مقدّمة الرّسالة

[1]يَعْقُوبُ، عَبْدُ اللهِ وَالرَّبِّ يَسُوعَ المَسِيحِ، يُهْدِي السَّلاَمَ
إِلَى الاِثْنَيْ عَشَرَ سِبْطاً الَّذِينَ فِي الشَّتَاتِ.

امتحان الإيمان يُنشيء صبرا

[2]اِحْسِبُوهُ كُلَّ فَرَحٍ، يَا إِخْوَتِي، حِينَمَا تَقَعُونَ فِي تَجَارِبَ
مُتَنَوِّعَةٍ[3]عَالِمِينَ أَنَّ امْتِحَانَ إِيمَانِكُمْ يُنْشِئُ صَبْراً.[4]وَأَمَّا
الصَّبْرُ فَلْيَكُنْ لَهُ عَمَلٌ تَامٌّ لِكَيْ تَكُونُوا تَامِّينَ وَكَامِلِينَ
غَيْرَ نَاقِصِينَ فِي شَيْءٍ.[5]وَإِنَّمَا إِنْ كَانَ أَحَدُكُمْ تُعْوِزُهُ
حِكْمَةٌ فَلْيَطْلُبْ مِنَ اللهِ الَّذِي يُعْطِي الْجَمِيعَ بِسَخَاءٍ وَلاَ
يُعَيِّرُ، فَسَيُعْطَى لَهُ.[6]وَلَكِنْ لِيَطْلُبْ بِإِيمَانٍ غَيْرَ مُرْتَابٍ
الْبَتَّةَ لأَنَّ المُرْتَابَ يُشْبِهُ مَوْجاً مِنَ الْبَحْرِ تَخْبِطُهُ الرِّيحُ
وَتَدْفَعُهُ،[7]فَلاَ يَظُنَّ ذَلِكَ الإِنْسَانُ أَنَّهُ يَنَالُ شَيْئاً مِنْ عِنْدِ
الرَّبِّ.[8]رَجُلٌ ذُو رَأْيَيْنِ هُوَ مُتَقَلْقِلٌ فِي جَمِيعِ
طُرُقِهِ.[9]وَلْيَفْتَخِرِ الأَخُ المُتَّضِعُ بِارْتِفَاعِهِ،[10]وَأَمَّا الْغَنِيُّ
فَبِاتِّضَاعِهِ لأَنَّهُ كَزَهْرِ الْعُشْبِ يَزُولُ.[11]لأَنَّ الشَّمْسَ
أَشْرَقَتْ بِالْحَرِّ فَيَبَّسَتِ الْعُشْبَ، فَسَقَطَ زَهْرُهُ وَفَنِيَ
جَمَالُ مَنْظَرِهِ، هَكَذَا يَذْبُلُ الْغَنِيُّ أَيْضاً فِي
طُرُقِهِ.[12]طُوبَى لِلرَّجُلِ الَّذِي يَحْتَمِلُ التَّجْرِبَةَ، لأَنَّهُ إِذَا
تَزَكَّى يَنَالُ إِكْلِيلَ الْحَيَاةِ الَّذِي وَعَدَ بِهِ الرَّبُّ لِلَّذِينَ
يُحِبُّونَهُ.
[13]لاَ يَقُلْ أَحَدٌ، إِذَا جُرِّبَ: إِنِّي أُجَرَّبُ مِنْ قِبَلِ اللهِ، لأَنَّ
اللهَ غَيْرُ مُجَرَّبٍ بِالشُّرُورِ وَهُوَ لاَ يُجَرِّبُ أَحَداً.[14]وَلَكِنَّ كُلَّ
وَاحِدٍ يُجَرَّبُ إِذَا انْجَذَبَ وَانْخَدَعَ مِنْ شَهْوَتِهِ،[15]ثُمَّ
الشَّهْوَةُ، إِذَا حَبِلَتْ، تَلِدُ خَطِيَّةً وَالْخَطِيَّةُ، إِذَا كَمَلَتْ، تُنْتِجُ
مَوْتاً.[16]لاَ تَضِلُّوا، يَا إِخْوَتِي الأَحِبَّاءَ.[17]كُلُّ عَطِيَّةٍ صَالِحَةٍ
وَكُلُّ مَوْهِبَةٍ تَامَّةٍ هِيَ مِنْ فَوْقُ نَازِلَةٌ مِنْ عِنْدِ أَبِي
الأَنْوَارِ، الَّذِي لَيْسَ عِنْدَهُ تَغْيِيرٌ وَلاَ ظِلُّ دَوَرَانٍ.[18]شَاءَ
فَوَلَدَنَا بِكَلِمَةِ الْحَقِّ لِكَيْ نَكُونَ بَاكُورَةً مِنْ خَلاَئِقِهِ.

