

CH3	KJV	Ya'aqov - Hebrew James
1	My brethren, be not many masters, knowing that we shall receive the greater condemnation.	Beloved brothers, not every one of you must be an expert teacher, ⁷ and know that the punishment will be greater. ⁸
2	For 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.	For we sin in many words. ⁹ But he who does not sin in any word, ¹⁰ he is a set-apart man, and able to [bridle] the whole body.
3	Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.	And look, ¹¹ we lead the horses with a bridle, to lead them according to our will.
4	Behold 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.	And also the ships, although they are great, and go by the force of the wind ¹² – yet ¹³ they are guided ¹ by a small rudder which <i>is in the hand of the messenger.</i> ²
5	Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!	So the tongue is a small member, and makes great words. Look, ³ a small fire kindles a great forest!
6	And 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.	So also the tongue is like an eternal fire, full of iniquity, so is the tongue among our members, and <i>it causes</i> the whole body to sin , and [kindles] us in our walk, if it is [kindled] from Gei-Hinnom. ⁴
7	For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:	For the nature of all the animals, and the birds, and the serpents, which are on the dry land or in the sea, is like the nature of man. ⁵
8	But the tongue can no man tame; it is an unruly evil, full of deadly poison.	But the tongue, no man is able to [bridle], for it is evil and is full of the poison of death.
9	Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.	With the tongue we praise YHWH the Father, and with it we curse the man who is ¹ in the image of Elohim. ²
10	Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.	From one mouth there comes out praise and curses; but it must not be so, beloved brothers.
11	Doth a fountain send forth at the same place sweet water and bitter?	For is there indeed a fountain which has in it salt and sweet waters?
12	Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.	Or is a tree of dates ³ able to give oil, or a vine – figs? So the fountain is not able to give salt and sweet waters.
13	Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.	Whosoever is wise and understanding among you, let him show me his good walk with wisdom.
14	But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.	But if there be jealousy and hatred <u>in your hearts</u> , do not boast and do not lie against the truth.
15	This wisdom descendeth not from above, but is earthly, sensual, devilish.	For this is not wisdom that comes from above; but from the earth, from the man, and from the satans.
16	For where envying and strife is, there is confusion and every evil work.	For in whosoever there is jealousy and hatred , in him ⁴ there are many evil things. ⁵
17	But 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.	But the wisdom from above is firstly ⁶ pure, and afterwards shalom, ⁷ and with rest , and is able to reconcile , and quick to listen , full of mercy, and lastly <i>it is</i> to goodness ⁸ and not ⁹ to partiality or flattery. ¹
18	And the fruit of righteousness is sown in peace of them that make peace.	But the righteous fruits are sown in shalom by those who establish ² the shalom.
Bold : Differences between KJV and Hebrew Translation made by Presenter. Bold + Underlined : Emphasis based on special word order etc. <i>Italic words</i> : Added to help the English reader understand what the Hebrew text implies by context.		[square brackets]: Corrected based on context or applicable word(s) are still in question (e.g. smudged words, rare Hebrew words, etc.) Empty square brackets []: Used where a word or phrase in the manuscript has been crossed out or marked as a mistake by the scribe / proof-reader.

CH3	
1	7 Hebrew “מלמד בעל” – “lit. ‘a master of teaching.’ 8 Or “exceedingly great.”
2	9 Or “in many things” – probably used here with a double meaning. 10 Or “any thing” – probably used here with a double meaning.
3	11 Or “behold.”
4	12 Or “a strong wind.” 13 Lit. “although it is so.” 1 Or “directed.” 2 Or possibly ‘which is under control of the captain.’
5	3 Or “behold.”
6	4 Lit. “The valley of Hinnom.” This Hebrew word is transliterated into Greek as ‘Gehenna,’ and is inaccurately translated as ‘Hell.’ This is a literal valley right next to Jerusalem ordained for future punishment. See Matthew 25:41-46 in the www.HebrewGospels.com version: “And then he will say to those who are on the left side... go into the fire of Gei-Hinnom, which is prepared for Ha-Satan and his messengers... And these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light.” To learn more about the Biblical definition of ‘Gei-Hinnom,’ see Jer. 7:30-33, Is. 30:33, 66:24, etc.
7	5 Possibly means that the nature of all (i.e. the greatest majority of) animals allows them to be taught and trained just like humans can be taught and trained. The Greek version paraphrases and states that all animals have been tamed by man.
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9	1 Or possibly “who was made in the image of Elohim.” 2 Usually translated as ‘God.’ In Hebrew however, the word ‘luck’ or ‘fortune’ is pronounced as “gad” and sometimes as “god” (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use ‘God.’
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12	3 The word for “dates” is crossed out and replaced with “figs” (in the same / similar script as original scribe).
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16	4 Lit. “this one,” but often means ‘he’ or ‘him.’ 5 Or “words.”
17	6 Lit. “at the first.” 7 Shalom means “wholeness,” “completeness” or “well-being,” can also mean ‘peace.’ ‘Shalom’ was also used as a greeting. 8 Or “that which is good.” 9 Or possibly “without partiality and flattery.” 1 Or “hypocrisy.”
18	2 Or “perform.”