved brother”, and counts his letters beside “the other Writings” (3:16). It is the one place in the writings where one apostle's letters are named by another and set in that company. Which of Paulos's letters had reached these readers, this letter does not say.

3:16 στρεβλοῦσιν — “twist”: from στρεβλόω, to wind on the rack, to wrench a thing out of its shape. The letter's picture is of writings wrenched, not merely misread — set down beside 2:14's “unstable souls”, the same un-established company doing the twisting.

3:18 The close has no greeting list and no farewell blessing — the doxology is the letter's last word. Beneath it, the scribe of 72 set his own hand's ending, preserved in this project's photographed record of the papyrus (the renderings of the manuscript pages): a boxed subscription, ΠΕΤΡΟΥ ΕΠΙΣΤΟΛΗ Β — “Second Letter of Peter” — and beneath it his blessing, “Peace to the one who wrote [it] and to the one who reads [it]”. The scribe's words are his own, not the letter's; they are named here because the oldest copy in this project's hand ends with them.

STANDING NOTES — WHERE THE COPIES DIVIDE

At a handful of standings in this letter the copies divide so deeply that a rendering must say openly what it prints, what it does not, and which copies stand where. The divisions are named in the Cross-Check at each verse; they are gathered here so the whole weight of them can be seen at once.

1:3 ἰδίᾳ δόξῃ καὶ ἀρετῇ — “by [His] own glory and excellence” — stands in the base text within the editors’ fence-pair, following Sinaiticus, Alexandrinus, and Vaticanus among the oldest copies: the calling rests on His own glory and His own excellence. A great company — the later copies and the received text behind the corpus — reads διὰ δόξης καὶ ἀρετῆς, “through glory and virtue”, and the corpus’s line follows that company: “Him who called us through glory and virtue”. Both readings are printed openly: the text prints ἰδίᾳ δόξῃ καὶ ἀρετῇ; the company’s διὰ δόξης καὶ ἀρετῆς is named here; nothing is settled beyond the printing.

2:13 ἐν ταῖς ἀπάταις αὐτῶν — “in their deceits” — stands in the base text and in the oldest copies (P72, Sinaiticus, and Vaticanus among them), and the corpus’s line carries it. A company reads ἐν ταῖς ἀγάπαις αὐτῶν, “in their love-feasts” — the word of Jude 12, where the same company of men are “spots” at the love-feasts they feast at; the word may have wandered from Jude’s line into this one in the copying, or stood in both from the first. The base text’s ἀπάταις prints;

ἀγάπαις is named here, and the standing is left as the copies leave it.

2:15 τοῦ Βοσόρ — “of Bosor” — stands fenced in the base text, following ƿ72, Sinaiticus, and Vaticanus among the oldest copies. The mass of later copies reads τοῦ Βεώρ, “of Beor” — Balaam’s father as the older writings name him at Numbers 22:5, “Balaam son of Beor, to Pethor” — and the old English Bibles carry Beor from that company. The corpus’s line here prints “Bosor” with the oldest copies. Nothing turns on the spelling beyond the naming itself: the way of Balaam is the letter’s charge, in either dress, and both dresses stand in the open.

3:10 καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται — “and the earth and the works in it will be found” — stands fenced in the base text, following ƿ72, Sinaiticus, and Vaticanus: the earth and its works laid open, found out, nothing hid. Alexandrinus and a long company read οὐχ εὐρεθήσεται, “will not be found”, and the corpus’s line follows that company. Ephraemi reads ἀφανισθήσονται, “will vanish”. A smaller company reads κατακαήσεται, “will be burned up” — the reading behind the old English Bibles’ “the earth also and the works that are therein shall be burned up”. Four standings, named with their copies: the text prints εὐρεθήσεται with the oldest; the others stand here; the fire that surrounds the verse (3:10–12) is the same in every company.

CROSS-CHECK AGAINST THE RECEIVED RENDERING

Beside this rendering stands the received corpus — the Literal Standard Version, the set's received text, quoted here by leave of its public-domain standing — set out so a reader can weigh this book's dress against it. Its “God” stands as the corpus prints it, inside its own quoted lines; its “the LORD” likewise. Where this rendering agrees in sense, the entry reads “Agrees.” Where it differs, the entry begins “Differ —” and names the standing in a line.

