

Sepher Ya'aqob (James)

Chapter 1

Shavua Reading Schedule (45th sidrot) - James, 1 & 2 Peter, 1 & 2 & 3 John, Judas

אֵינְעִקְב עֶבֶד אֱלֹהִים וְאֲדֹנָיֵנוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ
שׂאֵל לְשָׁלוֹם שְׁנַיִם עָשָׂר הַשְּׁבָטִים נִשְׁבְּגוּלָה:

1. Ya`aqob `ebed 'Elohim wa'Adoneynu Yahushua haMashiyach
sho'el lish'lom sh'neym `asar hash'batim shebagolah.

Jam1:1 Ya'aqob (James), a servant of Elohim and of our Adon (Master)
OWY11 the Mashiyach, ask for peace to the twelve tribes who are in the dispersion.

<1:1> Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δούλος
ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

1 Iakōbos theou kai kyriou Iēsou Christou doulos
James of Elohim and of the Master Yahushua the Anointed One a servant,
tais dōdeka phylais tais en tē diasporā chairein.
to the twelve tribes in the dispersion, grace.

בְּאֵךְ לְשִׁמְחָה חֲשַׁבְנוּ לָכֶם אַחֵי כְּאֲשֶׁר תָּבֹאוּ בְּנִסְיָנוֹת שׁוֹנִים:

2. 'a'k l'sim'chah chish'bu lakem 'echay ka'asher tabo'u b'nis'yonoth shonim.

Jam1:2 But for joy, consider of you, my brothers, when you came into different trails,

<2> Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις,
2 Pasan charan hēgēsasthe, adelphoi mou, hotan peirasmois peripesēte poikilois,
All joy consider it, my brothers, whenever trials you fall into various,

גּ מִפְּנֵי שִׂידָעִים אַתֶּם כִּי-בִּחֵן אֱמוּנַתְכֶם מְבִיא לְיָדֵי סִבְלָנוּת:

3. mip'ney sheyod'im 'attem ki-bochan 'emunath'kem mebi' liydey sab'lanuth.

Jam1:3 because you know that the testing of your faith produces
into the power of endurance.

<3> γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν.

3 ginōskontes hoti to dokimion hymōn tēs pisteōs katergazetai hypomonēn.
knowing that the testing of your faith works endurance.

דְּהַסְבְּלָנוּת שְׁלִמָה תְהִיָּה בְּפִעֻלָּה לְמַעַן תְּהִיֹּ שְׁלֵמִים
וּתְמִימִים וְלֹא תִחְסְרוּ כֹל-דָּבָר:

4. w'hasab'lanuth sh'lemah tih'yeh b'pha'alalah
l'ma'an tih'yu sh'lemim uth'mimim w'lo' thach's'ru kal-dabar.

Jam1:4 And let endurance have its perfection in operation,
so that you may be perfect and complete and not lacking anything.

<4> ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι
καὶ ὁλόκληροι ἐν μηδενὶ λειπόμενοι.

4 hē de hypomonē ergon teleion echetō, hina ēte teleioi
And endurance work its complete let have, that you may be mature

kai holoklēroi en mēdeni leipomenoi.
and complete, in nothing lacking.

הַיִּשׁ מִכֶּם כִּי יִחְסֹר חֶכְמָה יִבְקֹשׁנָה מֵאֱלֹהִים הַנּוֹתֵן
לְכֹל בְּנִדְבָה וּבְלֹא הוֹנָאת דְּבָרִים וְתַנְתֵּן לוֹ:

5. w'ish mikem ki yech'sar chak'mah y'baq'shenah me'Elohim hanothern
lakol bin'dibah ub'lo' hona'ath d'barim w'thinathen lo.

Jam1:5 But if any of you, that shall lack wisdom, ask of Elohim who gives to all generously
and without reproaching words, and it shall be given to him.

<5> Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς
καὶ μὴ ὀνειδίζοντος καὶ δοθήσεται αὐτῷ.

5 Ei de tis hymōn leipetai sophias, aiteitō para tou didontos

But if anyone of you is lacking wisdom, let him ask from the one giving
theou pasin haplōs kai mē oneidizontos, kai dothēsetai autō.

Elohim to all generously and not reproaching, and it shall be given to him.

וּבִלְבָד שִׁיבִקֵּשׁ בְּאַמוּנָה וּבְבִלִי סֶפֶק
כִּי-בַעַל סֶפֶק יוֹמָה לְגַל הַיָּם נִשָּׂא וּמִטּוֹרָף בָּרוּחַ:

6. ubil'bad shey'baqesh be'emunah ubib'li sapheq
ki-ba'al sapheq domeh l'gal hayam nisa' um'toraph baruach.

Jam1:6 But only that he should ask in faith, without doubting,
for the one that doubts is like the wave of the sea, driven and tossed by the wind.

<6> αἰτείτω δὲ ἐν πίστει μηδὲν διακρινόμενος·

ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.

6 aiteitō de en pistei mēden diakrinomenos; ho gar diakrinomenos

But let him ask in faith, nothing doubting; for the one doubting
eoiken klydōni thalassēs anemizomenō kai hripizomenō.

is like a wave of the sea being blown by the wind and being tossed.

זֶהְאִישׁ הַהוּא אֵל-יִרְמָה בְּנַפְשׁוֹ כִּי-יִשָּׂא דְבַר מֵאֵת יְהוָה:

7. w'ha'ish hahu' 'al-y'dameh b'naph'sho ki-yisa' dabar me'eth Yahúwah.

Jam1:7 For that man should not think in his soul
that he shall receive anything from יְהוָה,

<7> μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ κυρίου,

7 mē gar oiesthō ho anthrōpos ekeinos hoti lēmpsetai ti para tou kyriou,

Not for let think man that that he shall receive anything from YHWH,

חַאִישׁ אֲשֶׁר חָלַק לְבוֹ הַפִּכְכָּךְ הוּא בְּכָל-דְּרָכָיו:

8. 'ish 'asher chalaq libo haphak'pa'k hu' b'kal-d'rakayu.

Jam1:8 A man, who has his flattering heart, is unstable in all his ways.

<8> ἄνθρωπος δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

8 anēr dipsychos, akatastatos en pasais tais hodois autou.
he is a man double-minded, unstable in all his ways.

ט אָבֵל הָאֵחַ הַשָּׁפֵּל יִתְהַלֵּל בְּרוֹמָמֻתּוֹ:

9. 'abal ha'ach hashaphel yith'halel b'romamutho.

Jam1:9 But let the lowly brother boast in his exaltation,

9 <9> Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὑψει αὐτοῦ,

9 Kauchasthō de ho adelphos ho tapeinos en tō huuei autou,
Let boast but the brother lowly in his exaltation,

יִהְיֶה עֲשִׂיר יִתְהַלֵּל בְּשַׁפְּלוּתוֹ כִּי יַעֲבֹר כְּצִיץ הַחֲצִיר:

10. w'he'ashir yith'halel b'shiph'lutho ki ya`abor k'tsits hechatsir.

Jam1:10 and the rich man boast in his humiliation,
because as the flower of the grass he shall pass away.

10 <10> ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

10 ho de plousios en tē tapeinōsei autou,
and the rich one in his humiliation,

hoti hōs anthos chortou pareleusetai.

because like a flower of the grass he shall pass away.

יֵא כִּי זָרַח הַשֶּׁמֶשׁ בְּחֻמָּתוֹ וַיִּבֶשׂ אֶת-הַחֲצִיר

וַיִּבֹּל צִיצוֹ וְחֵן מְרֹאָהוּ אָבַד כֵּן יִבּוֹל הָעֲשִׂיר בְּהִיכּוּתוֹ:

11. ki zarach hashemesh b'chamatho way'yabesh 'eth-hechatsir

wayibol tsitso w'chen mar'ehu 'abad ken yibol he'ashir bahalikothayu.

Jam1:11 For the sun rises with its burning heat and withers the grass;
and its flower falls off and the beauty of its appearance is destroyed;
so also the rich man in his ways shall fade away.

11 <11> ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον
καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο·
οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

11 aneteilen gar ho hēlios syn tō kausōni kai exēranen ton chorton

Rose for the sun with the burning heat and dried the grass

kai to anthos autou exepesen kai hē euprepeia tou prosōpou autou apōleto;

and its flower fell and the beauty of its appearance perished;

houtōs kai ho plousios en tais poreiais autou maranthēsetai.

thus also the rich man in his goings shall fade away.

יֵב אֲשֶׁרִי הָאִישׁ הָעֹמֵד בְּנִסְיוֹנוֹ כִּי כְאֲשֶׁר נִבְחַן

יִשָּׂא עֲטֶרֶת חַיִּים אֲשֶׁר-הַבָּטִיחַ יְהוָה לְאֲבָהּיוֹ:

12. 'ash'rey ha'ish ha'omed b'nis'yono ki ka'asher nib'chan

yisa' `atereth hachayim 'asher-hib'tiach Yahúwah l'ohabayu.

Jam1:12 Blessed is a man who endures in his trial, for when he is tested,

he shall receive the crown of life which **ἡ** has promised to those who love Him.

<12> Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος
λήμψεται τὸν στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν.

12 Makarios anēr hos hypomenei peirasmon, hoti dokimos genomenos
Blessed is the man who endures trials, because having become approved
lēmpsetai ton stephanon tēs zōēs hon epēggeilato tois agapōsin auton.
he shall receive the crown of life which He promises to the ones loving Him.

יגאל-יאמר המנסה האלהים נסני

כי האלהים איננו מנסה ברע והוא לא-ינסה איש:

13. 'al-yo'mar ham'nuseh ha'Elohim nisani
ki ha'Elohim 'eynenu m'nuseh bara` w'hu' lo'-y'naseh 'ish.

Jam1:13 Let no one say when he is tempted, I am tempted by Elohim,
for Elohim cannot be tempted by evil, and He Himself does not tempt any one.

<13> μηδείς πειραζόμενος λεγέτω ὅτι Ἀπὸ θεοῦ πειράζομαι·
ὁ γὰρ θεὸς ἀπειραστός ἐστὶν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.

13 mēdeis peirazomenos legetō hoti Apo theou peirazomai;
No one being tempted let say, from Elohim I am being tempted,
ho gar theos apeirastos estin kakōn, peirazei de autos oudena.
for Elohim is not tempted of evil things, He tempted and himself no one.

יד כי אם-ינסה כל-איש בתאות נפשו אשר תסיתהו ותפתהו:

14. ki 'im-y'nuseh kal-'ish b'tha'awath naph'sho 'asher t'sithehu uth'phatehu.

Jam1:14 But every man is tempted by the desires of his soul
that is drawn away and is allured.

<14> ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος·

14 hekastos de peirazetai hypo tēs idias epithymias exelkomenos kai deleazomenos;
But each one is tempted by his own desire, being drawn away and being allured;

טו ואחר-כן הרתה התאווה ותלך חטא

והחטא כי נגמר יוליד את-המוות:

15. w'acharey-ken har'thah hata'awah wateled chet'
w'hachet' ki nig'mar yolid 'eth-hamaweth.

Jam1:15 Then after the desire has conceived, it gives birth to sin.
And sin, when it is accomplished, brings forth death.

<15> εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν,
ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

15 eita hē epithymia syllabousa tiktei hamartian,
then the desire having conceived gives birth to sin,
hē de hamartia apotelestheisa apokuei thanaton.
and the sin having come to full growth brings forth death.

טז אל-תתעו אחי אהובי:

16. 'al-tith'`u 'achay 'ahubay.

Jam1:16 Do not be deceived, my beloved brothers.

