

Sepher Ya'aqob (James)

Chapter 1

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

אֵלָיְךָ מֹשֶׁה אֱלֹהִים כָּל־עַמּוֹדֶךָ בְּעֵדֶךָ
בְּעֵדֶךָ יְהוָה אֱלֹהִים כָּל־עַמּוֹדֶךָ
וְיַעֲקֹב עֹבֶד אֱלֹהִים וְאֶדְנִינוּ רְחוּשָׁע הַמָּשִׁיחַ
שָׁאֵל לְשָׁלוֹם שְׁנִים עַשֶּׂר הַשְׁבָּטִים שְׁבָגּוֹלָה:

1. Ya`aqob `ebed 'Elohim wa'Adoneynu Yahushuà 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)
Ow'ah'ah 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 the 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 חָשְׁבוּ לְכֶם אֲחֵיכֶם כִּי־בְּאָשָׁר תָּבוּ אַתֶּם בְּגַنְסִינּוֹת שׁוֹנוֹת:
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> Πάσαν χαρὰν ἡγήσασθε, ἀδελφού μου, ὅταν πειρασμοῖς περιπέσητε ποικίλους,

2 Pasan charan hēgēsasthe, adelphoi mou, hotan peirasmois peripesēte poikilois,
All joy consider it, my brothers, whenever trials you fall into various,

גַּם־פָּנִי שִׁידָּعִים אֶתְכֶם כִּי־בָּחָן אַמְוִנְתֶּכֶם מִבְיאָ לִיְדֵי סְבִלּוֹת:
3. mip'ney sheyod'im 'atēm ki-bochan 'emunath'kem mebi' lidey 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 hypomonē.
knowing that the testing of your faith works endurance.

דְּוַהֲפִילְנוֹת שְׁלָמָה תְּהִיה בְּפָעַלָּה לְמַעַן תְּהִיוּ שְׁלָמִים
4. בְּעֵדֶךָ יְהוָה אֱלֹהִים כָּל־עַמּוֹדֶךָ בְּעֵדֶךָ יְהוָה אֱלֹהִים כָּל־עַמּוֹדֶךָ

וְתִמְמִים וְלֹא תַחֲסֶרֶת כָּל־דָבָר:

4. w'hasab'lanuth sh'lemah tih'yeh b'pha`alah
I'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» ἢ δὲ ὑπομονὴ ἔργον τέλειον ἔχετω, ἵνα ἥτε τέλειοι
καὶ ὀλόκληροι 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.

וְאֵשׁ מִכֶּם כִּי יִחְסַר חִכָּה יִבְקַשְׁנָה מְאַלְּדִים הַפּוֹתָן
לְכָל בְּנֵדִיבָה וּבְלֹא הַזְגָּאת דָבָרִים וְתַפְתַּן לוֹ:

5. w'ish mikem ki yech'sar chak'mah y'baq'shenah me'Elohim hanotheren
la'kol 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.

וַיְבָلֶד שִׁיבְקַשׁ בְּאַמְנוֹנָה וּבְבָלִי סְפָקָה
כִּי־בָעֵל סְפָקָה דֹמָה לְגָל הַיּוֹם גַּשְׂא וּמְטֻרָף בְּרוֹחוֹ:

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·
οὐ γάρ διακρινόμενος ἔστιν 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.

7 אַל־יִדְמֹה בְּנֶפֶשׁ כִּי־יִשָּׂא דָבָר מֵאָת 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 יהוה,

<7> μὴ γάρ 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,

8 אִישׁ אֲשֶׁר חָלַק לְבָו הַפְּכָפָה הוּא בְּכָל־דָּرְכָיו:

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> ἀνὴρ δύψυχος, 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.

9 אָבָל הָאֶח הַשְׁפֵל יְתַהֲלֵל בְּרוּמָתָו:

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

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

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

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

10 אָבָל הָעָשֵׂיר יְתַהֲלֵל בְּשִׁפְלוֹתָו כִּי יַעֲבֹר פְּצִיעָה 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> 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.

11 אָבָל הָעָשֵׂיר יְתַהֲלֵל בְּחַמְפָתָו וַיַּבְשֵׂא אֶת־הַחֲצִיר וַיַּבְלֵל צִרכָו:

11. 'abal ha'ashir yith'halel b'champatō v'yibsh et-hachatzir v'yibell tsircō
רָא כִּי זֶרֶח הַשְׁמַשׁ בְּחַמְפָתָו וַיַּבְשֵׂא אֶת־הַחֲצִיר וַיַּבְלֵל צִרכָו
וְזַן מְרָאָה אָבָד כֵּן יַבְול הָעָשֵׂיר בְּחַלְיכּוֹתָיו:

**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> ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἔξηρανεν τὸν χόρτον
καὶ τὸ ἄνθος αὐτοῦ ἔξεπεσεν 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 eurepeia 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.**

גָּמְלֵי קַוְעַז עַז צִוְּעַדְתִּי וְלֹא קָרְבָּנְתִּי 12
בְּלֹא תָּקַרְבֶּנְתִּי כִּי תָּקַרְבֶּנְתִּי וְלֹא תָּקַרְבֶּנְתִּי כִּי
רְבָּא אֲשֶׁר הָאִישׁ הָעָמֵד בְּגַסְיוֹנוֹ כִּי פָאַשֵּׁר נְבָחֵן
רְשָׁא עַטְּרָת הַחַיִם אֲשֶׁר-הַבְּטִיחַ יְהֻדָּה לְאַהֲבָיו.

**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 **יְהֻדָּה** 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 epēggelilato tois agapōsin auton.
he shall receive the crown of life which He promises to the ones loving Him.**

כִּי תָּמַנְפֵּת הָאֱלֹהִים לְאַנְפֵּת כִּי תָּמַנְפֵּת הָאֱלֹהִים לְאַנְפֵּת כִּי 13
לְגַם אָלָ-יָאָמֵר חַמְנָסָה הָאֱלֹהִים נְפִנִּי
כִּי הָאֱלֹהִים אַרְנֵנוּ מְנַפֵּת בְּרַע וְהַוָּא לְאַ-יְנַפֵּת אַרְשָׁ:

**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 the Elohim,
for the Elohim cannot be tempted by evil, and He Himself does not tempt any one.

<13> μηδεὶς πειραζόμενος λεγέτω ὅτι Ἀπὸ θεοῦ πειράζομαι·
ὅ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.

**13 mēdeis peirazomenos legetō hoti Apo theou peirazomai;
No one being tempted let say, from the Elohim I am being tempted,**

ho gar theos apeirastos estin kakōn, peirazei de autos oudena.

for the Elohim is not tempted of evil things, he tempted and himself no one.

יְדָכֶם כִּי אַמְּגִנֵּת הַלְּאִישׁ בְּתֹאות נִפְשֹׁו אֲשֶׁר תִּסְתְּהַהּ וְתִפְתַּחּוּ: 14

יד כי אַמְּגִנֵּת הַלְּאִישׁ בְּתֹאות נִפְשֹׁו אֲשֶׁר תִּסְתְּהַהּ וְתִפְתַּחּוּ:

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 allure.

