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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 solution⁹ 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.

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 fraudulency² 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

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word of prophecy; and ye will do well, if ye look to it as to a light that shineth in a dark place, until the day shall dawn, and the sun shall arise in your hearts; (20) ye having the previous knowledge, that no prophecy is an exposition of its own text.^{f*} (21) For at no time was it by the pleasure of man, that the prophecy came; but holy men of God spoke, as they were moved by the Holy Spirit.

II. But in the world, there

have been also false prophets, as there will likewise be false teachers among you, who will bring in destructive heresies,^a denying the Lord that bought them; thus bringing on themselves swift destruction. (2) And many will go after their profaneness; on account of whom, the way of truth will be reproached. (3) And, in the cupidity of ravings words, they will make merchandise of you:—whose judgment, of a long time, is not idle; and their destruction slumbereth not. (4) For, if God spared not the angels that sinned, but cast them down to the infernal regions^b in chains of darkness, and delivered them up to be kept unto the judgment of torture; (5) and spared not the former world, but

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prophecy; you do well when you look to it for guidance, as you look to the lamp that shines in a dark place until the dawn of day, when the sun will shine in your hearts: 20 Knowing this first, that not every prophetic writing is made clear in its own book. 21 For the prophecy did not come by the will of man: but the holy men of God spoke when they were inspired by the Holy Spirit.

CHAPTER 2

BUT there were prophets also false prophets also among the people, even as there will be false teachers among you, who shall bring in damnable heresies, even denying the LORD who has redeemed them, and thus bring upon themselves swift destruction. 2 Many will follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness, they will exploit you with feigned words: whose judgment from the very beginning has not ceased and their damnation is always active. 4 God did not spare the angels, who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for tormenting judgment; 5 And did not spare the old world, but saved

^fi.e. is not its own expositor.*

* The Greek of this difficult passage reads: *πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεσθαι*. The Syriac requires *ἐπιλύσεις* for *ἐπιλύσεως* and then, supposing *γραφῆς* to depend on *ἐπιλύσεις*, it obtains the significant interpretation, that no prophecy explains itself, and consequently cannot well be understood, until its fulfillment shall make it clear.

^aSy. ܘܥܘܕܝܘܢ = Gr. ἀυρέσεις

^bSy. ܐܘܪܘܫܠܝܡ

⁹Or, every prophecy the solution of its scripture is not. *Cul nebiutho shorio dacthobo diloh lo hovo.*

¹Abadono.

²Olubutho is used both for *avaritia* and *defraudatio*.

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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 greatness³ 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

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preserved Noah the eighth^c person, a preacher of righteousness, when h brought a flood on the world of the wicked; (6) [and] burned up the cities of Sodom and Gomorrah, and condemned them by an overthrow, making them a demonstration to the wicked who should come after them; (7) and also delivered righteous Lot, who was tormented with the filthy conduct of the lawless; (8)—for that upright man dwelling among them, in seeing and hearing from day to day, was distressed in his righteous soul by their lawless deeds;—(9) the Lord knoweth how to rescue from afflictions those who fear him; and he will reserve the wicked for the day of judgment to be tormented, (10) and especially them who go after the flesh in the lusts of pollution, and despise government. Daring and arrogant, they shudder not with awe while they blaspheme; (11) whereas angels, greater than they in might and valor, bring not against them a reproachful denunciation. (12) But these, like the dumb beasts that by nature are for slaughter and corruption, while reviling the things they know not, will perish in their own corruption; (13) they being persons with whom iniquity is the reward of iniquity, and by them rioting in the daytime is accounted delightful; defiled and full of spots [are they], indulging themselves at their ease, while they give themselves up to pleasure; (14) having eyes that are full of adultery, and sins that never end; seducing unstable souls; and having a heart exercised in cupidity; children of malediction: (15) and, having left the way of rectitude, they have

