

The Second Epistle of the Apostle Peter

Interlinear Greek Comparative Text

1 [NAcm - Συμεών /p72Bt - Σίμων] Πέτρος δούλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς
Simon Peter (a)servant and apostle of-Jesus Christ to-those

ἰ[p72vid - ι]σότ[B - ε]ιμον ἡμῖν λαχοῦσι·ν[A omits] π[p72 - ε]ίστ[B adds -ε]ιν ἰέν [N - εἰς]
4of-equal-honor 1with-us 2having-been-allotted 3(a)-faith in [into]

δικαιο[⁷² - ε]οσύνη[N - ν] τοῦ θεοῦ [N - κυρίου] ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·
(the)-righteousness of-the God [Lord] of-us and Savior, Jesus Christ.

2 χάρ[p72 - ε]ις ὑμῖν καὶ εἰρήνη πληθυνθίε[N omits] ἰη ἐν ἐπ[p72 - ε]ιγνώσει[⁷² - η / N - ι]
Grace to-you and peace be-multiplied in (the)knowledge

τοῦ θεοῦ καὶ [p72 omits] Ἰησοῦ [NA add -Χριστοῦ] τοῦ κυρίου ἡμῶν.
of-the God and of-Jesus [Christ] the Lord of-us.

3 Ὡς [NA add -τὰ] πάντα ἡμῖν τῆς θιε[p72N omit]ίας δυνάμεως αὐτοῦ τὰ πρὸς
As [the] all-things to-us of-the Divine power of-Him the towards
things

[N^{1*} add -τὸν θεόν καὶ] ζω[⁷² - ο]ήν καὶ εὐσέβιε[p72N omit]ϊαν δεδωρημένης διὰ τῆς
[the God and] life and piety has-been-given through the

ἐπ[p72 - ε]ιγνώσεως τοῦ καλέσαντος ἡμᾶς [p72Btm - διὰ δόξης καὶ ἀρετῆς, / NA - ἰδίᾳ δόξη
knowledge of- having-called us [through glory and virtue / by-(His) glory
the-one own

καὶ ἀρετῆς,] 4 δι' ὧν τὰ [p72 - τεῖμια καὶ μέγιστα ἐπαγγέματα ἡμῖν / B - τεῖμια καὶ
and virtue, throughWhomthe precious and great promises to-us / precious and

μέγιστα ἡμῖν ἐπαγγέματα / t - τίμια καὶ μέγιστα ἡμῖν ἐπαγγέματα / Nm - τίμια ἡμῖν καὶ
great to-us promises / precious and great to-us promises / precious to-us and

μέγιστα ἐπαγγέματα / A - μέγιστα καὶ τίμια ὑμῖν ἐπαγγέματα / t - μέγιστα ἡμῖν καὶ τίμια
great promises / great and precious to-us promises / great to-us and precious

ἐπαγγέματα] δεδώρηται, [p72 - ε] ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως,
promises] have-been- [you-all-have- in- through these you-all- 2of-(the)- 1sharers 3nature
given been-given] order-that may-become Divine

[N - φύσεως κοινωνοὶ] ἀποφυγόντες τῆς ἐν ἰτῶ [tm omit] κόσμῳ ἰέν [N omits]
[nature sharers] having-fled-from the in the world in

ἐπ[p72 - ε]ιθυμία[N - ν] φθορᾶς.[p72 - ν] 5 καὶ αὐτὸ[A - ι] [p72Btm - τοῦτο δὲ / N - δὲ
desire decay. And the- same [they] [this even / even

Second Peter 1:6-13

τοῦτο / A - δὲ] σπουδὴν πᾶσαν παρεισενέγκαντες [ABtcm - ἐπιχορηγήσατε / p⁷² - ἐπειχορηγήσατε
 this / even] ³diligence ²all ¹having-brought- in-beside [supply-in-addition

/ κ^{1*} - χορηγήσατε] ἐν τῇ π[^{p72} - ε]ίστιε[^{p72} κ omit]ι ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν
 / supply] in to- the faith of-you the virtue, in also to- virtue the the

