

# James

Translated by John Cunyus

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### Greeting

**James 1:1** *Iacobus Dei et Domini nostri Iesu Christi servus duodecim tribubus quae sunt in dispersione salutem*

Jacob, slave of God and of our Lord Jesus Christ, to *the* twelve tribes that are in *the* dispersion:<sup>1</sup> health!

### Consider All Joy

**1:2** *omne gaudium existimate fratres mei cum in temptationibus variis incideritis*

Consider all *a* joy, my brothers, when you fall into various testings,

**1:3** *scientes quod probatio fidei vestrae patientiam operatur*

knowing that *the* proving of your faith works patience.

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<sup>1</sup> The underlying Greek word, διασπορά, refers to members of the people of Israel living outside the Promised Land.

**1:4** *patientia autem opus perfectum habeat ut sitis perfecti et integri in nullo deficientes*

Yet patience has *a* complete work, that you may be complete and whole, lacking in nothing.

### If You Lack

**1:5** *si quis autem vestrum indiget sapientiam postulet a Deo qui dat omnibus affluenter et non inproperat et dabitur ei*

But if someone lacks wisdom, let him ask from God who gives abundantly to all, and does not reproach – and it will be given him.

**1:6** *postulet autem in fide nihil haesitans qui enim haesitat similis est fluctui maris qui a vento movetur et circumfertur*

Yet let him ask in faith, hesitating in nothing, for one who hesitates is like *the* sea's wave, which is moved and

taken around by *the* wind.

**1:7** *non ergo aestimet homo ille quod accipiat aliquid a Domino*

Therefore, that man does not consider that he will receive anything from *the* Lord –

**1:8** *vir duplex animo inconstans in omnibus viis suis*

*a* double-souled man, inconstant in all his ways.

#### **Poor and Rich**

**1:9** *glorietur autem frater humilis in exaltatione sua*

Yet let *a* humble brother glory in his exaltation,

**1:10** *dives autem in humilitate sua quoniam sicut flos faeni transibit*

but *a* rich man in his humiliation, because he will pass away like *a* flower of grass.

**1:11** *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*

For *the* sun has risen with heat, and it dried up *the* grass, and its flower fell, and *the* beauty of its appearance was lost. So also *the* rich man will dry up in his activities.

#### **Testing Yields Blessing**

**1:12** *beatus vir qui suffert temptationem quia cum probatus fuerit accipiet coronam vitae quam repromisit Deus diligentibus se*

*A* man who suffers testing is blessed, because, when he is proved, he will receive life's crown – which God guarantees to those delighting in Him.

**1:13** *nemo cum temptatur dicat quoniam a Deo temptor Deus enim intemptator malorum est ipse autem neminem temptat*

Let no one say when he is

The Letter of James, 4

tempted, “I am tempted by God” – for God is not tempted by harms, and He tempts no one.

**1:14** *unusquisque vero temptatur a concupiscentia sua abstractus et inlectus*

Indeed, each one is tested by his desires, unreal and unexamined.

**1:15** *dein concupiscentia cum conceperit parit peccatum peccatum vero cum consummatum fuerit generat mortem*

Then desire, when it conceives, births sin. Sin, indeed, when it is consummated, produces death.

#### **Don't Wander!**

**1:16** *nolite itaque errare fratres mei dilectissimi*

So don't wander, my most beloved brothers!

**1:17** *omne datum optimum et omne donum perfectum*

*desursum est descendens a Patre luminum apud quem non est transmutatio nec vicissitudinis obumbratio*

Every prime gift and every perfect present is from above, coming down from light's Father, with Whom is no change or altering shadow.

**1:18** *voluntarie genuit nos verbo veritatis ut simus initium aliquod creaturae eius*

He birthed us freely by truth's word, that we might be some beginning of His creation.

#### **Slow to Anger**

**1:19** *scitis fratres mei dilecti sit autem omnis homo velox ad audiendum tardus autem ad loquendum et tardus ad iram*

You understand, my beloved brothers. But let every man be swift to listen, yet slow to speak, and slow to anger –

**1:20** *ira enim viri iustitiam Dei non operatur*

for man's anger does not work  
God's fairness.

