

Notes on the text of 2 Peter 1 - 2

Rev. Dr. R. D. Anderson (last modified 16 July 2017)

Introduction

The following notes are arranged by verse, providing first vocabulary and then notes.

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Chapter One

v.1

ἰσότημος, ον, equal in honour (cf. ἴσος, η, ον, equal)

λαγχάνω, fut. λήξομαι, aor. ἔλαχον, obtain by lot, (or more generally) obtain as one's portion

ἰσότημον ... πίστιν

These two words (adjective and noun) belong together. The separation of words belonging together is called *hyperbaton* (ὑπερβατόν – walking beyond) and is generally a sign of deliberate attention to a higher stylistic register. Its most common form is that used here, namely, where the adjective belonging to the noun is placed in a position of emphasis before other intervening word(s) (often a verbal form). Emphasis is thus placed on the *limit* applied to the noun in the preceding adjective. Here, that the faith is *equal in honour to us* (which surely means 'equal in honour to our faith'). In this construction the noun, which is delayed, is generally able to be readily understood by the hearer through the context. As such, it adds no new substance to the sentence.

τοῦ θεοῦ ἡμῶν καὶ σωτῆρος

When two successive nouns share a definite article they are viewed as combining into a single idea (see Smyth, 1143). Here it is the idea of a god who delivers/saves the people who belong to him. This 'god' is identified as Jesus Christ.

v.2

πληθυνθείη

Aorist passive optative, 3rd pers. sing.. The optative is used (among other things) to express a wish. The optative can be identified by the use of -οι- (primary tenses) or -αι- (secondary tenses) in the endings (aor. pass. -ει-). This is one of the few times (cf. Jude 2) that a greeting in the New Testament explicitly provides a verb (which is normally just to be understood from the context). The use of the optative here puts paid to the wrong-headed idea that this kind of greeting in the New Testament is never a wish (an idea born out of a concern that expressing the thought as a wish may take away from the assurance of salvation).

ἐν ἐπιγνώσει

See the 'A note on ἐπιγινώσκω' to *Animal Story* 13.

v.3

δωρέομαι, give, present (cf. τὸ δῶρον, gift)

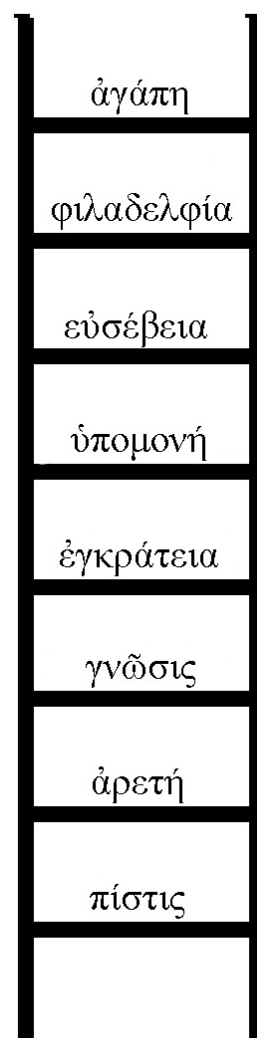
θεῖος, α, ον, divine

ἀρετή, ἡ, excellence, virtue

ὥς, here *causal*, since, inasmuch

ὥς ... τῆς θείας δυνάμεως ... δεδορημένης

Verse 3 begins with a genitive absolute.¹ In Greek, to make the construction clear to the hearer, the genitive participle is usually the first main word in the clause. The delay of the participle here is one of the factors making this and the following verse somewhat difficult to grasp immediately. A second factor is the lack of a main verb for the sentence! The NKJV therefore connects v.3 with the previous sentence (in other words, no full-stop at the end of v.2). That this punctuation may be correct becomes all the more clear when v.5 picks up the concept of



ἡ κλίμαξ ἐκ πίστεως
εἰς ἀγάπην

¹ So called because the genitive case is used absolutely, that is, it is not dependent upon any other word or construction. The genitive absolute has its subject in the genitive and its verb is a genitive participle agreeing with the subject. In this case, note that, although not wrong, the ὥς is not really necessary.

