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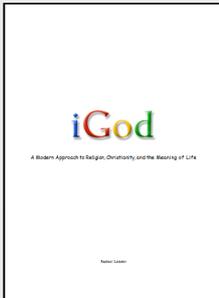
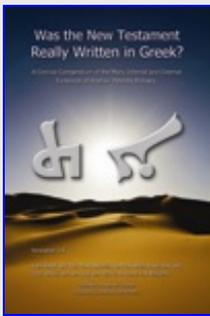
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George M. Lamsa

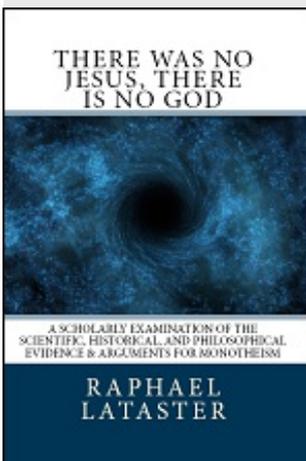
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Etheridge Translation - James

The Epistle Of Jakub The Apostle.

I. 1:1

JAKUB, a servant of Aloha and of our Lord Jeshu Meshiha, unto the twelve tribes who are dispersed among the nations: Peace.

All joy shall be to you, my brethren, when you shall have entered into temptations many and various. For you know that the proving of faith maketh you to possess patience; but to patience let there be a perfect work, that you may be complete and perfected, and in nothing be deficient. If any of you be deficient in wisdom, let him ask of Aloha, who giveth to all expansively, and upbraideth not, and it is given to him. But let him ask in faith, not wavering.¹ For he who wavereth is like the waves of the sea which the wind disturbeth. And let not that man expect to receive any thing from the Lord, who is divided in his mind, and disturbed in all his ways.

But let the humble brother glory in his exaltation, and the rich in his humility; for as the flower of an herb, so he passeth. For the sun ariseth in his heat, and drieth the herb, and the flower of it falleth, and the beauty of its appearance perisheth; so also the rich withereth in his reverses. Blessed the man who endureth temptations: for when he hath been proved he shall receive the crown of life, which Aloha hath promised unto them who love him. Let no man say, when he is tempted, From Aloha I am tempted; for Aloha is not tempted with evils, and he no man tempteth. But each man from his concupiscence tempteth himself, and desireth, and is drawn away. And this desire conceiveth and beareth sin; and sin, when it is perfected, beareth death.

Do not err, my beloved brethren; every good gift and perfect from above descendeth, from the Father of lights, with whom is no alteration, nor the shadow of vicissitude. He willed, and begat us by the word of truth, that we might be the first-ones of his creatures.

And you, my beloved brethren, let every one of you be swift to hear, and slow to speak, and slow to be angry; for the wrath of man the righteousness of Aloha worketh not. Wherefore, remove from you all impurity and the abounding of wickedness, and with meekness receive the word which is engrafted in our nature, which is able to save your souls.

1 Or, not being divided.

II. 1:22

BUT be doers of the word, and not hearers only, neither deceive yourselves. For if a man be a hearer of the word and not a doer of it, this (man) is like one who vieweth his face in a mirror; for he seeth himself and passeth, and hath forgotten what (manner of person) he was. But every one who looketh into the perfect law of liberty, and continueth therein, he is not a hearer of the hearing of forgetfulness, but a doer of works; and this shall be blessed in his work.

And if a man thinketh that he serveth ² Aloha, and holdeth not his tongue, but deceiveth his own heart, of this man his service is vain. For the service ³ which is pure and true before Aloha the Father, is this, to visit the orphans and widows in their afflictions, and that a man keep himself from the world without blemish.

