

## مَقْدَمَةُ الرَّسَالَةِ

<sup>1</sup>يَعْقُوبُ، عَبْدُ اللَّهِ وَالرَّبِّ يَسُوعَ الْمَسِيحِ، يُهْدِي السَّلَامَ إِلَى الْإِثْنَيْ عَشَرَ سِبْطاً الَّذِينَ فِي الشَّتَاتِ.

## امْتِحَانُ الْإِيمَانِ يُنْشِئُ صَبْرًا

<sup>2</sup>إِحْسَابُهُ كُلُّ قَرْحٍ، يَا إِخْوَتِي، حَيْثَمَا تَقْعُونَ فِي تَجَارِبِ مُتَوَعَّهِ عَالَمِينَ أَنْ أَمِيحَانَ إِيْمَانِكُمْ بِنُشْئِ صَبْرًا. <sup>4</sup>وَأَمَّا الصَّبْرُ فَلْيَكُنْ لَهُ عَمَلٌ تَامٌ لِكَيْ تَكُونُوا تَامِينَ وَكَامِلِينَ غَيْرَ تَاقِصِينَ فِي سَيِّئٍ. <sup>5</sup>وَإِنَّمَا إِنْ كَانَ أَحَدُكُمْ تُغَوِّرُهُ حِكْمَةٌ فَلْيَطْلُبْ مِنَ اللَّهِ الَّذِي يُعْطِي الْجَمِيعَ بِسَخَاءٍ وَلَا يُعَيِّرُ، فَسَيُعْطَى لَهُ. <sup>6</sup>وَلَكِنْ لِيَطْلُبْ بِإِيْمَانٍ غَيْرِ مُرْتَابِ الْبَيْتَةِ لِأَنَّ الْمُرْتَابَ يُنْشِئُ مَوْجًا مِنَ التَّخَرُّعِ تَحِيطُهُ الرِّيحُ وَتَدْفَعُهُ، <sup>7</sup>فَلَا يَطُرُّ ذَلِكَ الْإِنْسَانُ أَنَّهُ يَتَأَلَّ سَيِّئًا مِنْ عِنْدِ الرَّبِّ. <sup>8</sup>رَجُلٌ ذُو رَأْيَيْنِ هُوَ مُتَقَلِّقٌ فِي جَمِيعِ طُرُقِهِ. <sup>9</sup>وَلْيُفْتَحِرِ الْأَخُ الْمُنْضِعُ بِأَرْبَاعِهِ، <sup>10</sup>وَأَمَّا الْعَيْنِيُّ فَيَأْتِضَاعِهِ لِأَنَّهُ كَزَهْرِ الْعُشْبِ يَزُولُ. <sup>11</sup>لَأَنَّ الشَّمْسَ أَسْرَقَتْ بِالْحَرِّ فَيَسْتَبِ الْعُشْبُ، فَسَقَطَ زَهْرُهُ وَفِي جَمَالٍ مُنْطَرِهِ، هَكَذَا يَذْبُلُ الْعَيْنِيُّ أَيْضًا فِي طُرُقِهِ. <sup>12</sup>طُوبَى لِلرَّجُلِ الَّذِي يَحْتَمِلُ التَّجْرِبَةَ، لِأَنَّهُ إِذَا تَرَكَى يَتَأَلَّ إِكْلِيلَ الْحَيَاةِ الَّذِي وَعَدَ بِهِ الرَّبُّ لِلَّذِينَ يُجِبُونَهُ.

<sup>13</sup>لَا يَقُلْ أَحَدٌ: إِذَا جُرَّبْتُ: إِنِّي أَجْرَبْتُ مِنْ قِبَلِ اللَّهِ، لِأَنَّ اللَّهَ غَيْرَ مُجْرَبٍ بِالسُّرُورِ وَهُوَ لَا يَجْرَبُ أَحَدًا. <sup>14</sup>وَلَكِنَّ كُلَّ وَاحِدٍ يُجْرَبُ إِذَا انْجَدَبَ وَانْحَدَعَ مِنْ شَهْوَتِهِ، ثُمَّ الشَّهْوَةُ، إِذَا حَبَلَتْ، تَلِدُ حَاطِيَّةً وَالْحَاطِيَّةُ، إِذَا كَمَلَتْ، تُنْجِ مَوْتًا. <sup>16</sup>لَا تَصَلُّوا، يَا إِخْوَتِي الْأَجْبَاءُ. <sup>17</sup>كُلُّ عَاطِيَةٍ صَالِحَةٍ وَكُلُّ مَوْهِيَةٍ تَامَةٍ هِيَ مِنْ فَوْقِ تَارِلَةٍ مِنْ عِنْدِ أَبِي الْأَنْوَارِ، الَّذِي لَيْسَ عِنْدَهُ تَغْيِيرٌ وَلَا ظِلٌّ دَوْرَانِ. <sup>18</sup>سَاءَ قَوْلَدْنَا بِكَلِمَةِ الْحَقِّ لِكَيْ نَكُونَ بَاكُورَةً مِنْ خَلَاتِيغِهِ.