1:1 *Received: “Simeon Peter, a servant and an apostle of Jesus Christ, to those who obtained an equally precious faith with us in the righteousness of our God and Savior Jesus Christ.” Differ —* Συμεών stands first: the Hebrew-shaped form of the writer's name, the same form the Greek carries at Acts 15:14; the corpus dresses the pair “Simeon Peter”. Πέτρος prints Petros, as throughout this set. Ἰσότημον is “of equal honor” (the corpus “equally precious”); λαχοῦσιν, “obtained” — the allotment word, what falls to a man by lot.

1:2 *Received: “Grace and peace be multiplied to you in the acknowledgment of God and of Jesus our Lord!” Differ —* ἐπίγνωσις prints “full knowledge”, as throughout this set's letters (the corpus “acknowledgment”). Ἰησοῦ τοῦ κυρίου ἡμῶν stands of the Son in the writer's own greeting; no clause is quoted, and the dress is Elohim (Master) — the standing is named on the layout page.

1:3 *Received: “As His divine power has given to us all things pertaining to life and piety, through the acknowledgment of Him who called us through glory and virtue,”* Differ — the base text reads *ἰδίᾳ δόξῃ καὶ ἀρετῇ*, “by [His] own glory and excellence”, within the editors' fence-pair; a great company reads *διὰ δόξης καὶ ἀρετῆς*, “through glory and virtue”, and the corpus's line follows that company. The divided standing is gathered in the Standing Notes. *Ἀρετῇ* prints “excellence” (the word's plural prints “excellencies” at 1 Peter 2:9 in this set); the corpus “virtue”.

1:4 *Received: “through which the most great and precious promises have been given to us, that through these you may become partakers of a divine nature, having escaped from the corruption [and] lust in the world.”* Differ — the fenced pair *τίμια καὶ μέγιστα ἡμῖν* is the order of the oldest copies; a company reverses it. The corpus's line reads “the most great and precious promises have been given to us” — the same gifts, the words set in the other order. *Τῷ* stands fenced before *κόσμῳ*; the sense stands one. *Δεδώρηται* prints “granted” (the corpus “given”) — the gift-word of 1:3.

1:5 *Received: “And [for] this same [reason] also, having brought in all diligence, supplement your faith with virtue, and with virtue—knowledge,”* Differ — *ἀρετὴν* prints “excellence”, as at 1:3 (the corpus “virtue”). *Ἐπιχορηγήσατε* is “supply” — the word of a patron who furnishes a chorus at his own cost; the same word returns at 1:11, where the entrance “will be richly supplied” to the readers. *Γινῶσιν* is plain “knowledge”, against *ἐπίγνωσις*, “full knowledge”, at 1:2–3.

1:6 *Received: “and with knowledge—self-control, and with self-control—endurance, and with endurance—piety,”* Differ — in dress only: ἐγκράτεια is self-control; ὑπομονή, endurance; εὐσέβεια prints “godliness”, as at 1:3 (the corpus “piety”).

1:7 *Received: “and with piety—brotherly kindness, and with brotherly kindness—love;”* Differ — φιλαδελφία prints “brotherly love” (the corpus “brotherly kindness”); ἀγάπη closes the chain, “love”.

1:8 *Received: “for these things being in you and abounding, make [you] neither inert nor unfruitful in regard to the knowledge of our Lord Jesus Christ,”* Differ — ἀργούς is “idle” (the corpus “inert”). Κύριος stands of the Son in the writer's own sentence; Elohim (Master), the standing named on the layout page. Ἐπίγνωσις, “full knowledge”, as at 1:2.

1:9 *Received: “for he with whom these things are not present is blind, dim-sighted, having become forgetful of the cleansing of his old sins;”* Differ — μυωπάζων is “short-sighted” — the eye squeezed nearly shut (the corpus “dim-sighted”). Ἀμαρτημάτων stands fenced; a company reads ἀμαρτιῶν — the same sense.

1:10 *Received: “therefore, rather, brothers, be diligent to make steadfast your calling and [divine] selection, for doing these things you may never stumble;”* Differ — μᾶλλον is “the more” (the corpus “rather”); βεβαίαν, “firm” (the corpus “steadfast”); ἐκλογὴν, “election” (the corpus “[divine] selection” — the bracketed helper is the corpus's, not the Greek's).

