

Sepher Ya'aqob (James)

Chapter 3

**א אחיך אל-יהיו רביהם מכם למורים באשך ירעטם
כפי בזאת נחמיר עליינו את-הדין:**

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

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

〈3:1〉 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα λημψόμεθα.

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

בדברוֹר הַוָּא אִישׁ תְּמִימָן וַיַּכְלֵל לְשׁוֹם רַסְן לְכָל-גּוֹפָר:
בְּכֶלֶנוּ נְכֹשְׁלִים חֲרֵבָה וַאֲשֶׁר לֹא-יַכְשֵׁל

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

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

«2» πολλὰ γὰρ πταίομεν ἄπαντες. εἰ τις ἐν λόγῳ οὐ πταίει,
οὗτος τέλειος ἀνὴρ δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

- 2** pollā 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.

למען אשר ישמעו לנו ונהנו בו את כל-גוריתם:
ג הינה בפי הפסים נשים את-חרסן

- 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.

3 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.

וְהַגֶּה חָנִינֹת אֲפֻ-כִּי גָּדוֹלֹת הַנֶּה וְנַחֲקָפֹת בְּרוּחַ
עַזָּה מְשׁוֹט קָטָן יַגְהֵג אַתָּן אֶל-כָּל אֲשֶׁר-יְחִיפָּצָן הַחֲבֵל
כֵּן גָּמַ-הַלְשׁוֹן אֶבְרָ קָטָן הִיא וְגָדוֹלֹת הַדְבָּר:

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

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

So too the tongue is a small organ, and yet it speaks of great things.

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

וְהַגֶּה מַה-גָּדוֹל הַנִּיעָר
וְאַשְׁ קָטָנה תְּבִעֵרְנוּ גָּמַ-הַלְשׁוֹן אֲשֶׁר הִיא עַזְלָם מֶלֶא 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.
'Ιδοὺ ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει.

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

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

ו (ב) הַלְשׁוֹן נִצְבָּת בֵּין אֲבָרִינוֹ הַמְגַאֵּל אֶת-כָּל-הַגּוֹף
ו מִלְחַת אֶת-גָּלְגָּל הַוִּיתָנוֹ וְהִיא לְחוֹטָה בָּאָשׁ גִּיחָם:

6. (ken) 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 ἥμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα
καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

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

And the tongue is a fire; the sum total of unrighteousness the tongue

kathistatai en tois melesin hēmōn, hē spilousa holon to sōma

becomes among the physical members of us, staining the whole body

kai phlogizousa ton trochon tēs geneseōs kai phlogizomenē hypo tēs geennēs.

and setting on fire the course of life and being set on fire by Gehenna.

וְנִכְבְּשִׁים הֵם עַל־יִדִּי מִן 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,

ח אָבֶל הַלְשׁוֹן אֵין אָדָם יִכְלֶל לְכַבֵּשָׂה אֵין מַעֲצָר לְרַעָה הַזָּאת
ו מִלְאָה חַמֶת הַפּוֹתָה:

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

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

8 τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων,
ἀκατάστατον κακόν, μεστὴ ἵου 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.

ט בְּהַ נִבְרָךְ אֶת־הָאֱלֹהִים אֲבִינוּ
וּבְהַ נִכְלָל אֶת־הָאָנָשִׁים הַעֲשָׂוִים בְּצָלָם 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 τὸν ἀυτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα
καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὄμοίωσιν θεοῦ γεγονότας,
9 en autē eulogoumen ton kyrion kai patera kai en autē katarōmetha tous anthrōpous
with this we bless YHWH and Father and with this we curse the men
tous kath' homoiōsin theou geganotas,
according to the likeness of Elohim having been made;

י מִפְהָ אֶחָד יֵצֶא בָרָכָה וַיְכַלֵּה וּבָנְ לְאַיִלָּשָׁה אֶחָד:

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

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

10 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.

לֹא תְּבִיעַ הַמְעַזֵּן מִתּוֹקִים וּמִרְדִּים 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 γλυκὺν 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?

בְּאַחֲרֵי הַיּוֹכֵל עִזִּים הָתָאנָה לְעַשׂוֹת זִיתִים אָז הַתּוֹכֵל
הַגֶּפֶן לְעַשׂוֹת תְּאַנִּים כִּן גַּמְדְּמַעַיִן אֶחָד לֹא יִכְלֶל
לְגַבְעַ מִים מְלוּחִים וּמְתוּקִים:

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 ὅδορ.

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.

לְגַם בְּכֶם חֲכָם וְגַבּוֹן יְרָאָה בְּדַרְכֵו הַטוֹּבָה
אֶת-מְעַשְׁיו בְּעֲנֹות 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 hymen?

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.

רַד וְאַסְמָדָקָנָה מְרַחָה וְמְרִיבָה בְּלִבְבָכֶם אֶל-תְּהַלְלָה
וְאֶל-תְּשַׁקְרָה בְּאַמְתָה:

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

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

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

14 ei de zēlon pikron echete kai eritheian en tē kardiā hymōn,
But if bitter jealousy you have and selfishness in your heart,
mē katakauchasthe kai pseudesthe kata tēs alētheias.
do not boast and lie against the truth.

לֹא יְהִי כָּלֵב כַּלְבִּים בְּצָבָא כַּלְבִּים בְּצָבָא 15
לֹא זֹאת חֲכָמָה חִרְקָת מִפְעָל
כִּי אִם־חֲכָמָת הַחְלָד וְחַצְרָה וְשָׁדִים:

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, δαιμονιόδης.

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.

טְזִיר־בָּמְקוּם קָנָאָה וּמְרִיבָה שֶׁם מִהוּמָה וּכְלִי־מִשְׁׂשָׁה רָע: 16

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

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

<16> ὅπου γάρ 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.

רֵאָבֶל חֲכָמָה אֲשֶׁר מִפְעָל טֹהוֹרָה הִיא אֲפִ-אֲחֶבֶת שְׁלוֹם
וּמְכֻבָּעַת לְכַפְּדִ-זְכוֹת וְלֹא עֲמָדָת עַל-כְּעַתָּה וּמְלָאָה בְּחֻמְרִים
וּפְרִי טֹב בְּלֹא-לִב וּלִב וְאַיִן חַנְפָּה בָּה:

17. 'abal hachak'mah 'asher mima'al t'horah hi' 'aph-'ohebeth shalom
umak'rā'ath l'kaph-z'kuth w'lo' `omedeth `al-da'tah um'le'ah rachamim
up'hri 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.

יְהוָה קָדוֹשׁ יְהוָה צְדִקָּה בְּשָׁלוֹם יִזְרָעֵל עַל־שָׂלֹום 18

יח וּפָרִי הַצְדִּיקָה בְּשָׁלוֹם יִזְרָעֵל עַל־שָׂלֹום:

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 eirēnen.

And the fruit of righteousness in peace is sown by the ones making peace.