<16> Μη πλανᾷσθε, ἀδελφοί μου ἀγαπητοί.

16 Mē planasthe, adelphoi mou agapētoi.

Do not be deceived, my beloved brothers.

יז כל-מתת טובה וכל-מתנה שלמה תרד ממעל מאת
אבי האורות אשר חלוף וכל-צל נשנוי אין-עמו:

17. kal-matath tobah w'kal-matanah sh'lemah tered mima`al me'eth 'Abi ha'oroth
'asher chiluph w'kal-tsel shinuy 'eyn-`imo.

Jam1:17 Every good gift and every perfect gift is from above, comes down from the Father of lights, which is transient and there is not every shade of change with Him.

<17> πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἀνωθεν ἐστὶν καταβαῖνον
ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα.

17 pasa dosis agathē kai pan dōrēma teleion anōthen estin katabainon

Every good endowment and every perfect gift is from above, coming down

apo tou patros tōn phōtōn, par' hō ouk eni parallagē ē tropēs aposkiasma.

from the Father of lights, with whom there is no variation or shadow of turning.

יח הוא בקפצו ילד אותנו בדבר האמת להיות
כמו ראשית בכורי יצוריו:

18. hu' b'cheph'tso yalad 'othanu bid'bar ha'emeth lih'yoth
k'mo re'shith bikurey y'tsurayu.

Jam1:18 Of His own will He brought us forth by the Word of truth, to be like first of firstfruits of His creatures.

<18> βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας
εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων.

18 boulētheis apekyēsen hēmas logō alētheias

Having willed it, he gave birth to us by the Word of truth

eis to einai hēmas aparchēn tina tōn autou ktismatōn.

for us to be a sort of firstfruit of His creatures.

יט על-כן אחי אהובי יהי כל-איש מהיר לשמע קשה לדבר
וקשה לבעוס:

19. `al-ken 'achay 'ahubay y'hi kal-'ish mahir lish'mo`a qasheh l'daber
w'qasheh lik'`os.

Jam1:19 Therefore, my beloved brothers, let every man be swift to hear, slow to speak and slow to anger,

<19> Ἵστε, ἀδελφοί μου ἀγαπητοί. ἔστω δὲ πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι,
βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν.

19 Iste, adelphoi mou agapētoi;
Know this, my beloved brothers;
estō de pas anthrōpos tachys eis to akousai, bradys eis to lalēsai, bradys eis orgēn;
now let be every man quick to hear, slow to speak, slow to anger;

כִּי-כַעַס אָדָם לֹא יַפְעֵל צְדָקָת אֱלֹהִים:

20. ki-ka`as 'adam lo' yiph'al tsid'qath 'Elohim.

Jam1:20 for the anger of man does not achieve the righteousness of Elohim.

<20> ὁργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργάζεται.

20 orgē gar andros dikaiosynēn theou ouk ergazetai.

For the anger of man the righteousness of Elohim does not achieve.

כֹּא לָכֵן הִסִּירוּ מֵעֲלֵיכֶם כָּל-טְנוּף וְתַרְבוּת רָעָה וְקַבְּלוּ בְעֲנוּה
אֶת-הַדְּבָר הַנִּטְוֶה בָּכֶם אֲשֶׁר יָכֹל לְהוֹשִׁיעַ אֶת-נַפְשֵׁיכֶם:

21. laken hasiru me`aleykem kal-tinuph w'thar'buth ra'ah w'qab'lu ba`anawah
'eth-hadabar hanatu`a bakem 'asher yakol l'hoshi`a 'eth-naph'shotheykem.

Jam1:21 Therefore, putting away all filthiness and overflowing of wickedness from you,
in humility receive the Word implanted in you, which is able to save your souls.

<21> διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας ἐν πραύτητι,
δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

21 dio apothemenoi pasan hryparian kai perisseian kakias

Therefore having put away all filthiness and what remains of wickedness,
en prautēti, dexasthe ton emphyton logon ton dynamenon sōsai tas psychas hymōn.
in meekness receive the implanted Word being able to save your souls.

כִּי וְהִיוּ עֹשֵׂי הַדְּבָר וְלֹא שֹׁמְעֵיו בְּלִבָּר לְרַמּוֹת אֶת-נַפְשֵׁיכֶם:

22. wih'yu`osey hadabar w'lo' shom'ayu bil'bad l'ramoth 'eth-naph'sh'kem.

Jam1:22 But be doers of the Word, and not hearers only, deceiving your souls.

<22> Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταὶ παραλογιζόμενοι ἑαυτοῦς.

22 Ginesthe de poiētai logou kai mē monon akroatai paralogizomenoi heautous.

Now be doers of the Word and not only hearers deceiving yourselves.

כִּי הָאִישׁ הַשֹּׁמֵעַ אֶת-הַדְּבָר

וְאֵין עֹשֶׂהוּ דְמָה לְאִישׁ מִבֵּית אֶת-תְּאֵר הַנִּתָּו בְּמִרְאָה:

23. ki ha'ish hashome'a 'eth-hadabar

w'eyn`osehu domeh l'ish mabit 'eth-to'ar hawayatho b'mar'ah.

Jam1:23 For if anyone is a hearer of the Word
and not a doer, he is like a man who looks at his natural face in a mirror,

<23> ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής,
οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ.

23 hoti ei tis akroatēs logou estin kai ou poiētēs,

Because if anyone a hearer of the Word is and not a doer,
houtos eoiken andri katanooointi to prosōpon tēs geneseōs autou en esoptrō;
this one is like a man observing face his natural in a mirror;

כד כי הבית אל-מראהו וילך לו וברגע שבה מה-תארו:
24. ki hibit 'el-mar'ehu wayele'k lo ub'rega` shakach mah-ta'aro.

Jam1:24 for he has looked at his mirror and he went away,
and for a moment he has forgotten what is his description.

<24> κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὅποιος ἦν.

24 katenoēsen gar heauton kai apelēlythen

For he observed himself and has gone away

kai eutheōs epelatheto hopoios ēn.

and immediately forgot what like he was.

כה אבל המשקיף בתורה השלמה תורת החרות
ומחזיק בה אשר איננו שמע ושכח
כי אם-עשה בפעל אשרי האיש ההוא במעשהו:

25. 'abal hamash'qiph baTorah hash'lemah Torah hacheruth
umachaziq bah 'asher 'eynenu shome`a w'shakeach ki 'im-`oseh
b'pho'al 'ash'rey ha'ish hahu' b'ma`asehu.

Jam1:25 But one who looks into the perfect Law, the Law of liberty,
and continues in it which is not being a hearer that forgets, but a doer of the work,
blessed is this man in his doing.

<25> ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας,
οὐκ ἀκροατῆς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητῆς ἔργου,
οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

25 ho de parakuuas eis nomon teleion ton tēs eleutherias

But the one having looked into the perfect Law, the one of freedom,

kai parameinas, ouk akroatēs epilēsmonēs genomenos

and having remained there, not a forgetful hearer having become

alla poiētēs ergou, houtos makarios en tē poiēsei autou estai.

but a doer of the work, this one blessed in his doing shall be.

כו איש מכם אם-ידמה להיות עבד אלהים ואיננו שם רסן
ללשנו כי אם-מתעב הוא את-לבו עבדתו אך-לריוק תהיה:

26. 'ish mikem 'im-y'dameh lih'yoth `obed 'Elohim w'eynenu sam resen lil'shono
ki 'im-math`eh hu' 'eth-l'babo `abodatho 'a'k-lariq tih'yeh.

Jam1:26 If anyone of you seem to be a servant of Elohim, and does not put to restrain
his tongue but he deceives his own heart, but his work is worthless.

<26> Εἰ τις δοκεῖ θρησκὸς εἶναι μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ
ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.

26 Ei tis dokei thrēskos einai mē chalinagōgōn glōssan autou

If anyone considers himself to be religious, not bridling his tongue
alla apatōn kardian autou, toutou mataios hē thrēskeia.
but deceiving his heart, this one's worthless religion.

כִּזְזֹאת הִיא הָעֲבוּדָה הַטְּהוֹרָה וְהַבְּרָה לִפְנֵי הָאֱלֹהִים
אֲבִינוּ לִפְקֹד אֶת-הַיְתוּמִּים וְהָאֲלֵמָנוֹת בְּצָרָתָם
וּלְשֹׁמֵר נַפְשׁוֹ בְּנִקְיוֹן מַחְלָאת הָעוֹלָם:

27. zo'th hi' ha`abodah hat'horah w'habarah liph'ney ha'Elohim 'Abinu
liph'qod 'eth-hay'thomim w'ha'al'manoth b'tsaratham
w'lish'mor naph'sho b'niqayon mechel'ath ha`olam.

Jam1:27 The pure and undefiled work in the sight of Elohim our Father is this:
to visit the orphans and the widows in their distress,
and to keep his soul in cleanliness of the world scum.

<27> θρησκεία καθαρὰ καὶ ἀμύαντος παρὰ τῷ θεῷ καὶ πατρὶ αὐτῇ ἐστίν,
ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν,
ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

27 thrēskeia kathara kai amiantos para tō theō kai patri hautē estin,
Religion pure and undefiled before Elohim even the Father is this:
episkeptesthai orphanous kai chēras en tē thlipsei autōn,
to visit orphans and widows in their affliction,
aspilon heauton tērein apo tou kosmou.
unspotted oneself to keep from the world.

Chapter 2

אֲחֵי אֵל-יְהִי מִשָּׂא פָנִים בְּאַמוּנַתְכֶם
בְּיַחֲשַׁע הַמָּשִׁיחַ אֲדֹנֵינוּ אֲדוֹן הַכְּבוֹד:

1. 'achay 'al-y'hi mas' phanim be'emunath'kem
b'Yahushua haMashiyach 'Adoneynu 'Adon hakabod.

Jam2:1 My brothers, do not be in your faith with the burden of partiality
in our Adon ΩΧΑΧ the Mashiyach, Adon of glory.

<2:1> Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

1 Adelphoi mou, mē en prosōpolēmpsiais echete tēn pistin
My brothers, not with partiality have the faith
tou kyriou hēmōn Iēsou Christou tēs doxēs.
of our Master, Yahushua the Anointed One, the Master of glory.

בְּכִי אִם-יָבוֹא אִישׁ לְבֵית הַכְּנֶסֶת שְׁלָכֶם
וְטַפְעֵת זָהָב עַל-יָדָיו וְהוּא לָבוֹשׁ לְבִשִׁי מְכֻלָּל
וּבֹא שָׁמָּה גַם-אִישׁ עָנִי בִּבְגָדִים צוּאִים:

2. ki 'im-yabo' 'ish l'beyth hak'neseth shelakem w'tab'oth zahab `al-yadayu
w'hu' labush l'bushey mik'lol uba' shamah gam-'ish `ani bib'gadim tso'im.

Jam2:2 For if a man comes into the house of synagogue that is to yours
and a gold ring by his hands and he wears a splendid clothing,
and there also comes in a poor man in shabby clothing,

<2> ἐὰν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος
ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,

2 ean gar eiselthē eis synagōgēn hymōn anēr chrysodaktylios

For if there enters into your synagogue a man with gold rings on his fingers
en esthēti lamprā, eiselthē de kai ptōchos en hryparā esthēti,
in splendid clothing, and there enters also a poor man in shabby clothing,

גופניתם אל-הלבוש לבשי מכלול ואמרתם לו שב-לך הנח
בכבוד ולעני תאמרו עמד-שם או שב-פה מתחת להדם רגלי:
3. uph'nithem 'el-halabush l'bushey mik'lol wa'amar'tem lo sheb-l'ak henah b'kabod
w'le'ani tho'm'ru `amad-sham 'o sheb-poh mitachath lahadom rag'lay.

