

# The Second Epistle General Of Peter

## The Argument

The effect of the Apostle here is to exhort them which have once professed the true faith of Christ, to stand to the same even to the last breath; also that God by his effectual grace towards men moveth them to holiness of life, in punishing the hypocrites which abuse his Name, and in increasing his gifts in the godly; wherefore by godly life he being now almost at death's door, exhorteth them to approve their vocation, not setting their affections on worldly things (as he had oft written unto them) but lifting their eyes toward heaven, as they be taught by the Gospel, whereof he is a clear witness, chiefly in that he heard with his own ears that Christ was proclaimed from heaven to be the Son of God, as likewise the Prophets testified. And lest they should promise to themselves quietness by professing the Gospel, he warneth them both of troubles which they should sustain by the false teachers, and also by the mockers and contemners of religion, whose manners and trade he lively setteth forth as in a table; advertising the faithful not only to wait diligently for Christ, but also to behold presently the day of his coming, and to preserve themselves unspotted against the same.

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## 2 Peter 1

*3 Having spoken of the bountifulness of God, 5 and of the virtues of faith. 6 He exhorteth them to holiness of life. 12 And that his counsel may be the more effectual. 14 He sheweth that his death is at hand, 16 and that himself did see the power of Christ, which he opened unto them.*

1 Simon (1) Peter a servant and an Apostle of Jesus Christ, to you which have obtained like precious faith with us by the (a) (\*) righteousness of our God and Saviour Jesus Christ;

(1) A salutation, wherein he giveth them to understand that he dealeth with them as Christ's ambassador, and otherwise agreeth with them in one selfsame faith which is grounded upon the righteousness of Jesus Christ, our God and Saviour.

(a) In that which God standing to his promises, shewed himself faithful, and therefore just unto us.

(\*) In that he declared himself just and faithful in accomplishing his promise by Christ.

2 Grace and peace be multiplied to you, (2) through the acknowledging of God, and of Jesus our Lord,

(2) Faith is the acknowledging of God and Christ, from whence all our blessedness issueth and shewed.

3 (3) According as his (b) divine power hath given unto us all things that *pertain* unto (c) life and godliness, (\*) through the (d) acknowledging of him that hath called us (♣) unto glory and virtue.

(3) Christ setteth forth himself to us plainly in the Gospel, and that by his only power, and gives us all things which are requisite both eternal life, wherein he hath appointed to glorify us, and also to godliness, in that he doeth furnish us with true virtue.

(b) He speaketh of Christ, whom he maketh God, and the only Saviour.

(c) Unto salvation.

(\*) The sum of our salvation and religion is to be led by Christ to the Father, who calleth us in the Son.

(d) This is the sum of true Religion, to be led by Christ to the Father, as it were by the hand.

(♣) Or, through his glory.

4 (4) Whereby most great and precious promises are given unto us, that by them ye should be partakers of the (e) (\*) divine nature, in that ye flee the corruption, which is in the (f) world through (g) lust.

(4) An explanation of the former sentence, declaring the causes of so great benefits, to wit, God and his free promise, from whence all these benefits proceed, I say, these most excellent benefits, whereby we are delivered from the corruption of this world, (that is, from the wicked lusts which we carry about in us) and are made, after a sort, like unto God himself.

(e) By the divine nature, he meaneth not the substance of the Godhead, but the partaking of these qualities whereby the image of God is restored in us.

(\*) We are made partakers of the divine nature, in that we flee the corruption of the world; or as Paul writeth, are dead to sin and are not in the flesh.

(f) In men.

(g) For lust is the seat of corruption, and hath his seat even in our very bowels and innermost parts.

5 (5) Therefore give even all diligence thereunto, (h) join moreover (\*) virtue with your faith, and with virtue, knowledge;

(5) Having laid the foundation (that is, having declared the causes of our salvation and especially of our sanctification) now he beginneth to exhort us to give our minds wholly to the true use of this grace. And he beginneth with faith, without which nothing can please God, and he warneth us to have it fully fraught with virtue (that is to say) with good and godly manners, being joined with the knowledge of God's will, without which there is neither faith, neither any true virtue.  
(h) Supply also, and support or aid.  
(\*) Godly manners.

6 (6) And with knowledge, temperance, and with temperance, patience, and with patience, godliness,

(6) He reckoneth up certain and other principal virtues, whereof some pertain to the first Table of the Law, others to the last.

7 And with godliness, brotherly kindness, and with brotherly kindness, love.

8 (7) For if these things be among you, and abound, they will make you that ye neither shall be idle, nor unfruitful in the knowledge of our Lord Jesus Christ;

(7) As those fruits do spring from the true knowledge of Christ, so in like sort the knowledge itself is fostered and growthed by bringing forth such fruits, in so much that he that is unfruitful did either never know the true light, or hath forgotten the gift of sanctification which he hath received.

