

The Epistle of James

رِسَالَةُ يَعْقُوبَ

Greetings

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

تحية

يَعْقُوبُ، عَبْدُ اللَّهِ وَالرَّبِّ يَسُوعَ الْمَسِيحِ، يُهْدِي السَّلَامَ إِلَى الْإِثْنَيْ عَشَرَ سِبْطاً الَّذِينَ فِي الشَّتَاتِ.

Victory in Trials

²My brethren, count it all joy when ye fall into divers temptations; ³Knowing this, that the trying of your faith worketh patience. ⁴But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. ⁵If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. ⁶But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. ⁷For let not that man think that he shall receive any thing of the Lord. ⁸A double minded man is unstable in all his ways.

نصرة وسط التجارب

أَحْسِبُوهُ كُلَّ فَرَحٍ يَا إِخْوَتِي حِينَمَا تَقْعُونَ فِي تَجَارِبَ مُتَنَوِّعَةٍ، ³عَالِمِينَ أَنَّ أَمْتِحَانَ إِيمَانِكُمْ يُنْشِئُ صَبْرًا. ⁴وَأَمَّا الصَّبْرُ فَلْيَكُنْ لَهُ عَمَلٌ تَامٌ، لِكَيْ تَكُونُوا تَامِينَ وَكَامِلِينَ غَيْرَ نَاقِصِينَ فِي شَيْءٍ. ⁵وَإِنَّمَا إِنْ كَانَ أَحَدُكُمْ تُعَوِّزُهُ حِكْمَةٌ فَلْيَطْلُبْ مِنَ اللَّهِ الَّذِي يُعْطِي الْجَمِيعَ بِسَخَاءٍ وَلَا يُعِيرُ، فَسَيُعْطِي لَهُ. ⁶وَلَكِنْ لِيَطْلُبْ بِإِيمَانٍ غَيْرِ مُرْتَابٍ الْبَتَّةَ، لِأَنَّ الْمُرْتَابَ يُشْبِهُ مَوْجًا مِنَ الْبَحْرِ تَحْطِطُهُ الرِّيحُ وَتَدْفَعُهُ. ⁷فَلَا يَطْنُ ذَلِكَ الْإِنْسَانُ أَنَّهُ يَنَالُ شَيْئًا مِنْ عِنْدِ الرَّبِّ. ⁸رَجُلٌ دُورًا بَيْنَ هُوَ مُتَقَلِّبٌ فِي جَمِيعِ طُرُقِهِ.

Poverty and Riches

⁹Let the brother of low degree rejoice in that he is exalted: ¹⁰But the rich, in that he is made low: because as the flower of the grass he shall pass away. ¹¹For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

الغنى والفقير

⁹وَلْيَفْتَحِرِ الْأَخُ الْمَتَّصِعُ بِارْتِفَاعِهِ، ¹⁰وَأَمَّا الْغَنِيُّ فَيَاْبْضَاعِهِ، لِأَنَّهُ كَزَهْرِ الْعُشْبِ يَزُولُ. ¹¹لِأَنَّ الشَّمْسَ أَشْرَقَتْ بِالْحَرِّ، فَيَسْتِ الْعُشْبُ، فَسَقَطَ زَهْرُهُ وَفَنِيَ جَمَالُ مَنْظَرِهِ. هَكَذَا يَذْبُلُ الْغَنِيُّ أَيْضًا فِي طُرُقِهِ.

God Tempts no One

¹²Blessed is the man that endureth

الله لا يجرب أحداً

طُوبَى لِلرَّجُلِ الَّذِي يَحْتَمِلُ التَّجْرِبَةَ،

temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

¹³Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: ¹⁴But every man is tempted, when he is drawn away of his own lust, and enticed.

¹⁵Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

¹⁶Do not err, my beloved brethren. ¹⁷Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. ¹⁸Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

¹⁹Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: ²⁰For the wrath of man worketh not the righteousness of God.

