B 10 But the \( \text{God} \) of all \( \text{grace}, \) Who \( \text{hath called} \) \( \text{us} \) \( \text{unto} \) His \( \text{eternal} \) \( \text{glory} \) \( \text{by} \) \( \text{Christ} \) \( \text{Jesus} \), \( \text{after} \) that ye have \( \text{suffered} \) \( \text{a} \) \( \text{while} \), \( \text{make} \) \( \text{you} \) \( \text{perfect} \), \( \text{establish} \), \( \text{strengthen} \), \( \text{settle} \) \( \text{you} \). \( \text{11 To} \) \( \text{Him} \) \( \text{be} \) \( \text{glory} \) \( \text{and} \) \( \text{dominion} \) \( \text{for} \) \( \text{ever} \) \( \text{and} \) \( \text{ever} \). \( \text{Amen} \).

A 12 \( \text{By} \) \( \text{Silvanus}, \) a \( \text{faithful} \) \( \text{brother} \) \( \text{unto} \) \( \text{you}, \) \( \text{as} \) \( \text{I} \) \( \text{suppose}, \) \( \text{I} \) \( \text{have} \) \( \text{written} \) \( \text{brevily} \), \( \text{techinical} \), \( \text{exhorting} \), \( \text{and} \) \( \text{testifying} \) \( \text{that} \) \( \text{this} \) \( \text{is} \) \( \text{the} \) \( \text{true} \) \( \text{grace} \) \( \text{of} \) \( \text{God} \) \( \text{wherein} \) \( \text{ye} \) \( \text{stand} \).

13 \( \text{The} \) \( \text{church} \) \( \text{that} \) \( \text{is} \) \( \text{at} \) \( \text{Babylon}, \) \( \text{elected} \) \( \text{together} \) \( \text{with} \) \( \text{you}, \) \( \text{saluteth} \) \( \text{you}; \) \( \text{and} \) \( \text{so} \) \( \text{doth} \) \( \text{Marcus} \) \( \text{my} \) \( \text{son} \).

14 \( \text{Greet} \) \( \text{ye} \) \( \text{one} \) \( \text{another} \) \( \text{with} \) \( \text{a} \) \( \text{kiss} \) \( \text{of} \) \( \text{charity} \). \( \text{Peace} \) \( \text{be} \) \( \text{with} \) \( \text{you} \) \( \text{all} \) \( \text{that} \) \( \text{are} \) \( \text{in} \) \( \text{10 Christ} \) \( \text{Jesus} \). \( \text{Amen} \).

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**THE SECOND EPISTLE OF PETER.**

**THE STRUCTURE OF THE EPISTLE AS A WHOLE.**

(Interwoven and Extended Alternative.)

A | 1. 1-4. INTRODUCTION. BENEDICTION.
B | 1. 5-11. EXHORTATION.
C | A | 12-15. PETER.
   B | 1. 16-21. APOSTLES AND PROPHETS.
   C | 2. 1-27. THE WICKED.
C | A | 3. 1. PETER.
   B | 3. 2. PROPHETS AND APOSTLES.
   C | 3. 3-13. THE WICKED.
B | 3. 14-18. EXHORTATION.
A | 3. 19-18. CONCLUSION. BENEDICTION.

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**NOTES ON THE SECOND EPISTLE OF PETER.**

1. **AUTHORSHIP.** In spite of much divergence of opinion, we conclude that the apostle who wrote the First Epistle wrote this one also. While there is some difference between the tone of the two, this difference has been exaggerated by those who deny that Peter wrote the second letter. And a comparison of the language used shows close resemblance between the two epistles.

2. **WRITTEN TO THE SAME READERS AS WAS THE FIRST EPISTLE (SEE 3. 1).**

3. **SUBJECT.** The apostle continues the practical teaching of the earlier letter, exhorts, and warns, illustrating again from the Old Testament history, while himself foretelling the conditions of "the last days," "the day of judgment," "the day of the Lord," and "the day of God." The similarity to the teaching in Jude should be noticed.

4. **TIME OF WRITING.** This is generally placed between 61 and 65 A.D., but the year is conjectural, although it may reasonably be presumed that this epistle was written within a comparatively short period after the First.
THE SECOND EPISODE OF

PETER.

1. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith 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 pertaining unto life and godliness, through the knowledge of Him That hath called us unto glory and virtue;
4. Wherefore 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 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:

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 are established in the present truth.

9. Of, &c. = of our God and, &c.
13. Unto = to known.
15. Given = been given. It is the same perfect passive trans. "are given" in v. 4. Gr. deo]eTai. See Mark 15. 45. all = (as) all.
18. Godliness. See 1 Tim. 2. 2.
22. To = to His own, as the text.
24. Become.
25. Partners. See 1 Cor. 10. 18.

5-11. (B. p. 1863.) EXHORTATION. (Alternation.)
10. That lacketh, &c. = to whom these things are not (Ap. 106. II. present). and cannot, &c. = being short-sighted. Gr. mikro]eTai. Only here. and
11. Hath, &c. = having received forgetfulness (Gr. lethe). Only here.
12. That he was purged from = of old sins = sins of long ago (Gr. palai). sins. Ap. 128. I. ii. 1.

