

Epistola Catholica Iacobi

1:1 Iacobus Dei et Domini nostri Iesu Christi seruus duodecim tribubus quae sunt in dispersione salutem 1:2 omne gaudium existimate fratres mei cum in temptationibus uariis incideritis 1:3 scientes quod probatio fidei uestrae patientiam operatur 1:4 patientia autem opus perfectum habeat ut sitis perfecti et integri in nullo deficientes 1:5 si quis autem uestrum indiget sapientiam postulet a Deo qui dat omnibus affluentem et non inproperat et dabitur ei 1:6 postulet autem in fide nihil haesitans qui enim haesitat similis est fluctui maris qui a uento mouetur et circumfertur 1:7 non ergo aestimet homo ille quod accipiat aliquid a Domino 1:8 uir duplex animo inconstans in omnibus uis suis 1:9 gloriatur autem frater humilis in exaltatione sua 1:10 diues autem in humilitate sua quoniam sicut flos faeni transibit 1:11 exortus est enim sol cum ardore et arefecit faenum et flos eius decidit et decor uultus eius deperiit ita et diues in itineribus suis marcescet 1:12 beatus uir qui suffert temptationem quia cum probatus fuerit accipiet coronam uitae quam promisit Deus diligentibus se 1:13 nemo cum temptatur dicat quoniam a Deo temptor Deus enim intemptator malorum est ipse autem neminem temptat 1:14 unusquisque uero temptatur a concupiscentia sua abstractus et inlectus 1:15 deinde in concupiscentia cum conceperit parit peccatum peccatum uero cum consummatum fuerit generat mortem 1:16 nolite itaque errare fratres mei dilectissimi 1:17 omne datum optimum et omne donum perfectum desursum est descendens a Patre luminum apud quem non est transmutatio nec uicissitudinis obumbratio 1:18 uoluntarie genuit nos uerbo ueritatis ut simus initium aliquod creaturae eius 1:19 scitis fratres mei dilecti sit autem omnis homo uelox ad audiendum tardus autem ad loquendum et tardus ad iram 1:20 ira enim uiri iustitiam Dei non operatur 1:21 propter quod abicientes omnem inmunditiam et abundantiam malitiae in mansuetudine

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

1:2 My brethren, count it all joy when ye fall into divers temptations;

1:3 Knowing this, that the trying of your faith worketh patience.

1:4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

1:7 For let not that man think that he shall receive any thing of the Lord.

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

1:9 Let the brother of low degree rejoice in that he is exalted:

1:10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

1:11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.

1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

1:16 Do not err, my beloved brethren.

1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

1:20 For the wrath of man worketh not the righteousness of God.

1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

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

1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

1:26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

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

2:2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

2:3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

2:4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

2:6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

2:7 Do not they blaspheme that worthy name by the which ye are called?

2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

2:11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

suscipite insitum uerbum quod potest saluare animas uestras
1:22 estote autem factores uerbi et non auditores tantum fallentes uosmet ipsos 1:23 quia si quis auditor est uerbi et non factor hic conparabitur uiro consideranti uultum natiuitatis suae in speculo 1:24 considerauit enim se et abiit et statim oblitus est qualis fuerit 1:25 qui autem perspexerit in lege perfecta libertatis et permanserit non auditor obliuiosus factus sed factor operis hic beatus in facto suo erit 1:26 si quis autem putat se religiosum esse non refrenans linguam suam sed seducens cor suum huius uana est religio 1:27 religio munda et immaculata apud Deum et Patrem haec est uisitare pupillos et uiduas in tribulatione eorum immaculatum se custodire ab hoc saeculo

2:1 fratres mei nolite in personarum acceptione habere fidem Domini nostri Iesu Christi gloriae 2:2 etenim si introierit in conuentu uestro uir aureum anulum habens in ueste candida introierit autem et pauper in sordido habitu 2:3 et intendatis in eum qui indutus est ueste praeclara et dixeritis tu sede hic bene pauperi autem dicatis tu sta illic aut sede sub scabillo pedum meorum 2:4 nonne iudicatis apud uosmet ipsos et facti estis iudices cogitationum iniquarum 2:5 audite fratres mei dilectissimi nonne Deus elegit pauperes in hoc mundo diuites in fide et heredes regni quod repromisit Deus diligentibus se 2:6 uos autem exhonorastis pauperem nonne diuites per potentiam opprimunt uos et ipsi trahunt uos ad iudicia 2:7 nonne ipsi blasphemant bonum nomen quod inuocatum est super uos 2:8 si tamen legem perficitis regalem secundum scripturas diliges proximum tuum sicut te ipsum bene facitis 2:9 si autem personas accipitis peccatum operamini redarguti a lege quasi transgressores 2:10 quicumque autem totam legem seruauerit offendat autem in uno factus est omnium reus 2:11 qui enim dixit non moechaberis dixit et non occides quod si non moechaberis occi-

