

## اللسان ناز

<sup>1</sup>لَا تَكُونُوا مُعَلِّمِينَ كَثِيرِينَ، يَا إِخْوَتِي، غَالِمِينَ أَنَا تَأْخُذُ دَبُّوتَهُ أَعْظَمَ. <sup>2</sup>لَأَنَا فِي أَشْيَاءَ كَثِيرَةٍ تَعْتَرُ جَمِيعَنَا، إِنْ كَانَ أَحَدٌ لَا يَنْتَرُ فِي الْكَلَامِ قَدَاكَ رَجُلٌ كَامِلٌ، قَادِرٌ أَنْ يُلْجِمَ كُلَّ الْجَسَدِ أَيْضًا. <sup>3</sup>هُوَذَا الْحَبْلُ تَصْعُ اللَّجْمِ فِي أَفْوَاهِهَا لِكَيْ تُطَاوَعَنَا قُنْدِيرٌ جِسْمَهَا كُلُّهُ. <sup>4</sup>هُوَذَا السُّفْنُ أَيْضًا، وَهِيَ عَظِيمَةٌ بِهَذَا الْمِقْدَارِ وَتُسَوِّفُهَا رِيَاخٌ عَاصِفَةٌ، تُدِيرُهَا دَفْعَةٌ صَغِيرَةٌ جَدًّا إِلَى حَيْثُمَا شَاءَ قَصْدُ الْمُدِيرِ. <sup>5</sup>هَكَذَا اللِّسَانُ أَيْضًا هُوَ عُضْوٌ صَغِيرٌ وَيَفْتَحِرُ مُتَعَطِّمًا، هُوَذَا تَارٌ قَلِيلَةٌ أَيْ وَفُودٌ تُحْرِقُ. <sup>6</sup>قَالَ لِللسَانِ تَارُ، عَالَمُ الْإِنِّمِ، هَكَذَا جُعِلَ فِي أَغْصَانَاتِ اللِّسَانِ الَّذِي يُدَسِّنُ الْجِسْمَ كُلَّهُ وَيُضْرِمُ دَائِرَةَ الْكَوْنِ وَيُضْرِمُ مِنْ جَهَنَّمَ. <sup>7</sup>لَنْ كُلُّ طَيْعٍ لِلْوُجُوشِ وَالطُّيُورِ وَالزَّحَاقَاتِ وَالتَّحْرِبَاتِ يُدَلَّلُ وَقَدْ تَدَلَّلَ لِلطَّيْعِ الْبَشَرِيِّ. <sup>8</sup>وَأَمَّا 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 اللَّهُ. <sup>10</sup>مَنْ الْقِمِّ الْوَاحِدِ تَخْرُجُ بَرَكَتُهُ وَلَعْنَةُ، لَا يَصْلُحُ، يَا إِخْوَتِي، أَنْ تَكُونَ هَذِهِ الْأُمُورُ هَكَذَا. <sup>11</sup>أَلَعَلَّ يَنْبُوْعًا يَبْعُ مِنْ تَفْسٍ عَيْنٍ وَاحِدَةٍ الْعَذَبِ وَالْمَرِّ؟ <sup>12</sup>هَلْ تَقْدِرُ، يَا إِخْوَتِي، تَيْبَةً أَنْ تَصْنَعَ رَيْبُونًا أَوْ كَرْمَةً تَيْبًا؟ وَلَا كَذَلِكَ يَنْبُوْعٌ يَصْنَعُ مَاءً مَالِحًا وَعَذْبًا.

## وداعة الحكمة

<sup>13</sup>مَنْ هُوَ حَكِيمٌ وَعَالِمٌ يَبْتَكُمُ قَلِيلٌ أَعْمَالُهُ بِالتَّصَرُّفِ الْحَسَنِ فِي وَدَاعَةِ الْحِكْمَةِ. <sup>14</sup>وَلَكِنْ إِنْ كَانَ لَكُمْ غَيْرُهُ مُرَّةٌ وَتَحَرَّبُ فِي قُلُوبِكُمْ فَلَا تَفْتَحِرُوا وَتَكْذِبُوا عَلَى الْحَقِّ. <sup>15</sup>لَيْسَتْ هَذِهِ الْحِكْمَةُ تَارِلَةً مِنْ قَوْقٍ بَلْ هِيَ أَرْضِيَّةٌ تَفْسَائِيَّةٌ سَبْطَائِيَّةٌ. <sup>16</sup>لَأَنَّهُ حَيْثُ الْغَيْرَةُ وَاللَّحَرْبُ هُنَاكَ التَّسْوِيشُ وَكُلُّ أَمْرٍ رَدِيءٍ. <sup>17</sup>وَأَمَّا الْحِكْمَةُ الَّتِي مِنْ قَوْقٍ فَهِيَ أَوَّلًا طَاهِرَةٌ، ثُمَّ مُسَالِمَةٌ، مُتَرَفِّقَةٌ، مُدْعِنَةٌ، مَمْلُوءَةٌ رَحْمَةً وَأَنْمَارًا صَالِحَةً، عَدِيمَةٌ الزَّيْبِ وَالزَّبَاءِ. <sup>18</sup>وَتَمُرُّ الْبِرُّ يُزْرَعُ فِي السَّلَامِ مِنَ الَّذِينَ يَفْعَلُونَ السَّلَامَ.

<sup>1</sup>My brethren, be not many masters, knowing that we shall receive the greater condemnation. <sup>2</sup>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. <sup>3</sup>Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. <sup>4</sup>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. <sup>5</sup>Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! <sup>6</sup>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. <sup>7</sup>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: <sup>8</sup>But the tongue can no man tame; it is an unruly evil, full of deadly poison. <sup>9</sup>Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. <sup>10</sup>Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. <sup>11</sup>Doth a fountain send forth at the same place sweet water and bitter? <sup>12</sup>Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. <sup>13</sup>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. <sup>14</sup>But if ye have bitter envying and

strife in your hearts, glory not, and lie not against the truth.<sup>15</sup> This wisdom descendeth not from above, but is earthly, sensual, devilish.<sup>16</sup> For where envying and strife is, there is confusion and every evil work.<sup>17</sup> 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.<sup>18</sup> And the fruit of righteousness is sown in peace of them that make peace.