

Epistula Iacobi - Chapter 1

- 1** Iacobus Dei et Domini nostri Iesu Christi servus duodecim tribubus quae sunt in dispersione salutem
- 2** omne gaudium existimate fratres mei cum in temptationibus variis incideritis
- 3** scientes quod probatio fidei vestrae patientiam operatur
- 4** patientia autem opus perfectum habeat ut sitis perfecti et integri in nullo deficientes
- 5** si quis autem vestrum indiget sapientiam postulet a Deo qui dat omnibus affluenter et non inoperat et dabitur ei
- 6** postulet autem in fide nihil haesitans qui enim haesitat similis est fluctui maris qui a vento movetur et circumfertur
- 7** non ergo aestimet homo ille quod accipiat aliquid a Domino
- 8** vir duplex animo inconstans in omnibus viis suis
- 9** gloriatur autem frater humilis in exaltatione sua
- 10** dives autem in humilitate sua quoniam sicut flos faeni transibit
- 11** exortus est enim sol cum ardore et arefecit faenum et flos eius decidit et decor vultus eius deperit ita et dives in itineribus suis marcescet
- 12** beatus vir qui suffert temptationem quia cum probatus fuerit accipiet coronam vitae quam repromisit Deus diligentibus se
- 13** nemo cum temptatur dicat quoniam a Deo temptor Deus enim intemptator malorum est ipse autem neminem temptat
- 14** unusquisque vero temptatur a concupiscentia sua abstractus et inlectus
- 15** dein concupiscentia cum conceperit parit peccatum peccatum vero cum consummatum fuerit generat mortem
- 16** nolite itaque errare fratres mei dilectissimi
- 17** omne datum optimum et omne donum perfectum desursum est descendens a Patre luminum apud quem non est transmutatio nec vicissitudinis obumbratio
- 18** voluntarie genuit nos verbo veritatis ut simus initium aliquod creaturae eius
- 19** scitis fratres mei dilecti sit autem omnis homo velox ad audiendum tardus autem ad loquendum et tardus ad iram
- 20** ira enim viri iustitiam Dei non operatur
- 21** propter quod abicientes omnem inmunditiam et abundantiam malitiae in mansuetudine suscipite insitum verbum quod potest salvare animas vestras
- 1** James, the servant of God and of our Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
- 2** My brethren, count it all joy, when you shall fall into divers temptations:
- 3** Knowing that the trying of your faith worketh patience
- 4** And patience hath a perfect work: that you may be perfect and entire, failing in nothing.
- 5** But if any of you want wisdom, let him ask of God who giveth to all men abundantly 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, which is moved and carried about by the wind.
- 7** Therefore let not that man think that he shall receive any thing of the Lord.
- 8** A double minded man is inconstant in all his ways.
- 9** But let the brother of low condition glory in his exaltation:
- 10** And the rich, in his being low: because as the flower of the grass shall he pass away.
- 11** For the sun rose with a burning heat and parched the grass: and the flower thereof fell off, and the beauty of the shape thereof perished. So also shall the rich man fade away in his ways.
- 12** Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life which God hath promised to them that love him.
- 13** Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils: and he tempteth no man.
- 14** But every man is tempted by his own concupiscence, being drawn away and allured.
- 15** Then, when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death.
- 16** Do not err, therefore, my dearest brethren.
- 17** Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration.
- 18** For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creature.
- 19** You know, my dearest brethren. And let every man be swift to hear, but slow to speak and slow to anger.
- 20** For the anger of man worketh not the justice of God.
- 21** Wherefore, casting away all uncleanness and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

22 estote autem factores verbi et non auditores tantum fallentes vosmet ipsos	22 But be ye doers of the word and not hearers only, deceiving your own selves.
23 quia si quis auditor est verbi et non factor hic comparabitur viro consideranti vultum nativitatis suae in speculo	23 For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass.
24 consideravit enim se et abiit et statim oblitus est qualis fuerit	24 For he beheld himself and went his way and presently forgot what manner of man he was.
25 qui autem perspexerit in lege perfecta libertatis et permanserit non auditor obliviosus factus sed factor operis hic beatus in facto suo erit	25 But he that hath looked into the perfect law of liberty and hath continued therein, not becoming a forgetful hearer but a doer of the work: this man shall be blessed in his deed.
26 si quis autem putat se religiosum esse non refrenans linguam suam sed seducens cor suum huius vana est religio	26 And if any man think himself to be religious, not bridling his tongue but deceiving his own heart, this man's religion is vain.
27 religio munda et inmaculata apud Deum et Patrem haec est visitare pupillos et viduas in tribulatione eorum inmaculatum se custodire ab hoc saeculo	27 Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation and to keep one's self unspotted from this world.