Jam2:3 and you pay attention to him who wear the splendid clothing,
and you say to him, You sit here in a good place, and you say to the poor man,
You stand over there, or sit here under my footstool,

<3> ἐπιβλέψετε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν καὶ εἴπητε, Σὺ κάθου
ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε, Σὺ στῆθι ἐκεῖ ἢ κάθου ὑπὸ τὸ ὑποπόδιόν μου,

3 epiblepsēte de epi ton phorounta tēn esthēta tēn lampran kai eipēte,
and you look on the one wearing the clothing splendid and say,

Sy kathou hōde kalōs, kai tō ptōchō eipēte,

You sit here well-situated, and to the poor man you say,

Sy stēthi ekei ē kathou hypo to hypopodion mou,
you stand there or sit under my footstool,

ד הלא לב ולב לכם והנכם שפטים בעלי מחשבות רעות:
4. halo' leb waleb lakem w'hin'kem shoph'tim ba'aley machashaboth ra'oth.

Jam2:4 Are you the heartless and the heart in yourselves,
and become judges with evil thoughts?

<4> οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

4 ou diekrithēte en heautois

Did you not make distinctions among yourselves

kai egenesthe kritai dialogismōn ponērōn?
and became judges of evil thoughts?

השמעו אחי אהובי הלא בעניי העולם הנה
בחר האלהים להיות עשירים באמונה
וירשי המלכות אשר הבטיח לאהביו:
5. shim`u 'achay 'ahubay halo' ba'aney ha'olam hazeh bachar ha'Elohim lih'yoth
`ashirim ba'emunah w'yor'shey hamal'kuth 'asher hib'tiach l'ohabayu.

Jam2:5 Listen, my beloved brothers: did not Elohim choose the poor of this world

to be rich in faith and heirs of the kingdom which He promised to those who love Him?

<5> Ἀκούσατε, ἀδελφοί μου ἀγαπητοί·

οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει
καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;

5 Akousate, adelphoi mou agapētoi;

Listen, my beloved brothers;

ouch ho theos exelexato tous ptōchous tō kosmō plousious en pistei

did not Elohim choose the poor ones of the world to be rich in faith

kai klēronomous tēs basileias hēs epēggeilato tois agapōsin auton?

and heirs of the kingdom which He promised to the ones loving Him?

וְאַתֶּם הַכְּלָמֶתֶם אֶת־הָעֲנִי הַלֹּא הָעֲשִׂירִים הֵם הַעֲשֻׁקִים אֶתְכֶם
וְהֵם הַסֹּחָבִים אֶתְכֶם אֶל־בֵּיתִי דִין:

6. w'attem hik'lam'tem 'eth-he`ani halo' ha`ashirim hem ha`osh'qim 'eth'kem
w'hem hasochabim 'eth'kem 'el-batey din.

Jam2:6 But you have dishonored the poor man.

Do not the rich, they, oppress you and they drag you before the judgment court?

<6> ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν.

οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;

6 hymeis de ētimasate ton ptōchon.

But you dishonored the poor man.

ouch hoi plousioi katadynasteuousin hymōn kai autoi helkousin hymas eis kritēria?

Do not the rich ones oppress you and they drag you into lawcourts?

זֶה־לֹא הֵם הַמְגַדְּפִים אֶת־הַשֵּׁם הַטוֹב הַנִּקְרָא עֲלֵיכֶם:

7. halo' hem ham'gad'phim 'eth-hashem hatob haniq'ra' `aleykem.

Jam2:7 Do they not blaspheme the good name having been called upon you?

<7> οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

7 ouk autoi blasphemousin to kalon onoma to epiklēthen eph' hymas?

Do not they blaspheme the good name having been named upon you?

חֲזֵן בַּעֲשׂוֹתְכֶם אֶת־הַמִּצְוָה הַמְּלֻכֶּת עַל־כָּלן כְּפִי הַכְּתוּב
וְאַתֶּם לֹא־רַעְיָה כְּמוֹת הַיְטִיבוּ לַעֲשׂוֹת:

8. hen ba`asoth'kem 'eth-hamits'wah hamoleketh `al-kulan k'phi hakathub
w'ahab'at l're`aak kamoak teytibu la`asoth.

Jam2:8 If you truly accomplish the royal commandment on all of them

according to the Scripture, You shall love your neighbor as yourself, you do well.

<8> εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν,

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε·

8 ei mentoi nomon teleite basilikon kata tēn graphēn,

If indeed Law you perform the royal according to the Scripture,

Agapēseis ton plēsion sou hōs seauton, kalōs poieite;

you shall love your neighbor as yourself, you do well;

ט אולם אם-תשאו פנים חטאים אתם
והתורה תוכיחכם כעברים עליה:

9. 'ulam 'im-tis'u phanim chata'im 'attem w'haTorah thokichakem k'ob'rim `aleyah.

Jam2:9 But if you show partiality, you commit sin
and are convicted by the Law as transgressors upon it.

<9> εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε ἐλεγχόμενοι
ὑπὸ τοῦ νόμου ὡς παραβάται.

9 ei de prosōpolēmppteite hamartian ergazesthe elegchomenoi
but if you show partiality you commit sin, being exposed
hypo tou nomou hōs parabatai.
by the Law as transgressors.

י כי איש אשר יקים את-כל-התורה
ונכשל באחת ממצותיה נדון על-כָּל:

10. ki 'ish 'asher y'qayem 'eth-kal-haTorah
w'nik'shal b'achath mimits'otheyah nidon `al-kulan.

Jam2:10 For the one, who establishes the whole Law and yet stumbles
in one of commandments, is to be guilty of all of them.

<10> ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ πταίσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἐνοχος.

10 hostis gar holon ton nomon tērēsē ptaisē de en heni,
For whoever all the Law keeps but stumbles in one point,
gegonen pantōn enochos.
he has become guilty of all.

יא כי האמר לא תנאף הוא האמר לא תרצח
ואם-אינך נאף ואתה רוצח הנך עבר על-התורה:

11. ki ha'omer lo' thin'aph hu' ha'omer lo' thir'tsach
w'im-'eyn'ak no'eph w'attah rotseach hinn'ak `ober `al-haTorah.

Jam2:11 For He who said, Do not commit adultery, also said, Do not commit murder.
Now if you do not commit adultery, but you do commit murder,
behold, you are a transgressor of the Law.

<11> ὁ γὰρ εἰπὼν, Μὴ μοιχεύσῃς, εἶπεν καί, Μὴ φονεύσῃς·
εἰ δὲ οὐ μοιχεύεις φονεύεις δέ, γέγονας παραβάτης νόμου.

11 ho gar eipōn, Mē moicheusēs, eipen kai, Mē phoneusēs;
For the one having said, Do not commit adultery, said also, Do not murder;
ei de ou moicheueis phoneueis de,
Now if you do not commit adultery but you murder,
gegonas parabatēs nomou.
you have become a transgressor of the Law.

יבִּין דַּבְּרוּ וְכֵן עֲשׂוּ כְּמִי שֶׁעֲתִידִים
לְהִשָּׁפֵט עַל-פִּי תוֹכַת הַחֲרוּת:

12. **ken dab'ru w'ken `aso k'mi she`athidim l'hishaphet `al-pi Torath hacheruth.**

Jam2:12 So speak and so act as those who are to be judged through the Law of liberty.

<12> οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

12 houtōs laleite kai houtōs poieite hōs dia nomou eleutherias mellontes krinesthai.

So speak and so do as through the Law of freedom being about to be judged.

יגִּבִּי אֵין חֶסֶד בַּמִּשְׁפָּט לְאַשֶׁר לֹא-עָשָׂה חֶסֶד
וְהַחֶסֶד יִתְגַּאֵחַ עַל-הַמִּשְׁפָּט:

13. **ki `eyn chesed bamish'pat la'asher lo'-`asah chased w'hachased yith'ga'eh `al-hamish'pat.**

Jam2:13 For judgment is without mercy to him who have shown no mercy.
And mercy boasts over judgment.

<13> ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.

13 hē gar krisis aneleos tō mē poiēsanti eleos;

For the judgment shall be merciless to the one not having shown mercy;

katakauchatai eleos kriseōs.

mercy triumphs over judgment.

יד אַחֵי מַה-יּוֹעִיל לְאִישׁ שֶׁיֹּאמַר כִּי אֶמְּנָה בּוֹ
וּמַעֲשִׂים אֵין בּוֹ הַתּוֹכַל הָאֶמְּנָה לְהוֹשִׁיעוֹ:

14. **'achay mah-yo'il l'ish sheyo'mar ki `emunah bo uma`asim `eyn bo hathukal ha'emunah l'hoshi`o.**

Jam2:14 What does it profit, my brothers, if a man who says that he has faith but he has no works? Is this faith able to save him?

<14> τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

14 Ti to ophelos, adelphoi mou, ean pistin legē tis echein

What is the profit, my brothers, if faith says anyone to have

erga de mē echē? mē dynatai hē pistis sōsai auton?

but works does not have? Surely not is able the faith to save him?

טו אַח או אֲחוֹת כִּי-יִהְיוּ בְּעִירֹם וְאֵין לָהֶם לֶחֶם חֻקָּם:

15. **'ach 'o 'achoth ki-yih'yu b`eyrom w'eyn lahem lechem chuqam.**

Jam2:15 If a brother or sister be naked and there is no daily food for them,

<15> ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου τροφῆς

15 ean adelphos ē adelphē gymnoi hyparchōsin kai leipomenoi tēs ephēmerou trophēs

If a brother or sister is living unclothed and lacking daily food,

טוֹאִישׁ מִכֶּם יֹאמֶר אֲלֵיהֶם לָכוּ לְשָׁלוֹם וְהִתְחַמְמוּ
וּשְׁבְּעוּ וְלֹא-תִתְּנוּ לָהֶם צָרְכֵי גוֹפֶם מִה-תוֹעִיל זֹאת:

16. w'ish mikem yo'mar 'aleyhem l'ku l'shalom w'hith'chamamu us'ba'u
w'lo'-thit'nu lahem tsar'key gupham mah-to'il zo'th.

Jam2:16 and one of you says to them, Go in peace, be warmed and be filled,
and yet you do not give them what is needed for their body, what does this profit?

<16> εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε,
μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;

16 eipē de tis autois ex hymōn, Hypagete en eirēnē, thermainesthe kai chortazesthe,
and says anyone to them of you, go in peace, be warmed and fed,

mē dōte de autois ta epitēdeia tou sōmatos, ti to ophelos?

you do not give but to them the needful things for the body, what is the profit?

יִזְכָּכָה גַּם-הָאֱמוּנָה אִם-אֵין בָּהּ מַעֲשִׂים מִתָּהּ הִיא בְּעַצְמָהּ:

17. kakah gam-ha'emunah 'im-'eyn bah ma'asim methah hi' b'ats'mah.

Jam2:17 So also faith, if it has no works, is dead, being by itself.

<17> οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστίν καθ' ἑαυτήν.

17 houtōs kai hē pistis, ean mē echē erga, nekra estin kath' heautēn.

So also faith, if it does not have works, is dead by itself.

יִחְוֶאֱם-יֹאמֶר אִישׁ אַתָּה אֱמוּנָה בִּי
וְלִי מַעֲשִׂים הֲרֹאֵנִי נָא אֶת-אֱמוּנָתְךָ בְּבִלִי מַעֲשִׂים
וְאֶרְאֶךָ אָנֹכִי מִתּוֹךְ מַעֲשֵׂי אֶת-אֱמוּנָתִי:

18. w'im-yo'mar 'ish 'attah 'emunah b'ak w'li ma'asim har'eni na'
'eth-'emunath'ak bib'li ma'asim w'ar'aak 'ani mito'k ma'asay 'eth-'emunathi.

