

James

James a servant of God and of the Lord Jesus Christ to the twelve tribes which are scattered abroad greeting My brethren count it all joy when ye fall into divers temptations Knowing this that the trying of your faith worketh patience But let patience have her perfect work that ye may be perfect and entire wanting nothing If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not and it shall be given him But let him ask in faith nothing wavering For he that wavereth is like a wave of the sea driven with the wind and tossed For let not that man think that he shall receive any thing of the Lord A double minded man is unstable in all his ways Let the brother of low degree rejoice in that he is exalted But the rich in that he is made low because as the flower of the grass he shall pass away For the sun is no sooner risen with a burning heat but it withereth the grass and the flower thereof falleth and the grace of the fashion of it perisheth so also shall the rich man fade away in his ways Blessed is the man that endureth temptation for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him Let no man say when he is tempted I am tempted of God for God cannot be tempted with evil neither tempteth he any man But every man is tempted when he is drawn away of his own lust and enticed Then when lust hath conceived it bringeth forth sin and sin when it is finished bringeth forth death Do not err my beloved brethren Every good gift and every perfect gift is from above and cometh down from the Father of lights with whom is no variableness neither shadow of turning Of his own will begat he us with the Word of Truth that we should be a kind of firstfruits of his creatures Wherefore my beloved brethren let every man be swift to hear slow to speak slow to wrath For the wrath of man worketh not the righteousness of God Wherefore lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted word which is able to save your souls But be ye doers of the word and not hearers only deceiving your own selves For if any be a hearer of the word and not a doer he is like unto a man beholding his natural face in a glass For he beholdeth himself and goeth his way and straightway forgetteth what manner of man he was But whoso looketh into the perfect law of liberty and continueth therein he being not a forgetful hearer but a doer of the work this man shall be blessed in his deed If any man among you seem to be religious and bridleth not his tongue but deceiveth his own heart this mans ministry is vain Pure ministry and undefiled before God and the Father is this To visit the fatherless and widows in their affliction and to keep himself unspotted from the world MY brethren have not the faith of our Lord Jesus Christ the Lord of glory with respect of persons For if there come unto your assembly a man with a gold ring in goodly apparel and there come in also a poor man in vile raiment And ye have respect to him that weareth the fine clothing and say unto him Sit thou here in a good place and say to the poor Stand thou there or sit here under my footstool Are ye not then partial in yourselves and are become judges of evil thoughts Harken my beloved brethren Hath not God chosen the poor of this world rich in faith and heirs of the Kingdom which he hath promised to them that love him But ye have despised the poor Do not rich men oppress you and draw you before the judgment seats Do not they blaspheme that worthy name by the which ye are called If ye fulfil the royal law according to the scripture Thou shalt love thy neighbour as thyself ye do well But if ye have respect to persons ye commit sin and are convinced of the law as transgressors For whosoever shall keep the whole law and yet offend in one point he is guilty of all For he that said Do not commit adultery said also Do not kill Now if thou commit no adultery yet if thou kill thou art become a transgressor of the law So speak ye and so do as they that shall be judged by the law of liberty For he shall have judgment without mercy that hath shewed no mercy and mercy rejoiceth against judgment What doth it profit my brethren though a man say he hath faith and have not works can faith save him If a brother or sister be naked and destitute of daily food And one of you say unto them Depart in peace be ye warmed and filled notwithstanding ye give them not those things which are needful to the body what doth it profit Even so faith if it hath not works is dead being alone Yea a man may say Thou hast faith and I have works shew me thy faith without thy works and I will shew thee my faith by my works Thou believest that there is one God thou doest well the devils also believe and tremble But wilt thou know O vain man that faith without works is dead Was not Abraham our father justified by works when he had offered Isaac his son upon the altar Seest thou how faith wrought with his works and by works was faith made perfect And the scripture was fulfilled which saith Abraham believed God and it was imputed unto him for righteousness and he was called the Friend of God Ye see then how that by works a man is justified and not by faith only Likewise also was not Rahab the harlot justified by works when she had received the messengers and had sent them out another way For as the body without the spirit is dead so faith without works is dead also MY brethren be not many masters knowing that we shall receive the greater condemnation For in many things we offend all If any man offend not in word the same is a perfect man and able also to bridle the whole body Behold we put bits in the horses mouths that they may obey us and we turn about their whole body Behold also the ships which though they be so great and are driven of fierce winds yet are they turned about with a very small helm whithersoever the governor listeth Even so the tongue is a little member and boasteth great things Behold how great a matter a little fire kindleth And the tongue is a fire a world of iniquity so is the tongue among our members that it defileth the whole body and setteth on fire the course of nature and it is set on fire of hell For every kind of beasts and of birds and of serpents and of things in the sea is tamed and hath been

