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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

¹لَا تَكُونُوا مُعَلِّمِينَ كَثِيرِينَ، يَا إِخْوَتِي، غَالِمِينَ أَنَا نَأْخُذُ دَبْتُونَهُ أَعْظَمَ. لَأَنَا فِي أَشْيَاءَ كَثِيرَةٍ نَعْتَرُ جَمِيعًا، إِنْ كَانَ أَحَدٌ لَا يَعْتَرُ فِي الْكَلَامِ قَدْ أَكَّ رَجُلٌ كَامِلٌ، قَادِرٌ أَنْ يُجِمَّ كُلُّ الْجَسَدِ أَيْضًا.³هُوَذَا الْحَبْلُ تَصْعُ اللَّجْمُ فِي أَفْوَاهِهَا لِكَيْ تُطَاوَعَنَا قُنْدِيرٌ جِسْمَهَا كُلُّهُ.⁴هُوَذَا الشُّفْنُ أَيْضًا، وَهِيَ عَظِيمَةٌ بِهَذَا الْمِقْدَارِ وَتُسَوِّفُهَا رِبَاحٌ عَاصِفَةٌ، تُدِيرُهَا دَفْعَةٌ صَغِيرَةٌ جَدًّا إِلَى حَيْثُمَا شَاءَ قَصْدُ الْمُدِيرِ.⁵هَكَذَا اللِّسَانُ أَيْضًا هُوَ عُضْوٌ صَغِيرٌ وَيَفْتَحِرُ مُتَعَطِّمًا، هُوَذَا تَارٌ قَلِيلَةٌ أَيْ وَفُودٌ تُحْرِقُ.⁶قَالَ لِللسَانِ تَارٌ، عَالَمُ الْإِنِّمِ، هَكَذَا جُعِلَ فِي أَغْصَانِ اللِّسَانِ الَّذِي يُدَسُّنُ الْجِسْمَ كُلَّهُ وَيُضْرَمُ دَائِرَةُ الْكَوْنِ وَيُضْرَمُ مِنْ جَهَنَّمَ.⁷لَنْ كُلُّ طَيْعٍ لِلْوُجُوشِ وَالطُّيُورِ وَالزَّحَاقَاتِ وَالتَّحْرِبَاتِ يُدَلَّلُ وَقَدْ تَدَلَّلُ لِلطَّيْعِ الْبَشَرِيِّ.⁸وَأَمَّا اللِّسَانُ فَلَا يَسْتَطِيعُ أَحَدٌ مِنَ النَّاسِ أَنْ يُدَلِّهَ، هُوَ سَرٌّ لَا يُضْبَطُ مَمْلُوءٌ سُمًّا مُمِيتًا، بِهِ تُبَارِكُ اللَّهُ الْآبَ وَبِهِ تَلْعَنُ النَّاسُ الَّذِينَ قَدْ تَكُونُوا عَلَى بَيْتِهِ اللَّهِ.¹⁰مَنْ الْقِمِّ الْوَاحِدِ تَخْرُجُ بَرَكَتُهُ وَلَعْنَةُ، لَا يَصْلُحُ، يَا إِخْوَتِي، أَنْ تَكُونَ هَذِهِ الْأُمُورُ هَكَذَا.¹¹أَلَعَلَّ يَبْنُوْعًا يَبِيعُ مِنْ تَفْسٍ عَيْنٍ وَاحِدَةٍ الْعَذَبَ وَالْمَرَّ؟¹²هَلْ تَقْدِرُ، يَا إِخْوَتِي، يَبْنُوْةٌ أَنْ تَصْنَعَ رَيْبُونًا أَوْ كَرْمَةً يَبْنُوْةً؟ وَلَا كَذَلِكَ يَبْنُوْعٌ يَصْنَعُ مَاءً مَالِحًا وَعَذْبًا.

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¹³مَنْ هُوَ حَكِيمٌ وَعَالِمٌ يَبْتَئِمُ قَلْبُهُ أَعْمَالَهُ بِالتَّصَرُّفِ الْحَسَنِ فِي وَدَاعَةِ الْحِكْمَةِ. وَلَكِنْ إِنْ كَانَ لَكُمْ غَيْرُهُ مُرَّةٌ وَتَحَرَّبُ فِي قُلُوبِكُمْ فَلَا تَفْتَحِرُوا وَتَكْذِبُوا عَلَى الْحَقِّ.¹⁵لَيْسَتْ هَذِهِ الْحِكْمَةُ تَارِلَةً مِنْ قَوْقٍ بَلْ هِيَ أَرْضِيَّةٌ تَفْسَائِيَّةٌ سَبْطَائِيَّةٌ.¹⁶لَأَنَّهُ حَيْثُ الْغَيْرَةُ وَاللَّحَرْبُ هُنَاكَ التَّسْوِيشُ وَكُلُّ أَمْرٍ رَدِيٍّ.¹⁷وَأَمَّا الْحِكْمَةُ الَّتِي مِنْ قَوْقٍ فَهِيَ أَوَّلًا طَاهِرَةٌ، ثُمَّ مُسَالِمَةٌ، مُتَرَفِّقَةٌ، مُدْعِنَةٌ، مَمْلُوءَةٌ رَحْمَةً وَأَنْمَارًا صَالِحَةً، عَدِيمَةٌ الزَّيْبِ وَالزَّيْبَاءِ.¹⁸وَتَمُرُّ الْبِرُّ يُزْرَعُ فِي السَّلَامِ مِنَ الَّذِينَ يَفْعَلُونَ السَّلَامَ.

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.