سامعي وفاعلي الكلمة

[19]إِذاً، يَا إِخْوَتِي الأَحِبَّاءَ، لِيَكُنْ كُلُّ إِنْسَانٍ مُسْرِعاً فِي
الاِسْتِمَاعِ، مُبْطِئاً فِي التَّكَلُّمِ، مُبْطِئاً فِي الْغَضَبِ،[20]لأَنَّ
غَضَبَ الإِنْسَانِ لاَ يَصْنَعُ بِرَّ اللهِ.[21]لِذَلِكَ اطْرَحُوا كُلَّ
نَجَاسَةٍ وَكَثْرَةَ شَرٍّ فَاقْبَلُوا بِوَدَاعَةٍ الْكَلِمَةَ المَغْرُوسَةَ
الْقَادِرَةَ أَنْ تُخَلِّصَ نُفُوسَكُمْ.[22]وَلَكِنْ كُونُوا عَامِلِينَ
بِالْكَلِمَةِ لاَ سَامِعِينَ فَقَطْ، خَادِعِينَ نُفُوسَكُمْ.[23]لأَنَّهُ إِنْ
كَانَ أَحَدٌ سَامِعاً لِلْكَلِمَةِ وَلَيْسَ عَامِلاً فَذَاكَ يُشْبِهُ رَجُلاً
نَاظِراً وَجْهَ خِلْقَتِهِ فِي مِرْآةٍ،[24]فَإِنَّهُ نَظَرَ ذَاتَهُ وَمَضَى
وَلِلْوَقْتِ نَسِيَ مَا هُوَ.[25]وَلَكِنْ مَنِ اطَّلَعَ عَلَى النَّامُوسِ

[1]James, a servant of God and of the Lord
Jesus Christ, to the twelve tribes which are
scattered abroad, greeting.[2]My brethren,
count it all joy when ye fall into divers
temptations;[3]Knowing this, that the trying
of your faith worketh patience.[4]But let
patience have her perfect work, that ye
may be perfect and entire, wanting
nothing.[5]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.[6]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.[7]For let not that man think that he
shall receive any thing of the Lord.[8]A
double minded man is unstable in all his
ways.[9]Let the brother of low degree rejoice
in that he is exalted:[10]But the rich, in that
he is made low: because as the flower of
the grass he shall pass away.[11]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.[12]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.[13]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:[14]But
every man is tempted, when he is drawn
away of his own lust, and enticed.[15]Then
when lust hath conceived, it bringeth forth
sin: and sin, when it is finished, bringeth
forth death.[16]Do not err, my beloved
brethren.[17]Every good gift and every

الْكَامِلِ، نَامُوسِ الْحُرِّيَّةِ، وَثَبَتَ وَصَارَ لَيْسَ سَامِعاً نَاسِياً
بَلْ عَامِلاً بِالْكَلِمَةِ، فَهَذَا يَكُونُ مَغْبُوطاً فِي عَمَلِهِ.[26]إِنْ
كَانَ أَحَدٌ فِيكُمْ يَظُنُّ أَنَّهُ دَيِّنٌ وَهُوَ لَيْسَ يُلْجِمُ لِسَانَهُ بَلْ
يَخْدَعُ قَلْبَهُ، فَدِيَانَةُ هَذَا بَاطِلَةٌ.[27]اَلدِّيَانَةُ الطَّاهِرَةُ النَّقِيَّةُ
عِنْدَ اللهِ الآبِ هِيَ هَذِهِ: افْتِقَادُ الْيَتَامَى وَالأَرَامِلِ فِي
ضِيقَتِهِمْ وَحِفْظُ الإِنْسَانِ نَفْسَهُ بِلاَ دَنَسٍ مِنَ الْعَالَمِ.

perfect gift is from above, and cometh
down from the Father of lights, with whom
is no variableness, neither shadow of
turning.[18]Of his own will begat he us with
the word of truth, that we should be a kind
of firstfruits of his creatures.[19]Wherefore,
my beloved brethren, let every man be
swift to hear, slow to speak, slow to
wrath:[20]For the wrath of man worketh not
the righteousness of God.[21]Wherefore lay
apart all filthiness and superfluity of
naughtiness, and receive with meekness
the engrafted word, which is able to save
your souls.[22]But be ye doers of the word,
and not hearers only, deceiving your own
selves.[23]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:[24]For
he beholdeth himself, and goeth his way,
and straightway forgetteth what manner of
man he was.[25]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.[26]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.[27]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.