

Sepher Ya'aqob (James)

Chapter 2

Jam2:1
 אֲחָי אֶל-יְהוָה מִשָּׂא פָנִים בְּאִמּוֹנַתְכֶם
 בְּיַהֲשׁוּעַ הַמָּשִׁיחַ אֲדֹנָיֵנוּ אֲדֹן הַכְּבוֹד:

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

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

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

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

2
 בְּכִי אִם-יָבוֹא אִישׁ לְבֵית הַכְּנֹסֶת שְׂלָכֶם
 וְטַבַּעֲת זָהָב עַל-יָדָיו וְהוּא לְבוּשׁ לְבָשִׁי מְכֹלֹל
 וְבָא שָׂמָּה גַם-אִישׁ עָנִי בְּבִגְדִים צוֹאִים:

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

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

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

2 ean gar eiselhē eis synagōgēn hymōn anēr chrysodaktylios
For if there enters into your synagogue a man with gold rings on his fingers
en esthēti lampra, eiselhē de kai ptōchos en hrypara esthēti,
in splendid clothing, and there enters also a poor man in shabby clothing,

3
 גּוֹפְנֵיְתֶם אֶל-הַלְּבוּשׁ לְבָשִׁי מְכֹלֹל וְאִמְרָתֶם לוֹ שֶׁב-לָךְ הַנֶּחֱלָה

בְּכָבוֹד וְלִעֲנִי תֹאמְרוּ עֲמֹד-שָׁם אוֹ שֵׁב-פֹּה מִתַּחַת לְהֵדָם הַגְּלִי:

3. **uph'nithem 'el-halabush l'bushey mik'lol wa'amar'tem lo sheb-l'ak henah b'kabod w'le'ani tho'm'ru `amad-sham 'o sheb-poh mitachath lahadom rag'lay.**

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

<3> ἐπιβλέψητε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθήτα τὴν λαμπρὰν καὶ εἶπητε, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἶπητε, 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,

:xγoγ xγgwhw zloσ z z⊗kw zγγay zγc zcy zc kca 4

דְּהֵלֵא לֵב וְלֵב לְכֶם וְהִנֵּכֶם שׁוֹפְטִים בְּעֲלֵי מַחְשָׁבוֹת רְעוֹת:

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 diekrihēte en heautois

Did you not make distinctions among yourselves

kai egenesthe kritai dialogismōn ponērōn?

and became judges of evil thoughts?

zaz zcyoz zzyos zca zgyak zht yow 5

ayykg z zqzwo xzaz zca zca 4hγ

:yzgk hz⊗ga gw xzyc z wqzy

הַשְׁמַעוּ אֶחָי אֲהוּבֵי הֵלֵא בְּעֲנֵי הָעוֹלָם הַזֶּה

בְּחַר הָאֱלֹהִים לְהִיּוֹת עֹשִׂירִים בְּאִמּוֹנָה

וַיִּרְשִׁי הַמַּלְכוּת אֲשֶׁר הַבְּטִיחַ לְאֲהֲבָיו:

5. **shim`u 'achay 'ahubay halo' ba`aniey 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 ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει

καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;

5 Akousate, adelphoi mou agapētoi;

Listen, my beloved brothers;

ouch ho theos exelexato tous ptōchous tō kosmō **plousious en pistei**
did not the Elohim choose the poor ones of the world to be **rich in faith**
kai klēronomous tēs basileias hēs epēggeilato tois agapōsin auton?
and heirs of the kingdom which He promised ot the ones loving Him?

וַיִּבְרָא ה' אֱלֹהִים אֶת-הָעֹנִי הַלֵּל אֶתְכֶם הַלֵּל אֶתְכֶם הַלֵּל אֶתְכֶם
וְהֵם הַסֹּחֲבִים אֶתְכֶם אֶל-בֵּיתֵי 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 ἔλκουσιν ὑμᾶς εἰς κριτήρια;

6 hymeis de ētimasate ton ptōchon.
But you dishonored the poor man.
ouch hoi plousioi katadynasteuousin hymōn kai autoi helkousin hymas eis kritēria?
Do not the rich ones oppress you and they drag you into lawcourts?