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Noah the preacher of righteousness, with his family, eight in all, when he brought the flood upon the wicked people; 6 And set afire the cities of Sodom and Gomorrah, and condemned them with an upheaval, making them an example to those who hereafter should live ungodly; 7 And delivered righteous Lot, mortified by the filthy conduct of the lawless: 8 For while that pious man dwelt among them, in seeing and hearing their unlawful deeds, his righteous soul was vexed from day to day. 9 The LORD knows how to deliver from distress those who revere him, and he will reserve the wicked to be punished at the judgment day. 10 And especially will he punish those who follow after filthy lusts of the flesh, and have no respect for authority. Arrogant and self-willed are they who do not tremble when they blaspheme against the glory; 11 Whereas angels who are greater in power and might do not bring upon themselves the condemnation of blasphemy. 12 But these men, as natural brute beasts, made for slaughter and destruction, speak evil of the things which they do not understand; and shall utterly perish in their own corruption; 13 And shall receive the reward of iniquity as they consider it a delightful thing to revel in the daytime. Spots and blemishes have they who sport themselves with their own deceivings as they feast in idleness; 14 And have eyes full of adultery, and of sin that does not cease: beguiling, unstable souls are they whose hearts are well versed in covetousness: accursed sons are they. 15 Who have forsaken the

³Or, glory, majesty.

^ci.e. *one of the eight persons*.

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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.

III.

Now this, my beloved, the second epistle I write to you; in both of which I awaken to remembrance your fair⁴ mind. That you may remember the words which were before spoken by the holy prophets,

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wandered and gone in the way of Balaam the son of Beer, who loved the wages of iniquity, (16) and who had for the reprover of his transgression a dumb ass, which, speaking with the speech of men, rebuked the madness of the prophet. (17) These are wells without water, clouds driven by a tempest,^d persons for whom is reserved the blackness of darkness. (18) For, while they utter astonishing^e vanity, they seduce, with obscene lusts of the flesh, them who have almost abandoned these that walk in error. (19) And they promise them liberty, while they themselves are the slaves of corruption: for, by whatever thing a man is vanquished, to that is he enslaved. (20) For if, when they have escaped the pollutions of the world by the knowledge of our Lord and Redeemer Jesus Messiah, they become again involved in the same, and are vanquished, their latter state is worse than the former. (21) For it would have been better for them, not to have known^f the way of righteousness, than after having known [it], to turn lack from the holy commandment that was delivered to them. (22) But the true proverb hath happened to them: the dog returneth to his vomit; the sow that was washed, to her wallowing in mire.

III. This second epistle, my beloved, I now write to you; in [both of] which I stir up your honest mind by admonition: (2) that ye may be mindful of the words which were formerly spoken by the holy proph-

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right way and are gone astray, following the way of Ba'laam, the son of Be-or, who loved the wages of unrighteousness ; 16 But who was rebuked for his iniquity: a dumb ass, speaking with man's voice, halted the folly of the prophet. 17 These men are as springs without water, as clouds that are carried with a tempest; the mist of darkness is reserved to them forever. 18 For when they speak great swelling words of vanity, they allure through the sensual lusts of the flesh; but there are those who flee at a word of warning from those who live in error. 19 They, while they promise liberty, themselves are the slaves of corruption: for a man is overcome by whatever it is that enslaves him. 20 For if after they have escaped the pollutions of the world through knowledge of our LORD and Saviour Jesus Christ, they are again entangled by these very things, and overcome, the latter end is worse with them than the beginning. 21 Verily it would have been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment that was delivered to them. 22 It Will come to pass with them according to the true proverb, The dog returns to his own vomit, and the sow that was washed to her wallowing in the mire.

CHAPTER 3

IT has been a long time since I have written you, my beloved, but now I write you this second epistle; in both of them I endeavored to stir up your pure minds by way of remembrance: 2 That you may be mindful of the words which were spoken before by the holy prophets,

⁴*Reyoncun shaphira.*

^dSome copies: *from above.*

^eSome copies: *ridiculous.*

^for, *acknowledged.*

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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 waters⁵ 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 suddenly⁶ 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 dis-