9 For he that hath not these things is blind, and (i) (\*) cannot see far off, and hath forgotten that he was purged from his old sins.

(i) He that hath not an effectual knowledge of God in him, is blind as touching the kingdom of God, for he cannot see things that are afar off, that is to say, heavenly things.  
(\*) The Greek word signifieth him, that naturally cannot see, except he holdeth near his eyes. So Peter calleth such as cannot see heavenly things which are far off, pure blind or sand blind.

10 (8) Wherefore, brethren, give rather diligence to make your calling and election (\*) sure; for if ye do these things, ye shall never (♣) fall;

(8) The conclusion: Therefore seeing our calling and election is approved by those fruits, and is confirmed in us, and moreover seeing this is the only way to the everlasting kingdom of Christ, it remaineth that we cast our minds wholly that way.  
(\*) Albeit it be sure in itself for as much as God cannot change; yet we must confirm it in ourselves, but the fruits of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth, and justifieth, us.  
(♣) For God will ever uphold you.

11 For by this means an entering shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 (9) Wherefore, I will not be negligent to put you always in remembrance of these things, though that ye have knowledge, and be stablished in the present truth.

(9) An amplifying of the conclusion joined with a modest excuse, wherein he declareth his love towards them, and foretelleth them of his death, which is at hand.

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

(k) In this body; 2 Corinthians 5:3 .

14 Seeing I know that the time is at hand that I must lay down this my tabernacle, even as our Lord Jesus Christ hath (\*) shewed me.

(\*) John 21:19 .

15 (\*) I will endeavor therefore always, that ye also may be able to have remembrance of these things after my departing.

(\*) 1 Corinthians 1:17; 1 Corinthians 2:1 .

16 (10) For we followed not (\*) deceivable fables, when we opened unto you the power, and coming of our Lord Jesus Christ, but with our eyes we saw his majesty;

(10) Another amplification taken both of the great certainty and also the excellency of his doctrine, as whereof our Lord Jesus Christ the Son of God is author, whose glory the Apostle himself both saw and heard.

(\*) Or, sophisticated and crafty.

17 For he received of God the Father honor 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.

(\*) Matthew 17:5 .

18 And this voice we heard when it came from heaven, being with him in the (\*) Holy mount.

(\*) For by Christ's presence it was for the time holy.

19 (11) We have also a most sure (\*) word of the Prophets, (12) to the which ye do well that ye take heed, as unto a light that shineth in a dark place, until the (l) (♣) day dawn, and the (m) (♣) day star arise in your hearts.

(11) The truth of the Gospel is hereby also manifest, in that it agreeth wholly with the foretellings of the Prophets.

(\*) That is, the doctrine of the Prophets.

(12) The doctrine of the Apostles doeth not shut out the doctrine of the Prophets, for they confirm each other by each others testimonies, but the Prophets were as candles which gave light unto the

blind, until the brightness of the Gospel began to shine.  
(l) A more full and open knowledge than was under the shadows of the Law.  
(♣) A more perfect knowledge than under the Law.  
(m) That clearer doctrine of the Gospel.  
(♠) Meaning, Christ the son of justice, by his Gospel.

20 (\*) (13) So that ye first know this, that no prophecy of the (n) Scripture is of (♣) any (o) private (♠) interpretation.

(\*) 2 Timothy 3:16 .  
(13) The Prophets are to be read, but so that we ask of God the gift of interpretation, for he that is the author of the writings of the Prophets, is also the interpreter of them.  
(n) He joineth the Scripture and prophecy together, to distinguish true prophecies from false.  
(♣) Cometh not of men.  
(o) For all interpretation cometh from God.  
(♠) Or, motion.

21 For the Prophecy came not in old time by the will of man, but (p) holy men of God spake as they were (q) moved by the holy Ghost.

(p) The godly interpreters and messengers.  
(q) Inspired by God; and their motions were in very good order, and not such as were the motion of the profane soothsayers, and foretellers of things to come.

## 2 Peter 2

*1 He foretelleth them of false teachers, 13 whose wicked flights and destruction he declareth. 12 He compareth them to brute beasts, 17 and to wells without water, 20 because they seek to withdraw men from God to their old filthiness.*

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

(1) As in times past there were two kinds of Prophets, the one true and the other false, so Peter foretelleth them that there shall be some true and some false teachers in the Church, in so much that Christ himself shall be denied of some, which notwithstanding shall call him redeemer.  
(\*) Acts 20:29; 1 Timothy 4:2; Jude 1:11 .  
(a) Under the Law, while the state and policy of the Jews was yet standing.

