

## THE SECOND EPISTLE GENERAL OF PETER

<sup>1</sup> Simon Peter a seruaunt and an Apostle of Iesus Christ to them which have obtayned lyke precious fayth with vs in the rightewesnes that commeth of oure God and savioure Iesus Christ. <sup>2</sup> Grace with you and peace be multiplied in the knowledge of God and of Iesus oure Lorde. <sup>3</sup> Accordinge as his godly power hath geuen vnto vs all thinges that pertayne vnto lyfe and godlynes thorow the knowledge of him that hath called vs by vertue and glory <sup>4</sup> by the meanes whereof are geuen vnto vs excellent and moste greate promises that by the helpe of them ye shuld be partakers of the godly nature in that ye flye the corrupcion of worldly lust. <sup>5</sup> And hervnto geve all diligence: in youre fayth minister vertue and in vertue knowledge <sup>6</sup> and in knowledge temperancy and in temrancy pacience in pacience godlynes <sup>7</sup> in godlynes brotherly kyndnes in brotherly kyndnes love. <sup>8</sup> For yf these thinges be amonge you and are plenteous they wyll make you that ye nether shalbe ydle nor vnfrutefull in the knowledge of oure lorde Iesus Christ. <sup>9</sup> But he that lacketh these thynges is blynde and gropeth for the waye with his honde and hath forgotten that he was poured from his olde synnes. <sup>10</sup> Wherefore brethren geve the moare diligence forto make youre callynge and eleccion sure. For yf ye do soche thynges ye shall never

erre. <sup>11</sup> Ye and by this meanes an entrynge in shall be ministred vnto you aboundantly in to the everlastynge kyngdome of oure lorde and saveoure Iesus Christ. <sup>12</sup> Wherefore I will not be neggligent to put you allwayes in remembraunce of soche thinges though that ye knowe them youre selves and be also stablissed in the present trueth. <sup>13</sup> Notwithstodinge I thynke that mete (as longe as I am in this tabernacle) to stere you vp by puttynge you in remembraunce <sup>14</sup> for as moch as I am sure howe that the tyme is at honde that I must put of my tabernacle even as oure lorde Iesus Christ hath shewed me. <sup>15</sup> I will enforce therfore that on every syde ye myght have wherwith to stere vp the remembraunce of these thynges after my departynge. <sup>16</sup> For we folowed not decevable fables when we opened vnto you the power and commynge of oure lorde Iesus Christ but with oure eyes we sawe his maieste: <sup>17</sup> even then verely when he receaved of god the father honour and glory and when ther came soche a voyce to him from excellent glorie. This is my dere beloved sonne in whom I have delite. <sup>18</sup> This voyce we hearde when it came from heven beyng with him in the holy mounte. <sup>19</sup> We have also a right sure worde of prophesye wher vnto yf ye take hede as vnto a lyght that shyneth in a darke place ye do wel vntill the daye dawne and the daye starre aryse in youre hertes. <sup>20</sup> So that ye fyrst knowe this. that no prophesye in the scripture hath eny private interpretacion. <sup>21</sup> For the scripture came never by the will of man: but holy men of god spake as they were

moved by the holy goost.

## 2

<sup>1</sup> Ther were falce prophetes amonge the people even as ther shalbe falce teachers amonge you: wich prevely shall brynge in damnable sectes even denyinge the Lorde that hath bought them and brynge vpon them selves swyft damnacion <sup>2</sup> and many shall folowe their damnable wayes by which the waye of trueth shalbe evyll spoken of <sup>3</sup> and thorow coveteousnes shall they with fayned wordes make marchandyse of you whose iudgement is not farre of and their dampnacion slepeth not. <sup>4</sup> For yf god spared not the angels that synned but cast them doune into hell and delyuered them in chaynes of darknes to be kept vnto iudgement. <sup>5</sup> Nether spared the olde worlde but saved Noe the ryghte preacher of rightewesnes and brought in the flud vpon the worlde of the vngodly <sup>6</sup> and turned the cities of zodom and Gomor into asshes: overthrewe them damned them and made on them an ensample vnto all that after shuld live vngodly. <sup>7</sup> And iust Lot vexed with the vnclenly conversacion of the wicked delivered he. <sup>8</sup> For he beyng ryghteous and dwellynge amonge them in seynge and hearynge vexed his righteous soule from daye to daye with their vnlawfull dedes. <sup>9</sup> The lorde knoweth how to deliver the godly out of temptation and how to reserve the vniuste vnto the daye of iudgement for to be punisshed: <sup>10</sup> namely them that walke after the flesshe in the lust of vnclennes and despyse the rulars. Presumptuous