<14> ἔκαστος δὲ πειράζεται ὑπὸ τῆς ἡδίας ἐπιθυμίας ἔξελκόμενος 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 allure;

בְּזַעַן עַל-צְבָא קְרָבָה עַל-עַלְמָנוּ 15
בְּזַעַן עַל-צְבָא קְרָבָה עַל-עַלְמָנוּ:

טו וְאַחֲרֵיכֶן דָּרְתָּה הַתֹּאֹה וְתַלְדָּה חַטָּא

וְהַחֲטָא כִּי גָּמָר יוֹלִיד אַתְּ-הַמְּרוֹת:

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> εἰτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἀμαρτίαν,
ἡ δὲ ἀμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

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

תְּזַעַן עַל-צְבָא קְרָבָה עַל-צְבָא 16

טַז אַל-תַּתְּהַנֵּעַ אֲחֵי אֲחֵינוּ:

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

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

<16> Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.

16 Mē planasthe, adelphoi mou agapētoi.

Do not be deceived, my beloved brothers.

בְּזַעַן צְבָא עַל-צְבָא קְרָבָה עַל-צְבָא 17
בְּזַעַן צְבָא עַל-צְבָא קְרָבָה עַל-צְבָא:

רַז כִּלְמַתָּה טוֹבָה וְכִלְמַתָּה שְׁלֵמָה תְּרֵד מְפֻעָל מְאַת

אָבִי הָאָרוֹת אֲשֶׁר חַלּוּפָה וְכִלְמַתָּה שְׁפָרוּ אִין-עַמּוֹ:

17. kal-matath tobah w'kal-matanah sh'lema 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 ἄνωθέν ἐστιν καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ὧν 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.

×יְלֹא / אַתָּה כִּי ۱۸ כִּי תְּבִיא אֶת־עַמְּךָ עַל־צָבָא :
עַל־צָבָא כִּי תְּבִיא אֶת־עַמְּךָ

רְחֵה הוּא בְּחֶפְצָו יָלֵד אָוֹתָנוּ בְּדָבָר הָאָמָת לְחַיָּת
כְּמוֹ רְאֵשִׁית בְּפָורֵר יְצָפְּרוּ:

18. hu' b'chehp'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.

וְאַתָּה כִּי תְּבִיא אֶת־עַמְּךָ עַל־צָבָא :
עַל־צָבָא כִּי תְּבִיא אֶת־עַמְּךָ

רְחֵה עַל־כֵּן אֲחֵי אֲחֹבֵי יְהִי כָּל־אִישׁ מְהִיר לְשֻׁמֶּעָ קָשָׁה לְדָבָר
וּקָשָׁה לְכָעָס:

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> Ἰστε, ἀδελφοί μου ἀγαπητοί·
ἔστω δὲ πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργῆν·

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־כָעַם אָדָם לֹא יִפְעַל צְדָקָת אֱלֹהִים:
כִּי־כָעַם אָדָם לֹא יִפְעַל 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.

בְּעִזּוֹת יְהוָה כְּלַטְנוֹף וְתַרְבּוֹת רָעָה וְקָבֵלוּ בְּעִנּוֹה
כִּאֵלֶּן הַסִּירּוֹ מַעְלֵיכֶם כָּל־טְנוֹף וְתַרְבּוֹת רָעָה וְקָבֵלוּ בְּעִנּוֹה:
אֶת־הַדָּבָר הַגְּטוּ עֲבָדָם אֲשֶׁר יָכֹל לְהַשִּׁיעַ אֶת־נַפְשְׁתֵיכֶם:

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 ρύπαρίαν καὶ περισσείαν κακίας ἐν πραῦτητι, 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.

כְּבָב וְהִרְיוּ עַשְׂרֵי הַדָּבָר וְלֹא שְׁמַעְיוּ בְּלִבְדֵּךְ לְרָמוֹת אֶת־נַפְשְׁכֶם:
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 παραλογίζομενοι ἔαυτούς.

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

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

כְּבָב הָאִישׁ הַשְׁמַע אֶת־הַדָּבָר
וְאַיִן עַשְׂהוּ דָמָה לְאִישׁ מִבֵּית אֶת־הַאֲרָר הַוִּיחָדָה:
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 ποιητὴς,
οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ.

23 hoti ei tis akroatēs logou estin kai ou poiētes,

Because if anyone a hearer of the Word is and not a doer,

houtos eoiken andri katanooounti to prosōpon tēs geneseōs autou en esoptrō;

this one is like a man observing face his natural in a mirror;

בְּכֵן כִּי הַבָּיִת אֶלְמָרָאָה וַיַּלְךְ לֹא וַיַּרְגַּע שֶׁבֶח מַה-תָּאָרוֹ: 24

כֵּן כִּי הַבָּיִת אֶלְמָרָאָה וַיַּלְךְ לֹא וַיַּרְגַּע שֶׁבֶח מַה-תָּאָרוֹ:

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 γάρ έαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὁ ποῖος ἦν.

24 katenoēsen gar heauton kai apelēlythen

For he observed himself and has gone away

kai eutheōs epelathetho hopoios ēn.

and immediately forgot what like he was.

כֵּן אָבָל הַפְּשָׁקִיף בְּתוֹרָה הַשְּׁלָמָה תֹּרַת הַחֲרוֹת
וַיִּמְחַזֵּיק בָּה אֲשֶׁר אִינְנוּ שָׁמָע וַיִּשְׁכַּח
כִּי אִם-עָשָׂה בְּפָעַל אֲשֶׁר הָאִיש הַהוּא בְּמַעַשָּׂהוּ: 25

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 ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου,
οὗτος μακάριος ἐν τῷ ποιήσει αὐτοῦ ἔσται.

25 ho de parakuas eis nomon teleion ton tēs eleutherias

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

kai parameinas, ouk akroatēs epilēsmoneis 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.

כֵּן אִיש מִכֶּם אִם-יָדָמָה לְהִיוֹת עַבְדָּלָהִים וְאִינְנוּ שָׁם רְסֵן 26

לְלִשְׁנוֹ כִּי אִם-מִתְּעַחַת הוּא אֶת-לְבָבוֹ עַבְדָּתָהוּ אֶת-לְרִיק תְּהִיה:

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> Εἴ τις δοκεῖ θρησκὸς εἶναι μὴ χαλιναγωγῶν γλώσσαν 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.

בְּזֹאת הִיא הַעֲבוֹדָה הַטֹּהוֹרָה וְהַפְּרָחָה לְפָנֵי הָאֱלֹהִים
אֲבִינוּ לְפָקֵד אֶת־הַיְתּוֹמִים וְהַאֲלָמָנוֹת בְּצִרְתָּם
וְלִשְׁמֹר נֶפֶשׁוֹ בְּגַן־קַיּוֹן מִחְלָאת הַעוֹלָם:

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 the 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 ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὗτη ἔστιν,
ἐπισκέπτεσθαι ὄρφανοὺς 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 the Elohim even the Father is this:
episkeptesthai orphanous kai cheras en tē thlipsei autōn,
to visit orphans and widows in their affliction,
aspsilon heauton tērein apo tou kosmou.
unspotted oneself to keep from the world.

