

remembrance again [made] of sins every year. {10:4} For [it is] not possible that the blood of bulls and of goats should take away sins. {10:5} Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: {10:6} In burnt offerings and [sacrifices] for sin thou hast had no pleasure. {10:7} Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. {10:8} Above when he said, Sacrifice and offering and burnt offerings and [offering] for sin thou wouldest not, neither hadst pleasure [therein;] which are offered by the law; {10:9} Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. {10:10} By the which will we are sanctified through the offering of the body of Jesus Christ once [for all.] {10:11} And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: {10:12} But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; {10:13} From henceforth expecting till his enemies be made his footstool. {10:14} For by one offering he hath perfected for ever them that are sanctified. {10:15} [Whereof] the Holy Ghost also is a witness to us: for after that he had said before, {10:16} This [is] the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; {10:17} And their sins and iniquities will I remember no more. {10:18} Now where remission of these [is, there is] no more offering for sin.

{10:19} Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, {10:20} By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; {10:21} And [having] an high priest over the house of God; {10:22} Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. {10:23} Let us hold fast the profession of [our] faith without wavering; (for he is faithful that promised;) {10:24} And let us consider one another to provoke unto love and to good works: {10:25} Not forsaking the assembling of ourselves together, as the manner of some [is;] but exhorting [one another:] and so much the more, as ye see the day approaching. {10:26} For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, {10:27} But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. {10:28} He that despised Moses' law died without mercy under two or three witnesses: {10:29} Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? {10:30} For we know him that hath said, Vengeance [belongeth] unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. {10:31} [It is] a fearful thing to fall into the hands of the living God. {10:32} But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; {10:33} Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. {10:34} For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. {10:35} Cast not away therefore your confidence, which hath great recompence of reward. {10:36} For ye have need of patience, that, after ye have

done the will of God, ye might receive the promise. {10:37} For yet a little while, and he that shall come will come, and will not tarry. {10:38} Now the just shall live by faith: but if [any man] draw back, my soul shall have no pleasure in him. {10:39} But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

{11:1} Now faith is the substance of things hoped for, the evidence of things not seen. {11:2} For by it the elders obtained a good report. {11:3} Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. {11:4} By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. {11:5} By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. {11:6} But without faith [it is] impossible to please [him:] for he that cometh to God must believe that he is, and [that] he is a rewarder of them that diligently seek him. {11:7} By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. {11:8} By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. {11:9} By faith he sojourned in the land of promise, as [in] a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: {11:10} For he looked for a city which hath foundations, whose builder and maker [is] God. {11:11} Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. {11:12} Therefore sprang there even of one, and him as good as dead, [so many] as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. {11:13} These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of [them,] and embraced [them,] and confessed that they were strangers and pilgrims on the earth. {11:14} For they that say such things declare plainly that they seek a country. {11:15} And truly, if they had been mindful of that [country] from whence they came out, they might have had opportunity to have returned. {11:16} But now they desire a better [country,] that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. {11:17} By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten [son,] {11:18} Of whom it was said, That in Isaac shall thy seed be called: {11:19} Accounting that God [was] able to raise [him] up, even from the dead; from whence also he received him in a figure. {11:20} By faith Isaac blessed Jacob and Esau concerning things to come. {11:21} By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, [leaning] upon the top of his staff. {11:22} By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. {11:23} By faith Moses, when he was born, was hid three months of his parents, because they saw [he was] a proper child; and they were not afraid of the king's commandment. {11:24} By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; {11:25} Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; {11:26} Esteeming the reproach of Christ greater

riches than the treasures in Egypt: for he had respect unto the recompence of the reward. {11:27} By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. {11:28} Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. {11:29} By faith they passed through the Red sea as by dry [land:] which the Egyptians assaying to do were drowned. {11:30} By faith the walls of Jericho fell down, after they were compassed about seven days. {11:31} By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. {11:32} And what shall I more say? for the time would fail me to tell of Gedeon, and [of] Barak, and [of] Samson, and [of] Jephthae; [of] David also, and Samuel, and [of] the prophets: {11:33} Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, {11:34} Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. {11:35} Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: {11:36} And others had trial of [cruel] mockings and scourgings, yea, moreover of bonds and imprisonment: {11:37} They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; {11:38} (Of whom the world was not worthy:) they wandered in deserts, and [in] mountains, and [in] dens and caves of the earth. {11:39} And these all, having obtained a good report through faith, received not the promise: {11:40} God having provided some better thing for us, that they without us should not be made perfect.