1:11 *Received: “in this way the entrance into the continuous kingdom of our Lord and Savior Jesus Christ will be richly supplemented to you.”* Differ — αἰώνιον prints “eternal” (the corpus “continuous”). Τοῦ κυρίου ἡμῶν καὶ σωτῆρος is the letter's signature naming — one breath, “our Elohim (Master) and Savior”, over Yehoshua HaMashiach, as θεοῦ ἡμῶν καὶ σωτῆρος at 1:1 and again at 3:18; 2:20 carries the titles without the “our”. The standing is named on the layout page.

1:12 *Received: “Therefore, I will always be ready to remind you about these things, although you have known [them] and have been established in the present truth,”* Differ — μελλήσω stands fenced at the sentence's head: “I will intend”. A company reads οὐκ ἀμελήσω, “I will not neglect”; the corpus's “I will always be ready” follows the base text's word. Ἐστηριγμένους, “established” — the firm-standing family whose noun, στήριγμός, ends the letter at 3:17, and whose lack names the unstable at 2:14 and 3:16 (ἀστήρικτοι).

1:13 *Received: “and I think right, so long as I am in this tent, to stir you up in reminding [you],”* Agrees.

1:14 *Received: “having known that the laying aside of my tent is soon, even as our Lord Jesus Christ also showed to me.”* Differ — ἀπόθεσις is “the putting off” — as a tent is struck and taken down (the corpus “the laying aside”). “He showed me”: the record's own standing is John 21:18–19, where the risen Master tells Petros how he would stretch out his hands, “signifying by what death he will glorify Elohim”. Which showing the writer means beyond that standing, the letter

does not say. Κύριος is the writer's own prose for the Son; Elohim (Master).

1:15 *Received: “And I will also be diligent [to ensure] that you always have a remembrance to make of these things after my departure.”* Differ — ἔξοδος is “departure” — the going-out word, Exodus' own name for Israel's going-out; here it is the writer's going-out from the tent of 1:13–14. The frame of the sentence differs from the corpus's helper words (“[to ensure] that you always have a remembrance to make”); the words that stand agree.

1:16 *Received: “For having not followed out skillfully devised fables, we made known to you the power and coming of our Lord Jesus Christ, but having become eyewitnesses of His majesty—”* Differ — σεσοφισμένοις is “cleverly devised” (the corpus “skillfully devised”); μύθοις, “fables”. Παρουσία prints “coming”, as throughout this set. Κύριος is the writer's prose for the Son; Elohim (Master).

1:17 *Received: “for having received honor and glory from God the Father, such a voice being borne to Him by the Excellent Glory: “This is My Son, the Beloved, in whom I delighted”;* Differ — ἡ μεγαλοπρεπὴς δόξα prints “the Majestic Glory” (the corpus “the Excellent Glory”). The voice's opening words stand within the editors' fence-pair as far as “is” — the copies vary the sentence's first half between “My Son, My Beloved” and “My beloved Son”; the saying as a whole prints as the letter carries it. The corpus sets the Beloved as this set's Matthew does: “This is My Son, the Beloved, in whom I delighted.”

1:18 *Received: “and we heard this voice borne out of Heaven, being with Him at the holy mountain.”* Differ — in dress only: ἁγίῳ ὅρει stands within the editors' fence-pair (a company sets the words in the other order, “the mountain — the holy”); the corpus carries the same words plainly. Ἅγιος is the set-apart word, “holy”.

1:19 *Received: “And we have a more firm prophetic word, to which we do well giving heed, as to a lamp shining in a dark place, until day may dawn, and [the] morning star may arise in your hearts;”* Differ — αὐχμηρῷ is “gloomy” — a squalid, unlit place (the corpus “dark”). The corpus's line reads “we have a more firm prophetic word” — the same comparative, without the helper.

1:20 *Received: “knowing this first, that no prophecy of the Writing comes of private exposition,”* Differ — ἰδίας ἐπιλύσεως is “of private interpretation” (the corpus “of private exposition”). Ἐπίλυσις is a loosing-out, an unbinding of a knot — the prophecy is not loosed by the man who carries it; 1:21 gives the reason. The sentence is printed as written, and no commentary is added.

