

## 2ND PETER

<sup>1</sup> Simon Peter, servant and apostle of Jesus Christ, to them that have taken with us the even-faith, 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.

<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, 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 virtue, and in virtue knowing [*or science*];

<sup>6</sup> in knowing [*or in science*], abstinence, in abstinence patience, in patience piety;

<sup>7</sup> in piety, love of brotherhood, and in love of brotherhood charity.

<sup>8</sup> For if these be with you, and overcome, [*or be plenteous*], they shall not make you void, 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, that by good works ye make your calling and

choosing certain; for ye doing these things, shall not do sin any time [*or shall not sin any time*].

11 For thus the entering into [*the*] everlasting kingdom of our Lord and Saviour Jesus Christ, shall be ministered to you plenteously.

12 For which thing I shall begin to admonish you evermore of these things; and I will, that ye be know ing, and confirmed in this present truth.

13 Forsooth I deem justly [*or I deem just*], as long as I am in this taber-nacle, to raise you in admonishing;

14 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.

15 But I shall give busyness, that oft after my death ye have mind of these things.

16 For we not pursuing unwise tales, have made known to you the virtue and the before-knowing [*or the prescience*] of our Lord Jesus Christ; but we were made beholders of his greatness.

17 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 loved Son, in whom I have pleased to me; hear ye him.

18 And we heard this voice brought from heaven, when we were with him in the holy hill.

19 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 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.

## CHAPTER 2

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

<sup>2</sup> And many shall pursue their lecheries, 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 now a while ago ceaseth not, and the perdition of them nappeth not.

<sup>4</sup> For if God spared not angels sinning, but betook them to be tormented, and to be drawn down with bonds of hell into hell, to be kept into doom;

<sup>5</sup> and spared not the first world, but kept 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 into powder the cities of men of Sodom and of men of Gomorrah, and condemned by turn-ing upside-down, and put them the ensample of them that were to doing evil [*or were doing unpioulsly*];

<sup>7</sup> and delivered the just Lot, oppressed of the wrong, and of the lecherous conversation 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;

<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;

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

<sup>12</sup> But these *be* as unreasonable beasts, kindly, 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 of unright-wiseness. And they guess delights of defouling and of wem, to be likings 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, pursuing the way of Balaam of Bosor, which loved the hire of wickedness.

<sup>16</sup> But he had reproving [*or correction*] of his madness; a dumb beast under yoke, that spake

with voice of man, that forbade the unwisdom of the prophet.

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

<sup>18</sup> And they speak in pride of vanity, and deceive in desires of 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 servants of corruption. For of whom any man is overcome, of him also he is servant.

<sup>20</sup> For if men forsake the unclean-nesses of the world, by the knowing of our Lord and Saviour Jesus Christ, and again be enwrapped 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.

<sup>22</sup> For that very proverb befelled to them, The hound turned again to his vomit, *or casting*, and a sow is washed in wallowing in fen [*or in clay*].

## 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, 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 scorners*] shall come in deceit, 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.

<sup>5</sup> But it is hid from them willing this thing, that heavens were before [*or first*], and the earth of water was standing by water, by God's word;

<sup>6</sup> by which that same world 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, and perdition of wicked men.

<sup>8</sup> But, ye most dear, this one thing be not hid to you [*or be not unknown*], 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 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.

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

<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 heavens

burning shall be dissolved, and elements shall fail by burning [*or heat*] of fire.

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

<sup>14</sup> For which thing, ye most dear, abiding these things, be ye busy to be found to him in peace, unspotted and undefouled.

<sup>15</sup> And deem ye long abiding of our Lord Jesus Christ your health, 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 under-stand, 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 over-led*] by error of unwise men, and fall away from your own firmness.

<sup>18</sup> But wax ye 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.

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

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Wycliffe's Bible with Modern Spelling, was made in response to requests from readers who wanted my Wycliffe's Old and New Testaments and Apocrypha in one volume. Printing limitations dictated the number of pages available to me and the letter size. In my previous books, Wycliffe's Bible, Wycliffe's Old Testament, Vols. 1 amp 2, Wycliffe's New Testament, and Wycliffe's Apocrypha, I have tens of thousands of rewritten verses, presented in parentheses "( )", to provide help in comprehending the 14th century Middle English vocabulary and grammar. In this present volume, with space at a premium, those "helps" had to be eliminated, to make room for the text of the Apocrypha.

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