



# **unfoldingWord® Literal Text**

**2 Peter**

**Version 80**

[en]

# Copyrights and Licensing

## **unfoldingWord® Literal Text**

**Date:** 2024-04-24

**Version:** 80

**Published by:** unfoldingWord

## **unfoldingWord® Hebrew Bible**

**Date:** 2022-10-11

**Version:** 2.1.30

**Published by:** unfoldingWord

## **unfoldingWord® Greek New Testament**

**Date:** 2023-09-26

**Version:** 0.34

**Published by:** unfoldingWord

*unfoldingWord® Literal Text*

*Copyright © 2022 by unfoldingWord*

This work is made available under the Creative Commons Attribution-ShareAlike 4.0 International License. To view a copy of this license, visit <https://creativecommons.org/licenses/by-sa/4.0/> or send a letter to Creative Commons, PO Box 1866, Mountain View, CA 94042, USA.

unfoldingWord® is a registered trademark of unfoldingWord. Use of the unfoldingWord name or logo requires the written permission of unfoldingWord. Under the terms of the CC BY-SA license, you may copy and redistribute this unmodified work as long as you keep the unfoldingWord® trademark intact. If you modify a copy or translate this work, thereby creating a derivative work, you must remove the unfoldingWord® trademark.

On the derivative work, you must indicate what changes you have made and attribute the work as follows: "The original work by unfoldingWord is available from [unfoldingword.org/ult](https://unfoldingword.org/ult)". You must also make your derivative work available under the same license (CC BY-SA).

If you would like to notify unfoldingWord regarding your translation of this work, please contact us at [unfoldingword.org/contact/](https://unfoldingword.org/contact/).

The unfoldingWord® Literal Text is based on *The American Standard Version*, which is in the public domain.

# Table of Contents

<b>2 Peter</b> .....	<b>4</b>
Chapter 1 .....	4
Chapter 2 .....	4
Chapter 3 .....	5
<b>Contributors</b> .....	<b>7</b>
unfoldingWord® Literal Text Contributors .....	7

## 2 Peter

### Chapter 1

<sup>1</sup>Simon Peter, a servant and an apostle of Jesus Christ, to the ones having received a faith equal in value with us, by {the} righteousness of our God and Savior Jesus Christ: <sup>2</sup>May grace and peace be multiplied to you in {the} knowledge of God and of Jesus our Lord. <sup>3</sup>As his divine power has given to us all the {things} for life and godliness through the knowledge of the one having called us through {his} glory and excellence, <sup>4</sup>through which he has given to us the precious and great promises so that through them you might be sharers of {the} divine nature, having escaped the corruption in the world by lust, <sup>5</sup>and now {for} this same {reason}, applying all diligence, supply in your faith, goodness; and in goodness, knowledge; <sup>6</sup>and in knowledge, self-control; and in self-control, endurance; and in endurance, godliness; <sup>7</sup>and in godliness, brotherly affection; and in brotherly affection, love. <sup>8</sup>For these {things} existing and increasing in you cause you to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup>For he in whom these {things} are not present is blind, nearsighted, having received forgetfulness of the cleansing of his past sins. <sup>10</sup>Therefore, brothers, be even more diligent to make your calling and election sure, for doing these {things}, you will certainly not ever stumble. <sup>11</sup>For in this way will be richly provided to you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

<sup>12</sup>Therefore, I will always remind you about these {things}, although you have known {them} and have been established in the present truth. <sup>13</sup>But I think {it is} right, as long as I am in this tent, to arouse you in remembrance, <sup>14</sup>knowing that the putting off of my tent is imminent, just as also our Lord Jesus Christ revealed {this} to me. <sup>15</sup>Likewise, I will be diligent to cause you to always have the remembrance of these {things} after my departure. <sup>16</sup>For we did not make known to you the power and coming of our Lord Jesus Christ {by} having followed cleverly invented myths, but {by} having become eyewitnesses of the majesty of that one. <sup>17</sup>For he has received honor and glory from God {the} Father, such a voice having been brought to him by the Majestic Glory: "This is my Son, my Beloved, in whom I myself am well pleased." <sup>18</sup>And we ourselves heard this voice, having been brought from heaven, being with him on the holy mountain. <sup>19</sup>And we have the very certain prophetic word, to which you do well to pay attention, as to a lamp shining in a dark place, until {the} day might dawn and {the} morning star might rise in your hearts, <sup>20</sup>knowing this first, that every prophecy of scripture does not come from one's own interpretation. <sup>21</sup>For no prophecy was ever brought by {the} will of man, but men being carried along by {the} Holy Spirit spoke from God.