1:21 *Received: “for prophecy never came by [the] will of man, but men spoke from God, being brought by the Holy Spirit.”* Differ — φερόμενοι is “being carried” — the same bearing word as the voice “borne” at 1:17–18 (the corpus “being brought”). Ἠνέχθη, “was borne” (the corpus “came”). Προφητεία ποτέ stands within the editors' fence-pair and ἀπὸ within a fence; the corpus carries all the words plainly.

Πνεύματος ἁγίου — “the Holy Spirit” — is πνεῦμα's only standing in this letter.

2:1 *Received: “But there also came false prophets among the people, as there will also be false teachers among you, who will stealthily bring in destructive sects, even denying the Master who bought them, bringing quick destruction to themselves,”* Differ — παρεισάξουσιν is “will bring in beside” — by a side door, secretly (the corpus “will stealthily bring in”). Αἰρέσεις prints “heresies” — chosen factions, ways picked for oneself (the corpus “sects”). Δεσπότην is “the Master” — the corpus agrees in the word itself; the word is opened in the Note.

2:2 *Received: “and many will follow out their destructive ways, because of whom the way of the truth will be spoken of [as] evil,”* Differ — ἀσελγείαις is “licentiousness” — the unbridled conduct of 2:7 and 2:18 (the corpus follows another company here, ἀπωλείαις, “their destructive ways”). Βλασφημηθήσεται, “will be blasphemed” (the corpus “will be spoken of [as] evil”).

2:3 *Received: “and in covetousness, with forged words, they will make merchandise of you, whose judgment of old is not idle, and their destruction does not slumber.”* Differ — πλεονεξία prints “greediness” here and at 2:14 (the corpus “covetousness”); πλαστοίς, “fabricated” — words molded like clay (the corpus “forged”). Νυστάζει stands fenced; the sense stands. Ἐκπαλαι, “from long ago” — the judgment was old already when they began.

2:4 *Received: “For if God did not spare messengers having sinned, but having cast [them] down to Tartarus with chains of*

deepest gloom, delivered [them], having been reserved to judgment,” Differ — at the fence and the gloom-word only: σειραῖς, “with chains”, stands fenced (a company reads σειροῖς, “in pits of gloom”); ζόφου is “gloom” (the corpus “deepest gloom”). “Messengers” the corpus also prints here — ἄγγελοι — as throughout this set.

2:5 *Received: “and did not spare the old world, but kept the eighth person, Noah, a preacher of righteousness, having brought a flood on the world of the impious,”* Differ — in the orderings only: ὀγδοὺν Νῶε sets “the eighth” before the name — Noah counted eighth with the seven kept in the vessel with him (Genesis 7:13's company); the corpus sets it “kept the eighth person, Noah”. Κήρυκα prints “preacher”, as κήρυξ prints at 1 Timothy 2:7 in this set. Ἀσεβῶν, “of the ungodly” — one dress for the word in this book (the corpus “of the impious” here and at 2:6; 3:7).

2:6 *Received: “and having turned the cities of Sodom and Gomorrah to ashes, condemned with an overthrow, having set [them as] an example to those about to be impious,”* Differ — in the sentence's shape: τεφρώσας is “having turned to ashes”; the corpus sets the ashes first and the condemning after (“having turned the cities of Sodom and Gomorrah to ashes, condemned with an overthrow”). Καταστροφῇ and ἄσεβέσιν stand fenced; the senses stand.

2:7 *Received: “and He rescued righteous Lot, worn down by the conduct of the lawless in licentiousness,”* Differ — καταπονούμενον is “being oppressed” — worn down under the pressure of what he saw (the corpus “worn down”).

“Righteous Lot” stands as written — three times in two verses the letter calls him righteous (δίκαιον, 2:7; ὁ δίκαιος, 2:8; ψυχὴν δικαίαν, 2:8). Genesis' own account tells what Lot did and did not do (Genesis 19); the letter's word for him is printed here, not weighed.

2:8 *Received: “for the righteous [man] dwelling among them was tormented in [his] righteous soul, day by day, in seeing and hearing unlawful works—”* Differ — in placement only: the Greek sets “the righteous [man] dwelling among them” before “in seeing and hearing”, and the seeing-and-hearing after; the corpus moves the seeing and hearing to the verse's end. Ὁ δίκαιος stands within the editors' fences; the corpus carries it plainly. Ἐβασάνιζεν, “tormented” — the βασαν-word of the testing-touchstone.

