

توصيات للنساء والرجال

¹كَذَلِكَ، أَيُّهَا النِّسَاءُ، كُنَّ خَاصِعَاتٍ لِرِجَالِكُنَّ، حَتَّى وَإِنْ كَانَ النِّعْصُ لَا يُطِيعُونَ الْكَلِمَةَ يُرَبِّحُونَ بِسِيرَةِ النِّسَاءِ يَدُونَ كَلِمَةً، ²مَلَا حِطِينَ سِيرَتِكُنَّ الطَّاهِرَةَ بِخَوْفٍ. وَلَا تَكُنْ زِينَتُكَ الرَّبِّيَّةَ الْخَارِجِيَّةَ، مِنْ صَفْرِ الشَّعْرِ وَالنَّحْلِي بِالذَّهَبِ وَلَيْسَ الثِّيَابِ، ⁴بَلْ إِنْسَانُ الْقَلْبِ الْخَفِيِّ فِي الْعَدِيمَةِ الْقَسَادِ، زِينَةُ الرُّوحِ الْوَدِيعِ الْهَادِي الَّذِي هُوَ قُدَّامَ اللَّهِ كَثِيرُ الثَّمَنِ. ⁵فَإِنَّهُ هَكَذَا كَانَتْ قَدِيمًا النِّسَاءُ الْفَدِيسَاتُ أَيْضًا، الْمُتَوَكِّلَاتُ عَلَى اللَّهِ، يُزَيِّنْنَ أَنْفُسَهُنَّ خَاصِعَاتٍ لِرِجَالِهِنَّ، ⁶كَمَا كَانَتْ سَارَةُ تُطِيعُ إِبْرَاهِيمَ دَاعِيَةً إِيَّاهُ سَيِّدَهَا، الَّتِي صِرْتِ أَوْلَادَهَا صَانِعَاتٍ خَيْرًا وَعَبَّرَ خَائِفَاتٍ خَوْفًا أَلْبَنًا.

⁷كَذَلِكَ، أَيُّهَا الرِّجَالُ، كُونُوا سَاكِينَ بِحَسَبِ الْفِطْنَةِ مَعَ الْإِنْسَاءِ النَّسَائِيِّ كَالْأَضْعَفِ مُعْطِينَ إِسَاءَةً كَرَامَةً كَالْوَارِثَاتِ أَيْضًا مَعَكُمْ نِعْمَةُ الْحَيَاةِ، لِكَيْ لَا تُعَاوِ صَلَوَاتُكُمْ.

المسيرة المقدسة

⁸وَاللَّهَائِيَّةُ، كُونُوا جَمِيعًا مُتَّحِدِينَ الرَّأْيِ بِحَسَبِ وَاحِدٍ، دَوِي مَحَبَّةٍ أَخَوِيَّةٍ، مُسْتَفِيقِينَ، لُطَفَاءَ، ⁹غَيْرَ مُجَازِبِينَ عَنْ شَرِّ بَشَرٍ أَوْ عَنْ سَتِيمَةٍ بِسَتِيمَةٍ بَلْ بِالْعَكْسِ، مُبَارِكِينَ، غَالِمِينَ أَنْكُمْ لِهَذَا دَعِينُمْ لِكَيْ تَرْتَوْا بَرَكَه. ¹⁰لَآنَ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ وَيَتَرَى إِبْرَاهِيمًا صَالِحَةً فَلْيَكْفُفْ لِسَانَهُ عَنِ الشَّرِّ وَشَفَقَتِهِ أَنْ تَتَكَلَّمَ بِالْمَكْرِ، ¹¹لِيُعْرِضَ عَنِ الشَّرِّ وَيَضَعِ الْخَبَرَ، لِيَطْلُبَ السَّلَامَ وَيَجِدَ فِي أُنْفُسِهِ. ¹²لَآنَ عَيْنِي الرَّبِّ عَلَى الْإِبْرَارِ وَأَذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ الرَّبِّ ضِدَّ قَاعِلِي الشَّرِّ.