**1:21** *propter quod abicientes  
omnem inmunditiam et  
abundantiam malitiae in  
mansuetudine suscipite  
insitum verbum quod potest  
salvare animas vestras*

For this reason, throwing aside  
all uncleanness and *the*  
abundance of harms, receive  
in gentleness *the* ingrafted  
word that can secure your  
souls!

**Doers, More Than Hearers**

**1:22** *estote autem factores  
verbi et non auditores tantum  
fallentes vosmet ipsos*

But be *the* word's doers, not  
merely hearers, fooling  
yourselves –

**1:23** *quia si quis auditor est  
verbi et non factor hic  
conparabitur viro consideranti  
vultum nativitatis suae in  
speculo*

for if someone is *the* word's

hearer and not doer, he is  
comparable to *a* man looking  
at his birth's appearance in *a*  
mirror.

**1:24** *consideravit enim se et  
abiit et statim oblitus est  
qualis fuerit*

For he looked at himself, and  
went out, and immediately  
forgotten what sort he was.

**1:25** *qui autem perspexerit in  
lege perfecta libertatis et  
permanserit non auditor  
obliviosus factus sed factor  
operis hic beatus in facto suo  
erit*

But one who looks into  
liberty's complete law, and  
endures – not *a* hearer made  
forgetful, but *the* work's doer  
– he will be blessed in his  
work.

**Right Religion**

**1:26** *si quis autem putat se  
religiosum esse non refrenans  
linguam suam sed seducens  
cor suum huius vana est  
religio*

The Letter of James, 6

Yet if someone considers himself to be religious – not restraining his tongue, yet seducing his heart – this one’s religion is vain.

**1:27** *religio munda et immaculata apud Deum et Patrem haec est visitare pupillos et viduas in tribulatione eorum immaculatum se custodire ab hoc saeculo*

This is *a* clean and unstained religion with God and *the* Father: to visit orphans and widows in their trouble, *and* to keep oneself without stain from this age.

### **Don’t Play Favorites**

**James 2:1** *fratres mei nolite in personarum acceptione habere fidem Domini nostri Iesu Christi gloriae*

My brothers, don’t have *the* faith of our Lord Jesus Christ of glory in order to play favorites.

**2:2** *etenim si introierit in conventu vestro vir aureum anulum habens in veste candida introierit autem et pauper in sordido habitu*

For if *a* man in splendid clothing, having *a* gold ring, enters your gathering, but *a* poor man in filthy dress *also* comes,

**2:3** *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*

and you exert yourselves over him who is dressed nicely, and say, “You sit in this good

place,” but you say to *the poor man*, “You stand here,” or, “Sit under my footstool” –

**2:4** *nonne iudicatis apud vosmet ipsos et facti estis iudices cogitationum iniquarum*

haven’t you judged among yourselves, and become judges of treacherous thought?

**God Has Chosen the Poor**

**2:5** *audite fratres mei dilectissimi nonne Deus elegit pauperes in hoc mundo divites in fide et heredes regni quod repromisit Deus diligentibus se*

Listen, my most beloved brothers! Hasn’t God chosen *the poor* in this world *as rich* in faith, and *as heirs* of *the kingdom* that God promised to those delighting in Him?

**2:6** *vos autem exhonorastis pauperem nonne divites per potentiam opprimunt vos et ipsi trahunt vos ad iudicia*

But you dishonored *the poor*! Aren’t *the rich* oppressing you through power, and aren’t they dragging you to judgment?

**2:7** *nonne ipsi blasphemant bonum nomen quod invocatum est super vos*

Aren’t they blaspheming *the good name* that is invoked over you?

**2:8** *si tamen legem perficitis regalem secundum scripturas diliges proximum tuum sicut te ipsum bene facitis*

But if you complete *the royal law* according to *the scriptures*, “You will delight in your neighbor as yourself,”<sup>2</sup> you do well.

**2:9** *si autem personas accipitis peccatum operamini redarguti a lege quasi transgressores*

If, though, you play favorites, you are covered with sin –

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<sup>2</sup> See Leviticus 19:18.

The Letter of James, 8

proved from *the* law as transgressors.

#### **The Whole Law**

**2:10** *quicumque autem totam legem servaverit offendat autem in uno factus est omnium reus*

Whoever serves *the* whole law, yet offends in one *matter*, has become guilty of all.