“faith” from v.1. Against the punctuation (and *for* treating vs.3-4 as an incomplete sentence) is the fact that a normal epistolary greeting would not tend to have subordinate clauses following the greeting itself.

πάντα ... τὰ

Another example of *hyperbaton*. πάντα is emphasised.

v.4

τίμιος, α, ον, valuable, prized

ἀποφεύγω (aor. ἀπέφυγον), to escape, flee from

θείας ... φύσεως

Hyperbaton emphasising θείας. Literally ‘divine nature’, but a higher language register (which this letter is attempting) often uses abstract periphrasis instead of the simple word “God”. Peter is talking about “partners (i.e. covenantal) of God”.

v.5

σπουδή, ἡ, (σπεύδω) haste, speed; II. zeal, pains, trouble, effort

παρεισφέρω, bring in beside

ἐπιχορηγέω, supply, furnish

γινῶσιν, εως, ἡ, seeking to know, inquiry, investigation; II. knowledge

Καὶ αὐτὸ τοῦτο δὲ

The first three words are treated as one unit by Peter (‘s scribe), delaying the position of δέ. Indeed it is a common phrase, more common than LSJ implies. LSJ treats it adverbially, without explaining the meaning. Literally ‘even this very thing’ and so in context, ‘for this very reason’.

ἐπιχορηγήσατε ...

Vv.5-7 provide a specific kind of list, building from one thing to another in the form A-B, B-C, C-D etc. This is a rhetorical device called a ‘ladder’ (ἡ κλιμαξ) where one is led from one rung to the next.

v.6

ἐγκράτεια, ἡ, self-control (cf. κρατέω, hold sway over + gen.)

τὴν ὑπομονήν

The noun ὑπομονή is used here in the sense of ‘endurance’ with a positive connotation. This is Jewish Greek. Regular Greek would normally restrict the use of this noun in this sense to patiently enduring something negative. An overview of the cognate verb and its noun shows that Jews, probably unconsciously, used the noun just as the verb was generally used.

A note on ὑπομένω and ὑπομονή

ὑπομένω (usage based on LSJ)

I. intrans. to remain / stay behind

II. trans.

1. *c. acc. pers.*, abide or await another

2. *c. acc. rei*, to be patient under, abide patiently, submit to (any evil that threatens one). *This sense can also take an infinitive as object.*

From here also used absolutely, ‘to stand one’s ground / endure’

It is also used in the English sense of ‘to abide’ (i.e. admit of, suffer), e.g. I cannot abide this. τὴν ναυτίαν οὐχ ὑπομενουσιν they do not suffer from seasickness, Sor.1.49

Judeo-Christian use of the verb does not seem to differ from general Greek usage. LSJ cite one variant

reading in Romans which seems to want to mean 'to hope'.

ὑπομονή, ἡ (based on Chadwick²)

I. remaining (behind); survival

II. endurance, patiently abiding (*something negative*)

Judeo-Christian use of this noun also adapts II. using it in a positive sense:

II.b expectation, patiently waiting for (*something positive*)

v.8

πλεονάζω, to be more, *esp.* to be more than enough, superfluous (cf. πλέον = neuter comparative of πολύς)

οὐκ ἄργους ... καθίστησιν

The object of the verb is unexpressed, but must be ὑμᾶς. This may be considered a semitism (cf. Jouon §146i).

v.9

πάρειμι, to be nearby or present + dat.

μυώπάζω, (μύωψ [μύω 'close' the eyes, ὄψ 'eye'] 'closing or contracting the eyes' = squinting, as nearsighted [myopic] people do). The word has been coined by Peter('s scribe).