tamed of mankind But the tongue can no man tame it is an unruly evil full of deadly poison Therewith bless we God even the Father and therewith curse we men which are made after the similitude of God Out of the same mouth proceedeth blessing and cursing My brethren these things ought not so to be Doth a fountain send forth at the same place sweet water and bitter Can the fig tree my brethren bear olive berries either a vine figs so can no fountain both yield salt water and fresh Who is a wise man and endued with knowledge among you let him shew out of a good conversation his works with meekness of wisdom But if ye have bitter envying and strife in your hearts glory not and lie not against the truth This wisdom descendeth not from above but is earthly sensual devilish For where envying and strife is there is confusion and every evil work But the wisdom that is from above is first pure then peaceable gentle and easy to be intreated full of mercy and good fruits without partiality and without hypocrisy And the fruit of righteousness is sown in peace of them that make peace FROM whence come wars and fightings among you come they not hence even of your lusts that war in your members Ye lust and have not ye kill and desire to have and cannot obtain ye fight and war yet ye have not because ye ask not Ye ask and receive not because ye ask amiss that ye may consume it upon your lusts Ye adulterers and adulteresses know ye not that the friendship of the world is enmity with God whosoever therefore will be a friend of the world is the enemy of God Do ye think that the scripture saith in vain The spirit that dwelleth in us lusteth to envy But he giveth more grace Wherefore he saith God resisteth the proud but giveth grace unto the humble Submit yourselves therefore to God Resist the devil and he will flee from you Draw nigh to God and he will draw nigh to you Cleanse your hands ye sinners and purify your hearts ye double minded Be afflicted and mourn and weep let your laughter be turned to mourning and your joy to heaviness Humble yourselves in the sight of the Lord and he shall lift you up Speak not evil one of another brethren He that speaketh evil of his brother and judgeth his brother speaketh evil of the law and judgeth the law but if thou judge the law thou art not a doer of the law but a judge There is one lawgiver who is able to save and to destroy who art thou that judgest another Go to now ye that say To day or to morrow we will go into such a city and continue there a year and buy and sell and get gain Whereas ye know not what shall be on the morrow For what is your life It is even a vapour that appeareth for a little time and then vanisheth away For that ye ought to say If the Lord will we shall live and do this or that But now ye rejoice in your boastings all such rejoicing is evil Therefore to him that knoweth to do good and doeth it not to him it is sin GO to now ye rich men weep and howl for your miseries that shall come upon you Your riches are corrupted and your garments are motheaten Your gold and silver is cankered and the rust of them shall be a witness against you and shall eat your flesh as it were fire Ye have heaped treasure together for the last days Behold the hire of the labourers who have reaped down your fields which is of you kept back by fraud crieth and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth Ye have lived in pleasure on the earth and been wanton ye have nourished your hearts as in a day of slaughter Ye have condemned and killed the just and he doth not resist you Be patient therefore brethren unto the coming of the Lord Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and latter rain Be ye also patient stablish your hearts for the coming of the Lord draweth nigh Grudge not one against another brethren lest ye be condemned behold the judge standeth before the door Take my brethren the prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience Behold we count them happy which endure Ye have heard of the patience of Job and have seen the end of the Lord that the Lord is very pitiful and of tender mercy But above all things my brethren swear not neither by heaven neither by the earth neither by any other oath but let your yea be yea and your nay nay lest ye fall into condemnation Is any among you afflicted let him pray Is any merry let him sing psalms Is any sick among you let him call for the elders of the congregation and let them pray over him anointing him with oil in the name of the Lord And the prayer of faith shall save the sick and the Lord shall raise him up and if he have committed sins they shall be forgiven him Confess your faults one to another and pray one for another that ye may be healed The effectual fervent prayer of a righteous man availeth much Elias was a man subject to like passions as we are and he prayed earnestly that it might not rain and it rained not on the earth by the space of three years and six months And he prayed again and the heaven gave rain and the earth brought forth her fruit Brethren if any of you do err from the truth and one convert him Let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins