

¹Now concerning spiritual gifts, brethren, I would not have you ignorant. ²Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. ³Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. ⁴Now there are diversities of gifts, but the same Spirit. ⁵And there are differences of administrations, but the same Lord. ⁶And there are diversities of operations, but it is the same God which worketh all in all. ⁷But the manifestation of the Spirit is given to every man to profit withal. ⁸For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; ⁹To another faith by the same Spirit; to another the gifts of healing by the same Spirit; ¹⁰To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: ¹¹But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. ¹²For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. ¹³For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. ¹⁴For the body is not one member, but many. ¹⁵If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? ¹⁶And if the ear shall say, Because I am not the eye, I am not of the

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¹وَأَمَّا مِنْ جِهَةِ الْمَوَاهِبِ الرَّوحِيَّةِ، أَيُّهَا الْإِخْوَةُ، فَلَسْتُ أَرِيدُ أَنْ تَجْهَلُوا. ²أَنْتُمْ تَعْلَمُونَ أَنَّكُمْ كُنْتُمْ أَهْمًا مُتَقَادِينَ إِلَى الْأَوْثَانِ الْبُكْمِ كَمَا كُنْتُمْ تُسَاقُونَ. ³لِذَلِكَ أَعَرِّفُكُمْ: أَنْ لَيْسَ أَحَدٌ، وَهُوَ يَتَكَلَّمُ بِرُوحِ اللَّهِ، يَقُولُ: يَسُوعُ أَتَانِيَا، وَلَيْسَ أَحَدٌ يَقْدِرُ أَنْ يَقُولَ: يَسُوعُ رَبُّ، إِلَّا بِالرُّوحِ الْقُدُسِ. ⁴فَأَنْوَاعَ مَوَاهِبَ مَوْجُودَةٍ وَلَكِنَّ الرُّوحَ وَاحِدٌ، وَأَنْوَاعَ خِدَمِ مَوْجُودَةٍ وَلَكِنَّ الرَّبَّ وَاحِدٌ، وَأَنْوَاعَ أَعْمَالِ مَوْجُودَةٍ وَلَكِنَّ اللَّهَ وَاحِدٌ، الَّذِي يَعْمَلُ الْكُلَّ فِي الْكُلِّ. ⁵وَلَكِنَّهُ لِكُلِّ وَاحِدٍ يُعْطَى إِطْهَارُ الرُّوحِ لِلْمَنْفَعَةِ. ⁶فَإِنَّهُ لِرُوحٍ وَاحِدٍ يُعْطَى كَلَامَ حِكْمَةٍ، وَلَاخَرُ كَلَامَ عِلْمٍ بِحَسَبِ الرُّوحِ الْوَاحِدِ، وَلَاخَرُ إِيمَانٍ بِالرُّوحِ الْوَاحِدِ، وَلَاخَرُ مَوَاهِبُ شِفَاءٍ بِالرُّوحِ الْوَاحِدِ، ⁷وَلَاخَرُ عَمَلٍ قُوتٍ وَلَاخَرُ نُبُوَّةٍ وَلَاخَرُ تَمْيِيزِ الْأَرْوَاحِ، وَلَاخَرُ أَنْوَاعِ الْكَلِمَةِ، وَلَاخَرُ تَرْجَمَةِ الْكَلِمَةِ، وَلَكِنَّ هَذِهِ كُلُّهَا يَفْعَلُهَا الرُّوحُ الْوَاحِدُ بِعَيْنِهِ قَاسِمًا لِكُلِّ وَاحِدٍ بِمُقَدَّرِهِ، كَمَا يَشَاءُ. ⁸لَئِنَّهُ كَمَا أَنَّ الْجَسَدَ هُوَ وَاحِدٌ وَلَهُ أَعْضَاءُ كَثِيرَةٌ وَكُلُّ أَعْضَاءِ الْجَسَدِ الْوَاحِدِ، إِذَا كَانَتْ كَثِيرَةً، هِيَ جَسَدٌ وَاحِدٌ، كَذَلِكَ الْمَسِيحُ أَيْضًا. ⁹لَئِنَّا جَمِيعَنَا بِرُوحِ وَاحِدٍ أَيْضًا اعْتَمَدْنَا إِلَى جَسَدٍ وَاحِدٍ، يَهُودًا كُنَّا أَمْ يُوسَتَانِيَيْنَ، عِبِيدًا أَمْ أَحْرَارًا، وَجَمِيعَنَا سُقِينَا رُوحًا وَاحِدًا. ¹⁰فَإِنَّ الْجَسَدَ أَيْضًا لَيْسَ عُضْوًا وَاحِدًا بَلْ أَعْضَاءُ كَثِيرَةٌ. ¹¹إِنْ قَالَتِ الرَّجُلُ: لَأَنِّي لَسْتُ يَدًا لَسْتُ مِنْ الْجَسَدِ، أَفَلَمْ تَكُنْ لِدَلِّكَ مِنَ الْجَسَدِ؟ وَإِنْ قَالَتِ الْأُذُنُ: لَأَنِّي لَسْتُ عَيْنًا لَسْتُ مِنَ الْجَسَدِ، أَفَلَمْ تَكُنْ لِدَلِّكَ مِنَ الْجَسَدِ؟ لَوْ كَانَ كُلُّ الْجَسَدِ عَيْنًا، فَأَيْنَ السَّمْعُ؟ لَوْ كَانَ الْكُلُّ سَمْعًا، فَأَيْنَ السَّمْعُ؟ ¹²وَأَمَّا الْآنَ فَقَدْ وَضَعَ اللَّهُ الْأَعْضَاءَ كُلَّ وَاحِدٍ مِنْهَا فِي الْجَسَدِ كَمَا أَرَادَ. ¹³وَلَكِنْ لَوْ كَانَ جَمِيعُهَا عُضْوًا وَاحِدًا، أَيْنَ الْجَسَدُ؟ ¹⁴قَالَ لَئِنْ أَعْضَاءُ كَثِيرَةٌ وَلَكِنْ جَسَدٌ وَاحِدٌ، لَا تَقْدِرُ الْعَيْنُ أَنْ تَقُولَ لِلْيَدِ: لَا حَاجَةَ لِي إِلَيْكَ، أَوِ الرَّأْسُ أَيْضًا لِلرَّجُلَيْنِ: لَا حَاجَةَ لِي إِلَيْكُمَا. ¹⁵بَلْ بِالْأَوَّلَى، أَعْضَاءُ الْجَسَدِ الَّتِي تَطْهَرُ أَضْعَفَ هِيَ ضَرُورِيَّةً، ¹⁶وَأَعْضَاءُ الْجَسَدِ الَّتِي تَحْسِبُ أَنَّهَا بِلَا كَرَامَةٍ تُعْطِيهَا كَرَامَةً أَفْضَلَ، وَالْأَعْضَاءُ الْقَبِيحَةُ فِينَا لَهَا جَمَالٌ أَفْضَلُ. ¹⁷وَأَمَّا الْجَمِيلَةُ فِينَا فَلَيْسَ لَهَا احْتِيَاجٌ، لَكِنَّ اللَّهَ مَرَجَ الْجَسَدَ مُعْطِيًا التَّافِصَ كَرَامَةً أَفْضَلَ، ¹⁸لَكِنْ لَا يَكُونُ انْتِشَاقٌ فِي الْجَسَدِ بَلْ تَهْتَمُّ الْأَعْضَاءُ اهْتِمَامًا وَاحِدًا بَعْضُهَا لِبَعْضٍ. ¹⁹فَإِنْ كَانَ عُضْوٌ وَاحِدٌ يَتَأَلَّمُ، فَجَمِيعُ