Listening and Doing

²¹Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

²²But be ye doers of the word, and not hearers only, deceiving your own selves. ²³For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: ²⁴For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ²⁵But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful

لأنه إذا تركي ينال «إكليل الحياة» الذي وعد به الرب للذين يحبونه. ^{١٣} لا يقل أحد إذا جرب إلي أجرب من قبل الله، لأن الله غير مجرب بالشورور وهو لا يجرب أحداً. ^{١٤} ولكن كل واحد يجرب إذا انجذب وانخدع من شهوته. ^{١٥} ثم الشهوة إذا حبلت تلد خطية، والخطية إذا كملت تبتج موتاً. ^{١٦} لا تصلوا يا إخوتي الأحباء. ^{١٧} كل عطية صالحة وكل موهبة تامة هي من فوق، نازلة من عند أبي الأنوار، الذي ليس عنده تغيير ولا ظل دوران. ^{١٨} شاء فولدنا بكلمة الحق لكي نكون باكورة من خلايقه. ^{١٩} إذا يا إخوتي الأحباء، ليكن كل إنسان مسرعاً في الاستماع، مبطناً في التكلم، مبطناً في الغضب، ^{٢٠} لأن غضب الإنسان لا يصنع برّاً لله.

السمع والعمل

^{٢١} لذلك أطرحوا كل نجاسة وكثرة شر. فاقبلوا بوداعة الكلمة المعروسة القادرة أن تخلص نفوسكم. ^{٢٢} ولكن كونوا عاملين بالكلمة، لا سامعين فقط خادعين نفوسكم. ^{٢٣} لأنه إن كان أحد سامعاً للكلمة وليس عاملاً، فذلك يشبه رجلاً ناظراً وجه خلقته في مرآة، ^{٢٤} فإنه نظر ذاته ومضى، ولوقت نسي ما هو. ^{٢٥} ولكن من أطلع على التاموس الكامل - ناموس الحرية - وثبت، وصار ليس

hearer, but a doer of the work, this man shall be blessed in his deed.

²⁶If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. ²⁷Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Warning Against Prejudice

2 ¹My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. ²For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; ³And ye have respect to him that wareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: ⁴Are ye not then partial in yourselves, and are become judges of evil thoughts?

⁵Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? ⁶But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? ⁷Do not they blaspheme that worthy name by the which ye are called?

⁸If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: ⁹But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. ¹⁰For whosoever

سَامِعًا نَاسِيًا بَلْ عَامِلًا بِالْكَلِمَةِ، فَهَذَا
يَكُونُ مَعْبُوطًا فِي عَمَلِهِ. ^{٢٦} إِنْ كَانَ أَحَدٌ
فِيكُمْ يَظُنُّ أَنَّهُ دِينٌ، وَهُوَ لَيْسَ يُلْجِمُ
لِسَانَهُ، بَلْ يَخْدَعُ قَلْبَهُ، فَدِيَانَةُ هَذَا بَاطِلَةٌ.
^{٢٧} الدِّيَانَةُ الطَّاهِرَةُ النَّقِيَّةُ عِنْدَ اللَّهِ الْآبِ هِيَ
هَذِهِ: أَتَقَادُ الْيَتَامَى وَالْأَرَامِلَ فِي ضَيْقَتِهِمْ،
وَحَفِظَ الْإِنْسَانَ نَفْسَهُ بِلَا دَنْسٍ مِنَ الْعَالَمِ.

التحذير من الانحياز

٢ يَا إِخْوَتِي، لَا يَكُنْ لَكُمْ إِيمَانٌ
رَبَّنَا يَسُوعَ الْمَسِيحِ، رَبِّ
الْمَجْدِ، فِي الْمَحَابَةِ. آفَاتُهُ إِنْ دَخَلَ إِلَى
مَجْمَعِكُمْ رَجُلٌ بِخَوَاتِمٍ ذَهَبٍ فِي لِبَاسٍ
بِهِيٍّ، وَدَخَلَ أَيْضًا فَقِيرٌ بِلِبَاسٍ وَسَخٍ،
فَنظَرْتُمْ إِلَى الْأَلْبَسِ اللَّبَاسِ الْبِهِيِّ وَقُلْتُمْ
لَهُ: «اجْلِسْ أَنْتَ هُنَا حَسَنًا». وَقُلْتُمْ لِلْفَقِيرِ:
«قِفْ أَنْتَ هُنَاكَ» أَوْ: «اجْلِسْ هُنَا تَحْتَ
مَوْطِي قَدَمِي»^٤ فَهَلْ لَّا تَرْتَابُونَ فِي
أَنْفُسِكُمْ، وَتَصِيرُونَ قُضَاةَ أَفْكَارٍ شَرِيرَةٍ؟
^٥ اسْمَعُوا يَا إِخْوَتِي الْأَحْبَاءَ، أَمَا اخْتَارَ اللَّهُ
فُقَرَاءَ هَذَا الْعَالَمِ أَغْنِيَاءَ فِي الْإِيمَانِ، وَوَرِثَةَ
الْمَلَكُوتِ الَّذِي وَعَدَ بِهِ الَّذِينَ يُحِبُّونَهُ؟
^٦ وَأَمَّا أَنْتُمْ فَاهْتُمُّوا لِلْفَقِيرِ. أَلَيْسَ الْأَغْنِيَاءُ
يَتَسَلَطُونَ عَلَيْكُمْ وَهُمْ يَجْرُونَكُمْ إِلَى
الْمَحَاكِمِ؟^٧ أَمَا هُمْ يُجَدِّفُونَ عَلَى الْأَسْمِ
الْحَسَنِ الَّذِي دُعِيَ بِهِ عَلَيْكُمْ؟^٨ إِنْ كُنْتُمْ
تُكْمَلُونَ النَّامُوسَ الْمَلُوكِيَّ حَسَبَ الْكِتَابِ
«تُحِبُّ قَرِيْبَكَ كَنَفْسِكَ». فَحَسَنًا تَفْعَلُونَ.
^٩ وَلَكِنْ إِنْ كُنْتُمْ تُحَابُونَ تَفْعَلُونَ خَطِيئَةً،

