

## THE GENERAL EPISTLE OF JAMES

<sup>1</sup> James a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes, which are scattered abroad, salutation. <sup>2</sup> My brethren, count it exceeding ioy, when ye fall into diuers tentations, <sup>3</sup> Knowing that ye trying of your faith bringeth forth patience, <sup>4</sup> And let patience haue her perfect worke, that ye may be perfect and entier, lacking nothing. <sup>5</sup> If any of you lacke wisdom, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shalbe giuen him. <sup>6</sup> But let him aske in faith, and wauer not: for hee that wauereth, is like a wau of the sea, tost of the winde, and caried away. <sup>7</sup> Neither let that man thinke that hee shall receiue any thing of the Lord. <sup>8</sup> A double minded man is vnstable in all his waies. <sup>9</sup> Let the brother of lowe degree reioyce in that he is exalted: <sup>10</sup> Againe hee that is rich, in that hee is made lowe: for as the flower of the grasse, shall he vanish away. <sup>11</sup> For as when the sunne riseth with heate, then the grasse withereth, and his flower falleth away, and the goodly shape of it perisheth: euen so shall the rich man wither away in all his waies. <sup>12</sup> Blessed is ye man, that endureth tentation: for when he is tried, hee shall receiue the crowne of life, which the Lord hath promised to them that loue him. <sup>13</sup> Let no man say when hee is

tempted, I am tempted of God: for God can not bee tempted with euill, neither tempteth he any man. <sup>14</sup> But euery man is tempted, when hee is drawen away by his owne concupiscence, and is entised. <sup>15</sup> Then when lust hath conceiued, it bringeth foorth sinne, and sinne when it is finished, bringeth foorth death. <sup>16</sup> Erre not, my deare brethren. <sup>17</sup> Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whome is no variablenes, neither shadow of turning. <sup>18</sup> Of his owne will begate hee vs with the woorde of trueth, that we shoulde be as the first frutes of his creatures. <sup>19</sup> Wherefore my deare brethren, let euery man be swift to heare, slowe to speake, and slowe to wrath. <sup>20</sup> For the wrath of man doeth not accomplish the righteousnesse of God. <sup>21</sup> Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenes the word that is graffed in you, which is able to saue your soules. <sup>22</sup> And be ye doers of the word, and not hearers onely, deceiuing your owne selues. <sup>23</sup> For if any heare the woorde, and doe it not, he is like vnto a man, that beholdeth his naturall face in a glasse. <sup>24</sup> For when he hath considered himselfe, hee goeth his way, and forgetteth immediately what maner of one he was. <sup>25</sup> But who so looketh in the perfect Lawe of libertie, and continueth therein, hee not being a forgetful hearer, but a doer of the woorke, shalbe blessed in his deede. <sup>26</sup> If any man amog you seeme religious, and refraineth not his tongue, but deceiueth his owne heart,

this mans religion is vaine. <sup>27</sup> Pure religion and vndefiled before God, euen the Father, is this, to visite the fatherlesse, and widdowes in their aduersitie, and to keepe himselfe vnspotted of the world.

## 2

<sup>1</sup> My brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persons. <sup>2</sup> For if there come into your company a man with a golde ring, and in goodly apparell, and there come in also a poore man in vile raiment, <sup>3</sup> And ye haue a respect to him that weareth the gaie clothing; and say vnto him, Sit thou here in a goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footestoole, <sup>4</sup> Are yee not partiall in your selues, and are become iudges of euill thoughts? <sup>5</sup> Hearken my beloued brethren, hath not God chosen the poore of this worlde, that they should be rich in faith, and heires of the kingdome which he promised to them that loue him? <sup>6</sup> But ye haue despised the poore. Doe not the riche oppresse you by tyrannie, and doe not they drawe you before the iudgement seates? <sup>7</sup> Doe nor they blaspheme the worthie Name after which yee be named? <sup>8</sup> But if yee fulfill the royall Lawe according to the Scripture, which saith, Thou shalt loue thy neighbour as thy selfe, yee doe well. <sup>9</sup> But if yee regarde the persons, yee commit sinne, and are rebuked of the Lawe, as transgressours. <sup>10</sup> For whosoeuer shall keepe the whole Lawe, and yet faileth in one poynt, hee is guiltie of all. <sup>11</sup> For