Epistula Iacobi - Chapter 2

1 Fratres mei nolite in personarum acceptione habere fidem Domini nostri Iesu Christi gloriae	1 My brethren, have not the faith of our Lord Jesus Christ of glory, with respect of persons.
2 etenim si introierit in conventu vestro vir aureum anulum habens in veste candida introierit autem et pauper in sordido habitu	2 For if there shall come into your assembly a man having a golden ring, in fine apparel; and there shall come in also a poor man in mean attire:
3 et intendatis in eum qui indutus est veste praeclara et dixeritis tu sede hic bene pauperi autem dicatis tu sta illic aut sede sub scabillo pedum meorum	3 And you have respect to him that is clothed with the fine apparel and shall say to him: Sit thou here well: but say to the poor man: Stand thou there, or: Sit under my footstool:
4 nonne iudicatis apud vosmet ipsos et facti estis iudices cogitationum iniquarum	4 Do you not judge within yourselves, and are become judges of unjust thoughts?
5 audite fratres mei dilectissimi nonne Deus elegit pauperes in hoc mundo divites in fide et heredes regni quod repromisit Deus diligentibus se	5 Hearken, my dearest brethren: Hath not God chosen the poor in this world, rich in faith and heirs of the kingdom which God hath promised to them that love him?
6 vos autem exhonorastis pauperem nonne divites per potentiam opprimunt vos et ipsi trahunt vos ad iudicia	6 But you have dishonoured the poor man. Do not the rich oppress you by might? And do not they draw you before the judgment seats?
7 nonne ipsi blasphemant bonum nomen quod invocatum est super vos	7 Do not they blaspheme the good name that is invoked upon you?
8 si tamen legem perficitis regalem secundum scripturas diliges proximum tuum sicut te ipsum bene facitis	8 If then you fulfil the royal law, according to the scriptures: Thou shalt love thy neighbour as thyself; you do well.
9 si autem personas accipitis peccatum operamini redarguti a lege quasi transgressores	9 But if you have respect to persons, you commit sin, being reproved by the law as transgressors.
10 quicumque autem totam legem servaverit offendat autem in uno factus est omnium reus	10 And whosoever shall keep the whole law, but offend in one point, is become guilty of all.
11 qui enim dixit non moechaberis dixit et non occides quod si non moechaberis occides autem factus es transgressor legis	11 For he that said: Thou shalt not commit adultery, said also: Thou shalt not kill. Now if thou do not commit adultery, but shalt kill, thou art become a transgressor of the law.
12 sic loquimini et sic facite sicut per legem libertatis incipientes iudicari	12 So speak ye and so do, as being to be judged by the law of liberty.
13 iudicium enim sine misericordia illi qui non fecit misericordiam superexultat autem misericordia iudicio	13 For judgment without mercy to him that hath not done mercy. And mercy exalteth itself above judgment.
14 quid proderit fratres mei si fidem quis dicat	14 What shall it profit, my brethren, if a man say

se habere opera autem non habeat numquid poterit fides salvare eum

15 si autem frater aut soror nudi sunt et indigent victu cotidiano

16 dicat autem aliquis de vobis illis ite in pace calefacimini et saturamini non dederitis autem eis quae necessaria sunt corporis quid proderit

17 sic et fides si non habeat opera mortua est in semet ipsam

18 sed dicet quis tu fidem habes et ego opera habeo ostende mihi fidem tuam sine operibus et ego ostendam tibi ex operibus fidem meam

19 tu credis quoniam unus est Deus bene facis et daemones credunt et contremescunt