{12:1} Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, {12:2} Looking unto Jesus the author and finisher of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. {12:3} For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. {12:4} Ye have not yet resisted unto blood, striving against sin. {12:5} And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: {12:6} For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. {12:7} If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? {12:8} But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. {12:9} Furthermore we have had fathers of our flesh which corrected [us,] and we gave [them] reverence: shall we not much rather be in subjection unto the Father of spirits, and live? {12:10} For they verily for a few days chastened [us] after their own pleasure; but he for [our] profit, that [we] might be partakers of his holiness. {12:11} Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. {12:12} Wherefore lift up the hands which hang down, and the feeble knees; {12:13} And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. {12:14} Follow peace with all [men,] and holiness, without which no man shall see the Lord: {12:15} Looking diligently lest

any man fail of the grace of God; lest any root of bitterness springing up trouble [you,] and thereby many be defiled; {12:16} Lest there [be] any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. {12:17} For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. {12:18} For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, {12:19} And the sound of a trumpet, and the voice of words; [which] voice they that heard intreated that the word should not be spoken to them any more: {12:20} (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: {12:21} And so terrible was the sight, [that] Moses said, I exceedingly fear and quake:) {12:22} But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, {12:23} To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, {12:24} And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than [that of] Abel. {12:25} See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more [shall not] we [escape,] if we turn away from him that [speaketh] from heaven: {12:26} Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. {12:27} And this [word,] Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. {12:28} Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: {12:29} For our God [is] a consuming fire.

{13:1} Let brotherly love continue. {13:2} Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. {13:3} Remember them that are in bonds, as bound with them; [and] them which suffer adversity, as being yourselves also in the body. {13:4} Marriage [is] honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. {13:5} [Let your] conversation [be] without covetousness; [and be] content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. {13:6} So that we may boldly say, The Lord [is] my helper, and I will not fear what man shall do unto me.

{13:7} Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of [their] conversation. {13:8} Jesus Christ the same yesterday, and to day, and for ever. {13:9} Be not carried about with divers and strange doctrines. For [it is] a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. {13:10} We have an altar, whereof they have no right to eat which serve the tabernacle. {13:11} For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. {13:12} Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. {13:13} Let us go forth therefore unto him without the camp, bearing his reproach. {13:14} For here have we no continuing city, but we seek one to come. {13:15} By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of

[our] lips giving thanks to his name. {13:16} But to do good and to communicate forget not: for with such sacrifices God is well pleased. {13:17} Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that [is] unprofitable for you.

{13:18} Pray for us: for we trust we have a good conscience, in all things willing to live honestly. {13:19} But I beseech [you] the rather to do this, that I may be restored to you the sooner. {13:20} Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, {13:21} Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom [be] glory for ever and ever. Amen. {13:22} And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. {13:23} Know ye that [our] brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

{13:24} Salute all them that have the rule over you, and all the saints. They of Italy salute you.

{13:25} Grace [be] with you all. Amen.

The General Epistle of James

{1:1} James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

{1:2} My brethren, count it all joy when ye fall into divers temptations; {1:3} Knowing [this,] that the trying of your faith worketh patience. {1:4} But let patience have [her] perfect work, that ye may be perfect and entire, wanting nothing. {1:5} 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. {1:6} 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. {1:7} For let not that man think that he shall receive any thing of the Lord. {1:8} A double minded man [is] unstable in all his ways. {1:9} Let the brother of low degree rejoice in that he is exalted: {1:10} But the rich, in that he is made low: because as the flower of the grass he shall pass away. {1:11} 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. {1:12} 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. {1:13} 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: {1:14} But every man is tempted, when he is drawn away of his own lust, and enticed. {1:15} Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. {1:16} Do not err, my beloved brethren. {1:17} 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. {1:18} Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

{1:19} Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: {1:20} For the wrath of man worketh not the righteousness of God. {1:21} Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. {1:22} But be ye doers of the word, and not hearers only, deceiving your own selves. {1:23} 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: {1:24} For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. {1:25} 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. {1:26} If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion [is] vain. {1:27} 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.