he that saide, Thou shalt not commit adulterie, saide also, Thou shalt not kill. Nowe though thou doest none adulterie, yet if thou killest, thou art a transgressour of the Lawe. <sup>12</sup> So speake ye, and so doe, as they that shall be iudged by the Lawe of libertie. <sup>13</sup> For there shalbe condemnation merciles to him that sheweth not mercie, and mercie reioyceth against condemnation. <sup>14</sup> What auaieth it, my brethren, though a man saith he hath faith, when he hath no workes? can that faith saue him? <sup>15</sup> For if a brother or a sister bee naked and destitute of daily foode, <sup>16</sup> And one of you say vnto them, Depart in peace: warme your selues, and fil your bellies, notwithstanding ye giue them not those things which are needefull to the body, what helpeth it? <sup>17</sup> Euen so the faith, if it haue no woorkes, is dead in it selfe. <sup>18</sup> But some man might say, Thou hast the faith, and I haue woorkes: shewe me thy faith out of thy woorkes, and I will shewe thee my faith by my woorkes. <sup>19</sup> Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble. <sup>20</sup> But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead? <sup>21</sup> Was not Abraham our father iustified through workes, when he offred Isaac his sonne vpon the altar? <sup>22</sup> Seest thou not that the faith wrought with his workes? and through the workes was the faith made perfect. <sup>23</sup> And the Scripture was fulfilled which sayeth, Abraham beleeued God, and it was imputed vnto him for righteousnesse: and hee was called the friende of God. <sup>24</sup> Ye see then howe that of workes a man is iustified, and not

of faith onely. <sup>25</sup> Likewise also was not Rahab the harlot iustified through workes, when she had receiued ye messengers, and sent them out another way? <sup>26</sup> For as the body without ye spirit is dead, euen so the faith without workes is dead.

### 3

<sup>1</sup> My brethren, be not many masters, knowing that we shall receiue the greater condemnation. <sup>2</sup> For in many things we sinne all. If any man sinne not in word, he is a perfect man, and able to bridle all the body. <sup>3</sup> Beholde, we put bittes into the horses mouthes, that they should obey vs, and we turne about all their bodie. <sup>4</sup> Behold also the shippes, which though they be so great, and are driuen of fierce windes, yet are they turned about with a very small rudder, whither soeuer the gouernour listeth. <sup>5</sup> Euen so the tongue is a litle member, and boasteth of great things: beholde, howe great a thing a litle fire kindleth. <sup>6</sup> And the tongue is fire, yea, a worlde of wickednesse: so is the tongue set 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. <sup>7</sup> For the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man. <sup>8</sup> But the tongue can no man tame. It is an vnruely euill, full of deadly poyson. <sup>9</sup> Therewith blesse we God euen the Father, and therewith curse we men, which are made after the similitude of God. <sup>10</sup> Out of one mouth proceedeth blessing and cursing:

my brethren, these things ought not so to be. <sup>11</sup> Doeth a fountaine send forth at one place sweete water and bitter? <sup>12</sup> Can ye figge tree, my brethren, bring forth oliues, either a vine figges? so can no fountaine make both salt water and sweete. <sup>13</sup> Who is a wise man and endued with knowledge among you? let him shew by good conuersation his workes in meekenesse of wisdome. <sup>14</sup> But if ye haue bitter enuying and strife in your hearts, reioyce not, neither be liars against the trueth. <sup>15</sup> This wisdome descendeth not from aboue, but is earthly, sensuall, and deuilish. <sup>16</sup> For where enuying and strife is, there is sedition, and all maner of euill workes. <sup>17</sup> But the wisdome that is from aboue, is first pure, then peaceable, gentle, easie to be intreated, full of mercie and good frutes, without iudging, and without hipocrisie. <sup>18</sup> And the fruite of righteousnesse is sowen in peace, of them that make peace.