¹³فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ بِالْخَيْرِ؟ وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ فَطُوبَاكُمْ، وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ وَلَا تَصْطَرِبُوا، بَلْ قَدَّسُوا الرَّبَّ الْإِلَهَ فِي قُلُوبِكُمْ مُسْتَعِدِّينَ دَائِمًا لِمُخَاوَبَةِ كُلِّ مَنْ يَسْأَلُكُمْ عَنْ سَبَبِ الرَّجَاءِ الَّذِي فِيكُمْ بِوَدَاعَةٍ وَخَوْفٍ، ¹⁶وَلَكُمْ صَمِيرٌ صَالِحٌ لِكَيْ يَكُونَ الَّذِينَ يَسْتَمِونَ سِيرَتَكُمْ الصَّالِحَةَ فِي الْمَسِيحِ يُخَبِّرُونَ فِي مَا يَقْرَءُونَ عَلَيْكُمْ كَقَاعِلِي شَرِّ. ¹⁷لَآنَ تَأَلَّمْتُمْ، إِنْ سَاءَتْ مَشِيئَةُ اللَّهِ، وَأَنْتُمْ صَانِعُونَ خَيْرًا أَفْضَلَ مِنْهُ وَأَنْتُمْ صَانِعُونَ شَرًّا. ¹⁸فَإِنَّ الْمَسِيحَ أَيْضًا تَأَلَّمَ مَرَّةً وَاحِدَةً مِنْ أَجْلِ الْخَطَايَا، الْبَارُّ مِنْ أَجْلِ الْآثَمَةِ، لِكَيْ يُعَرِّبَنَا إِلَى اللَّهِ، مُمَاتًا فِي الْجَسَدِ وَلَكِنْ مُحْيًى فِي الرُّوحِ. ¹⁹الَّذِي فِيهِ أَيْضًا ذَهَبَ فَكَّرَزَ

¹Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; ²While they behold your chaste conversation coupled with fear. ³Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; ⁴But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. ⁵For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: ⁶Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. ⁷Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. ⁸Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: ⁹Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. ¹⁰For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: ¹¹Let him eschew evil, and do good; let him seek peace, and ensue it. ¹²For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against

لِلأَرْوَاحِ الَّتِي فِي السَّجْنِ،²⁰ إِذْ عَصَتْ قَدِيمًا جِبْنَ كَاتَتْ
 أَبَاهُ اللَّهُ تَنْطَرُ مَرَّةً فِي أَيَّامِ نُوحٍ، إِذْ كَانَ الْفُلُكُ يُبْنَى
 الَّذِي فِيهِ خَلَصَ قَلِيلُونَ، أَيْ تَمَانِي أَنْفُسٍ بِالمَاءِ.²¹ الَّذِي
 مِثَالُهُ يُخَلِّصُنَا نَحْنُ الْآنَ، أَيْ المَعْمُودِيَّةُ، لَا إِرَالَهُ وَسَخِ
 الْجَسَدِ بَلْ سُؤَالُ صَمِيرٍ صَالِحٍ عَنِ اللَّهِ بِقِيَامِهِ يَسُوعَ
 الْمَسِيحِ،²² الَّذِي هُوَ فِي يَمِينِ اللَّهِ، إِذْ قَدْ مَضَى إِلَى
 السَّمَاءِ وَمَلَائِكَهُ وَسَلَاطِينُ وَقَوَّاتٌ مُخَصَّعَةٌ لَهُ.

them that do evil.¹³ And who is he that will harm you, if ye be followers of that which is good?¹⁴ But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;¹⁵ But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:¹⁶ Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.¹⁷ For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.¹⁸ For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:¹⁹ By which also he went and preached unto the spirits in prison;²⁰ Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.²¹ The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:²² Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.