**2:11** *qui enim dixit non moechaberis dixit et non occides quod si non moechaberis occides autem factus es transgressor legis*

For *the One* who said, “You will not commit adultery,” also *said*, “You will not kill,” so that if you don’t commit adultery, yet you kill – you have become *the* law’s transgressor.

#### **So Speak and So Act**

**2:12** *sic loquimini et sic facite sicut per legem libertatis incipientes iudicari*

So speak and so work as those

beginning to be judged by liberty’s law –

**2:13** *iudicium enim sine misericordia illi qui non fecit misericordiam superexultat autem misericordia iudicio*

for judgment without mercy is to one who has not worked mercy. But mercy exults above judgment.

#### **Faith and Deeds**

**2:14** *quid proderit fratres mei si fidem quis dicat se habere opera autem non habeat numquid poterit fides salvare eum*

What is it worth, my brothers, if someone claims to have faith, but has no actions? Faith can’t save him, can it?

**2:15** *si autem frater aut soror nudi sunt et indigent victu cotidiano*

But if brother or sister are naked and lack daily food,

**2:16** *dicat autem aliquis de*



*vobis illis ite in pace calefacimini et saturamini non dederitis autem eis quae necessaria sunt corporis quid proderit*

yet someone among you says to them, “Go in peace! Be warmed and filled!” – yet does not give them what *things* are necessary to *the* body, what is it worth?

**2:17** *sic et fides si non habeat opera mortua est in semet ipsam*

So also faith, if it has no actions, is dead in itself.

**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*

Yet someone will say, “You have faith, and I have actions.” Show me your faith without actions, and I will show you my faith by my actions.

**2:19** *tu credis quoniam unus*

*est Deus bene facis et daemones credunt et contremescunt*

Do you believe that God is one? You do well. *The* demons believe, too, and tremble.

**2:20** *vis autem scire o homo inanis quoniam fides sine operibus otiosa est*

But don’t you know, O foolish man, that faith without actions is useless?

#### **Abraham’s Example**

**2:21** *Abraham pater noster nonne ex operibus iustificatus est offerens Isaac filium suum super altare*

Wasn’t Abraham our father made right through actions, offering his son Isaac on *an* altar?

**2:22** *vides quoniam fides cooperabatur operibus illius et ex operibus fides consummata est*

The Letter of James, 10

You see that faith worked together by its actions, and faith was consummated by actions.

**2:23** *et suppleta est scriptura dicens credidit Abraham Deo et reputatum est illi ad iustitiam et amicus Dei appellatus est*

And scripture is supplied, saying, “Abraham believed God, and it was reputed to him as fairness.”<sup>3</sup> And he was called God’s friend.<sup>4</sup>

**2:24** *videtis quoniam ex operibus iustificatur homo et non ex fide tantum*

You see that man is made right by actions, and not from faith only.

### **Rahab’s Example**

**2:25** *similiter autem et Raab meretrix nonne ex operibus iustificata est suscipiens*

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<sup>3</sup> See Genesis 15:6.

<sup>4</sup> See Isaiah 41:8.

*nuntios et alia via eiciens*

Yet Rahab *the* whore *is* likewise *an example*.<sup>5</sup> Wasn’t she made right by actions, receiving *the* messengers and sending *them* out by another road?

**2:26** *sicut enim corpus sine spiritu emortuum est ita et fides sine operibus mortua est*

For as *a* body without breath is dead, so also faith without actions is dead.

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<sup>5</sup> This story begins at Joshua 2:1.

**Take Care Before  
Presuming to Teach**

**James 3:1** *nolite plures  
magistri fieri fratres mei  
scientes quoniam maius  
iudicium sumitis*

Don't many *of you* be  
teachers, my brothers,  
knowing that you take up great  
judgment,

**3:2** *in multis enim offendimus  
omnes si quis in verbo non  
offendit hic perfectus est vir  
potens etiam freno  
circumducere totum corpus*

for we all offend in many  
ways. If one does not offend  
in word, he is *a* complete man,  
*able* even to guide *the* whole  
body by *a* bit.

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

Yet if we put bits in horses'  
mouths to *make them* consent  
to us, we guide also their  
whole body.

**Taming the Tongue**

**3:4** *ecce et naves cum  
magnae sint et a ventis validis  
minentur circumferuntur a  
modico gubernaculo ubi  
impetus dirigentis voluerit*

Look, ships also, when they  
are large and are driven by  
mighty winds, are guided by *a*  
small rudder where *the* force  
of *the one* guiding wishes.