2:9 *Received: “the LORD has known to rescue [the] pious out of temptation, and to keep [the] unrighteous being punished to [the] day of judgment,”* Differ — οἶδεν is present, “knows” (the corpus “the LORD has known”). Κύριος here stands in the writer's own sentence; no clause is quoted, and the dress is Elohim (Master). The sentence breathes the air of Numbers 16:5 — “YudHeyVavHey knows those who are His” — which 2 Timothy 2:19 quotes outright, and there the Name prints; here it is an echo in the writer's own words, and the difference is named on the layout page. Πειρασμοῦ is “temptation” — trial; εὐσεβεῖς, “the godly” (the corpus “pious”).

2:10 *Received: “and chiefly those following after the flesh in lust [and] defilement, and despising lordship. Bold, self-pleased,*

they are not afraid to speak evil of glorious ones,” Differ — κυριότητος is “authority” — mastership itself (the corpus “lordship”); the word stands once more in the writings, at Jude 8, in this same charge. Δόξας prints “glories” — the word’s own face (the corpus “glorious ones”). What the glories are, this sentence does not say; 2:11 sets the messengers’ restraint beside it, and Jude 8–9 carries the same standing.

2:11 *Received: “whereas messengers, being greater in strength and power, do not bear a slanderous judgment against them before the LORD;” Differ — the received company adds παρὰ κυρίῳ, “before Elohim (Master)”, after “against them”, and the corpus’s line carries it (“before the LORD”); the oldest copies and the base text do not have it, and it is not printed. Αὐτῶν stands fenced.*

2:12 *Received: “and these, as irrational natural beasts, made to be caught and destroyed—in what things they are ignorant of, slandering—in their destruction will be destroyed;” Differ — γεγεννημένα φυσικά stands within the editors’ fence-pair, and καὶ φθαρήσονται within one: “will also be corrupted”. The corpus’s line carries both plainly (“as irrational natural beasts, made to be caught and destroyed”). Ἀλογα prints “unreasoning” (the corpus “irrational”); ζῶα, “animals” (the corpus “beasts”).*

2:13 *Received: “doing unjustly, [they will receive] a reward of unrighteousness, esteeming pleasure in the day, [and] luxury—[they are] spots and blemishes, reveling in their deceits, feasting with you,” Differ — ἀδικούμενοι stands fenced at the*

head: “suffering wrong” — the sentence grows out of 2:12's, and the wage these men receive for unrighteousness is a wrong suffered; the corpus's line turns it the other way, “doing unjustly, [they will receive] a reward”. Μισθός is a “wage” — here and at 2:15, Balaam's wage. Ἀπάταις, “deceits”, is the oldest copies' word; a company reads ἀγάπαις, “in their love-feasts” — Jude 12's word — and the divide is gathered in the Standing Notes.

2:14 *Received: “having eyes full of adultery, and unable to cease from sin, enticing unstable souls, having a heart exercised in covetousnesses, children of a curse,”* Differ — ἀκαταπαύστους stands fenced: “unceasing” (the corpus “unable to cease from sin”). Πλεονεξίας, “greediness”, as at 2:3 (the corpus “covetousnesses”). Μοιχαλίδος is “of adultery” — literally, of an adulteress; the corpus carries the same word. Ψυχὰς ἀστηρίκτους — “unstable souls”: the not-established, from the standing-family of 1:12 and 3:16.

2:15 *Received: “having forsaken a right way, they went astray, having followed in the way of Balaam the [son] of Bosor, who loved a reward of unrighteousness,”* Differ — at the father's name only, and the copies divide in earnest there: the base text reads τοῦ Βοσόρ, “of Bosor”, within the editors' fences, following the oldest copies; a great company reads τοῦ Βεώρ, “of Beor” — the name as the older writings give it (Numbers 22:5, “Balaam son of Beor”) — and the old English Bibles carry Beor. The corpus's line here prints “Bosor” with the base text. The standing is gathered in the Standing Notes.