Jam2:18 But a man may say, You have faith in me and I have works; please show me
your faith without the works, and I shall show you my faith from my works.

<18> Ἀλλ' ἐρεῖ τις, Σὺ πιστὶν ἔχεις, καὶ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου
χωρὶς τῶν ἔργων, καὶ γὰρ σοὶ δείξω ἐκ τῶν ἔργων μου τὴν πίστιν.

18 All' erei tis, Sy pistin echeis, kagō erga echō; deixon moi tēn pistin sou

But someone shall say, you have faith, and I have works; show me your faith

chōris tōn ergōn, kagō soi deixō ek tōn ergōn mou tēn pistin.

without the works, and I shall show you from my works the faith.

יֵט אַתָּה מֵאֲמִין שֶׁהָאֱלֹהִים אֶחָד הוּא הַטִּיבוֹת לְהֶאֱמִין
גַּם הַשְׂדֵּים מֵאֲמִינִים בּוֹ וְרֹעֲדִים:

19. 'attah ma'amin sheha'Elohim 'echad hu' hetibotah l'ha'amin
gam hashedim ma'aminim bo w'ro'adim.

Jam2:19 You believe that Elohim is one reason to believe.

The demons also believe in Him, and tremble.

<19> σὺ πιστεύεις ὅτι εἷς ἐστὶν ὁ θεός, καλῶς ποιεῖς·

καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν.

19 sy pisteueis hoti heis estin ho theos, kalōs poieis;

You believe that one is Elohim, you do well.

kai ta daimonia pisteuousin kai phrissousin.

Even the demons believe and shudder.

כּוֹאֲתָה אִישׁ-בְּעַר הַתְּחַפִּץ לְדַעַת

כִּי הָאֱמוּנָה בְּאֵין מַעֲשִׂים מֵתָה הִיא:

20. w'attah 'ish-ba`ar hathach'pots lada`ath ki ha'emunah b'eyn ma`asim methah hi'.

Jam2:20 But do you want to know, O vain man, that faith without works is dead?

<20> θέλεις δὲ γνῶναι, ὃ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστίν;

20 theleis de gnōnai, ὁ anthrōpe kene,

But are you willing to know, O hollow man,

hoti hē pistis chōris tōn ergōn argē estin?

that faith without works is unproductive?

כּא אֲבִרָהֶם אָבִינוּ הֲלֹא בְּמַעֲשָׂיו נִצְדָּק בְּהַעֲלָתוֹ אֶת-יִצְחָק

בְּנוֹ עַל-הַמִּזְבֵּחַ:

21. 'Ab'raham 'abinu halo' b'ma`asayu nits'daq

b'ha`alotho 'eth-Yits'chaq b'no `al-hamiz'beach.

Jam2:21 Was not Abraham our father justified by works when he offered up Yitschaq (Isaac) his son on the altar?

<21> Ἀβραάμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη ἀνεγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

21 Abraam ho patēr hēmōn ouk ex ergōn edikaiōthē

Abraham, our father, not from works was he justified,

anenegkas Isaak ton huion autou epi to thysiaστήrion?

having offered up Isaac his son upon the altar?

כּב הִנֵּךְ רֹאֶה כִּי-הָאֱמוּנָה עֲזָרְתָּ לְמַעֲשָׂיו

וּמִתּוֹךְ הַמַּעֲשִׂים הַשְׁלֵמָה הָאֱמוּנָה:

22. hinn'ak ro'eh ki-ha'emunah `ozereṯh l'ma`asayu

umito'k hama`asim hash'l'mah ha'emunah.

Jam2:22 Behold, do you see that faith was aided with his works, and from the works, faith was complete?

<22> βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ

καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη,

22 blepeis hoti hē pistis synērgei tois ergois autou

You see that faith was working his works

kai ek tōn ergōn hē pistis eteleiōthē,

and from the works faith was made complete,

כגוֹיִמָּלֵא הַכְּתוּב הָאֶמֶר וְהָאֵמֶן אֲבָרָהָם בְּיָהוּהָ
וַתִּחְשַׁב-לוֹ לְצַדִּיקָה וַיִּקְרָא אֹהֵב יָהוּהָ:

23. wayimale' haKathub ha'omer w'he'emin 'Ab'raham baYahúwah
watechasheb-lo lits'daqah wayiqare' 'oheb Yahúwah.

Jam2:23 and the Scripture was fulfilled which says, And Abraham believed in אָמֵן,
and it was reckoned to him as righteousness, and he was called the friend of אָמֵן.

<23> καὶ ἐπληρώθη ἡ γραφὴ ἣ λέγουσα, Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ,
καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην καὶ φίλος θεοῦ ἐκλήθη.

23 kai eplērōthē hē graphē hē legousa, Episteusen de Abraam tō theō,
and was fulfilled the Scripture saying, Believed and Abraham Elohim,
kai elogisthē autō eis dikaiosynēn
and it was accounted to him for righteousness,
kai philos theou eklēthē.
and a friend of Elohim he was called.

כד הִנֵּכֶם רְאִים כִּי בְּמַעֲשִׂים יִצְדַּק הָאִישׁ וְלֹא בְּאֱמוּנָה לְבַדָּהּ:

24. hinn'kem ro'im ki b'ma'asim yits'daq ha'ish w'lo' be'emunah l'badah.

Jam2:24 Behold, you see that a man is justified by works and not by faith alone.

<24> ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

24 horate hoti ex ergōn dikaioutai anthrōpos kai ouk ek pisteōs monon.
You see that from works a man is justified and not from faith alone.

כה וְכֵן גַּם-רַחַב הַזֹּנָה הָלְאָה נִצְדָּיקָה בְּמַעֲשִׂים בְּאֶסְפָּה
אֶת-הַמְּלָאכִים אֶל-בֵּיתָהּ וַתִּשְׁלָחֵם בְּדֶרֶךְ אֲחֵר:

25. w'ken gam-Rachab hazonah halo' nits'd'qah b'ma'asim b'as'phah
'eth-hamal'akim 'el-beythah wat'shal'chem b'dere'k 'acher.

Jam2:25 So was not Rachab the harlot also justified by works
when she received the messengers to her house and sent them out by another way?

<25> ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη
ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἑτέρα ὁδῷ ἐκβαλοῦσα;

25 homoiōs de kai Hraab hē pornē ouk ex ergōn edikaiōthē
And likewise also Rahab the prostitute not from works was justified,
hypodexamenē tous aggelous kai heterā hodō ekbalousa?
having received the messengers and by a different way having sent them out?

כו כִּי כְּאֲשֶׁר הַגּוּף מִבְּלִי נִשְׁמָה מֵת הוּא
כֵּן גַּם-הָאֱמוּנָה מִבְּלִי-מַעֲשִׂים מֵתָהּ:

26. ki ka'asher haguph mib'li n'shamah meth hu'
ken gam-ha'emunah mib'li-ma'asim methah.

Jam2:26 For just as the body without the spirit is dead, so also faith without works is dead.

<26> ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν,
οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.

26 hōsper gar to sōma chōris pneumatōs nekron estin,
For just as the body without spirit is dead,
houtōs kai hē pistis chōris ergōn nekra estin.
so also faith without works is dead.

Chapter 3

א אחי אל-יהיו רבים מכם למורים באשר ידעתם
כי בזאת נחמיר עלינו את-הדין:

1. 'achay 'al-yih'yu rabbim mikem l'morim ba'asher y'da'tem
ki bazo'th nach'mir `aleynu 'eth-hadin.

Jam3:1 Not many of you become teachers, my brothers,
for knowing that in this we shall receive more severe judgment.

<3:1> Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου,
εἰδότες ὅτι μείζον κρίμα λημψόμεθα.

1 Mē polloi didaskaloi ginesthe, adelphoi mou,
Not many teachers be, my brothers,
eidotes hoti meizon krima lēmpsometha.
knowing that greater judgment we shall receive.

ב כי כלנו נכשלים הרבה ואשר לא-יכשל
בדבור הוא איש תמים ויכל לשום רסן לכל-גופו:

2. ki kulanu nik'shalim har'beh wa'asher lo'-yikashel b'dibur hu' 'ish tamim
w'yakol lasom resen l'kal-gupho.

Jam3:2 For we all stumble in many things. If anyone does not stumble in speech,
he is a perfect man, able to put the bridle the whole body.

<2> πολλὰ γὰρ πταίμεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει,
οὗτος τέλειος ἀνὴρ δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

2 polla gar ptaïomen hapantes. ei tis en logō ou ptaiei,
For in many ways we stumble all. If anyone in speech does not stumble,
houtos teleios anēr dynatos chalinagōgēsai kai holon to sōma.
this one is a perfect man able to bridle also the whole body.

ג הנה בפי הסוסים נשים את-הרסן
למען אשר לשמעו לנו ונהגנו בו את כל-גופתם:

3. hinneh b'phi hasusim nasim 'eth-haresen
l'ma'an 'asher yisham'u lanu w'nihag'nu bo 'eth kal-g'wiatham.

Jam3:3 Behold, if we put the bridles into the mouths of the horses,
so that they shall obey us, we turn about it their entire body.

<3> εἰ δὲ τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν

εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.

3 ei de tōn hippōn tous chalinous eis ta stomata ballomen eis to peithesthai autous hēmin,
And if horses bits into their mouths we put so as to make obey them us,
kai holon to sōma autōn metagomen.
and the whole body of them we direct.

דַּהֲנָה הָאֲנִיּוֹת אֶף-כִּי גְדֹלוֹת הֵנָּה וְנִהְפֹּת בְּרוּחַ
עֲזָה מְשׁוֹט קָטָן יְנַחֵג אֶתָּן אֶל-כָּל אֲשֶׁר-יַחְפֹּץ הַחֵבֶל
כֵּן גַּם-הַלָּשׁוֹן אֲבָר קָטָן הִיא וְגִדְלוֹת תְּדַבֵּר:

4. w'hinneha ha'anioth 'aph-ki g'doloth henah w'neh'daphoth
b'ruach `azah mashot qaton yin'hag 'othan 'el-kol 'asher-yach'pots hachobel
ken gam-halashon 'ebar qaton hi' ug'doloth t'daber.

Jam3:4 Behold the ships too, although they are so great and are driven by strong winds,
yet it turned you by a very small rudder to whatever the rope of the pilot desires.
So too the tongue is a small organ, and yet it speaks of great things.

<4> ἰδοὺ καὶ τὰ πλοῖα τηλικάυτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα,
μετάγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ ὁρμὴ τοῦ εὐθύνοντος βούλεται,
4 idou kai ta ploia tēlikauta onta kai hypo anemōn sklērōn elaunomena,
Behold also the ships being so great and by hard winds being driven,
metagetai hypo elachistou pēdaliou hopou hē hormē tou euthynontos bouletai,
is guided by a very small rudder wherever the impulse of the one steering decides,

הַהֲנָה מַה-גְּדוֹל הַיַּעַר

וְאֵשׁ קְטַנָּה תְּבַעֲרֵנּוּ גַם-הַלָּשׁוֹן אֵשׁ הִיא עוֹלָם מְלֵא עוֹלָה:

5. hinneh mah-gadol haya`ar w'esh q'tanah tab'irenu
gam-halashon 'esh hi' `olam male' `aw'lah.

