

Sepher Ya'aqob (James)

Chapter 4

וְאֵלֶיךָ יְהוָה כִּי מִן־עַצְמֹתֶךָ תֵּצֵא מִשְׁנֶה וְאֵלֶיךָ יְהוָה כִּי מִן־עַצְמֹתֶךָ תֵּצֵא מִשְׁנֶה Jam4:1

א הַמְלָחָמוֹת וְהַמְּדָגִים אֲשֶׁר בַּיְמֵיכֶם מֵאֵין הַמָּה
כְּלָא מִתּוֹךְ הַתְּאֻות הַמְּתָפְרוֹת בַּאֲבָרִיכֶם:

1. **hamil'chamoth w'ham'danim** 'asher beyneykem me'ayin hemah
halo' mito'k hata'aot 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?

בְּ אַתֶּם מִתְאֹוּם וְאֵין לְכֶם תִּרְצָחוּ וְתִקְנָאוּ וְהַשֵּׁג לֹא
תִשְׁרִיגוּ תִּרְיִבוּ וְתִלְחִמוּ וְאֵין לְכֶם מִפְנֵי שְׁלָא-שְׁאַלְתָּם:

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

You desire and you do not have, you kill and you envy and you are not able
epitychein, macheсте 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.

גַּהֲן שְׁאָלִים אַתֶּם וְלֹא יִתְהַנֵּן לְכֶם עַל-אֲשֶׁר שְׁאַלְתֶּם בְּרָעָה
לְמַעַן תִּבְלֹו בַּתְּאֹוּתִיכֶם:

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 υμῶν δαπανήσητε.

3 aiteite kai ou lambanete dioti kakos aiteisthe,
You ask and you do not receive because you ask badly,
hina en tais hedonais hymon dapanesete.
that on your pleasures you may spend it.

עֲזֹבָךְ כִּי כַּלְמַנְחָה (זֶה לְעֵדָה) 4
עֲזֹבָךְ כִּי כַּלְמַנְחָה כִּי כַּלְמַנְחָה
כִּי כַּלְמַנְחָה כִּי כַּלְמַנְחָה כִּי כַּלְמַנְחָה
ד (הַפְּאָפִים וּ) הַפְּאָפִים הַלָּא יַדְעָתָם
כִּי־אֶחֱבָת הַעֲזָלָם אֵיבָת אֱלֹהִים הִיא
וְעַתָּה חַחְפִּץ לְהִיוֹת אֶחֱב הַעֲזָלָם וְהִיא אֵיב לְאֱלֹהִים:

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 οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστιν;
ὅς ἔαν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἔχθρὸς τοῦ θεοῦ καθίσταται.

4 moichalides, ouk oideate hoti he philia tou kosmou echthra
Adulteresses, do you not know that the friendship of the world enmity
tou theou estin? hos ean oun boulenthē 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.

בְּקָנָה יְהֹוָה לְרֹויָם אֲשֶׁר חַשְׁבֵין בְּקָרְבָּנוּ: 5
הַתְּדַמֵּי בְּנַפְשָׁכֶם כִּי לְרִיק אָמֵר הַפְּתֻוחָה
תְּבֻצָּה כִּי תְּבֻצָּה עַל כָּל־עַמְּךָ כִּי תְּבֻצָּה עַל כָּל־עַמְּךָ

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> ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει,
Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν,
5 ē dokeite hoti kenos he 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 יִגְדֵּל לְתֹתְחָן עַל־כֵּן הַכְּתוּב אָמֵר
אֱלֹהִים לְלִצְיָם יְלִיצֵם וְלַעֲנוֹרִים יְתַזְּחָן:
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 ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

6 meizona de didōsin charin? dio legei,
Greater but he gives grace. Therefore it says,

Ho theos hyperēphanois antitassetai, tapeinois de didōsin charin.
Elohim opposes proud men, but to humble men He gives grace.

לְכֵן הַכְּנָעָן לְפָנֵי הָאֱלֹהִים הַתִּצְבֹּו נֶגֶד הַשָּׂטָן וְיִבְרָח מִפְנִיכֶם:
7. laken hikan`u liph'ney ha'Elohim hith'yats'bu neged hasatan
w'yib'rach mip'neykem.

Jam4:7 Subject yourselves therefore to the presence of 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;

קָרְבּו לְאֱלֹהִים וַיִּקְרָב אֶלָיכֶם רְחַצְוּ רְדִיכֶם חַטָּאתִים
טְהֻרֵי לְבָבְכֶם חַלְוִיקִי הַלְּבָב:
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 ἐγγιεῖ 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 הַתְעֻנוּ וְהַתָּאֶבְלוּ וּבָכוּ שְׁחוֹקְכֶם יְהִפְךָ לְאֶבֶל וְשִׁמְחַתְּכֶם לְגִזְוָן:
9. hith' anu w'hith'ab'lu ub'ku s'choq'kem yehaphe'k I'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.

ὁ γέλως ὑμῶν εἰς πένθος μετατράπήτω καὶ ἡ χαρὰ εἰς κατήφειαν.