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ets, and of the injunction of our Lord and Redeemer by the hand of the legates: (3) knowing this previously, that there will come in the last days^a scoffers, who will scoff, walking according to their own lusts; and saying, Where is the promise of his coming? for, since our fathers fell asleep, every thing remaineth just as from the beginning of the creation. (5) For this they willingly forget, that the heavens were of old; and the earth rose up from the waters, and by means of water, by the word of God. (6) [And,] by means of these [waters], the world which then was, [being submerged] again perished in the waters. (7) And the heavens that now are, and the earth, are by his word stored up, being reserved for the fire at the day of judgment and the perdition of wicked men. —(8) And of this one thing, my beloved, be not forgetful, That one day, to the Lord, is as a thousand years; and a thousand years, as one day. (9) The Lord doth not procrastinate his promises, as some estimate procrastination; but he is long suffering, for your sakes, being not willing that any should perish, but that every one should come to repentance. (10) And the day of the Lord will come, like a thief; in which the heavens will suddenly pass away; and the elements,^b being ignited, will be dissolved; and the earth and the works in it, will not be found. —(11) As therefore all these things are to be dissolved, what persons ought ye to be, in holy conduct, and in the fear of God, (12) expecting and desiring the coming of the day God, in which the heavens being tried by

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and of the commandment, given through us, the Apostles of our LORD and Saviour: 3 Knowing this first, that there shall come in the last days mockers who scoff, following after their lusts, 4 And saying, Where is the promise of his coming? for since our fathers passed away, all things continue as they were from the beginning of the creation. 5 Of this they are willingly ignorant: that by the word of God the heavens were of old, and the earth standing out of water, and in the water; 6 And those men, because of whose deeds the world of that time was overflowed with water, perished: 7 But the present heavens and earth are sustained by his word, and are reserved for fire for the day of judgment which is the day of destruction of ungodly men. 8 But, my beloved, do not forget this one thing, that one day is with the LORD as a thousand years, and a thousand years as one day. 9 The LORD is not negligent concerning his promises, as some men count negligence; but is longsuffering toward you, not wishing that any should perish, but that all should come to repentance. 10 But the day of the LORD will come as a thief in the night when the heavens shall suddenly pass away, and the universe shall separate as it burns, and the earth also and the works that are in it, shall pass away. 11 Now since all these things are to be dissolved, what manner of persons ought you to be in your holy conduct and godliness, 12 Looking for and longing for the coming of the day of God, wherein the heavens being tested with fire shall

⁵Men mäyo, vabyad mäyo komath.

⁶Mensheli.

^aSy. *in the end of days.*

^bSy. ܡܘܨܘܒܝܢ = Gr. *στοιχεῖα*

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solved, 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.

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fire will be dissolved, and the elements being ignited will melt? (13)

But we, according to his promise, expect new heavens and a new earth, in which righteousness dwelleth.

14. Therefore, my beloved, as ye expect these things, strive that ye may be found by him in peace, without spot and without blemish. (15) And account the long suffering of the Lord to be redemption; as also our beloved brother Paul, according to the wisdom conferred on him, wrote to you; (16) as also in all his epistles, speaking in them of these things, in which there is something difficult to be understood; [and] which they who are ignorant and unstable, pervert, as they do also the rest of the scriptures, to their own destruction.— (17) Ye therefore, my beloved, as ye know [these things] beforehand, guard yourselves, lest, by going after the error of the lawless, ye fall from your steadfastness. (18) But be ye growing in grace, and in the knowledge of our Lord and Redeemer Jesus the Messiah, and of God the Father: whose is the glory, now, and always, and to the days of eternity.^c

End Of the second Epistle of Peter the Legate.

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be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for new heavens and a new earth, in which dwells righteousness.

14 ¶ Therefore, my beloved, while you look for these things, be diligent that you may be found by him in peace, without spot, and blameless. 15 And consider that the long suffering of the LORD is salvation; even as our beloved brother Paul also, according to the wisdom given to him, has written to you; 16 As also in all his epistles, he spoke concerning these things, in which there are certain things so hard to be understood that those who are ignorant and unstable pervert their meaning, as they do also the other scriptures, unto their own destruction. 17 You therefore, my beloved, seeing that you know these things beforehand, beware, lest you follow the error of the lawless, and fall from your own steadfastness. 18 But grow in grace and in the knowledge of our LORD and Saviour Jesus Christ, and of God the Father. To him be glory both now and forever, and Through all eternity. Amen.

The Second Epistle of Peter is not found in the text which is called Peshitta but it is included on other ancient texts.