

THE EPISTLE *of* JAMES

Wycliffe-Purvey, 1395

Chapter 1

1:1 James, the servant of God, and of our Lord Jesus Christ, to the twelve kindreds, that be in scattering abroad, health.

1:2 My brethren, deem ye all joy [guess ye all joy], when ye fall into diverse temptations,

1:3 witting, that the proving of your faith worketh patience;

1:4 and patience hath a perfect work, that ye be perfect and whole, and fail in nothing. [soothly patience hath a perfect work, that ye be perfect and whole, in nothing failing.]

1:5 And if any of you needeth wisdom, ask he of God, which giveth to all men largely [that giveth to all men largely], and upbraideth not; and it shall be given to him.

1:6 But ask he in faith, and doubt nothing [nothing doubting]; for he that doubteth, is like to a wave of the sea, which is moved and borne about of the wind [the which of wind is moved and borne about].

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Chapter 1

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.

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1:7 Therefore guess not that man,
that he shall take any thing of the Lord.

1:8 A man double in soul is unstable
in all his ways.

1:9 And a meek brother have glory in
his enhancing. [Forsooth a meek brother
glory in his enhancing.]

1:10 and a rich man in his lowness; for
as the flower of grass he shall pass.

1:11 The sun rose up with heat, and
dried the grass, and the flower of it
felled down, and the fairness of his face
perished; and so a rich man withereth in
his ways. [+For the sun rose with burning, *or*
heat, and dried the hay, and the flower of it fell
down, and the fairness of his cheer perished; so
and a rich man withereth in his ways.]

1:12 Blessed *is* the man, that suffereth
temptation; for when he shall be
proved, he shall receive the crown of
life, which God promised to men that
love him.

1:13 No man when he is tempted, say,
that he is tempted of God; for why God
is not a tempter of evil things, for he
tempteth no man.

1:14 But each man is tempted, drawn
and stirred of his own coveting. [Soothly
each man is tempted of his own coveting,
drawn *from reason*, and snared, *or deceived*.]

1:15 Afterward coveting [Then
coveting], when it hath conceived,
bringeth forth sin; but sin, when it is
filled, engendereth death [soothly sin,

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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.

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when it is fulfilled, gendereth death].

1:16 Therefore [And so], my most dear-worthy brethren, do not ye err.

1:17 Each good gift, and each perfect gift is from above, and cometh down from the Father of lights, with whom is none other changing, nor overshadowing of reward. [+Each best thing given, and all perfect gift is from above, coming down from the Father of lights, with whom is not any changing, neither shadowing of whileness, *or time*.]

1:18 For willfully he begat us by the word of truth [Forsooth willfully he gendered us with the word of truth], that we be a beginning of his creature.

1:19 Know ye, my brethren most loved, be each man swift to hear, but slow to speak, and slow to wrath;

1:20 for the wrath of man worketh not the rightwiseness of God.

1:21 For which thing cast ye away all uncleanness, and plenty of malice, and in mildness receive ye the word that is planted [+and in mildness receive ye the word inset, *or joined*], that may save your souls.

1:22 But be ye doers of the word, and not hearers only, deceiving yourselves.

1:23 For if any man is an hearer of the word, and not a doer, this shall be likened to a man that beholdeth the face of his birth in a mirror [this shall be comparised, *or likened*, to a man beholding the cheer of his birth in a mirror];

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:

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1:24 for he beheld himself, and went away, and at once he forgot which he was. [for he beheld himself, and went away, and anon he forgot what manner man he was.]

1:25 But he that beholdeth into the law of perfect freedom, and dwelleth in it, and is not made a forgetful hearer, but a doer of work, this shall be blessed in his deed.

1:26 And if any man guesseth himself to be religious, and refraineth not his tongue, but deceiveth his heart, the religion of him is vain.

1:27 A clean religion, and unwemmed with God and the Father, is this, to visit fatherless and motherless children, and widows in their tribulation, and to keep himself undefouled from this world [and to keep himself undefouled from the world].

Chapter 2

2:1 My brethren, do not ye have the faith of our Lord Jesus Christ of glory, in acception of persons [in acception, *or taking*, of persons].

