

## 1ST PETER

<sup>1</sup> Peter, *(an)* apostle of Jesus Christ, to the chosen men, to the comelings of *(the)* scattering abroad, *[or to the chosen guests, or (the) comelings, of (the) dispersion, or the scattering abroad]*, *(or who be the newcomers, or the strangers, in the scattering abroad, or in the dispersion, or the Diaspora)*, of Pontus, of Galatia, of Cappadocia, of Asia, and of Bithynia,

<sup>2</sup> by the before-knowing *[or the prescience]* of God, the Father, in *(the)* hallowing of *(the)* Spirit, *(or by the consecrating, or the sanctifying, of the Spirit)*, by *(the)* obedience, and *(the)* sprinkling of the blood of Jesus Christ, grace and peace be multiplied to you.

<sup>3</sup> Blessed *be* God, and the Father of our Lord Jesus Christ, which by his great mercy begat us again into *(a)* living hope, by the again-rising of Jesus Christ from death, *[or by the again-rising of Jesus Christ from (the) dead]*, *(or by the resurrection of Jesus Christ from the dead)*,

<sup>4</sup> into *(a)* heritage uncorruptible, and undefouled, and that shall not fade, that is kept in heavens for you, *(to an incorruptible and undefiled inheritance, that shall not fade, and that is kept for you in heaven,)*

<sup>5</sup> that in the virtue of God be kept by the faith into health, and is ready to be showed in the last time. *(who by the power of God be kept by the*

*faith unto salvation, and is ready to be shown on the Last Day or at the Time of the End.)*

<sup>6</sup> In which ye shall make joy, though it behooveth now a little to be sorry in diverse temptations; *(On which Day ye shall have joy, though it behooveth now to be sorrowful for a while, enduring different tests;)*

<sup>7</sup> *(so)* that the proving of your faith be much more precious than gold, that is proved by fire; and be found into praising, and glory, and honour, in the revelation of Jesus Christ.

<sup>8</sup> Whom when ye have not seen, ye love; into whom also now ye not seeing, believe; but ye that believe shall have joy, and gladness that may not be told out, *(or but ye who believe shall have joy, yea, joy that cannot be told out)*, and ye shall be glorified,

<sup>9</sup> and have *[or bring again]* the end of your faith, the health of your souls. *(and receive the completion of your faith, yea, the salvation of your souls.)*

<sup>10</sup> Of which health prophets sought *[out]*, *(or Of which salvation the prophets sought out)*, and searched into, that prophesied of the grace to coming in you, *[Of which health prophets sought out, and ensearched, that prophesied of the grace to come into you,]*

<sup>11</sup> and sought which either what manner time the Spirit of Christ signified in them, and before-told those passions that be in Christ, and the latter glories. *(and sought at what time and in what manner the Spirit of the Messiah signified to*

*them, and foretold the sufferings that be for the Messiah, and the latter glories.)*

<sup>12</sup> To which it was showed, for not to themselves, but to you they ministered those things, that now be told to you by them that preached to you by the Holy Ghost (*or which now be told to you by those who preached to you through the Holy Spirit*), sent from heaven, into whom angels desire to behold.

<sup>13</sup> For which thing be ye gird the loins of your soul, sober (*or resolute*), perfect, and hope ye into that grace that is proffered to you by the showing of Jesus Christ [*or and hope ye into that grace that is offered to you by the revelation of Jesus Christ*],

<sup>14</sup> as sons of obedience, not made like to the former desires of your uncunningness, (*or your unknowingness*), [*or of your ignorance*],

<sup>15</sup> but like him that hath called you holy; (*so*) that also yourselves be holy in all living;

<sup>16</sup> for it is written, Ye shall be holy, for I am holy.

