

## THE GENERAL EPISTLE OF JAMES

<sup>1</sup> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. <sup>2</sup> My brethren, count it all joy when ye fall into divers temptations. <sup>3</sup> Knowing *this* , that the trying of your faith worketh patience. <sup>4</sup> But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. <sup>5</sup> If any of you lacketh wisdom, let him ask of God, who giveth to all *men* liberally, and upbraideth not; and it shall be given to him. <sup>6</sup> 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. <sup>7</sup> For let not that man think that he shall receive any thing from the Lord. <sup>8</sup> A man unsettled in his opinions is unstable in all his ways. <sup>9</sup> Let the brother of low degree rejoice in that he is exalted: <sup>10</sup> But the rich, in that he is made low: because as the flower of the grass he shall pass away. <sup>11</sup> For the sun hath no sooner risen with a burning heat, but it withereth the grass, and its flower falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. <sup>12</sup> 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. <sup>13</sup> Let no man say when he is tempted, I am tempted by God: for God cannot

be tempted with evil, neither tempteth he any man: <sup>14</sup> But every man is tempted, when he is drawn away by his own lust, and enticed. <sup>15</sup> Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. <sup>16</sup> Do not err, my beloved brethren. <sup>17</sup> 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. <sup>18</sup> Of his own will he hath begotten us with the word of truth, that we should be a kind of first-fruits of his creatures. <sup>19</sup> Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: <sup>20</sup> For the wrath of man worketh not the righteousness of God. <sup>21</sup> Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. <sup>22</sup> But be ye doers of the word, and not hearers only, deceiving your own selves. <sup>23</sup> For if any is a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass: <sup>24</sup> For he beholdeth himself, and goeth away, and immediately forgetteth what manner of man he was. <sup>25</sup> But he who looketh into the perfect law of liberty, and continueth *in it*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. <sup>26</sup> If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. <sup>27</sup> Pure religion 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.

## 2

<sup>1</sup> My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. <sup>2</sup> For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; <sup>3</sup> And ye have respect to him that weareth the gay clothing, and say to him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: <sup>4</sup> Are ye not then partial in yourselves, and are become judges of evil thoughts? <sup>5</sup> Hearken, 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? <sup>6</sup> But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? <sup>7</sup> Do they not blaspheme that worthy name by the which ye are called? <sup>8</sup> If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: <sup>9</sup> But if ye have respect to persons, ye commit sin, and are convicted by the law as transgressors. <sup>10</sup> For whoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. <sup>11</sup> For he that said, Do not commit adultery; said also, Do not kill. Now if thou committest no adultery, yet if thou killest, thou art become a transgressor of the law. <sup>12</sup> So speak ye, and so do, as they that shall be judged by the law of liberty. <sup>13</sup> For

he shall have judgment without mercy that hath shown no mercy; and mercy rejoiceth against judgment. <sup>14</sup> What *doth it* profit, my brethren, though a man sayeth he hath faith, and hath not works? can faith save him? <sup>15</sup> If a brother or sister is naked, and destitute of daily food, <sup>16</sup> And one of you sayeth to them, Depart in peace, be you warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? <sup>17</sup> Even so faith, if it hath not works, is dead, being alone. <sup>18</sup> Also a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. <sup>19</sup> Thou believest that there is one God; thou doest well: the demons also believe, and tremble. <sup>20</sup> But wilt thou know, O vain man, that faith without works is dead? <sup>21</sup> Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? <sup>22</sup> Seest thou how faith wrought with his works, and by works was faith made perfect? <sup>23</sup> And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the Friend of God. <sup>24</sup> Ye see then that by works a man is justified, and not by faith only. <sup>25</sup> Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? <sup>26</sup> For as the body without the spirit is dead, so faith without works is dead also.