γνώσιν, ⁶ ἐν δὲ τῇ [ABtcm - γνώσει / p⁷² - γνώση / κ - γνώσι] τὴν ἐγκράτιε[^κ omits]ίαν, ἐν δὲ
 knowledge, in also to- the knowledge, the self-control, in also

τῇ ἐγκρατιε[^κ omits]ίᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβιε[^{p72} omits]ίαν, ⁷ ἐν δὲ
 to self-control the patience, in also to- patience the the piety, in also the

τῇ [κ - ν] εὐσεβιε[^{p72} κ omit]ίᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. ⁸ ταῦτα γὰρ
 to-the piety the brotherly- love, in also to- brotherly- the love. ²these- ¹For things

ὑμῖν [p⁷² κ Btcm - ὑπάρχοντα / A - παρόντα] καὶ πλεονάζοντα οὐκ ἀργούς οὐδὲ ἀκάρπους
 to-you [belong / are present] and abounding not inactive nor unfruitful

[κ - οὐδ'] καθ[^{p72} -ε]ίστησιν εἰς τὴν[^{p72} omits] τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν·
 [neither] (one)-is- made into ¹the ³of-the ⁴Lord ⁵of-us ⁶Jesus ⁷Christ ²knowledge

⁹ ᾧ γὰρ μὴ πάρεστιν ταῦτα, τυφλὸς ἐστίν[^B omits] μυιωπά[^{p72} - ατί]ζων, λήθην λαβὼν
²to- ¹But not are- these- blind (he)-is seeing-dimly forgetting having- whom present things received

τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ [p⁷² Btcm - ἁμαρτιῶν. / κA - ἁμαρτημάτων] ¹⁰ διὸ μᾶλλον,
 the cleansing of- the past ²of-him [¹sins] There- rather, fore

ἀδελφοί, σπουδάσατε [κ adds - ἵνα διὰ τῶν καλῶν ἔργων / A adds - ἵνα διὰ τῶν καλῶν
 brothers, you-all-show- [in- through the good works / in- through the good diligence order-that order-that

ὑμῶν ἔργων] βεβιαί[^{p72} - ε]αν ὑμῶν τὴν [A adds - παρα]κλήσ[^{p72} - ε]ιν καὶ ἐκλογὴν
 of-you works] firm of-you the [encouragment] calling and election

ποιεῖσθαι[^A - ε] ταῦτα γὰρ ποιοῦντες οὐ μὴ πτιαί[^{p72} κ - ε]σητέ ἰποτε[^A omits] ¹¹ οὕτως
 is- [you-all- ³these- ¹For ²doing not not you-should- at-any- ²thus made; make;] things =shall-not stumble time.

γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἰῆ [κ omits]εἴσοδος εἰς τὴν ἰαί[^{p72} - ε]ώνιον
¹For richly shall-be-supplied- to-you the entrance into the eternal in-addition

βασιλειε[^{p72} κ omit]ίαν τοῦ κυρίου [p⁷² κ Btcm - ἡμῶν καὶ σωτῆρος / A - καὶ σωτῆρος ἡμῶν]
 kingdom of-the Lord [of-us and Savior / and Savior of-us]

Ἰησοῦ Χριστοῦ.
 Jesus Christ.

¹² [κABtcm - Διὸ μελλήσω / p⁷² - Δι' οὗ μελλήσω / κ - οὐκ ἀμελήσω] [Btcm - ἀεὶ ὑμᾶς
 [There- I-shall- / Be- of-which I-shall- / not I-shall- [always ²you- fore intend cause =Therefore intend neglect all

ὑπομιμνήσκειν περὶ τούτων, / p⁷² - ἀὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων, / Aκ - ἀεὶ ὑμᾶς
¹to-remind concern- these- / always ²you- ¹to-remind concern- these- / always ²you- ing things all ing things all

ὑπομιμνήσκειν περὶ τούτων, / κ - ἀεὶ περὶ τούτων ὑπομιμνήσκειν ὑμᾶς] [p⁷² adds - καὶ] καίπερ
¹to-remind concern- these- / always con- these- to-remind you- [and] although ing things cerning things all]