{2:1} My brethren, have not the faith of our Lord Jesus Christ, [the Lord] of glory, with respect of persons. {2:2} 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; {2:3} And ye have respect to him that weareth the gay 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: {2:4} Are ye not then partial in yourselves, and are become judges of evil thoughts? {2:5} 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? {2:6} But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? {2:7} Do not they blaspheme that worthy name by the which ye are called? {2:8} If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: {2:9} But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. {2:10} For whosoever shall keep the whole law, and yet offend in one [point,] he is guilty of all. {2:11} 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. {2:12} So speak ye, and so do, as they that shall be judged by the law of liberty. {2:13} For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. {2:14} What [doth it] profit, my brethren, though a man say he hath faith, and have not works? can faith save him? {2:15} If a brother or sister be naked, and destitute of daily food, {2:16} 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? {2:17} Even so faith, if it hath not works, is dead, being alone. {2:18} 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. {2:19} Thou believest that there is one God; thou doest well: the devils also believe, and tremble. {2:20} But wilt thou know, O vain man, that faith without works is dead? {2:21} Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? {2:22} Seest thou how faith wrought with his works, and by works was faith made perfect? {2:23} 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. {2:24} Ye see then how that by works a man is justified, and not by faith only. {2:25} Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent [them] out another way? {2:26} For as the body without the spirit is dead, so faith without works is dead also.

{3:1} My brethren, be not many masters, knowing that we shall receive the greater condemnation. {3:2} 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. {3:3} Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. {3:4} 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. {3:5} Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! {3:6} 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. {3:7} 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: {3:8} But the tongue can no man tame; [it is] an unruly evil, full of deadly poison. {3:9} Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. {3:10} Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. {3:11} Doth a fountain send forth at the same place sweet [water] and bitter? {3:12} Can the fig

tree, my brethren, bear olive berries? either a vine, figs? so [can] no fountain both yield salt water and fresh. {3:13} 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. {3:14} But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. {3:15} This wisdom descendeth not from above, but [is] earthly, sensual, devilish. {3:16} For where envying and strife [is,] there [is] confusion and every evil work. {3:17} 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. {3:18} And the fruit of righteousness is sown in peace of them that make peace.

{4:1} From whence [come] wars and fightings among you? [come they] not hence, [even] of your lusts that war in your members? {4:2} 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. {4:3} Ye ask, and receive not, because ye ask amiss, that ye may consume [it] upon your lusts. {4:4} 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. {4:5} Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? {4:6} But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. {4:7} Submit yourselves therefore to God. Resist the devil, and he will flee from you. {4:8} Draw nigh to God, and he will draw nigh to you. Cleanse [your] hands, [ye] sinners; and purify [your] hearts, [ye] double minded. {4:9} Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and [your] joy to heaviness. {4:10} Humble yourselves in the sight of the Lord, and he shall lift you up. {4:11} 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. {4:12} There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

{4:13} 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: {4:14} 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. {4:15} For that ye [ought] to say, If the Lord will, we shall live, and do this, or that. {4:16} But now ye rejoice in your boastings: all such rejoicing is evil. {4:17} Therefore to him that knoweth to do good, and doeth [it] not, to him it is sin.

{5:1} Go to now, [ye] rich men, weep and howl for your miseries that shall come upon [you.] {5:2} Your riches are corrupted, and your garments are motheaten. {5:3} 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. {5:4} 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. {5:5} Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. {5:6} Ye have condemned [and] killed the just; [and] he doth not resist you.

{5:7} 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. {5:8} Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. {5:9} Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. {5:10} Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. {5:11} 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. {5:12} 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. {5:13} Is any among you afflicted? let him pray. Is any merry? let him sing psalms. {5:14} 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: {5:15} 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. {5:16} 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. {5:17} 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. {5:18} And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. {5:19} Brethren, if any of you do err from the truth, and one convert him; {5:20} 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

The First Epistle General of Peter

{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 God through faith unto salvation ready to be revealed in the last time. {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 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 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} Receiving the end of your faith, [even] the salvation of [your] souls. {1:10} Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace [that should come] unto you: {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. {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 were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers; {1:19} But with the precious blood of Christ, as of a lamb without blemish and without spot: {1:20} Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, {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} 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} Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. {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 endureth for ever. And this is the word which by the gospel is preached unto you.

{2:1} Wherefore laying aside all malice, and all guile, and

hypocrisies, and envies, and all evil speakings, {2:2} As newborn babes, desire the sincere milk of the word, that ye may grow thereby: {2:3} If so be ye have tasted that the Lord [is] gracious. {2:4} To whom coming, [as unto] a living stone, disallowed indeed of men, but chosen of God, [and] precious, {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} 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} 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, {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 shew 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. {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 cloke 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: {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} 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 going astray; but are now returned unto the Shepherd and Bishop of your souls.

{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} While they behold your chaste conversation [coupled] with fear. {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 [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. {3:5} For after this manner in the old