

## 2ND PETER

<sup>1</sup> Simon Peter, *(a)* servant and *(an)* apostle of Jesus Christ, to them that have taken with us the even-faith *(or to those who have received the same faith as us)*, in the rightwiseness of our God and Saviour Jesus Christ,

<sup>2</sup> grace and peace be *[full-]*filled to you, by the knowing of our Lord Jesus Christ.

<sup>3</sup> How all things of his god-like virtue, that be to life and piety, be given to us, by the knowing of him, that called us for his own glory and virtue. *(How all the things of his godly or his divine power, which be for life and piety, be given to us, through the knowledge of him, who called us to share in his own glory and power.)*

<sup>4</sup> By whom he gave to us most precious promises; that by these things ye shall be made fellows of God's kind *(or of God's kin)*, and flee the corruption of that covetousness, that is in the world.

<sup>5</sup> And bring ye in all busyness, and minister in your faith *(with)* virtue, and in virtue cunning, *(or knowing)*, *[or science]*, *(or and with virtue knowledge)*;

<sup>6</sup> in cunning, *(or in knowing)*, *[or in science]*, abstinence, in abstinence patience, in patience piety; *(and with knowledge abstinence, with abstinence patience, with patience piety;)*

<sup>7</sup> in piety, love of *(the)* brotherhood, and in *(the)* love of *(the)* brotherhood charity. *(with)*

*piety, love of the brotherhood, and with the love of the brotherhood kindness.)*

<sup>8</sup> For if these be with you, and overcome, [*or be plenteous*], they shall not make you void, (*or empty and useless*), neither without fruit, in the knowing of our Lord Jesus Christ.

<sup>9</sup> But to whom these be not ready, he is blind, and gropeth with his hand, and forgetteth the purging of his old trespasses.

<sup>10</sup> Wherefore, brethren, be ye more busy, (*so*) that by good works ye make your calling and choosing certain; for ye doing these things, shall not do sin any time, [*or soothly ye doing these things, shall not sin any time*].

<sup>11</sup> For thus the entering into [*the*] everlasting kingdom of our Lord and Saviour Jesus Christ, shall be ministered to you plenteously. (*And so your entrance into the eternal kingdom of our Lord and Saviour Jesus Christ, shall abundantly be afforded you.*)

<sup>12</sup> For which thing I shall begin to admonish you (*for*)evermore of these things; and I will, that ye be cunning (*or knowing*), and confirmed in this present truth. (*For which thing I shall always admonish you about these things; and I desire, that ye know, or have knowledge of, and be confirmed, or established, in this truth that is present with you.*)

<sup>13</sup> Forsooth I deem justly [*or Forsooth I deem (it) just*], as long as I am in this tabernacle, to raise you in admonishing; (*For I judge it just or*

*appropriate, for as long as I am in this body, to remind you of these things;)*

<sup>14</sup> and I am certain, that the putting away [*or the putting off*] of my tabernacle is swift, by this that our Lord Jesus Christ hath showed to me.

<sup>15</sup> But I shall give busyness, that oft after my death ye have mind of these things. (*But I shall make every effort now, so that after my death ye shall often remember these things.*)

<sup>16</sup> For we not (*pur*)suing unwise tales (*or For we not following unwise tales*), have made known to you the virtue (*or the power*) and the before-knowing [*or the prescience*] of our Lord Jesus Christ; but we were made beholders of his greatness.

<sup>17</sup> For he took of God the Father honour and glory, by such manner voice slid down to him from the great glory, This is my (*be*)loved Son, in whom I have pleased to me; hear ye him. (*For he received honour and glory from God the Father; when that voice came down to him from the Great Glory, saying, This is my beloved Son, in whom I am pleased; listen to him.*)

<sup>18</sup> And we heard this voice brought from heaven, when we were with him in the holy hill (*or when we were with him on the Mount of Transfiguration*).

<sup>19</sup> And we have a firmer word of prophecy, to which ye giving attention do well, as to a lantern that giveth light in a dark place, till the day begin to give light, and the day star spring in your hearts.