λήθη, ἡ, forgetting, forgetfulness

καθαρισμός, ὁ, cleansing, purification (Jewish Greek for ὁ καθαρμός, cf. καθαίρω, to cleanse)

πάλαι, long ago

ᾗ γὰρ μὴ πάρεστιν ταῦτα

The negative particle μὴ is used in relative clauses when the antecedent is indefinite (that is, typical of a class), otherwise οὐ is used. Here the antecedent is indeed indefinite: 'to whom (ever) ...'.

The subject ταῦτα, placed after the verb, receives the emphasis.

λήθην λαβὼν τοῦ καθαρισμοῦ

The use of λαμβάνω + noun is a common periphrasis for the cognate verb of the noun. The phrase is equivalent to ἐπιλαθόμενος τοῦ καθαρισμοῦ. The phrase is also an example of type 2 *hyperbaton* (i.e., the noun is placed first and there is no real extra emphasis in the *hyperbaton*, it is merely stylistic).

v.10

σπουδάζω, be busy, eager *to do something*, make haste

βέβαιος, α, ον, firm, steady

κλήσις, εως, ἡ, (καλέω) calling, call

ἐκλογή, ἡ, choice, selection

πταίω, to stumble

βεβαίαν ... ποιῆσθαι

The use of the middle of ποιέω with a noun is a common periphrasis for the cognate verb, here βεβαιόω. So 'βεβαίαν ποιῆσθαι' = 'βεβαιούν'.

v.11

πλούσιος, α, ον, wealthy

εἴσοδος, ἡ, entrance

² J. Chadwick, *Lexicographica Graeca: Contributions to the Lexicography of Ancient Greek* (Oxford, Clarendon Press, 1996).

ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος
The subject, placed *after* the verb, receives the emphasis.

τοῦ κυρίου ... καὶ σωτήρος
See note to 1:1.

v.12

ὑπομνήσκω (the spelling with ι subscript is late) fut. ὑπομνήσω, to remind *someone*
καίπερ, although (usually followed by a participle)
στηρίζω, make fast, prop, fix (Jewish Greek)

Διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομνήσκειν περὶ τούτων καίπερ εἰδότας
Compare Jude 5: Ὑπομῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας

μέλλω + infinitive is a common periphrasis for the finite future tense of the verb. So 'μελλήσω ὑπομνήσκειν' = 'ὑπομνήσω'

v.13

ἡγέομαι, to lead + dat.; II. to consider (transitive)
σκῆνωμα, ατος, τό, tent
ὑπόμνησις, εως, ἡ, reminding; mention
διεγείρω, to arouse

ἐφ' ὅσον
Understand χρόνον

v.14

ταχίνος, ἡ, ὄν, poetic Greek for ταχύς, also occasionally found in the later books of the Septuagint.
ἀπόθεσις, εως, ἡ, (ἀποτίθημι) laying up in store; II. putting aside
δηλώω, to make known, show

v.15

ἔξοδος, ἡ, going out, exit
ἔχω, with *infin.*, have means or power to do, to be able (e.g. οὐκ ἔχω [δυναμὴν] λέγειν, 'I am not able to speak')

ἔχειν ὑμᾶς
ὑμᾶς is the subject. Translate: '... for you to have the means to be able to remember these things'

μνήμην ποιῆσθαι

Periphrasis for ὑπομνήσκειν. This passage is often interpreted in the sense that Peter is promising before his death to provide them with a written work so that they will always be able to remind themselves of these things. Given that Papias (a disciple of the apostle John) wrote that Mark was Peter's secretary and wrote his Gospel on the basis of Peter's preaching, the document referred to has been traditionally viewed as the Gospel of Mark. It is interesting that Papias also says that Mark *translated* Peter's preaching, implying that Peter preached in Aramaic, not Greek. This fits with Paul's statement that Peter was considered to be an apostle to the Jews. It also supports the view that the Greek of Peter's letters is the responsibility of his secretaries. Given that both letters are stylistically quite diverse, it is highly probable that each letter was written by a different secretary.