Jam3:5 Behold, how great a little fire kindles the forest!
Also the tongue is a fire and it is the complete world of iniquity.

<5> οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγάλα αὖχει.
Ἰδοὺ ἡλίκον πῦρ ἡλίκεν ὕλην ἀνάπτει.

5 houtōs kai hē glōssa mikron melos estin kai megala auchei.
so also the tongue a small member is and boasts great things.

Idou hēlikon pyr hēlikēn hylēn anapte;
Behold a small fire how great a forest burns;

וְכֵן (כֵּן) הַלָּשׁוֹן נִצְבֶּת בֵּין אֲבָרֵינוּ הַמְּגֻאֲלֹת אֶת-כָּל-הַגּוּף
וּמְלַחֶטֶת אֶת-גִּלְגָּל הַחַיָּתִינוּ וְהִיא לְהוֹטֶה בְּאֵשׁ גֵּיחִינֹם:

6. (ken) halashon nitsebeth beyn 'ebareynu hamag'eleth 'eth-kai-haguph
um'laheteth 'eth-gal'gal hawayathenu w'hi' l'hutah b'esh geyhinom.

Jam3:6 So the tongue is set among our members, the one defiling the whole body,
and sets on fire the course of our life, and it is set on fire by geyhinom

<6> καὶ ἡ γλῶσσα πῦρ· ὁ κόσμος τῆς ἀδικίας ἡ γλῶσσα καθίσταται

ἐν τοῖς μέλεσιν ἡμῶν, ἢ σπιλοῦσα ὅλον τὸ σῶμα
καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

6 kai hē glōssa pyr; ho kosmos tēs adikias hē glōssa

And the tongue is a fire; the sum total of unrighteousness the tongue
kathistatai en tois melesin hēmōn, hē spilousa holon to sōma
becomes among the physical members of us, staining the whole body
kai phlogizousa ton trochon tēs geneseōs kai phlogizomenē hypo tēs geennēs.
and setting on fire the course of life and being set on fire by Gehenna.

זָכִי כָּל-מִין בְּהֶמָּה וְעוֹף וְרֶמֶשׂ וְחַיִּית הָאֵם יִכְבֹּשׁ
וְנִכְבָּשִׁים הֵם עַל-יְדֵי מִין הָאָדָם:

7. ki kal-min b'hemah w'oph w'remes w'chayoth hayam yikabesh
w'nik'bashim hem `al-y'dey min ha'adam.

Jam3:7 For every species of beasts and birds, of reptiles and creatures of the sea,
is tamed and they have been tamed by the hand of the humankind.

<7> πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων δαμάζεται
καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ,

7 pasa gar physis thērion te kai peteinōn, herpetōn te kai enaliōn

For every species both of beasts and birds, both of reptiles and sea creatures
damazetai kai dedamastai tē physei tē anthrōpinē,
is tamed and has been tamed species by the human,

חֲאָבַל חֶלְשׁוֹן אֵין אָדָם יָכֹל לְכַבֵּשׁהּ אֵין מַעְצוֹר לְרַעָה הַזֹּאת
וּמִלְאָה חֶמֶת הַמָּוֶת:

8. 'abal halashon 'eyn 'adam yakol l'kab'shah 'eyn ma'tsor lara'ah hazo'th
um'le'ah chamath hamaweth.

Jam3:8 But no man is able to tame the tongue. It is unruly evil and full of deadly poison.

<8> τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων,
ἀκατάστατον κακόν, μεστὴ ἰοῦ θανατηφόρου.

8 tēn de glōssan oudeis damasai dynatai anthrōpōn,
but the tongue no one is able to tame of men,
akatastaton kakon, mestē iou thanatēphorou.
an unstable evil, full of death bringing poison.

טָבָה נְבָרָךְ אֶת-הָאֱלֹהִים אָבִינוּ
וְבָה נִקְלָל אֶת-הָאֲנָשִׁים הָעֹשִׂים בְּצִלָּם אֱלֹהִים:

9. bah n'bare'k 'eth-ha'Elohim 'Abinu
ubah n'qalel 'eth-ha'anashim ha`asoyim b'tselem 'Elohim.

Jam3:9 With it we bless Elohim and Father,
and with it we curse men, who have been made in the likeness of Elohim;

<9> ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα
καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας,

9 en autē eulogoumen ton kyrion kai patera kai en autē katarōmetha tous anthrōpous
with this we bless YHWH and Father and with this we curse the men
tous kath' homoiōsin theou gegonotas,
according to the likeness of Elohim having been made;

יִמְפֶּה אֶחָד יֵצֵאת בְּרָכָה וּקְלָלָה וְכֵן לֹא-יַעֲשֶׂה אֶחָד:

10. mipeh 'echad yotse'th b'rakah uq'lalah w'ken lo'-ye`aseh 'echay.

Jam3:10 out the same mouth come both blessing and cursing.
My brothers, these things ought not so to be.

<10> ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρᾳ.
οὐ χρή, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.

10 ek tou autou stomatos exerchetai eulogia kai katara.
out of the same mouth comes forth blessing and cursing.
ou chrē, adelphoi mou, tauta houtōs ginesthai.
It is not necessary, my brothers, these things so to be.

יֵא הַנְּבִיעַ הַמַּעֲיָן מִתּוֹקִים וּמָרִים מִמּוֹצֵא אֶחָד:

11. hayabi`a hama`yan m'thuqim umarim mimotsa' 'echad.

Jam3:11 Does a fountain send forth out of the same opening both sweet and bitter water?

<11> μήτι ἡ πηγή ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν;

11 mēti hē pēgē ek tēs autēs opēs bruei to glyky
Surely not the fountain out of the same opening pours forth the sweet
kai to pikron?
and the bitter?

יֵב אֶחָד הַיּוֹכֵל עֵץ הַתְּאֵנָה לַעֲשׂוֹת זֵיתִים אוֹ הַתּוֹכֵל
הַגֶּפֶן לַעֲשׂוֹת תְּאֵנִים כֵּן גַּם-מַעֲיָן אֶחָד לֹא יוֹכֵל
לְנַבֵּעַ מִים מְלּוּחִים וּמִתּוֹקִים:

12. 'achay hayukal `ets hat'enah la`asoth zeythim 'o hathukal hagephen la`asoth
t'enim ken gam-ma`yan 'echad lo' yukal lin'bo`a mayim m'luchim um'thuqim.

Jam3:12 Is a fig tree, my brothers, able to produce olives, or is a vine able to produce figs?
So also neither one kind is able to produce salt and fresh water.

<12> μὴ δύναται, ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα;
οὔτε ἄλυκδὸν γλυκὺ ποιῆσαι ὕδωρ.

12 mē dynatai, adelphoi mou, sykē elaias poiēsai ē ampelos syka?
Surely is not able, my brothers, a fig tree olives to produce or a vine figs?
oute halykon glyky poiēsai hydōr.
Neither salt sweet to make water.

יֵג מִי בָכֶם חָכָם וְנָבוֹן יִרְאֶה בְּדַרְכּוֹ הַטּוֹבָה
אֶת-מַעֲשָׂיו בְּעֲנֹת הַחֲכָמָה:

13. mi bakem chakam w'nabon yar'eh b'dar'ko hatobah 'eth-ma`asayu

b`an'wath hachak'mah.

Jam3:13 Who among you is wise and understanding?

Let him show by his good conduct his deeds in the gentleness of wisdom.

<13> Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν;

δείξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας.

13 Tis sophos kai epistēmōn en hymin?

Who is wise and understanding among you?

deixatō ek tēs kalēs anastrophēs ta erga autou en prautēti sophias.

Let him show it by his good conduct his works in meekness of wisdom.

יְדֹאֲמֻ-קִנְאָה מָרָה וּמְרִיבָה בְּלִבָּבְכֶם אַל-תִּתְהַלְלוּ
וְאַל-תִּשְׁקְרוּ בְּאֵמֶת:

14. w'im-qin'ah marah um'ribah bil'bab'kem 'al-tith'halalu w'al-t'shaq'ru ba'emeth.

Jam3:14 But if you have bitter jealousy and strife in your heart,
do not boast and lie not against the truth.

<14> εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν,
μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.

14 ei de zēlon pikron echete kai eritheian en tē kardiā hymōn,

But if bitter jealousy you have and selfishness in your heart,

mē katakauchasthe kai pseudesthe kata tēs alētheias.

do not boast and lie against the truth.

טו לֹא זֹאת הַחֲכָמָה הַיִּרְדֶּת מִמַּעַל
כִּי אִם-חֲכָמַת הַחֲלָד וְהַיִּצָּר וְהַשְּׂדִים:

15. lo' zo'th hachak'mah hayoredeth mima'al ki 'im-chak'math hacheled
w'hayetser w'hashedim.

Jam3:15 This wisdom is not that which comes down from above,
but is the earthly wisdom and the natural and the demons.

<15> οὐκ ἔστιν αὕτη ἡ σοφία ἀνωθεν κατερχομένη
ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης.

15 ouk estin hautē hē sophia anōthen katerchomenē alla epigeios, psychikē, daimoniōdēs.

Not is this the wisdom coming down from above but is earthly, natural, demonic.

טז כִּי-בְמִקּוֹם קִנְאָה וּמְרִיבָה שָׁם מְהוּמָה וְכָל-מַעֲשֵׂה רָע:

16. ki-bim'qom qin'ah um'ribah sham m'humah w'kal-ma'aseh ra'.

Jam3:16 For where jealousy and strife is, there is confusion and every evil thing.

<16> ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φάυλον πρᾶγμα.

16 hopou gar zēlos kai eritheia, ekei akatastasia kai pan phaulon pragma.

For where jealousy and selfishness are, there is disorder and every evil practice.

יז אֲבָל הַחֲכָמָה אֲשֶׁר מִמַּעַל טְהוֹרָה הִיא אַף-אֶהְבֶּת שָׁלוֹם

וּמִכְרַעַת לְכַף-זְכוּת וְלֹא עֹמֶדֶת עַל-יַעֲתָהּ וּמִלֶּאָה רַחֲמִים
וּפְרִי טוֹב בְּלֹא-לֵב וְלֵב וְאֵין חֲנֻפָּה בָּהּ:

17. 'abal hachak'mah 'asher mima'al t'horah hi' 'aph-'ohebeth shalom
umak'ra'ath l'kaph-z'kuth w'lo' `omedeth `al-da'tah um'le'ah rachamim
uph'ri tob b'lo'-leb waleb w'eyn chanupah bah.

Jam3:17 But the wisdom which is pure from above, although it is a love of peace,
decisive to the palm of right, and it does not stand up for its knowledge and full of mercy
and good fruits without heart and heart (partiality), without hypocrisy in it.

<17> ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής,
μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος.

17 hē de anōthen sophia prōton men hagnē estin, epeita eirēnikē, epieikēs eupēithēs,
mestē eleous kai karpōn agathōn, adiakritos, anypokritos.
But the wisdom from above first pure is, then peace-loving, considerate, yielding,
full of mercy and good fruits, impartial, unhypocritical.

יְחֻפְרִי הַצְדָּקָה בְּשָׁלוֹם יִזְרַע לְעֹשֵׂי הַשָּׁלוֹם:

18. uph'ri hats'daqah b'shalom yizare'a l'osey hashalom.

Jam3:18 And the fruit is righteousness is sown in peace by those who make peace.

<18> καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιούσιν εἰρήνην.

18 karpos de dikaiosynēs en eirēnē speiretai tois poiousin eirēnēn.
And the fruit of righteousness in peace is sown by the ones making peace.