9 talaipōrēsate kai penthēsate kai klausate.

Lament and mourn and weep.

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

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

י הַשְׁפֵּלָה לְפָנֶיךָ וְהַזָּהָר וְרִדְימָה אֲתָכֶם:
10. hishaph'lu liph'ney Yahūwah w'hu' yarim 'eth'kem.

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

<10> ταπεινώθητε ἐνώπιον κυρίου καὶ ὑψώσει ὑμᾶς.

10 tapeinōthēte enōpion kyiou kai huyōsei hymas.

Be humbled before YHWH and He shall exalt you.

יא אֲחֵי אֶל-תְּדַבֵּרוּ אִישׁ בְּרַעְיוֹ הַמְּחֻרָּף אֲתִידְרַעְהוּ
וְךָנָ אֲתִידְאַחֵינוּ אֲתִידְהַתּוֹרָה הוּא מְחֻרָּף וְאֲתִידְהַתּוֹרָה הוּא דָן
וְאִם-תְּדִין אֲתִידְהַתּוֹרָה אַיִן-ךְ מְקִים הַתּוֹרָה כִּי אִם-דָּנָה:

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

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

<11> Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφού. ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον.

εἰ δὲ νόμον κρίνεις, οὐκ εἴ ποιητὴς νόμου ἀλλὰ κριτῆς.

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 autoū katalalei nomou kai krinei nomon; or judging his brother speaking against the law and judges the law;

ei de nomon krineis, ouk ei poiētēs nomou alla kritēs.

now if the law you judge, you are not a doer of the law but a judge.

וְאֵת כָּל־יְהוָה יְהוָה תִּשְׁמַע 12
בְּעֵד אֶחָד הוּא הַמְחַקֵּק (וְהַשְׁפֵט) אֲשֶׁר יִכְלֶל לְהֹשִׁיעַ וְלֹא בָּדֵד
וּמְרִאֵת אֲתָּה כִּי תְדִין אֶת־עֲמִיתָךְ:

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 ἐστιν [ό] νομοθέτης καὶ κριτὴς ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι·
σὺ δὲ τίς εἶ ὁ κρίνων τὸν πλησίον;

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

וְגַם הָיָי הָמְרִים גָּלְכָה הַיּוֹם וּמַחר לְעִיר פְּלוֹנִית אֶלְמוֹנִית
וְנִעְשֶׂה־שָׁם שָׁנָה אַחַת לְסֶחָר בָּה וְלַהֲרֹבּוֹת הַזּוֹן: 13

13. hoy ha'om'rim nel'kah hayom umachar l'ir p'lionith 'al'monith
w'na`aseh-sham shanah 'achath lis'chor bah ul'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> Αγε νῦν οἱ λέγοντες, Σήμερον ἦ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν
καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ ἐμπορευσόμεθα καὶ κερδήσομεν.

13 Age nyn hoi legentes, 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;

וְלֹא תְּדַעַו מַה־יֵּלֶד יוֹם מַחר
כִּי מַה חَيִיכֶם עַשֵּׂן חַפְרָאָה בְּמַעַט־רַגֵּעַ וְאַחֲרָה כְּלָה וַיַּלְךָ: 14

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 ἐπίστασθε τὸ τῆς αὔριον ποία ἡ ζωὴ ὑμῶν·
ἀτμὸς γάρ ἔστε ἡ πρὸς ὀλίγον φαινομένη, ἐπειτα 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.

בָּאֵשׁ עַל בְּאֵשׁ קְרֹבָה אֲמִרָה תְּשִׁירְתָּךְ כִּי־נִזְחָם־לְךָ כִּי־נִזְחָם־לְךָ 15
טו תְּחַת אַשְׁר תֹּאמֶר אָמִרְתָּךְ יְדָיו וְנִזְחָם נִצְחָם כִּי־נִזְחָם
15. tachath 'asher to'm'ru 'im-yir'tseh Yahúwah w'nich'yeh na`aseh kazoh w'kazeh.

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

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

15 anti tou legein hymas, Ean ho kyrios 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.

בְּאֵשׁ עַל בְּאֵשׁ קְרֹבָה אֲמִרָה תְּשִׁירְתָּךְ כִּי־נִזְחָם־לְךָ כִּי־נִזְחָם־לְךָ 16
טו עַתָּה תְּהַלֵּלְוּ בְגָאוֹתְכֶם וּכְלַתְהַלֵּלְהָ כִּי־נִזְחָם־לְךָ כִּי־נִזְחָם
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 ἐστιν.

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.

בְּאֵשׁ עַל בְּאֵשׁ קְרֹבָה אֲמִרָה תְּשִׁירְתָּךְ כִּי־נִזְחָם־לְךָ כִּי־נִזְחָם־לְךָ 17
יז לְכָן הַיּוֹדֵעַ לְעַשׂוֹת הַטּוֹב וְלֹא יַעֲשֶׂנּוּ חַטָּאת הוּא לוּ:

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 ἐστιν.

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

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