Chapter 2

אַחֲרֵי אֶלְيָהִי מִשְׁאָפָנִים בְּאֶמְנוֹנָתָכֶם
בְּרִיחַוְשׁוּ הַמְּשִׁיחַ אֶדְגִּינְנוּ אֶדְזָן חַכְבּוֹד:

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
in our Adon Ωναρְגִּיל the Mashiyach, Adon of glory with the burden of partiality.

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

1 Adelphoi mou, mē en prosōpolēmpisiais 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 אָמֵן-יְבוֹא אִישׁ לְבֵית הַכְּנֶסֶת שְׁלָכֶם
 וּטְבֻעַת זָהָב עַל-יְדֵיכֶם וְהַוָּא לְבֹישׁ לְבָשָׂר מִכְלָזֶל
 וּבָא שָׁמָמָה גַּם-אִישׁ עָנֵי בְּבָגְדִים צְוָאִים:

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 ρύπαρᾳ ἐσθῆτι,

2 ean gar eiselthē eis synagogēn hymōn anēr chrysodaktylios

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

בְּפִנְיֵיכֶם אֶל-הַקְבִּישׁ לְבָשָׂר מִכְלָזֶל וְאֶמְرַתֶּם לוֹ שְׁבַּקְהַת הַנְּפָה
 בְּכָבוֹד וְלֹעֲנֵי תֹאמְרוּ עַמְדֵשֶׁם אוֹ שְׁבַּפְהָ מִתְחַת לְהָדָם רְגָלֵיכֶם:
 3. uph'nithem 'el-halabush l'bushey mik'lol wa'amar'tem lo sheb-l'ak henah b'kabod
 w'le`ani tho'm'rū `amat-sham 'o sheb-poh mitachath lahodom 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> ἐπιβλέψητε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἴπητε, Σὺ κάθου
 ὅδε 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,

דָּהַלְא לִב וְלִב לְכֶם וְהַנְּכֶם שְׁפָטִים בְּעַלְיִ מְחַשְּׁבּוֹת רַעֲוָת:
 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 diekrithete en heautois

Did you not make distinctions among yourselves

kai egeneсте kritai dialogismōn ponērōn?

and became judges of evil thoughts?

וְאַתֶּם מִשְׁמָעוּ אֲחֵיכֶם אֲהֻבֵּי הָלָא בְּעִנְיָרִים הַזֶּה
בְּחַרְכְּתָם לְהִיּוֹת עֲשִׂירִים בְּאִמּוֹנָה
וַיַּרְשִׁי הַפְּלִכּוֹת אֲשֶׁר הַבְּטִיחָה לְאַתֶּם:

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 the 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 ἔξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει
καὶ κληρονόμους τῆς βασιλείας ἃς ἐπηγγείλατο τοῖς ἀγαπώσιν αὐτόν;

5 Akousate, adelphoi mou agapētoi;

Listen, my beloved brothers;

ouch ho theos exelexato tous ptōchous tō kosmō plousious en pistei

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

kai klēronomous tēs basileias hēs epēggelato tois agapōsin auton?

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

וְאַתֶּם הַכְּלָמִתִּם אֶת־הָעִנִּי הֵם הַעֲשִׂיקִים אֶתְכֶם הָלָא הַעֲשִׂירִים
וְהֵם הַפְּתַחְבִּים אֶתְכֶם אֶל־בַּתִּיר דִין:

6. w'atem 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 ἐλκουσιν 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?

7 כִּי אַתָּה שְׁמֵךְ-עַל־יְהוָה קָדוֹשׁ בָּרוּךְ הוּא
בְּלֹא הַמְגַדְּפִים אֶת־הַשֵּׁם הַטוֹּב הַנְּקָרָא עַלְיכֶם:

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 epiklethen eph' hymas?

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

8 כִּי תַּעֲשֶׂה תְּכַמֵּם אֶת־הַמְצֻנָּה הַמְלָכָת עַל־כָּלֵן כַּפֵּי הַקְּتֻוב
חַן בְּעִשׂוֹתְכֶם אֶת־הַמְצֻנָּה הַמְלָכָת עַל־כָּלֵן כַּפֵּי הַקְּתֻוב
וְאַהֲבָת לְרַעָךְ כְּמוֹךְ תִּטְרִיבָה לְעַשׂוֹת:

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,
Ἄγαπήσεις 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;

9 כִּי תַּעֲשֶׂה תְּכַמֵּם אֶת־הַמְצֻנָּה הַמְלָכָת עַל־כָּלֵן כַּפֵּי הַקְּתֻוב
ט אוֹלָם אִם־תִּשְׁאַי פְּנִים חֲטֹאִים אַתֶּם
וְהַתֹּרָה תָּכִיחַכְם כְּעַבְרִים עַלְיָה:

9. **'ulam 'im-tis'u phanim chata'im** 'atem 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, ἀμαρτίαν ἐργάζεσθε ἐλεγχόμενοι
ὑπὸ τοῦ νόμου ὡς παραβάται.

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

10 כִּי אִישׁ אֲשֶׁר יָקִים אֶת־כָּל־הַתֹּרָה
בְּרִיאָה עַל־כָּל־אֶת־הַתֹּרָה

וְנִכְשַׁל בָּאַחַת מִמְצֻוֹתֶיהָ נְדֹון עַל־בָּלָן:

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 ἑνὶ, γέγονεν πάντων ἔνοχος.

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.

אֲתָאֵךְ כִּי הָאָמַר לֹא תְגַנְּךָ הַוָּא הָאָמַר לֹא תַּرְצַח
וְאַמְדָּאֵינְךָ נְאָפָה וְאַתָּה רֹצֶחֶם הַנְּקָדָשׁ עַל־הַתּוֹרָה:

11. ki ha'omer lo' thin'aph hu' ha'omer lo' thir'tsach
w'im-'eyn'ak no'eph w'atah rotseach hin'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,
you are a transgressor of the Law.

<11> ὁ γὰρ εἰπών, Μὴ μοιχεύσῃς, εἰπεν καὶ, 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.

עַל־פְּנֵי תּוֹרָת הַחֲרוּת:
רְبָּן הַבָּרוּ וּכְן עָשָׂו כְּמֵי שְׁעַתִּידִים

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

עַל־פְּנֵי תּוֹרָת הַחֲרוּת:
רְבָּן אֵין חָסֵד בְּמִשְׁפָט לֹא־עָשָׂה חָסֵד

וְהַחֶסֶד יִתְגֹּאֵה עַל־הַמָּשֶׁבֶת:

13. ki 'eyn chesed bamish'pat la'asher lo'-`asah chased
w'hachedes 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 krasis anelesos tō mē poiēsanti eleos;
For the judgment shall be merciless to the one not having shown mercy;
katakauchatai eleos kriseōs.
mercy triumphs over judgment.