20 vis autem scire o homo inanis quoniam fides sine operibus otiosa est

21 Abraham pater noster nonne ex operibus iustificatus est offerens Isaac filium suum super altare

22 vides quoniam fides cooperabatur operibus illius et ex operibus fides consummata est

23 et suppleta est scriptura dicens credidit Abraham Deo et reputatum est illi ad iustitiam et amicus Dei appellatus est

24 videtis quoniam ex operibus iustificatur homo et non ex fide tantum

25 similiter autem et Raab meretrix nonne ex operibus iustificata est suscipiens nuntios et alia via eiciens

26 sicut enim corpus sine spiritu emortuum est ita et fides sine operibus mortua est

he hath faith, but hath not works? Shall faith be able to save him?

15 And if a brother or sister be naked and want daily food:

16 And one of you say to them: Go in peace, be ye warmed and filled; yet give them not those things that are necessary for the body, what shall it profit?

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

18 But some man will say: Thou hast faith, and I have works. Shew me thy faith without works; and I will shew thee, by works, my faith.

19 Thou believest that there is one God. Thou dost 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, offering up Isaac his son upon the altar?

22 Seest thou that faith did cooperate with his works and by works faith was made perfect?

23 And the scripture was fulfilled, saying: Abraham believed God, and it was reputed to him to justice, and he was called the friend of God.

24 Do you see that by works a man is justified, and not by faith only?

25 And in like manner also Rahab the harlot, was not she justified by works, receiving the messengers and sending them out another way?

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

Epistula Iacobi - Chapter 3

1 Nolite plures magistri fieri fratres mei scientes quoniam maius iudicium sumitis

2 in multis enim offendimus omnes si quis in verbo non offendit hic perfectus est vir potens etiam freno circumducere totum corpus

3 si autem equorum frenos in ora mittimus ad consentiendum nobis et omne corpus illorum circumferimus

4 ecce et naves cum magnae sint et a ventis validis minentur circumferuntur a modico gubernaculo ubi impetus dirigentis voluerit

5 ita et lingua modicum quidem membrum est et magna exultat ecce quantus ignis quam magnam silvam incendit

6 et lingua ignis est universitas iniquitatis lingua constituitur in membris nostris quae maculat totum corpus et inflamat rotam natiuitatis nostrae inflammata a gehenna

7 omnis enim natura bestiarum et volucrum et serpentium etiam ceterorum domantur et

1 Be ye not many masters, my brethren, knowing that you receive the greater judgment.

2 For in many things we all offend. If any man offend not in word, the same is a perfect man. He is able also with a bridle to lead about the whole body.

3 For if we put bits into the mouths of horses, that they may obey us: and we turn about their whole body.

4 Behold also ships, whereas they are great and are driven by strong winds, yet are they turned about with a small helm, whithersoever the force of the governor willeth.

5 Even so the tongue is indeed a little member and boasteth great things. Behold how small a fire kindleth a great wood.

6 And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body and inflameth the wheel of our nativity, being set on fire by hell.

7 For every nature of beasts and of birds and of serpents and of the rest is tamed and hath been

domita sunt a natura humana

tamed, by the nature of man.

8 linguam autem nullus hominum domare potest iniquetum malum plena veneno mortifero

8 But the tongue no man can tame, an unquiet evil, full of deadly poison.

9 in ipsa benedicimus Dominum et Patrem et in ipsa maledicimus homines qui ad similitudinem Dei facti sunt

9 By it we bless God and the Father: and by it we curse men who are made after the likeness of God.

10 ex ipso ore procedit benedictio et maledictio non oportet fratres mei haec ita fieri

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

11 numquid fons de eodem foramine emanat dulcem et amaram aquam

11 Doth a fountain send forth, out of the same hole, sweet and bitter water?

12 numquid potest fratres mei ficus olivas facere aut vitis ficus sic neque salsa dulcem potest facere aquam

12 Can the fig tree, my brethren, bear grapes? Or the vine, figs? So neither can the salt water yield sweet.

13 quis sapiens et disciplinatus inter vos ostendat ex bona conversatione operationem suam in mansuetudine sapientiae

13 Who is a wise man and endued with knowledge, among you? Let him shew, by a good contestation, his work in the meekness of wisdom.

