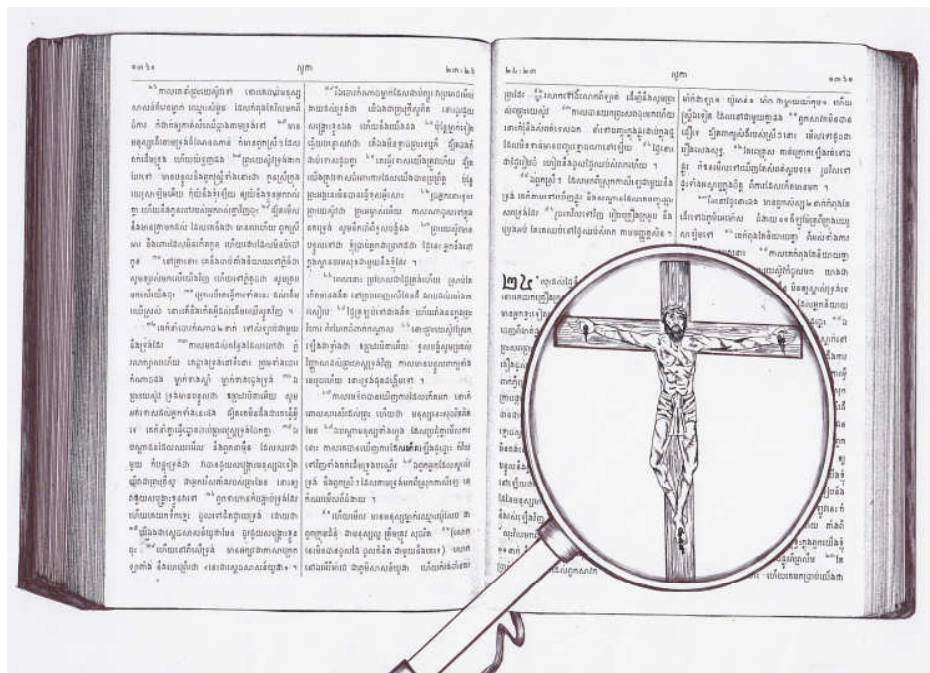


Investigating the Book of James



Exercises to help you
rightly divide
the book of James

Investigating the Book of James Rightly Dividing the Book of James

The assignments below are a step-by-step guide to study the books of James. Please do all of the below assignments in order. Only read one assignment at a time. Once you complete an assignment, you may proceed to the next one.

1. Read James one time from your Bible. Do not make marks. Do not write anything down. Read all 5 chapters in one sitting.
2. Read the whole book of James 2 times from this booklet. As you read highlight the words “do”, “doer” & “works” with yellow. If you have questions about James, then please write them down in the space provided at the back of this booklet. Do not ask anyone about your questions. You may find the answers yourself as you study.
3. Read the whole book of James 2 times from this booklet. As you read highlight the words “faith”, “depend”, and “believe” with orange. If you have questions about James, then please write them down in the space provided at the back of this booklet. Review your past questions. Did God give you any answers yet?
4. Read the whole book of James 2 times from this booklet. As you read highlight the words “wisdom” and “wise” with pink. If you have questions about James, then please write them down in the space provided at the back of this booklet. Review your past questions. Did God give you any answers yet?
5. Read the whole book of James 2 times from this booklet. As you read highlight the word “God’s Word”, “the Word”, and “law” with green. If you have questions about James, then please write them down in the space provided at the back of this booklet. Review your past questions. Did God give you any answers yet?
6. Read the whole book of James 2 times from this booklet. As you read highlight the words “tempt”, “temptation”, & “try”(as in testing) with blue. If you have questions about James, then please write them down in the space provided at the back of this booklet. Review your past questions. Did God give you any answers yet?
7. Read the whole book of James 2 times from this booklet. As you read circle the words “tongue”, “word”, “mouth”, and “speak”. If you have questions about James, then please write them down in the space provided at the back of this booklet. Review your past questions. Did God give you any answers yet?
8. Read the whole book of James 2 times from this booklet. As you read highlight the command words with yellow; such as “let us”, “do not”, “must”, etc. Also underline imperative verbs with yellow. If you have questions about James, then please write them down in the space provided at the back of this booklet. Review your past questions. Did God give you any answers yet?
9. Who wrote the book of James?
 - 1) What was his name? _____ James 1:1
 - 2) What did he call himself? _____ James 1:1
 - 3) Read James 1 time while considering the characteristics of the author.
 - i. Was he a Jew? _____ 1:1-2