יְד אֲחֵי מַה־יֹּוּצֵל לְאִישׁ שִׁירָם כִּי אִמְנָה בָּזֶ
וּמְעֻשִׂים אֵין בָּזֶ הַתּוֹכֵל הָאִמְנָה לְהַשְׁרִיעָוָה:
14

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? Can that faith 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?

but works does not have?

mē dynatai hē pistis sōsai auton?

Surely not is able the faith to save him?

טו אָח אָחֹות כִּירְיָהוּ בָּעִירָם וְאֵין לָהֶם לְחֵם חֻקָּם:
15

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 γυμνὸν 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,

טז וְאִישׁ מִכֶּם יֹאמֶר אֲלֵיכֶם לְכֹה לְשָׁלוֹם וְהַתִּחְמֹמוּ
וִשְׁבָעוּ וְלֹא־תַּתְּנִזְנִזְנִי לְהֶם צְרָכִי גּוֹפִם מַה־תֹּוּצֵל זֹאת:
16

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 it profit?

<16> εἰπη δέ τις αὐτοῖς ἔξ οὐκών, ‘Ὕπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε 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?

עֲשֵׂה עַל־עִזּוֹתֶךָ כְּנָסֶךָ וְעַל־עִזּוֹתֶךָ כְּנָסֶךָ 17

רֵצֶף כִּי גָמַד־הָאֱמֻנָה אֶמְדָן בְּהַמְעָשִׁים מִתְחַדֵּה הָיָה בְּעַצְמָה:

17. kakah gam-ha'eminah '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 ἔστιν 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.

עֲשֵׂה עַל־עִזּוֹתֶךָ כְּנָסֶךָ וְעַל־עִזּוֹתֶךָ כְּנָסֶךָ 18

עֲשֵׂה עַל־עִזּוֹתֶךָ כְּנָסֶךָ וְעַל־עִזּוֹתֶךָ כְּנָסֶךָ כְּנָסֶךָ:

רֵצֶף וְאֶמְדָן יֹאמֶר אִישׁ אֱמֻנָה אֱמֻנָה בְּךָ

וְלִי מִעְשִׁים חֲרָבָנִי נָא אֶת־הָאֱמֻנָתָךְ בְּכָלִי מִעְשִׁים

וְאֶת־אָךְ אָנָי מִתּוֹךְ מִעְשֵׁי אֶת־הָאֱמֻנָתִי:

18. w'im-yo'mar 'ish 'atah '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> Ἄλλ’ ἐρεῖ τις, Σὺ πίστιν ἔχεις, κάγω ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, κάγω σοι δεῖξω 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.

עֲשֵׂה עַל־עִזּוֹתֶךָ כְּנָסֶךָ וְעַל־עִזּוֹתֶךָ כְּנָסֶךָ 19

עֲשֵׂה עַל־עִזּוֹתֶךָ כְּנָסֶךָ וְעַל־עִזּוֹתֶךָ כְּנָסֶךָ:

רֵצֶף אָתָה מְאָמִן שְׁחַאָלְהִים אֶחָד הוּא חֲטִיבוֹת לְהָאֱמִין

גָם חִשְׁדִים מְאָמִינִים בָּו וּרְצִדִים:

19. 'atah ma'amin sheha'Elohim 'echad hu' hetibotah l'ha'amin

gam hashedim ma'aminim bo w'rō`adim.

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

The demons also believe in Him, and tremble.

<19> σὺ πιστεύεις ὅτι εἶς ἐστιν 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 the Elohim, you do well.
kai ta daimonia pisteousin kai phrissoisin.
Even the demons believe and shudder.

20 כְּוֹאַתָּה אִישׁ־בָּעֵר הַתְּחִפֵּץ לְדֻעָת
כִּי חֲאָמָונָה בָּאֵין מַעֲשִׂים מִתְּהָה הִיא:

20. w'atah '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 ἀνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστιν;

20 theleis de gnōnai, o 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?

21 כְּאֶבְרָהָם אָבִינוּ חֶלְא בְּמַעֲשָׂיו נִצְקָה בְּהַעֲלָתוֹ אֶת־יִצְחָק
בֶּן־עַל־הַמִּזְבֵּחַ:

21. 'Ab'raham 'abihu halo' b'ma`asayu nits'daq
b'ha`alothe '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> Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη
ἀνενέγκας 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 thysiastērion?
having offered up Isaac his son upon the altar?

22 כְּבָבְנָה רָאָה כִּי־חֲאָמָונָה עַזְּרָת לְמַעֲשָׂיו
וּמְתֹועַד הַמַּעֲשִׂים הַשְׁלָמָה חֲאָמָונָה:

22. hinn'ak ro'eh ki-ha'emunah `ozereth l'ma`asayu
umito'k hama`asim hash'l'mah ha'emunah.

Jam2:22 Behold, do you see that faith 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,

כִּי וַיְמָלֵא הַקְרָתִיב הַאָמֵר וְהַאֲמֵן אֶבְרָהָם בִּיהִוָּה
וְתַחַשֵּׁב־לֹז לְצִדְקָה וַיַּקְרָא אֶחָד יְהִוָּה:
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 יהִוָּה,
and it was reckoned to him as righteousness, and he was called the friend of יהִוָּה.

<23> καὶ ἐπληρώθη ἡ γραφὴ ἡ 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.

כִּי הָנְכָם רְאִים בַּי בְּמִצְשִׁים יִצְדָּק הָאִישׁ וְלֹא בְּאִמּוֹנָה לְבָדָה:
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> ὄρατε 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.

כְּה וְכֵן גַּם־רָחָב הַזֹּנָה הָלָא נִצְדָּק בְּמִצְשִׁים בְּאָסְפָה
אַת־הַמְּלָאכִים אֶל־בֵּיתָה וְתַשְׁלִיחֶם בְּדָרְךָ אֶחָר:
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 Ἡράβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη
ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἐτέρᾳ 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 hetera hodō ekbalousa?

having received the messengers and by a different way having sent them out?

כֹּו כִּי כְּאֶשֶׁר הַגּוֹפֵן מִבְּלִי נִשְׁמָה מֵת הוּא
כֵּן גָּם־הָאֱמֻנָה מִבְּלִי־מַעֲשִׂים מֵתָה:

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 ἔστιν,
οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἔστιν.

26 hōsper gar to sōma chōris pneumatos 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

עַכְבָּרְתָּא בְּאַתְּ-בְּאַתְּ-בְּאַתְּ-בְּאַתְּ Jam3:1
אֲחֵי אַל־יְהִי רַבִּים מִפְּנֵיכֶם לְמֹרְדִים בְּאַשְׁר יַדְעַתֶּם
כִּי בָזָאת נְחַמֵּיד עַלְיָנוּ אֶת־הָדִין:

1. 'achay 'al-yih'yū 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 μεῖζον κρίμα λημφόμεθα.