[p⁷² adds - εἰ] ἰε[^κ omits]ιδότας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθιε[^{p72} κ omit]ίᾳ. ¹³ δίκαιον
 [if] knowing and having-been- in the present truth. ³(it)-right established

δὲ ἡγοῦμαι. [p⁷² - ε] ἐφ' ὅσον εἰμ[^{p72} - ε] ἐν τούτῳ τῷ σκηνώματι, διε[^{κA} omit]γείριε[^{p72} κ omit]ιν
¹And ²-consider as-much- I-am in this the tent, to-invigorate as

Second Peter 1:14-21

ὑμᾶς ἐν [NA add - τῆ] ὑπομνήσει, 14 εἰ[^{p72}vid - ι]δὼς ὅτι ταχ[^{p72}NA - ε]ινή ἐστιν ἡ
 you- all in [the] reminder, knowing that quickly is the
 ἀπόθεσ[^A - ε]ις τοῦ [^{p72} adds - τοῦ] σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς
 putting-aside of- [of-the] tent of-me; just- even the Lord of-us Jesus
 Χριστὸς ἐδήλωσέν μοι· 15 σπουδάσ[^{p72}N - ζ]ω δὲ καὶ ἐκάστο[^{p72} - ν]τε ἔχειν ὑμᾶς μετὰ
 Christ showed to-me; ²I-will-be- diligent ¹And even always to- you- after
 τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιῆσθαι.
 the my departure ²the ⁴of-these- ³reminder ¹to-make.
 16 Οὐ γὰρ σεσοφ[^{p72} - ε]ισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ
²not ¹For ²cunning ³myths ¹having-followed we-made- to-you the of-the
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν[^{p72} omits] καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες
 Lord of-us Jesus Christ power and presence, but observers being
 τῆς ἐκείνου μεγαλιε[^{p72}B¹ omits]ιότητος. 17 λαβὼν γὰρ παρὰ [N adds - τοῦ] θεοῦ πατρός
 of- the ²of- Him. ¹majesty ²having- ¹For from [of-the] God (the)- Father
 τ[^B - ε]ιμὴν καὶ δόξαν φωνῆς ἐνεχθιε[^N omits]ίσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς
 honor and glory (with)-the having-been- borne to-Him such- from the magnificent
 δόξης, [NAtm - Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός / ^{p72}BC - Ὁ υἱὸς μου ὁ ἀγαπητός μου
 glory, [This is the Son of- the Beloved / The son of- the beloved of-Me
 οὗτός ἐστιν,] εἰς ὃν ἐγὼ εἰ[^A - η]ὐδόκησα — 18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν
 this is] in whom I- am-well-pleased. And the-same the voice we- heard
 Myself ourselves
 [^{p72}Btm - ἐξ / NA - ἐκ τοῦ] οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν [^{p72}BC - τῷ ἁγίῳ ὄρει. / N -
 [out-of / out of- the] heaven having- with Him being in [the holy mountain /
 the moun- the holy / the moun- the holy]. And we- have more-firm
 τῷ ὄρει τῷ ἁγίῳ. / ^{Atm} - τῷ ὄρει τῷ ἁγίῳ.] 19 καὶ ἔχομεν βεβιαί[^{p72} - εω / A - α]ιω]τερον
 ntain the moun- the holy / the moun- the holy]. And we- have more-firm
 τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε[^N - αι] προσέχοντες ὡς λύχνω φιά[^{p72} - ε]νοντι
 the prophetic word, which well you-do [(one)- does holding-to as (a)-lamp shing
 ἐν αἰὺ[^N omits]χμηρῷ τόπῳ, ἕως οὗ [^N adds - ἡ] ἡμέρα διαυγάση καὶ φωσφόρος
 in (a)-filthy place, until which [the] day shines- through and bringing- light
 ἀνατιε[^N omits]ίλη ἐν ταῖς καρδίαις ὑμῶν· 20 τοῦτο πρῶτον γ[^{p72}B - ε]ινώσκοντες, ὅτι πᾶσα
 risen-up in the hearts of-you- all; ²this ³first, ¹knowing, that all
 προφητιε[^{p72}NA omit]ία γραφῆις[^{p72} omits] ἰδίας ἐπ[^{p72} - ε]ιλύσεως οὐ γ[^{AB} - ε]ίνετα· 21 οὐ
 prophecy of-Scripture of-one's- own untangling (did)- not come; ²not
 γὰρ θελήματι ἀνθρώπου ἠνέχθη [NAtm - ποτέ προφητεία / BC - προφητεία ποτέ, / ^{p72} -
¹For by-(the)- of-man came [at-that- prophecy / prophecy at-that- /
 will time time
 προφητεία ποτέ,] ἀλλ' ἀ[^{Atm} - omit] ὑπ[^{p72} - τ]ὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν
 prophecy at-that- but by (the)-Spirit Holy being-led they-spoke
 time,] time
 [NAtm - ἅγιοι θεοῦ / A - ἅγιοι τοῦ θεοῦ / ^{p72}BC - ἀπὸ θεοῦ] ἄνθρωποι.
 [holy- of-God / holy- of-the God / from God] (namely)-
 ones ones men.