are they and stubborne and feare not to speake evyll of them that are in auctorite. <sup>11</sup> When the angels which are greater bothe in power and myght receave not of the lorde raylynge iudgement agaynst them. <sup>12</sup> But these as brute beastes naturally made to betaken and destroyed speake evyll of that they knowe not and shall perisse through their awne destruccion <sup>13</sup> and receave the rewarde of vnrightewesnes. They count it pleasure to live deliciously for a season. Spottes they are and filthines livinge at pleasure and in disceaveable wayes feastyng with you: <sup>14</sup> haveinge eyes full of advourie and that cannot cease to synne begylynge vnstable soules. Hertes they have exercised with coveteousnes. They are cursed chyldren <sup>15</sup> and have forsaken the right waye and are gone astraye folowinge the waye of Balam the sonne of Bosor which loved the rewarde of vnrightewesnes: <sup>16</sup> but was rebuked of his iniquitie. The tame and dome beast speakinge with manes voyce forbade the folisshnes of the Prophete. <sup>17</sup> These are welles without water and cloudes caried about of a tempest to whome the myst of darcknes is reserved for ever. <sup>18</sup> For when they have spoke the swellinge wordes of vanytie they begyle with wantanes thorowe that lustes of the flesshe them that were clene escaped: but now are wrapped in errorrs. <sup>19</sup> They promys them libertye and are them selves the bonde servauntes of corrupcion. For of whom soever a man is over come vnto the same is he in bondage. <sup>20</sup> For yf they after they have escaped from the filthynes of the worlde

thorowe the knowledge of the Lorde and of the saviour Iesus Christ they are yet tagled agayne therin and overcome: then is the latter ende worsse with them then the beginnunge. <sup>21</sup> For it had bene better for the not to have knowne the waye of righteousnes then after they have knowe it to turne from the holy commaundment geve vnto them. <sup>22</sup> It is happened vnto them accordinge to the true proverbe: The dogge is turned to his vomit agayne and the sow that was wesshed to her wallowyng in the myre.

### 3

<sup>1</sup> This is the seconde pistle that I now wryte vnto you beloved wherwith I sterve vp and warne youre pure myndes <sup>2</sup> to call to remembraunce the wordes which were tolde before of the holy prophetes and also the commaundment of vs the apostles of the lorde and saveour. <sup>3</sup> This fyrst vnderstode that ther shall come in the last dayes mockers which will walke after their awne lustes <sup>4</sup> and saye. Where is the promes of his comynge? For sence the fathers dyed all thinges cotinue in the same estate wher in they were at the begynninge. <sup>5</sup> This they knowe not (and that willyngly) how that the hevens a great whyle ago were and the erth that was in the water appered vp out of the water by the worde of god: <sup>6</sup> by the which thinges the worlde that then was perished over flowen with the water. <sup>7</sup> But the heves verely and erth which are now are kept by the same worde in store and reserved vnto fyre agaynst the daye of iudgement and

perdition of vngodly men. <sup>8</sup> Derely beloved be not ignorant of this one thyng how that one daye is with the lorde as a thousande yeare and a thousand yeare as one daye. <sup>9</sup> The lorde is not slacke to fulfill his promes as some men count slacknes: but is pacient to vs warde and wolde have no man lost but wolde receave all men to repentaunce. <sup>10</sup> Neverthesse the daye of the lorde will come as a thefe in the nyght in the which daye the hevens shall perisse with terrible noyes and the elemetes shall melt with heet and the erth with the workes that are therin shall burne. <sup>11</sup> Yf all these thinges shall perisse what maner persons ought ye to be in holy conversacion and godlynes: <sup>12</sup> lokynge for and hastyng vnto the commynge of the daye of God in which the hevens shall perisse with fyre and the elementes shalbe consumed with heate. <sup>13</sup> Neverthesse we loke for a newe heven and a newe erth accordynge to his promes where in dwelleth rightewesnes. <sup>14</sup> Wherefore derly beloved seyng that ye loke for soche thynges be diliget that ye maye be founde of him in peace with out spotte and vndefiled <sup>15</sup> And suppose that the longe sufferynge of the lorde is saluacion even as oure derely beloved brother Paul accordynge to the wysdome geve vnto him wrote to you <sup>16</sup> yee almost in very pistle speakynge of soche thynges: amonge which are many thynges harde to be vnderstonde which they that are vnlearned and vnstable pervert as they do other scriptures vnto their awne destruccion. <sup>17</sup> Ye therfore beloved seyng ye

knowe it before hande beware lest ye be also plucked a waye with the erroure of the wicked and fall from youre awne stedfastnes: <sup>18</sup> but growe in grace and in the knowledge of oure lorde and saveoure Iesus Christ. To whom he glory bothe now and for ever. Amen.

**Tyndale New Testament**  
**The Tyndale New Testament (1534)**

Public Domain

Language: English

Dialect: archaic British

Translation by: William Tyndale

2020-12-20

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PDF generated using Haiola and XeLaTeX on 11 Nov 2022 from source  
files dated 22 Nov 2019

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