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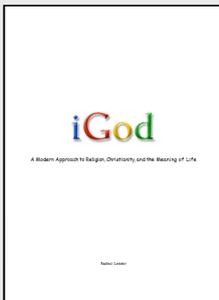
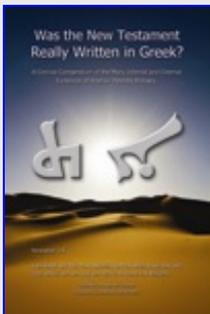
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George M. Lamsa

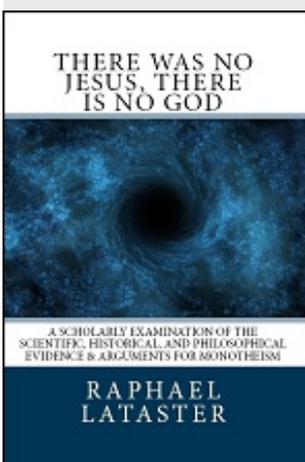
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Etheridge Translation - 2Peter

The Second Epistle Of Petros.

I.

SHEMUN PETROS, a servant of Jeshu Meshiha, to those who by faith the same in preciousness 1 with us have been made equal, through the righteousness of our Lord and our Redeemer Jeshu Meshiha. Grace and peace be multiplied to you through the knowledge of our Lord Jeshu Meshiha. As He who all (things) which of the divine power are unto life and godliness 2 hath given (us), through the knowledge of Him who hath called us unto the glory of him and of virtue, 3 by annunciations 4 great and precious which he hath given to you, that by them you may be partakers of the divine nature, while you escape the corruption of the lusts which are in the world; So, with this, bringing in all diligence, 5 add to your faith virtue; but to virtue knowledge, but to knowledge perseverance, but to perseverance patience, but to patience godliness, 2 but to godliness brotherly kindness, but to brotherly kindness love. For while these are found with you, and abound, neither slothfulness nor unfruitfulness will stand against you in the knowledge of our Lord Jeshu Meshiha. For he with whom these are not found is blind, and seeth not, and hath forgotten the purification of his former sins. Upon this the more, my brethren, be careful, that by your good works your calling and your election you may confirm; 6 for, while you do these, you will never lapse ; 7 for so abundantly shall be given to you the entrance of the eternal kingdom of our Lord and our Saviour Jeshu Meshiha.

Wherefore it doth not weary me to remind you constantly of these, that you may know well, and be established upon this truth. But I consider it right, so long as I am in this body, 8 to stir you up in remembrance: knowing that the decease of my body is shortly (to be,) as also our Lord Jeshu Meshiha hath made me know. But be careful also that (these) you may continually have; that also after my going forth the memorial of them you may observe.

For it is not after fables which are made with art that we have gone, in making known to you the power and coming of our Lord Jeshu Meshiha, but as we were spectators of his majesty. For when he received from Aloha the Father honour and glory, while a voice came to him as this, after the glorious beauty of his majesty, This is my Son, the Beloved, in whom I have delighted; we also this voice heard from heaven, as it came to him when we were with him in the holy mount. We have that which is sure also, the word of prophecy; that into which you do well to look, as to a light shining in a dark place, until the day dawn, and the sun arise in your hearts. While this first you know, that every prophecy of the scripture its own solution 9 is not. For not by the will of man came any prophecy, but while by the Holy Spirit led spake the holy men of God.

1 Or, honour. 2 Dechalath Aloha, the fear, reverence, or worship of Aloha. 3 Or, excellence. B'teshbuchtho dileh va-damyathrutho. 4 Nunciatio, promissum: from, to know, make known. 5 Or, gravity. Shekoltano. 6 Or, make sure. 7 Meshtarin, from shara, lapsus est, deliquit, transgressus est. 8 Bephagro hono. 9 Or, every prophecy the solution of its scripture is not. Cul nebiutho shorio dacthobo diloh lo hovo.

II.

