

MASTER'S VOICE

SECOND


PETER



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## 2 PETER-FROM THE ARAMAIC

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### THE SECOND GENERAL EPISTLE OF ARAMAIC WORDING & COMMENTS

## INTRODUCTION

### CHAPTER 1

The catholic epistles from the Crawford MSS represent Philoxenus work in 507-8 drawing on the earlier NT by Polycarpus in Syriac.[A most notable version of the book of Revelation in Syriac whose provenance was searched out by John Glynn the Irish Syriacist comes to us from this stable] The Peshitta we have as to the catholic epistles is largely Harklean(Thomas of Harqel 616AD the Syriac Aquila who translated from current Greek. One very typical term used in the epistle is CAD-the “conscious moment”- “when”-this popular word appears 42 times and marks events whether in scripture and in Peter’s life and in future time. Special markers are those concerning “salvation”, the time or “when” of creation and that time of dissolution of the heavens. Another term of which Peter is fond is “in this manner”HACANA. There are 12 references to Yeshua Meshiaha and also 5 references to Christian “truth” in a form of the same sort as Shariah SHARIRAH which influences the Arabic later used for Koranic truth. The word means “firmness”, “steadfastness” “truth” and “reality”.

1. Simeon Peter[KEPHATHA “stone” or “setting” of a ring in Aramaic] styles himself “Apostle of *Yeshua Meshiaha*”. He is SHALIHA-one who is “sent as a messenger”Peter addresses those who as to the faith doctrine orthodoxy are on a par or in harmony[SHAWIUTHA] in the house of preciousness or honour with us through the righteousness of our Lord and Saviour *Yeshua Meshiaha*. The “equal honour”[AIQAR] relates to the “fee” paid and the “raiment of righteousness” given-as this is the radicale meaning of honour-ie ‘price’ or ‘magnificent robe’.
2. Grace[TIBOTHATHA] or favour and peace[SHALOMA] Peter adds are multiplied spread and increased for believers through the declaration or promise [SHUWADITH] of our Lord *Yeshua Meshiaha* [The 616AD Harklean (lit translation of Greek) of the Peshitta adds “Messiah”. Of Messiah we are told that
3. “He is the One who by His **teaching**[SHUWADA’A i.e “promise or declaration]has given all those thing that exist by the power of God belonging to Life[Spiritual+regular] and worship or reverence of God-the very one who has called into the glory and majesty that is His.
4. He is the One who by these great and precious promises or declarations provided that by the hand of these you will be sharers [SHAWETH-as

brothers in Royal Power]of the divine nature with its radical properties of goodness and love- **WHEN** believers “flee from that which wastes away or wears out [BALA]of the covetous desires which are in the house of this age or world.

5. But this is or exists **WHEN** you introduce or inaugurate a careful putting to death[SHAQALAT]of all (such desires) you inaugurate or add to faith and hope the highest ascetic life-the best most virtuous life,
6. and to that intimate experience and to that constancy fortitude endurance [MAHMASANNOHA] and to patient endurance awe and worship of God.
7. To reverence affection kindness and friendship[RAMAHANOTHA]of the brothers and to affection LOVE[HOBA]godly love-charity-ie Christlike love.
8. Because **WHEN** these are reside or abide as essentials with you and increase they are not idle or unoccupied or fruitless-they occasion you to stand in the teaching of our Lord Yeshua Meshiaha.
9. For he with whom these things are not found [SHACAH-found or present or acquired]is blind because he fails to see that he has wandered erred or forgotten [TAA]the cleansing of his former sins.
10. And about that take added interest my brothers-pay attention and study carefully[YAZAPH] that by the hand of your good service **WHEN** you make your calling[QARITHA] and election[GABITHA] established ratified and genuine[SAR-this word speaks of the *fixed testament and orthodox affirmation and is the base word from which the Arabic SHARIAH comes from and also the Hebrew SHERIROTH=firmness.*] (1)
11. In this way there will be liberally delivered to you or given and entrance OF the kingdom and OF eternity and OF our Lord Yeshua Meshiaha
12. And about this I am not reticent or negligent or weary to remind you constantly or habitually of these **WHEN** you know them well and are established in this *Sherirah (2)* or orthodox truth.
13. It seemed good to Peter as long as he was in the body (the Greek has “tent”- the Dead Sea Scroll Aramaic has “camel hair tent”[PAGRA] [Aramaic MATLALA /MASHKAN ie “camel hair tent” or “hut” and the Greek text is earlier though it may owe its existence to the Crawford MSS original Aramaic and so may well carry a nuance not present in the later Harklean Aramaic.]
14. **WHEN** I know that my departure from the body is immediate or soon **just as** our Lord Yeshua Meshiaha made me aware.
15. But I also take trouble that after my departure you will be making a record of these things.
16. For it was not *afterwards* by making skilful fables or parables we journeyed to make you know by experience the power and the coming of our Lord **Yeshua Meshiaha** but **WHEN** we were eyewitnesses of his majesty. [Peter is stressing that he wrote and spoke concurrent with his experience.