My brethren, do not hold with acceptance of faces the faith of the glory of our

Lord Jeshu Meshiha. For if there come into your congregation a man who hath rings of gold or beautiful vestments, and there come in a poor man in sordid vestments, and you look upon him who clothed in beautiful vestments, and say to him, Sit is here well; and you say to the poor man, Stand thou there, or, Sit thou here before the stool of our feet; behold, are you not divided in yourselves, and become separators for evil reasons ? Listen, my beloved brethren: Hath not Aloha chosen the poor of the world, but rich in faith, to be heirs in that kingdom which Aloha hath promised to them who love him ? But you have despised the poor. Behold, are not the rich uprisen against you ? and do they not drag you to the house of judgment? Do they not blaspheme against that Good Name which is pronounced upon you ? And if the law of Aloha in this you accomplish, as it is written, Thou shalt love thy neighbour as thyself, you do well; but if you accept persons, you commit sin, and are convicted by the law as transgressors against the law. For he who keepeth the whole law, and in one offendeth, of the whole LAW he is guilty. For he who hath said, Thou shalt not commit adultery, is he who hath said, Thou shalt not steal; but if thou do not commit adultery, yet steal, thou hast become a transgressor against the LAW. So speak and so act, as those who by the law of liberty are to be judged. For judgment is to be without mercy, upon him who hath not done mercy. Be you exalted by mercy over judgment.

2 Or, ministereth unto Aloha. 3 Teshmeshtho, ministry.

III. 2:14

WHAT is the use,⁴ my brethren, if a man say, I have faith, and works he hath not ? How can his faith save him ? And, if a brother or sister be naked, and wanting the food of to-day, and any one of you shall say to them, Go in peace, be warm, and be satisfied, and give them not what is necessary for the body, what (would be) the use ? Thus also the faith that hath not works is dead, (being) alone. For a man saith, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith from my works. Thou believest that Aloha is one: thou doest well; the demons also believe and tremble. Art thou willing to know, O weak man, that faith without works is dead ? Our father Abraham, was he not by works justified, when he offered Ishok his son on the altar? Thou seest that his faith was helpful ⁵ unto his works; and by works his faith was perfected, and the scripture was accomplished which said, that Abraham believed in Aloha, and it was reckoned unto him for righteousness, and the friend of Aloha he was called. Thou seest that by works man is justified, and not by faith alone. So also Rachab the harlot, was she not by works justified when she received the spies, and by another way sent them forth? Thus, as the body without the spirit is dead, so also the faith which is without works is dead.

4 Henyono, utilitas. 5 Vide CASTELL'S Hept. Lex. in -.

IV. 3:1

LET there not be many teachers among you, my brethren, but know that a greater condemnation we incur. For (in) many we all offend. Every one who in word offendeth not, this is a perfect man, who is able to make subject also all his body. For, behold, bridles into the mouth of horses we throw that we may make them submissive to us, and their whole body we turn. Also the mighty ships, while the furious winds drive them, by a little wood are turned about to the region which the will of him who guideth doth contemplate. So also the tongue

is a small member, and uplifteth itself. A little fire also burneth many forests; 6 and the tongue is a fire, a world of sin, like a forest is the tongue itself among our members; it defileth all of our body, and burneth the course of our generations which run (forward) as a wheel, and kindleth also itself with fire. For every nature of animals, and of birds, and reptiles of the sea, and of the dry land, have been subjected to the human nature; but the tongue no one can subdue; this is an evil not ordered, (and) full of the poison of death. For by it we bless the Lord and the Father, and by it we curse men who in the likeness of Aloha were made; and from the same mouth go forth curses and blessings. My brethren, it is not fit that these should so be done. Can it be that one fountain shall send forth waters sweet and bitter ? Or can the fig-tree, my brethren, make olives, or the vines figs? thus also 7 salt waters cannot be made sweet. Who of you is wise and instructed ? let him show his works in good conversations in meek wisdom. But if you have bitter envy among yourselves, or contention be in your hearts, be not inflated against the truth, nor lie; because this wisdom from above descendeth not; but is earthly, from the reasonings of the soul, and from demons. For where there are envy and contention, there also are tumult and every thing that is evil. But the wisdom that is from above is pure, and full of peace, and meekness, and obedience, and full of mercies and good fruits, and is without division, and faces accepteth not. But the fruits of righteousness in quietness are sown by them who make peace.

