

THE FIRST EPISTLE  
*of*  
PETER

Wycliffe-Purvey, 1395

Chapter 1

1:1 Peter, apostle of Jesus Christ, to the chosen men, to the comelings of scattering abroad [to the chosen comelings of dispersion, *or scattering abroad*], of Pontus, of Galatia, of Cappadocia, of Asia, and of Bithynia,

1:2 by the before-knowing of God, the Father, in hallowing of Spirit, by obedience, and sprinkling of the blood of Jesus Christ, grace and peace be multiplied to you. [after the prescience of God, the Father, into hallowing of the Spirit, into obedience, and sprinkling of the blood of Jesus Christ, grace and peace to you be multiplied.]

1:3 Blessed *be* God, and the Father of our Lord Jesus Christ, which by his great mercy [which after his great mercy] begat us again into living hope, by the again-rising of Jesus Christ from death [by the again-rising of Jesus Christ from dead],

1:4 into heritage uncorruptible, and undefouled, and that shall not fade, that is kept in heavens for you [kept in heavens for you],

1:5 that in the virtue of God be kept

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Chapter 1

1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1:3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

1:5 Who are kept by the power of

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by the faith into health, and is ready to be showed in the last time [made ready to be showed in the last time].

God through faith unto salvation ready to be revealed in the last time.

1:6 In which ye shall make joy, though it behooveth now a little to be sorry in diverse temptations;

1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

1:7 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.

1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

1:8 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, and ye shall be glorified [forsooth ye believing shall have joy withoutforth in gladness unnarrable, *that is, that may not be told out*, and glorified],

1:8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

1:9 and have the end of your faith, the health of your souls. [bringing again the end of your faith, the health of your souls.]

1:9 Receiving the end of your faith, *even* the salvation of *your* souls.

1:10 Of which health prophets sought, 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,]

1:10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

1:11 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. [seeking which or what manner of time the Spirit of Christ signified in them, before-telling the passions, that be in

1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

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Christ, and the latter glories.]

1:12 To which it was showed [To whom it is showed], for not to themselves, but to you they ministered those things, that now be told to you by them that preached to you [that now be told to you by them that evangelized to you] by the Holy Ghost sent from heaven, into whom angels desire to behold.

1:13 For which thing be ye gird the loins of your soul, sober, perfect, *and* hope ye into that grace that is proffered to you by the showing of Jesus Christ [and hope ye into that grace that is offered to you by the revelation, *or showing*, of Jesus Christ],

1:14 as sons of obedience, not made like to the former desires of your unknowingness, [as sons of obedience, not together likened to the former desires of your ignorance,]

1:15 but like him that hath called you holy; that also ye self be holy in all living [that and yourselves be holy in all living];

1:16 for it is written, Ye shall be holy, for I am holy.

1:17 And if ye inwardly call him Father, which deemeth without acception of persons by the work of each man [the which without acception of persons deemeth after the work of each man], live ye in dread in the time of your pilgrimage [*in earth*];

1:18 witting that not by corruptible

1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

1:14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

1:16 Because it is written, Be ye holy; for I am holy.

1:17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

1:18 Forasmuch as ye know that ye

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gold, either silver [or silver], ye be bought again of your vain living of fathers' tradition,

were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

1:19 but by the precious blood as of the lamb undefouled and unspotted, Christ Jesus,

1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1:20 that was known before the making of the world, but he is showed in the last times, for you

1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

1:21 that by him be faithful in God; that raised him from death [that raised him from dead men], and gave to him everlasting glory, that your faith and hope were in God.

1:21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

1:22 And make ye chaste your souls in obedience of charity [Ye making chaste your souls in obedience of charity], in love of brotherhood; of simple heart love ye together more busily.

1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

1:23 *And be ye* born again, not of corruptible seed, but [of] uncorruptible, by the word of living God, and dwelling into without end.

1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

1:24 For each flesh *is* hay, and all the glory of it *is* as the flower of hay; the hay dried up, and his flower felled down [<sup>†</sup>the hay drieth up, and the flower fell down];

1:24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

1:25 but the word of the Lord dwelleth without end [into without end]. And this is the word, that is preached to you [Soothly this is the word, that is evangelized to you].

1:25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

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## Chapter 2

## Chapter 2

2:1 Therefore put ye away all malice, and all guile, and feignings, and envies, and all backbitings; [Therefore putting away all malice, and all guile, and simulations, *or feignings*, and envies, and all detractions;]

2:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2:2 as now born young children, reasonable, without guile, covet ye milk [*of full teaching*], that in it ye wax into health;

2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

2:3 if nevertheless ye have tasted, that the Lord is sweet.