17. It was **WHEN** He received from God Abba honour and glory –when the voice came to him from the excellent glory with his majesty in this exact manner “This is my son-creator the Beloved-He in whom I am delighted”[TZEBA]
18. Also we belonged to it-to this voice we heard from heaven –the voice that came to Him **WHEN** we were with him in the holy mountain.
19. And there exist as *SHARIR (truth and orthodoxy) (3)* also the world of prophecy which lives as excellent **WHEN** you are doers you are as gazers at a dim light or lamp or “dream” that shines in a dark place until the day will brighten and the sun rise in your hearts
20. While you know this primarily that every prophecy of *sharirak (4)* or TRUTH is not on its own.
21. For prophecy has not come by the pleasure of a son of man from old time but **when** from the HOLYSPIRIT holy men of God were yoked drawn or compelled and so they spoke [NAGAD]

## CHAPTER 2

1. But there lived also among the (Jewish)people deceiving or false prophets as also there will be among you learned false doctors who introduce or bring in a crop of destructive heresies-deniers or ones who wipe out and apostatize from the Lord who redeemed or bought them **WHEN** they bring upon their lives speedy dissolution or melting away. *This suggests like nemesis as that of Abiram in the Old Testament or even the destruction of the last days as recorded in 1 Peter.*
2. And many will go [EZEL-“walk journey and die”]after their abominations-these fro whose sake[ie prophets] the way of *shirara (5) (orthodoxy or Christian shariah)* was reviled or blasphemed.
3. And by overreaching or grasping and by words of authority compulsion and directing the flock they will engage in business and earn a living[DABAR]i.e. producing religious books]among you-these whose judgment from the earliest is not idle and their destruction does not slumber.
4. For if God had not absolved propitiated pardoned or shown grace to the angels who sinned but laid them prostrate in chains or fetters of darkness obscurity and gloom[AMAT] to be kept or reserved in custody[NATAR] for judgment of pain-[though they had no bodies-they will have famine and consumption[SHANEQ/SHIQ-the term is like the Greek *Phthisis* signifies a *wasting away*. It appears that the spirit apart from God’s renewal is subject to death.] The Greek translators use the term “Tartarus” which is not a NT term but adapted from paganism and the usage is a verbal-adjective or participle “The region was in pagan literature below Hades and contained Chronos and the Titans. Its only verbal adjective usage is in this text-pagan literature has no case of being “tartarossed”. It does not appear to me possible that Peter entered this world of verbal re-construction and the Aramaic does not require it.
5. And upon the world of the first persons He had no propitiatory mercy but Noah-the ninth from Adam and eighth of his household He preserved or guarded [NATAR by covenant] **WHEN** there was a flood over the world of the wicked.