shall keep the whole law, and yet offend in one point, he is guilty of all. ¹¹For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

¹²So speak ye, and so do, as they that shall be judged by the law of liberty. ¹³For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

Faith and Deeds

¹⁴What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? ¹⁵If a brother or sister be naked, and destitute of daily food, ¹⁶And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? ¹⁷Even so faith, if it hath not works, is dead, being alone.

¹⁸Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

¹⁹Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

²⁰But wilt thou know, O vain man, that faith without works is dead?

²¹Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

²²Seest thou how faith wrought with his works, and by works was faith made perfect? ²³And the scripture was fulfilled which saith, Abraham believed God, and it was imputed

مُؤَبَّحِينَ مِنَ النَّامُوسِ كَمُتَعَدِّينَ. ^{١٠}لَأَنَّ مَنْ حَفِظَ كُلَّ النَّامُوسِ، وَإِنَّمَا عَثَرَ فِي وَاحِدَةٍ، فَقَدْ صَارَ مُجْرِمًا فِي الْكُلِّ. ^{١١}لَأَنَّ الَّذِي قَالَ: «لَا تَزْنِ» قَالَ أَيْضًا: «لَا تَقْتُلْ». فَإِنْ لَمْ تَزْنِ وَلَكِنْ قَتَلْتَ، فَقَدْ صِرْتَ مُتَعَدِّيًا النَّامُوسَ. ^{١٢}هَكَذَا تَكَلَّمُوا وَهَكَذَا أَفْعَلُوا كَعَتِيدِينَ أَنْ تُحَاكَمُوا بِنَامُوسِ الْحَرِيَّةِ. ^{١٣}لَأَنَّ الْحُكْمَ هُوَ بِلا رَحْمَةٍ لِمَنْ لَمْ يَعْمَلْ رَحْمَةً، وَالرَّحْمَةَ تَفْتَخِرُ عَلَى الْحُكْمِ.