2:3 If so be ye have tasted that the Lord *is* gracious.

2:4 And approach ye to him, that is a living stone, and reprov'd of men [To whom ye going nigh, a quick stone, reprov'd soothly of men], but chosen of God, and honoured;

2:4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

2:5 and yourselves as quick stones be ye above builded [and yourselves as quick stones be above builded] into spiritual houses, and an holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ.

2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

2:6 For which thing the scripture saith, Lo! I shall set in Sion the highest corner stone, chosen and precious [For which thing the scripture holdeth, Lo! I shall put in Sion the highest stone, a corner stone, chosen, precious]; and he that shall believe in him, shall not be confounded.

2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

2:7 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;

2:7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

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2:8 and the stone of hurting, and the stone of stumbling, to them that offend to the word, neither believe *it*, in which they be set. [+and the stone of hurting, and the stone of offence, to them that offend by word, neither believe, in which and they be put.]

2:9 But ye *be* a chosen kin, a kingly priesthood, holy folk, a people of purchasing, that ye tell the virtues of him, that called you from darkneses into his wonderful light.

2:10 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.

2:11 Most dear, I beseech you, as comelings and pilgrims, to abstain you from fleshly desires, that fight against the soul;

2:12 and have ye your conversation good among heathen men [having your conversation, *or life*, good among heathen men], that in that thing that they backbite of you, as of misdoers, they behold you of good works, and glorify God in the day of visitation.

2:13 Be ye subject to each creature of man, for God; either to the king, as to him that is higher in state [as precellent, *or more worthy in state*],

2:14 either to dukes, as to those that be sent of him to the vengeance of misdoers, and to the praising of good men [forsooth to the praising of good deeds,

2:8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

2:10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

2:11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

2:14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

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*or good men*].

2:15 For so is the will of God, that ye do well, and make the unknowingness of unprudent men to be dumb. [For so is the will of God, that ye doing well, make the unknowingness of unwise men to be dumb.]

2:16 As free men, and not as having freedom the covering of malice, but as the servants of God.

2:17 Honour ye all men, love ye brotherhood, dread ye God, honour ye the king.

2:18 Servants, be ye subject in all dread to lords, not only to good and to mild [not only to good and mild], but also to tyrants.

2:19 For this is grace, if for conscience of God any man suffereth heavinesses, and suffereth unjustly. [Forsooth this is grace, if for conscience of God any man suffereth sorrows, *or heavinesses*, suffering unjustly.]

2:20 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.

2:21 For to this thing ye be called. For also Christ suffered for us, and left ensample to you [leaving to you example], that ye follow the steps of him.

2:22 Which did not sin, neither guile was found in his mouth.

2:15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

2:16 As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

2:17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

2:18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

2:19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

2:20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

2:22 Who did no sin, neither was guile found in his mouth:

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2:23 And when he was cursed, he cursed not [Which, when he was cursed, cursed not]; when he suffered, he menaced not; but he betook himself to him, that deemed him unjustly.

2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

2:24 And he himself bare our sins in his body on a tree [Which he himself suffered, *or bare*, our sins in his body on the tree], that we be dead to sins, and live to rightwiseness, by whose wan wound ye be healed.

2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

2:25 For ye were as sheep erring, but ye be now turned to the shepherd, and bishop of your souls.

2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

## Chapter 3

## Chapter 3

3:1 Also women be they subject to their husbands; that if any man believe not to the word [+Also women be subject to their husbands; that if any believe not to the word], by the conversation of women they be won without word.

3:1 Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

3:2 And behold ye in dread your holy conversation.

3:2 While they behold your chaste conversation *coupled* with fear.

3:3 Of whom be there not withoutforth curious adorning of hair, either doing about of gold, either adorning of clothing; [Of which be not withoutforth curious adorning of hair, or doing about of gold, or adorning of clothing of vestments;]

3:3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

3:4 but that that is the hid man of heart, in uncorruption, and of mild spirit [in uncorruptibility of quiet and mild spirit], which is rich in the sight of God.

3:4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.



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3:5 For so sometime holy women hoping in God adorned themselves, and were subject to their own husbands.

3:5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

3:6 As Sara obeyed to Abraham, and called him lord [calling him lord]; of whom ye be daughters well-doing, and not dreading any perturbation.

