

Sepher Ya'aqob (James)

Chapter 1

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

אַבְרָהָם קָוֶן יְהֹוָה אֱלֹהִים כָּל־יִשְׂרָאֵל וְאֶת־עַמּוֹד בְּבָנָיו יְהֹוָה יְהֹוָה יְהֹוָה יְהֹוָה Jam1:1
אַבְרָהָם קָוֶן יְהֹוָה אֱלֹהִים כָּל־יִשְׂרָאֵל וְאֶת־עַמּוֹד בְּבָנָיו יְהֹוָה יְהֹוָה יְהֹוָה יְהֹוָה
אֵין־עֲקָב עַבְדָּךְ אֱלֹהִים וְאֶת־גִּינְיוֹ רְחֹמָה שְׁעָרָה מִשְׁרִיחָה
שְׁאֵל לְשָׁלוֹם שְׁנִים עַשְׁר הַשְׁבָּטִים שְׁבָגוֹלָה:

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)
Ow'achah the Mashiyach, ask for peace to the twelve tribes who are in the dispersion.

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.

בְּאֵךְ לְשָׁמֶחָה חַשְׁבָּו לְכָם אַחֲרֵי כִּאֵשֶׁר תָּבָא בְּגִנְיוֹת שְׁוֹנוֹת: 2
בְּאֵךְ לְשָׁמֶחָה חַשְׁבָּו לְכָם אַחֲרֵי כִּאֵשֶׁר תָּבָא בְּגִנְיוֹת שְׁוֹנוֹת: 2

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

גַּמְפִּגְרָי שִׁידָעִים אַתֶּם כִּירְבָּחָן אַמְנוֹנָתְכֶם מִבְּרִיאָה לִידֵיכֶם סְבִּלְנוֹת: 3
גַּמְפִּגְרָי שִׁידָעִים אַתֶּם כִּירְבָּחָן אַמְנוֹנָתְכֶם מִבְּרִיאָה לִידֵיכֶם סְבִּלְנוֹת: 3

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 hypomonēn.
knowing that the testing of your faith works endurance.

דְּוַהֲפִכְבִּלְנוֹת שְׁלָמָה תְּהִיה בְּפִעָלָה לְמַעַן תְּהִיוּ שְׁלָמִים 4
דְּוַהֲפִכְבִּלְנוֹת שְׁלָמָה תְּהִיה בְּפִעָלָה לְמַעַן תְּהִיוּ שְׁלָמִים 4

וַתִּמְמִים וְלֹא תָחֶסֶר 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» הֲ 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.

וְאִישׁ מִכֶּם כִּי יִחְסַר חֲכָמָה יַבְקַשֵּׂה מְאַלְּדִים הַפּוֹתָן 5
לְפָלֵל בְּנִידִיבָה וּבְלֹא הַוְנָאת דָבָרִים וַתִּפְתַּחַן לוֹ:
בְּעֵד וְעַד אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר 6
עַד וְעַד אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר אֶלְעָזֶר

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

וּבְלִבְדֵל שִׁיבְקַשׁ בְּאִמְנוֹנָה וּבְבָלִי סְפָקָה 7
כִּי־בְּעַל סְפָקָה דָוָמָה לְגַל הַיּוֹם נִשְׁאָה וּמִתְּרַף בָּרִיחָה:

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 ἔσικεν 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.

וְזֹאת כִּי תַּחֲזִק בְּנֵיכֶם וְלֹא תַּעֲמִיד אֶת־בָּנֶיךָ כִּי־יְשָׁא דָבָר מְאֹת 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,

וְאַרְשָׁה אֲשֶׁר חָלַק לְבָוֹ הַפְּכַפֵּךְ 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 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 אָבָל הָאָח הַשְּׁפֵל 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,

וְזֹה עַשְׂרֵה יְתַהֲלֵל בְּשִׁפְלוֹתָו כִּי יַעֲבֵר כָּצִיר הַחַצִּיר:

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.

