

مواهب الروح للبيان

¹اِتَّبِعُوا الْمَحَبَّةَ وَلَكِنْ جِدُّوا لِلْمَوَاهِبِ الرُّوحِيَّةِ وَبِالْأَوَّلَى أَنْ تَتَّبِعُوا. ²لَآنَ مَنْ يَتَكَلَّمُ بِلِسَانٍ لَا يُكَلِّمُ النَّاسَ بَلِ اللّٰهَ، لَأَنْ لَيْسَ أَحَدٌ يَسْمَعُ، وَلَكِنَّهُ بِالرُّوحِ يَتَكَلَّمُ بِأَسْرَارٍ. ³وَأَمَّا مَنْ يَتَّبِعُ فَيُكَلِّمُ النَّاسَ بِنُبَيَّانٍ وَوَعِظٍ وَتَسْلِيَةٍ. ⁴مَنْ يَتَكَلَّمُ بِلِسَانٍ يَبْنِي نَفْسَهُ، وَأَمَّا مَنْ يَتَّبِعُ فَيَبْنِي الْكَنِيسَةَ. ⁵إِنِّي أُرِيدُ أَنْ جَمِيعَكُمْ يَتَكَلَّمُونَ بِالسَّيِّئَةِ وَلَكِنْ بِالْأَوَّلَى أَنْ تَسْتَبَاحُوا، لَآنَ مَنْ يَتَّبِعُ أَعْظَمُ مِمَّنْ يَتَكَلَّمُ بِالسَّيِّئَةِ، إِلَّا إِذَا تَرَجَّم، حَتَّى تَتَّالَى الْكَنِيسَةُ بِنُبَيَّانٍ. ⁶قَالَآنَ، أَيُّهَا الْإِخْوَةُ، إِنْ جِئْتُ إِلَيْكُمْ مُتَكَلِّمًا بِالسَّيِّئَةِ، فَمَاذَا أَنْفَعُكُمْ إِنْ لَمْ أَكَلِّمَكُمْ إِمَّا بِإِعْلَانٍ أَوْ بِعِلْمٍ أَوْ بِنُبُوَّةٍ أَوْ بِتَعْلِيمٍ؟ ⁷الْأَشْيَاءُ الْعَادِمَةُ النَّفُوسِ الَّتِي تُعْطِي صَوْتًا، مِزْمَارًا أَوْ قِيقَارَةً، مَعَ ذَلِكَ إِنْ لَمْ تُعْطِ قَرَفًا لِلتَّعْمَاتِ، فَكَيْفَ يُعْرِفُ مَا زُمِرَ أَوْ مَا عُرِفَ بِهِ؟ ⁸فَإِنَّهُ إِنْ أُعْطِيَ الْبُوقُ أَيْضًا صَوْتًا غَيْرَ وَاضِحٍ، فَمَنْ يَتَّبِعُ لِلْقِتَالِ؟ ⁹هَكَذَا أَنْتُمْ أَيْضًا، إِنْ لَمْ تُعْطُوا بِاللِّسَانِ كَلَامًا يُفْهَمُ، فَكَيْفَ يُعْرِفُ مَا تُكَلِّمُ بِهِ؟ فَإِنْكُمْ تَكُونُونَ تَتَكَلَّمُونَ فِي الْهَوَاءِ. ¹⁰رُبَّمَا تَكُونُ أَنْوَاعٌ لَعَاتِ هَذَا عَدَدُهَا فِي الْعَالَمِ، وَلَيْسَ شَيْءٌ مِنْهَا بِلاَ مَعْنَى، ¹¹فَإِنْ كُنْتُ لَا أَعْرِفُ قُوَّةَ اللُّغَةِ أَكُونُ عِنْدَ الْمُتَكَلِّمِ أَعْجَمِيًّا وَالْمُتَكَلِّمُ أَعْجَمِيًّا عِنْدِي. ¹²هَكَذَا أَنْتُمْ أَيْضًا، إِذَا أَنْتُمْ غَيُورُونَ لِلْمَوَاهِبِ الرُّوحِيَّةِ، اطْلُبُوا لِأَجْلِ نُبَيَّانٍ الْكَنِيسَةَ أَنْ تَرْدَادُوا. ¹³لِذَلِكَ مَنْ يَتَكَلَّمُ بِلِسَانٍ فَلْيَصِلْ لِكَيْ يُتَرَجَّم. ¹⁴لَآئِهَ إِنْ كُنْتُ أَصْلِي بِلِسَانٍ، قَرُوجِي تُصَلِّي وَأَمَّا ذِهْنِي فَهُوَ بِلاَ تَمَرٍ. ¹⁵فَمَا هُوَ إِذَا؟ أَصْلِي بِالرُّوحِ وَأَصْلِي بِالذَّهْنِ أَيْضًا، أُرْتَلِّ بِالرُّوحِ وَأُرْتَلِّ بِالذَّهْنِ أَيْضًا. ¹⁶وَلَا فَإِنْ بَارَكْتَ بِالرُّوحِ قَالِذِي يُشْغِلُ مَكَانَ الْعَامِّيِّ، كَيْفَ يَقُولُ آمِينَ عِنْدَ شُكْرِكَ؟ لَآئِهَ لَا يَعْرِفُ مَاذَا يَقُولُ. ¹⁷فَإِنَّكَ أَنْتَ تَشْكُرُ حَسَنًا. وَلَكِنْ الْآخَرُ لَا يَبْنِي. ¹⁸أَشْكُرُ إِلَهِي أَنِّي أَتَكَلَّمُ بِالسَّيِّئَةِ أَكْثَرَ مِنْ جَمِيعِكُمْ، ¹⁹وَلَكِنْ فِي كَنِيسَةِ أُرِيدُ أَنْ أَتَكَلَّمَ خَمْسَ كَلِمَاتٍ بِذِهْنِي لِكَيْ أَعْلَمَ آخَرِينَ أَيْضًا أَكْثَرَ مِنْ عَشْرَةِ آلَافِ كَلِمَةٍ بِلِسَانٍ. ²⁰أَيُّهَا الْإِخْوَةُ، لَا تَكُونُوا أَوْلَادًا فِي أَذْهَانِكُمْ بَلْ كُونُوا أَوْلَادًا فِي السَّرِّ، وَأَمَّا فِي الْأَذْهَانِ فَكُونُوا كَامِلِينَ. ²¹مَكْتُوبٌ فِي النَّبِيِّ: "إِنِّي بِذَوِي أَلْسِنَةٍ أُخْرَى وَبَشِقَاهِ أُخْرَى سَأَكَلِّمُ هَذَا الشَّعْبَ، وَلَا هَكَذَا يَسْمَعُونَ لِي، يَقُولُ الرَّبُّ". ²²إِذَا الْأَلْسِنَةُ آتَتْ لَا لِلْمُؤْمِنِينَ بَلْ لِغَيْرِ الْمُؤْمِنِينَ، أَمَّا الشُّوَّةُ فَلَيْسَتْ لِغَيْرِ الْمُؤْمِنِينَ بَلْ لِلْمُؤْمِنِينَ. ²³فَإِنْ اجْتَمَعَتْ الْكَنِيسَةُ كُلُّهَا فِي مَكَانٍ وَاحِدٍ وَكَانَ الْجَمِيعُ يَتَكَلَّمُونَ