Key to the Interlinear Greek Comparative Text

The Greek text which is used is a completely new format than what is used in other versions. It is a comparative text. Most texts are forced to accept one of three traditions:

- 1. The Received Text Tradition** (*Textus Receptus*) — This is the traditional text that has been used since the Reformation. It was compiled by the scholar Erasmus and used in the translation of the King James Version.
- 2. The Critical Text Tradition** — This refers to the texts which have been compiled in the 19th and 20th centuries relying heavily on textual discoveries made in recent times. These editions of the Greek New Testament reject some readings of the Received Text and the bulk of later manuscripts in favor of the readings supported by the earliest manuscripts which have been preserved. This tradition is represented in the Westcott & Hort, Nestle and United Bible Society texts.
- 3. The Majority Text Tradition** — This is a relatively new approach to textual study which relies somewhat more heavily on the bulk of textual evidence rather than the age. Thomas Nelson Publishers has produced a text following this approach.

Rather than accepting or rejecting any of the three textual traditions used in most editions the aim of this text is to provide a workable way for a person with limited knowledge of Greek to identify the content of all three. In addition to this, notation is made of variations that exist among the four oldest manuscripts (the Sinai text, the Alexandrian text, the Vatican text and the Bodmer Papyri VII & VIII). As a result this is truly a comparative text, designed to reveal the evidence without leaning towards any particular tradition.

p ⁷²	The symbol for the papyrus identified as Bodmer VII & VIII. It was discovered near Thebes Egypt in the 1950s as a part of the Jabal Abu Manu collection of manuscripts. It is housed in Cologny-Geneva, Switzerland. It dates to about the year 300.
Σ	The symbol for the Sinai manuscript. Discovered in the 19th century and located in London. It dates to the 4th century.
A	The symbol for the Alexandrian manuscript. It is located in London and dates to the 5th century.
B	The symbol for the Vatican manuscript. It is located in the Vatican and dates to the 4th century.
t	The symbol for the <i>Textus Receptus</i> (Received Text), as represented by the Trinitarian Bible Society Text.
c	The symbol for the “Critical Text”, as represented by the United Bible Society Text (Third Edition).
m	The symbol for the “Majority Text”, as represented by the Hodges & Farstad text published by Thomas Nelson.
<i>symbol</i> *	Indicates a manuscript as changed by a contemporary editor.
<i>symbol</i> ¹	Indicates the original reading of a manuscript prior to editorial changes.
<i>symbol</i> ²	Indicates a manuscript as changed by a later editor.
[]	Indicates a reading which varies among manuscripts.
{ }	Indicates an occasion in which one alternate reading enclosed in brackets [] varies from others slightly.
/	Indicates where one alternate reading ends and another begins.
l	Indicates an alternate reading leading back to this mark.
<i>symbol</i> ^{vid.}	Indicates an instance in which a manuscript appears to read a certain way but absolute verification is not possible.