**3:5** *ita et lingua modicum  
quidem membrum est et  
magna exultat ecce quantus  
ignis quam magnam silvam  
incendit*

So also *the* tongue, indeed, is  
*a* small member, and exults in  
great *things*. Look, how much  
fire ignites a great forest!

**3:6** *et lingua ignis est  
universitas iniquitatis lingua  
constituitur in membris nostris  
quae maculat totum corpus et  
inflammat rotam nativitatis  
nostrae inflammata a gehenna*

And *the* tongue is *a* fire, *a*  
universe of treachery. *The*

tongue is set up in our members, which stains *the* whole body and inflames *the* wheel of our birth, inflamed from Gehenna.<sup>6</sup>

**3:7** *omnis enim natura bestiarum et volucrum et serpentium etiam ceterorum domantur et domita sunt a natura humana*

For every nature of beasts, and birds, and snakes, even others, are subdued and tamed by human nature,

**3:8** *linguam autem nullus hominum domare potest inquietum malum plena veneno mortifero*

yet *the* human tongue no one can tame – *a* restless harm, full of death-dealing poison.

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<sup>6</sup> AV reads “hell.” The Greek word, γέεννα, refers to the Valley of Hinnon, south of Jerusalem, where animal carcasses and the city’s garbage was burned. In time, Gehenna came to symbolize final destruction. See also Matthew 23:15, 33.

**3:9** *in ipsa benedicimus Dominum et Patrem et in ipsa maledicimus homines qui ad similitudinem Dei facti sunt*

With it we bless *the* Lord and Father, and with it we curse men who are made in God’s likeness.

**3:10** *ex ipso ore procedit benedictio et maledictio non oportet fratres mei haec ita fieri*

From *the* same mouth, blessing comes forth, and cursing. This ought not be so, my brothers.

**3:11** *numquid fons de eodem foramine emanat dulcem et amaram aquam*

A spring can’t send out sweet and bitter water from *the* same opening, can it?

**3:12** *numquid potest fratres mei ficus olivas facere aut vitis ficus sic neque salsa dulcem potest facere aquam*

Can a fig tree make olives, my brothers, or a vine figs? So neither can saltwater make sweet water.

**Wise and Disciplined**

**3:13** *quis sapiens et disciplinatus inter vos ostendat ex bona conversatione operationem suam in mansuetudine sapientiae*

Who is wise and disciplined among you? Let him show his good works by good conversation, in wisdom's gentleness.

**3:14** *quod si zelum amarum habetis et contentiones in cordibus vestris nolite gloriari et mendaces esse adversus veritatem*

Yet if you have bitter jealousy and contentions in your hearts, don't boast and be liars against truth.

**3:15** *non est ista sapientia desursum descendens sed terrena animalis diabolica*

That wisdom is not descending from above, but of earth, of animal nature, diabolical.

**3:16** *ubi enim zelus et contentio ibi inconstantia et omne opus pravam*

For where jealousy and contention are, there also are inconstancy and every twisted work.

**3:17** *quae autem desursum est sapientia primum quidem pudica est deinde pacifica modesta suadibilis plena misericordia et fructibus bonis non iudicans sine simulatione*

But the wisdom that is from above indeed is first pure, then peaceful, modest, persuadable, full of mercy and good works, not judging, without pretense.

**3:18** *fructus autem iustitiae in pace seminatur facientibus pacem*

Yet fairness's fruit is sown in peace to those working peace.

### **Wars and Conflicts**

**James 4:1** *unde bella et lites in vobis nonne hinc ex concupiscentiis vestris quae militant in membris vestris*

Where do wars and conflicts come from among you? Aren't they from this – from your lusts, that campaign among your members?

**4:2** *concupiscitis et non habetis occiditis et zelatis et non potestis adipisci litigatis et belligeratis non habetis propter quod non postulatis*

You lust and do not have. You kill, and are jealous, and can't obtain. You litigate and make war. You don't have because you don't ask.

**4:3** *petitis et non accipitis eo quod male petatis ut in concupiscentiis vestris insumatis*

You ask and don't receive because you ask harmfully, so you can consume in your lusts.

### **Friendship with Whom?**

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

Adulterers, don't you know that friendship with this world is hostility with God? Therefore, whoever wants to be a friend of this age is set up as God's enemy.

