

2 Peter 2 NLET

PETER WARNS THAT FALSE PROPHETS SHALL ARISE WITH DEVASTATING RESULTS BUT ASSURES US OF THEIR CONDEMNATION

1 Now, also, false prophets came to be among the People, as also among you *there* shall be false teachers who shall introduce heretical sects – even ones who are denying the *absolute* Master who purchased them, bringing swift destruction upon themselves.

2 And, many shall follow the licentious *ways that are* theirs, because of which¹ the Way of the Truth shall be blasphemed.

3 And, in connection with covetousness they shall exploit you with fabricated words – for whom the sentence from long ago is not idle. And, the destruction *that is* theirs shall not nod off *to sleep*².

PETER CITES THREE HISTORIC EXAMPLES OF GOD'S WAY OF DEALING WITH MORALLY RESPONSIBLE CREATURES

4 For,

- if the God did not spare *heavenly* messengers³, ones having morally failed; *but*, rather, with cords of nether darkness having cast *them* into Tartarus⁴, He gave them over – ones being kept to end in a *final* judgment; 5 and,
- if the God did not spare a primeval *created* order; *but*, rather, He guarded an eighth *one on the Ark* – *namely*, Noah, a herald of RIGHTEOUSNESS,

¹ 20% of the Greek manuscripts, including the best line of transmission (f35), have 'which' (a feminine relative pronoun referring to the feminine noun 'the licentious ways' here instead of 'whom' (a masculine relative pronoun referring to the people who follow the licentious ways).

² 79% of the Greek manuscripts, including the best line of transmission (f35), have 'shall not nod off to sleep' (a future tense) here instead of 'does not keep nodding off to sleep' (a present tense).

³ 'heavenly messengers' – The Greek word here is ἀγγέλων from which we get the English word 'angels'. It can refer to heavenly, human, and even demonic messengers. Here it refers to the first of these who became demonic.

⁴ 'Tartarus' – 'a dark abyss, as deep below Hades as earth below heaven' (Liddell-Scott lexicon).

⁵ 88% of the Greek manuscripts, including the best line of transmission (f35), have 'to act irreverently toward God' (an expected infinitive) here instead of 'to ones acting irreverently toward God' (a dative adjective).

having brought a cataclysm upon an order of ungodly ones; 6 and,

- if the God, having burned *the* cities of Sodom and Gomorrah to ashes, condemned *them* with a sudden end, having lastingly set them as a pattern for ones who are about to act irreverently *toward* God⁶; 7 and, yet, He rescued righteous Lot, one being subdued *after a hard struggle* by the behavior of lawless men in the course of *their* licentiousness (8 For, by *the* sights and *the* things *he* heard, the righteous *one*, because he was residing among them, was day by day tormenting a psyche – *that is*, a righteous *one* – with lawless deeds.);

9 then, on the one hand, YaHWeH⁶ lastingly knows to rescue ones showing reverence well *toward Him* from trials⁷ and, on the other hand, to keep the unrighteous for a day of condemnation while being punished,

PETER DESCRIBES THE CHARACTER OF UNGODLY PEOPLE

10 especially those who are going after flesh in connection with desires for defilement and those who are despising dominion –

- recklessly bold ones,
- self-willed ones.

They, being ones who are blaspheming, do not tremble *in fear* at glories⁸, 11 whereas, *heavenly* messengers⁹, *even though* being greater in strength and power, do not bring forth a blasphemous judgment against them in the presence of¹⁰ YaHWeH¹¹.

⁶ 'YaHWeH' – The Greek word for 'Lord' appears here without being preceded with a definite article. Peter may well have had the same habit as Luke and other New Testament writers who indicated the sacred, personal, four consonant, Hebrew name for God – namely, YaHWeH – in this way.

⁷ 33% of the Greek manuscripts, including the best line of transmission (f35), have 'trials' (a plural noun) here instead of 'trial' (a singular noun).

⁸ 'glories' – in other words, 'the manifest attributes of the Lord which give others a high estimation of Him'.

⁹ 'heavenly messengers' – or, 'angels', the transliteration of the Greek word ἄγγελοι.

¹⁰ 81% of the Greek manuscripts, including the best line of transmission (f35), have 'in the presence of' (this preposition with the dative case) here. On the basis of 8% the NU has 'from the side of' (this preposition with the genitive case).

¹¹ 'YaHWeH' – The Greek word for 'Lord' appears here again without being preceded with a definite article. Peter may well have had the same habit as Luke and other New Testament

PETER DESCRIBES THE AWFUL END FOR UNGODLY
PEOPLE

12 Now, these, as speechless animals, having been lastingly born *like animals* in the order of nature for capture and destruction, in connection with which *things* the ones who are blaspheming are ignorant, in connection with the destruction *that is* theirs they shall be utterly destroyed¹².