## 4

<sup>1</sup> From whence are warres and contentions among you? are they not hence, euen of your pleasures, that fight in your members? <sup>2</sup> Ye lust, and haue not: ye enuie, and desire immoderately, and cannot obtaine: ye fight and warre, and get nothing, because ye aske not. <sup>3</sup> Ye aske, and receiue not, because ye aske amisse, that ye might lay the same out on your pleasures. <sup>4</sup> Ye adulterers and adulteresses, knowe ye not that the amitie of the world is the enimitie of God? Whosoeuer therefore will be a friend

of the world, maketh himselfe the enemie of God. <sup>5</sup> Doe ye thinke that the Scripture sayeth in vaine, The spirit that dwelleth in vs, lusteth after enuie? <sup>6</sup> But the Scripture offereth more grace, and therefore sayth, God resisteth the proude, and giueth grace to the humble. <sup>7</sup> Submit your selues to God: resist the deuill, and he will flee from you. <sup>8</sup> Drawe neere to God, and he will drawe neere to you. Clense your hands, ye sinners, and purge your hearts, ye double minded. <sup>9</sup> Suffer afflictions, and sorrowe ye, and weepe: let your laughter be turned into mourning, and your ioy into heauinesse. <sup>10</sup> Cast downe your selues before the Lord, and he will lift you vp. <sup>11</sup> Speake not euill one of another, brethren. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of ye Law, and condemneth the Lawe: and if thou condemnest the Lawe, thou art not an obseruer of the Lawe, but a iudge. <sup>12</sup> There is one Lawgiuer, which is able to saue, and to destroy. Who art thou that iudget another man? <sup>13</sup> Goe to now ye that say, To day or to morowe we will goe into such a citie, and continue there a yeere, and bye and sell, and get gaine, <sup>14</sup> (And yet ye cannot tell what shalbe to morowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterward vanisheth away) <sup>15</sup> For that ye ought to say, If the Lord will, and, if we liue, we will doe this or that. <sup>16</sup> But now ye reioyce in your boastings: all such reioycing is euill. <sup>17</sup> Therefore, to him that knoweth how to doe well, and doeth it not, to him it is sinne.

## 5

<sup>1</sup> Goe to nowe, ye rich men: weepe, and howle for your miseries that shall come vpon you. <sup>2</sup> Your riches are corrupt, and your garments are moth eaten. <sup>3</sup> Your gold and siluer is cankred, and the rust of them shalbe a witsse against you, and shall eate your flesh, as it were fire. Ye haue heaped vp treasure for the last dayes. <sup>4</sup> Behold, the hire of ye labourers, which haue reaped your fieldes (which is of you kept backe by fraude) cryeth, and the cryes of them which haue reaped, are entred into the eares of the Lord of hostes. <sup>5</sup> Ye haue liued in pleasure on the earth, and in wantonnes. Ye haue nourished your heartes, as in a day of slaughter. <sup>6</sup> Ye haue condemned and haue killed the iust, and he hath not resisted you. <sup>7</sup> Be patient therefore, brethren, vnto the comming of the Lord. Behold, the husbandman wayteth for the precious fruite of the earth, and hath long patience for it, vntill he receiue the former, and the latter rayne. <sup>8</sup> Be ye also patient therefore and settle your hearts: for ye comming of the Lord draweth neere. <sup>9</sup> Grudge not one against another, brethren, least ye be condemned: behold, the iudge standeth before the doore. <sup>10</sup> Take, my brethren, the Prophets for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lord. <sup>11</sup> Beholde, we count them blessed which endure. Ye haue heard of the patience of Iob, and haue knowen what ende the Lord made. For the Lord is very pitifull and mercifull. <sup>12</sup> But before all thinges, my brethren, swear not, neither by

heauen, nor by earth, nor by any other othe: 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 merie? Let him sing. <sup>14</sup> Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoynt him with oyle in the Name of the Lord. <sup>15</sup> And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if he haue committed sinnes, they shalbe forgiuen him. <sup>16</sup> Acknowledge your faultes one to another, and pray one for another, that ye may be healed: for the prayer of a righteous man auaieth much, if it be feruent. <sup>17</sup> Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not rayne, and it rayned not on the earth for three yeeres and sixe moneths. <sup>18</sup> And he prayed againe, and the heauen gaue rayne, and the earth brought forth her fruite. <sup>19</sup> Brethren, if any of you hath erred from the trueth, and some man hath conuerted him, <sup>20</sup> Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

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2018-11-11

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PDF generated using Haiola and XeLaTeX on 11 Nov 2022 from source files dated 30 Nov 2021

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