

### جسد المسيح ومواهب الروح القدس

<sup>1</sup>وَأَمَّا مِنْ جِهَةِ الْمَوَاهِبِ الرُّوحِيَّةِ، أَنتُمْ الْإِخْوَةُ، فَلَسْتُ أُرِيدُ أَنْ تَجْهَلُوا. <sup>2</sup>أَنْتُمْ تَعْلَمُونَ أَنَّكُمْ كُنْتُمْ أَهْمًا مُتَقَابِلِينَ إِلَى الْأَوْثَانِ الْبُكْمِ كَمَا كُنْتُمْ تُسَاقُونَ. <sup>3</sup>لِذَلِكَ أَعَرَفُكُمْ: أَنْ لَيْسَ أَحَدٌ، وَهُوَ يَتَكَلَّمُ بِرُوحِ اللَّهِ، يَقُولُ: يَسُوعُ أَتَانِيَا، وَلَيْسَ أَحَدٌ يَقْدِرُ أَنْ يَقُولَ: يَسُوعُ رَبٌّ، إِلَّا بِالرُّوحِ الْقُدُسِ. <sup>4</sup>فَأَنْوَاعُ مَوَاهِبِ مَوْجُودَةٍ وَلَكِنَّ الرُّوحَ وَاحِدٌ، وَأَنْوَاعُ خِدَمِ مَوْجُودَةٍ وَلَكِنَّ الرَّبَّ وَاحِدٌ، وَأَنْوَاعُ أَعْمَالِ مَوْجُودَةٍ وَلَكِنَّ اللَّهَ وَاحِدٌ، الَّذِي يَعْمَلُ الْكُلَّ فِي الْكُلِّ. <sup>5</sup>وَلَكِنَّهُ لِكُلِّ وَاحِدٍ يُعْطَى إِطْهَارُ الرُّوحِ لِلْمُنْقَعَةِ. <sup>6</sup>فَإِنَّهُ لَوَاحِدٍ يُعْطَى بِالرُّوحِ كَلَامٌ حِكْمَةٍ، وَلَاخَرُ كَلَامٌ عِلْمٌ بِحَسَبِ الرُّوحِ الْوَاحِدِ، وَلَاخَرُ إِيمَانٌ بِالرُّوحِ الْوَاحِدِ، وَلَاخَرُ مَوَاهِبُ شِفَاءٍ بِالرُّوحِ الْوَاحِدِ، <sup>7</sup>وَلَاخَرُ عَمَلٌ قُوَّاتٍ وَلَاخَرُ نُبُوَّةٌ وَلَاخَرُ تَمَيُّزُ الْأَرْوَاحِ، وَلَاخَرُ أَنْوَاعُ أَلْسِنَةٍ، وَلَاخَرُ تَرْجَمَةُ أَلْسِنَةٍ، <sup>8</sup>وَلَكِنَّ هَذِهِ كُلُّهَا يَعْمَلُهَا الرُّوحُ الْوَاحِدُ بِعَيْنِهِ قَاسِمًا لِكُلِّ وَاحِدٍ بِمُقَرَّرِهِ، كَمَا بَنَاءً. <sup>9</sup>لَئِنْ كَمَا أَنَّ الْجَسَدَ هُوَ وَاحِدٌ وَلَهُ أَعْضَاءُ كَثِيرَةٌ وَكُلُّ أَعْضَاءِ الْجَسَدِ الْوَاحِدِ، إِذَا كَانَتْ كَثِيرَةً، هِيَ جَسَدٌ وَاحِدٌ، كَذَلِكَ الْمَسِيحُ أَيْضًا. <sup>10</sup>لَئِنْ جَمِيعَتَنَا بِرُوحٍ وَاحِدٍ أَيْضًا اعْتَمَدْنَا إِلَى جَسَدٍ وَاحِدٍ، يَهُودًا كُنَّا أَمْ يُونَانِيِّينَ، عَبِيدًا أَمْ أحرَارًا، وَجَمِيعَتَنَا سُقِيْنَا رُوحًا وَاحِدًا. <sup>11</sup>فَإِنَّ الْجَسَدَ أَيْضًا لَيْسَ عُضْوًا وَاحِدًا بَلْ أَعْضَاءُ كَثِيرَةٌ. <sup>12</sup>إِنْ قَالَتِ الرَّجُلُ: لَأَنِّي لَسْتُ يَدًا لَسْتُ مِنَ الْجَسَدِ، أَفَلَمْ تَكُنْ لِدَلِكِ مِنَ الْجَسَدِ؟ وَإِنْ قَالَتِ الْأُذُنُ: لَأَنِّي لَسْتُ عَيْنًا لَسْتُ مِنَ الْجَسَدِ، أَفَلَمْ تَكُنْ لِدَلِكِ مِنَ الْجَسَدِ؟ <sup>13</sup>لَوْ كَانَ كُلُّ الْجَسَدِ عَيْنًا، فَأَيْنَ السَّمْعُ؟ لَوْ كَانَ الْكُلُّ سَمْعًا، فَأَيْنَ السَّمُّ؟ <sup>14</sup>وَأَمَّا الْآنَ فَقَدْ وَضَعَ اللَّهُ الْأَعْضَاءَ كُلَّ وَاحِدٍ مِنْهَا فِي الْجَسَدِ كَمَا أَرَادَ. <sup>15</sup>وَلَكِنْ لَوْ كَانَ جَمِيعُهَا عُضْوًا وَاحِدًا، أَيْنَ الْجَسَدُ؟ <sup>16</sup>قَالَ الْآنَ أَعْضَاءُ كَثِيرَةٌ وَلَكِنْ جَسَدٌ وَاحِدٌ. <sup>17</sup>لَا يَقْدِرُ الْعَيْنُ أَنْ تَقُولَ لِلْيَدِ: لَا حَاجَةَ لِي إِلَيْكَ، أَوْ الرَّأْسُ أَيْضًا لِلرَّجُلَيْنِ: لَا حَاجَةَ لِي إِلَيْكُمَا. <sup>18</sup>بَلْ بِالْأَوَّلَى، أَعْضَاءُ الْجَسَدِ الَّتِي تَطْهَرُ أَضْعَفَ هِيَ ضَرُورِيَّةً، <sup>19</sup>وَأَعْضَاءُ الْجَسَدِ الَّتِي تَحْسِبُ أَنَّهَا بِلَا كَرَامَةٍ يُعْطِيهَا كَرَامَةً أَفْضَلَ، وَالْأَعْضَاءُ الْقَبِيحَةُ فِينَا لَهَا حَقٌّ أَفْضَلُ. <sup>20</sup>وَأَمَّا الْجَمِيلَةُ فِينَا فَلَيْسَ لَهَا حَاجَةٌ، لَكِنَّ اللَّهَ مَرَجَ الْجَسَدَ مُعْطِيًا التَّاقِصَ كَرَامَةً أَفْضَلَ، لِكَيْ لَا يَكُونَ انْتِشَاقٌ فِي الْجَسَدِ بَلْ تَهْتَمُّ الْأَعْضَاءُ اهْتِمَامًا وَاحِدًا بَعْضُهَا لِبَعْضٍ. <sup>21</sup>فَإِنْ كَانَ عُضْوٌ وَاحِدٌ يَتَأَلَّمُ، فَجَمِيعُ