PETER FURTHER DESCRIBES THE CHARACTER OF
UNGODLY PEOPLE

13 They are –

- ones who keep on acquiring for themselves¹³ a full wage from *their* unrighteousness.
- ones who keep on supposing luxury in the daytime *to be* a delight,
- stains, and
- disgraces,
- ones who keep on reveling in the Deceptions *that are* theirs,
- ones who keep on feasting together with you,
- 14 ones who keep on having eyes filled with adulterous *things*, and
- incessant *moral* failures,
- ones who keep on luring infirm psyches,
- ones who keep on having hearts which have been lastingly exercised in a desire to have more,
- accursed children!

PETER COMPARES THE UNGODLY TO BALAAM

15 While leaving behind a straight way, they have wandered off, being ones who follow the Way of the Balaam, *the son of Bosor*, who loved¹⁴ a wage of unrighteousness. 16 Now, he had a cross-examination to refute his own unlawful deed; *for*, a

voiceless beast of burden, with a voice of a person who was speaking *loudly and clearly*, hindered the derangement of the prophet.¹⁵

PETER CONTINUES HIS DESCRIPTION OF UNGODLY
PEOPLE

17 These are –

- springs without water, ¹⁶
- clouds¹⁷ being driven by a tempest,
- for whom the nether darkness of the darkness of *death* has been lastingly kept into aeons¹⁸.

18 For, ones who are speaking excessively swollen things of uselessness *loudly and clearly* in connection with desires of flesh by licentiousness¹⁹ are luring the ones who have really²⁰ escaped from the ones who are dwelling in *the state of* wandering off, 19 while they themselves are promising to them freedom, even though they, *for their part*, are slaves of the Corruption.

For, to what anyone yields, *being unable to resist*, by this he has also²¹ been lastingly enslaved.

PETER DESCRIBES THE WRETCHED CONDITION
OF APOSTATE DISCIPLES

20 For, if those having escaped the defilements of the Cosmos²² by means of a full knowledge from the Lord²³ and Savior – Jesus *the Anointed One*, now with these things *they are* again being entangled, the last *things* have lastingly become worse for them than the first *things*.

21 For, it would be better for them not to have lastingly *and* truly known the Way of the Righteousness than *that* they fully knew *and then* turned away²⁴ from

writers who indicated the sacred, personal, four consonant, Hebrew name for God – namely, YaHWeH – in this way.

¹² 95% of the Greek manuscripts, including the best line of transmission (f35), have 'they shall be utterly destroyed' here instead of 'and, they shall be destroyed'.

¹³ 97.6% of the Greek manuscripts, including the best line of transmission (f35), have 'ones who are acquiring for themselves' here instead of 'suffering wrong as'.

¹⁴ Greek – ἠγάπησεν, to love with intelligence and corresponding purpose, action, and self-sacrifice.

¹⁵ A reference to Numbers 22:27-32. Incidentally, the donkey was female.

¹⁶ 87% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction 'and' here.

¹⁷ 87.4% of the Greek manuscripts, including the best line of transmission (f35), have 'clouds' here instead of 'mists'.

¹⁸ 25.1% of the Greek manuscripts, including the best line of transmission (f35), have 'into aeons' here. On the basis of 2.2%

the NU omits this prepositional phrase.

¹⁹ 40% of the Greek manuscripts, including the best line of transmission (f35), have 'licentiousness' here instead of 'licentiousnesses'.

²⁰ 40% of the Greek manuscripts, including the best line of transmission (f35), have 'really' here instead of 'by a little'.

²¹ 99.4% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'also' here.

²² 'Cosmos' – a transliteration of the Greek word κόσμου here which refers to the Created Order of everything in this creation.

²³ 75% of the Greek manuscripts, including the best line of transmission (f35), do not include the possessive pronoun 'our' here. On the basis of 14.6% the NU includes it.

²⁴ 93% of the Greek manuscripts, including the best line of transmission (f35), have the same verb but with different prefixes. The meanings are very similar.

the Holy Injunction which had been handed over to them.

22 Now, ²⁵ the *implication of a* true proverb has lastingly come about for them: **“A dog, having turned away, returns to its own vomit.”**²⁶

Also, *this applies*: “A pig, after being washed, *returns* to rolling in mud.”

²⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'Now,' here.

²⁶ A quotation of Proverbs 26:11