body; is it therefore not of the body?¹⁷ If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?¹⁸ But now hath God set the members every one of them in the body, as it hath pleased him.¹⁹ And if they were all one member, where were the body?²⁰ But now are they many members, yet but one body.²¹ And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.²² Nay, much more those members of the body, which seem to be more feeble, are necessary:²³ And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.²⁴ For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:²⁵ That there should be no schism in the body; but that the members should have the same care one for another.²⁶ And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.²⁷ Now ye are the body of Christ, and members in particular.²⁸ And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.²⁹ Are all apostles? are all prophets? are all teachers? are all workers of miracles?³⁰ Have all the gifts of healing? do all speak with tongues? do all interpret?³¹ But covet earnestly the best gifts: and yet shew I unto you a more

الْأَعْضَاءُ تَتَّالَمُ مَعَهُ، وَإِنْ كَانَ عُضْوٌ وَاحِدٌ يُكْرَمُ، فَجَمِيعُ
الْأَعْضَاءِ تَفْرَحُ مَعَهُ.²⁷ وَأَمَّا أَنْتُمْ فَجَسَدُ الْمَسِيحِ وَأَعْضَاؤُهُ
أَفْرَادًا.²⁸ فَوَضَعَ اللَّهُ أَتَسَاءً فِي الْكَنِيسَةِ أَوْلَا رُسُلًا، ثَانِيًا
أَنْبِيَاءَ، ثَالِثًا مُعَلِّمِينَ، ثُمَّ قُوَّاتٍ، وَتَبَعْدُ ذَلِكَ مَوَاهِبَ شِفَاءٍ،
أَعْوَانًا، تَذَابِيرَ، وَأَنْوَاعَ الْبَسِيَّةِ.²⁹ أَلَعَلَّ الْجَمِيعَ رُسُلٌ؟ أَلَعَلَّ
الْجَمِيعَ أَنْبِيَاءُ؟ أَلَعَلَّ الْجَمِيعَ مُعَلِّمُونَ؟ أَلَعَلَّ الْجَمِيعَ
أَصْحَابُ قُوَّاتٍ؟³⁰ أَلَعَلَّ لِلْجَمِيعِ مَوَاهِبَ شِفَاءٍ؟ أَلَعَلَّ
الْجَمِيعَ يَتَكَلَّمُونَ بِاللِّسَانِ؟ أَلَعَلَّ الْجَمِيعَ
يُتَرْجِمُونَ؟³¹ وَلَكِنْ جِدُّوا لِلْمَوَاهِبِ الْحُسْنَى، وَأَيْضًا أَرِيكُمْ
طَرِيقًا أَفْضَلَ.

excellent way.