6. And **WHEN** He burned or consumed absolutely the city of Sodom and of Amora and in **turning them upside down** he condemned them as guilty *when* He set them as a *specimen*[THWA]for those who were going to concert or plan to be wicked.
7. Also righteous Lot who had suffered insolence buffeting pressure (in abstention) from the **inverted** or retrograde way of life[HAPHAK]which is in filthy impure abominations of these who were without the law God delivered.
8. He tormented [like the angels in hell-he would have failed in spirit under stress] his righteous soul day in day **WHEN** out from seeing and hearing the deeds done among them.
9. The Lord knows or is aware so as to deliver those from suffering who reverence Him. But He keeps the evil or grossly wicked for the day of judgment **WHEN** they are afflicted with wasting consumption.
10. But especially those who after the flesh are sons of eager covetous desire of unchastity deflowering and abomination who go against God's lordship or man's codes of right preaching presumption daring rashness[MARAH-insolence] and arrogance-who are not shaken from good repute and self conceit **WHEN** they revile or blaspheme.
11. Whereas angels who in sheer power and potential strength while greater than they do not testify against them judgment of blasphemy from the Lord.
12. But these like dumb animals by nature [CINA] who are for the knife and destruction **WHEN** in those things they do not know slander revile or blaspheme they will be destroyed by their corruption[HABAL-TRAVAIL].
13. **WHEN** those in whom gross evil is the wage or reward of evil lover-sleeping or luxurious pleasure[HANIUTHA] in their thinking is a delightful banquet of pollution or defilement held in the daytime and they are filled with offences and bad habits [blemishes] and **WHEN** they banquet in their love feasts for the departed[as AGAPE feasts of the Christians] they revel or feed themselves indulgently.
14. **WHEN** their eyes are full of adultery and sins that have not come to an end like smoke or a sufficiency like a mass herd of cattle(cf the iniquity of the Amorites)-**WHEN** they entice the souls or lives of those who are not established or firm and there is a heart that treads the trodden path of greed ( ie is trained in greed) to these children of the curse. Here the Greek text is garbled-it reads "**Having eyes full of adulterous**" **μοιχιλιδος** misuse of the adjective-which modern English translators recognize and commute to "adultery". The Greek is simply wrong and the Aramaic is accurate-and from it *quietly and nothing said* the moderns clearly take their bearings.
15. And **WHEN** they left or forsook [SHABAQ] the straight or right[TARIZA]waythey strayed and went in the way of Balaam the son of Beor – he who loved the wages of evil. Interestingly Vaticanus combines the names Beor and Bosor in Beworsor-another obvious scribal faux-paz in the Greek.

16. But the reproof [MAKSANOETHA] of his violation or going astray was a donkey [ETHANA] without a voice which in a voice of the sons of men [Aramaic?] spoke hindering [CALATH] the folly or contempt of the prophet
17. These are fountains without water-clouds which are driven by a sudden gust or whirling hurricane [ALALA] like ships on the sea or like taskmasters. For these the darkness gloom or invisibility is retained by watchers or keeper guardians.
18. For **WHEN** they utter vain [RIQA] horrors slaughter or carnage they seduce allure and beguile as the serpent by filthy avid desires [RIGIGTHA] of the flesh those who *by a few words were shunning and fleeing* from those who in the error (of the devil) were intensely or long occupied [METH] perverted or changed.
19. And they are promising [MASHTODIN] liberty or freedom [HAROTHA] to those servants **WHEN** they are servants of corruption to that thing by which when any man is conquered or overpowered he is also its [chosen] servant.
20. For **WHEN** they have fled from the abominations [TANUPHPOTHA] of the world by the teaching [SHOWADAH Cf 1.2] of our Lord Yeshua Meshiha and our Saviour **WHEN** they are entangled as in branches of the booth they are again easily overcome [ZADAK] their end is worse than the beginning.
21. It were better that they had not known [of “settled knowledge” or “discovery”] so found the way of righteousness than that **WHEN** they knew and found it [ESHTHODAU] yet afterward they would pervert or turn back [HAPAK] from the holy decree command ordinance or legacy that was consented ratified and delivered to them [SHALAM].
22. These things fortuitously or occurred or heaped up (like illness) as events or the accident attached to the principle in logic (which qualifies it) the proverb is true. *SHARIRA (Cf Shariah)*: “Caleb the dog is returned to its sickening vomit [TIBATHA] and the sow that was washed into its (enjoying) mud wallowing [AORGALA]” (Proverbs 26.11)

### CHAPTER 3

1. Even **when** I now write this second epistle to you beloved (I write) these things by which I awaken by memory your sincere [SHAPIA intellect or conscience] [RAA]
2. That you may remember what is entailed or belongs [LE] to the words spoken by the prophets and the holy [QADISHA] commands or bequeathed commissions of our Lord and our Saviour which were by the hand of the apostles
3. **WHEN** you first got to know that in the last time [HARATHA] or extreme end of the days (of the church) there will come *scoffers* [those who despise and despoil and rob] who scoff **WHEN** they walk according to their own desires. *Peter is associating the statements of the scoffers with “robbing” God of His glory.*
4. And say “*Where does the promise of his coming* exist [MOLCANA covenant or sovereignty] for from the time **WHEN** the forefathers fell asleep all continues as established from the beginning [SHORIAH] root of creation [BERITHA]
5. Because **WHEN** they chose to forget or disregard this –that the heavens –they that were in existence from the first (QADIM plural for “days” or “years”) and the

earth from the waters and by the governance or torrent of water arose by the word of God.