v.16

σοφίζομαι, play subtle tricks, deal subtly
μῦθος, ὁ, tale, story, narrative
ἐξακολουθέω, follow + dat.
γνωρίζω, make known

παρουσία, ἡ, (πάρειμι) presence
 ἐπόπτης, ου, ὁ, overseer, watcher; II. one admitted to the highest grade of the mysteries, *i.e.* as eye-witness
 μεγαλειότης, ητος, ἡ, majesty, magnificence (Jewish Greek)

ἐπόπται γενηθέντες

Periphrasis for ἐφορώσαντες. Note that in Hellenistic Greek the aorist passive form is often substituted for the aorist middle.

v.17

μεγαλοπρεπής, ἑς, befitting a great man, magnificent
 εὐδοκέω, to be well pleased or content

λαβὼν ... τιμὴν καὶ δόξαν

Periphrasis for τιμηθεὶς καὶ δοξασθεὶς.

τῆς μεγαλοπρεποῦς δόξης

Periphrasis for 'God'. See note at v.4.

τοιᾶσδε

This is the fem. gen. sing. of the demonstrative pronoun τοιόσδε meaning 'such' (in quality). It should be construed with φωνῆς (it is an example of *hyperbaton*). It is good to have an overview of demonstrative pronouns at this point.

A note on demonstrative pronouns

There are 3 basic demonstrative pronouns. The first is formed from the definite article (which used to be a demonstrative pronoun in its own right) + the enclitic ending -δε ('here'). The declensions are regular and not given here:

ὅδε (ἧδε, τόδε)	οὗτος (αὕτη, τοῦτο)	ἐκεῖνος (ἐκεῖνη, ἐκεῖνο)
this (here)	this, that	that (over there)

In addition there are demonstrative pronouns which have the force of *so much / such / so old or young*. These are of two kinds, namely those that point forward to what follows and those that point backward to what precedes. From the following tables we can see that 2 Peter uses the form that points forwards and indeed the reference is to the quotation which follows.

pointing forward

τοσόσδε (τοσήδε, τοςόνδε)	so large / tall / great / much / many
τοιόσδε (τοιάδε, τοιόνδε)	such (in quality)
τηλικόσδε (τηλικήδε, τηλικόνδε)	I. so old / young; II. so great / large (= τοσόσδε)

pointing backward

τοσοῦτος (τοσαύτη, τοσοῦτο)	so large / tall / great / much / many
τοιοῦτος (τοιαύτη, τοιοῦτο)	such (in quality)
τηλικοῦτος (τηλικαύτη, τηλικοῦτο)	I. so old / young; II. so great / large (= τοσοῦτος)

v.18

ἐν τῷ ... ὄρει

The use of the preposition ἐν for being “on” a mountain or hill is actually proper Greek idiom.

v.19

προσέχω, to hold fast + acc.; to devote oneself to + dat.

λύχνος, ὁ, portable light, lamp

ἀρχμηρός, ἄ, ὄν, dry, without rain

διαυγάζω, glance, shine through

φωσφόρος, ὄν, bringing or giving light; Subst., ὁ φ. (sc. ἀστήρ), the light-bringer, i.e. the morning-star, a name specially given to the planet Venus

v.20

γίνομαι + gen., fall to, belong to; to be under control of

ἐπιλύσις, εως, ἡ, release from; solution, explanation

ἰδίας ἐπιλύσεως οὐ γίνεται

Periphrasis for οὐ κατ' ἰδίαν ἐπιλύεται, cf. Mark 4:34.

v.21

ἠνέχθη προφητεία

The subject, placed *after* the verb, receives the emphasis.

ὑπὸ πνεύματος ἁγίου

The metaphor is one of a ship driven by a wind (cf. πνεῦμα = wind). It may appear that Peter emphasises the personal agent with the prefix ὑπό, instead of the impersonal πνεύματι ἁγίῳ φερόμενοι ‘driven by (a) holy wind’. However, given that 2:7 and 17 also use ὑπό + gen. instead of the impersonal dative, this usage may just be a stylistic characteristic of Peter’s secretary.