2:16 *Received: “and had a rebuke of his own iniquity—a mute donkey, having spoken in man’s voice, forbid the madness of the prophet.”* Differ — ὑποζύγιον is “a beast of burden” — the animal under the yoke (the corpus “donkey”; the older account names the animal itself, Numbers 22). Ἐλεγξιν, “a rebuke” (the corpus the same); παραφρονίαν, “madness” — a mind set beside itself.

2:17 *Received: “These are wells without water, and clouds driven by a storm, to whom the deepest gloom of darkness has been kept throughout the age;”* Differ — καὶ ὁμίχλαι stands within the editors’ fence-pair: “and mists” (the corpus “and clouds”); σκότους stands fenced. Τετήρηται, “has been kept” — the keeping word of 2:4 and 2:9 (the corpus adds “throughout the age”, which the Greek here does not say). Πηγαὶ ἄνυδροι — “springs without water”: Jude 12’s company carries the same picture as clouds without water.

2:18 *Received: “for speaking swollen words of vanity, they entice in desires of the flesh—licentiousness, those who had truly escaped from those conducting themselves in error,”* Differ — both fences weigh: ὀλίγως ἀποφεύγοντας is “barely escaping” — the oldest copies’ reading; the later company reads ὄντως ἀποφυγόντας, “truly having escaped”, and the corpus’s line follows it (“those who had truly escaped”). Ὑπέρογκα, “swelling” — words blown up out of measure (the corpus “swollen words”). Ἀσελγείαις, “in licentiousness”, as at 2:2 and 2:7.

2:19 *Received: “promising liberty to them, themselves being servants of corruption, for by whom anyone has been*

overcome, he has been brought to servitude to this one also;” Differ — ἐλευθερίαν prints “freedom” (the corpus “liberty”); δοῦλοι, “slaves” (the corpus “servants” — the writer's own dress for himself at 1:1 is the same word, δοῦλος, and it prints “slave” there too). Καὶ δεδούλωται — “has also been enslaved” — the καὶ standing fenced in the Greek line; the corpus carries it.

2:20 *Received: “for if having escaped from the defilements of the world, in the acknowledging of the LORD and Savior Jesus Christ, and again being entangled by these things, they have been overcome, the last things have become worse to them than the first,”* Differ — τοῦ κυρίου stands fenced at the naming; the letter's signature — Elohim (Master) and Savior over Yehoshua HaMashiach — but here, alone among its standings (1:1; 1:11; 3:18), without the “our”: 2:20's Greek carries τοῦ κυρίου καὶ σωτήρος with no ἡμῶν, and a company omits even the fenced τοῦ κυρίου. The corpus prints the phrase with “the LORD”. The rule and the standing are named on the layout page. Μιάσματα, “defilements” (the corpus the same); ἡττῶνται, “overcome” (the corpus “they have been overcome”).

2:21 *Received: “for it were better to them not to have acknowledged the way of righteousness, than having acknowledged [it], to turn back from the holy command delivered to them,”* Differ — ὑποστρέψαι stands fenced: “to turn back” (a company reads ἐπιστρέψαι — the same sense; the corpus “to turn back”). Ἐπεγνωκέναι is “to have fully

known” (the corpus “to have acknowledged”) — the letter's full-knowledge word at the saddest of its standings.

2:22 *Received: “and that of the true proverb has happened to them: “A dog turned back on his own vomit,” and, “A sow having bathed herself—to rolling in mire.””* Differ — in the fence and the dress only: συμβέβηκεν stands fenced at the head (“has come to pass”), and κυλισμόν within the line — “rolling” (a company reads κυλισμά). The proverb's first half is Proverbs 26:11's own sentence — “As a dog has returned to its vomit, a fool is repeating his folly” — of which the letter carries the dog-half; the sow-half stands in no older writing we hold. Neither clause bears the Name, and none is supplied — the check is named on the layout page. The corpus's line agrees in sense throughout.

3:1 *Received: “This [is] now, beloved, a second letter I write to you, in both which I stir up your pure mind in reminding [you]”* Differ — in dress only: ειλικρινῆ is “sincere” — a thing judged pure in sunlight (the corpus “pure”). Διηγείρω, “I stir up” — the waking word of 1:13, where the writer stirs the readers up “by reminder” from inside his tent. The corpus's line: “a second letter I write to you, in both which I stir up your pure mind in reminding [you]” — the same count of himself, the same stirring.