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des autem factus es transgressor legis 2:12 sic loquimini et sic facite sicut per legem libertatis incipientes iudicari 2:13 iudicium enim sine misericordia illi qui non fecit misericordiam superexultat autem misericordia iudicio 2:14 quid prodeest fratres mei si fidem quis dicat se habere opera autem non habeat numquid poterit fides saluare eum 2:15 si autem frater aut soror nudi sunt et indigent uictu cotidiano 2:16 dicat autem aliquis de uobis illis ite in pace calefacimini et saturamini non dederitis autem eis quae necessaria sunt corporis quid prodeest 2:17 sic et fides si non habeat opera mortua est in semet ipsam 2:18 sed dicet quis tu fidem habes et ego opera habeo ostende mihi fidem tuam sine operibus et ego ostendam tibi ex operibus fidem meam 2:19 tu credis quoniam unus est Deus bene facis et daemones credunt et contremescunt 2:20 uis autem scire o homo inanis quoniam fides sine operibus otiosa est 2:21 Abraham pater noster nonne ex operibus iustificatus est offerens Isaac filium suum super altare 2:22 uides quoniam fides cooperabatur operibus illius et ex operibus fides consummata est 2:23 et suppleta est scriptura dicens credidit Abraham Deo et reputatum est illi ad iustitiam et amicus Dei appellatus est 2:24 uidetis quoniam ex operibus iustificatur homo et non ex fide tantum 2:25 similiter autem et Raab meretrix nonne ex operibus iustificata est suscipiens nuntios et alia uia eiciens 2:26 sicut enim corpus sine spiritu emortuum est ita et fides sine operibus mortua est

3:1 nolite plures magistri fieri fratres mei scientes quoniam maius iudicium sumitis 3:2 in multis enim offendimus omnes si quis in uerbo non offendit hic perfectus est uir potens etiam freno circumducere totum corpus 3:3 si autem equorum frenos in ora mittimus ad consentiendum nobis et omne corpus illorum circumferimus 3:4 ecce et naues cum magnaeruntur a modico

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

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

2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

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

2:16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

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

2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

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

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

2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?

2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

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

2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

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

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

3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

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

3:4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

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3:5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

3:6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

3:7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

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

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

3:10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

3:11 Doth a fountain send forth at the same place sweet water and bitter?

3:12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

3:13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

3:14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

3:15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

3:16 For where envying and strife is, there is confusion and every evil work.

3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

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

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

4:2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

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

4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

gubernaculo ubi impetus dirigentis uoluerit 3:5 ita et lingua modicum quidem membrum est et magna exultat ecce quantus ignis quam magnam siluam incendit 3:6 et lingua ignis est uniuersitas iniquitatis lingua constituitur in membris nostris quae maculat totum corpus et inflammat rotam natiuitatis nostrae inflammata a gehenna 3:7 omnis enim natura bestiarum et uolucrum et serpentium etiam ceterorum domantur et domita sunt a natura humana 3:8 linguam autem nullus hominum domare potest inquietum malum plena ueneno mortifero 3:9 in ipsa benedicimus Dominum et Patrem et in ipsa maledicimus homines qui ad similitudinem Dei facti sunt 3:10 ex ipso ore procedit benedictio et maledictio non oportet fratres mei haec ita fieri 3:11 numquid fons de eodem foramine emanat dulcem et amaram aquam 3:12 numquid potest fratres mei ficus oliuas facere aut uitis ficus sic neque salsa dulcem potest facere aquam 3:13 quis sapiens et disciplinatus inter uos ostendat ex bona conuersatione operationem suam in mansuetudine sapientiae 3:14 quod si zelum amarum habetis et contentiones in cordibus uestris nolite gloriari et mendaces esse aduersus ueritatem 3:15 non est ista sapientia desursum descendens sed terrena animalis diabolica 3:16 ubi enim zelus et contentio ibi inconstantia et omne opus prauum 3:17 quae autem desursum est sapientia primum quidem pudica est deinde pacifica modesta suadibilis plena misericordia et fructibus bonis non iudicans sine simulatione 3:18 fructus autem iustitiae in pace seminatur facientibus pacem