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

בְּכִי בְּלָנוּ נִכְשָׁלִים הַרְבָּה וְאַשְׁר לְאַיְכָשֶׁל
בְּדָבָר הָוּא אִרְשׁ תְּמִימִם וַיַּכְלֵל לְשׁוֹם רַקְן לְכָל־גּוֹפּוֹ:

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.

↔ πολλὰ γὰρ πταίομεν ἀπαντες. εἴ τις ἐν λόγῳ οὐ πταίει,
οὗτος τέλειος ἀνὴρ δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

2 polla gar ptaiomēn 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.

גַּם־הַנֶּגֶה בְּבֵין הַפּוֹסִים נָשִׁים אֲתִד־חֶרְכָּן
לְמַעַן אֲשֶׁר יַשְׁמַעַי לָנוּ וּנְהַגֵּנוּ בָּזֶה אֶת כָּל־גּוֹיִתָּם:

3. hinneh b'phi hasusim nasim 'eth-haresen

I'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.

↔ εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς 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.

וְהַנֶּגֶה חֲאַגְנִית אֲתִיד־כִּי גְּדוּלֹת הַנֶּגֶה וּנְהַקְפּוֹת בְּרוּךְ
עַזָּה מְשׁוֹט קָטָן יְנַהֵג אַתָּן אֶל־כָּל אֲשֶׁר־יְחִיפָּן הַחֲבָל
כֵּן גַּם־הַלְּשׁוֹן אֶבֶר קָטָן הִיא וְגְדוּלֹת הַדָּבָר:

4. w'hinneh 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.

↔ ἵδού καὶ τὰ πλοῖα τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα,
μετάγεται ὑπὸ ἐλαχίστου πηδαλίου ὃπου 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,

907 קי-בְּעִירָה כְּלֹדֶל הַיּוֹרֵד 5

מִבְּעִירָה כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד

הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד

וְאֵשׁ קָטָנָה תְּבֻעִירָה גָּמַתְּחָלָשָׁן אֲשֶׁר הִיא עֹלָם מְלָא עַזְלָה:

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 ἔστιν καὶ μεγάλα αὐχεῖ.

Ίδοὺ ἡλίκον πῦρ ἡλίκην ὅλην 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 anaptei;

Behold a small fire how great a forest burns;

741 קי-בְּעִירָה כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד 6 (ע)

כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד

וְ(בָּן) הַלְשׁוֹן נִצְבָּת בֵּין אֶבְרַינוּ הַמְגַנְגַּלְתָּה אֶת-כָּל-הַגּוֹף

וּמְלַחְתָּה אֶת-גָּלְגָּל הַרוּתָנוּ וְהִיא לְחוּטָה בְּאֵשׁ גַּיהֲנָם:

6. (ben) halashon nitsebeth beyn 'ebareynu hamag'eleth 'eth-kal-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, ἡ σπιλούμσα ὅλον τὸ σῶμα
καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογίζομένη 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.

7 עַזְלָה כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד

כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד כְּלֹדֶל הַיּוֹרֵד

כְּלֹדֶל מִין בְּהָמָה וְעֹזֶף וְרַמֶּשׁ וְחַיּוֹת הַיּוֹם יְקַבֵּשׁ

וְגַכְבָּשִׁים הַם עַל-יְהִי 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** **thēriōn** **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,

אַבְלָה בְּשֻׁרְךָ אֵין אָדָם יִכְלֶל לְכַבֵּשָׂה אֵין מַעֲצָר לְרֹעָה הַזֹּאת 8
:אַבְלָה בְּשֻׁרְךָ אֵין אָדָם יִכְלֶל לְכַבֵּשָׂה אֵין מַעֲצָר לְרֹעָה הַזֹּאת
וּמְלָאָה חַמְתָּה חַמְתָּה חַמְתָּה:

8. ‘**abal halashon** ‘**eyn ‘adam yakol l’kab’shah** ‘**eyn ma’tsor larach 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 ἵوū 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.

בְּהָנְכַלְלָה נְכַלְלָה אֶת־הָאֱלֹהִים אָבִינוּ 9
טַבָּה נְבָרֶךְ אֶת־הָאֱלֹהִים אָבִינוּ
וּבָהּ נְכַלְלָה אֶת־הָאָנָשִׁים חַעֲשָׂוִים בְּצַלְמָם 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 the 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’ ὅμοίωσιν θεοῦ γεγονότας,
9 en autē eulogoumen ton kyrion kai patera kai en autē katarōmētha 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;

מִפְהָאָחָד יָצָאת בְּרָכָה וּקְלָלָה וּכְן לְאַיִלָּשָׁה אָחָד: 10
יְמִפְהָאָחָד יָצָאת בְּרָכָה וּקְלָלָה וּכְן לְאַיִלָּשָׁה אָחָד:

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 ἔξερχεται εὐλογία καὶ κατάρα.
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.

:דָּבָר קְדוֹשָׁה מִלְּפָנֶיךָ יְמִינָה וְעַדְתָּךְ יְמִינָה 11

לֹא תִּגְבִּיעַ הַמְּעֵן מַתּוֹקִים וּמַרְאִים מִמּוֹצָא 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 πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν;

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?

וְעַדְתָּךְ יְמִינָה כְּבָשָׂר וְעַדְתָּךְ יְמִינָה כְּבָשָׂר 12

וְעַדְתָּךְ יְמִינָה כְּבָשָׂר וְעַדְתָּךְ יְמִינָה כְּבָשָׂר כְּבָשָׂר:

רְבָא אֲחֵי הַיּוֹכֵל עַזְתָּה אֲנָה לְעֵשָׂות זִיתִים אוֹ הַתּוֹכֵל
הַגְּפֵן לְעֵשָׂות תְּאַנְיִם כֵּן גַּם־מְעֵן אֶחָד לֹא יָכֵל
לְגַבֵּעַ מִים מַלְוִיחִים וּמַתּוֹקִים:

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, συκῆ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα;
οὔτε ἀλυκὸν γλυκὺ ποιῆσαι ὅδωρ.

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.

וְעַדְתָּךְ יְמִינָה כְּבָשָׂר וְעַדְתָּךְ יְמִינָה כְּבָשָׂר 13

בְּעַדְתָּךְ יְמִינָה כְּבָשָׂר וְעַדְתָּךְ יְמִינָה כְּבָשָׂר:

רְבָא בְּכֶם חָכָם וְנָבֹן יְרָאָה בְּדָרְכֵו הַטוֹּבָה
אֶת־מְעֵשֵׂר בְּעַנּוֹת 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;

δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραῦτητι σοφίας.

13 Tis sophos kai epistēmōn en hymi?

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.

יְהוָה אֱלֹהִים כְּבָשָׂא בְּנֵי יִשְׂרָאֵל וְעַמּוֹד כְּבָשָׂא בְּנֵי יִשְׂרָאֵל 14

רַד וְאָמַד קָנָאָה מֶרֶח וּמְרִיבָה בְּלִבְבָכֶם אֶל-תְּהִלָּלוּ
וְאֶל-תְּשִׁקְרוּ בָּאָמָת:

14. w'im-qin'ah marah um'ribah bil'bab'hem '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.