14 quod si zelum amarum habetis et contentiones in cordibus vestris nolite gloriari et mendaces esse adversus veritatem

14 But if you have bitter zeal, and there be contention in your hearts: glory not and be not liars against the truth.

15 non est ista sapientia desursum descendens sed terrena animalis diabolica

15 For this is not wisdom, descending from above: but earthly, sensual, devilish.

16 ubi enim zelus et contentio ibi inconstantia et omne opus pravum

16 For where envying and contention is: there is inconstancy and every evil work.

17 quae autem desursum est sapientia primum quidem pudica est deinde pacifica modesta suadibilis plena misericordia et fructibus bonis non iudicans sine simulatione

17 But the wisdom that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation.

18 fructus autem iustitiae in pace seminatur facientibus pacem

18 And the fruit of justice is sown in peace, to them that make peace.

Epistula Iacobi - Chapter 4

1 Unde bella et lites in vobis nonne hinc ex concupiscentiis vestris quae militant in membris vestris

1 From whence are wars and contentions among you? Are they not hence, from your concupiscences, which war in your members?

2 concupiscitis et non habetis occiditis et zelatis et non potestis adipisci litigatis et belligeratis non habetis propter quod non postulatis

2 You covet, and have not: you kill and envy and cannot obtain. You contend and war, and you have not: because you ask not.

3 petitis et non accipitis eo quod male petatis ut in concupiscentiis vestris insumatis

3 You ask and receive not: because you ask amiss, that you may consume it on your concupiscences.

4 adulteri nescitis quia amicitia huius mundi inimica est Dei quicumque ergo voluerit amicus esse saeculi huius inimicus Dei constituitur

4 Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world becometh an enemy of God.

5 aut putatis quia inaniter scriptura dicat ad invidiam concupiscit Spiritus qui inhabitat in nobis

5 Or do you think that the scripture saith in vain: To envy doth the spirit covet which dwelleth in you?

6 maiorem autem dat gratiam propter quod dicit Deus superbis resistit humilibus autem dat gratiam

6 But he giveth greater grace. Wherefore he saith: God resisteth the proud and giveth grace to the humble.

7 subditi igitur estote Deo resistite autem diabolo et fugiet a vobis

7 Be subject therefore to God. But resist the devil: and he will fly from you.

8 adpropiate Domino et adpropinquabit vobis emundate manus peccatores et purificate corda duplices animo

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 miseri estote et lugete et plorate risus vester in luctum convertatur et gaudium in maerorem

9 Be afflicted and mourn and weep: let your laughter be turned into mourning and your joy into sorrow.

10 humiliamini in conspectu Domini et exaltabit vos

10 Be humbled in the sight of the Lord: and he will exalt you.

11 nolite detrahare de alterutrum fratres qui detrahit fratri aut qui iudicat fratrem suum detrahit legi et iudicat legem si autem iudicas legem non es factor legis sed iudex

11 Detract not one another, my brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge.

12 unus est legislator et iudex qui potest perdere et liberare tu autem quis es qui iudicas proximum

12 There is one lawgiver and judge, that is able to destroy and to deliver.

13 ecce nunc qui dicitis hodie aut crastino ibimus in illam civitatem et faciemus quidem ibi annum et mercabimur et lucrum faciemus

13 But who art thou that judgest thy neighbour? Behold, now you that say: To-day or to-morrow we will go into such a city, and there we will spend a year and will traffic and make our gain.

14 qui ignoratis quid erit in crastinum quae enim est vita vestra vapor est ad modicum parens deinceps exterminatur

14 Whereas you know not what shall be on the morrow. For what is your life? It is a vapour which appeareth for a little while and afterwards shall vanish away.