- ii. Was he a teacher of the Bible? _____ 3:1
- iii. Was he timid? _____ 5:1-6
- iv. Do you think he was a person who practiced what he believed? _____ 2:18
- v. Do you think that he was afraid to tell people what to do?

- vi. Do you think that he was righteous? _____

4) Which James was this? Please read all scripture referenced in this section.

- i. Most likely it is the same James that pastored the church in Jerusalem. Acts 12:17, Acts 15:13, Acts 21:18
- ii. Was this James the brother of John and the son of Zebedee? Matt. 4:21, Mark 1:19, Luke 5:10, Acts 12:2

- iii. Was this James the brother of Jesus? Matt. 13:55, Mark 6:3, John 7:2-8, Gal. 1:19 _____

- iv. In Gal. 1:19 Paul said that James the brother of Jesus was an apostle. Jesus' brothers probably believed before Pentecost. (Acts 1:14) When do you think James decided to believe in Jesus as the Christ?

- v. The historian Josephus writes about James the brother of Jesus. He was known as a leader among the Christian Jews. The person that wrote James was definitely a leader among Christian Jews and maybe a leader of unbelieving Jews as well.

5) IMPORTANT: Who told James what to write in the book of James? II Tim. 3:16, II Peter 1:20-21 _____

6) How did James die? No scripture tells us of the death of James. But Josephus, the historian, said that Anannias the high priest ordered James to be stoned in Jerusalem about 62 A.D.

10. Who was James writing to? James 1:1 (Knowing about the recipients of a book is important for rightly dividing God's Word.)

1) Jewish people knew the Word of God in the Old Testament. References to the Old Testament do not need to be explained in detail when talking to a Jew. Let's look at verses in James that show he was writing to Jewish people.

- i. Look at James 1:21-23, 25. Does James explain what "the word" is? Does James explain what the word "law" is talking about? _____
- ii. Read James 2:21. Does James explain about Abraham offering Isaac on an altar? _____
- iii. Read James 2:25. Does James explain about Rahab? _____
- iv. Read James 5:10. "Take...the prophets...for an example" Is there an explanation about what the prophets suffered? _____
- v. Read James 5:11. Does James explain the story of Job? _____
- vi. Read James 5:4. "Lord of the Sabaoth" Sabaoth comes from a Hebrew meaning hosts, armies. This phrase only appears two

times in the N.T. (also in Rom. 9:29), but it appears 235 times in the O.T.

vii. James 2:21 says "Abraham our father". Abraham was the father of what nation? _____

2) Was it written to only Jews that already believed in Christ?

3) Was it written to both the believing Jews and the unbelieving Jews also? 5:1-14

i. Do you think the rich people addressed in James 5:1-6 are believers or unbelievers?

ii. Do you think the people addressed in James 5:7-14 are believers or unbelievers? _____

11. Books of the N.T. do 3 main things.

- They tell us what happened; history
- They tell us what to believe; doctrine
- They tell us what to do; practical.

Some books of the N.T. are a combination of all three. Most books are both Doctrinal and practical.

*Please Read James one time while thinking about the following questions. What kind of book is James? Is it Historical? Is it Doctrinal? Is it Practical? Or is it more than one? Please write your answer below.

12. Read James 1 time from this booklet while considering this question, "What is the main theme of the book?" You may have more than one, if you like.

13. Read James 1 time from this booklet while considering how the theme you chose applies to each section of James. If the theme you chose does not seem to agree with large sections of James, then you should consider changing your mind about the theme.