זֶה הֵלֵל אֶתְכֶם הַמְגַדְפִּים אֶת-הַשֵּׁם הַטוֹב הַנִּקְרָא עֲלֵיכֶם:
7 אֶלֶּהֶם הַסֹּחֲבִים אֶתְכֶם אֶל-בֵּיתֵי דִין:

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

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

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

7 ouk autoi blasphemousin to kalon onoma to epiklēthen eph' hymas?
Do not they blaspheme the good name having been named upon you?

חֲזֹן בְּעֲשׂוֹתְכֶם אֶת-הַמִּצְוָה הַמְלֻכֶת עַל-כֶּלְן כְּפִי הַכְּתוּב
וְאֶתְהַבֵּתָ לְרַעְיָךְ כְּמוֹךְ תִּיטִיבוּ לְעֲשׂוֹת:

8. hen ba`asoth'kem 'eth-hamits'wah hamoleketh `al-kulan k'phi hakathub
w'ahab'at Pre`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;

וְאַתָּה תִּשְׂאֵר אֶת-רֵעִי כְּעַצְמִי וְעָשִׂיתָ
טוֹב וְהָיָה לְךָ כָּטוֹב וְעָשִׂיתָ
טוֹב וְהָיָה לְךָ כָּטוֹב וְעָשִׂיתָ
טוֹב וְהָיָה לְךָ כָּטוֹב וְעָשִׂיתָ

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

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

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

9 ei de prosōpolēmpseite hamartian ergazesthe elegchomenoi but if you show partiality you commit sin, being exposed

hypo tou nomou hōs parabatai. by the law as transgressors.

וְכִי אִישׁ אֶשֶׁר יִקְיָם אֶת-כָּל-הַתּוֹרָה
וְנִכְשַׁל בְּאַחַת מִמִּצְוֹתֶיהָ נִהוֹן עַל-כִּלְיוֹן

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

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

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

וְאִם-אֵינְךָ נֹאֵף וְאֵתָּה רוֹצֵחַ הִנֵּךְ עֹבֵר 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 εἰπὼν, Μὴ μοιχεύσῃς, εἶπεν 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.

יב כן דברוי וכן עשו כמי שעתידיהם
 להשפט על-פי תורת החרות:

12. ken dab'ru w'ken `aso k'mi she`athidim l'hishaphet `al-pi Torath hacheruth.
Jam2:12 So speak and so act as those who are to be judged through the Law of liberty.

<12> οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.
 12 houtōs laleite kai houtōs poieite hōs dia nomou eleutherias mellontes krinesthai.
 So speak and so do as through the law of freedom being about to be judged.

יג כי אין חסד במשפט לאשר לא-עשה חסד
 והחסד יתגאה על-המשפט:

13. ki `eyn chesed bamish'pat la'asher lo'-`asah chased
 w'hachedesed yith'ga'eh `al-hamish'pat.
Jam2:13 For judgment is without mercy to him who have shown no mercy.
 And mercy boasts over judgment.

<13> ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.
 13 hē gar krisis aneleos tō mē poiēsanti eleos;
 For the judgment shall be merciless to the one not having shown mercy;
 katakauchatai eleos kriseōs.
 mercy triumphs over judgment.

יד אחי מה-יועיל לאיש ש'אמר כי אמונה בו
 ומעשים אין בו התוכל האמונה להושיעו:

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 λέγη τις ἔχειν ἔργα δὲ μὴ ἔχη;
 μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

יחַוְאִם־יֹאמֶר אִישׁ אֶתְּהָ אֱמוּנָהּ בָּךְ
וְלִי מַעֲשִׂים הֲרֵאֵנִי נָא אֶת־אֱמוּנָתְךָ בְּבִלִי מַעֲשִׂים
וְאֶרְאֶה אֲנִי מִתּוֹךְ מַעֲשֵׂי אֶת־אֱמוּנָתִי:

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, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, κἀγὼ σοι δείξω ἐκ τῶν ἔργων μου τὴν πίστιν.