רְאָכִי זָרָח הַשְּׁמֶשׁ בְּחִמָּתָו וַיַּבְשֵׁ אֶת־הַחַצִּיר וַיַּבְלֵ צִרכֹּו:

11 עֲזָבָה אֶת־בָּנָה וַיַּעֲמֹד אֶת־בָּנָה וַיַּעֲמֹד אֶת־בָּנָה:

רְאָכִי זָרָח הַשְּׁמֶשׁ בְּחִמָּתָו וַיַּבְשֵׁ אֶת־בָּנָה וַיַּבְלֵ צִרכֹּו:

וְחַן מִרְאָה אָבֶד כֵּן יָבֹל הַעֲשֵׂר בְּחַלְיכֹתָיו:

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.

יְהִי אָשָׁרִי הָאִישׁ הָעָמֵד בְּגַסְיוֹנוֹ כִּי פָאָשָׁר נִבְחָן
רְשָׁא עַטְפָּת הַחַיִם אָשָׁר־הַבְּטִיחַ יְהוָה לְאֶתְבָּיו:
12. 'ash'rey ha'ish ha`omed b'nis'yono ki ka'asher nib'chan
yisa' `atereth hachayim 'asher-hib'tiach Yahūwah 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 **3937** has promised to those who love Him.

<12> Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος
λήμψεται τὸν στέφανον τῆς ζωῆς ὃν ἐπηγγεύλατο 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 epēggelato tois agapōsin auton.
he shall receive the crown of life which He promises to the ones loving Him.

לֹג אֶלְיָאָמֵר חַמְגַּפָּה חָאָלָהִים נְפָנָי
כִּי חָאָלָהִים אִינְנוּ מְגַפָּה בְּרֻעָה וְהִיא לְאָדִינְפָּה אֲרָשָׁה:
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·
ὁ 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.

14 עַתָּה כִּי אָמַן־נֶסֶת בְּלֹא־אִישׁ בְּתָאוֹת נִפְשָׁוֹת תִּסְתַּחַת וְתִפְתַּחַת:

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 allured;

15 וְאַחֲרֵי־כֵן חַرְתָּה הַפְּאָזָה וְתָלַד חַטָּאת
וְהַחֲטָא כִּי נִגְמַר יוֹלִיד אַתְּ־הַמְּפֻרוֹת:

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 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.

16 טַל־תְּהִנֵּעַ אַחֲרֵי אַחֲרֵי:

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.

17 רְאֵיתָ מִתְּבָה וּכְלִמְגָנָה שְׁלֵמָה תְּרֵד מִפְּעָל מְאֹת
אָבִי חָאָרוֹת אֲשֶׁר חַלְיוֹת וּכְלִצְלָל שְׁפָנוֹי אַיִן־עַמּוֹ:

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 ἄνωθέν ἐστιν καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ὧ οὐκ ἔνι παραλλαγὴ ἡ 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.

אַתָּה קָדוֹשׁ בָּרוּךְ הוּא יְהוָה אֱלֹהֵינוּ מֶלֶךְ עָלָיו תָּהֲנוּ לִפְנֵי כָּל־עַמּוֹת הָאָמָת לְחַיּוֹת
בָּמוֹת הָאָשָׁר בְּפָנָיו תָּהֲנוּ לִפְנֵי כָּל־עַמּוֹת הָאָמָת לְחַיּוֹת
18

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.

בָּרוּךְ הוּא יְהוָה אֱלֹהֵינוּ מֶלֶךְ עָלָיו תָּהֲנוּ לִפְנֵי כָּל־עַמּוֹת הָאָמָת לְחַיּוֹת
בָּמוֹת הָאָשָׁר בְּפָנָיו תָּהֲנוּ לִפְנֵי כָּל־עַמּוֹת הָאָמָת לְחַיּוֹת
19

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 ὄργην·

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־כַּעַם אָדָם לֹא יִפְعַל צְדָקָת אֱלֹהִים: 20

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.