<sup>17</sup> And if ye inwardly call him Father, which deemeth without acception of persons by the work of each man, live ye in dread in the time of your pilgrimage [*in, (or on), (the) earth*]; (*And if ye inwardly call him Father, who judgeth without respect for persons, or without favouritism, but rather, according to the works of each man, live ye in fearful reverence during the time of your pilgrimage on the earth;*)

<sup>18</sup> witting that not by corruptible gold, either silver, ye be bought again of your vain living of (*your*) fathers' tradition, (*knowing that not by*

*corruptible gold, or silver; ye be redeemed, or released, from the empty and useless living of your fathers' traditions,)*

<sup>19</sup> *(no) but by the precious blood as of the lamb undefouled and unspotted, Christ Jesus, (but rather; by the precious blood as of an undefiled and unspotted lamb, yea, the Messiah Jesus,)*

<sup>20</sup> *that was known before the making of the world, but he is showed in the last times, for you (who was known before the creation of the world, but he was shown in these Last Times, for you)*

<sup>21</sup> *that by him be faithful in God; that raised him from death [or that raised him from (the) dead], and gave to him everlasting glory, (so) that your faith and hope were in God.*

<sup>22</sup> *And make ye chaste your souls in obedience of charity, in love of (the) brotherhood; of simple heart love ye together more busily (or with a sincere heart love one another more diligently).*

<sup>23</sup> *And be ye born again, not of corruptible seed, but [of] uncorruptible (seed), by the word of (the) living God, and dwelling into without end (or and living forever).*

<sup>24</sup> *For each flesh is(as) hay, and all the glory of it is as the flower of hay; the hay dried up, and his (or its) flower felled down;*

<sup>25</sup> *but the word of the Lord dwelleth [into] without end (or but the word of the Lord remaineth forever). And this is the word, that is preached to you.*

## CHAPTER 2

<sup>1</sup> Therefore put ye away all malice, and all guile, and feignings [*or simulations*], and envies, and all backbitings [*or all detractions*];

<sup>2</sup> as now born young children, reasonable, without guile, covet ye (*the*) milk [*of full teaching*], that in it ye wax into health (*or so that by it ye grow in your salvation*);

<sup>3</sup> if nevertheless ye have tasted, that the Lord is sweet.

<sup>4</sup> And nigh ye to him, that is a living stone, and reprov'd of men, but chosen of God, and honoured; (*And come near to him, who is a living stone, and rebuked and rejected by men, but chosen and honoured by God;*)

<sup>5</sup> and yourselves as quick stones (*or and yourselves like living stones*), be ye above builded into spiritual houses, and an holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ.

<sup>6</sup> For which thing the scripture saith, Lo! I shall set in Sion [*or I shall put in Sion*] the highest cornerstone, chosen and precious; and he that shall believe in him, shall not be confounded. (*For which thing the Scripture saith, Behold! I shall put in Zion the highest cornerstone, chosen and precious; and he who shall believe in him, shall not be shamed.*)

<sup>7</sup> Therefore honour to you that believe; but to men that believe not, the stone whom the builders reprov'd, this is made into the head of the corner; (*And so honour to you who believe; but to those who do not believe, the stone which*

*the builders rejected, this is made into the head of the corner;)*

<sup>8</sup> and the stone of hurting, and the stone of stumbling, to them that offend to the word (*or to those who stumble at the word*), neither believe it, in which they be set.

<sup>9</sup> But ye be a chosen kin [*or Forsooth ye be a kind (that was) chosen*], a kingly priesthood, (a) holy folk, a people of purchasing, that ye tell the virtues of him, that called you from darkneses into his wonderful light, (*or so that ye tell out his praises, he who called you from darkness into his wonderful light*).

<sup>10</sup> Which sometime were not a people of God, but now ye be the people of God; which had not mercy, but now ye have mercy.