6. These waters by which the world which then existed *lay dying like a flickering candle*[TAPH] in water and was destroyed.
7. But the heavens and the earth which are current [at this very hour HASHA] **WHEN** by his very own word[DILAH-literally “His own spoken word-as on the sea when he spoke to the wind]are being gleaned/heaped up like a corn heap for the day of judgment and destruction(ABADDON] of the sons of wicked men. The preservation of the world is not so that it lasts for ever-but it is the centre of a fiery destruction which is to be construed alongside “the lake of fire”.
8. However[DIN] do not forget or disregard this one thing or joy[HADA], beloved, that one day[HAD]according to the Lord is in some way or manner we do not know[AIK] a thousand years and a thousand years in some manner but one day(Psalm 90 reference).
9. Jehovah does not choose to delay[MASHTOHAR] in the curious manner in which men delay but think believe and be confident He is long of His Spirit(i.e.”patient”)on account of you in that *He is not willing by preference or desirous that a person[ENOSH]should perish eternally but that every feeble or slack or despairing person*[NOSH] would come to *conversion*[TIBOTHA-which is as “sickness” in the sense of being sick of sin]. Jesus said “I have not come to call the healthy but the “sick”.
10. However the day of Yahweh is coming [AIK] *in a manner we do not know of a thief* –He or it in which the heavens from calm deep sleep shall remove from power or vanish and the STOICHEIA[ASTOCASA-a term for the “smallest physical elements” first used by Plato 398BC and present in Peter’s awareness of the world] or “Nuclear elements” as we know them **WHEN** set on fire like the burning bush or bricks in a kiln and the earth and the works as wealth possessions and husbandry and tasks in it will be discovered or *found in the hand of the thief*. The Aramaic is telling us that the LORD who is not acknowledged shall reap the great harvest. Not only shall there be scientific discovery but He Jesus shall bring back under his control the whole earth in this great day. The alternative verb SHAHA means to melt as in refining so the nuclear process is also kept in view. Both aspects of the event are largely to be appreciated-Christ is to obtain His rights and the nuclear event is also to occur.
11. **WHEN** all of these elements not just some of them not on that occasion but in like manner on another are to melt away-how big is that! [MASHATHARIN] in just what manner is it righteous for you to be in your continually changed or transformed way of life[HOPHKIKON]-a holy life and one which is lived in reverence for God.
12. **WHEN** you are awaiting as those awaiting a feast[SOKIN] and longing eagerly[SOHIN] –*You are a waiting people and you are an eager people-eager* for the coming of the day of God-that or “He” in which **WHEN** the heavens having been tested *by the change* of fire[METHBAHARIN] will melt or be dissolved.

13. But we are people who expect the new heavens and the new earth just as His promise is –these in which righteousness dwells. *The future heavens will not be empty-but full of life and whatever constitutes them will be full of life.*
14. On account of this beloved **WHEN** you are eager for these things be anxious and studied that you will be found(cf v.10) as His husbandry –His people-without spot or defect in Shalom.
15. And in the patience or length of the Spirit of Maryah is salvation-you should consider in the open ended or somewhat mysterious manner[AIK] also of our beloved brother Paul just as in the intriguing manner[AIK] he wrote according to the wisdom or skill given him.[cf 1Thessalonians-the clouds and the joining of those in heaven and earth in the rapture.]
16. As in an intriguing manner in all his letters he spoke on the head of these things-those things in them are a terrible trouble[ASIQ-used of the exposition of the New Birth to Nicodemus] for the intellect. Those that are without training or learning[YOLEPHNA]and are not established pervert or twist backwards[AQAM-as when injuring a hand or foot] as they do also the residue of scripture to their own destruction.
17. You *who are beloved* **WHEN** you are one aware before keep [NATAR]or guard your souls as Daniel and with pasturing lest[DALAMA-the term expects a negative answer but poses the dilemma of “drift” and “wandering”] **WHEN** you completely depart[AZAL] after the deception of those who are without the Law[cf 1.2 & 3.2] and you should fall from your own stability[SAMKA-literally “place at the table” or company].
18. But you be changing and growing in grace and in personal experience of our MARYA and Saviour Yeshua Meshiaha and of ELOHA ABBA and to him be glory now and in every age{ZABAN]and to the days of eternity-Amen

FINIS

*Bob Coffey*  
*Albion Bible Classics*