2 (2) And many shall follow their (\*) damnable ways, by whom the way of truth shall be evil spoken of,

(2) There shall not only be heresies, but also many followers of them.  
(\*) Or, insolent and wanton.

3 (3) And through covetousness shall they with feigned words make (b) (\*) merchandise of you, (4) whose judgment long since resteth not, and their destruction slumbereth not.

(3) Covetousness for the most part is a companion of heresy, and maketh merchandise even of souls.  
(b) They will abuse you, and sell you as they sell cattle in a Fair.  
(\*) This evidently seen in the Pope and his Priests, which by lies and flatteries sell men's souls, so that it is certain that he is not the successor of Simon Peter, but of Simon Magus.  
(4) Comfort for the godly: God who cast the Angels that fell away from him headlong into the darkness of hell, at length to be judged; and who destroyed the old world with the flood, and preserved Noah the eighth person, and who burned Sodom, and saved Lot, will deliver his elect from these errors, and will utterly destroy those unrighteous.

4 For if God spared not the (\*) Angels that had sinned, but cast them down into (c) hell, and delivered them into (d) chains of darkness, to be kept unto damnation;

(\*) Job 4:18; Jude 1:6 .  
(c) So the Grecians called the deep dungeon under the earth, which should be appointed to torment the souls of the wicked in.  
(d) Bound them with darkness as it were with chains; and by darkness, he meaneth that most miserable state of life, that is full of horror.

5 Neither hath spared the (e) old world, but saved (\*) Noah the eighth *person* a (f) preacher of righteousness, and brought in the Flood upon the world of the ungodly,

(e) Which was before the Flood; not that God made a new world, but because the world seemed new.  
(\*) Genesis 7:1 .  
(f) For he ceased not for the space of one hundred and twenty years to warn the wicked both by word and deed, what wrath of God hanged over their heads.

6 And (\*) turned the cities of Sodom and Gomorrha into ashes, condemned them and overthrew them, and made them an example unto them that after should live ungodly,

(\*) Genesis 19:24 .

7 (\*) And delivered just Lot vexed with the uncleanly conversation of the wicked;

(\*) Genesis 19:16 .

8 (For he being righteous, and dwelling among them, in (g) seeing and hearing, (h) vexed his righteous soul from day to day with their unlawful deeds.)

(g) Which way soever he looked and turned his ears.  
(h) He had a troubled soul, and being vehemently grieved, lived a painful life.

9 The Lord (i) knoweth to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment under punishment.

(i) Hath been long practiced in saving and delivering the righteous.

10 (5) And chiefly them that walk after the flesh, in the lust of uncleanness, and despise government, *which are* presumptuous, and stand in their own conceit, and fear not to speak evil of them that are in (k) dignity.

(5) He goeth to another sort of corrupt men, which notwithstanding are within the bosom of the Church, which are wickedly given, and do seditiously speak evil of the authority of Magistrates, (which the Angels themselves that minister before God, do not dispraise.) A true and lively description of the Romish Clergy (as they call it.)

(k) Princes and great men, be they never so high in authority.

11 Where as the Angels which are greater both in power and might, (\*) give not (♣) railing judgment against them before the Lord.

(\*) 1 Kings 22:22; Job 1:12 .

(♣) Albeit the Angels condemn the vices and iniquity of wicked Magistrates, yet they blame not the authority and power which is given them of God.

12 (6) But these, as (\*) natural brute beasts, led with sensuality and (l) made to be taken, and destroyed, speak evil of those things which they know not, and shall perish through their own (m) corruption,

(6) A lively painting out of the same persons, wherein they are compared to beasts, which are made to snare themselves to destruction, while they give themselves to fill their bellies; For there is no greater ignorance than is in these men, although they most impudently find fault with those things of which they know not; and it shall come to pass that they shall destroy themselves as beasts, with those pleasures wherewith they are delighted, and dishonor and defile the company of the godly.

(\*) As beasts without reason or wit follow whether nature leadeth them; so these wicked men destitute of the Spirit of God, only seek to fulfill their sensuality, and as they are vessels made to destruction, and appointed to this judgment, so they fall into the snares of Satan to their destruction.

(l) Made to this end, to be a prey to others; So do these men willingly cast themselves into Satan's snares.

(m) Their own wicked manners shall bring them to destruction.

13 And shall receive the wages of unrighteousness, as they which count it pleasure daily to live deliciously. (\*) Spots *they are* and blots, (♣) delighting themselves in their deceivings, (n) in feasting with you,

(\*) Or, little rocks.