¹Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. ²For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. ³But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. ⁴He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. ⁵I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. ⁶Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? ⁷And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? ⁸For if the trumpet give an uncertain sound, who shall prepare himself to the battle? ⁹So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. ¹⁰There are, it may be, so many kinds of voices in the world, and none of them is without signification. ¹¹Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. ¹²Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the

بِالسِّيَةِ، فَدَحَلَ غَامُثُونَ أَوْ غَيْرُ مُؤْمِنِينَ، أَقَلًا يَقُولُونَ
إِنَّكُمْ تَهْذُونَ؟²⁴ وَلَكِنْ إِنْ كَانَ الْجَمِيعُ يَسْبِّحُونَ، فَدَحَلَ أَحَدُ
غَيْرِ مُؤْمِنٍ أَوْ غَامُثٍ، فَإِنَّهُ يُؤَيِّجُ مِنَ الْجَمِيعِ، يُحْكَمُ عَلَيْهِ
مِنَ الْجَمِيعِ،²⁵ وَهَكَذَا تَصِيرُ حَقَايَا قَلْبِهِ طَاهِرَةً وَهَكَذَا يَخْرُ
عَلَى وَجْهِهِ وَيَسْجُدُ لِلَّهِ مُتَادِبًا، أَنَّ اللَّهَ بِالْحَقِيقَةِ فِيكُمْ.