<sup>11</sup> Most dear (*ones*), I beseech you, as comelings, [*or as guests*], (*or as newcomers*), and pilgrims, to abstain you from fleshly desires, that fight against the soul;

<sup>12</sup> and have ye your conversation [*or your life*] good among heathen men, that in that thing that they backbite of you, as of mis-doers, they behold you of good works, and glorify God in the day of visitation. (*and live a good life among the Gentiles, so that in those things in which they now slander you, as mis-doers, they shall instead see your good works, and glorify God on the Day of Visitation.*)

<sup>13</sup> Be ye subject to each creature of man, for God, (*or Be subject to each creation, or to each institution of man, for God*); either to the king, as to him that is higher [*or is more worthy*] in state,

14 either to dukes, as to those that be sent of him to the vengeance of mis-doers, and to the praising of good men [*or of good deeds*].

15 For so is the will of God, that ye do well, and make the uncunningness, (*or the unknowingness, or the ignorance*) of unprudent men [*or of unwise men*] to be dumb (*or to be silent*).

16 As free men, and not as having freedom the covering of malice, but as the servants of God.

17 Honour ye all men, love ye (*the*) brotherhood, dread ye God (*or have fearful reverence toward God*), honour ye the king.

18 Servants, be ye subject in all dread to (*your*) lords, not only to good and to mild (*ones*), but also to tyrants. (*Servants, be subject in all fear or with all due respect, or reverence, for your lords, not only to good and to meek ones, but also to tyrants.*)

19 For this is grace, if for conscience of God any man suffereth heavinesses [*or sorrows*], and suffereth unjustly.

20 For what grace is it, if ye sin, and be buffeted, and suffer? But if ye do well, and suffer patiently, this is grace with God.

21 For to this thing ye be called. For also Christ suffered for us, and left (*an*) ensample to you, that ye follow the steps of him. (*For to this ye be called. For the Messiah also suffered for us, and left an example for you, so that ye follow his steps.*)

22 Which did not sin, neither guile was found in his mouth. (*Who did not sin, nor was a lie ever*

*found in his mouth, or nor did a lie ever come out of his mouth.)*

<sup>23</sup> And when he was cursed, he cursed not; when he suffered, he menaced not; but he betook himself to him, that deemed him unjustly. *(And when he was cursed, he did not curse back; when he suffered, he did not threaten; but he delivered himself unto him, who judged him unjustly.)*

<sup>24</sup> And he himself bare [*or suffered*] our sins in his body on a tree, (*so*) that we be dead to sins, and live to rightwiseness, by whose wan wound ye be healed.

<sup>25</sup> For ye were as sheep erring, but ye be now turned to the shepherd [*or but ye be converted now to the shepherd*], and (*the*) bishop (*or the High Priest*) of your souls.

## CHAPTER 3

<sup>1</sup> Also women be they subject to their husbands; that if any man, *that is, (their)husbands*, believe not to the word, by the conversation of women they (*shall*) be won without (*any*) word(s). *(And women should be subject to their husbands; so that if their husbands do not believe the word of God, by the way their women live these men shall be won without any words.)*

<sup>2</sup> And behold ye in dread your holy conversation. *(And so, ye women, watch over your pure way of living, with a fear of losing it.)*

<sup>3</sup> Of whom be there not withoutforth curious adorning of hair, either doing about of gold, either adorning of clothing;



<sup>4</sup> but that that is the hid man of (*the*) heart, in uncorruption, and of mild spirit, [*or in (the) uncorruptibility of (a) quiet and mild spirit*], which is rich in the sight of God. (*but within, yea, hidden in the heart, and with a meek and a humble spirit, which is rich before God.*)

<sup>5</sup> For so sometime holy women hoping in God adorned themselves, and were subject to their own husbands.

<sup>6</sup> As Sara(*h*) obeyed to Abraham, and called him lord; of whom ye be daughters well-doing, and not dreading any perturbation.

<sup>7</sup> Also men dwell together, and by cunning, (*or knowing*), [*or science*], give ye honour to the woman's frailty, [*or to her vessel*], (*or to her body*), as to the more feeble, and as to even-heirs of grace and of life, (*so*) that your prayers be not hindered.