2:2 For if a man that hath a golden ring, and in a fair clothing, cometh in your company, and a poor man entereth in a foul clothing, [Forsooth if there shall enter into your covent, *or gathering together*, a man having a gold ring, in white, *or fair*, cloth, forsooth and a poor man shall enter in foul habit, *or cloth*,]

2:3 and if ye behold into him [and ye behold into him] that is clothed with clear clothing, and if ye say to him, Sit thou

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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.

Chapter 2

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

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here well; but to the poor man ye say,
Stand thou there, either sit under the
stool of my feet [Stand thou there, or sit
under the stool of my feet];

2:4 whether ye deem not with
yourselves, and be made doomsmen of
wicked thoughts?

2:5 Hear ye, my most dear-worthy
brethren, whether God chose not poor
men in this world, rich in faith, and
heirs of the kingdom, that God
promised to men that love him?

2:6 But ye have despised the poor
man. Whether rich men oppress not
you by power, and they draw you to
dooms [and draw you to dooms]?

2:7 Whether they blaspheme not the
good name, that is called to help on you
[that is in-called of you]?

2:8 Nevertheless if ye perform the
king's law, by scriptures [⁺after
scriptures/by scripture], Thou shalt love thy
neighbour as thyself, ye do well.

2:9 But if ye take persons, ye work
sin, and be reprov'd of the law, as
trespassers [as transgressors].

2:10 And whoever keepeth all the law,
but offendeth in one [Forsooth whoever
shall keep all the law, soothly offend in one],
he is made guilty of all.

2:11 For he that said, Thou shalt do
no lechery [Thou shalt not do lechery], said
also, Thou shalt not slay; that if thou
doest no lechery, but thou slayest, thou

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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

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art made [a] trespasser of the law.

the law.

2:12 Thus speak ye, and thus do ye, as beginning to be deemed by the law of freedom.

2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.

2:13 For why doom without mercy *is* to him, that doeth no mercy; but mercy above raiseth doom.

2:13 For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.

2:14 My brethren, what shall it profit, if any man say that he hath faith, but he hath not works? whether faith shall be able to save him?

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 And if a brother or sister be naked, and have need of each day's livelode [of each day's lifelode],

2:15 If a brother or sister be naked, and destitute of daily food,

2:16 and if any of you say to them, Go ye in peace [Go in peace], be ye made hot, and be ye filled; but if ye give not to them those things that be necessary to the body, what shall it profit?

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 So also faith, if it hath not works, is dead in itself.

2:17 Even so faith, if it hath not works, is dead, being alone.

2:18 But some man shall say, Thou hast faith, and I have works; show thou to me thy faith without works [show thou me thy faith without works], and I shall show to thee my faith of works.

2:18 Yea, 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.

2:19 Thou believest, that one God is; thou doest well; and devils believe, and [together] tremble.

2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

2:20 But wilt thou know, thou vain man, that faith without works is idle?

2:20 But wilt thou know, O vain man, that faith without works is dead?

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2:21 Whether Abraham, our father, was not justified of works [Abraham, our father, whether he was not justified of works], offering Isaac, his son, on the altar?

2:22 Therefore thou seest, that faith wrought with his works, and his faith was filled of works [and his faith was fulfilled of works].

2:23 And the scripture was filled, saying, Abraham believed to God, and it was areckoned to him to rightwiseness [+And the scripture is fulfilled, saying, Abraham believed to God, and it was reckoned to him to rightwiseness], and he was called the friend of God.

2:24 Ye see that a man is justified of works, and not of faith only.

2:25 In like manner, whether also Rahab, the whore, was not justified of works, and received the messengers, and sent them out by another way?

2:26 For as the body without spirit is dead, so also faith without works is dead.

Chapter 3

3:1 My brethren, do not ye be made many masters, witting that ye take the more doom.

3:2 For all we offend in many things. If any man offendeth not in word, this is a perfect man; for also he may lead about all the body with a bridle [forsooth he may with a bridle lead about all the body].

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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.

Chapter 3

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.

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3:3 For if we put bridles into horses' mouths, for to consent to us, and we lead about all the body of them.