(♣) For in your holy feasts they fit as members of the Church whereas indeed they be but spots, and so deceive you, read Jude 1:12 .

(n) When as by being amongst the Christians in the holy banquets which the Church keepeth, they would seem by that means to be true members of the Church, yet they are indeed but blots on the Church.

14 (7) Having eyes full of adultery, and that cannot cease to sin, beguiling unstable souls, they have hearts exercised with covetousness, cursed children;

(7) He condemneth those men, as shewing even in their behavior and countenance an immeasurable lust, as making merchandise of the souls of light persons, as men exercised in all the crafts of covetousness, to be short, as men that sell themselves for money to curse the sons of God after Balaam's example, whom the dumb beast reproved.

15 Which forsaking the right way, have gone astray, following the way of (\*) Balaam, *the son of Bosor*, which loved the wages of unrighteousness.

(\*) Numbers 22:23; Jude 1:11 .

16 But he was rebuked for his iniquity, *for* the dumb ass speaking with man's voice forbade the foolishness of the Prophet.

17 (\*) (8) These are (o) wells without water, *and* (♣) clouds carried about with a tempest, to whom the (p) black darkness is reserved forever.

(\*) Jude 1:12 .

(8) Another note whereby they may be well known what manner of men they are, because they have inwardly nothing but either utterly vain or very hurtful, although they make a shew of some great goodness, but they shall not escape unpunished for it, because under pretence of false liberty, they draw men into the most miserable slavery of sin.

(o) Which boast of knowledge, and have nothing in them.

(♣) They have some appearance outward, but within they are dry and barren, or at most they cause but a tempest.

(p) Most gross darkness.

18 For in speaking (q) swelling words of vanity, they (r) beguile with wantonness through the lusts of the flesh them that were (s) clean escaped from them which are wrapped in error,

(q) They deceive men with vain and swelling words.

(r) They take them as fish are taken with the hook.

(s) Unfeignedly and indeed clean departed from Idolatry.

19 Promising unto them liberty, and are themselves the (\*) servants of corruption; for of whomsoever a man is overcome, even unto the same is he in bondage.

(\*) John 8:34; Romans 6:20 .

20 (9) (\*) For if they, after they have escaped from the filthiness of the world, through the (♣) acknowledging of the Lord, and of the Saviour Jesus Christ, are yet tangled again therein, and overcome, the latter end is worse with them than the beginning.

(9) It is better to have never known the way of righteousness, than to turn back from it to the old filthiness; and men that do so are compared to dogs and swine.

(\*) Matthew 12:45; Hebrews 6:4; Hebrews 10:26 .

(♣) Which cometh by hearing the Gospel preached.



21 For it had been better for them not to have acknowledged the way of righteousness, than after they have acknowledged it, to turn from the holy (\*) commandment given unto them.

(\*) Or, doctrine.

22 But it is come unto them, according to the true proverb, (\*) The dog is returned to his own vomit, and the sow that was washed, to the wallowing in the mire.

(\*) Proverbs 26:11 .

## 2 Peter 3

*1 He sheweth that he writeth the same things again. 2 Because they must often be stirred up, 4 because dangers hang over their heads through certain mockers. 8 Therefore he warneth the godly that they do not after the judgment of the flesh, 12 appoint the day of the Lord, 14 but that they think it always at hand, 15 in which doctrine he sheweth that Paul agreeth with him.*

1 This (1) second Epistle I now write unto you, beloved, wherewith (\*) I stir up, and warn your pure minds,

(1) The remedy against those wicked enemies, both of true doctrine and holiness, is to be sought for by the continual meditation of the writings of the Prophets and Apostles.

(\*) For we fall quickly asleep and forget that which we are taught.

2 To call to remembrance the words, which were told before of the holy Prophets, and also the commandment of us the Apostles of the Lord and Saviour.

3 (\*) (2) This first understand, that there shall come in the last days, (a) mockers, which will walk after their lusts,

(\*) 1 Timothy 4:1; 2 Timothy 3:1; Jude 1:18 .

(2) He voucheth the second coming of Christ against the Epicureans by name.

(a) Monstrous men, who will seem wise by their contempt of God, and wicked boldness.

4 (3) And say, Where is the promise of his coming? For since the fathers died, all things continue alike from the beginning of the creation.

(3) The reason which these mockers pretend because the course of nature is all one as it was from the beginning, therefore the world is from everlasting, and shall be forever.

5 (4) For this they (\*) willingly know not, that the heavens were of old, and the (b) earth that was of the water, and by the water, by the word of God.