BUT there were false prophets in the world, as also among you there will be false teachers, they who introduce heresies of destruction,¹ and, the Lord who bought them denying, bring upon themselves swift destruction.¹ And many will go after their wickedness; they, on account of whom the way of truth will be blasphemed. And with fraudulency ² of deceptive words will they make merchandise of you; they, whose judgment (denounced) before tarrieth not, and whose destruction doth not sleep. For if Aloha upon the angels who sinned was not lenient, but in chains of darkness shut them in the deeps, and delivered them to be kept to the judgment of pain; and on the former world was not lenient, but Nuch, who was the eighth preacher of righteousness, he preserved, when the deluge came upon the world of the wicked; the cities of Sadum and of Omuro he burned, and with overthrow condemned them, while an example to the wicked who should be he set them; also Lut the righteous, who was bruised with the impure conversation of the lawless, he delivered;-for in sight and in hearing, while (that) just (man) dwelt among them, from day to day, his righteous soul by their lawless works was tortured;-the Lord knoweth how to deliver from affliction them who fear him, but the evil unto the day of judgment to be tormented will he reserve. But most those who after the flesh follow the concupiscence of impurity, and of authority are contemptuous; daring and arrogant, (and) who by greatness ³ are not moved while they blaspheme: whereas angels, who in power and strength are (so much) greater than they, bring not against them a judgment of blasphemy. But these, as the dumb animals, by nature (ordained) to the knife and to destruction, blaspheming what they know not, in their own destruction will be destroyed; while they in whom is iniquity the wages of iniquity shall receive. They repute as pleasure the luxury which is in the day. Blemishes (are they), full of spots, who delighting in their refreshments are luxurious: having eyes full of adultery, and sins which cease not, alluring souls that are not established. An heart have they which is disciplined in covetousness; sons of malediction, who, forsaking the straight way, have erred, and gone in the way of Belam bar Beur, who the wages of iniquity loved. But he had reproof of his transgression; (for) the dumb ass which spake with the voice of man rebuked the madness of the prophet. These are wells without water, clouds driven from above, unto whom the blackness of darkness is reserved. For while they speak scoffing words of vanity, they allure with impure desires of the flesh those who almost escaped from them who have their conversation in error. And liberty to them they promise, while they (themselves) are the servants of corruption; for the thing by which a man is overcome, to that he is subject. For if [when] they have escaped from the pollutions of the world through the knowledge of our Lord and Saviour Jeshu Meshiha, with those very things entangled they are again overcome, their end becomes worse than the beginning. For it had been more tolerable for them not to have known the way of righteousness, than, when they knew, to turn backward from the holy commandment delivered to them. But it hath happened to them according to the true proverb, that The dog hath turned unto his vomit; the sow which had washed into the wallow of the mire.

1 Abadono. 2 Olubutho is used both for avaritia and defraudatio. 3 Or, glory, majesty.

III.

Now this, my beloved, the second epistle I write to you; in both of which I awaken to remembrance your fair ⁴ mind. That you may remember the words

which were before spoken by the holy prophets, and the commandments of our Lord and our Saviour (delivered) by the apostles. This first know you, that there will come in the last of the days deriders who will deride, as after their own lusts they walk, and saying, Where is the promise of his advent ? for, since our fathers have slept, every thing (abideth) as from the beginning of the creation. Unknown to them is this while they are willing, that the heaven was from of old, and the earth from the waters and through the waters 5 subsisted, by the word of Aloha: those (waters) by which the world that then was, again (was covered) with waters, and perished. But the heaven which is now, and the earth, by his own word are set, being reserved unto fire, unto the day of judgment and the perdition of wicked men. But this one (truth) be not ignorant of, my beloved, That one day with the Lord (is) as a thousand years, and a thousand years as one day. Not dilatory is the Lord in his promises, as some consider delay; but is patient on your account, not willing that any man should perish, but (that) every man to repentance should come.

But the day of the Lord cometh as a thief: that (day) in which the heavens suddenly 6 shall pass away, but the elements burning be dissolved, and the earth and the works that are in it be found not.

As, therefore, all these are to be dissolved, how behoveth it you to be holy in your conversation, and in the fear of Aloha; expecting and desiring the coming of the day of Aloha; that (day) in which the heavens, tried with fire, shall be dissolved, and the elements burning shall melt ?

But new heavens and earth, according to his promise, we expect; those wherein righteousness dwelleth.

Wherefore, my beloved, while these you expect, be diligent, that, without blemish and without spot, of Him you may be found in peace. And the long-suffering of the Lord consider (to be for) salvation; as also our beloved brother Paulos according to the wisdom which hath been given to him hath written to you. As in all his epistles he speaks concerning these; in which there is somewhat difficult for intelligence. Those who are not knowing nor settled pervert them, as also the remaining scriptures, to their perdition.

You therefore, my beloved, knowing this before, keep yourselves, lest, going after the error of those who are lawless, you fall from your support. But increase in grace, and in the knowledge of our Lord and our Saviour Jeshu Meshiha, and (of) Aloha the Father, Whose be glory both now, and in all time, and to the days eternal. Amen.

Finished is the Second Epistle of Petros the apostle.

4 Reyoncun shaphira. 5 Men mäyo, vabyad mäyo komath. 6 Mensheli.