

Peter's Letters.

Excerpted from The Latin Testament Project Bible,
Translated by John G. Cunyus.

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1 Peter,

2 Peter.

1 Peter 1.

Peter, apostle of Jesus Christ, to the dispersion's chosen sojourners in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to God the Father's foreknowledge, in the Spirit's sanctification, in obedience, and in the sprinkling of Jesus Christ's blood – grace and peace be multiplied to you.

The God and Father of our Lord Jesus Christ be blessed, who, according to His great mercy, has regenerated us in a living hope, through Jesus Christ's resurrection from the dead – to an incorruptible, uncontaminated, and unfading inheritance, kept in the skies for you – you who are guarded by faith in God's power, to a security prepared to be revealed in the last time – in whom you exult! If now for a little while it is necessary to be saddened by various testings, that your faith be proved much more precious than gold that perishes through fire, it may be found proven in praise, glory, and honor, in Jesus Christ's revelation –

whom, though you do not see, you love; in whom now, likewise – not seeing, yet believing, you exult in untellable and glorious joy, carrying back your faith's purpose: the securing of souls.

The prophets, who prophesied of the coming grace to you, sought and studied carefully concerning this security, studying in what or in what sort of time Christ's Spirit might make known to them, telling beforehand those sufferings that are in Christ, and afterwards glories; to whom it was revealed that they ministered not to themselves alone, but to you – those truths which now are told you through those who evangelized you, by the Holy Spirit sent from the sky, into which angels long to look.

Because of this, let your minds' loins be girded, completed in sobriety. Hope in that grace which is offered you in Jesus Christ's revelation – like obedient children, not conformed to the lusts of your prior ignorance, yet holy, according to Him who called you. You too be holy in all conversation, for it is written, "You will be holy, because I am holy."

And if you invoke Him as Father, who judges without acceptance of persons according to each one's works, ponder in fear of your season's residence – knowing that you were bought back from your futile conversation about the fathers' traditions not by corruptible silver or gold, but by

Christ's precious blood, like an unpolluted and spotless lamb, foreknown, indeed, before the world's appointing, yet made known for your sakes at the times' end – you who are faithful through Him to God, who raised Him from the dead, and gave Him glory, that your faith and hope might be in God – making your souls pure in charity's obedience, in love of the community, by love's simplicity. Delight in one another attentively, from the heart, reborn not from corruptible seed but incorruptible, through God's living and enduring word.

For “All flesh is like grass, and all its glory like the field's flower. The grass dries up and the flower falls, yet the Lord's word endures in eternity.”

But this is the word that was proclaimed among you.

1 Peter 2.

Laying aside, therefore, every harm, and every deceit, and pretense, and envies, and all slander, like the manner of newborn babies, desire reason's milk without deceit, that you may grow in it to security! If you have tasted that the Lord is sweet, coming near to whom, a living stone, rejected indeed by men, but chosen by God, honored, you also, like living stones, are being built into a spiritual house, a holy priesthood, to offer spiritual sacrifices

acceptable to God through Jesus Christ. It contains in scripture about him, “Look, I place in Zion a chosen, precious cornerstone, and who believes in Him will not be confounded.”

He is to you, therefore, as believers. But to unbelievers, “The stone which the builders rejected, this has become the head of the corner,” and “a stone of offense and stumbling block” to those who offend by word, nor believe, in which also they were placed. But you are a chosen race, a royal priesthood, a holy nation, a purchased people, so you may tell His powers who called you from shadows into His wondrous light – you who at one time were not a people, but now are God’s people; who had not sought mercy, but now have sought mercy.

Most beloved, I pray you, as sojourners and pilgrims, to abstain from the bodily lusts that war against the soul, having your conversation good among nations, so that those who slander you as harm-doers will glorify God in visitation’s day, considering from good works. Be subject to every human creature for the Lord’s sake, whether to a king as preminent, or to leaders as sent from him to the revenge of harm-doers, but the praise of the good – for God’s will is so, that doing well you may make silent the imprudence of ignorant men – as free, yet not as having liberty as a cover for harm – but as God’s slaves.

