

**{61} II Peter**

**King James 1769 Version**

**King James Paraphrase**

**Chapter 1**

(1) Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtain like precious faith with us through the righteousness of God and our Saviour Jesus Christ:  
(2) Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,  
(3) According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:  
(4) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.  
(5) And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;  
(6) And to knowledge temperance; and to temperance patience; and to patience godliness;  
(7) And to godliness brotherly kindness; and to brotherly kindness charity.  
(8) For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.  
(9) But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.  
(10) Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

**Chapter 1**

(1) From Simon Peter, a servant and an apostle of Jesus Christ, to those who have obtained the same precious faith with us through the righteousness of God and our Savior Jesus Christ:  
(2) Grace and peace<sup>a</sup> be multiplied to you through the knowledge of God, and of Jesus our Lord,  
(3) According to His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him Who has called us to glory and virtue:  
(4) Through Whom is given to us exceedingly great and precious promises: that by these you might share in the divine nature, having escaped the corruption that is in the world through lust.  
(5) And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;  
(6) And to knowledge temperance; and to temperance patience; and to patience godliness;  
(7) And to godliness brotherly kindness; and to brotherly kindness charity {love}<sup>b</sup>.  
(8) Because if these things are in you, and abound, they will cause *you to* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.  
(9) But he who lacks these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.  
(10) Therefore, brothers, give diligence to make your calling and election sure: because if you do these things, you shall never fall:

1:2a – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Titus 1:4; Philemon 1:3; I Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved  
1:7b – charity – agape {ἀγάπη} love – love that moves to action in helping others. The King James version usually translates agape {godly} love as charity because godly love is not an emotion but an attitude of service to others. – see note on I Cor. 13:1

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(11) For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

(12) Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

(13) Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

(14) Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

(15) Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

(16) For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

(17) For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

(18) And this voice which came from heaven we heard, when we were with him in the holy mount.

(19) We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

(20) Knowing this first, that no prophecy of the scripture is of any private interpretation.

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(11) So that an entrance shall be abundantly ministered to you into the everlasting kingdom of our Lord and Savior Jesus Christ.

(12) Therefore I will not be negligent to always remind you of these things, though you know *them*, and are established in the present truth.

(13) Yes, I think it appropriate, as long as I am in this tabernacle {body}, to stir you up by reminding *you*;

(14) Knowing that shortly I must put off *this* my tabernacle {body}, even as our Lord Jesus Christ has shown me<sup>c</sup>.

(15) Furthermore I will seek to have you always remember these things after my death.

(16) Because we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

(17) Because He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory saying, **This is My beloved Son, in Whom I am well pleased.**<sup>d</sup>

(18) And this voice which came from heaven we heard, when we were with Him on the holy mount.

(19) We have also a more sure word of prophecy; to which you would do well to take heed, as to a light that shines in a dark place, until the day dawns, and the Day Star arises in your hearts:

(20) Knowing this first, that no prophecy of the scripture is of any private interpretation.

1:14c – Jn. 21:18-19

1:17d - Mat. 17:2-5, Mk. 9:2-7

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(21) For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

**Chapter 2**

(1) But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

(2) And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

(3) And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

(4) For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

(5) And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

(6) And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

(7) And delivered just Lot, vexed with the filthy conversation of the wicked:

**King James Paraphrase**

(21) Because the prophecy did not come in old times by the will of man: but holy men of God spoke *as they were* moved by the Holy Spirit.

**Chapter 2**

(1) But there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord Who bought them, and bring upon themselves swift destruction.

(2) And many shall follow their destructive ways; because of whom the way of truth shall be spoken of in an evil way.

(3) And because of their coveting<sup>a</sup> they shall with deceitful words take advantage of you: their judgment does not linger for long, and their damnation does not sleep.

(4) Because if 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 judgment;

(5) And did not spare the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the *great* flood upon the world of the ungodly<sup>b</sup>;

(6) And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an example to those who afterwards should live ungodly<sup>c</sup>;

(7) And delivered just Lot, who was tormented with the filthy conversation of the wicked:

2:3a – coveting – wanting things that belong to others

2:5b – Genesis chapter 6

2:6c – Genesis chapters 18 and 19

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(8) (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

(8) (Because that righteous man living among them, in seeing and hearing, tormented *his* righteous soul from day to day with *their* unlawful deeds;)

(9) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

(9) The Lord knows how to deliver the godly out of temptations, and to reserve the unjust for the day of judgment to be punished:

(10) But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

(10) But chiefly those who walk after the flesh in the lust of uncleanness, and despise government. They are presumptuous, self willed, they are not afraid to speak evil of governing officials.