### 3

<sup>1</sup> My brethren, be not many teachers, knowing that we shall receive the greater condemnation. <sup>2</sup> For in many things we all offend. If any man offendeth not in word, the same is a perfect man, able also to bridle the whole body. <sup>3</sup> Behold, we put bits in the mouths of horses, that they may obey us; and we turn about their whole body. <sup>4</sup> Behold also the ships, which though they are so great, and *are* driven by fierce winds, yet they are turned about with a very small helm, withersoever the governor willeth. <sup>5</sup> Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! <sup>6</sup> 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 from hell. <sup>7</sup> For every kind of beasts, and of birds, and of serpents, and of animals in the sea, is tamed, and hath been tamed by mankind: <sup>8</sup> But the tongue can no man tame; *it is* an unruly evil, full of deadly poison. <sup>9</sup> With this we bless God, even the Father; and with this we curse men, who are made after the similitude of God. <sup>10</sup> Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. <sup>11</sup> Doth a fountain send forth at the same place sweet *water* and bitter? <sup>12</sup> Can the fig-tree, my brethren, bear olive-berries? or a vine, figs? so no fountain *can* yield both salt water and fresh. <sup>13</sup> Who is a wise man and endued with knowledge among you? let him show by

a good deportment his works with meekness of wisdom. <sup>14</sup> But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. <sup>15</sup> This wisdom descendeth not from above, but is earthly, sensual, demoniacal. <sup>16</sup> For where envying and strife is, there is confusion and every evil work. <sup>17</sup> But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. <sup>18</sup> And the fruit of righteousness is sown in peace by them that make peace.

## 4

<sup>1</sup> From whence *come* wars and fightings among you? *come they* not hence, *even* from your lusts that war in your members? <sup>2</sup> 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. <sup>3</sup> Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts. <sup>4</sup> Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whoever therefore will be a friend of the world is the enemy of God. <sup>5</sup> Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? <sup>6</sup> But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace to the humble. <sup>7</sup> Submit yourselves therefore to God. Resist the devil, and he will flee from you. <sup>8</sup> Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, ye sinners, and purify

*your* hearts, *ye* double-minded. <sup>9</sup> Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. <sup>10</sup> Humble yourselves in the sight of the Lord, and he will lift you up. <sup>11</sup> 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 judgest the law, thou art not a doer of the law, but a judge. <sup>12</sup> There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another? <sup>13</sup> Come 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: <sup>14</sup> Whereas *ye* know not what *will be* on the morrow: For what *is* your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. <sup>15</sup> Instead of that *ye ought* to say, If the Lord will, we shall live, and do this, or that. <sup>16</sup> But now *ye* rejoice in your boastings: all such rejoicing is evil. <sup>17</sup> Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

## 5

<sup>1</sup> Come now, *ye* rich men, weep and howl for your miseries that shall come upon *you* . <sup>2</sup> Your riches are corrupted, and your garments are moth-eaten. <sup>3</sup> Your gold and silver is cankered; and the rust of them shall be a testimony against you, and shall eat your flesh as it were fire. *Ye* have amassed treasure for the last days. <sup>4</sup> Behold, the hire of the laborers who have

reaped your fields, which is by you kept back by fraud, crieth: and the cries of them who have reaped have entered into the ears of the Lord of Sabaoth. <sup>5</sup> Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. <sup>6</sup> Ye have condemned *and* killed the just; *and* he doth not resist you. <sup>7</sup> Be patient, therefore, brethren, to the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receiveth the early and the latter rain. <sup>8</sup> Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh. <sup>9</sup> Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. <sup>10</sup> Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. <sup>11</sup> Behold, we count them happy who 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. <sup>12</sup> 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. <sup>13</sup> Is any among you afflicted? let him pray. Is any cheerful? let him sing psalms. <sup>14</sup> Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: <sup>15</sup> And the prayer of faith will save the



sick, and the Lord will raise him up; and if he hath committed sins, they will be forgiven him. <sup>16</sup> Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of the righteous man availeth much. <sup>17</sup> Elijah 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. <sup>18</sup> And he prayed again, and the heaven gave rain, and the earth brought forth its fruit. <sup>19</sup> Brethren, if any one of you should err from the truth, and one should convert him; <sup>20</sup> Let him know, that he who converteth a sinner from the error of his way will save a soul from death, and will hide a multitude of sins.

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