φερόμενοι

φέρω is commonly used of winds, e.g. in the active winds bearing along (conveying or driving) ships.

Chapter Two

v.1

ψευδοπροφήτης, ὁ, false, lying prophet (Jewish Greek)

ψευδοδιδάσκαλος, ὁ, false teacher (coinage of Peter[’s scribe])

παρεισάγω, lead in by one’s side, bring forward, introduce

αἵρεσις, ἡ, system of philosophic principles, or those who profess such principles, sect, school; esp. religious party or sect

ἀγοράζω, to purchase, buy

δεσπότης, ὁ, master, lord

ἀρνέομαι, to deny, disown

ἐπάγω, bring on

οἵτινες

The relative ὁ / ἡ / αἱ / οἱ (in the nominative case only) is frequently replaced in Hellenistic Greek with forms using -τις.

οἵτινες ... δεσπότην ἀρνούμενοι

Compare Jude 4: καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

ἐπάγοντες ἑαυτοῖς ...

NA27 begins a new sentence at this point, despite the fact that in v.2 this sentence receives a different subject. Although inelegant, it seems best to understand ἐπάγοντες κτλ. as a continuation of the previous sentence, beginning the next sentence at v.2 (as does NA28).

v.2

ἀσέλγεια, ἡ, licentiousness, wanton violence; insolence

v.3

πλεονεξία, ἡ, greediness (cf. πλέον = neuter comparative of πολὺς)

πλαστός, ἡ, ὄν, formed, moulded, esp. in clay or wax; II. *metaph.*, fabricated, forged, counterfeit

ἐμπορεύομαι, to be a merchant. Usually if transitive, then ‘import’. Here, however, with acc. of person it must mean to exploit.

ἐκπᾶλαι, Adv. for ἐκ πάλαι, for a long time

ἀργέω, from ἀεργέω, to be unemployed, do nothing

νυστάζω, to be half asleep, doze

καὶ ἐν πλεονεξία ...

Given the new subject we should start a new sentence here and again at καὶ ἡ ἀπώλεια κτλ.

οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει

Compare Jude 4: οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς.

v.4

φείδομαι, to spare + gen.

σειρά, cord, rope

ζόφος, ὁ, nether darkness, 2. generally, gloom, darkness

ταρταρόω, to cast into Tartarus (coinage by Peter[’s scribe])

εἰ γὰρ ὁ θεὸς ...

The apodosis is to be found in verses 9-10 (v.8 is a parenthesis).

ταρταρώσας

In Greek thinking Tartarus was the place where the ancient Titans were held in punishment (after the war between the Titans and the Olympian gods). Hellenistic Jews sometimes associated the story of

the Titans with the fallen angels who married human females in Genesis 6 and bore giants. 1 Enoch 20 also calls the place where the fallen angels are held in punishment ‘Tartarus’. Josephus (*Ant.* 1.73) states:

<p>πολλοὶ γὰρ ἄγγελοι θεοῦ γυναιξὶ συνιόντες ὕβριστὰς ἐγέννησαν παῖδας καὶ παντὸς ὑπερόπτας καλοῦ διὰ τὴν ἐπὶ τῆ δυνάμει πεποιθήσιν· ὅμοια τοῖς ὑπὸ γιγάντων τετολμῆσθαι λεγομένοις ὕφ' Ἑλλήνων καὶ οὗτοι δράσαι παραδίδονται.</p>	<p>For many angels of God consorting with women fathered sons who were violent and disdainful of every virtue because of their confidence in their strength; in fact the deeds that tradition ascribes to them resemble the audacious exploits told by the Greeks of the giants.</p>
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τηρουμένους

Understand ἀγγέλους.

Compare Jude 6

ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν,

v.5

ἀρχαῖος -α -ον, ancient

ὄγδοος, η, ον, eighth

κῆρυξ, ὄκος, ὄ, messenger, herald

κατακλυσμός, ὄ, flood

ὄγδοον Νῶε

Lit. ‘Noah as the eighth’ which is classical idiom for ‘Noah with 7 others’.