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13 Ye. 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 showed 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 were made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses 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, &c. am well pleased.
18 And this voice which came from heaven was 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.

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.

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

14 as long as = for (Ap. 104. ix. 3) such (time) as.
tabernacle. Gr. skēnōma. See Acts 7. 46.
stir ... up. Ap. 178. 1. 5.
putting you in = in.
remembrance. Gr. apomnēsis. See 2 Tim. 1. 5.
shortly. Gr. tachinos. Only here and 2. 1 (swift).
I must put off = is the putting off of. Gr. apophasis.
See 1 Pet. 3. 21.
bath. Omit, and supply also.
showed = declared. Gr. didōs. See 1 Cor. 1. 11.
15 endeavoured. Same as "give diligence", v. 10.
to have, &c. = to make remembrance (Gr. mnēmē)
Only here of these things.
always = at every time. Gr. hekastote. Only here.

1. 18-21 (B, p. 1869). APOSTLES AND PROPHETS.
(Alternation and Intversion.)

18 have not followed = did not follow.
came = was borne. Gr. pherō, as in 1 Pet. 1. 13 (brought).
such. Gr. toioëte. Only here. Implying emphasis.
The usual word is toiotou, which occ. 61 times.
beloved. Ap. 135. III.
well pleased. See Matt. 3. 17; 12. 13; 17. 5.

19 a more sure, &c. = the prophetic (Gr. prophētikos). See Rom. 15. 4.
word (Ap. 101. 10) more sure, whereunto = to which, that ye take heed = taking heed; = in your hearts = should follow here.
shineth. Ap. 106. i. i.
dark. Gr. akouchēmos. Only here.
dawn. Gr. diaugäō. Only here.
day star. Gr. phōsphoros. Only here. arise. It will be a fulfilment of Num. 24. 17. Mal. 4. 2. Not a spiritual experience.
Only here. The verb epilusatos is found in Mark 4. 34 (expounded), and Acts 10. 36 (determined). This shows that the meaning is that the prophecy is not self-originated by the speaker.
21 in old time = at any time.
spake. Ap. 121. 7. moved = borne along. Gr. pherō, as in v. 17.

2. 1-22 (C, p. 1863). THE WICKED. (Extended Alternation.)

also, &c. false teachers. Gr. pseudodidaskalos. Only here. who = such as. privity ... in. Gr. periepgē. Only here. 
Cp. Rom. 5. 20 and Gal. 2. 4. 
damnable heresies = heresies (Acts 5. 17) of destruction, or perdition (Gr. apolēsia). See John 17. 12.
bought. See Matt. 13. 44, 46. 
and bring upon = bringing upon. Gr. epaglō. See Acts 5. 28. swift.

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2. 2.

II. PETER.

2. 10. 17 (M, above). UNGODLY OF LATER TIME. (Extended Alteration.)

M e 1 If. —. Angels.

f 1 —. Cast down to Tartarus.

e 2 —. The old world.

d 1 —. The flood.

c 1 —. Sodom and Gomorrah.

b 2 —. Overthrown.


God. Ap. 98, i. i. 1.

spared. See Acts 20, 29.

the. Omit.

that = when they.


cast ... down to hell, and = having thrust down to Tartarus. Ap. 131, 3.

delivered. See John 19, 30.

chains. Gr. seira, a cord. Only here. The texts read "pits". Gr. seiros.


10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.


2. 10—17 (M, above). UNGODLY OF OLD TIME. (Repetitive Alteration.)

M e 1 If. —. Angels.

f 1 —. Cast down to Tartarus.

e 2 —. The old world.

d 1 —. The flood.

c 1 —. Sodom and Gomorrah.

b 2 —. Overthrown.


God. Ap. 98, i. i. 1.

spared. See Acts 20, 29.

the. Omit.

that = when they.


cast ... down to hell, and = having thrust down to Tartarus. Ap. 131, 3.

delivered. See John 19, 30.

chains. Gr. seira, a cord. Only here. The texts read "pits". Gr. seiros.


10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.
11 Whereas angels,  the which are greater in power and might, bring not railing accusation against them before the LORD.  

12 But these, as natural brute beasts made 10 only to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption; 

13 And shall receive the reward of unrighteousness,

g 0 as they that count it pleasure to riot in the day time.  o Spots they are 0 and blemishes, 0 exporting themselves with their own deceivings while they 0 feast with you; 

14 Having eyes full of adultery, and that cannot cease from sin; 0 beguiling unstable souls; 0 an heart they have exercised with covetous practices; 0 cursed children;

h 15 Which have forsaken the right way, and are gone astray, 0 following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; 

16 But 0 was rebuked for 0 his iniquity: the dumb 0 ass speaking 0 with man's voice 0 forbad the madness of the 0 prophet. 