3:2 *Received: “to be mindful of the sayings said before by the holy prophets, and of the command of us the apostles of the LORD and Savior,”* Differ — ὑμῶν stands in the base text: “your apostles” — the apostles through whom the command had come to these readers; the received company's ἡμῶν

makes it “us the apostles”, and the corpus's line follows that company (“the command of us the apostles of the LORD and Savior”). Τοῦ κυρίου καὶ σωτῆρος — “of Elohim (Master) and Savior” — the letter's signature naming, here without Yehoshua's name set beside it; the standing is named on the layout page.

3:3 *Received: “knowing this first, that there will come scoffers in the last days, going on according to their own desires,”*

Differ — ἐπ’ ἐσχάτων τῶν ἡμερῶν stands with its opening words fenced (“in the last days”), and ἐν ἐμπαιγμονῇ — “with scoffing” — within the editors' fence-pair; a company reads ἐπ’ ἐσχάτου, “at the last [time]”, and leaves the scoffing-phrase out. The corpus carries the base text's shape: “scoffers in the last days”.

3:4 *Received: “and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things so remain from the beginning of the creation”;*” Agrees.

3:5 *Received: “for this they willingly conceal, that the heavens existed long ago, and the earth having been established by the word of God out of water and through water,”* Differ —

θέλοντας is “willing” — they will not to know it (the corpus “they willingly conceal” — the same charge taken from the verb's other side). Συνεστῶσα, “standing together” — the earth compacted out of the waters and through them (Genesis 1:9's gathering of the waters). Τῷ τοῦ θεοῦ λόγῳ — “by the word of Elohim”: θεοῦ, Elohim's own word, stands here; no Master-word and no Name.

3:6 Received: *“through which the world then, having been flooded by water, was destroyed;”* Differ — δι’ ὧν stands within the editors' fence-pair (“through which”); a company reads δι’ ὃ, the singular. Ἀπώλετο prints “perished” (the corpus “was destroyed”) — the destruction word of this letter (ἀπώλεια at 2:1; 2:3; 3:7; 3:16).

3:7 Received: *“and by the same word, the present heavens and earth, having been stored up for fire, are being preserved until [the] day of judgment and destruction of impious men.”* Differ — αὐτῷ stands fenced (“by the same word”); a company carries “by the word of Elohim” over from 3:5.

Τεθησαυρισμένοι, “stored up” — treasured away as a store is laid by; τηρούμενοι, “being kept” — the keeping word of 2:4, 2:9, and 2:17. The corpus: “having been stored up for fire, are being preserved” — the store and the keeping, in its dress.

3:8 Received: *“And do not let this one thing be concealed from you, beloved, that one day with the LORD [is] as one thousand years and one thousand years as one day;”* Differ — the corpus prints “with the LORD”: παρὰ κυρίῳ is the letter's own phrase, not a quotation. The sentence it gathers is Psalm 90:4's — “For one thousand years in Your eyes [are] as yesterday” — and the check was made clause by clause: the psalm's clause bears neither the Name nor a Master-word of its own; the psalm's opening address (90:1) is to יְיָ, Adonai — the Lord-word of a man's address, a different word again — and it stands outside the words carried here. No Name is supplied; the dress is Elohim (Master), and the verification is named in full on the layout page.

3:9 *Received: “the LORD is not slow in regard to the promise, as some count slowness, but is long-suffering to us, not intending any to be lost, but all to come to conversion,”* Differ — κύριος stands fenced at the sentence's head, and ὑμᾶς fenced within it: “toward you” (the corpus reads “to us”, from the ἡμᾶς company). Μετάνοιαν prints “repentance” — the mind's turning (the corpus “conversion”). The sentence is the writer's own prose; Elohim (Master) under the rule.

3:10 *Received: “and it will come—the Day of the LORD—as a thief in the night, in which the heavens will pass away with a rushing noise, and the elements will be dissolved with burning heat, and [the] earth and the works in it will not be found.”*

Differ — the letter's deepest divide stands at this verse's end, and it is gathered in full in the Standing Notes: εὑρεθήσεται, “will be found” — laid bare, disclosed — stands fenced in the base text, following Ɔ72, Sinaiticus, and Vaticanus; the corpus's line follows the company that reads οὐχ εὑρεθήσεται, “will not be found”. Ἡμέρα κυρίου, “the day of Elohim (Master)”, stands as a fenced phrase — its standing is named on the layout page; and “in the night”, which the corpus carries after “thief”, is absent from the oldest copies and the base text. Λυθήσεται stands fenced, singular against its plural noun (στοιχεῖα).