<sup>8</sup> And in faith all of one will (*or of one intention*), in prayer be ye each suffering with (*the*) other, lovers of (*the*) brotherhood, merciful, mild (*or humble*), meek; [*Forsooth in faith all of one understanding, or will, in prayer be ye compassionate, or each suffering with (the) other, lovers of (the) fraternity, merciful, mild, meek;*]

<sup>9</sup> not yielding evil for evil, neither cursing for cursing, but on the contrary blessing; for in this thing ye be called, that ye wield blessing by heritage (*or so that ye can possess the blessing by inheritance*).

<sup>10</sup> For he that will love life, and see good days, constrain his tongue from evil, and his lips, that

they speak not guile, [*or that they speak no guile*], (*or so that they do not speak lies*).

<sup>11</sup> And bow he (*away*) from evil, and do good; seek he peace, and perfectly follow it.

<sup>12</sup> For the eyes of the Lord *be* on just men, and his ears on the prayers of them; but the cheer [*or the face*] of the Lord is on men that do evils.

<sup>13</sup> And who is it that shall annoy you, if ye be (*pur*)suers and lovers of goodness? [*And who is it that shall annoy to you, if ye shall be good (pur)suers?*](*And who is it that shall harm you, if ye be followers and lovers of goodness, or if ye pursue after that which is good?*)

<sup>14</sup> But also if ye suffer anything for rightwiseness, ye be blessed; but dread ye not the dread of them (*or but do not fear them*), (*so*) that ye be not disturbed [*or distroubled*].

<sup>15</sup> But hallow ye the Lord Christ in your hearts, and evermore be ye ready to [*do*] satisfaction to each man asking you (*for the*) reason of that faith and hope that is in you, but with mildness, and dread, (*But consecrate the Lord Messiah in your hearts, and always be ye ready to give satisfaction to each man asking you for the reason for the faith and hope that is in you, but with meekness and humility, and fearful reverence,*)

<sup>16</sup> having good conscience; that in that thing that they backbite of you, they be confounded, which challenge falsely your good conversation in Christ. (*having a clear conscience; so that for that thing in which they slander you, they shall be ashamed, yea, they who defame your pure life in the Messiah.*)

17 For it is better that ye do well, and suffer, if the will of God will, than doing evil. [*Soothly it is better, if the will of God will, ye well-doing, to suffer, than evil-doing.*](*For it is better that ye do good, and suffer, if it be God's will, than to do evil.*)

18 For also Christ once died for our sins, he (*the*) just for (*the*) unjust, that he should offer to God us [*for that he should offer us to God*], made dead in (*the*) flesh, but made quick in (*the*) Spirit. (*For also the Messiah once died for our sins, or For the Messiah also died for our sins once and for all, he the righteous for the unrighteous, so that he could offer us to God, made dead in the flesh, but made alive in the Spirit.*)

19 For which thing he came in (*the*) Spirit, and also to them that were (*en*)closed together in prison;

20 which were sometime unbelievful, when they abided the patience of God in the days of Noe (*or of Noah*), when the ship [*or the ark*] was made, in which a few, that is to say, eight souls were made safe by water (*or eight lives were saved through water*).

21 And so baptism of like form maketh us safe; not the putting away of the filths of (*the*) flesh, but the asking of a good conscience in God, by the again-rising of our Lord Jesus Christ, (*And so a baptism of like form saveth us; not the putting away of the filths of the flesh, but the asking by a good conscience to God, through the resurrection of our Lord Jesus Christ,*)

22 that is in the right half of God, and swalloweth death, that we should be made heirs of

everlasting life, *(or who is at the right hand, or on the right side, of God, and swalloweth death, so that we can be made heirs of eternal life)*. He went into heaven, and angels, and powers, and virtues *(or authorities)* be made subject to him.

## CHAPTER 4

<sup>1</sup> Therefore for Christ suffered in *(the)* flesh *(or And so because the Messiah suffered in the flesh)*, be ye also armed by the same thinking; for he that suffered in *(the)* flesh ceased from sins,

<sup>2</sup> that that is left now of *(the)* time in *(the)* flesh live not now to the desires of men, but to the will of God.