δικαιοσύνης κήρυκα

Josephus (*Ant.* 1.74) states:

<p>Νῶχος δὲ τοῖς πραττομένοις ὑπ' αὐτῶν δυσχεραίνων καὶ τοῖς βουλευμασιν ἀηδῶς ἔχων ἔπειθεν ἐπὶ τὸ κρεῖττον τὴν διάνοιαν³ αὐτοῦ καὶ τὰς πράξεις μεταφέρειν ...</p>	<p>But Noah, indignant at their conduct and viewing their counsels with displeasure, urged them to come to a better frame of mind and amend their ways ...</p>
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v.6

πόλις, ἡ, city

τεφρόω, burn to ashes

κατακρίνω, pass sentence on, condemn

ὑπόδειγμα, ατος, τό, example

καταστροφή, ἡ, *lit.* turning down *in the sense of* close, conclusion, ending

ὑπόδειγμα μελλόντων ἀσεβέσιν [or ἀσεβεῖν] τεθεικώς

Given that ὑπόδειγμα is in apposition to πόλις we might have expected the plural. There is a text critical variant here. Several witnesses read ἀσεβέσιν. This is the more difficult reading (and therefore often preferred) given that μέλλω should take an infinitive. Most manuscripts indeed read ἀσεβεῖν. We may compare what is written in “3 Maccabees” (a late first century BC intertestamental book by an Alexandrian Jew which has nothing to do with the Maccabees and is quite ahistorical), taken from a prayer from the high-priest “Simon” (3 Macc. 2:4-5):

3 The translation (taken from the LOEB ed.) presumes that τὴν διάνοιαν is an accusative of respect. This would be unusual, for we would normally expect a genitive after κρεῖττον (see LSJ). This leads me to wonder whether τὴν διάνοιαν might not be the expressed object of ἔχων. The *hyperbaton* is rather strong in this solution, however.

<p>σὺ τοὺς ἔμπροσθεν ἀδικίαν ποιήσαντας, ἐν οἷς καὶ γίγαντες ἦσαν ῥώμη καὶ θράσει πεποιθότες, διέφθειρας ἐπαγαγὼν αὐτοῖς ἀμέτρητον ὕδωρ. σὺ τοὺς ὑπερηφανίαν ἐργαζομένους Σοδομίτας διαδήλους ταῖς κακίαις γενομένους πυρὶ καὶ θείῳ κατέφλεξας παράδειγμα τοῖς ἐπιγινομένοις καταστήσας.</p>	<p>You destroyed those who in the past committed injustice, among whom were even giants who trusted in their strength and boldness, whom you destroyed by bringing on them a boundless flood. You consumed with fire and sulfur the people of Sodom who acted arrogantly, who were notorious for their vices; and you made them an example to those who should come afterward. (NRSV)</p>
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Compare Jude 7: ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι

v.7

καταπονέω, subdue, *Pass.*, to be subdued, reduced, worn out
 ἄθεσμος, ον, unlawful
 ἀναστροφή, ἡ, mode of life, behaviour, conduct
 ῥύομαι, rescue, save, deliver

ὑπὸ τῆς ... ἀναστροφῆς

As in 1:17 and 2:17, ὑπό + gen. is here used where we would have expected the dative.

v.8

βλέμμα, ατος, τό, look, glance (cf. βλέπω)
 ἀκοή, ἡ, hearing (cf. ἀκούω)
 ἐγκατοικέω, to live, reside
 βασανίζω, to torture
 ἄνομος, ον, lawless, impious

ἡμέραν ἐξ ἡμέρας

This would more regularly be rendered: καθ' ἡμέραν. It appears to be a Semitism, cf. Ps. 96:2.

