

اللسان نازر

¹لَا تَكُونُوا مُعَلِّمِينَ كَثِيرِينَ، يَا إِخْوَتِي، عَالِمِينَ أَنَّنَا نَأْخُذُ دَبْتَوَتَهُ أَعْظَمَ. ²لَأَنَّنَا فِي أَسْبَاءَ كَثِيرَةٍ نَعْتَرُ جَمِيعَتَنَا، إِنْ كَانَ أَحَدٌ لَا يَغْتَرُّ فِي الْكَلَامِ فَذَاكَ رَجُلٌ كَامِلٌ، قَادِرٌ أَنْ يُلْجِمَ كُلَّ الْجَسَدِ أَيْضًا. ³هُوَذَا الْخَيْلُ تَصْعُ اللَّجْمِ فِي أَفْوَاهِهَا لِكَيْ تُطَاوَعَنَا فَنُدِيرَ جِسْمَهَا كُلَّهُ. ⁴هُوَذَا السُّفُنُ أَيْضًا، وَهِيَ عَظِيمَةٌ بِهَذَا الْمُقْدَارِ وَتَسُوقُهَا رَبَاخٌ عَاصِيفَةٌ، تُدِيرُهَا دَفْعُهُ صَغِيرُهُ جِدًّا إِلَى حَيْثَمَا شَاءَ قَصْدُ الْمُدِيرِ. ⁵هَكَذَا اللِّسَانُ أَيْضًا هُوَ عُصْوٌ صَغِيرٌ وَيَقْتَحِرُ مُتَعَطِّمًا، هُوَذَا نَازِرٌ قَلِيلُهُ أَيْ وَفُودٌ تُحْرِقُ. ⁶قَالَ اللِّسَانُ نَازِرٌ، عَالِمُ الْإِثْمِ، هَكَذَا جُعِلَ فِي أَغْصَانِنَا اللِّسَانُ الَّذِي يُدَسِّسُ الْجِسْمَ كُلَّهُ وَيُضْرِمُ دَائِرَةَ الْكَوْنِ وَيُضْرِمُ مِنْ جَهَنَّمَ. ⁷لَأَنَّ كُلَّ طَبْعٍ لِلْوُجُوشِ وَالطُّيُورِ وَالرَّحَاقَاتِ وَالْبَحْرِيَّاتِ يَذَلُّ وَقَدْ تَذَلَّ لِلطَّبْعِ النَّسْرِيِّ. ⁸وَأَمَّا اللِّسَانُ فَلَا يَسْتَطِيعُ أَحَدٌ مِنَ النَّاسِ أَنْ يَذَلَّهُ، هُوَ سَرٌّ لَا يُضْبَطُ مَمْلُوءٌ سُمًّا مُمِيتًا، بِهِ تَبَارَكَ اللَّهُ الْآبَ وَيِهِ تَلْعَنُ النَّاسُ الَّذِينَ قَدْ تَكُونُوا عَلَى شِبْهِهِ. ¹⁰مِنْ الْقَمِ الْوَاحِدِ تَخْرُجُ بَرَكَتُهُ وَلَعْنَتُهُ، لَا يَصْلُحُ، يَا إِخْوَتِي، أَنْ تَكُونَ هَذِهِ الْأُمُورُ هَكَذَا. ¹¹أَلَعَلَّ يَنْبُوْعًا يَنْبُغُ مِنْ تَفْسٍ عَيْنٍ وَاجِدَةٍ الْعَذَبِ وَالْمَرِّ؟ ¹²هَلْ تَقْدِرُ، يَا إِخْوَتِي، تَبْنِيَهُ أَنْ تَصْنَعَ زَيْتُونًا أَوْ كَرْمَةً تَبْنِي؟ وَلَا كَذَلِكَ يَنْبُوْعٌ يَصْنَعُ مَاءً مَالِحًا وَعَذْبًا.

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¹³مَنْ هُوَ حَكِيمٌ وَعَالِمٌ يَبْنِيكُمْ قَلِيلٌ أَعْمَالُهُ بِالصَّرْفِ الْحَسَنِ فِي وَدَاعَةِ الْحِكْمَةِ. ¹⁴وَلَكِنْ إِنْ كَانَ لَكُمْ غَيْرُهُ مَرَّةٌ وَتَحَزَّبُ فِي قُلُوبِكُمْ فَلَا تَفْتَحِرُوا وَتَكْذِبُوا عَلَى الْحَقِّ. ¹⁵لَيْسَتْ هَذِهِ الْحِكْمَةُ تَازِلَةٌ مِنْ قَوْنٍ بَلْ هِيَ أَرْضِيَّةٌ تَفْسَائِيَّةٌ سَيِّطَانِيَّةٌ. ¹⁶لَأَنَّهُ حَيْثُ الْعَبْرَةُ وَالتَّحَزُّبُ هُنَاكَ النَّشْوِيشُ وَكُلُّ أَمْرٍ رَدِيءٍ. ¹⁷وَأَمَّا الْحِكْمَةُ الَّتِي مِنْ قَوْنٍ فَهِيَ أَوَّلًا طَاهِرَةٌ، ثُمَّ مُسَالِمَةٌ، مُتَرَفِّقَةٌ، مُدْعِنَةٌ، مَمْلُوءَةٌ رَحْمَةً وَأَنْمَارًا صَالِحَةً، عَدِيمَةُ الرِّبِّ وَالرِّبَاءِ. ¹⁸وَتَمَرُّ الْبِرِّ يَزْرَعُ فِي السَّلَامِ مِنَ الَّذِينَ يَقْعَلُونَ السَّلَامَ.

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, 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. 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

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strife in your hearts, glory not, and lie not against the truth.¹⁵ This wisdom descendeth not from above, but is earthly, sensual, devilish.¹⁶ For where envying and strife is, there is confusion and every evil work.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.¹⁸ And the fruit of righteousness is sown in peace of them that make peace.