<sup>3</sup> For the time that is passed is enough to the will of *(the)* heathen men to be ended, which walked in lecheries, and lusts, in much drinking of wine, in unmeasurable *[or oft]* eatings, and drinkings, and unleaveful worshipping of maumets *[or of idols]*. *(For the time that is passed was enough for the desires of the Gentiles to be done, or to be finished, yea, they who lived, or went, in lecheries, and lusts, in much drinking of wine, in immeasurable or oft eatings, and drinkings, and unlawful worshipping of idols.)*

<sup>4</sup> In which now they be astonied *(or astonished)*, in which thing they wonder *(about)*, for ye run not together *(with them)* into the same confusion of lechery, and *(so they)* blaspheme *(thee)*, *(or and so they insult thee, or they vilify thee)*.

<sup>5</sup> And they shall give reason to him, that is ready to deem the quick and the dead. *(But soon*

*they shall have to give an answer to him, who is ready to judge the living and the dead.)*

<sup>6</sup> For why for this thing it is preached [*or it is evangelized*] also to dead men, that they be deemed by men in *(the)* flesh, and that they live by God in *(the)* Spirit.

<sup>7</sup> For the end of all things shall nigh. Therefore be ye prudent, and wake ye in prayers; *(For the end of everything shall approach or it is near. And so be prudent, and be on watch, keep praying;)*

<sup>8</sup> before all things have ye charity each to *(the)* other in yourselves always lasting; for charity covereth the multitude of sins. *(above all, love one another always and earnestly; for love covereth a multitude of sins.)*

<sup>9</sup> Hold ye hospitality together without grudging; *(Have hospitality toward one another without grumbling;)*

<sup>10</sup> each man as he hath received grace, ministering it into each other, [*or ministering each to (the) other*], *(or serving one another)*, as good dispensers of the manifold grace of God.

<sup>11</sup> If any man speaketh, *speake he* as the words of God; if any man ministereth, as of the virtue which God ministereth; *(so)* that God be honoured in all things by Jesus Christ our Lord, to whom is glory and lordship into worlds of worlds. Amen. *(If anyone speaketh, (speake he) with the words of God; if anyone serveth, (serve he) with the strength which God supplieth; so that God be honoured in all things by Jesus Christ our Lord, to whom is glory and lordship forever and ever. Amen.)*

12 Most dear *brethren*, do not ye go in pilgrimage in fervour, that is made to you to temptation (*or that is made to test you*), as if any new thing befall to you;

13 but commune ye with the passions of Christ, and have ye joy, (*or but share in the sufferings of the Messiah, and rejoice*), (*so*) that also ye be glad, and have joy in the revelation of his glory.

14 If ye be despised for the name of Christ, ye shall be blessed; for that that is of the honour, and of the glory, and of the virtue of God, and the Spirit that is his, shall rest on you. (*If ye be despised for the name of the Messiah, ye shall be blessed; for that that is of the honour, and of the glory, and of the power of God, and the Spirit that is his, shall rest upon you.*)

15 But no man of you suffer as a manslayer, either a thief, either curser, either a desirer of other men's goods [*or of other men's things*];

16 but if *he suffer* as a christian man, shame he not (*or be he not ashamed*), but glorify he God in this name.

