

# SECOND EPISTLE OF PETER

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**Author & Audience:**

the Apostle Peter, possibly with a scribe's assistance (and/or posthumously released), to the same basic audience as 1 Peter preceding

**Date:**

65 to 68 C.E.

**Purpose:**

The Apostle Peter reflects on his final days before death, issuing some significant warnings against false teachings and apostasy that he had seen creeping into the Body of Messiah.

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## 1

**Salutation**

<sup>1</sup> Simon Peter, a servant and apostle of Yeshua the Messiah, to those who have obtained a faith of equal standing with us by the righteousness of our God and Savior, Yeshua the Messiah:

<sup>2</sup> Grace and peace be multiplied to you in the knowledge of God and of Yeshua our Lord;

**The Call and Election of the Believer**

<sup>3</sup> seeing that His Divine power has granted to us all things that pertain to life and godliness, through the knowledge of Him who called us by His own glory and excellence.

<sup>4</sup> Through these things He has granted to us His precious and very great promises, so that through them you might become partakers of the Divine nature, having escaped from the corruption that is in the world by lust.

<sup>5</sup> Now for this very reason also, applying all diligence, in your faith supply excellence, and in *your* excellence, knowledge;

<sup>6</sup> and in *your* knowledge, self-control, and in *your* self-control, perseverance, and in *your* perseverance godliness;

<sup>7</sup> and in *your* godliness, mutual affection, and in *your* mutual affection, love.

<sup>8</sup> For if these things are yours and abound, they keep you from being ineffective or unfruitful in the knowledge of our Lord Yeshua the Messiah.

<sup>9</sup> For whoever lacks these things is blind, being shortsighted, having forgotten the cleansing from his old sins.

<sup>10</sup> Therefore, brothers and sisters, be more diligent to make your calling and election sure; for if you do these things, you will never stumble;

<sup>11</sup> for in this way there will be richly provided to you the entrance into the eternal Kingdom of our Lord and Savior Yeshua the Messiah.

<sup>12</sup> Therefore, I will always be ready to remind you of these things, though you know them and are established in the present truth.

<sup>13</sup> And I think it right, as long as I am in this *Earthly* tabernacle, to stir you up by way of reminder,

<sup>14</sup> knowing that the putting off of my *Earthly* tabernacle is soon, as our Lord Yeshua the Messiah made clear to me.

<sup>15</sup> And I will also be diligent that at any time after my exodus<sup>a</sup> you may be able to call these things to remembrance.

**Messiah's Glory and the Prophetic Word**

<sup>16</sup> For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Yeshua the Messiah, but we were eyewitnesses of His majesty.

<sup>17</sup> For when He received honor and glory from God the Father, such a voice was issued to Him, *as this* by the Majestic Glory, "This is My beloved Son, with whom I am well pleased"—

<sup>18</sup> and we *ourselves* heard this voice issued from Heaven, when we were with Him on the holy mountain.

<sup>19</sup> And we have the word of prophecy *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.

<sup>20</sup> *Be* knowing this first: that no prophecy of Scripture is of one's own interpretation<sup>b</sup>,

<sup>21</sup> for no prophecy ever came by human will, but people spoke<sup>c</sup> from God, being moved by the Holy Spirit.

**2**

**False Prophets and Teachers**

Jude 4-13

<sup>1</sup> But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.

<sup>2</sup> And many will follow their licentiousness, and because of them the way of the truth will be blasphemed.

<sup>3</sup> And in *their* greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep.

<sup>4</sup> For if God did not spare angels when they sinned, but cast them into Tartarus<sup>d</sup>

and committed them to pits of darkness, being kept for judgment;

<sup>5</sup> and did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when He brought a flood upon the world of the ungodly;

<sup>6</sup> and *if* He condemned the cities of Sodom and Gomorrah to catastrophe, reducing *them* to ashes, having made them an example to those who would live ungodly;

<sup>7</sup> and *if* He rescued righteous Lot, greatly distressed by the licentiousness of the wicked

<sup>8</sup> (for by what he saw and heard, a righteous one living among them, *Lot* had *his* righteous soul tormented day after day by *their* lawless works),

<sup>9</sup> *then* the Lord knows how to rescue the godly from temptation, and to keep the unrighteous for *the* day of judgment, being punished,

<sup>10</sup> and especially those who follow after the flesh in the lust of defilement and despise authority<sup>e</sup>. Daring, self-willed, they do not tremble to blaspheme glories<sup>f</sup>,

<sup>11</sup> whereas angels, though greater in might and power, do not bring a blasphemous judgment against them before the Lord.

<sup>12</sup> But these, like irrational animals, born as creatures of instinct for capture and corruption<sup>g</sup>, blaspheming in matters of which they are ignorant, will in their corruption also be corrupted<sup>h</sup>,

<sup>13</sup> suffering wrong as the wages of doing wrong. They count it pleasure to revel in the daytime. They are spots and blemishes, reveling in their deceptions, while they carouse with you,

<sup>14</sup> having eyes full of adultery, and who cannot cease from sin, enticing unstable

<sup>d</sup> Grk. verb *tartarōō*; "cast them into hell" (NASU); "he put them in gloomy dungeons lower than Sh'ol" (CJB); "Tartarus, thought of by the Greeks as a subterranean place lower than Hades where divine punishment was meted out, and so regarded in Israelite apocalyptic as well: Job 41:24; En 20:2; Philo, Exs. 152; Jos., C. Ap. 2, 240; SibOr 2, 302; 4, 186) **hold captive in Tartarus**" (BDAG, 991); "having cast *them* down to Tartarus" (YLT); "thrust down into Tartarus" (LITV); "having sent [them] to Tartarus" (Brown and Comfort, 824).