(4) He setteth against them the creation of heaven and earth by the word of God, which these men are willingly ignorant of.

(\*) He meaneth them which had once professed Christian religion, but became afterward contemners and mockers, as Epicureans and atheists.

(b) Which appeared when the waters were gathered together into one place.

6 (5) Wherefore the (\*) world that then was, perished, overflowed with the (c) water.

(5) Secondly he setteth against them the universal flood, which was the destruction, as it were of the whole world.

(\*) As touching the beauty thereof, and things which were therein, except them which were in the ark.

(c) For the waters returning into their former place, this world, that is to say, this beauty of the earth which we see, and all living creatures which live upon the earth, perished.

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

(6) Thirdly, he pronounceth that it shall not be harder for God to burn heaven and earth with fire, in that day which is appointed for the destruction of the wicked (which thing he will also do) than it was for him in times past to make them with his only word, and afterward to overwhelm them with water.

8 (7) Dearly 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.

(7) The taking away of an objection: in that he seemeth to desire this judgment a long season, in respect of us it is true, but not before God with whom there is no time either long or short.

(\*) Psalm 90:4 .

9 (8) The Lord is not slack concerning *his* promise (as some men count slackness) (9) but is patient toward us, and (\*) (♣) would have no man to perish, but would all men to come to repentance.

(8) The Lord will surely come, because he hath promised; and that neither sooner nor later than he hath promised.

(9) A reason why the latter day cometh not out of hand, because God doeth patiently wait till the elect be brought to repentance, that none of them may perish.

(\*) Ezekiel 33:11; 1 Timothy 2:4 .

(♣) He speaketh not here of the secret and eternal counsel of God, whereby he electeth whom it pleaseth him, but of the preaching of the Gospel whereby all are called and bidden to the banquet.

10 (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 (d) noise, and the elements shall melt with heat, and the earth with the works that are therein, shall be burned up.

(10) A very short description of the least distinction of the world, but in such sort as nothing could be spoken more gravely.

(\*) Matthew 24:44; 1 Thessalonians 5:2; Revelation 3:3; Revelation 16:15 .  
(d) With the violence as it were of a hissing storm.

11 (11) Seeing therefore that all these things must be dissolved, what manner persons ought ye to be in holy conversation and godliness,

(11) An exhortation to purity of life, setting before us that horrible judgment of God, both to bridle our wantonness, and also to comfort us, so that we are found watching and ready to meet him at his coming.

12 Looking for, and (e) hasting unto the coming of the day of God, by the which the heavens being on fire, shall be dissolved, and the elements shall melt with heat?

(e) He requireth patience from us, yet such patience as is not slothful.

13 But we look for (\*) new heavens, and a new earth, according to his promise, (f) wherein dwelleth righteousness.

(\*) Isaiah 65:17; Isaiah 66:22; Revelation 21:1 .  
(f) In which heavens.

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

(g) That you may try to your profit, how gentle and profitable he is.  
(\*) In quiet conscience.

15 (\*) And suppose that the long suffering of our Lord is salvation, (12) even as our beloved brother Paul according to the wisdom given unto him wrote unto (♣) you,

(\*) Romans 2:4 .  
(12) Paul's Epistles are allowed by the express testimony of Peter.  
(♣) Albeit his Epistles were written to peculiar Churches, yet they contain general doctrine appertaining to all men.

16 As one that in all *his* Epistles speaketh of these things, (13) among the (\*) which some things are (♣) hard to be understood, which they that are unlearned and unstable, (♣) wrest, as they *do* also other Scriptures unto their own destruction.

(13) There be certain of these things obscure and dark, whereof the unlearned take occasion to overthrow some men that stand not fast, wresting the testimonies of the Scripture for their own destruction. But this is the remedy against such deceit, to labor that we may daily more and more grow up and increase in the knowledge of Christ.  
(\*) That is to say, among the which things; for he disputeth not here whether Paul's Epistles be plain or dark, but saith, that amongst those things which Paul hath written of his Epistles, and Peter himself in these two of his own, there are some things which cannot be easily understood, and therefore are of some drawn to their own destruction; and this he saith to make us more attentive and diligent, and not remove us from the reading of holy things, for to what end should they have written vain speculations?

(♣) As no man condemneth the brightness of the sun because his eye is not able to sustain the clearness thereof; so the hardiness which we cannot sometimes compass or perfectly understand in the Scriptures, ought not to take away from us the use of the Scriptures.  
(♣) Or, pervert.

17 Ye therefore beloved, seeing ye know these things before, beware, lest ye be also plucked away with the error of the wicked, and 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 evermore. Amen.