### Chapter 2

<sup>1</sup>Now false prophets were also among the people, as false teachers will also be among you, who will bring in heresies of destruction, and denying the master who bought them, bringing swift destruction on themselves. <sup>2</sup>And many will follow their licentious acts, because of whom the way of truth will be slandered. <sup>3</sup>And in greed, they will exploit you with false words, for whom condemnation from long ago is not idle, and their destruction does not sleep. <sup>4</sup>For if God did not spare angels who had sinned, but, in chains of darkness throwing down to Tartarus, he handed over {those} being kept for judgment;<sup>[1]</sup> <sup>5</sup>and he did not spare {the} ancient world, but protected {the} eighth, Noah, a preacher of righteousness, having brought a flood upon {the} world of {the} ungodly {ones}; <sup>6</sup>and {the} cities of Sodom and Gomorrah, having reduced to ashes, he condemned to destruction, having set an example {of the things that} are going to happen to {the} ungodly {ones}; <sup>7</sup>and he rescued righteous Lot, being oppressed by the behavior of the lawless ones in licentiousness, <sup>8</sup>{for, by seeing and by hearing, {that} righteous {man}, living among them day from day, was tormenting {his} righteous soul by lawless works}; <sup>9</sup>{the} Lord knows how to rescue godly {ones} from a trial, and to keep {the} unrighteous {ones} to be punished in {the} day of

judgment, <sup>10</sup>but especially the ones going after {the} flesh in {its} lusts of defilement, and despising authority. Audacious {ones}! Self-willed {ones}! They do not tremble while insulting glorious {ones}; <sup>11</sup>whereas angels, being greater in strength and power, do not bring an insulting judgment against them in the presence of {the} Lord. <sup>12</sup>But these {men}, as unreasoning animals, having by nature been born for capture and destruction, slandering about {those things} in which they are ignorant, they will also be destroyed in their destruction, <sup>13</sup>being harmed {as} wages of unrighteousness, considering {as} pleasure the reveling in {the} day, stains and blemishes, reveling in their deceptions while feasting with you;<sup>[2]</sup> <sup>14</sup>having eyes full of an adulteress, and never ceasing from sin, enticing unstable souls, having hearts trained in covetousness, children of cursing. <sup>15</sup>Abandoning {the} straight way, they have gone astray, having followed the way of Balaam of Bosor, who loved {the} wages of unrighteousness.<sup>[3]</sup> <sup>16</sup>But he had a rebuke for his own transgression—a mute donkey, having spoken in a voice of a man, restrained the irrationality of the prophet. <sup>17</sup>These {men} are waterless springs and mists driven by a storm, for whom the gloom of darkness has been reserved. <sup>18</sup>For, speaking arrogant {things} of vanity, they entice by lusts of {the} flesh, by licentious acts, the ones barely escaping from the ones living in error, <sup>19</sup>promising freedom to them, while themselves being slaves of destruction. (For by what someone has been overcome, by this he has been enslaved.) <sup>20</sup>For if, having escaped the defilements of the world through {the} knowledge of our Lord and Savior Jesus Christ, but, having been entangled again, they have been overcome by these {things}, for them the last {things} have become worse than the first {things}. <sup>21</sup>For it was better for them not to know the way of righteousness than, having known {it}, to turn away from the holy commandment {that} has been delivered to them. <sup>22</sup>{This} of the true proverb has happened to them: “A dog returns to its own vomit, and a washed pig to {the} rolling of mud.”

---

2:4 <sup>[1]</sup>

2:13 <sup>[2]</sup>

2:15 <sup>[3]</sup>

## Chapter 3

<sup>1</sup>Beloved ones, this {is} now a second letter I write to you, in which I arouse your pure mind in remembrance, <sup>2</sup>to remember the words spoken previously by the holy prophets and the command of the Lord and Savior through your apostles, <sup>3</sup>knowing this first, that mockers will come with mockery in the last days, going according to their own lusts, <sup>4</sup>and saying, “Where is the promise of his coming? For since the fathers fell asleep, all things continue in the same way from {the} beginning of creation.” <sup>5</sup>For this is hidden {from} them willingly, that {the} heavens existed long ago, and {the} earth had been formed out of water and through water by the word of God, <sup>6</sup>through which the world at that time perished, having been flooded by water. <sup>7</sup>But the present heavens and the earth, by the same word, are having been reserved for fire, being kept for a day of judgment and destruction of the ungodly men.