3:3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

3:4 And lo! ships, when they be great, and be driven of strong winds, yet they be borne about of a little rudder, where the moving of the governor will.

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 So also the tongue is but a little member, and raiseth great things. Lo! how little fire burneth a full great wood [Lo! how much fire kindleth how great a wood].

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 our tongue is fire, the university of wickedness. The tongue is ordained in our members, which defouleth all the body; and it is inflamed of hell [and it is inflamed, *or set afire*, of hell], and inflameth the wheel of our birth.

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 And all the kind of beasts, and of fowls, and of serpents, and of others is chastised, and those be made tame of man's kind; [Soothly all kind of beasts, and fowls, and serpents, and of others, be overcome, *or under-yoked*, and be made tame, of mankind];

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 no man may chastise the tongue, for it is an unpeaceable evil [soothly it is an unquiet, *or unpeaceable*, evil thing], and full of deadly venom.

3:8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

3:9 In it we bless God, the Father, and in it we curse men, that be made to the likeness of God.

3:9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

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3:10 Of the same mouth passeth forth blessing and cursing [Of the same mouth cometh forth blessing and cursing]. My brethren, it behooveth not that these things be done so.

3:11 Whether a well of the same hole bringeth forth [bring forth] sweet and salt water?

3:12 My brethren, whether a fig tree may make grapes, either a vine figs [or a vine figs]? So neither salt water may make sweet water.

3:13 Who *is* wise, and taught among you? show he of good living his working, in mildness of his wisdom [show he of good living his work, in mildness of wisdom].

3:14 That if ye have bitter envy, and strivings be in your hearts, do not ye have glory [That if ye have bitter zeal, *or envy*, and strives be in your hearts, do not ye glory], and be liars against the truth.

3:15 For this wisdom is not from above coming down, but earthly, and beastly, and fiendly [but earthly, beastly, fiendly].

3:16 For where is envy and strife, there *is* unsteadfastness and all depraved work [and all shrewd work].

3:17 But wisdom that is from above, first it is chaste, afterward peaceable, mild, able to be counseled [persuadable, *that is, easy to treat, and to be treated*], consenting to good things, full of mercy and of good fruits, deeming without

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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 show 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 entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

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feigning.

3:18 And the fruit of rightwiseness is sown in peace, to men that make peace.

3:18 And the fruit of righteousness is sown in peace of them that make peace.

Chapter 4

Chapter 4

4:1 Whereof *be* battles and chidings among you? Whether not of your covetings, that fight in your members?

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 covet, and ye have not; ye slay, and ye have envy, and ye be not able to get [ye slay, and have envy, and ye be not able to get]. Ye chide, and make battle; and ye have not, for that ye ask not.

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 ye receive not; for that ye ask evil, as ye show openly in your covetings.

4:3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4:4 Adulterers, know not ye, that the friendship of this world is enemy to God? Therefore whoever will be the friend of this world, is made the enemy of God.

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 Whether ye guess [Whether ween ye], that the scripture saith vainly, The spirit that dwelleth in you, coveteth to envy?

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 the more grace [Forsooth he giveth more grace]; for which thing he saith, God withstandeth proud men, but to meek men he giveth grace.

4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

4:7 Therefore be ye subject to God; but withstand ye the devil, and he shall flee from you.

4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

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4:8 Approach ye to God, and he shall approach to you. Ye sinners, cleanse ye the hands, and ye double in soul, purge ye the hearts. [+Nigh ye to God, and he shall nigh to you. Ye sinners, cleanse the hands, and ye double of will, purge the hearts.]

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 ye wretches, and wail ye [and weep ye]; your laughing be [it] turned into weeping, and [your] joy into sorrow of heart.

4:9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

4:10 Be ye meeked in the sight of the Lord, and he shall enhance you.

4:10 Humble yourselves in the sight of the Lord, and he shall lift you up.

4:11 My brethren, do not ye backbite each other. He that backbiteth his brother, either that deemeth his brother [or that deemeth his brother], backbiteth the law, and deemeth the law. And if thou deemest the law, thou art not a doer of the law, but a doomsman.