الإيمان بدون أعمال ميت

^{١٤}مَا الْمَنْفَعَةُ يَا إِخْوَتِي إِنْ قَالَ أَحَدٌ إِنَّ لَهُ إِيمَانًا وَلَكِنْ لَيْسَ لَهُ أَعْمَالٌ؟ هَلْ يَقْدِرُ الْإِيمَانُ أَنْ يُخَلِّصَهُ؟ ^{١٥}إِنْ كَانَ أَخٌ وَأُخْتٌ عُرْيَانَيْنِ وَمُعْتَازَيْنِ لِلْقَوْتِ الْيَوْمِيِّ، فَقَالَ لَهُمَا أَحَدُكُم: «امْضِيَا بِسَلَامٍ، اسْتَدْفِيَا وَاشْبَعَا» وَلَكِنْ لَمْ تُعْطُوهُمَا حَاجَاتِ الْجَسَدِ، فَمَا الْمَنْفَعَةُ؟ ^{١٦}هَكَذَا الْإِيمَانُ أَيْضًا، إِنْ لَمْ يَكُنْ لَهُ أَعْمَالٌ، مَيِّتٌ فِي ذَاتِهِ. ^{١٨}لَكِنْ يَقُولُ قَائِلٌ: «أَنْتَ لَكَ إِيمَانٌ، وَأَنَا لِي أَعْمَالٌ!» أَرِنِي إِيمَانَكَ بِدُونِ أَعْمَالِكَ، وَأَنَا أُرِيكَ بِأَعْمَالِي إِيمَانِي. ^{١٩}أَنْتَ تُؤْمِنُ أَنَّ اللَّهَ وَاحِدٌ. حَسَنًا تَفْعَلُ وَالشَّيَاطِينُ يُؤْمِنُونَ وَيَقْسَعِرُونَ! ^{٢٠}وَلَكِنْ هَلْ تُرِيدُ أَنْ تَعْلَمَ أَيُّهَا الْإِنْسَانُ الْبَاطِلُ أَنَّ الْإِيمَانُ بِدُونِ أَعْمَالٍ مَيِّتٌ؟ ^{٢١}أَلَمْ يَتَبَرَّرْ إِبْرَاهِيمُ أَبُوْنَا بِالْأَعْمَالِ، إِذْ قَدَّمَ إِسْحَاقَ ابْنَهُ عَلَى الْمَذْبَحِ؟ ^{٢٢}فَتَرَى أَنَّ الْإِيمَانَ عَمَلٌ مَعَ أَعْمَالِهِ، وَبِالْأَعْمَالِ أُكْمِلُ الْإِيمَانَ،

unto him for righteousness: and he was called the Friend of God. ²⁴Ye see then how that by works a man is justified, and not by faith only.

²⁵Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? ²⁶For as the body without the spirit is dead, so faith without works is dead also.

٢٣ وَتَمَّ الْكِتَابُ الْقَاتِلُ: «فَأَمَّنْ إِبْرَاهِيمُ بِاللَّهِ فَحَسِبَ لَهُ بَرًّا» وَدُعِيَ خَلِيلَ اللَّهِ. ^{٢٤} تَرَوْنَ إِذَا أَنَّهُ بِالْأَعْمَالِ يَتَبَرَّرُ الْإِنْسَانُ، لَا بِالْإِيمَانِ وَحْدَهُ. ^{٢٥} كَذَلِكَ رَا حَابُ الزَّانِيَةُ أَيضًا، أَمَا تَبَرَّرَتْ بِالْأَعْمَالِ، إِذْ قَبِلْتَ الرُّسُلَ وَأَخْرَجْتَهُمْ فِي طَرِيقِي آخَرَ؟ ^{٢٦} لِأَنَّهُ كَمَا أَنَّ الْجَسَدَ بِدُونِ رُوحٍ مَيِّتٌ، هَكَذَا الْإِيمَانُ أَيضًا بِدُونِ أَعْمَالٍ مَيِّتٌ.

Taming the Tongue

3 ¹My brethren, be not many masters, knowing that we shall receive the greater condemnation. ²For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

³Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

⁴Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

⁵Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! ⁶And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

⁷For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: ⁸But the tongue can no man tame; it is an unruly evil,

ترويض اللسان

٣ **١** لَا تَكُونُوا مُعَلِّمِينَ كَثِيرِينَ يَا إِخْوَتِي، عَالِمِينَ أَنَّنَا نَأْخُذُ دَيْنُونَةً أَعْظَمَ! ^٢ لِأَنَّ فِي أَشْيَاءَ كَثِيرَةٍ نَعْتَرُ جَمِيعَنَا. إِنْ كَانَ أَحَدٌ لَا يَعْثُرُ فِي الْكَلَامِ فَذَلِكَ رَجُلٌ كَامِلٌ، قَادِرٌ أَنْ يُلْجِمَ كُلَّ الْجَسَدِ أَيضًا. ^٣ هُوَذَا الْخَيْلُ، نَضَعُ اللَّجْمَ فِي أَفْوَاهِهَا لِكَيْ تَطَاوَعَنَا، فَتُدِيرُ جِسْمَهَا كُلَّهُ. ^٤ هُوَذَا السُّفُنُ أَيضًا، وَهِيَ عَظِيمَةٌ بِهَذَا الْمِقْدَارِ، وَتَسُوفُهَا رِيَا حُ عَاصِفَةٌ، تُدِيرُهَا دَفَّةً صَغِيرَةً جَدًّا إِلَى حَيْثُمَا شَاءَ فَصَدُّ الْمُدِيرِ. ^٥ هَكَذَا اللِّسَانُ أَيضًا، هُوَ عَضْوٌ صَغِيرٌ وَيَفْتَخِرُ مُتَعَطِّمًا. هُوَذَا نَارٌ قَلِيلَةٌ، أَيُّ وَفُودٍ تُحْرَقُ؟ ^٦ فَاللسانُ نَارٌ! عَالَمٌ الْإِثْمِ. هَكَذَا جُعِلَ فِي أَعْضَائِنَا اللِّسَانُ، الَّذِي يُدَسُّ الْجِسْمَ كُلَّهُ، وَيُضْرَمُ دَائِرَةُ الْكُونِ، وَيُضْرَمُ مِنْ جَهَنَّمَ. ^٧ لِأَنَّ كُلَّ طَبِيعٍ لِلوَحْشِ وَالطُّيُورِ وَالزَّحَافَاتِ وَالْبَحْرِيَّاتِ يُذَلُّ، وَقَدْ تَذَلُّ لِلطَّبِيعِ الْبَشَرِيِّ. ^٨ وَأَمَّا اللِّسَانُ فَلَا يَسْتَطِيعُ أَحَدٌ مِنَ النَّاسِ أَنْ