<sup>20</sup> And first understand ye this thing, that each prophecy of scripture is not made by proper, [*or by (one's) own*], interpretation;

<sup>21</sup> for prophecy was not brought any time by man's will, but the holy men of God inspired with the Holy Ghost spake. (*for prophecy was not brought forth at any time by man's will, but rather, the saints of God, or God's people, inspired by the Holy Spirit spoke it forth.*)

## CHAPTER 2

<sup>1</sup> But also false prophets were in the people, as in you shall be masters liars, (*or who be lying teachers, or false teachers*), that shall bring in sects of perdition; and they deny that Lord that bought them, and bring on themselves hasty perdition [*or damnation*].

<sup>2</sup> And many shall (*pur*)sue their lecheries, by whom the way of truth shall be blasphemed; (*And many shall follow their lusts, by whom the Way of Truth shall be blasphemed;*)

<sup>3</sup> and they shall make merchandise of you in covetousness by feigned words. To whom doom (*or judgement*) now a while ago ceaseth not, and the perdition of them nappeth not.

<sup>4</sup> For if God spared not (*the*) angels sinning, but betook them to be tormented, and to be drawn down with bonds of hell into hell, to be kept into doom (*or to be kept unto the Day of Judgement*);

<sup>5</sup> and spared not the first world, but kept Noe (*or Noah*), the eighth man, the before-goer of rightwiseness, and brought in the great flood [*or the deluge*] to the world of unfaithful men;

<sup>6</sup> and he drove (*down*) into powder the cities of (*the*) men of Sodom and of (*the*) men of Gomorrha (*or of Gomorrah*), and condemned (*them*) by turning (*them*) upside-down, and put them the ensample of them that were to doing evil, [*or were doing unpiously*], (*or and made them an example for those who were doing evil*);

<sup>7</sup> and delivered the just Lot, oppressed of the wrong, and of the lecherous conversation of cursed men; (*and saved Lot, a good man, who was oppressed by all the wrong-doing, and by the lecherous living of cursed men;*)

<sup>8</sup> for in sight and hearing he was just, and dwelled amongst them that from day into day tormented with wicked works a just soul.

<sup>9</sup> For the Lord knoweth how to deliver pious men from temptation, and keep wicked men into the day of doom, to be tormented; (*For the Lord knoweth how to deliver pious men from testing, and to keep, or to reserve, the wicked under torment, unto the Day of Judgement;*)

<sup>10</sup> but more them that walk after the flesh, in coveting of uncleanness, and despise lordshipping, and be bold, pleasing themselves, and dread not to bring in sects, blaspheming, (*or and fear not to bring in blaspheming sects*);

<sup>11</sup> where angels, when they be more in strength and virtue (*or power*), bear not the execrable doom [*or the cursed judgement*] against them(*selves*).

<sup>12</sup> But these *be* as unreasonable beasts, kindly, (*or by kind, or naturally*), into taking, and into

death, blaspheming in these things that they know not, and shall perish in their corruption,

<sup>13</sup> and receive the hire (*or the wages*) of unrightwiseness. And they guess delights of defouling and of wem, to be (*the*) likings of the day, (*or And they think that the delights of defilement, and of spot, or of blemish, to be the pleasures of the day*), flowing in their feasts with delights, doing lechery with you,

<sup>14</sup> and have eyes full of adultery, and unceasing trespass, deceiving unsteadfast souls, and have the heart exercised to covetousness; the sons of cursing,

<sup>15</sup> that forsake the right way, and erred, (*pur*)suing the way of Balaam of Bosor, which loved the hire of wickedness. (*who forsake the right way, and erred, following the way of Balaam of Bosor, who loved the wages, or the recompense, for doing wickedness.*)

<sup>16</sup> But he had reproving [*or correction*] of (*or for*) his madness; a dumb beast under yoke, that spake with (*the*) voice of (*a*) man, that forbade the unwisdom of the prophet.

<sup>17</sup> These be wells without water, and mists driven with whirlwinds [*or and clouds driven with whirling winds*], to whom the thick mist of darknesses is reserved.

<sup>18</sup> And they speak in (*the*) pride of vanity, and deceive in (*the*) desires of (*the*) flesh of lechery them, that escape a little. Which live in error,

<sup>19</sup> and promise freedom [*or liberty*] to them, when they be (*the*) servants of corruption. For

of whom any man is overcome, of him also he is *(their)* servant.

<sup>20</sup> For if men forsake the uncleannesses of the world, by the knowing of our Lord and Saviour Jesus Christ, and again be *[en]* wrapped in these, and be overcome, the latter things be made to them worse than the former.