لباقة العبادة وترتيبه

²⁶ فَمَا هُوَ إِذَا، أَيُّهَا الْإِخْوَةُ؟ مَتَى اجْتَمَعْتُمْ فَكُلُّ وَاحِدٍ
مِنْكُمْ لَهُ مَرْمُوزٌ، لَهُ تَعْلِيمٌ، لَهُ لِسَانٌ، لَهُ إِعْلَانٌ، لَهُ
تَرْجَمَةٌ، فَلْيَكُنْ كُلُّ شَيْءٍ لِلنَّبِيَّانِ.²⁷ إِنْ كَانَ أَحَدٌ يَتَكَلَّمُ
بِلِسَانٍ، فَاتِّبِنِ اثْنَيْنِ، أَوْ عَلَى الْأَكْثَرِ ثَلَاثَةً ثَلَاثَةً، وَبِتَرْتِيبٍ،
وَلْيُتَرْجَمْ وَاحِدٌ.²⁸ وَلَكِنْ إِنْ لَمْ يَكُنْ مُتَرْجِمٌ فَلْيَصْمُتْ فِي
الْكَنِيسَةِ وَلْيُكَلِّمْ نَفْسَهُ وَاللَّهُ.²⁹ أَمَّا الْأَنْبِيَاءُ فَلْيَتَكَلَّمُوا اثْنَانِ
أَوْ ثَلَاثَةٌ وَلْيَحْكُمِ الْآخَرُونَ،³⁰ وَلَكِنْ إِنْ أَعْلَنَ لِآخَرَ جَالِسٍ
فَلْيَسْكُتِ الْأَوَّلُ.³¹ لِأَنَّكُمْ تَقْدِرُونَ جَمِيعَكُمْ أَنْ تَسْبِّحُوا،
وَاحِدًا وَاحِدًا، لِتَتَعَلَّمَ الْجَمِيعُ وَيَتَعَزَّى الْجَمِيعُ،³² وَأَرْوَاحُ
الْأَنْبِيَاءِ خَاصَّةً لِلْأَنْبِيَاءِ،³³ لِأَنَّ اللَّهَ لَيْسَ إِلَهُ تَشْوِيشٍ بَلْ
إِلَهُ سَلَامٍ، كَمَا فِي جَمِيعِ كَنَائِسِ الْقِدِّيسِينَ.³⁴ لَتَصْمُتْ
نِسَاؤُكُمْ فِي الْكَنَائِسِ لِأَنَّهُ لَيْسَ مَأْدُونًا لَهُنَّ أَنْ يَتَكَلَّمْنَ
بَلْ يَخْصَعْنَ كَمَا يَقُولُ النَّامُوسُ أَيْضًا.³⁵ وَلَكِنْ إِنْ كُنَّ
يُرِدْنَ أَنْ يَتَعَلَّمْنَ شَيْئًا، فَلْيَسْأَلْنَ رِجَالَهُنَّ فِي الْبَيْتِ، لِأَنَّهُ
قَبِيحٌ بِالنِّسَاءِ أَنْ تَتَكَلَّمَ فِي كَنِيسَةٍ.³⁶ أَمْ مِنْكُمْ حَرَجَتْ
كَلِمَةُ اللَّهِ؟ أَمْ إِلَيْكُمْ وَخَدَكُمُ انْتَهَتْ؟³⁷ إِنْ كَانَ أَحَدٌ
يَحْسِبُ نَفْسَهُ نَبِيًّا أَوْ رُوحِيًّا فَلْيَتَعَلَّمَ مَا أَكْتَبَهُ إِلَيْكُمْ أَنَّهُ
وَصَايَا الرَّبِّ.³⁸ وَلَكِنْ إِنْ يَجْهَلُ أَحَدٌ فَلْيُجْهَلْ. إِذَا، أَيُّهَا
الْإِخْوَةُ، جَدُّوا لِلنَّبِيِّ وَلَا تَمْنَعُوا التَّكَلَّمَ بِالسِّيَةِ،⁴⁰ وَلَكِنْ
كُلُّ شَيْءٍ بِلَيَاقَةٍ وَبِحَسَبِ تَرْتِيبٍ.

church.¹³ Wherefore let him that speaketh in an unknown tongue pray that he may interpret.¹⁴ For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.¹⁵ What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.¹⁶ Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?¹⁷ For thou verily givest thanks well, but the other is not edified.¹⁸ I thank my God, I speak with tongues more than ye all:¹⁹ Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.²⁰ Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.²¹ In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.²² Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.²³ If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?²⁴ But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:²⁵ And thus are the secrets

of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.²⁶ How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.²⁷ If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.²⁸ But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.²⁹ Let the prophets speak two or three, and let the other judge.³⁰ If any thing be revealed to another that sitteth by, let the first hold his peace.³¹ For ye may all prophesy one by one, that all may learn, and all may be comforted.³² And the spirits of the prophets are subject to the prophets.³³ For God is not the author of confusion, but of peace, as in all churches of the saints.³⁴ Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.³⁵ And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.³⁶ What? came the word of God out from you? or came it unto you only?³⁷ If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.³⁸ But if any man be ignorant, let him be ignorant.³⁹ Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.⁴⁰ Let all things be done decently

and in order.