<sup>1</sup>Now concerning spiritual gifts, brethren, I would not have you ignorant. <sup>2</sup>Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. <sup>3</sup>Wherefore 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. <sup>4</sup>Now there are diversities of gifts, but the same Spirit. <sup>5</sup>And there are differences of administrations, but the same Lord. <sup>6</sup>And there are diversities of operations, but it is the same God which worketh all in all. <sup>7</sup>But the manifestation of the Spirit is given to every man to profit withal. <sup>8</sup>For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; <sup>9</sup>To another faith by the same Spirit; to another the gifts of healing by the same Spirit; <sup>10</sup>To 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: <sup>11</sup>But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. <sup>12</sup>For 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. <sup>13</sup>For 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. <sup>14</sup>For the body is not one member, but many. <sup>15</sup>If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? <sup>16</sup>And if the ear shall say, Because I am not the eye, I am not of the

الْأَعْضَاءُ تَتَّالِمُ مَعَهُ، وَإِنْ كَانَ غُضُو وَاحِدٌ يُكْرَّمُ، فَجَمِيعُ  
 الْأَعْضَاءِ تَفْرَحُ مَعَهُ.<sup>27</sup> وَأَمَّا أَنْتُمْ فَجَسَدُ الْمَسِيحِ وَأَعْضَاؤُهُ  
 أَفْرَاداً.<sup>28</sup> قَوَّضَ اللَّهُ أَنْسَاءً فِي الْكَنِيسَةِ أَوَّلًا رُسُلًا، ثَانِيًا  
 أَنْبِيَاءَ، ثَالِثًا مُعَلِّمِينَ، ثُمَّ قُوَّاتٍ، وَتَعَدَّ ذَلِكَ مَوَاهِبَ شِفَاءٍ،  
 أَعْوَانًا، تَدَايِيرَ، وَأَنْوَاعَ أَلْسِنَةٍ.<sup>29</sup> أَلَعَلَّ الْجَمِيعَ رُسُلٌ؟ أَلَعَلَّ  
 الْجَمِيعَ أَنْبِيَاءُ؟ أَلَعَلَّ الْجَمِيعَ مُعَلِّمُونَ؟ أَلَعَلَّ الْجَمِيعَ  
 أَصْحَابُ قُوَّاتٍ؟<sup>30</sup> أَلَعَلَّ لِلْجَمِيعِ مَوَاهِبَ شِفَاءٍ؟ أَلَعَلَّ  
 الْجَمِيعَ يَتَكَلَّمُونَ بِاللِّسَانِ؟ أَلَعَلَّ الْجَمِيعَ  
 يُتَرَجِّمُونَ؟<sup>31</sup> وَلَكِنْ جِدُّوا لِلْمَوَاهِبِ الْخَيْرِ، وَأَيْضاً أَرِيكُمْ  
 طَرِيقاً أَفْضَلَ.

body; is it therefore not of the body?<sup>17</sup> If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?<sup>18</sup> But now hath God set the members every one of them in the body, as it hath pleased him.<sup>19</sup> And if they were all one member, where were the body?<sup>20</sup> But now are they many members, yet but one body.<sup>21</sup> 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.<sup>22</sup> Nay, much more those members of the body, which seem to be more feeble, are necessary:<sup>23</sup> 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.<sup>24</sup> For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:<sup>25</sup> That there should be no schism in the body; but that the members should have the same care one for another.<sup>26</sup> And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.<sup>27</sup> Now ye are the body of Christ, and members in particular.<sup>28</sup> 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.<sup>29</sup> Are all apostles? are all prophets? are all teachers? are all workers of miracles?<sup>30</sup> Have all the gifts of healing? do all speak with tongues? do all interpret?<sup>31</sup> But covet earnestly the best gifts: and yet shew I unto you a more

excellent way.