15 pro eo ut dicatis si Dominus voluerit et vixerimus faciemus hoc aut illud

15 For that you should say: If the Lord will, and, if we shall live, we will do this or that.

16 nunc autem exultatis in superbiis vestris omnis exultatio talis maligna est

16 But now you rejoice in your arrogancies. All such rejoicing is wicked.

17 scienti igitur bonum facere et non facienti peccatum est illi

17 To him therefore who knoweth to do good and doth it not, to him it is sin.

Epistula Iacobi - Chapter 5

1 Age nunc divites plorate ululantes in miseriis quae advenient vobis

1 Go to now, ye rich men: weep and howl in your miseries, which shall come upon you.

2 divitiae vestrae putrefactae sunt et vestimenta vestra a tineis comesta sunt

2 Your riches are corrupted: and your garments are moth-eaten.

3 aurum et argentum vestrum eruginavit et erugo eorum in testimonium vobis erit et manducabit carnes vestras sicut ignis thesaurizastis in novissimis diebus

3 Your gold and silver is cankered: and the rust of them shall be for a testimony against you and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days.

4 ecce merces operariorum qui messuerunt regiones vestras qui fraudatus est a vobis clamat et clamor ipsorum in aures Domini Sabaoth introiit

4 Behold the hire of the labourers who have reaped down your fields, which by fraud has been kept back by you, crieth: and the cry of them hath entered into the ears of the Lord of Sabaoth.

5 epulati estis super terram et in luxuriis enutristis corda vestra in die occisionis

5 You have feasted upon earth: and in riotousness you have nourished your hearts, in the day of slaughter.

6 addixistis occidistis iustum non resistit vobis

6 You have condemned and put to death the Just One: and he resisted you not.

7 patientes igitur estote fratres usque ad adventum Domini ecce agricola expectat pretiosum fructum terrae patienter ferens donec accipiat tempus et serotinum

7 Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth: patiently bearing till he receive the early and latter rain.

8 patientes estote et vos confirmate corda vestra quoniam adventus Domini adpropinquavit

8 Be you therefore also patient and strengthen your hearts: for the coming of the Lord is at hand.

9 nolite ingemescere fratres in alterutrum ut non iudicemini ecce iudex ante ianuam adstetit

9 Grudge not, brethren, one against another, that you may not be judged. Behold the judge standeth before the door.

10 exemplum accipite fratres laboris et patientiae prophetas qui locuti sunt in nomine Domini

11 ecce beatificamus qui sustinuerunt sufferentiam Iob audistis et finem Domini vidistis quoniam misericors est Dominus et miserator

12 ante omnia autem fratres mei nolite iurare neque per caelum neque per terram neque aliud quodcumque iuramentum sit autem vestrum est est non non uti non sub iudicio decidatis

13 tristatur aliquis vestrum oret aequo animo est psallat

14 infirmatur quis in vobis inducat presbyteros ecclesiae et orent super eum unguentes eum oleo in nomine Domini

15 et oratio fidei salvabit infirmum et adlevabit eum Dominus et si in peccatis sit dimittentur ei

16 confitemini ergo alterutrum peccata vestra et orate pro invicem ut salvemini multum enim valet deprecatio iusti assidua

17 Helias homo erat similis nobis passibilis et oratione oravit ut non plueret super terram et non pluit annos tres et menses sex

18 et rursum oravit et caelum dedit pluviam et terra dedit fructum suum

19 fratres mei si quis ex vobis erraverit a veritate et converterit quis eum

20 scire debet quoniam qui converti fecerit peccatorem ab errore viae suae salvabit animam eius a morte et operit multitudinem peccatorum.

10 Take, my brethren, for example of suffering evil, of labour and patience, the prophets who spoke in the name of the Lord.

11 Behold, we account them blessed who have endured. You have heard of the patience of Job and you have seen the end of the Lord, that the Lord is merciful and compassionate.

12 But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath. But let your speech be: Yea, Yea: No, No: that you fall not under judgment.

13 Is any of you sad? Let him pray: Is he cheerful in mind? Let him sing.

14 Is any man sick among you? Let him bring in the priests 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 man. And the Lord shall raise him up: and if he be in sins, they shall be forgiven him.

16 Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much.

17 Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth. And it rained not for three years and six months.

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

19 My brethren, if any of you err from the truth and one convert him:

20 He must know that he who causeth a sinner to be converted from the error of his way shall save his soul from death and shall cover a multitude of sins.