זֶה עֲמָדָה בְּנֵי יִשְׂרָאֵל כְּבָשָׂא בְּנֵי יִשְׂרָאֵל 15
טו לֹא זוֹאת הַחֲכָמָה הַיְרָאָת מִפְעָל
כִּי אִם-חֲכָמָת הַחַלְדָּה וְהַיְצָרָה וְהַשְׁדָּים:

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 ἄνωθεν κατερχομένη
ἀλλὰ ἐπίγειος, ψυχική, 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.

עֲזַב-לְעַזְבָּה יְהוָה כְּבָשָׂא בְּנֵי יִשְׂרָאֵל כְּבָשָׂא בְּנֵי יִשְׂרָאֵל 16
טו צְרִיב-מִקּוּם קָנָאָה וּמְרִיבָה שֶׁם מְהוּמָה וּכְלָמְשָׁה 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 φαῦλον 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.

רֵא בְּלָא לְחַכְמָה אֲשֶׁר מִפְעָל טֹהוֹרָה הִיא אֲפִ-אַחֲבָת שְׁלוֹם
וִמְכֻרְעָת לְכַפְּדִזְכּוֹת וְלֹא עַמְדָת עַל-דָּעָת וּמְלָאת בְּחִימִים
וּפְרִי טֹב בְּלָא-לִבְבָּן וְלִבְבָּן חַנְפָּה 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 ἔστιν, ἐπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος.

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

רֵחַ וּפְרִי הַצְדָקָה בְּשְׁלוֹם יְזָהָע לְעַשְׂרֵה הַשְׁלֹוֹם:

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 ποιοῦσιν 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

מִן־יְהוָה יְצָרָתִי וְעַל־יְהוָה תִּתְבָּשֵׂל וְעַל־יְהוָה תִּתְבָּשֵׂל Jam4:1
וְעַל־יְהוָה תִּתְבָּשֵׂל וְעַל־יְהוָה תִּתְבָּשֵׂל וְעַל־יְהוָה תִּתְבָּשֵׂל
אַחֲמֹת וְהַמְּדֻנִים אֲשֶׁר בִּינֵיכֶם מֵאַין הַמָּה
הַלְּא מִתּוֹךְ הַתְּאָוֹת הַמְּתֹבְּרוֹת 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?

בְּאֶתְּם מַתִּאֹוִים וְאֵין לְכֶם תְּרָצָה וַתְּקַנְּאָה וַחֲשַׁג לֹא
תְּשִׁיגוּ תְּרִיבּוּ וְתְּלִחְמוּ וְאֵין לְכֶם מִפְנֵי שְׁלָא-שְׁאַלְתָּמָם:

2. 'atem 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 epithymete kai ouk echete, phoneuete kai zeloute 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.

בְּהַן שְׁאָלִים אֶתְּם וְלֹא יִנְתַּן לְכֶם עַל-אָשָׁר שְׁאַלְתָּמָם בְּרֻחָה
לְמַעַן תְּבָלוּ בְּתֹאותֵיכֶם:

3. hen sho'alim 'atem w'lo' yinathen lakem `al-'asher sh'el'tem b'rā'ah
I'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,
ἴνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

3 aiteite kai ou lambanete dioti kakos 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 וּ) הַנְּאָפּוֹת הֵלָא יַדְעַת
כִּירְאַבָּת חָעוֹלָם אִירְבָּת אֶלְחִים הֵרָא

וְעַתָּה הַחֲפִץ לְהִיוֹת אֶחָד בְּהַעוֹלָם וְהַיָּה אֵין לְאֶלְדיִים:

4. (hano'aphim w') hano'aphoth halo' y'da`tem ki-'ahabath ha`olam 'eybath
'Elohim hi' w`atah 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 ἐστιν;
ὅς ἐὰν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἔχθρὸς τοῦ Θεοῦ καθίσταται.

4 moichalides, ouk oideate hoti hē philia tou kosmou echthra

Adulteresses, do you not know that the friendship of the world enmity
tou theou estin? hos ean oun bouléthē 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.

בְּקִנְאָה יְתַאֲוָה לְרוֹוח אֲשֶׁר הַשְׁׁקִין בְּקָרְבָּנוּ: 5
הַתְּדִמּו בְּנֵפְשָׁכֶם כִּי לְרִיק אָמַר הַכְּתוּב
בְּזַעַפְתָּרְבָּן כִּי תְּבִרְכָּה עַל-עַל כִּי תְּבִרְכָּה עַל:

5. hath'damu b'naph'sh'kem ki lariq 'amar haKathub
b'qin'ah yith'ueh 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» Ἡ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει,
Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῷκισεν 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 יַגְדִּיל לְתַתְּחַן עַל-כֵּן הַכְּתוּב אָמַר 6
אֱלֹהִים לְלִצְיִם יְלִיאֵז וְלַעֲנֹרִים יִתְּחַן:

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,
'Ο Θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοὺς 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.

לְכָנֹעַ לִפְנֵי הָאֱלֹהִים הַתִּצְבֹּו נֶגֶד הַשָּׂטָן וְרַבְרָח מִפְנִיכֶם:

7. laken hikan' u liph'ney ha'Elohim hit'hats'bu neged hasatan w'yib'rach mip'neykem.

Jam4:7 Subject yourselves therefore to the presence of the 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;

קְרָבוּ לְאֱלֹהִים וַיִּקְרַב אֲלֵיכֶם רַחֲצֵי יְהִיכֶם הַחֲטָאים
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 ἐγγιεῖτε ὑμῖν.

καθαρίσατε χεῖρας, ἀμαρτωλοί, καὶ ἀγνίσατε καρδίας, δύψυχοι.

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 הַתְעַנֵּי וְהַתְאַבֵּל וּבְכוּ שְׁחוֹקְכֶם יְהִכְפֵּךְ לְאַבְלָל וְשֻׁמְחַתְכֶם לִיגּוֹן:
9. hit'h' anu w'hit'h'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> ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε.

ὸ 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.

ד הַשְּׁפֵלָה לִפְנֵי יְהֹנָה וְהַגָּא יְרִים אַתְכֶם:

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

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

<10> ταπεινώθητε ἐνώπιον κυρίου καὶ ώψώσει ώμάς.

10 tapeinōthēte enōpion kyriou kai huyōsei hymas.

Be humbled before YHWH and He shall exalt you.

בָּרוּךְ תִּהְעַזְבֵּן אֶלְעָזֶר בֶּן-צְדָקָה
וְאֶת-אֲחִיךָ וְאֶת-הַתּוֹרָה הַזֹּאת
וְאֶת-תְּדִין אֶת-הַתּוֹרָה אֵינֶךָ מַקִּים הַתּוֹרָה כִּי אִם-הַנָּהָר
**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 ἡ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον·
εἰ δὲ νόμον κρίνεις, οὐκ εἴ ποιητὴς 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 nomen;
or judging his brother speaking against the law and judges the law;
ei de nomen krineis, ouk ei poiētēs nomou alla kritēs.
now if the law you judge, you are not a doer of the law but a judge.