full of deadly poison.

⁹Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

¹⁰Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. ¹¹Doth a fountain send forth at the same place sweet water and bitter?

¹²Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Divine Wisdom

¹³Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

¹⁴But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. ¹⁵This wisdom descendeth not from above, but is earthly, sensual, devilish. ¹⁶For where envying and strife is, there is confusion and every evil work.

¹⁷But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

¹⁸And the fruit of righteousness is sown in peace of them that make peace.

Pride Greed and Envy

4 ¹From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? ²Ye lust, and have not: ye kill, and desire to have, and cannot

يُدَلِّهُ. هُوَ شَرٌّ لَا يُضْبَطُ، مَمْلُوءٌ سُمًّا مُمَيَّنًا. ^٩ بِهِ بُارِكُ اللَّهُ الْآبَ، وَبِهِ نَلْعَنُ النَّاسَ الَّذِينَ قَدْ تَكَوَّنُوا عَلَى شِبْهِ اللَّهِ. ^{١٠} مِنَ الْفَمِّ الْوَاحِدِ تَخْرُجُ بَرَكَةٌ وَلَعْنَةٌ! لَا يَصْلُحُ يَا إِخْوَتِي أَنْ تَكُونَ هَذِهِ الْأُمُورُ هَكَذَا! ^{١١} الْاَلَلُّ يَنْبُوغًا يَنْبُعُ مِنْ نَفْسٍ عَيْنٍ وَاحِدَةٍ الْعَذْبُ وَالْمُرُّ؟ ^{١٢} هَلْ تَقْدِرُ يَا إِخْوَتِي تَيْتَةً أَنْ تَصْنَعَ زَيْتُونًا، أَوْ كَرَمَةً تَيْنًا؟ وَلَا كَذَلِكَ يَنْبُوغُ يَصْنَعُ مَاءً مَالِحًا وَعَذْبًا!

الحكمة السماوية

^{١٣} مَنْ هُوَ حَكِيمٌ وَعَالِمٌ بَيْنَكُمْ فَلْيُرِ أَعْمَالَهُ بِالتَّصَرُّفِ الْحَسَنِ فِي وِدَاعَةِ الْحِكْمَةِ. ^{١٤} وَلَكِنْ إِنْ كَانَ لَكُمْ غَيْرَةٌ مَرَّةً وَتَحَزُّبٌ فِي قُلُوبِكُمْ، فَلَا تَفْتَخِرُوا وَتَكْذِبُوا عَلَى الْحَقِّ. ^{١٥} لَيْسَتْ هَذِهِ الْحِكْمَةُ نَازِلَةً مِنْ فَوْقٍ، بَلْ هِيَ أَرْضِيَّةٌ نَفْسَانِيَّةٌ شَيْطَانِيَّةٌ. ^{١٦} لِأَنَّهُ حَيْثُ الْعَيْرَةُ وَالتَّحَزُّبُ هُنَاكَ التَّشْوِيشُ وَكُلُّ أَمْرٍ رَدِيءٍ. ^{١٧} وَأَمَّا الْحِكْمَةُ الَّتِي مِنْ فَوْقٍ فَهِيَ أَوْلًا طَاهِرَةٌ، ثُمَّ مُسَالِمَةٌ، مُتَرَفِّقَةٌ، مُدْعِنَةٌ، مَمْلُوءَةٌ رَحْمَةً وَأَثْمَارًا صَالِحَةً، عَدِيمَةٌ الرِّيْبِ وَالرِّيَاءِ. ^{١٨} وَتَمْرُ الْبَرِّ يُزْرَعُ فِي السَّلَامِ مِنَ الَّذِينَ يَفْعَلُونَ السَّلَامَ.