Chapter 4

א הַמִּלְחָמוֹת וְהַמִּדָּנִים אֲשֶׁר בֵּינֵיכֶם מֵאֵין הֵמָּה
הֲלֹא מִתּוֹךְ הַתַּאֲזוֹת הַמִּתְגַּדְּרוֹת בְּאַבְרִיכֶם:

1. hamil'chamoth w'ham'danim 'asher beyneykem me'ayin hemah
halo' mito'k hata'aoth hamith'garoth b'ebareykem.

Jam4:1 From where come wars and fightings which are among you?
Do they not come from your pleasures that wage war in your members?

<4:1> Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν;
οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

1 Pothen polemoi kai pothen machai en hymin?
From where come wars and from where come fights among you?
ouk enteuthen, ek tōn hēdonōn hymōn tōn strateuomenōn en tois melesin hymōn?
Is it not from here from your pleasures warring in your members?

ב אַתֶּם מִתְאָוִים וְאֵין לָכֶם תְּרַצְחוֹ וּתְקִנְאוֹ וְהַשֵּׁג לֹא
תִשְׁיִגּוּ תַרְיְבוּ וְתִלְחַמוּ וְאֵין לָכֶם מִפְּנֵי שְׂלֹא-שְׂאֵלָתֶם:

2. 'attem mith'auim w'eyn lakem t'rats'chu uth'qan'u
w'haseg lo' thasigu taribu w'thilachamu w'eyn lakem mip'ney shel'-sh'el'tem.

Jam4:2 You desire and do not have. You commit murder and are envious,

and are not able to obtain. You fight and make war.
You do not have because you do not ask.

<2> ἐπιθυμεῖτε καὶ οὐκ ἔχετε, φονεύετε καὶ ζηλοῦτε καὶ οὐ δύνασθε ἐπιτυχεῖν,
μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς,

2 epithymeite kai ouk echete, phoneuete kai zēloute kai ou dynasthe

You desire and you do not have, you kill and you envy and you are not able
epitychein, machesthe kai polemeite, ouk echete dia to mē aiteisthai hymas,
to obtain, you fight and you war, you do not have because fail to ask you.

גִּהֵן שְׂאֵלִים אַתֶּם וְלֹא יִנָּתֵן לָכֶם עַל-אֲשֶׁר שְׂאֵלְתֶּם בְּרָעָה
לְמַעַן תִּבְלוּ בְּתַאוּתֵיכֶם:

3. hen sho'alim 'attem w'lo' yinathen lakem `al-'asher sh'el'tem b'ra'ah
l'ma'an t'balu b'tha'aotheykem.

Jam4:3 See, you ask and you shall not be given, because you ask badly,
so that you may spend it on your pleasures.

<3> αἰτεῖτε καὶ οὐ λαμβάνετε διότι κακῶς αἰτεῖσθε,
ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

3 aiteite kai ou lambanete dioti kakōs aiteisthe,

You ask and you do not receive because you ask badly,
hina en tais hēdonais hymōn dapanēsēte.
that on your pleasures you may spend it.

ד (הַנְּאָפִים וְ) הַנְּאָפוֹת הָלֹא יִדְעֶתֶם
כִּי-אַהֲבַת הָעוֹלָם אֵיבַת אֱלֹהִים הִיא
וְעַתָּה הַחֲפִץ לִהְיוֹת אֹהֵב הָעוֹלָם יִהְיֶה אֵיב לְאֱלֹהִים:

4. (hano'aphim w') hano'aphoth halo' y'da'tem ki-'ahabath ha'olam 'eybath
'Elohim hi' w'attah hechaphets lih'yoth 'oheb ha'olam yih'yeh 'oyeb l'Elohim.

Jam4:4 Adulterers and adulteresses, do you not know
that the love of the world is enmity toward Elohim?
Now whoever wishes to be a love of the world is an enemy of Elohim.

<4> μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν;
ὅς ἐὰν οὖν βουλῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται.

4 moichalides, ouk oidate hoti hē philia tou kosmou echthra

Adulteresses, do you not know that the friendship of the world enmity
tou theou estin? hos ean oun boulēthē philos einai tou kosmou,
with Elohim is? Whoever therefore chooses to be a friend of the world,
echthros tou theou kathistatai.
an enemy of Elohim is made.

הַתְּדַמּוּ בְּנַפְשְׁכֶם כִּי לָרִיק אָמַר הַכְּתוּב
בְּקִנְיָאָה יִתְאַוָּה לָרוֹם אֲשֶׁר הַשֹּׁכִין בְּקִרְבָּנּוּ:

5. hath'damu b'naph'sh'kem ki lariq 'amar haKathub

b'qin'ah yith'aueh laRuach 'asher hish'kin b'qir'benu.

Jam4:5 Or do you think in your soul that in vain the Scripture says,
the Spirit that dwell among us shall boast with jealousy?

<5> ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει,

Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν,

5 ē dokeite hoti kenōs hē graphē legei,

Or do you think that in vain the Scripture says,

Pros phthonon epipothei to pneuma ho katōkisen en hēmin,

with jealousy desires us the Spirit which He caused to dwell in us?

וְגַם יִגְדִּיל לְתֵת-חֵן עַל-כֵּן הַכְּתוּב אוֹמֵר

אֱלֹהִים לַלְצִים יָלִיץ וְלַעֲנָוִים יִתֵּן-חֵן:

6. w'gam yag'dil latheth-chen `al-ken hakathub 'omer 'Elohim laletsim yalits
w'la`anawim yiten-chen.

Jam4:6 And also He gives greater grace. Therefore the Scripture says,
Elohim is opposed to the proud, but gives grace to the humble.

<6> μείζονα δὲ δίδωσιν χάριν; διὸ λέγει,

Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

6 meizona de didōsin charin? dio legei,

Greater but He gives grace. Therefore it says,

Ho theos hyperēphanois antitassetai, tapeinois de didōsin charin.

Elohim opposes proud men, but to humble men He gives grace.

זֶלְכֵּן הַכְּנַעֲוִי לִפְנֵי הָאֱלֹהִים הַתִּיַצְבוּ נֶגֶד הַשָּׁטָן וַיִּבְרַח מִפְּנֵיהֶם:

7. laken hikan'`u liph'ney ha'Elohim hith'yats'bu neged hasatan
w'yib'rach mip'neykem.

Jam4:7 Subject yourselves therefore to the presence of Elohim.
Stand up against the satan and he shall flee from you.

<7> ὑποτάγητε οὖν τῷ θεῷ, ἀντίστητε δὲ τῷ διαβόλῳ καὶ φεύξεται ἀφ' ὑμῶν,

7 hypotagēte oun tō theō, antistēte de tō diabolō kai pheuxetai aph' hymōn,

Be subject therefore to Elohim, but oppose the devil and he shall flee from you;

חֲקַרְבוּ לְאֱלֹהִים וַיִּקְרַב אֲלֵיכֶם רַחֲצוּ יְדֵיכֶם הַחֲטָאִים

טַהַרוּ לְבַבְכֶּם חֲלוּקֵי הַלֵּב:

8. qir'bu l'Elohim w'yiqrab 'aleykem

rachatsu y'deykem hachata'im taharu l'bab'kem chaluqey halebab.

Jam4:8 Draw near to Elohim and He shall draw near to you.

Cleanse your hands, the sinners. And purify your hearts, you divided the heart.

<8> ἐγγίσατε τῷ θεῷ καὶ ἐγγίει ὑμῖν.

καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἀγνίσατε καρδίας, δίψυχοι.

8 eggisate tō theō kai eggiei hymin. katharisate cheiras, hamartōloi,

draw near to Elohim and He shall draw near to you. Cleanse your hands, sinners,

kai hagnisate kardias, dipsychoi.
and sanctify your hearts, double-minded ones.

ט הַתְּעַנּוּ וְהִתְאַבְּלוּ וּבְכוּ שְׂחוֹקְכֶם יִהְיֶה לְאֵבֶל וְשִׂמְחַתְכֶם לְיָגוֹן׃
9. hith`anu w'hith'ab'lu ub'ku s'choq'kem yehaphe'k l'ebel w'sim'chath'kem l'yagon.

Jam4:9 Lament and mourn and weep!
let your laughter be turned into mourning and your joy to grief.

<9> ταλαπωρήσατε καὶ πενθήσατε καὶ κλαύσατε.
ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω καὶ ἡ χαρὰ εἰς κατήφειαν.

9 talaipōrēsate kai penthēsate kai klausate.

Lament and mourn and weep.

ho gelōs hymōn eis penthos metatrapētō kai hē chara eis katēpheian.

Your laughter into mourning let it be changed and the joy into gloom.

י הִשְׁפָּלוּ לִפְנֵי יְהוָה וְהוּא יִרִים אֶתְכֶם׃

10. hishaph'lu liph'ney Yahúwah w'hu' yarim 'eth'kem.

Jam4:10 Humble yourselves in the presence of יהוה, and He shall exalt you.

<10> ταπεινώθητε ἐνώπιον κυρίου καὶ ὑψώσει ὑμᾶς.

10 tapeinōthēte enōpion kyriou kai huyōsei hymas.

Be humbled before YHWH and He shall exalt you.

יֵאָחִי אַל-תִּדְבָּרוּ אִישׁ בְּרֵעֵהוּ הַמִּחָרֵף אֶת-רֵעֵהוּ
וְכֵן אֶת-אָחִיו אֶת-הַתּוֹרָה הוּא מְחָרֵף וְאֶת-הַתּוֹרָה הוּא דֵן
וְאִם-תִּדְּרִין אֶת-הַתּוֹרָה אֵינָהּ מְקַיֵּם הַתּוֹרָה כִּי אִם-דָּנָה׃

11. 'achay 'al-t'dab'ru 'ish b're`ehu ham'chareph 'eth-re`ehu
w'dan 'eth-'achiu 'eth-haTorah hu' m'chareph w'eth-haTorah hu' dan
w'im-tadin 'eth-haTorah 'eyn'ak m'qayem haTorah ki 'im-danah.

Jam4:11 Do not speak against one another, my brothers. He who speaks against his friend or judges his brother, he speaks against the Law and he judges the Law but if you judge the Law, you are not a doer of the Law but a judge.

<11> Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. ὁ καταλαλῶν ἀδελφοῦ
ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον·
εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητῆς νόμου ἀλλὰ κριτής.

11 Mē katalaleite allēlōn, adelphoi. ho katalalōn adelphou

Do not speak against one another, brothers. The one speaking against a brother
ē krinōn ton adelphon autou katalalei nomou kai krinei nomon;
or judging his brother speaking against the Law and judges the Law;
ei de nomon krineis, ouk ei poiētēs nomou alla kritēs.
now if the Law you judge, you are not a doer of the Law but a judge.

יב אַחָד הוּא תִּמְחָקֵק (וְהַשְׁפִּיט) אֲשֶׁר יָכוֹל לְהוֹשִׁיעַ וּלְאַבֵּד
וּמִי אֶתָּה כִּי תִדְּרִין אֶת-עֲמִיתְּךָ׃

12. 'echad hu' ham'choqeq (w'hashophet) 'asher yakol l'hoshi`a ul'abed umi 'attah ki thadin 'eth-`amitheak.

Jam4:12 There is one Lawgiver and Judge, who is able to save and to destroy. Who are you that you judge your neighbor?

<12> εἷς ἐστὶν [ὁ] νομοθέτης καὶ κριτὴς ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ δὲ τίς εἶ ὁ κρίνων τὸν πλησίον;

12 heis estin [ho] nomothetēs kai kritēs ho dynamenos sōsai kai apolesai;

One is the Lawgiver and Judge, the One being able to save and to destroy;
sy de tis ei ho krinōn ton plēsion?
you but who are, the one judging your neighbor?