<sup>8</sup>But let this one {thing} not be hidden {from} you, beloved ones, that one day with {the} Lord {is} like 1,000 years, and 1,000 years {are} like one day. <sup>9</sup>{The} Lord does not delay {concerning} the promise, as some consider delay, but is patient toward you, not wanting any to perish, but all to move on to repentance. <sup>10</sup>But {the} day of {the} Lord will come as a thief, in which the heavens will pass away with a loud noise, and {the} elements will be destroyed, being burned up, and {the} earth and the deeds in it will be found. <sup>11</sup>All of these {things} being thus destroyed, of what sort is it necessary for you to be in holy behaviors and godliness, <sup>12</sup>waiting for and hastening the coming of the day of God, because of which {the} heavens, being set on fire, will be destroyed, and {the} elements, being burned up by heat, will be melted? <sup>13</sup>But new heavens and a new earth, according to his promise, we are waiting for, in which righteousness dwells.

<sup>14</sup>Therefore, beloved ones, while waiting for these {things}, be diligent to be found spotless and blameless by him, in peace. <sup>15</sup>And consider the patience of our Lord {to be} salvation, just as also our beloved brother Paul wrote to you according to the wisdom having been given to him, <sup>16</sup>as also in all the letters, speaking in them about these {things}, in which are some difficult to understand things, which the ignorant and unstable distort, as also the

other scriptures, to their own destruction. <sup>17</sup>Therefore, you beloved ones, knowing beforehand, guard yourselves, so that you might not lose {your} own steadfastness, having been led astray by the error of the lawless ones. <sup>18</sup>But grow in grace and knowledge of our Lord and Savior Jesus Christ. To him {be} the glory both now and to {the} day of {the} age. Amen!

# Contributors

## unfoldingWord® Literal Text Contributors

Nicholas Alsop  
Scott Bayer  
Larry T Brooks, M.Div., Assemblies of God Theological Seminary  
Matt Carlton  
George "Drew" Curley, M.Div., PhD, Professor of Biblical Languages  
Dan Dennison  
Jamie Duguid  
Paul M Fahnestock, M.Div. Reformed Theological Seminary, D.Min. Pittsburgh Theological Seminary  
Michael Francis  
Laura Glassel, MA in Bible Translation  
Jesse Griffin, BA Biblical Studies, MA Biblical Languages  
Jesse Harris  
C. Harry Harriss, M.Div.  
Alrick G. Headley, M.Div., Th.M.  
Bram van den Heuvel, M.A.  
John Huffman  
D. Allen Hutchison, MA in Old Testament, MA in New Testament  
Jack Messarra  
Gene Mullen  
Adam W. Nagelvoort, M.Div. Academic Ministries, Columbia International University  
Timothy Neu, Ph.D. Biblical Studies  
Kristy Nickell  
Tom Nickell  
Elizabeth Oakes, BA in Religious Studies, Linguistics  
Perry Oakes, PhD in Old Testament, MA in Linguistics  
James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages  
Ward Pyles, M.Div., Western Baptist Theological Seminary  
Susan Quigley, MA in Linguistics  
Dean Ropp  
Joel D. Ruark, M.A.Th., Th.M., Ph.D. in Old Testament, University of Stellenbosch  
Larry Sallee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary  
Peter Smircich, BA Philosophy  
Doug Smith, M.T.S., M.Div., Th.M., Midwestern Baptist Theological Seminary  
Leonard Smith  
Suzanna Smith  
Tim Span  
Dave Statezni, BA Orig langs., M.Div. Fuller Theological Seminary  
Maria Tijerina  
David Trombold, M. Div.  
Aaron Valdizan, M.Div., Th.M. in Old Testament, The Masters Seminary  
James Vigen  
Hendrik "Henry" de Vries  
Thomas Warren, M.Div., Trinity Evangelical Divinity School, D.Min, Reformed Theological Seminary  
Angela Westmoreland, M.A. in Theological Studies (Biblical Language track)  
Henry Whitney, BA Linguistics  
Benjamin Wright, MA Applied Linguistics, Dallas International University  
Grant Ailie, BA Biblical Studies, M.Div.