<sup>e</sup> Grk. *kuriotēs*; "lordship" (Brown and Comfort, 824).

<sup>f</sup> Grk. *doxas ou tremousin blasphemountes*; "they do not tremble at glories, speaking evil" (LITV).

<sup>g</sup> Grk. *phthora*; "**breakdown of organic matter, dissolution, deterioration, corruption**, in the world of nature" (BDAG, 1054); rendered as "corruption" in LITV.

<sup>h</sup> Grk. *en tē phthora autōn kai phtharēsontai*; "in the corruption of them indeed they will be corrupted" (Brown and Comfort, 825); "and shall/will utterly perish in their own corruption" (KJV/NKJV).

<sup>a</sup> Grk. *meta tēn emēn exodon*; "after my decease" (ASV); most often rendered as "after my departure" (NASU); the CJB also has "after my exodus."

<sup>b</sup> Grk. *idias epiluseōs*; "is of private interpretation" (ASV).

<sup>c</sup> Grk. *thelēmati anthrōpou...elalēsan...anthrōpoi*; "human will...spoke...men and women" (NRSV); "human will...people spoke" (TLV).

souls, having a heart trained in greed, accursed children;

<sup>15</sup> forsaking the right way they have gone astray, having followed the way of Balaam, the *son* of Beor, who loved the wages of unrighteousness,

<sup>16</sup> but he was rebuked for his own law-breaking<sup>a</sup>; a mute donkey spoke with a human voice and restrained the madness of the prophet.

<sup>17</sup> These are springs without water, and mists driven by a storm, for whom the black darkness has been reserved.

<sup>18</sup> For, uttering loud boasts of folly, they entice by the lusts of the flesh, by licentiousness, those who are barely escaping from those who live in error,

<sup>19</sup> promising them freedom while they themselves are slaves of corruption; for whatever overcomes a person, to that he is enslaved.

<sup>20</sup> For if after they have escaped the defilements of the world through the knowledge of the Lord and Savior Yeshua the Messiah, they are again entangled in them and overcome, the last state has become worse for them than the first.

<sup>21</sup> For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment delivered to them.

<sup>22</sup> It has happened to them according to the true proverb, "A DOG RETURNS TO ITS OWN VOMIT" [Proverbs 26:11], and, "A sow, after washing, *returns* to wallowing in the mire."<sup>b</sup>

### 3

#### *The Promise of the Lord's Coming*

<sup>1</sup> This is now, beloved, the second letter I am writing to you, in which I am stirring up your sincere mind by way of reminder,

<sup>2</sup> that you should remember the words spoken previously by the holy prophets and the commandment of the Lord and Savior *spoken* through your apostles.

<sup>3</sup> *Be* knowing this first: that in the last days mockers will come with *their* mocking, following after their own lusts,

<sup>4</sup> and saying, "Where is the promise of His coming? For, *ever* since *our* ancestors fell asleep, all things continue as they were from the beginning of creation."

<sup>5</sup> For they deliberately ignore this, that by the word of God *the* Heavens existed long ago and *the* Earth was formed out of water and by water,

<sup>6</sup> through which the world that then existed, being deluged with water, perished.

<sup>7</sup> But by the same word the present Heavens and Earth have been stored up for fire, kept for the day of judgment and destruction of ungodly people.

<sup>8</sup> But do not let this one thing escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.

<sup>9</sup> The Lord is not slow about His promise, as some count slowness, but is longsuffering toward you, not wishing that any should perish, but that all should come to repentance.

<sup>10</sup> But the day of the Lord will come like a thief, in which the Heavens will pass away with a roar and the elements will be dissolved with intense heat, and the Earth and the works in it will be burned up.

<sup>11</sup> Since all these things are to be dissolved in this way, what sort of persons ought you to be in holy conduct and godliness,

<sup>12</sup> looking for and hastening the coming of the day of God, because of which the Heavens, being set on fire, will be dissolved, and the elements will melt with intense heat?

<sup>13</sup> But according to His promise we wait for a new Heavens and a new Earth, in which righteousness dwells.

<sup>14</sup> Therefore, beloved, since you wait for these things, be diligent to be found by Him in peace, without spot and blameless.

<sup>15</sup> And count the longsuffering of our Lord *as* salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you,

<sup>16</sup> as also in all *his* letters, speaking in them of these things, in which are some things hard to understand, which the ignorant and unstable twist, as *they do* also

<sup>a</sup> Grk. noun *paranomia*; "transgression of law, decency or order" (LS, 600); more commonly rendered as "transgression" (NASU).

<sup>b</sup> This is a likely quotation from the Seventh-Sixth Century B.C.E. Ahiqar, a tale which spread throughout much of the Ancient Near East: "My son, thou has been to me like the swine that had been to the baths, and when it saw a muddy ditch, went down and washed in it..." (cited in J.M. Lindenberger, "Ahiqar," in *The Old Testament Pseudepigrapha*, Vol 2 [New York: Doubleday, 1985], 487).

the other Scriptures, to their own destruction.

<sup>17</sup> You therefore, beloved, knowing this beforehand, beware lest, being carried away by the error of the unprincipled, you fall from your own steadfastness,

<sup>18</sup> but grow in the grace and knowledge of our Lord and Savior Yeshua the Messiah. To Him *be* the glory both now and to the day of eternity. Amen.