الكبرياء والطمع والحسد

٤ ^١ مِنْ أَيْنَ الْحُرُوبُ وَالْخُصُومَاتُ بَيْنَكُمْ أَلَيْسَتْ مِنْ هُنَا مِنْ لَدَاتِكُمْ الْمَحَارِبَةُ فِي أَعْضَائِكُمْ؟ أَتَسْتَهُونَ وَلَسْتُمْ تَمْتَلِكُونَ. تَقْتُلُونَ وَتَحْسَدُونَ

obtain: ye fight and war, yet ye have not, because ye ask not.³ Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

⁴Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.⁵ Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? ⁶But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

⁷Submit yourselves therefore to God. Resist the devil, and he will flee from you. ⁸Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. ⁹Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. ¹⁰Humble yourselves in the sight of the Lord, and he shall lift you up.

¹¹Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

¹²There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

Depending on God

¹³Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: ¹⁴Whereas ye know not what shall be on the morrow. For what is your life? It is

وَلَسْتُمْ تَقْدِرُونَ أَنْ تَتَأَلَّوْا. تُحَاصِمُونَ
وَتُحَارِبُونَ وَلَسْتُمْ تَمْتَلِكُونَ، لِأَنَّكُمْ لَا
تَطْلُبُونَ. تَطْلُبُونَ وَلَسْتُمْ تَأْخُذُونَ، لِأَنَّكُمْ
تَطْلُبُونَ رَدِيًّا لِكَيْ تُنْفِقُوا فِي لَذَاتِكُمْ. أَيُّهَا
الزَّانَةُ وَالزَّوَانِي، أَمَا تَعْلَمُونَ أَنَّ مَحَبَّةَ
الْعَالَمِ عَدَاوَةٌ لِلَّهِ؟ فَمَنْ أَرَادَ أَنْ يَكُونَ
مُحِبًّا لِلْعَالَمِ فَقَدْ صَارَ عَدُوًّا لِلَّهِ. أَمْ
تَظُنُّونَ أَنَّ الْكِتَابَ يَقُولُ بَاطِلًا: الرُّوحُ
الَّذِي حَلَّ فِيْنَا يَشْتَأِقُ إِلَى الْحَسَدِ؟ وَلَكِنَّهُ
يُعْطِي نِعْمَةً عَظِيمَةً. لِذَلِكَ يَقُولُ: «يَقَاوِمُ اللَّهُ
الْمُسْتَكْبِرِينَ، وَأَمَّا الْمَتَوَاضِعُونَ فَيُعْطِيهِمْ
نِعْمَةً». فَاخْضَعُوا لِلَّهِ. قَاوِمُوا إِبْلِيسَ فَيَهْرَبُ
مِنْكُمْ. اقْتَرِبُوا إِلَى اللَّهِ فَيَقْتَرِبُ إِلَيْكُمْ. نَقُوا
أَيْدِيَكُمْ أَيُّهَا الضَّالِّينَ، وَطَهَّرُوا قُلُوبَكُمْ يَا
ذَوِي الرَّاغِبِينَ. اكْتَسَبُوا وَنُوحُوا وَابْكُوا.
لِيَتَحَوَّلَ ضِحْكُكُمْ إِلَى نُوحٍ وَفَرَحُكُمْ إِلَى
عَمٍّ. اتَّضِعُوا قُدَّامَ الرَّبِّ فَيَرْفَعَكُمْ. لَا
يَذُمُّ بَعْضُكُمْ بَعْضًا أَيُّهَا الإِخْوَةُ. الَّذِي يَذُمُّ
أَخَاهُ وَيَذُمُّ أَخَاهُ يَذُمُّ النَّامُوسَ وَيَذُمُّ
النَّامُوسَ. وَإِنْ كُنْتَ تَذُمُّ النَّامُوسَ فَلَسْتَ
عَامِلًا بِالنَّامُوسِ، بَلْ دِينًا لَهُ. وَاحِدٌ هُوَ
وَأَضَعُ النَّامُوسَ، الْقَادِرُ أَنْ يُخَلِّصَ
وَيُهْلِكَ. فَمَنْ أَنْتَ يَا مَنْ تَذُمُّ غَيْرَكَ؟