Honor all. Delight in brotherhood. Fear God. Do honor to the king. Slaves, be subject in every fear to masters, not only to the good and modest, yet even to the deformed – for this is a grace, if for the sake of God’s conscience one sustains sadness, suffering unfairly. For what glory is it if, sinning and being beaten, you also endure? Yet if, doing well, you also endure suffering, this is a grace with God. For you were called in this, and Christ has suffered on your behalf, leaving you an example so you may follow His footsteps, who did not sin, nor was deceit found in His mouth; who, when cursed, did not curse; when exposed, did not threaten; yet he handed himself over to those judging unfairly – who Himself took our sins in His body on the tree that, dying to sin, we might live by righteousness – by whose wound you were healed. For you were like sheep, wandering, yet now you are turned back to the shepherd and overseer of your souls.

1 Peter 3.

Likewise, let women be subject to their husbands, that if there are those who do not believe, they may be converted by the word of their wives’ conversation, without a greedy word, considering your pure conversation in fear; whose refinement is not flowing hair, or gold jewelry, or lavish clothing, yet a hidden man of heart in incorruptibility, a quiet and modest spirit that is rich in God’s sight. For so

at times also holy women adorned themselves, hoping in God, subject to their own husbands, as Sarah obeyed Abraham, calling him lord, whose daughters you are, doing well and fearing no disturbance.

Husbands as well, living together according to knowledge, live as bringing honor to women as a weaker vessel, as also coheirs of life's grace, useful, so your prayers are not hindered. But in the end, let all be as one, suffering together, lovers of brotherhood, merciful, humble – not returning harm for harm or curse for curse, yet on the contrary blessing, for you were called to this – so you may possess a blessing by inheritance.

For who wants to delight in life and see good days, let him restrain his tongue from harm, and his lips that they speak no deceit. Yet let him turn away from harm and do good. Let him seek peace and pursue it, for the Lord's eyes are on the righteous, and His ears turned to their pleas. But the Lord's face is against workers of harm, and who is the one who may harm you if you are imitators of the good?

Yet if what you suffer is for righteousness' sake, you are blessed. But you need not fear their fear, nor be troubled. But sanctify the Lord Jesus in your hearts, always ready to satisfy all asking you the reason for that hope which is among you – yet with modesty and fear, having a good conscience, that in

it those who slander you may be confounded, who falsely accuse your good conversation in Christ.

For it is better, if God's will desires, to suffer for doing well than for doing harm, for Christ also died once for sin, the righteous for the unrighteous, that He might offer us to God – killed in flesh, yet made alive in spirit. In this also He preached, coming to those spirits who were in prison – who were at one time unbelievers, when He waited with God's patience in Noah's days, when the ark was being built, in which a few – that is, eight souls – were made safe through water.

So also now baptism makes you safe in like form, not as the putting off of fleshly filth, but as the questioning of a good conscience to God, through Jesus Christ's resurrection – who is at God's right, departed to the sky, angels and authorities and powers subjected to Him.

1 Peter 4.

Christ having suffered in the flesh, therefore, you also may be strengthened in the same thought, because one who has suffered in the flesh has let go of sins – that already he may live what time remains in the flesh not by human lusts but by God's will. For the time past is enough for consuming in the nations' will, who walked in extravagant lusts: wine-bibbers, gluttons, drunkards, and serving

unlawful idols – in which they sojourn, you no longer running with them in the same extravagant confusion, blaspheming – who will give a reason to Him who is ready to judge the living and the dead. For because of this also, He preached good news to the dead, that they indeed may be judged according to men in the flesh, but may live according to God by spirit.

But the end of all has come near, so be prudent and keep watch in prayers, having among yourselves before all a continuing, mutual love, for love covers a multitude of sins – hospitable to each other without complaining. Let each one, as he has received grace, be administering it to another as good stewards of God's multiform grace.

If one speaks, as speaking God's words. If one ministers, as from the power God administers, that God may be honored in all, through Jesus Christ – to whom is glory and rule in ages of ages. Amen.