כִּי־כַּעַם מֵעֶלְיוֹן כָּל־טָנוֹף וַתְּרָבּוֹת רָעָה וַקְבָּלוּ בְּעִנּוֹת
כִּי־כַּעַם קָסִירָה מֵעֶלְיוֹן כָּל־טָנוֹף וַתְּרָבּוֹת רָעָה וַקְבָּלוּ בְּעִנּוֹת
אֲתָּה־הָקֵרֶב הַגְּטוּעַ בְּכֶם אֲשֶׁר יִכְלֶל לְהֹשִׁיעַ אֲתָּה־נְפָשָׁתֵיכֶם:

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 πραΰτητι,
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־כַּעַם עֲשֵׂר הָקֵרֶב וְלֹא שְׁמַעְיוֹ בְּלִבְדֵּךְ לְרֹמֹת אֲתָּה־נְפָשָׁתֵיכֶם: 22

22. wi`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.

כִּי־כַּעַם דָּמָה לְאִישׁ מִבֵּית אֲתָּה־תָּאַר הַוִּיחָדָה בְּמִרְאָה: 23

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 ἔστιν 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 katanooounti to prosōpon tēs geneseōs autou en esoptrō;

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

עַתָּה כִּי הַבֵּית אֶלְמָרָאָה וַיַּלְךְ לֹא וַיַּגְנַּע שֶׁבֶח מַה-תָּאָרוּ 24

כִּי הַבֵּית אֶלְמָרָאָה וַיַּלְךְ לֹא וַיַּגְנַּע שֶׁבֶח מַה-תָּאָרוּ

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 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.

כִּי אָבָל חֲמָשָׁקִיר בְּתוֹרָה הַשְׁלָמָה תָּוֹרָת הַחֲרוּת
וַיִּמְחַזֵּיק בָּה אֲשֶׁר אִרְגַּנְפֵּנוּ שָׁמָע וְשָׁכַח 25

אַתָּה אֲבָל חֲמָשָׁקִיר בְּתוֹרָה הַשְׁלָמָה תָּוֹרָת הַחֲרוּת
וַיִּמְחַזֵּיק בָּה אֲשֶׁר אִרְגַּנְפֵּנוּ שָׁמָע וְשָׁכַח

כִּי אָמְעָשָׂה בְּפָעַל אֲשֶׁר הָאִישׁ הַהוּא בְּמַעֲשָׂהוּ:

25. 'abal hamash'qiph baTorah hash'lema 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> ο δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας,
οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου,
οὗτος μακάριος ἐν τῇ 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.

כִּי אָמְעָשָׂה מִכֶּם אָמְעָשָׂה לְהִיוֹת עָבֵד אֱלֹהִים וְאִרְגַּנְפֵּנוּ שָׁמָע רְסֵן 26

לֹשֶׁנוּ כִּי אָמַדְתָּעָה הוּא אֲתִלְבָבָו עֲבָדָתָו אֲקָדָרִיק 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 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.

בְּרוּךְ יְהוָה בְּנֵי יִשְׂרָאֵל קָדוֹשׁ יְהוָה קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ
בְּרוּךְ יְהוָה בְּנֵי יִשְׂרָאֵל קָדוֹשׁ יְהוָה קָדוֹשׁ יְהוָה קָדוֹשׁ
כִּזְאת הִיא הַעֲבוֹדָה הַטֹּהוֹרָה וְהַבָּרָה לְפָנֵי הָאֱלֹהִים
אֲבִינוּ לְפָקֹד אֲתִהִתּוּמִים וְהַאֲלִמּוֹת בְּצֶרֶתֶם
וְלִשְׁמָר נֶפֶשׁ בְּנֵקִיון מְחֻלָּאת 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 αὕτη ἐστίν,
ἐπισκέπτεσθαι ὄφθανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν,
ἀσπιλον 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,
asipilon heauton tērein apo tou kosmou.
unspotted oneself to keep from the world.