14. Read James 1 time from this booklet, then read Matthew chapters 5-7 one time from this booklet. Mark verses or truths that are similar to the truths found in James. Now consider some of the following verses.

1) Matthew 5:7 is similar to truths found in James 2:13

2) Matthew 5:10-12 is similar to truths found in James 1:12 & 5:10

3) Matthew 5:16 is similar to truths found in James ____:____ 2:17-18

4) Matthew 5:19-32 is similar to truths found in James ____:____ 2:10:12

5) Matthew 5: 33-37 is similar to truths found in James ____:____ 5:12

6) Matthew 5: 48 is similar to truths found in James ____:____ 1:4

7) Matthew 6: 1-4 is similar to truths found in James ____:____ 1:27

8) Matthew 6: 19-24 is similar to truths found in James ____:____ 5:1-6

9) Matthew 6:25-34 is similar to truths found in James ____:____ 4:13-17

10) Matthew 7:1-5 is similar to truths found in James ____:____ 4:11-12

- 11) Matthew 7: 7-8 is similar to truths found in James ___:___ 4:1-3
- 12) Matthew 7: 9-11 is similar to truths found in James ___:___ 1:17
- 13) Matthew 7: 24-27 is similar to truths found in James ___:___ 1:22-25

14) Did you see any other verses in Matthew 5-7 that were similar to verses in James?

15. Read James chapter 1 four times while considering the following questions.

- 1) What verses give an introduction to the book of James? ___:___
- 2) What words are repeated many times in chapter 1?

- 3) What large section of verses speaks about temptation and trying of our faith? ___:___-___
- 4) What large section of verses speaks about being a doer of the Word? ___:___-___
- 5) What verses speak about religion? ___:___
- 6) In verse 25, what is the term “law of liberty” talking about?

7) In verse 27, what does it mean to “visit the fatherless and widows”?

16. Read James chapter 2 four times while considering the following questions.

- 1) What words are repeated many times in chapter 2?

- 2) What large section of verses speaks about respecting of persons? ___:___-___
- 3) What large section of verses speaks about the works of faith? ___:___-___
- 4) According to verse 1, are we suppose to have faith in Jesus Christ?
- 5) If we have faith in Jesus Christ, should we also be a respecter of persons? _____
- 6) How should we treat rich men and poor men differently? (vs. 1-9)

- 7) IMPORTANT: How many laws do we have to break to be guilty of the whole law? _____
- 8) In verse 12, what is the term “law of liberty” talking about?

17. Read James 2:14-26 one time, then read Galatians one time from this booklet. While reading Galatians mark verses or truths that are **similar** to the truths found in James

- 1) Galatians 2:6 is similar to truths found in James 2:1-9
- 2) Galatians 3:10 is similar to truths found in James ___:___
- 3) Galatians 5:13-14 is similar to truths found in James ___:___

18. Read James 2:14-26 one time, then read Galatians one time from this booklet. While reading Galatians mark verses or truths that seem **opposite** to the truths found in James.

- 1) Galatians 2:16, 21; 3:6-11, 24; & 5:4-5 seem to teach that men are justified through faith and not by works. Do you think this is true?

- 2) James 2:14-26 seem to teach that men are justified by _____ and not by faith only.
- 3) Please read Galatians one time from this booklet. As you read highlight the words “faith”, “depend”, and “believe” with orange. If you have questions about Galatians, then please write them down in the space provided at the back of this booklet.
- 4) Please read Galatians one time from this booklet. As you read highlight the words “do”, “doer” & “works” with yellow. If you have questions about Galatians, then please write them down in the space provided at the back of this booklet.
- 5) Please read Galatians one time from this booklet. As you read highlight the word “law” with green. If you have questions about Galatians, then please write them down in the space provided at the back of this booklet.
- 6) Please read Galatians one time from this booklet. As you read highlight the word “justify, or “justified” with blue. If you have questions about Galatians, then please write them down in the space provided at the back of this booklet.
- 7) Notice that Galatians is talking about the works of the law, but James is speaking about the works of faith. Are these the same or different?