בְּאֶחָד הוּא חַמְחַקְקָן (וְהַשְׁפֵט) אֲשֶׁר יָכֹל לְהַשְׁרִיעַ וְלַאֲבַד
וּמִאַתָּה כִּי תְדִין אֶת-עַמִּיתָךְ:

**12. 'echad hu' ham'choeq (w'hashophet) 'asher yakol l'hoshi'a ul'abed
umi 'atah 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> εἶς ἔστιν [ό] νομοθέτης καὶ κριτὴς ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι·
σὺ δὲ τίς εἶ ὁ κρίνων τὸν πλησίον;

**12 heis estin [ho] nomothetēs kai kritis 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?**

וְנַעֲשֵׂה־שָׁם שָׁנָה אֶחָת לְסֹחָר בָּה וְלִחרְבּוֹת הַזָּן:
13. hoy ha'om'rim nel'kah hayom umachar l'ir p'lonith 'al'monith
w'na`aseh-sham shanah 'achath lis'chor bah u'har'both hon.

Jam4:13 Come now, 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 ἡ 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;

רַד וְלֹא תַּדְעַו מַה־יִלְد יּוֹם מַחְרָבָה כִּי מִה חִירְכֶּם עַשְׁן הַגְּרָאָה בְּמַעַט־רַגְעָה וְאַחֲרָכֶת כָּלָה וַיָּלֹךְ:
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> οἵτινες οὐκ ἔπιστασθε τὸ τῆς αὔριον ποία ἡ ζωὴ ὑμῶν· ἀτμὸς γάρ ἔστε ἡ 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 תְּחַת אֲשֶׁר תֹּאמֶר וְאַמְּרֵא יְרֵאָה רְחוּחָה וְנְחוּחָה נְעִשָּׂה כְּזָה וְכָזָה:
15. tachath 'asher to'm'ru 'im-yir'tseh Yahūwah w'nich'yeh na`aseh kazoh w'kazeh.

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

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

15 anti tou legein hymas, Ean ho kyrios thelēsē
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.

בְּעֵתָה תִּתְהַלֵּל בְּגֹאֹתֶכֶם וּכְלַתְהַלֵּה כַּזְאת רַעַת הִיא: 16

טז עֵתָה תִּתְהַלֵּל בְּגֹאֹתֶכֶם וּכְלַתְהַלֵּה כַּזְאת רַעַת הִיא:

16. `atah tit'hhalalu 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 ἔστιν.

16 nyn de kauchasthe en tais alazoneiais hymōn; pasa kauchēsis toiautē ponēra estin.

But now you boast in your pretensions all such boasting is evil.

בְּעֵתָה תִּתְהַלֵּל בְּגֹאֹתֶכֶם וּכְלַתְהַלֵּה כַּזְאת רַעַת הִיא: 17

רַעַת הִיּוֹדָע לְעֵשׂוֹת הַטוֹב וְלֹא יַעֲשֶׂנִי חַטָּאת 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> εἰδότι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἀμαρτία αὐτῷ ἔστιν.

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

בְּעֵתָה-בוֹא בְּעֵתָה-זָהָב וְעֵתָה-זָהָב Jam5:1

אֲשֶׁר-זָהָב וְעֵתָה-זָהָב:

אֲשֶׁר-זָהָב וְעֵתָה-זָהָב עַל-הַצָּרוֹת

אֲשֶׁר-זָהָב וְעֵתָה-זָהָב:

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

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

<5:1> Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις 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 misseries comng upon you.

בְּעֵתָה-זָהָב וְעֵתָה-זָהָב 2

בְּעֵתָה-זָהָב וְעֵתָה-זָהָב אֲכָלָם עַש:

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

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

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

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

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

בְּעֵתָה-זָהָב וְעֵתָה-זָהָב 3

בְּזַהֲבָכֶם וּבְכַסְפָּכֶם כִּפְתַּמְתָּמֵת חַלְאָתֶם בְּכֶם לְעִדּוֹת
וְאַכְלָה כִּמוֹ אֵשׁ אֶת־בְּשָׂרְכֶם זוּ הִיא דָּאוֹצָר
אַצְרָתֶם לְכֶם לְקַצְזָבָנִים:

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 ἵδιος αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. Ἐθησαυρίσατε ἐν ἔσχάταις ἡμέραις.

3 ho chrysos hymōn kai ho argyros katiōtai

Your gold and the silver has been corroded

kai ho ios autōn eis martyriion 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.

לְחַנְחָנָה שְׁכָר הַפְּעָלִים אָסְפֵי קָצֵיר שְׁדָתִיכֶם אֲשֶׁר עַשְׂקָתֶם
צָעֵק עַלְיכֶם וַצְעַקְתָּה הַקּוֹצָרִים בְּאָה בְּאָזְנוֹן יְהֹוָה צְבָאות:

**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 Yahūwah 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 **תִּשְׁבָּאֹת** Tsabaoth (hosts).

<4> οὐδούν ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων
τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ' ὑμῶν κράζει,
καὶ αἱ βοᾶι τῶν θερισάντων εἰς τὰ ὕτα κυρίου Σαβαὼθ εἰσεληγλύθασιν.

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.

הַתְּעִדָּנָתֶם בָּאָרֶץ וְהַתְּעִפְגָּתֶם

וְהַשְׁמִנָּתֶם אֶת־לְבָכֶם כְּמוֹ לַיּוֹם טְבָחָה:

5. *hith`adán`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 hēmerā sphagēs,
you nourished your hearts as in a day of slaughter,

:בְּנֵי אַתָּה תְּבִשֵּׂעַתְּךָ כִּי עַל־עֲדָתְךָ יְהוָה וְהַשְׁעָתֶם וְהַמְתָּם אֶת־הַצְדִּיק וְהִיא נָעַנְתָּה לְאִיפָּתָח פִּיו:

6. *hir'sha`tem wahamitem 'eth-hatsadiq w'hu' na`aneh lo'-yiph'tach 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 dikaiion, ouk antitassetai hymin.*

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

וְאַתָּה תְּבִשֵּׂעַתְּךָ כִּי עַל־עֲדָתְךָ יְהוָה וְהַשְׁעָתֶם וְהַמְתָּם אֶת־הַצְדִּיק וְהִיא נָעַנְתָּה לְאִיפָּתָח פִּיו:
לֹכֶן אֲחֵי דָמוֹ וְהַחִילוּ עַד־בֹּאוֹ הַאֲדוֹן חִפָּה
הָאָכֵר מִחְקָה לְטוֹב הַבּוֹאֶת הַאֲדָמָה וּמִינְחָל
כִּי־יָרַד עַלְיָה גָּשֵׁם יוֹרֵה וּמַלְקוֹשׁ:

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

7 *Makrothymēsate oun, 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.