יג הוי האמרים נלכה היום ומחר לעיר פלונית אלמונית
ונעשה-שם שנה אחת לסחר בה ולתהבבות הון:

13. hoy ha'om'rim nel'kah hayom umachar l'ir p'lonith 'al'monith w'na`aseh-sham shanah 'achath lis'chor bah ul'har'both hon.

Jam4:13 Alas, a certain who say, Today or tomorrow let us go to such and such a city, and spend there one year and to trade it, and to make a profit.

<13> Ἄγε νῦν οἱ λέγοντες, Σήμερον ἢ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ ἐμπορευσόμεθα καὶ κερδήσομεν·

13 Age nyn hoi legontes, Sēmeron ē aurion poreusometha eis tēnde tēn polin

Come now, the ones saying, today or tomorrow we shall go into this or that city
kai poiēsomen ekei eniauton kai emporeusometha
and we shall do business there a year and shall merchandize
kai kerdēsomen;
and shall make a profit;

יד ולא תדעו מה-ילד יום מחר
כי מה חייכם עשן הנראא כי מעט-רגע ואחר כלה וילך:

14. w'lo' thed'u mah-yeled yom machar ki meh chayeykem `ashan hanir'eh ki m'at-rega` w'achar kalah wayela'k.

Jam4:14 When you do not know what the child shall be the day tomorrow. For what is your life? For you are a vapor that appears for a little while and then another vanishes away.

<14> οὔτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον ποία ἢ ζωὴ ὑμῶν· ἀτμὶς γάρ ἐστε ἢ πρὸς ὀλίγον φαινομένη, ἔπειτα καὶ ἀφανιζομένη.

14 hoitines ouk epistasthe to tēs aurion poia hē zōē hymōn;

you who do not know what tomorrow shall be or what your life shall be;
atmis gar este hē pros oligon phainomenē, epeita kai aphanizomenē.
for a mist you are for a little while appearing, then indeed disappearing.

טו תחת אשר תאמרו אם-ירצה יהיה ונחיה נעשה כזה וכזה:

15. tachath 'asher to'm'ru 'im-yir'tseh Yahúwah w'nich'yeh na`aseh kazoh w'kazeh.

Jam4:15 Under which you say, If יהוה wills, we shall live and do this or that.

<15> ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ κύριος θελήσῃ καὶ ζήσομεν
καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.

15 anti tou legein hymas, Ean ho kyrios thelēse
Instead of this you ought to say, If YHWH wills
kai zēsomen kai poiēsomen touto ē ekeino.
and we shall live also we shall do this or that.

טו עָפָה תַּתְּהַלְלוּ בְּגִאוֹתְכֶם וְכָל-תְּהַלָּה כְּזֹאת רָעָה הִיא:

16. `attah tith'halalu b'ga'awath'kem w'kal-t'hilah kazo'th ra'ah hi'.

Jam4:16 But now you boast in your arrogance. And all such boasting is evil.

<16> νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν·
πᾶσα καύχησις τοιαύτη πονηρά ἐστιν.

16 nyn de kauchasthe en tais alazoneiais hymōn; pasa kauchēsis toiautē ponēra estin.
But now you boast in your pretesions all such boasting is evil.

יִזְכֵּן הַיּוֹדֵעַ לַעֲשׂוֹת הַטּוֹב וְלֹא יַעֲשֶׂנוּ חַטָּא הוּא לוֹ:

17. laken hayode`a la`asoth hatob w'lo' ya`asenu chet' hu' lo.

Jam4:17 Therefore, he who knows how to do good and does not do it, to him it is sin.

<17> εἰδóτι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστιν.

17 eidoti oun kalon poiein kai mē poiounti, hamartia autō estin.

To the one knowing therefore to do good and not doing it, sin to him it is.

Chapter 5

אֵהוּי הָעֲשִׂירִים בְּכוֹ וְהַיְלִילוּ עַל-הַצָּרוֹת
אֲשֶׁר תִּבְאֶנָּה עֲלֵיכֶם:

1. hoy ha`ashirim b'ku w'heyliku `al-hatsaroth `asher tabo'nah `aleykem.

Jam5:1 Alas, rich ones, weep and howl over your miseries which shall come upon you.

<5:1> Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες
ἐπὶ ταῖς τάλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

1 Age nyn hoi plousioi, klausate ololyzontes epi tais talaipōriais hymōn tais eperchomenais.
Come now the rich men, weep, howling over your miseries comng upon you.

בְּעֲשָׂרְכֶם בָּלָה וּבְגָדֵיכֶם אֲכָלָם עֹשׂ:

2. `ash'r'kem balah ubig'deykem `akalam `ash.

Jam5:2 Your riches have rotted and your garments have become moth-eaten.

<2> ὁ πλοῦτος ὑμῶν σέσηπεν καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν,

2 ho ploutos hymōn sesēpen kai ta himatia hymōn sētovrōta gegonen,

Your wealth has rooted and your clothes have become moth eaten,

גִּזְהַבְכֶּם וְכֶסֶףְכֶּם כְּסָתָם חֶלְאַה וְהִיתָה חֶלְאַתָּם בָּכֶם לְעֵדוּת
וְאָכְלָה כְּמוֹ-אֵשׁ אֶת-בְּשָׂרְכֶם זֶה הוּא הָאוֹצָר
אֲצִרְתֶּם לָכֶם לְקֵץ הַיָּמִים:

3. z'hab'kem w'kas'p'kem kisatham chel'ah w'hay'thah chel'atham bakem l'eduth
w'ak'lah k'mo-'esh 'eth-b'sar'kem zeh hu' ha'otsar 'atsar'tem lakem l'qets hayamim.

Jam5:3 Your gold and your silver are just as they have rusted,
and their rust shall be a witness against you and shall consume your flesh like fire.
It is in the last days that you have stored up your treasure!

3> ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται
καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

3 ho chrysos hymōn kai ho argyros katiōtai

Your gold and the silver has been corroded

kai ho ios autōn eis martyrion hymin estai kai phagetai tas sarkas hymōn hōs pyr.

and their corrosion for testimony to you shall be and shall eat your flesh as fire.

ethēsaurisate en eschatais hēmerais.

You stored up treasure in the last days.

דִּהְיֵה שָׂכָר הַפְּעָלִים אֲסִפִּי קְצִיר שְׂדֵתֵיכֶם אֲשֶׁר עָשִׂקְתֶּם
צִעַק עָלֵיכֶם וְצִעַקְתָּ הַקּוֹצְרִים בָּאָה בְּאֲזִנֵּי יְהוָה צְבָאוֹת:

4. hinneh s'kar hapo'alim 'os'phey q'tsir s'dotheykem 'asher 'ashaq'tem tso`eq
`aleykem w'tsa`aqath haqots'rim ba'ah b'az'ney Yahúwah Ts'ba'oth.

Jam5:4 Behold, the wages of the laborers who have gathered the harvest of your fields,
which you have kept back and cried out.

And their cries of the reapers came into the ears of אֱלֹהֵי Tsabaoth (hosts).

4> ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμειψάντων
τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ' ὑμῶν κράζει,
καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα κυρίου Σαβαώθ εἰσεληλύθασιν.

4 idou ho misthos tōn ergatōn tōn amēsantōn tas chōras hymōn

Behold, the pay of the workmen having mowed your fields

ho apesterēmenos aph' hymōn krazei, kai hai boai

which pay having been withheld by you cries out, and the cries

tōn therisantōn eis ta ōta kyriou Sabaōth eiselēlythasin.

of the ones having reaped into the ears of YHWH of hosts having entered.

הַהִתְעַנְּגְתֶּם בְּאָרֶץ וְהִתְעַנְּגְתֶּם
וְהִשְׂמַנְתֶּם אֶת-לִבְכֶּם כְּמוֹ לְיוֹם טְבָחָה:

5. hith'`adan'tem ba'arets w'hith'`anag'tem
w'hish'man'tem 'eth-lib'kem k'mo l'yom tib'chah.

Jam5:5 You have lived in pleasure on the earth and luxury,
you have fattened your hearts as in a day of slaughter.

5> ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε,

ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς,

5 etryphēsate epi tēs gēs kai espatalēsate,

You lived in indulgence upon the earth and lived luxuriously,
ethrepsate tas kardias hymōn en hēmera sphagēs,
you nourished your hearts as in a day of slaughter,

וְהִרְשַׁעְתֶּם וְהִמַּתֶּם אֶת־הַצַּדִּיק וְהוּא נִעְנָה לֹא־יִפְתָּח פִּיו:

6. hir'sha`'tem wahamitem 'eth-hatsadiq w'hu' na'aneh lo'-yiphtach piu.

Jam5:6 You have condemned and you have murdered the righteous man
and he does not resist your mouth openly.

<6> κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον, οὐκ ἀντιτάσσεται ὑμῖν.

6 katedikasate, ephoneusate ton dikaion, ouk antitassetai hymin.

you condemned, you killed the righteous man, he does not resist you.

זֶלְכֵּן אַחֵי דְמוֹ וְהוֹחִילוּ עַד־בּוֹא הָאָדוֹן הַנֶּה

הָאָכָר מְחַכָּה לְטוֹב תְּבוֹאָת הָאָדָמָה וּמִיחַל

כִּי־יֵרֵד עָלֶיהָ גֶשֶׁם יוֹרָה וּמִלְקוֹשׁ:

7. laken 'achay domu w'hochilu `ad-bo' ha'Adon hinneh ha'ikar m'chakeh l'tub
t'bu'ath ha'adamah um'yachel ki-yered `aleyah geshem yoreh umal'qosh.

Jam5:7 Therefore His blood are applied to my brothers until the coming of the Adon.
Behold, the farmer waits for the precious produce of the earth, wishing
that the early rains are coming down on it and latter rains.

<7> Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου.

ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς μακροθυμῶν
ἐπ' αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὄψιμον.

7 Makrothymēsateoun, adelphoi, heōs tēs parousias tou kyriou.

Be patient therefore, brothers, until the coming of the Master.

idou ho geōrgos ekdechetai ton timion karpon tēs gēs makrothymōn ep' autō

Behold the farmer awaits the precious fruit of the earth, being patient for it
heōs labē proimon kai opsimon.
until it receives the early and latter rain.

חֲכֵן הוֹחִילוּ גַם־אַתֶּם וְאַמְצוּ לְבַבְכֶּם כִּי קָרוֹב הָאָדוֹן לְבֹא:

8. ken hochilu gam-'attem w'am'tsu l'bab'kem ki qarob ha'Adon labo'.

Jam5:8 So you also, be patient. Establish your hearts,
for the coming of the Master is near.

<8> μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν,

ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν.

8 makrothymēsate kai hymeis, stērixate tas kardias hymōn,

Be patient also you, establish your hearts,

hoti hē parousia tou kyriou ēggiken.

because the coming of the Master has drawn near.

ט אָהי אַל-תִּתְּאוּנָנוּ אִישׁ עַל-רֵעֵהוּ
פֶּן-תִּשְׁפֹּטוּ הֵנָּה חֶכְמָן עֹמֵד בַּפֶּתַח:

9. 'echay 'al-tith'onanu 'ish `al-re`ehu
pen-tishaphetu hinneh hadayan `omed bapathach.

Jam5:9 Do not grumble, my brothers, against one another,
lest you be judged. Behold, the Judge is standing at the door!

<9> μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων ἵνα μὴ κριθῆτε·
ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν.