From whence are there among you wars and strifes ? Is it not from the lusts which war in your members? You desire, and have not; you kill and are emulous, yet it cometh not into your hands; you strive and make wars, and nothing have because you do not ask; you ask and receive not, because you ask wickedly, as that you may cherish your lusts. Adulterers, know you not that the friendship of this world is enmity with Aloha ? He, therefore, who willeth to be the friend of this world, hath become the enemy of Aloha. Or do you vainly think that the scripture saith, that In emulation desireth the Spirit who dwelleth in us? But more excellent grace hath our Lord given unto us. Wherefore he saith, Aloha humbleth the proud, and to the humble he giveth grace.

6 Obee sagiyee mauqdo. 7 Hocano oph.

V. 4:7

BE subject, therefore, unto Aloha; withstand Satana, and he will flee from you; and draw nigh unto Aloha, and he will be nigh you. Purify your hands, sinners, and sanctify your hearts, divided of soul. Be humbled and sorrowful, and let your laughter be turned into grief, and your gladness into anxiety. Be humbled before the Lord, and he will exalt you. Speak not against one another, my brethren; for he who speaketh against his brother, or judgeth his brother, speaketh against the law, and judgeth the law. And if the law thou judgest, thou art not a doer of the law, but the judge of it. For one is the appointer 8 of the law and the Judge, who can save and destroy. But thou, who art thou, who judgest thy neighbour ?

But what shall we say of them who say, To-day or tomorrow we will go to this city, or that, and work there one year, and negotiate, and make gain? and they know not what shall be on the morrow: for what is our life, but a vapour which for a little while is seen, and vanisheth and endeth ? For instead they should say, If the Lord will, and we live, we will do this or that. They glory in their pride. All glorying such as this is from the Evil. And he who knoweth the good and

doeth it not, sin is to him.

O rich men, howl and weep for the miseries which are coming upon you. Your riches are corrupt and stink, and your vestments are eaten of the moth, and your gold and your silver rusteth, and the rust of them is for a witness against you, and is to eat your flesh. You have gathered fire for you for the last days ! Lo, the hire of the labourers who have reaped your lands, which you have refused, clamoureth, and the cry of the harvests to the ears of the Lord of Sabaoth hath ascended. For you have lived daintily on the earth, and have been wanton, and have nourished your bodies, as for the day of slaughter. You have condemned and have killed the just, and he hath not resisted you.

8 Soem-nomoso.

VI. 5:7

BUT you, my brethren, prolong your spirit until the coming of the Lord; as the husbandman who expecteth the precious fruits of his lands, and prolongeth his spirit for them, until he receive the rain the early and the latter; so also you, prolong your spirit, and your hearts confirm; for the coming of our Lord draweth nigh.

Groan 9 not one against another, my brethren, that you be not judged; for, behold, the Judge standeth before the door. The example of the prophets take to you, my brethren, to prolong your spirits in your afflictions, them who have spoken in the name of the Lord. For, behold, we give blessedness to them who have endured. You have heard of the patience of Iob, and the end which the Lord wrought for him you have seen; because that merciful is the Lord and compassionate.

But before every thing, my brethren, swear not; by heaven nor by earth, nor with any other oath; but let your word be Yes, yes, and No, no, that you be not bound under condemnation. And if any of you be in affliction, let him pray; and if he rejoice, let him sing; and if he be sick, let him call for the presbyters of the church, and they will pray over him and anoint him with oil in the name of our Lord. And the prayer of faith shall make whole him who was sick, and our Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

But confess your faults one to another, and pray one for another, that you may be healed. For great is the power of that prayer which the righteous prayeth. Elia also was a man of suffering, as we; and he prayed that the rain should not fall upon the earth, and it fell not (for) three years and six months. And again he prayed, and the heaven gave rain, and the earth gave her fruits.

My brethren, if any of you shall err from the way of truth, and one shall convert him from his error, let him know, that he who turneth a sinner from the error of his way, saveth his soul from death, and hideth the multitude of his sins.

Finished is the Epistle of Jakub the apostle.

9 Lo tetanchun.