**4:5** *aut putatis quia inaniter scriptura dicat ad invidiam concupiscit Spiritus qui inhabitat in nobis*

Or do you consider that scripture says pointlessly, "The Spirit who lives among us lusts to envy"?<sup>7</sup>

**4:6** *maiolem autem dat gratiam propter quod dicit Deus superbis resistit humilibus autem dat gratiam*

But He gives greater grace,

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<sup>7</sup> It is not clear what scripture is being cited.

because it says, “God resists *the* proud, but gives grace to *the* humble.”<sup>8</sup>

**Be Subject!**

**4:7** *subditi igitur estote Deo resistite autem diabolo et fugiet a vobis*

Be subject, therefore, to God!  
But resist *the* devil, and he will run away from you!

**4:8** *adpropiate Domino et adpropinquabit vobis emundate manus peccatores et purificate corda duplices animo*

Come near *the* Lord, and He will come near you! Clean hands, sinners, and purify hearts, *you* double-souled!

**4:9** *miseri estote et lugete et plorate risus vester in luctum convertatur et gaudium in maerorem*

Be merciful, and mourn, and

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<sup>8</sup> The closest similarity to this text is Proverbs 3:34.

weep! Let your laughter be changed into mourning, and joy into grieving!

**4:10** *humiliamini in conspectu Domini et exaltabit vos*

Be humbled in *the* Lord’s sight, and He will lift you up!

**Don’t Tear  
Your Brother Down!**

**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*

Don’t tear down another, brothers! Who tears down *a* brother or who judges his brother, tears down *the* law and judges *the* law. But if you judge *the* law, you are not *the* law’s doer but *a* judge.

**4:12** *unus est legislator et iudex qui potest perdere et liberare tu autem quis es qui iudicas proximum*

The Letter of James, 16

*The Lawgiver and Judge is one, who can destroy and free. But you, who are you who judges a neighbor?*<sup>9</sup>

**Don't Presume!**

**4:13** *ecce nunc qui dicitis hodie aut crastino ibimus in illam civitatem et faciemus quidem ibi annum et mercabimur et lucrum faciemus*

Look now, *you* who say, “Today or tomorrow we will go to that city, and we will work there indeed, and trade, and make money” –

**4:14** *qui ignoratis quid erit in crastinum quae enim est vita vestra vapor est ad modicum parens deinceps exterminatur*

*you* who ignore what will be

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<sup>9</sup> The second sentence in 4:12 appears as the first sentence of 4:13 in Douay-Rheims. (DRA - The Douay-Rheims 1899 American Edition.)

tomorrow!<sup>10</sup> For what is your life? It is *a* vapor appearing for *a* little while. Afterwards, it is exterminated.

**4:15** *pro eo ut dicatis si Dominus voluerit et vixerimus faciemus hoc aut illud*

*It is* for this reason that you should say, “If *the* Lord wills and we live, we will do this or that.”

**4:16** *nunc autem exultatis in superbiis vestris omnis exultatio talis maligna est*

But now you exult in your arrogance! All such exultation is malignant.

**4:17** *scienti igitur bonum facere et non facienti peccatum est illi*

Therefore, it is sin to one knowing how to do *the* good and not doing it.

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<sup>10</sup> Verse 4:14 in Douay-Rheims ends here. The rest of the verse is included in 4:15.



**Warning to the Rich**

**James 5:1** *age nunc divites  
plorare ululantes in miseriis  
quae advenient vobis*

Go now, *you* rich! Weep!  
Wail in *the* miseries that will  
come to you!

**5:2** *divitiae vestrae  
putrefactae sunt et vestimenta  
vestra a tineis comesta sunt*

Your riches have rotted, and  
your clothes are eaten up by  
moths.

**5:3** *aurum et argentum  
vestrum eruginavit et erugo  
eorum in testimonium vobis  
erit et manducabit carnes  
vestras sicut ignis  
thesaurizastis in novissimis  
diebus*

Your gold and silver have  
rusted, and their rust will be as  
testimony against you, and  
will eat up your flesh like fire  
you have stored up in *the* last  
days.