4:1 unde bella et lites in uobis nonne hinc ex concupiscentiis uestris quae militant in membris uestris 4:2 concupiscitis et non habetis occiditis et zelatis et non potestis adipisci litigatis et belligeratis non habetis propter quod non postulatis 4:3 petitis et non accipitis eo quod male petatis ut in concupiscentiis uestris insumatis 4:4 adulteri nescitis quia

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amicitia huius mundi inimica est Dei quicumque ergo uoluerit amicus esse saeculi huius inimicus Dei constituitur 4:5 aut putatis quia inaniter scriptura dicat ad inuidiam concupiscit Spiritus qui inhabitat in nobis 4:6 maiorem autem dat gratiam propter quod dicit Deus superbis resistit humilibus autem dat gratiam 4:7 subditi igitur estote Deo resistite autem diabolo et fugiet a uobis 4:8 adpropiate Domino et adpropinquabit uobis emundate manus peccatores et purificate corda duplices animo 4:9 miseri estote et lugete et plorate risus uester in luctum conuertatur et gaudium in maerorem 4:10 humiliamini in conspectu Domini et exaltabit uos 4:11 nolite detrahere 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 4:12 unus est legislator et iudex qui potest perdere et liberare tu autem quis es qui iudicas proximum 4:13 ecce nunc qui dicitis hodie aut crastino ibimus in illam ciuitatem et faciemus quidem ibi annum et mercabimur et lucrum faciemus 4:14 qui ignoratis quid erit in crastinum quae enim est uita uestra uapor est ad modicum parens deinceps exterminatur 4:15 pro eo ut dicatis si Dominus uoluerit et uixerimus faciemus hoc aut illud 4:16 nunc autem exultatis in superbiis uestris omnis exultatio talis maligna est 4:17 scienti igitur bonum facere et non facienti peccatum est illi

5:1 age nunc diuites plorate ululantes in miseriis quae aduenient uobis 5:2 diuitiae uestrae putrefactae sunt et uestimenta uestra a tineis comesta sunt 5:3 aurum et argentum uestrum eruginauit et erugo eorum in testimonium uobis erit et manducabit carnes uestras sicut ignis thesaurizastis in nouissimis diebus 5:4 ecce merces operariorum qui messuerunt regiones uestras qui fraudatus est a uobis clamat et clamor ipsorum in aures Domini Sabaoth introiit 5:5 epulati estis super terram et in luxuriis enutristis corda uestra in

4:5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

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

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

4:8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

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

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

4:11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge.

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

4:13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

4:14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

4:15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

4:16 But now ye rejoice in your boastings: all such rejoicing is evil.

4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

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

5:2 Your riches are corrupted, and your garments are moth eaten.

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.

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5:6 Ye have condemned and killed the just; and he doth not resist you.

5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

5:11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

5:13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

5:15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

5:17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

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

5:19 Brethren, if any of you do err from the truth, and one convert him;

5:20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

die occisionis 5:6 addixistis occidistis iustum non resistit uobis 5:7 patientes igitur estote fratres usque ad aduentum Domini ecce agricola expectat pretiosum fructum terrae patienter ferens donec accipiat temporium et serotinum 5:8 patientes estote et uos confirmate corda uestra quoniam aduentus Domini adpropinquauit 5:9 nolite ingemescere fratres in alterutrum ut non iudicemini ecce iudex ante ianuam adsistit 5:10 exemplum accipite fratres laboris et patientiae prophetas qui locuti sunt in nomine Domini 5:11 ecce beatificamus qui sustinuerunt sufferentiam Iob audistis et finem Domini uidistis quoniam misericors est Dominus et miserator 5:12 ante omnia autem fratres mei nolite iurare neque per caelum neque per terram neque aliud quodcumque iuramentum sit autem uestrum est est non non uti non sub iudicio decidatis 5:13 tristatur aliquis uestrum oret aequo animo est psallat 5:14 infirmatur quis in uobis inducat presbyteros ecclesiae et orent super eum unguentes eum oleo in nomine Domini 5:15 et oratio fidei saluabit infirmum et adleuabit eum Dominus et si in peccatis sit dimittentur ei 5:16 confitemini ergo alterutrum peccata uestra et orate pro inuicem ut saluemini multum enim ualet deprecatio iusti adsidua 5:17 Helias homo erat similis nobis passibilis et oratione orauit ut non plueret super terram et non pluit annos tres et menses sex 5:18 et rursum orauit et caelum dedit pluuiam et terra dedit fructum suum 5:19 fratres mei si quis ex uobis errauerit a ueritate et conuerterit quis eum 5:20 scire debet quoniam qui conuerti fecerit peccatorem ab errore uiae suae saluabit animam eius a morte et operit multitudinem peccatorum