3:6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

3:7 Also men dwell together, and by knowing give ye honour to the woman's frailty, as to the more feeble, and as to even-heirs of grace and of life, that your prayers be not hindered. [Also men together dwelling, after science, *or knowing*, giving honour to the woman's vessel, *or body*, as to the more sick, as and to even-heirs of grace of life, that your prayers be not letted.]

3:7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

3:8 And in faith all of one will, in prayer be ye each suffering with other, lovers of brotherhood, merciful, mild, meek; [Forsooth in faith all of one understanding, *or will*, in prayer be ye compassionate, *or each suffering with other*, lovers of fraternity, merciful, mild, meek;]

3:8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

3:9 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.

3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

3:10 For he that will love life, and see good days, constrain his tongue from evil, and his lips, that they speak not guile [that they speak no guile].

3:10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

3:11 And bow he from evil, and do good; seek he peace, and perfectly follow it [and perfectly sue it].

3:11 Let him eschew evil, and do good; let him seek peace, and ensue it.

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3:12 For the eyes of the Lord *be* on just men, and his ears on the prayers of them; but the face of the Lord *is* on men that do evils [forsooth the cheer of the Lord *is* on men doing evils].

3:13 And who is it that shall harm you, if ye be followers and lovers of goodness [if ye shall be good followers]?

3:14 But also if ye suffer any thing for rightwiseness, ye be blessed; but dread ye not the dread of them, that ye be not disturbed. [<sup>+</sup>But and if ye suffer any thing for rightwiseness, ye be blessed; but dread ye not the dread of them, that ye be not distroubled.]

3:15 But hallow ye the Lord Christ in your hearts, and evermore be ye ready to [*do*] satisfaction to each man asking you reason of that faith and hope that is in you, but with mildness and dread,

3:16 having good conscience; that in that thing that they backbite of you, they be confounded, which challenge falsely your good conversation in Christ.

3:17 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.]

3:18 For also Christ once died for our sins, he just for unjust, that he should offer to God us [that he should offer us to God], made dead in flesh, but made quick in Spirit.

3:19 For which thing he came in

3:12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

3:13 And who *is* he that will harm you, if ye be followers of that which is good?

3:14 But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

3:15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

3:16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

3:17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

3:19 By which also he went and

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Spirit, and also to them that were closed together in prison;

preached unto the spirits in prison;

3:20 which were sometime unbelievful, when they abided the patience of God in the days of Noah, when the ship was made [when the ark, *or ship*, was made], in which a few, that is to say, eight souls were made safe by water.

3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

3:21 And so baptism of like form maketh us safe [The which thing and baptism of like form maketh us safe]; not the putting away of the filths of flesh, but the asking of a good conscience in God, by the again-rising of our Lord Jesus Christ,

3:21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

3:22 that is in the right half of God, and swalloweth death [he swallowing death], that we should be made heirs of everlasting life. He went into heaven [He gone into heaven], and angels, and powers, and virtues, be made subject to him.

3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

## Chapter 4

## Chapter 4

4:1 Therefore for Christ suffered in flesh, be ye also armed by the same thinking; for he that suffered in flesh ceased from sins,

4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

4:2 that that is left now of time in flesh live not now to the desires of men, but to the will of God. [that he live not now to the desires of men, but to the will of God, that that is more of time in flesh.]

4:2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

4:3 For the time that is passed

4:3 For the time past of *our* life may

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[Soothly the time passed] is enough to the will of heathen men to be ended, which walked in lecheries, and lusts, in much drinking of wine, in unmeasurable eatings [in oft eatings], and drinkings, and unleaveful worshipping of maumets [and unleaveful worshippings of idols].

suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4:4 In which now they be astonished, in which thing they wonder, for ye run not together into the same confusion of lechery, and blaspheme [blaspheming].

4:4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

4:5 And they shall give reason to him, that is ready to deem the quick and the dead.

4:5 Who shall give account to him that is ready to judge the quick and the dead.

4:6 For why for this thing it is preached also to dead men, that they be deemed by men in flesh, and that they live by God in spirit. [+For why for this thing to dead men it is evangelized also, that they be deemed soothly after men in flesh, but that they live after God in spirit.]

4:6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

4:7 For the end of all things shall approach [Forsooth the end of all things shall nigh]. Therefore be ye prudent, and wake ye in prayers;

4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

4:8 before all things have ye charity each to other in yourselves always [all-gates] lasting; for charity covereth the multitude of sins.

4:8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

4:9 Hold ye hospitality together without grudging [without grutching];

4:9 Use hospitality one to another without grudging.

4:10 each man as he hath received grace, ministering it into each other [ministering each to other], as good dispensers of the manifold grace of God.