v.9

πειρασμός, ὁ, trial; 2. temptation (cf. πειράζω, to make trial of, attempt; 2. to tempt, put to the test)
 ἄδίκος, ον, unrighteous, unjust
 κολάζω, to chastise, punish

ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους

Indeed 1 Enoch 10 describes how the evil angels are punished while they are kept in prison for the day of judgment.

v.10

μιασμός, ὁ, pollution (Jewish Greek) (cf. μαιίνω, to stain)
 κῦριότης, ητος, ἡ, dominion, lordship
 καταφρονέω, look down upon, think slightly of, τινος
 τολμητής, οῦ, ὁ, bold, venturesome man
 αὐθάδης, ες, acting to please oneself, self-regarding
 τρέμω, to tremble (*normally intransitive, but with an acc. it means 'to tremble at ...'*)

Compare Jude 7-8

καὶ [*sc.* πόλεις] ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας ... οὗτοι ... σάρκα μὲν μαιίνουσιν κυριότητα δὲ ἀθετοῦσιν δόξας δὲ βλασφημοῦσιν.

v.11

... κατ' αὐτῶν [παρὰ κυρίου / κυρίῳ] βλάσφημον ...

A significant part of the textual tradition reads παρὰ + κύριος although the evidence is divided

between the genitive and the dative case. The dative would mean “before ...” (often used in the context of being before a judge).

βλάσφημον κρίσιν

This should mean ‘slandorous judgment’, but Peter obviously intends ‘judgment of slander’ (see Jude 9). Peter’s truncated and ambiguous way of rendering the thoughts more clearly presented in Jude may suggest that Peter is based on Jude rather than *vice versa*.

Compare Jude 9

Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας ἀλλὰ εἶπεν· ἐπιτιμήσαι σοι κύριος.

v.12

φυσικός, ἢ, ὄν, natural, produced or caused by nature, inborn, native

ἄλωσις, εως, ἢ, capture

ἀγνοέω, not to understand

Compare Jude 10

Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται.

v.13

ἀδικέω, *intrans.* to do wrong; *trans.* to wrong *somebody*

κομίζω (fut. κομιέω), to provide for, care for; *Middle*, to receive

μισθός, ὁ, wages

ἡδονή, ἢ, enjoyment, pleasure (cf. ‘hedonism’)

τρῦφή, ἢ, softness, delicacy, daintiness; II. luxuriousness

σπίλος, ὁ, spot, fleck, blemish

μῶμος, ὁ, blame, reproach, disgrace; *in Jewish Greek it can also mean* ‘blemish’

ἐντρύφω, revel in, delight in, + dat.

ἀπάτη, ἢ, *Attic*: deceit, *Hellenistic*: pleasure

ἀγάπη, ἢ, filial affection; II. love-feast, fellowship meal (*a specifically Christian sense*)

συνευωχέομαι, Pass., feast together (εὐωχέω, entertain *someone* sumptuously)

ἀδικούμενοι μισθὸν ἀδικίας

This is difficult. If it is the correct reading (which is doubtful) we must treat it as a passive participle with an accusative of respect: ‘being wronged with respect to the wages of unrighteousness’, in other words, not getting the benefits which they hoped from their wickedness, referring to their certain punishment. Most manuscripts read κομιούμενοι (fut. middle part., see vocab above) instead of ἀδικούμενοι.

σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν συνευωχούμενοι ὑμῖν

Jude 12 reads: Οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι. The reading ἀγάπαις here is well attested. 2 Peter’s ἀπάταις also has a significant variant ἀγάπαις. Given the intimate connection between the two letters, it would seem to me that the reading ἀγάπαις ought to be favoured. It has however been argued that αὐτῶν in 2 Peter (instead of ὑμῶν) supports the reading ἀπάταις.

v.14

μεστός, ἢ, ὄν, full of + gen.