18 All' erei tis, Sy pistin echeis, kagō erga echō; deixon moi tēn pistin sou
But someone shall say, you have faith, and I have works; show me your faith
chōris tōn ergōn, kagō soi deixō ek tōn ergōn mou tēn pistin.
without the works, and I shall show you from my works the faith.

יִטְ אֶתְּהָ מֵאֲמִין שְׁהָאֵלֵהִים אֶחָד הוּא הַטִּיבוֹתָ לְהֶאֱמִין
גַּם הַשְּׂדִים מֵאֲמִינִים בּוֹ וְרָעְדִים:

19. 'atah ma'amin sheha'Elohim 'echad hu' hetibotah l'ha'amin
gam hashedim ma'aminim bo w'ro`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 εἷς ἐστὶν ὁ θεός, καλῶς ποιεῖς·
καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουν.

19 sy pisteueis hoti heis estin ho theos, kalōs poieis;
You believe that one is the Elohim, you do well.
kai ta daimonia pisteuousin kai phrissousin.
Even the demons believe and shudder.

כּוּ אֶתְּהָ אִישׁ־בְּעַר הַתְּחַפִּין לְרַעַת
כִּי הָאֱמוּנָהּ בְּאֵין מַעֲשִׂים מֵתָהּ 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 ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστίν;

20 theleis de gnōnai, ὃ 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 חֲבֵרָה-אֶבְרָהָם אֲבִינֵנוּ הֵאֱמַן בְּמַעֲשָׂיו נִצְדָּק בְּהַעֲלֹתוֹ אֶת-יִצְחָק
בְּנוֹ עַל-הַמִּזְבֵּחַ

21. 'Ab'raham 'abinu halo' b'ma`asayu nits'daq
b'ha`alotho 'eth-Yits'chaq b'no `al-hamiz'beach.

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

<21> 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 אֲבִינֵנוּ הֵאֱמַן בְּמַעֲשָׂיו
כִּי-הָאֱמוּנָה עֲזָרְתָּ לְמַעֲשָׂיו
וּמִתּוֹךְ הַמַּעֲשִׂים הַשְּׁלֵמָה הָאֱמוּנָה

22. hinn'ak ro'eh ki-ha'emunah `ozereh 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,

23 וַיִּמָּלֵא הַכְּתוּב הַזֶּה וַיִּקְרָא אֱבְרָהָם בְּיַהּוָה
וַתִּחְשַׁב-לוֹ לְצַדִּיקָה וַיִּקְרָא אֵת הַבְּרִית

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 **יהוה**,
and it was reckoned to him as righteousness, and he was called the friend of **יהוה**.

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

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

כד הַנְּכֵם רְאִים כִּי בְּמַעֲשָׁיִם יִצְדַּק הָאִישׁ וְלֹא בְּאֵמוּנָה לְבַדָּהּ:
 24

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

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

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

24 horate hoti ex ergōn dikaioutai anthrōpos kai ouk ek pisteōs monon.

You see that from works a man is justified and not from faith alone.

כה וְכֵן גַּם-רַחַב הַזֹּוֹנָה הָלְאָ נִצְדְּקָה בְּמַעֲשָׁיִם בְּאֶסְפָּה
 אֶת-הַמְּלֹאכִים אֲלֵ-בֵיתָהּ וַתִּשְׁלַחֵם בְּדֶרֶךְ אַחֵר:
 25

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

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

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

25 homoiōs de kai Hraab hē pornē ouk ex ergōn edikaiōthē

And likewise also Rahab the prostitute not from works was justified,

hypodexamenē tous aggelous kai heterā hodō ekbalousa?

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

כז כִּי כַּאֲשֶׁר הַגּוֹרֵף מִבְּלִי נִשְׁמָה מֵת הוּא
 כֵּן גַּם-הָאֵמוּנָה מִבְּלִי-מַעֲשָׁיִם מֵתָהּ:
 26

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

26 hōsper gar to sōma chōris pneumatōs nekron estin,

For just as the body without spirit is dead,

houtōs kai hē pistis chōris ergōn nekra estin.
so also faith without works is dead.