בְּעֵת אֲזֹבֶת כָּל־עַמְּךָ בְּעֵת יִצְחָקָה עַתָּה
חִנּוּ הַזָּהָר גַּם־אַתֶּם וְאַמְּצָאוּ לְבָבְכֶם כִּי קָרוֹב הַאֲדוֹן לְבָבְאֶת:

8. ken hochilu gam-'atēm 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 ἥγγικεν.

8 makrothymēsate kai hymeis, stērixe 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.

בְּעֵת אֲזֹבֶת כָּל־עַמְּךָ בְּעֵת יִצְחָקָה
לְעֵת אֲזֹבֶת כָּל־עַמְּךָ בְּעֵת יִצְחָקָה
טָאַחַי אַל־תַּתְּהִת אֲנָגָנוּ אֲרִישׁ עַל־רְעִיזָה
פָּנִים־תְּשִׁפְטוּ הָנֶגֶד הַכְּדִין עַמְּדָה בְּפִתְחָה:

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·
ἴδού 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.

בְּעֵת אֲזֹבֶת כָּל־עַמְּךָ בְּעֵת יִצְחָקָה
בְּעֵת אֲזֹבֶת כָּל־עַמְּךָ בְּעֵת יִצְחָקָה
טָאַחַי הַגְּבִיעֳיִים אַשְׁר־הַבָּרוּ בְּשֵׁם יְהֻנָּה הֵם יְהִי
לְכֶם לְמוֹפֵת הָעֲגִיל וְהַתּוֹחֲלָה:

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

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

<10> ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθίας
καὶ τῆς μακροθυμίας τοὺς προφήτας οἵ τις 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.

רְאֵת הַפָּה מִאֲשֶׁרִים אֲנָחָנוּ אֶת־הַסּוּלִים שָׁמְעָתָם סְבִלָּנוֹת אִיּוֹב
וְאֶת־אָחָרִית הָאָדוֹן רְאִיתֶם כִּירְבָּחִים וְמְנֻזָּבִים יְהִיָּה:

11. **hineh 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 **אָדָן** is full of compassion, and kindness.

<11> ὥδοι μακαρίζομεν τοὺς ὑπομείναντας· τὴν ὑπομονὴν Ἰώβ ἡκούσατε
καὶ τὸ τέλος κυρίου εἴδετε, ὅτι πολύσπλαγχνός ἐστιν 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 eidete,
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.

רְאֵת שְׁבֹועָה אָחָרֶת וַיְהִי הֵן שְׁלָקֶם הֵן
וְלֹא כָּל־שְׁבֹועָה אָחָרֶת וַיְהִי הֵן שְׁלָקֶם הֵן
וְלֹא שְׁלָקֶם לֹא פָנֵדְתָּפְלוּ בִּיהִרְיִהְרִין:

12. **w'ro'sh dabar 'achay lo' tishab' 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 bidey 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· ἦτω δὲ ὑμῶν τὸ Ναι ναι 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.

רְגָגֶשׂ מִכֶּם כִּירְצֵר לוּ יְתַפֵּל וְאַשֵּׁר יִיטֵּב לְבוֹ הוּא יְזִמָּר:

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 Kakopathei tis en hymin, proseuchesthō;

is suffering misfortune If anyone among you, let him pray;

euthymei tis, psalletō;

if anyone is happy, let him sing praise;

יְהוָה אֱלֹהֵינוּ מֶלֶךְ עָלָיו שְׁלֹחַ אֶת־זָקֵן הַקָּהָל
וִתְפַלֵּל בְּעֵדוֹ וִיסְכַּחַו שְׁמָן בְּשֵׁם יְהוָה:
14

14. 'ish mikem ki-yecheleh yiqr'a' 'eth-ziq'ney haq'hilah

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 ἀλείφαντες [αὐτὸν] ἐλαύω ἐν τῷ ὄνόματι 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.

טְהֻרָת הַמִּנְחָה תּוֹשִׁיעַ אֶת־הַחֹלֶה
וְיַחֲנֵה יְקִרְמֵנוּ וְאַשְׁר חִטָּא יִפְלַח לֹו:
15

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 יהוה shall raise him up, and whose sins shall be forgiven to him.

<15> καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα καὶ ἐγερεῖν αὐτὸν ὁ κύριος·

καὶ ἀμαρτίας ἥ 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 ἥ pepoiēkōs, aphethēsetai autō.

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

בְּרִית חֲדָשָׁה (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Meburst – page 2433
16

טו הַתֹּועֵד עֲוֹנוֹתֵיכֶם אִישׁ לְפָנֵי רַעַתָּה
וְהַתִּפְלֵלְיוּ אִישׁ בְּעֵד רַעַתָּה לְמַעַן תְּרַפָּאָה
כִּי־גָדוֹל כִּחְתַּבְלָת הַצְּדִיק הַקָּרָא אֶל־אֱלֹהִים בְּחַזְקָה:

16. hith'wadu `aonotheykem 'ish liph'ney re`ehu w'hith'palalu 'ish b`ad re`ehu
l'ma'an teraphe'u ki-gadol koach 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> ἔξομολογεῖσθε οὖν ἀλλήλοις τὰς ἀμαρτίας καὶ εὔχεσθε ὑπὲρ ἀλλήλων ὅπως ἵαθῆτε. πολὺ ἵσχυει 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.

טו וְתִפְלֵל אֶלְיהָי אֲנוֹשׁ דָּבָר כְּמַנּוּ וְהַתִּפְלֵל תִּפְלָה שֶׁלָּא יְהִי מַטָּר
וְלֹא־דָּבָר מַטָּר בְּאָרֶץ שֶׁלֶשׁ שְׁנִים וְשָׁמַר חֲדָשִׁים:

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> Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προστηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἔξι.

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;

טו וְיִשְׁבֵּן וְיִתְפְּלֵל וְהַשְׁמִים נָתְנוּ מַטָּר וְהָאָרֶץ הַצְּמִיחָה אֶת־פְּרִיָּה:
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 προστηύξατο, 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.

בָּעֵד כִּי יְתַעַּח אִישׁ בְּכֶם מִן־הָאָמֹת וְאִישׁ אַחֲרֵי שְׁרָבֶבֶן:

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> Άδελφοί μου, ἐάν 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 epistrepsē tis auton,
and turns back someone him,

כִּי־בְּעֵד־נָא כִּי הַמְשִׁיב אֶת־הַחֹטֵא מִעֲקָשֹׁת דָּרְכּו הַזֶּה
רוֹשֵׁיעַ אֶת־נֶפֶשׁוֹ מִפְּטוּחָה וַיְכַפֵּה עַל־הַמּוֹן פְּשָׁעִים:

20. yeda`-na' ki hameshib 'eth-hachote' me`iq'shuth dar'ko hu' yoshi`a
'eth-naph'sho mimaweth wikkaseh `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 ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει
ψυχὴν αὐτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος ἀμαρτιῶν.

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