3:11 *Received: “All these, then, being dissolved, what kind of persons ought you to be in holy behaviors and pious acts,”*

Differ — οὕτως stands fenced (“therefore... thus”); ποταπούς is “what sort of” (the corpus “what kind of persons”).

Εὐσεβείαις stands plural — the godliness of 1:3, 1:6, 1:7, here in the plural of its acts (the corpus “pious acts”).

3:12 *Received: “waiting for and hurrying the coming of the Day of God, by which the heavens, being on fire, will be dissolved, and the elements will melt with burning heat?”* Differ — τῆς τοῦ θεοῦ ἡμέρας is “of the day of Elohim” — the day of 3:10 carried here under Elohim's own title (θεοῦ), the letter's only other θεός standing in this chapter (3:5); the corpus prints “the Day of God”, its “God” inside its own quoted line.

Σπεύδοντας, “hastening” — the readers' own hastening set beside their awaiting; the corpus carries the same word.

3:13 *Received: “And we wait for new heavens and a new earth according to His promise, in which righteousness dwells;”* Agrees.

3:14 *Received: “for this reason, beloved, waiting for these things, be diligent, spotless and unblameable, to be found by Him in peace,”* Agrees.

3:15 *Received: “and count the long-suffering of our Lord [as] salvation, according as also our beloved brother Paul— according to the wisdom given to him—wrote to you,”* Differ — Παῦλος prints Paulos, the Greek form, as throughout this set (the corpus “Paul”). Δοθεῖσαν αὐτῷ stands within the editors' fence-pair — “given to him”; the corpus carries the words plainly. Τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν — “the long-suffering of our Elohim (Master)”: the Master-word of the Son in the writer's praise, named on the layout page.

3:16 *Received: “as also in all the letters, speaking in them concerning these things, among which are some things [that are] hard to be understood, which the untaught and unstable twist, as also the other Writings, to their own destruction.”*

Differ — ταῖς stands fenced before ἐπιστολαῖς, αἷς fenced, and στρεβλοῦσιν fenced: “twist” (a company reads the future στρεβλώσουσιν). Ἀστήρικτοι, “unstable” — the not-established of 2:14. Τὰς λοιπὰς γραφάς prints “the other Writings”, as written: by this letter's own sentence, Paulos's letters stand counted beside the other Writings — the γραφή word of 1:20.

3:17 *Received: “You, then, beloved, knowing before, take heed, lest, together with the error of the impious being led away, you may fall from your own steadfastness,”* Differ — ἀθέσμων prints “the lawless” (the corpus “the impious”) — ἄθεσμος is the no-law word, the same as 2:7's ἀθέσμων, “of the lawless”. Στηριγμοῦ, “steadfastness” — the establishment-noun closing the chain that began at 1:12 (“established”) and 2:14 (“unstable”).

3:18 *Received: “and increase in grace, and in the knowledge of our Lord and Savior Jesus Christ; to Him [is] the glory both now, and to the day of the age! Amen.”* Differ — αὐξάνετε prints “grow” (the corpus “increase”). Εἰς ἡμέραν αἰῶνος is “to [the] day of eternity” — the oldest copies' own close, read word for word on p72's photographed last page, which this project holds (“both now and to [the] day of eternity. Amen”); the corpus “to the day of the age”. Ἀμήν stands within the editors' fences at the very end — the copies divide on

whether it stands, and it prints as the base text gives it, fenced. Τοῦ κυρίου ἡμῶν καὶ σωτῆρος — the signature naming one last time, as at 1:11.

Ἡ ΚΑΙΝῆ ΔΙΑΘῆΚΗ

Ἡ Καινή Διαθήκη — THE NEW COVENANT IN MY
BLOOD

*“But grow in grace and in the knowledge of our
Elohim (Master) and Savior Yehoshua
HaMashiach.”*

2 Peter 3:18

Ἡ Καινή Διαθήκη — rendered from the Greek, book by book.