4:10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

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4:11 If any man speaketh, *speake he* as the words of God; if any man ministereth, as of the virtue which God ministereth; that God be honoured in all things by Jesus Christ our Lord, to whom is glory and lordship into worlds of worlds. Amen.

4:11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

4:12 Most dear *brethren*, do not ye go in pilgrimage in fervor, that is made to you to temptation [Most dear, do not ye go in pilgrimage in fervor, that is made to you into temptation], as if any new thing befall to you;

4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

4:13 but commune ye with the passions of Christ, and have ye joy, that also ye be glad, and have joy in the revelation of his glory. [but ye communing to the passions of Christ, have joy, that and ye gladding withoutforth, have joy in the revelation of his glory.]

4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

4:14 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 [for that that is of the glory and virtue of God, and the Spirit that is his, resteth on you].

4:14 If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

4:15 But no man of you suffer as a manslayer, either a thief, either curser, either a desirer of other men's goods; [Forsooth no man of you suffer as a manslayer, or a thief, or curser, or desirer of other men's things;]

4:15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

4:16 but if *he suffer* as a christian man, shame he not, but glorify he God in this name.

4:16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

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4:17 For time is, that doom begin at God's house [For time is, that doom begin of God's house]; and if *it begin* first at us, what end *shall be* of them, that believe not to the gospel?

4:18 And if a just man scarcely shall be saved, where shall the unfaithful man and the sinner appear [where shall the unpious man and sinner appear]?

4:19 Therefore and they that suffer by the will of God [And so, and they that suffer after the will of God], betake their souls in good deeds to the faithful maker of nought.

## Chapter 5

5:1 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 time to come; beseech the elder men, that be among you, [+Therefore I, even-elder and a witness of Christ's passions, beseech the elder men that be in you, which also *am* a communer of that glory that shall be showed in time to come,]

5:2 feed ye the flock of God, that is among you, and purvey ye, not as constrained, but willfully, by God [purveying not constrainingly, but willfully, after God]; not for love of foul winning, but willfully,

5:3 neither as having lordship in the clergy, but that ye be made ensample to the flock, of will. [+neither as having lordship in the clergy, but made form, *or example*, of the flock, and of intent, *either will*.]

KJV, 1611

4:17 For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

4:18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

4:19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to *him* in well doing, as unto a faithful Creator.

## Chapter 5

5:1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

5:2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

5:3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

# 1 P E T E R

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Wycliffe-Purvey, 1395

KJV, 1611

5:4 And when the prince of shepherds shall appear, ye shall receive the crown of glory, that may never fade [*that shall never fade*].

5:4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5:5 Also, ye young men, be ye subject to elder men, and all show ye together meekness [<sup>+</sup>Also ye younger men, be subject to elder men, forsooth all show ye together meekness]; for the Lord withstandeth proud men, but he giveth grace to meek men.

5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

5:6 Therefore be ye meeked under the mighty hand of God, that he raise you in the time of visitation [that he raise you in the day of visitation],

5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

5:7 and cast ye all your busyness into him, for to him is care of you. [ye casting into him all your busyness, for to him is care of you.]

5:7 Casting all your care upon him; for he careth for you.

5:8 Be ye sober, and wake ye, for your adversary, the devil, as a roaring lion goeth about, seeking whom he shall devour.

5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

5:9 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 [witting the same passion to be done to that your brotherhood, that is in the world].

5:9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

5:10 And God of all grace, that called you into his everlasting glory, you suffering a little [in Christ Jesus], he shall perform, and shall confirm, and shall make firm [he shall perform, shall confirm, and shall make firm].

5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

# 1 P E T E R

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Wycliffe-Purvey, 1395

5:11 To him *be* glory and lordship,  
into worlds of worlds. Amen.

5:12 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.

5:13 The church that is gathered in  
Babylon, and Marcus, my son, greeteth  
you well. [The church that is gathered at  
Babylon greeteth you well, and Marcus, my  
son.]

5:14 Greet ye well together in holy  
kiss. Grace *be* to you all that be in  
Christ. Amen.

KJV, 1611

5:11 To him *be* glory and dominion for  
ever and ever. Amen.

5:12 By Silvanus, a faithful brother  
unto you, as I suppose, I have written  
briefly, exhorting, and testifying that  
this is the true grace of God wherein ye  
stand.

5:13 The *church that is* at Babylon,  
elected together with *you*, saluteth you;  
and *so doth* Marcus my son.

5:14 Greet ye one another with a kiss  
of charity. Peace *be* with you all that are  
in Christ Jesus. Amen.