(11) Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

(11) While angels, who are greater in power and might, do not bring cursing accusations against them before the Lord.

(12) But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

(12) But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they do not understand; and shall completely perish in their own corruption;

(13) And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

(13) And shall receive the reward of unrighteousness, *as* those who count it pleasure to riot in the day time. They are spots and blemishes, sporting themselves with their own deceptions while they feast with you;

(14) Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

(14) Having eyes full of adultery, and cannot cease from sin; deceiving unstable souls: a heart they have exercised with coveting practices; cursed children:

(15) Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;

(15) Who have forsaken the right way, and have gone astray, following the way of Balaam<sup>c</sup> *the son* of Bosor, who loved the wages of unrighteousness;

2:15c - the way of Balaam - II Pet. 2:15; Jud. 1:11; Rev. 2:14

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(16) But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.  
(17) These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.  
(18) For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.  
(19) While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.  
(20) For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.  
(21) For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.  
(22) But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

(16) But was rebuked because of his sin: the dumb donkey speaking with a man's voice forbade the madness of the prophet<sup>d</sup>.  
(17) These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.  
(18) Because when they speak great swelling *words* of vanity, they through the lusts of the flesh, *through much* worldly desire, lead astray those who were clean and had escaped from those who live in error.  
(19) While they promise them liberty, they themselves are the servants of corruption: because by whom a man is overcome, of the same he is brought into bondage.  
(20) Because if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in it, and overcome, the latter end is worse with them than *it was at* the beginning.  
(21) Because 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 delivered to them.  
(22) But it is happened to them according to the true proverb,  
**The dog returns to his own vomit again<sup>e</sup>; and the sow that was washed to her wallowing in the mire.**

2:16d - Num. 22  
2:22e - Prov. 26:10

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**Chapter 3**

(1) This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

(2) That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

(3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

(4) And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

(5) For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

(6) Whereby the world that then was, being overflowed with water, perished:

(7) But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

(8) But, beloved, be not ignorant of 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 slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

**Chapter 3**

(1) This second letter, beloved, I now write to you; in *both letters* I am stirring up your pure minds to be reminded:

(2) That you may be reminded of the words which were spoken beforehand by the holy prophets, and of the commandment of us apostles of the Lord and Savior:

(3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

(4) And saying, Where is the promise of His coming? Because since the forefathers fell asleep, all things continue as *they were* from the beginning of the creation.

(5) Because they are willfully ignorant of this, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

(6) By which the world that then was, being overflowed with water, perished {in the flood}<sup>a</sup>:

(7) But the heavens and the earth, which are now, by the same word are kept in store, reserved for fire against the day of judgment and destruction of ungodly men.

(8) But, beloved, do not be ignorant of 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 slack concerning His promise, as some men count slackness; but is patient towards us, not willing that any should perish, but that all should come to repentance<sup>b</sup>.

3:6a - Gen. 6 - 8

3:9b - this verse gives us the reason why the Lord has not already come back! He is patient and is giving people of the world time to repent because it is not His will that any should perish. If anyone does go to hell (which is prepared for the devil and his angels [Mat. 25:41]) it is because they have chosen to reject God's Son.

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(10) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

(11) *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

(12) Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall 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, wherein dwelleth righteousness.

(14) Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

(15) And account *that* the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

(16) As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

(17) Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

(18) But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

(10) But the day of the Lord<sup>c</sup> will come as a thief in the night<sup>d</sup>; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are in it shall be burned up.

(11) *Since* all these things shall be dissolved, what manner *of persons* ought you to be in *all* holy conversation and godliness,

(12) Looking for and expecting the coming of the day of God<sup>e</sup>, in which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

(13) Nevertheless we, according to His promise, look for a new heavens and a new earth<sup>e</sup>, in which righteousness lives.

(14) Therefore, beloved, since you look forward to such things, be diligent that you may be found by Him in peace, without spot, and blameless.

(15) And count the patience of our Lord as 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* letters, speaking in them of these things; in which are some things hard to understand, which those who are uneducated and unstable twist, as *they do* also the other scriptures, to their own destruction.

(17) You therefore, beloved, since you know *these things* beforehand, beware lest you also, being led away with the error of the wicked, fall from your own steadfastness.

(18) But grow in grace, and *in* the knowledge of our Lord and Savior Jesus Christ. To Him *be* glory both now and forever. Amen {Let it be}.

3:10,12 c - the day of the Lord, the day of God - Armageddon and ultimately the end of the present heavens and earth a thousand years later - Rev. 21:1- See note on I Cor. 1:8

3:10d - Mat. 24:43

3:13e - new heavens and new earth - Is. 65:17; 66:22