**5:4** *ecce merces operariorum*

*qui messuerunt regiones  
vestras qui fraudatus est a  
vobis clamat et clamor  
ipsorum in aures Domini  
Sabaoth introiit*

Look, *the* pay of *the* workers  
who harvested your lands –  
which was defrauded by you –  
cries out, and their cry has  
entered into Lord Sabaoth's  
ears.

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

You've feasted on *the* land,  
and nourished your hearts in  
luxuries for *the* day of  
slaughter.

**5:6** *addixistis occidistis  
iustum non resistit vobis*

You have enslaved. You've  
killed *the* fair. He doesn't  
resist you.

**Be Patient Until the Day**

**5:7** *patientes igitur estote  
fratres usque ad adventum  
Domini ecce agricola expectat*

The Letter of James, 18

*pretiosum fructum terrae  
patienter ferens donec  
accipiat temporivum et  
serotinum*

Therefore, be patient, brothers,  
until *the* Lord's coming!  
Look, *a* farmer waits for *the*  
land's precious fruit, patiently  
considering until it can receive  
early and late rain.

**5:8** *patientes estote et vos  
confirmate corda vestra  
quoniam adventus Domini  
adpropinquavit*

You also be patient!  
Strengthen your hearts,  
because *the* Lord's coming has  
come near!

**5:9** *nolite ingemescere fratres  
in alterutrum ut non  
iudicemini ecce iudex ante  
ianuam adsistit*

Don't groan, brothers, against  
each other, so you won't be  
judged! Look, *the* judge  
stands before *the* door.

### **The Prophets' Example**

**5:10** *exemplum accipite  
fratres laboris et patientiae  
prophetas qui locuti sunt in  
nomine Domini*

Receive, brothers, *the* example  
of *the* labor and patience of  
*the* prophets who spoke in *the*  
Lord's name!

**5:11** *ecce beatificamus qui  
sustinuerunt sufferentiam Iob  
audistis et finem Domini  
vidistis quoniam misericors est  
Dominus et miserator*

Look, we bless those who  
endured. You have heard of  
Job's suffering, and seen *the*  
Lord's end – that *the* Lord is  
both merciful and  
compassionate.

**5:12** *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*

But before all, my brothers,

don't swear – neither by *the* sky, nor by *the* land, nor by whatever other oath! But let your Yes be Yes, *your* No be No, that you may not fall under judgment.

**Recourse to Prayer**

**5:13** *tristatur aliquis vestrum oret aequo animo est psallat*

Is anyone of yours sad? Let him pray. Is *someone* calmed in soul? Let him sing psalms.

**5:14** *infirmatur quis in vobis inducat presbyteros ecclesiae et orent super eum unguentes eum oleo in nomine Domini*

Let one who is sick bring in *the* gathering's elders,<sup>11</sup> and they will pray over him, anointing him with oil in *the* Lord's name.

**5:15** *et oratio fidei salvabit infirmum et adlevabit eum Dominus et si in peccatis sit*

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<sup>11</sup>Douay-Rheims reads "Let him bring in the priests of the church ..."

*dimittentur ei*

And faith's prayer will secure *the* sick one, and *the* Lord will lift him up – and if he be in sins, they will be forgiven him.

**5:16** *confitemini ergo alterutrum peccata vestra et orate pro invicem ut salvemini multum enim valet deprecatio iusti adsidua*

Therefore, confess your sins to one another, and pray for each other that you may be secured – for *a* fair man's unceasing prayer prevails!

**5:17** *Helias homo erat similis nobis passibilis et oratione oravit ut non plueret super terram et non pluit annos tres et menses sex*

Elijah was *a* man walking like us, and he prayed by petition that it not rain on *the* land – and it did not rain for three years and six months.

**5:18** *et rursum oravit et*

The Letter of James, 20

*caelum dedit pluviam et terra  
dedit fructum suum*

And he prayed again, and *the*  
sky gave rain, and *the* land  
gave its fruit.

**If Someone Wanders**

**5:19** *fratres mei si quis ex  
vobis erraverit a veritate et  
converterit quis eum*

My brothers, if one among you  
wanders from truth, and  
someone turns him back,

**5:20** *scire debet quoniam qui  
converti fecerit peccatorem ab  
errore viae suae salvabit  
animam eius a morte et operit  
multitudinem peccatorum*

he must know that someone  
who makes *a* sinner turn from  
his error's way will secure his  
soul from death, and cover *a*  
multitude of sins.