Most beloved, don't sojourn in the heat that has come to test you, as if something new is happening to you. Yet rejoice, sharing in Christ's sufferings, so you also may rejoice, exulting in His glory's revelation! If you are reproached in Christ's name, you are blessed, because the Spirit of God's glory rests among you. But let no one among you suffer as a murderer, or thief, or slanderer, or one who lusts for strangers' goods. But if one suffers as a

Christian, let him not be ashamed, yet let him glorify God in this name, for it is the season that judgment may start with God's house. But if first with us, what will their end be who do not believe God's good news? And if the righteous is barely saved, where will the lawless and sinner appear? So also with those who suffer according to God's will: let them commend their souls in good works to a faithful Creator.

1 Peter 5.

I pray the elders among you, therefore, as a fellow elder and witness of Christ's suffering, who also is His participant in the future glory that must be revealed, feed God's flock that is yours, providing according to God, not coerced but spontaneously, not for the sake of filthy gain, but freely – not like rulers in allotments, but being made a pattern for the flock, and from the soul. And when the shepherds' prince has appeared, you will secure glory's unfading crown.

Similarly, youth, be subject to your elders, but work your way in with humility toward each other, because God resists the proud, yet gives grace to the humble. Therefore, be humble under God's mighty hand, so He may lift you up in visitation's season – throwing all your concerns on Him, because He has cared for you.

Be sober! Keep watch, for your adversary, the devil, walks around like a roaring lion, seeking whom he may devour! Resist him, mighty in faith, knowing the same suffering to come to your brotherhood that is in the world! But after you have suffered a little while, the God of every grace, who has called us to His eternal glory in Christ Jesus, will perfect, strengthen, make you solid. The rule is His in ages of ages. Amen.

I have written you briefly through Silvanus, a faithful brother as I observe, praying and answering this to be indeed God's grace – in which, stand! The chosen one who is in Babylon salutes you, and Mark my son. Salute one another with a holy kiss. Grace be to all of you who are in Christ!

2 Peter.

2 Peter 1.

Simon Peter, slave and apostle of Jesus Christ, to those who are allotted equal faith with us in the righteousness of our God and securer Jesus Christ: grace to you and peace be fulfilled in the awareness of our Lord. As all that pertains to His divine power, which leads to life and godliness, is given to us through His awareness who called us, for the sake of glory and power – through which he has given us the supreme and precious promise, that through this you may be made companions of the

divine nature, fleeing his that is in the world, lust's corruption.

You, then, putting on every care, minister in the power of your faith – in the power, rather, of knowledge: and in knowledge, abstinence; and in abstinence, patience; and in patience, godliness; and in godliness, brotherly love; and in brotherly love, charity. For these, when they are near and overcome you, will establish you neither empty nor without fruit in the awareness of our Lord Jesus Christ.

For one to whom these are not lent is blind and groping by hand, having forgotten receiving the cleansing of his old offenses. For the sake of which, brothers, busy yourselves more that you may make your vocation and election certain through good works – for, working these, you will not sin at any time. For so the entrance into the eternal reign of our Lord and securer Jesus Christ will be ministered abundantly to you.

Because of this, I will begin always to remind you of these also, indeed, as those knowing and strengthened in the present truth. But I consider it righteous as long as I am in this tabernacle to stir you up to an earnest reminding, certain that the putting off of my tabernacle is swift, according to which also our Lord Jesus Christ made it known to

me. But I will give care to have you often make memory of these after my death.

For we have not made known to you the power and presence of our Lord by learned fables, but were made eyewitnesses of His greatness. For, receiving honor and glory from God the Father, by a voice coming down to Him in such manner from glory's magnificence, "This is my beloved Son, in whom I am pleased."

We too heard this voice fallen from the sky when we were with Him on the holy mountain. And we have firmer the prophetic word, to which you do well to pay attention, as to a lamp burning in a gloomy place, until the day is illumined and the light-bearer rises up in your hearts – understanding this first, that every prophecy of scripture may not occur by its own interpretation. For at no time has prophecy come down by human will, but God's holy men spoke, inspired by the Holy Spirit.

2 Peter 2.

And indeed false prophets were among the people, as also lying teachers will be among you, who will bring in destructive divisions, and deny Him who bought them – the Lord – bringing quick destruction over themselves. And many will follow their luxuries, through whom truth's way will be blasphemed. And they will carry on business about

you in greed, by made-up words, to whom future judgment already does not cease, and their destruction does not sleep.