- 8) The word “justify” is a very important word in both Galatians and James chapter 2. Look also at Romans 3:20 & 5:1. Please consider the following questions.
 - i. Can a man be justified toward God by keeping the law? (Galatians 5:11) _____
 - ii. Can a man be saved by works? (Ephesians 2:8-9) _____
 - iii. Can a man be justified toward God through faith in Jesus Christ? Galatians 2:16 _____
 - iv. In James 2:18 works are required in order to show our faith to whom? To God or to man? _____
 - v. There are men who think that Galatians speaks of justification towards God, while James speaks of justification towards men. Do you agree with that?

- 9) Notice that Galatians 5:6 mentions the works of faith also. Do you think that Galatians and James both teach us that our faith should produce works in our life? Explain

19. Do you agree with the below chart? _____
 If you have any questions about this chart, please write them down next to the chart.

James	Galatians
Compulsion of the Gospel	Liberation of the Gospel
Good Works Justify You Before Men	Good Works Can Not Justify You Before God
Walk in Faith	Walk in the Spirit

20. Read James chapter 3 four times while considering the following questions.

- 1) What large section of verses speaks about the tongue? ____:_____
- 2) What large section of verses speaks about wisdom? ____:_____
- 3) What does James 3:1 mean? Please read all the scripture referenced below.
 - i. Does God want all of us to teach others? (Matt. 28:19-20, Acts 5:42, I Tim. 4:11, II Tim. 2:2) _____
 - ii. Is it good to desire to be a pastor? (I Tim. 3:1) _____
 - iii. The main truth of James 3:1 is that teachers are judged for what they teach others. (Eze. 3:17-21, 33:7-9, Heb. 13:17) _____
 - iv. Look also at I Cor. 14:26-33. Could this scripture help you understand James 3:1? _____ If so, how?

- 4) In James 3:3-5, what are the two illustrations used for the tongue?

- 5) What do the above illustrations teach about the tongue?

- 6) In James 3:9-12 what are the two illustrations used for the tongue?

- 7) What do the above illustrations teach about the tongue?

- 8) How can a person show that they have wisdom?

- 9) Does all wisdom come from God? _____

10) What are the characteristics of wisdom that comes from above?

11) Is one characteristic of wisdom more important than the others?

_____ If so, which one? _____

21. Read James chapter 4 four times while considering the following questions.

1) What large section of verses has a number of commands close together?

_____:_____

2) What large section of verses speaks about trusting God with tomorrow?

_____:_____

3) In James 4:3, why does God not give us what we ask for?

4) Do you think the lusts talked about in James 4:1-3 are according to wisdom from above, fleshly wisdom, earthly wisdom, or devilish wisdom? _____

5) What puts us at enmity with God? _____

6) Who should we resist?

7) Who should we submit to? _____

8) According to James 4:6-10, how do we humble ourselves before God?

9) Are we suppose to be a doer of the law or a judge of the law?

10) How many lawgivers are there suppose to be? _____ Who is the lawgiver? _____

11) If you judge people, whose job are you taking upon yourself?

12) Is taking God's job upon yourself humility or pride?

13) Is judging others according to wisdom from above, earthly wisdom, fleshly wisdom, or devilish wisdom? _____

22. Read James chapter 5 four times while considering the following questions.

1) What large section of verses speaks towards rich people? _____:_____

2) What large section of verses speaks about the Lord's return?

_____:_____

3) What large section of verses speaks about prayer? _____:_____

4) Do you think the rich people in James 5:1-6 are believers or not?

5) Are the miseries of rich people present tense or future?

6) There are many different names used for God in the Bible, but there is only one God. These different names show different characteristics about God. Why do you think the name "Lord of sabaoth" is used in James 5:4?

What characteristic of God is it trying to show?

- 7) What word is used many times in James 5:7-11?

- 8) How many times is the “coming of the Lord” mentioned in James 5:7-11? _____
- 9) What illustration does James 5:7-8 use to compare to believers?

- 10) What illustrations are we to take as examples for ourselves in James 5:10-11? _____
- 11) Is James 5:1-11 speaking of the future or present?