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 But one is maker of the law, and judge, that may destroy, and deliver [that may lose, and deliver]. And who art thou, that deemest thy neighbour?

4:12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

4:13 Lo! now ye, that say, To day either to morrow [To day or to morrow] we shall go into that city, and there we shall dwell a year, and we shall make merchandise, and we shall make winning;

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 which know not [that know not], what is to you in the morrow. For what is your life? A smoke [A vapour, *or smoke*,] appearing at a little time, and afterward it shall be wasted.

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 Therefore that ye say, If the Lord

4:15 For that ye *ought* to say, If the

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will, and if we [shall] live, we shall do this thing, either that thing [or that thing].

4:16 And now ye make full out joy in your prides; every such joying is wicked.

4:17 Therefore it is sin to him, that knoweth to do good, and doeth not. [Therefore to a man knowing to do good, and not doing, sin is to him.]

Chapter 5

5:1 Do now, ye rich men, weep ye, yelling in your wretchednesses that shall come to you.

5:2 Your riches be rotten, and your clothes be eaten of moths.

5:3 Your gold and silver hath rusted, and the rust of them shall be to you into witnessing, and shall eat your flesh, as fire. Ye have treasured to you wrath in the last days.

5:4 Lo! the hire of your workmen, that reaped your fields, which is defrauded of you [which is frauded of you], crieth; and the cry of them hath entered into the ears of the Lord of hosts.

5:5 Ye have eaten on the earth, and in your lecheries ye have nourished your hearts. In the day of slaying

5:6 ye brought, and slew the just man, and he against-stood not you [and he withstood you not].

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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.

Chapter 5

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.

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5:7 Therefore, brethren, be ye patient, till to the coming of the Lord. Lo! an earth-tiller abideth [the] precious fruit of the earth, patiently suffering, till he receive timeful and lateful *fruit*.

5:8 And be ye patient, and confirm ye your hearts, for the coming of the Lord shall approach. [And be ye patient, and confirm your hearts, for the coming of the Lord shall nigh.]

5:9 Brethren, do not ye be sorrowful each to other [Brethren, do not ye be scornful each to other], that ye be not deemed. Lo! the judge standeth nigh before the gate.

5:10 Brethren, take ye ensample of evil going out, and of long abiding, and travail [Brethren, take ye example of evil going out, and of long abiding of travail], and of patience, the prophets, that spake to you in the name of the Lord.

5:11 Lo! we bless them that suffered. Ye have heard the patience of Job, and ye saw the end of the Lord, for the Lord is merciful, and doing mercy.

5:12 Before all things, my brethren, do not ye swear, neither by heaven, neither by earth, neither by whatever other oath. But be your word Yea, yea, Nay, nay, that ye fall not under doom.

5:13 And if any of you is sorrowful [Soothly if any of you is sorrowful, *or heavy*], pray he with patient soul, and say he a psalm.

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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.

J A M E S

Wycliffe-Purvey, 1395

5:14 If any of you is sick, lead he in priests of the church, and pray they for him, and anoint him with oil in the name of the Lord [anointing with oil in the name of the Lord];

5:15 and the prayer of faith shall save the sick *man*, and the Lord shall make him light [⁺and the prayer of faith shall save the sick, and the Lord shall discharge him, *or make him light*]; and if he be in sins, they shall be forgiven to him.

5:16 Therefore acknowledge ye each to other your sins, and pray ye each for other, that ye be saved [Therefore acknowledge ye one to another your sins, and pray ye for each other, that ye be saved]. For the continual prayer of a just man is much worth.

5:17 Elias was a deadly man like us [Elias was a man like to us passible, *or able to suffer*], and in prayer he prayed, that it should not rain on the earth, and it rained not three years and six months.

5:18 And again he prayed, and heaven gave rain, and the earth gave his fruit.

5:19 And, brethren, if any of you erreth from truth, and any converteth him, [Brethren, forsooth if any of you shall err from the truth, and any shall convert him,]

5:20 he oweth to know, that he that maketh a sinner to be turned from the error of his way, shall save the soul of him from death, and covereth the multitude of sins. [Amen.]

KJV, 1611

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 sins.