For if God has not spared sinning angels, yet handed them over to those dragging them down to the inferno in Tartarus, to be reserved in judgment for those tormented – and has not spared the original world, yet kept Noah, the eighth, righteousness’ herald, bringing in the flood to the world’s lawless – and He damned the cities of the Sodomites and the Gomorrahites, reducing them to ashes, making them an example for those who live lawlessly – and He rescued righteous Lot, pressed down by the injury of their worthless conversation – for by appearance and by hearing, he was righteous – living among those who, day by day, tortured a righteous soul through treacherous works – the Lord knew the godly to rescue them from testing, yet the treacherous ones to keep tormented, to judgment’s day – but even more, those who walk after the flesh in unclean lusts, and condemn rule – boastful, pleasing themselves, divisive. Blaspheming, they do not fear, where the angels, when they are greater in strength and might, do not bring in against themselves a detestable judgment.

These, indeed, like unreasoning cattle, by nature in traps and in ruin, blaspheming in those things they do not know, will perish also in their corruption – esteeming lust, polluting the days’ pleasures, and

affluent in flawed enjoyments, indulging in their parties with you – having eyes full of adultery and incessant sin, drawing away unstable souls, having hearts exercised by greed, children of cursing. Abandoning the right way, they have wandered, seeking Balaam's way from Bosor, who loved iniquity's reward. Indeed, he had correction in his madness by a dumb beast, speaking in a man's voice. It prohibited the prophet's foolishness.

These are springs without water and clouds stirred by tornados, to whom the shadows' gloom is reserved. For, speaking vanity's arrogance, they will draw away in flesh's luxurious lusts those who escape only a little while, who are turned back to error, promising them liberty when they themselves are corruption's slaves – for one is a slave to that which overcomes him. For if, fleeing the world's pollutions in the awareness of our Lord and securer Jesus Christ, these again are overcome in them, they have become worse in them afterwards than before.

For it was better for them not to have known righteousness' way than, after knowing it, to turn back from it, which was handed to them by a holy command. For the truth of this proverb touches them: A dog turns back to its vomit, and a washed pig to its filthy wallow.

2 Peter 3.

Look, I write this second letter to you, most beloved, in which I stir up your sincere mind in admonition – that you may be mindful of those words that I preached from the holy prophets and apostles, of the commandments of your Lord and securer, knowing this first: that mockers will come in deception in the last days, walking according to their own lusts – saying, “Where is the promise, or His coming? For since the fathers have slept, all things have continued so from the creation’s beginning.”

For this escapes them willingly, that skies were before, and land from water and through water, appointed by God’s word, through which the world then perished, flooded by water. But skies and land which now exist are laid down by the same word, kept to fire for the day of judgment and destruction of lawless humanity. Yet let this one not hide from you, most beloved: that one day with the Lord is like a thousand years, and a thousand years like one day. The Lord does not delay the promise, but carries on patiently for your sake, not wanting anyone to perish, yet all to be turned to repentance.

But the Lord’s day will come like a thief, in which skies will pass away by a great force. The elements, indeed, will be dissolved by heat. When all these, then, may be dissolved, what sort ought you to be, in holy conversations and godliness, waiting and hurrying to the coming of God’s day, through which

the skies, burning, will be dissolved, and the elements, burning in fire, will melt away?

Yet we expect new skies and a new earth, and His promise, in which righteousness lives. Because of this, most beloved, awaiting these, satisfied, live to be found by Him in peace, without stain and without injury. And be witness to the patient security of our Lord, as our most beloved brother Paul also has written you, according to wisdom's gift in him – as also in all the letters, speaking in them of those which are indeed difficult to understand, which the untaught and unstable distort to their own destruction – as also other scriptures.

You, though, brothers, knowing beforehand, keep watch, unless, carried away by fools' errors, you be cut down from your own firmness. Grow, indeed, in grace and in awareness of our Lord and securer Jesus Christ. To Him be glory, both now and in eternity's day. Amen.