- 12) Is James 5:12-20 speaking about the future or the present?

- 13) When a person is sick, should they call for the elders to come to them or should they go to the elders?

- 14) Can God heal a person from their sickness? _____
- 15) According to James 5:13-18, do you think people who call the sick to a big meeting for the purpose of healing them are doing what the Bible says to do? _____

23. Read all of your questions about James that you wrote in the back of this booklet. Put a check by all of the questions for which you already have answers. If you still have questions without answers, then ask your pastor or teacher to see if they can help you. Remember, that no one but God understands everything about the Bible. (Psalms 92:5, Isaiah 55:8-9, Romans 11:33-34)

24. Now read James one time from this booklet while considering the below outline. This is not the only way to outline the book of James. You may choose to outline it with a different theme. If you like, you may make changes to this outline as you read.

Outline of James

The Theme of James - Living By Faith

1. Introduction (1:1)
2. Testing of Faith (1:2-18)
 - A. Testing is Good (1:2-4)
 - B. Ask For Wisdom during Testing (1:5-8)
 - C. Enduring Testing (1:9-12)
 - D. Evil Testing/Temptation (1:13-18)
3. Faith to Do God's Word (1:19-2:26)
 - A. Lay Apart Filthiness (1:19-21)
 - B. Hear and Do (1:22-25)
 - C. Act w/o Respect of Persons (1:26-2:7)
 - D. Love Leads to being a Doer (2:8-11)
 - E. Actions judged by God's Word (2:12-13)
 - F. Faith produces works/action (2:14-26)
4. Faith in God's Wisdom (3:1-4:17)
 - A. Speech/Words of Wisdom (3:1-12)
 - B. Source of Wisdom (3:13-18)
 - C. Practice of Wisdom (4:1-12)
 - 1) Fleshly Wisdom 4:1-3
 - 2) Earthly/Worldly Wisdom 4:4-5
 - 3) Devilish Wisdom 4:6-7, 11-12
 - 4) Godly Wisdom requires Humility 4:8-10
5. Faith for the Future (4:13-5:11)
 - A. Trust God for the Future (4:13-17)
 - B. Believe in Future Punishment (5:1-6)
 - C. Believe in Future Reward (5:7-11)
6. Faith in Fellowship (5:12-20)
 - A. Fellowship needs Honesty (5:12)
 - B. Fellowship needs Supplication (5:13-18)
 - C. Fellowship needs Correction (5:19-20)

James

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

2 ¶ My brethren, count it all joy when ye fall into divers temptations;

3 Knowing this, that the trying of your faith worketh patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

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.

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.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man is unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

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.

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.

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:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

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.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 ¶ Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

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:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

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.

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.

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.

Jas 2:1 ¶ My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

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;

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:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

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?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 ¶ If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

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.

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

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

14 ¶ What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

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

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?

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

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.

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

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

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

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.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

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

Jas 3:1 ¶ My brethren, be not many masters, knowing that we shall receive the greater condemnation.

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

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.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

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.

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:

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

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

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

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.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

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.

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

Jas 4:1 ¶ From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

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.

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

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.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

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

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

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

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

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

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.

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

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:

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.

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoyce in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Jas 5:1 ¶ Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments are motheaten.

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.

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 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned and killed the just; and he doth not resist you.

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.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

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.

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.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

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:

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.

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.

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.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

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.

Matthew Chapters 5-7

The Sermon on the Mount

Mt 5:1 ¶ And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 ¶ Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in

danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Mt 6:1 ¶ Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 ¶ After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 ¶ Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Mt 7:1 ¶ Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 ¶ Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

Galatians

Ga 1:1 ¶ Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

6 ¶ I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

10 ¶ For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judaea which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

Ga 2:1 ¶ Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

11 ¶ But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Ga 3:1 ¶ O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

6 ¶ Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 ¶ Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20 Now a mediator is not a mediator of one, but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Ga 4:1 ¶ Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 ¶ Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 ¶ Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 ¶ They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 ¶ My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 ¶ Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

Ga 5:1 ¶ Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 ¶ For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

Ga 6:1 ¶ Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 ¶ Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