<sup>21</sup> For it was better to them to not know the way of rightwiseness, than to turn again after the knowing, from that holy commandment that was betaken to them. *(For it would have been better for them to have never known the way of righteousness, than to turn away after knowing it, yea, from that holy commandment that was delivered to them.)*

<sup>22</sup> For that very proverb befelled to them, The hound *(re)*turned again to his vomit, *or casting(up)*, and a sow is washed in wallowing in fen *[or in clay]*. *(This proverb hath proven true for them, A dog returneth to its vomit, and after a pig hath washed itself, it walloweth again in the mire.)*

## CHAPTER 3

<sup>1</sup> Lo! ye most dearworthy brethren, I write to you this second epistle, in which I stir your clear soul by admonishing together,

<sup>2</sup> that ye be mindful of those words *(or so that ye remember those words)*, that I before-said of the holy prophets, and of the commandments of the holy apostles of the Lord and Saviour.

<sup>3</sup> First know ye this thing, that in the last days deceivers *[or scorers]* shall come in deceit, *(or*

*with guile, and treachery*), going after their own covetings,

<sup>4</sup> saying, Where is the promise, or the coming of him? for since the fathers died [*or slept*], all things last from the beginning of creature (*or everything is as it was from the beginning of Creation*).

<sup>5</sup> But it is hid from them willing this thing (*or But it is hidden from those, or unknown to those, desiring this*), that (*the*) heavens were before, and the earth of water was standing by (*the*) water, by God's word; [*Soothly it is hid from them willing this thing, that (the) heavens were first, and the earth of water and by water being, or standing, together by God's word;*]

<sup>6</sup> by which that same world (*was*) cleansed, then by water perished.

<sup>7</sup> But the heavens that now be, and the earth, be kept by the same word, and be reserved to fire into the day of doom (*or and be reserved for the fire unto the Day of Judgement*), and (*the*) perdition of wicked men.

<sup>8</sup> But, ye most dear (*ones*), this one thing be not hid to you, [*or be not unknown*], (*or let not this be hidden from you, or be unknown to you*), that one day with God is as a thousand years, and a thousand years *be* as one day.

<sup>9</sup> The Lord tarrieth not his promise, as some [*men*] guess, but he doeth patiently for you, and will not that any man perish [*or not willing any to perish*], but that all turn again to penance. (*The Lord delayeth not his promise, as some think, but he patiently waiteth for you, and desireth not*



*that anyone perish, but that all turn, or come to repentance.)*

<sup>10</sup> For the day of the Lord shall come as a thief, in which *(the)* heavens with great rush, [*or fierceness*], shall pass *(away)*, and *(the)* elements shall be dissolved by heat, and the earth, and all the works that be in it, shall be burnt *(up)*.

<sup>11</sup> Therefore when all these things shall be dissolved, what manner men behooveth it you to be in holy livings and piety,

<sup>12</sup> abiding and hieing into the coming of the day of our Lord Jesus Christ, by whom *(the)* heavens burning shall be dissolved, and *(the)* elements shall fail by *(the)* burning [*or (from the) heat*] of *(the)* fire.

<sup>13</sup> Also we abide by his promises new heavens and *(a)* new earth, in which rightwiseness dwelleth.

<sup>14</sup> For which thing, ye most dear *(ones)*, abiding these things, be ye busy to be found to him in peace, unspotted and undefouled. *(For which thing, ye most dear ones, awaiting these things, do your best to be found at peace with him, without fault or blemish, and undefiled.)*

<sup>15</sup> And deem ye *(that the)* long abiding of our Lord Jesus Christ *(is)* your health *(or And understand well that the patience that our Lord Jesus Christ hath with us is our salvation)*, as also our most dear brother Paul wrote to you, by wisdom given to him.

<sup>16</sup> As and in all his epistles he speaketh in them of these things; in which be some hard things to understand, which unwise [*or untaught*] and

unstable men deprave, as also they do other scriptures, to their own perdition.

<sup>17</sup> Therefore ye, brethren, before-witting keep yourselves, lest ye be deceived [*or be over-led*] by (*the*) error of unwise men, and fall away from your own firmness.

<sup>18</sup> But wax ye (*or grow*) in the grace and the knowing of our Lord Jesus Christ and our Saviour; to him be glory now and into the day of everlastingness. Amen.

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## **English: Wycliffe's Bible Modern Spelling (Enhanced) (with Deuterocanon)**

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