μοιχαλὶς, ἴδος, ἢ, adulteress

ἀκατάπαυστος, ὄν, not to be set at rest, incessant, unable to cease from (cf. καταπαύω, to put an end to, stop *something*)

δελεάζω, entice or catch by a bait (τὸ δέλεαρ = bait)

ἀστήρικτος, ὄν, not supported by a staff; unstable (cf. στηρίζω, to support)

γυμνάζω, to train naked, train in gymnastic exercise: *generally*, train, exercise (cf. γυμνός -η -ον, naked)

v.15

πλανάω, lead astray; *Pass.* stray, wander

Compare Jude 11

καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν

v.16

ἔλεγξις, εως, ἡ, refuting, reproving

παρανομία, ἡ, transgression of law

ὑποζύγιον, τό, beast for the yoke, beast of draught or burden

ἄφωνος, ον, voiceless, dumb (ἡ φωνή)

φθέγγομαι, utter a sound or voice, esp. speak loud and clear

κωλύω, to hinder, prevent

παραφονία, ἡ, wandering of mind, madness, insanity (a word coinage by Peter[;s scribe] based on παραφρονέω, 'to be beside oneself / deranged')

ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας

The aorist of ἔχω in the sense of 'to possess' may mean 'come to possess' (i.e. 'to acquire'). The phrase is an example of type 2 *hyperbaton* (the noun placed first, with no special emphasis resulting).

v.17

πηγή, ἡ, source, spring

ἄνυδρος, ον, waterless, *of arid countries* (cf. τὸ ὕδωρ)

ὀμίγη, ἡ, mist, fog

λαῖλαψ, ἄπος, ἡ, furious storm, hurricane

ἐλαύνω, to drive, set in motion

ζόφος, ό, gloom, darkness

Compare Jude 12-13

νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι ... οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται

Both 2 Peter and Jude use ὑπό + gen. here instead of the impersonal dative.

v.18

ὑπέρογκος, ον, of excessive bulk or size; 2. immoderate, excessive

ματαιότης, ητος, ἡ, vanity, purposelessness (Jewish Greek)

ὀλίγος, η, ον, *of Size*, little, small. The adverb ὀλίγως is actually not used and has been coined here. It's exact meaning must be determined by context.

ἀναστρέφω, to turn upside down, turn back; *Middle*: to conduct oneself, behave

ὑπέρογκα ... φθεγγόμενοι

Understand ὀνόματα.

Compare Jude 16

Οὗτοί εἰσιν γογγυσταὶ μεμψίμοιροι κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

v.19

ἠττάομαι, to be defeated, overcome by + dat. *by a thing*, + ὑπό *by a person*

δοῦλοι ὑπάρχοντες τῆς φθορᾶς

Purely stylistic type 2 *hyperbaton*.

v.20

ἐμπλέκω, plait or weave in, entwine
 χείρων, ὁ, ἡ, *neut.* χεῖρον *gen.* -ονος, worse
 ἔσχατος, -η -ον, last

τοῦ κυρίου ... καὶ σωτήρος
 See note on 1:11.

Compare Matt. 12:45b

καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων

This seems an appropriate point to revise the *comparison of adjectives*. See the notes to *Animal Story 2*.

v.21

ὑποστρέφω, turn round about or back
 συμβαίνω, *of events*, come to pass, fall out, happen
 ὄς, ὄν, *gen.* ὄος, ἡ, swine, sow (*i.e. wild or domestic*)
 λούω, wash, bathe
 κυλισμός, ὁ, rolling
 βόρβορος, ὁ, mire, filth

τὸ τῆς ... παροιμίας
 Understand λεγόμενον.

κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα

A literal translation of the Hebrew (different in the LXX): $\text{וַיָּשָׁב לֵעֵלְקָאוֹ}$

ὄς λουσαμένη εἰς κυλισμὸν βορβόρου

Compare the following verse from the Aramaic story of Ahikar (500 BC): “O my son! thou hast been to me like the pig who went into the hot bath with people of quality, and when it came out of the hot bath, it saw a filthy hole and it went down and, wallowed in it.”