## سَامِعِي وَفَاعِلِي الْكَلِمَةِ

<sup>19</sup>إِذَا، يَا إِخْوَتِي الْأَجْبَاءُ، لِيَكُنْ كُلُّ إِنْسَانٍ مُسْرِعًا فِي الْإِسْتِمَاعِ، مُبْطِنًا فِي التَّكَلُّمِ، مُبْطِنًا فِي الْعَصَبِ، <sup>20</sup>لَأَنَّ عَصَبَ الْإِنْسَانِ لَا يَصْبِغُ بِرِ اللَّهِ. <sup>21</sup>لِذَلِكَ أَطْرَحُوا كُلَّ تَجَاسِيَةٍ وَكَثْرَةَ سُرِّ فَاقْبَلُوا بِوَدَاعَةٍ الْكَلِمَةَ الْمَعْرُوسَةَ الْقَادِرَةَ أَنْ تُخَلِّصَ نُفُوسَكُمْ. <sup>22</sup>وَلَكِنْ كُونُوا عَامِلِينَ بِالْكََلِمَةِ لَا سَامِعِينَ فَقَطْ، خَادِعِينَ نُفُوسَكُمْ. <sup>23</sup>لِأَنَّهُ إِنْ كَانَ أَحَدٌ سَامِعًا لِلْكََلِمَةِ وَلَيْسَ عَامِلًا فَذَاكَ يُنْشِئُ رَجُلًا تَاطِرًا وَجَهَ خَلْقِيهِ فِي مِرَاةٍ، فَإِنَّهُ تَطَرَّ ذَاتَهُ وَمَصَى وَلَوْفَتِ نَيْبِي مَا هُوَ. <sup>25</sup>وَلَكِنْ مَنْ أَطْلَعَ عَلَى التَّامُوسِ

<sup>1</sup>James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. <sup>2</sup>My brethren, count it all joy when ye fall into divers temptations; <sup>3</sup>Knowing this, that the trying of your faith worketh patience. <sup>4</sup>But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. <sup>5</sup>If 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. <sup>6</sup>But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. <sup>7</sup>For let not that man think that he shall receive any thing of the Lord. <sup>8</sup>A double minded man is unstable in all his ways. <sup>9</sup>Let the brother of low degree rejoice in that he is exalted: <sup>10</sup>But the rich, in that he is made low: because as the flower of the grass he shall pass away. <sup>11</sup>For 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. <sup>12</sup>Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. <sup>13</sup>Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: <sup>14</sup>But every man is tempted, when he is drawn away of his own lust, and enticed. <sup>15</sup>Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. <sup>16</sup>Do not err, my beloved brethren. <sup>17</sup>Every 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.<sup>18</sup> Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.<sup>19</sup> Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:<sup>20</sup> For the wrath of man worketh not the righteousness of God.<sup>21</sup> Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.<sup>22</sup> But be ye doers of the word, and not hearers only, deceiving your own selves.<sup>23</sup> For 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:<sup>24</sup> For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.<sup>25</sup> But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.<sup>26</sup> If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.<sup>27</sup> Pure 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.

الْكَامِلِ، تَامُوسِ الْحُرِّيَّةِ، وَتَبَّتْ وَصَارَ لَيْسَ سَامِعًا تَأْسِيًّا  
 بَلْ غَامِلًا بِالْكَلِمَةِ، فَهَذَا يَكُونُ مَعْبُوطًا فِي عَمَلِهِ.<sup>26</sup> إِنْ  
 كَانَ أَحَدٌ فِيكُمْ يَطْرُقُ أَنَّهُ دَبِّبٌ وَهُوَ لَيْسَ يُلْحِمُ لِسَانَهُ بَلْ  
 يَخْدَعُ قَلْبَهُ، فَدِيَانَتُهُ هَذَا بَاطِلَةٌ.<sup>27</sup> الدِّيَانَةُ الطَّاهِرَةُ النَّصِيحَةُ  
 عِنْدَ اللَّهِ الْآبِ هِيَ هَذِهِ: أَفْتِقَادُ الْيَتَامَى وَالْأَرَامِلِ فِي  
 صِبْقَتِهِمْ وَحِفْظُ الْإِنْسَانِ تَعْسَهُ يَلَا دَنَسٍ مِنَ الْعَالَمِ.