الافتكال على الله

¹³ هَلُمَّ الْآنَ أَيُّهَا الْقَائِلُونَ: «نَذْهَبُ
الْيَوْمَ أَوْ غَدًا إِلَى هَذِهِ الْمَدِينَةِ أَوْ تِلْكَ،
وَهَنَّاكَ نَصْرِفُ سَنَةً وَاحِدَةً وَنَتَّجِرُ وَنَرْبِحُ».
¹⁴ أَنْتُمْ الَّذِينَ لَا تَعْرِفُونَ أَمْرَ الْغَدِ! لِأَنَّهُ مَا

even a vapour, that appeareth for a little time, and then vanisheth away.

¹⁵For that ye ought to say, If the Lord will, we shall live, and do this, or that. ¹⁶But now ye rejoice in your boastings: all such rejoicing is evil.

¹⁷Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

هِيَ حَيَاتِكُمْ؟ إِنَّهَا بُخَارٌ، يَظْهَرُ قَلِيلًا ثُمَّ يَظْمَحِلُّ. ^{١٥}عَوِضَ أَنْ تَقُولُوا: «إِنْ شَاءَ الرَّبُّ وَعِشْنَا نَفْعَلُ هَذَا أَوْ ذَلِكَ». ^{١٦}وَأَمَّا الْآنَ فَإِنَّكُمْ تَفْتَخِرُونَ فِي تَعَظْمِكُمْ. كُلُّ افْتِخَارٍ مِثْلُ هَذَا رَدِيءٌ. ^{١٧}فَمَنْ يَعْرِفُ أَنْ يَعْمَلَ حَسَنًا وَلَا يَعْمَلُ، فَذَلِكَ خَطِيئَةٌ لَهُ.

Warning to the Rich

إنذار للأغنياء

5 ¹Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

²Your riches are corrupted, and your garments are moth-eaten. ³Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. ⁴Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. ⁵Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. ⁶Ye have condemned and killed the just; and he doth not resist you.

٥ ^١هَلُمَّ الْآنَ أَيُّهَا الْأَغْنِيَاءُ، ابْكُوا مُوَلِّوِينَ عَلَى شَقَاوَتِكُمْ الْقَادِمَةِ. ^٢أَغْنَاكُمْ قَدْ تَهَرَّأَ، وَثِيَابِكُمْ قَدْ أَكَلَهَا الْعَثُّ. ^٣ذَهَبِكُمْ وَفِضَّتِكُمْ قَدْ صَدَّتَا، وَصِدَّاهُمَا يَكُونُ شَهَادَةً عَلَيْكُمْ، وَيَأْكُلُ لِحُومِكُمْ كَنَارًا! قَدْ كَثُرْتُمْ فِي الْأَيَّامِ الْأَخِيرَةِ. ^٤هُوَذَا أُجْرَةُ الْفَعْلَةِ الَّذِينَ حَصَدُوا حُقُولَكُمْ الْمَبْخُوسَةَ مِنْكُمْ تَصْرُخُ، وَصِيَاحُ الْحَصَادِينَ قَدْ دَخَلَ إِلَى أُذُنِي رَبِّ الْجُنُودِ. ^٥قَدْ تَرَفَّهْتُمْ عَلَى الْأَرْضِ وَتَنَعَّمْتُمْ وَرَبَّيْتُمْ قُلُوبَكُمْ، كَمَا فِي يَوْمِ الذَّبْحِ. ^٦حَكَمْتُمْ عَلَى الْبَارِّ. قَتَلْتُمُوهُ. لَا يَقَاوِمُكُمْ!