17 For (*the*) time is, that doom begin at God's house; and if *it begin* first at us, what end *shall be* of them, that believe not to the gospel? (*For it is now the time that judgement begin at God's household; and if (it begin) first with us, what end (shall be) for those, who do not believe the Gospel or the Good News?*)

18 And if a just man scarcely shall be saved, where shall the unfaithful man and the sinner appear?

<sup>19</sup> Therefore and they that suffer by the will of God, betake their souls in good deeds to the faithful Maker of nought. (*And so let them who suffer by God's will, deliver their souls through good deeds unto the faithful Maker of everything out of nothing.*)

## CHAPTER 5

<sup>1</sup> Therefore I, an even-elder man, and a witness of Christ's passions, which also *am* a communer of that glory, that shall be showed in (*the*) time to come; beseech the elder men, that be among you, (*And so I, a fellow elder, and a witness of the Messiah's sufferings, who also (shall) partake of, or (shall) share in, that glory, which shall be shown, or shall be revealed, in the time to come; yea, I beseech the elders, who be among you,*)

<sup>2</sup> feed ye the flock of God, that is among you, and purvey ye, not as constrained, but willfully, by God; not for love of foul winning, but willfully, (*feed the flock of God, who be among you, yea, provide for them, not like someone who is compelled, but willingly, or by free will, through God; not for the love of foul gain, or for immoral profit, but willingly, or by free will,*)

<sup>3</sup> neither as having lordship in the clergy, but (*so*) that ye be made (*an*) ensample to the flock, of (*free*) will [*or by intent*].

<sup>4</sup> And when the prince of shepherds shall appear, ye shall receive the crown of glory, that may never fade (*or that can never fade*).

<sup>5</sup> Also, ye young men, be ye subject to elder men, and all show ye together meekness (*or and*

*all of you show humility and humbleness before them*); for the Lord withstandeth proud men, but he giveth grace to meek men.

<sup>6</sup> Therefore be ye meeked under the mighty hand of God, that he raise you in the time [*or in the day*] of visitation, (*And so be humble under the mighty hand of God, so that he can raise you up at the Time of Visitation, or on the Day of Visitation,*)

<sup>7</sup> and cast ye all your busyness into him, for to him is (*the*) care of you. (*and throw all your concerns onto him, for he careth for you.*)

<sup>8</sup> Be ye sober, and wake ye, (*or Be resolute, and be on watch*), for your adversary, the devil, as a roaring lion goeth about, seeking whom he shall devour.

<sup>9</sup> Whom against-stand ye, strong in the faith, witting that the same passion is made to that brotherhood of you, that is in the world. (*Yea, he whom you must stand against, or whom you must withstand, being strong in the faith, and knowing that your brothers, who be in the world, experience the same suffering.*)

<sup>10</sup> And God of all grace, that called you into his everlasting glory, you suffering a little [*in Christ Jesus*], (*or though you do suffer now for a short time in the Messiah Jesus*), he shall perform, and shall confirm, and shall make firm.

<sup>11</sup> To him *be* glory and lordship, into worlds of worlds (*or forever and ever*). Amen.

<sup>12</sup> By Silvanus, [*a*] faithful brother to you as I deem, I wrote shortly; beseeching, and witnessing that this is the very grace of God, in which ye stand. (*I have written this short letter*



*by Silvanus, a faithful brother of yours whom I trust; beseeching, and testifying that this is the true grace of God, in which ye should stand.)*

<sup>13</sup> The church that is gathered in Babylon, and Marcus, my son, greeteth you well. *(The church that is gathered in Babylon, and my son Mark, send you hearty greetings.)*

<sup>14</sup> Greet ye well together in holy kiss. Grace be to you all that be in Christ. Amen. *(Give hearty greetings to one another with a holy kiss. Grace be to all of you who be in the Messiah. Amen.)*

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

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

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Dialect: Archaic

Translation by: Terry Noble

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

Wycliffe's Bible with Modern Spelling (Enhanced) is a composite of my Wycliffe's Bible, a modern-spelling version of the 14th century Middle English translation, consisting of Wycliffe's Old Testament and Wycliffe's New Testament, and my modern-spelling version of Wycliffe's Apocrypha. These books contain literally tens of thousands of rewritten verses, presented in parentheses “( )”, to provide help in comprehending the 14th century Middle English vocabulary and grammar. Wycliffe's Apocrypha also includes the books of the Apocrypha from the 1st edition of the King James Version of the Bible.

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