17 These are 0 wells without water, 0 clouds that are carried 0 with a tempest; to whom the 0 mist of darkness is reserved 0 for ever.  

18 For when they 0 speak 0 great swelling words of vanity, they allure through the lusts of the flesh, 0 through much wantonness, those that were 0 clean 0 escaped from them who 0 live 0 in error. 

19 While they promise them liberty, they themselves are the 0 servants of corruption: for of whom 0 a man is 0 overcome, of the same is he 0 brought in bondage.  

20 For 0 if after they have 0 escaped the pollution of the world through the knowledge of Jesus Christ, they are again 0 entangled therein and overcome, the 0 latter end is worse with them than the 0 beginning.

11 which are—though being: power. Ap. 172. 3.  
railing. Gr. blaspēhōma, as 1 Tim. 1. 13.  

brute. Gr. alogos. See Acts 25. 27. 
beasts = living creatures. Gr. zoon. Same as Heb. 13. 11.  
to be taken, &c. for (Ap. 104. vi) capture (Gr. katabatai). Only here and destruction (Gr. phthorē). See Rom. 8. 21. 
understand not=are ignorant of. Gr. agnoeō. 
utterly perish. Gr. kataphthēirō. See 2 Tim. 3. 5. 
The texts read "even perish" (kat phthērō). 
corruption. Gr. phthorē, as above. 
13 reward = wages. Gr. mishthos. 
as=or, &c.= reckoning it as (they do). 
the day time. Lit. a day. 
Spots. Gr. spilos. Here and Eph. 5. 27. 
blemishes. Gr. mōmos. Only here. Cp. 2 Cor. 6. 3 (blamed). 
24. 
14 adultery = an adulterer. 
that cannot cease. Gr. akatapaustos. Only here. 
beguiling. See Jas. 1. 14. 
souls. Ap. 110. II. 
an heart, &c.= having a heart. 
exercised. See 1 Tim. 4. 7. 
covetous practices = covetousness. 
cursed children = children (Ap. 108. i) of (the) curse. 
Balaam. See Num. 22. 
Bosor. See Num. 22. 5 (note). Some texts read "Beor". 
wages. Same as reward, v. 13. 
16 was rebuked = had rebuke (Gr. elenxis). Only here. 
18 great swelling. Gr. hyperphonkos. Only here and Jude 12. 
vanity. Gr. mataiōtēs. See Rom. 8. 20. 
allure. Same as "beguile", v. 14. 
through, &c. Lit. by (dat. case) lasciviousnesses. See "filthy", v. 7. 
clean=indeed. Gr. onêtēs. See 1 Cor. 14. 25. 
escaped. See 1. 4. The texts read "scarcely" or "but just (Gr. oligōs) escaping". 
19 are=being. Gr. huparchō. See Luke 9. 49. 
overcome. Gr. kētaomaī. See 1 Cor. 12. 13. 
Add="also". 
20 pollutions. Gr. pollinōs. 
knowledge. See 1. 2, 3, 8. 
Jesus Christ. Ap. 98. XI. 
entangled. Gr. emploikō. See 2 Tim. 2. 4. 

latter end. Lit. last things. 
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C A

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

B 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:

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

O for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

P I 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:

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

n 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.

l 8 But, beloved, be not ignorant of this one thing,

m that one day is with the Lord as a thousand years, and a thousand years as one day.

N 9 The Lord is not slack concerning his promise, as some men count slackness;

O but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.

3. 3-13 (C, p. 1889). THE WICKED.

(Extended Alternation.)


in. Ap. 194. ix. 1. last days. See Acts 2. 17. 2 Tim. 3. 1.

scoffers = mockers. Gr. empaiKtes. Only here and Jude 18.

walking. All the texts add after walking, "in (Ap. 1868) mockery". Gr. empaignomai. Only here.

P | 189. Lord. Ap. 98. VI. i. 2. 2. A.

3. 8-8 (P, above). DAY OF JUDGMENT.

(Alternation.)

P | 1 | 8-. Wilful ignorance.

m | 9-7. Past and future judgment.

l | 8-. Warning against ignorance.

m | 7-. Divine periods.

5 this, &c. Lit. this is hid from (Gr. lanthano). See Acts 26. 26) they willing (Ap. 102. 1) it word.


m | 3. the. Omit. in through. Ap. 104. v. 1. The reference is to Ps. 24. 2; 136. 5, 6. Gen. 1. 6. 7.


m | 10. slackness. Gr. bradote. Only here. to usward=toward (Ap. 104. vi) us, but the texts read "you"

II. PETER.


10 The day of the Lord will come as a thief "in the night;
11 seeing then that all these things shall be dissolved,
12 wherein 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.
13 Nevertheless we, looking for and hasting unto the coming of the day of God, to be in expectation of our Lord and Saviour Jesus Christ.

A To Him be glory both now and for ever. Amen.

3. 14-18 (B, p. 1883). EXHORTATION. (Introversion and Extended Alternation.)

14 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.
15 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

A To Him be glory both now and for ever. Amen.