Patience and Prayer

الصبر والصلاة

⁷Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. ⁸Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. ⁹Grudge not one against another, brethren, lest ye be condemned:

^٧فَتَأْتُوا أَيُّهَا الْإِخْوَةُ إِلَى مَجِيءِ الرَّبِّ. هُوَذَا الْفَلَّاحُ يَنْتَظِرُ ثَمَرَ الْأَرْضِ الثَّمِينِ مُتَأَنِّيًا عَلَيْهِ حَتَّى يَنَالَ الْمَطَرَ الْمُبَكَّرَ وَالْمَتَأَخَّرَ. ^٨فَتَأْتُوا أَنْتُمْ وَتَبْتُوا قُلُوبَكُمْ، لِأَنَّ مَجِيءَ الرَّبِّ قَدْ اقْتَرَبَ. ^٩لَا يَبْنَ بَعْضُكُمْ عَلَى بَعْضٍ أَيُّهَا الْإِخْوَةُ لِئَلَّا تُدَانُوا. هُوَذَا الْدَيَّانُ وَقَفَّ قُدَّامَ الْبَابِ.

behold, the judge standeth before the door.

¹⁰Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. ¹¹Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

¹²But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

¹³Is any among you afflicted? let him pray. Is any merry? let him sing psalms. ¹⁴Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

¹⁵And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. ¹⁶Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

¹⁷Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. ¹⁸And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

¹⁹Brethren, if any of you do err from the truth, and one convert him; ²⁰Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

١٠ اخذوا يا اخوتي مثالا لاحتِمَالِ الْمَشَقَّاتِ وَالْآثَاةِ: الْاَنْبِيَاءَ الَّذِيْنَ تَكَلَّمُوا بِاسْمِ الرَّبِّ. ١١ ها نحن نطوب الصّابرين. قَدْ سَمِعْتُمْ بِصَبْرِ اَيُّوبَ وَرَأَيْتُمْ عَاقِبَةَ الرَّبِّ. لِأَنَّ الرَّبَّ كَثِيرُ الرَّحْمَةِ وَرَوْوْفٌ. ١٢ وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ يَا اخوتي لَا تَحْلِفُوا لَا بِالسَّمَاءِ وَلَا بِالْأَرْضِ وَلَا بِقِسْمِ آخَرَ. بَلْ لِيَكُنْ نَعْمَتُكُمْ نَعْمٌ وَلَاكُمُ لَا، لِئَلَّا تَقْعُوا تَحْتَ دَيْوَنَةِ. ١٣ اَعْلَى أَحَدٍ بَيْنَكُمْ مَشَقَّاتٍ؟ فَلْيَصِلْ. اَمَسْرُورٌ أَحَدٌ؟ فَلْيُرْتَلْ. ١٤ اَمْرِيضٌ أَحَدٌ بَيْنَكُمْ؟ فَلْيَدْعُ شَيْوْخَ الْكَنِيسَةِ فَيُصَلُّوا عَلَيْهِ وَيَدْهِنُوهُ بِزَيْتٍ بِاسْمِ الرَّبِّ، ١٥ وَصَلَاةَ الْإِيْمَانِ تُشْفِي الْمَرِيضَ وَالرَّبُّ يُقِيمُهُ، وَإِنْ كَانَ قَدْ فَعَلَ خَطِيئَةً تُعْفَرُ لَهُ. ١٦ اعْتَرَفُوا بَعْضُكُمْ لِبَعْضٍ بِالزَّلَّاتِ، وَصَلُّوا بَعْضُكُمْ لِأَجْلِ بَعْضٍ لِكَيْ تُشْفَوْا. طَلِبَةُ الْبَارِّ تَقْتَدِرُ كَثِيرًا فِي فِعْلِهَا. ١٧ كَانَ إِيْلِيَّا إِنْسَانًا تَحْتَ الْآلَامِ مِثْلَنَا، وَصَلَّى صَلَاةً أَنْ لَا تُمَطَّرَ، فَلَمْ تُمَطَّرْ عَلَى الْأَرْضِ ثَلَاثَ سِنِينَ وَسِتَّةَ أَشْهُرٍ. ١٨ ثُمَّ صَلَّى أَيْضًا فَأَعْطَتِ السَّمَاءُ مَطْرًا وَأَخْرَجَتِ الْأَرْضُ ثَمَرَهَا. ١٩ أَيُّهَا الْإِخْوَةُ، إِنْ ضَلَّ أَحَدٌ بَيْنَكُمْ عَنِ الْحَقِّ فَرَدِّهِ أَحَدًا، ٢٠ فَلْيَعْلَمْ أَنَّ مَنْ رَدَّ خَاطِئًا عَنْ ضَلَالِ طَرِيقِهِ يُخَلِّصُ نَفْسًا مِنَ الْمَوْتِ، وَيَسْتُرُ كَثْرَةً مِنَ الْخَطَايَا.