9 mē stenazete, adelphoi, kat' allēlōn hina mē krithēte;
Do not murmur, brothers, against one another lest you be judged;
idou ho kritēs pro tōn thyrōn hestēken.
behold, the Judge before the doors has stood.

י אָהי הַנְּבִיאִים אֲשֶׁר דִּבְּרוּ בְּשֵׁם יְהוָה הֵם יְהִיוּ
לָכֶם לְמוֹפֶת הָעֲנִי וְהַתּוֹחֵלֶת:

10. 'echay han'bi'im 'asher dib'ru b'shem Yahúwah hem yih'yu
lakem l'mopheth ha`ani w'hatocheleth.

Jam5:10, My brothers, the prophets who spoke in the name of יהוה
as they are to you as an example of suffering and patience.

<10> ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθίας
καὶ τῆς μακροθυμίας τοὺς προφήτας οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου.

10 hypodeigma labete, adelphoi, tēs kakopatheias
Take as an example, brothers, of suffering evil
kai tēs makrothymias tous prophētas hoi elalēsan en tō onomati kyriou.
and of patience, the prophets, who spoke in the name of YHWH.

יֵא הֵנָּה מֵאֲשָׁרִים אֲנִחְנוּ אֶת-הַסְּבָלִים שְׁמַעְתָּם סְבָלָנוּת אִיּוֹב
וְאֶת-אַחֲרִית הָאָדוֹן רְאִיתָם כִּי-רַחוּם וְחֲנוּן יְהוָה:

11. hinneh m'ash'rim 'anach'nu 'eth-hasob'lim sh'ma`tem sab'lanuth 'Iyob
w'eth-'acharith ha'Adon r'ithem ki-rachum w'chanun Yahúwah.

Jam5:11 Behold, we count them blessed which endured.
You have heard of the endurance of Iyob (Job) and have seen the outcome
of the Adon, that יהוה is full of compassion, and kindness.

<11> ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας· τὴν ὑπομονὴν Ἰὼβ ἡκούσατε
καὶ τὸ τέλος κυρίου εἶδετε, ὅτι πολὺσπλαγχνὸς ἐστὶν ὁ κύριος καὶ οἰκτίρμων.

11 idou makarizomen tous hypomeinantas;
Behold, we call blessed the ones having endured;
tēn hypomonēn Iōb ēkousate kai to telos kyriou eideate,
the endurance of Job you heard of and the end result from YHWH you saw,
hoti polysplagchnos estin ho kyrios kai oiktirmōn.
that full of tender compassion is YHWH and merciful.

יבִּירֵאֵשׁ דְּבַר אַחֵי לֹא תִשָּׁבְעוּ לֹא בַשָּׁמַיִם וְלֹא בָאָרֶץ
וְלֹא כָל-שְׁבוּעָה אַחֶרֶת וַיְהִי הֵן שָׁלָכֶם הֵן
וְלֹא שָׁלָכֶם לֹא פֶן-תִּפְּלוּ בְיַדִּי הַדִּין:

12. w'ro'sh dabar 'achay lo' thishab'u lo' bashamayim w'lo' ba'arets w'lo' kal-sh'bu'ah
'achereth wihi hen shelakem hen w'lo' shelakem lo' pen-tip'lu biydey hadin.

Jam5:12 But above of all things, my brothers, do not swear, neither by the heavens
nor by the earth nor with any other oath; but let Yes be that is to you Yes,
and No that is to you No, lest you fall in my hands of judgment.

<12> Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε
ἄλλον τινὰ ὄρκον· ἤτω δὲ ὑμῶν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ, ἵνα μὴ ὑπὸ κρίσιν πέσητε.

12 Pro pantōn de, adelphoi mou, mē omnuete mēte ton ouranon
Before all things but, my brothers, do not swear, neither by the heavens
mēte tēn gēn mēte allon tina horkon;
nor the earth nor any other oath;
ētō de hymōn to Nai nai kai to Ou ou, hina mē hypo krisin pesēte.
But let be your Yes Yes and your No No, lest under judgment you fall.

יִגְאִישׁ מִכֶּם כִּי-יֵצֵר לוֹ תִּפְּלֵל וְאֲשֶׁר יִיטֵב לְבוֹ הוּא יִזְמַר:

13. 'ish mikem ki-yetsar lo yith'palel wa'asher yitab libo hu' y'zamer.

Jam5:13 Is anyone among you that is suffering? Let him pray.
And who would benefit his heart? Let him praise.

<13> Κακοπαθεῖ τις ἐν ὑμῖν, προσευχέσθω· εὐθυμεῖ τις, ψαλλέτω·

13 Kakopatheī tis en hymin, proseuchesthō;
is suffering misfortune If anyone among you, let him pray;
euthymeī tis, psalletō;
if anyone is happy, let him sing praise;

יִדְאִישׁ מִכֶּם כִּי-יִחַלֶּה יִקְרָא אֶת-זִקְנֵי הַקְּהָלָה
וְיִתְּפְּלוּ בְּעֵדוֹ וַיְסֻכּוּהוּ שֶׁמֶן בְּשֵׁם יְהוָה:

14. 'ish mikem ki-yecheleh yiq'ra' 'eth-ziq'ney haq'hillah
w'yith'palalu ba'ado wisukuhu shemen b'shem Yahúwah.

Jam5:14 Is anyone among you that is sick? Then he must call for the elders
of the assembly and let them pray over him, anointing him with oil in the name of יהוה.

<14> ἀσθενεῖ τις ἐν ὑμῖν, προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας
καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες [αὐτὸν] ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου.

14 asthenei tis en hymin, proskalesasthō tous presbyterous tēs ekklēsias,
is sick If anyone among you, let him call the elders of the assembly,
kai proseuxasthōsan ep' auton aleipsantes [auton] elaiō en tō onomati tou kyriou.
and let them pray over him, having anointed him with oil in the name of YHWH.

טו וְתִפְּלֵת הָאֲמוּנָה תוֹשִׁיעַ אֶת-הַחֹלָה

וַיְהִיָּה יְקִימֵנוּ וְאֲשֶׁר חָטָא יִסְלַח לוֹ:

15. uth'philath ha'emunah toshi'a 'eth-hacholeh
waYahúwah y'qimenu wa'asher chata' yisalach lo.

Jam5:15 and the prayer of faith shall save the sick,
and **אִי אִי** shall raise him up, and whose sins shall be forgiven to him.

<15> καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα καὶ ἐγερεῖ αὐτὸν ὁ κύριος·
καὶ ἁμαρτίας ἡ πεποιηκώς, ἀφεθήσεται αὐτῷ.

15 kai hē euchē tēs pisteōs sōsei ton kamnonta

And the prayer of faith shall deliver the sick one

kai egerei auton ho kyrios;

and shall raise up him YHWH;

kan hamartias ē pepoiēkōs, aphethēsetai autō.

and if sins he may have been committing, it shall be forgiven to him.

טוּ הַתּוֹדוֹת עֲוֹנוֹתֵיכֶם אִישׁ לְפָנָי רַעְהוּ
וְהַתְּפִלָּה אִישׁ בְּעַד רַעְהוּ לְמַעַן תִּרְפּוּ
כִּי-גָדוֹל כֹּחַ תְּפִלַּת הַצַּדִּיק הַקָּדָא אֶל-אֱלֹהִים בְּחִזְקָה:

16. hith'wadu `aonotheykem 'ish liph'ney re`ehu w'hith'palalu 'ish b'`ad re`ehu
l'ma'an teraphe'u ki-gadol hoach t'philath hatsadiq haqore' 'el-'Elohim b'chaz'qah.

Jam5:16 Confess your iniquities before one another, and pray for one another
so that you may be healed that the great power of the prayer of a righteous one is
the one crying out to Elohim strongly.

<16> ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς ἁμαρτίας καὶ εὐχεσθε
ὑπὲρ ἀλλήλων ὅπως ἰαθῇτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

16 exomologeisthe oun allēlois tas hamartias

Confess, therefore, to one another your sins

kai euchesthe hyper allēlōn hopōs iathēte.

and pray on behalf of one another so that you may be cured.

poly ischuei deēsis dikaiou energoumenē.

Has great power the petition of a righteous man being effective.

יִזְאַלְיָהוּ אֶנּוֹשׁ אֶנּוֹשׁ הָיָה כָּמוֹנוּ וְהַתְּפִלָּה תִּפְלָה שְׁלֹא יִהְיֶה מָטָר
וְלֹא-הָיָה מָטָר בְּאַרְבַּע שָׁלָשׁ שָׁנִים וְשְׁנֵשָׁה חֳדָשִׁים:

17. 'EliYahu 'enosh 'anush hayah kamonu w'hith'palel t'philah shel' yih'yeh matar
w'lo'-hayah matar ba'arets shalosh shanim w'shishah chadashim.

Jam5:17 EliYahu (Elijah) was a man with a nature like ours,
and he prayed with prayer that there shall be no rain,
and it was no rain on the earth for three years and six months.

<17> Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσήύξατο
τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.

17 Ēlias anthrōpos ēn homoiopathēs hēmin, kai proseuchē prosēuxato tou mē brexai,

Elijah was a man of like nature to us, and with prayer he prayed for it not to rain,

kai ouk ebrexen epi tēs gēs eniautous treis kai mēnas hex;
and it did not rain upon the earth three years and six months;

יחַ וַיָּשָׁב וַיִּתְפַּלֵּל וְהַשָּׁמַיִם נָתְנוּ מָטָר וְהָאֲרֶץ הֵצִיחָה אֶת-פְּרִיָּהּ:
18. wayashab wayith'palel w'hashamayim nath'nu matar
w'ha'arets hits'michah 'eth-pir'yah.

Jam5:18 Then he sat down and prayed, and the heavens poured rain,
and the earth brought forth its fruit.

<18> καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν
καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

18 kai palin prosēuxato, kai ho ouranos hueton edōken
And again he prayed, and the heavens gave rain
kai hē gē eblastēsen ton karpon autēs.
and the earth caused to sprout its fruit.

יֵט אַחֵר כִּי יִתְעַה אִישׁ בְּכֶם מִן-הָאֱמֶת וְאִישׁ אֲחֵר יְשִׁיבֵנוּ:
19. 'echay ki yith'eh 'ish bakem min-ha'emeth w'ish 'acher y'shibenu.

Jam5:19 My brothers, if any among you strays from the truth and one turns him back,

<19> Ἀδελφοί μου, εἴαν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας
καὶ ἐπιστρέψῃ τις αὐτόν,

19 Adelphoi mou, ean tis en hymin planēthē apo tēs alētheias
My brothers, if anyone among you wanders from the truth
kai epistrepse tis auton,
and turns back someone him,

כִּידְע-נָא כִּי הַמְּשִׁיב אֶת-הַחוּטָא מֵעֲקֻשׁוֹת דְּרַכּוֹ הוּא
יּוֹשִׁיעַ אֶת-נַפְשׁוֹ מִמָּוֶת וַיְכַסֶּה עַל-הַמּוֹן פְּשָׁעִים:
20. yeda`-na' ki hameshib 'eth-hachote' me'iq'shuth dar'ko hu' yoshi`a
'eth-naph'sho mimaweth wikaseh `al-hamon p'sha'im.

Jam5:20 please let him know that he who turns a sinner from the stubbornness of his way
he shall save his soul from death and shall cover up a multitude of sins.

<20> γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει
ψυχὴν αὐτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.

20 ginōsketō hoti ho epistrepas hamartōlon ek planēs
let him know that the one having turned back a sinner from the wandering
hodou autou sōsei psychēn autou ek thanatou kai kaluuei plēthos hamartiōn.
of his way shall save his soul from death and shall cover a multitude of sins.