

3 Not many of you, Achim b'Moshiach, should be Morim for Moshiach, als (since), as far as concerns Mishpat Hashem, you have da'as that we Messianic morim will have the chomer haDin (rigor of the Law) fall on us more severely.

[2] For all of us stumble variously. If anyone as far as lashon hora is concerned, does not stumble, this one is an ish tamim able to bridle also the entire guf (body).

[1Kgs 8:46; Ps 39:1; Prov 10:19]

[3] And if we put bits into the mouths of susim (horses) to bring them into mishma'at (obedience), in just this way we direct their whole gufot (bodies).

[4] Hinei, also the oniyot (ships), even though gedolot and driven by gales, are guided by a very small rudder wherever the impulse of the one steering directs.

[5] So also the lashon (tongue), an evar katon (small member) speaks of RAVREVAN ('boastful things' DANIEL 7:8,20). Hinei, an eish ketanah (small fire) and yet how great a forest it can set ablaze! [Ps 12:3,4; 73:8,9]

[6] And the lashon is an Eish, the lashon is made an Olam HaAvel (World of Iniquity) among our evarim (members), defiling with a stain kol haGuf (whole body), and setting ablaze the course of life, and is itself set by eish in Gehinnom. [MISHLE 16:27]

[7] For every species both of wild animals and birds, reptiles and marine creatures is tamed and has been tamed by humankind.

[8] But the Lashon no one of Bnei Adam is able to tame, an uncontrollable ra'ah (evil), full of deadly zuhamah (contamination).

[9] With this we say a bracha

to Hashem, Adoneinu and Avoteynu, and with this we put a kelalah (curse) on Bnei Adam, who have been created according to the demut Elohim [Gn 1:26,27f).

[10] Out of the same PEH comes forth bracha and also kelalah. My Achim b'Moshiach, these things ought not to be.

[11] Surely not out of the same makor (fountain) pours forth mayim both sweet and bitter?

[12] Surely an etz te'enah (fig tree) cannot yield olives, my Achim b'Moshiach, or a grape vine figs? Neither can salt water yield sweet water.

[13] Who has chochmah and binah among you? Let him show by his hitnahagut hatovah (good conduct) that the ma'asim of him are of the shiflut (lowliness) of chochmah.

[14] But if bitter kina (jealousy) you have and anochiyut (selfishness) in your levavot, do not boast and speak sheker against HaEmes.

[15] This is not the Chochmah coming down and descending from above, but is of the Olam Hazeh, of this world and of shedim.

[16] For where kina and anochiyut are, there is tohu vavohu (disorder, chaos) and every ra'ah.

[17] But the chochmah from above is berishonah (in the first place) tehorah (pure), then ohevet shalom (peace-loving), then eidel (gentle) and considerate, then full of rachamim and p'ri tov, and without maso panim and tzevi'ut.

[18] And the p'ri haTzedek is shalom sown by the ones making shalom. (Prov 11:18; Isa 32:17; Hos 10:12)

4 From where do milchamot (wars) come? What is their goirem

(driving force)? And from where come fights among you? Is it not from here, from the ta'avot (lusts) of you warring in your evarim (members)?

[2] You lust for something and you do not have it; you kill and you envy and you are not able to obtain. You get involved in machalokot (divisions of dissensions) and fights. You do not have because you fail to daven with your request.

[3] Or you make techinot (petitions) and you do not receive, because you ask wrongly, that on your ta'avot (lusts) you may spend what you receive. [TEHILLIM 18:41; 66:18]

[4] No'efot (adulterers)! Do you not have da'as that to have shaichus (closeness, friendship, intimacy) with the Olam Hazeh is eyvah im Hashem (enmity with G-d)? Therefore, whoever chooses to make the Olam Hazeh his Oihev is made an Oyev (Enemy) of Hashem.

[YESHAYAH 54:4; YIRMEYAH 3:20; HOSHEA 2:2-5; 3:1; 9:1]

[5] Or do you think that in vain the Kitvei Hakodesh attests that Hashem yearns jealously over the Ruach Hakodesh He causes to dwell in us?

[6] But He gives all the more Chen v'Chesed! Therefore it says, 'Hashem LALETZIM HU YALITZ VLA'ANAYIM YITEN CHEN ('Hashem opposes the proud mocker but gives grace to the humble' [MISHLE 3:34]).

[7] Submit yourselves in mishma'at (obedience) to Hashem. Resist Hasatan, and he will flee from you.

[8] Draw near to Hashem and Hashem will draw near to you. Cleanse your yadayim (hands), you chote'im (sinners)!