

The First Epistle of Paul the  
Apostle to the  
Corinthians

رِسَالَةُ بُولُسَ الرَّسُولِ الْأُولَى إِلَى أَهْلِ  
كُورِنْثُوسَ

Greetings

تحية وصلاة شكر

**1** <sup>1</sup>Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

<sup>2</sup>Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

<sup>3</sup>Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

<sup>4</sup>I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; <sup>5</sup>That in every thing ye are enriched by him, in all utterance, and *in* all knowledge; <sup>6</sup>Even as the testimony of Christ was confirmed in you: <sup>7</sup>So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: <sup>8</sup>Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. <sup>9</sup>God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

**١** بُولُسُ الْمَدْعُوُّ رَسُولًا لِيَسُوعَ الْمَسِيحِ بِمَشِيئَةِ اللَّهِ وَسُوسْتَانِيسُ الْأَخُ إِلَى كَنِيسَةِ اللَّهِ الَّتِي فِي كُورِنْثُوسَ الْمُقَدَّسِينَ فِي الْمَسِيحِ يَسُوعَ الْمَدْعُوِّينَ قَدَيْسِينَ مَعَ جَمِيعِ الَّذِينَ يَدْعُونَ بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ فِي كُلِّ مَكَانٍ لَهُمْ وَلَنَا. نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنْ اللَّهِ أَبِيْنَا وَالرَّبِّ يَسُوعَ الْمَسِيحِ. <sup>٤</sup>أَشْكُرُ إِلَهِي فِي كُلِّ حِينٍ مِنْ جِهَتِكُمْ عَلَى نِعْمَةِ اللَّهِ الْمُعْطَاةِ لَكُمْ فِي يَسُوعَ الْمَسِيحِ أَنْتُمْ فِي كُلِّ شَيْءٍ اسْتَعْنَيْتُمْ فِيهِ فِي كُلِّ كَلِمَةٍ وَكُلِّ عِلْمٍ كَمَا ثَبَّتَ فِيكُمْ شَهَادَةَ الْمَسِيحِ <sup>٧</sup>حَتَّى إِنَّكُمْ لَسْتُمْ نَاقِصِينَ فِي مَوْهَبَةٍ مَا وَأَنْتُمْ مُتَوَقِّعُونَ اسْتِعْلَانَ رَبِّنَا يَسُوعَ الْمَسِيحِ الَّذِي سَيُثَبِّتُكُمْ أَيْضًا إِلَى النَّهَائَةِ بِلا لَوْمٍ فِي يَوْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ. <sup>٩</sup>أَمِينٌ هُوَ اللَّهُ الَّذِي بِهِ دُعَيْتُمْ إِلَى شَرِكَةِ ابْنِهِ يَسُوعَ الْمَسِيحِ رَبِّنَا.

Divisions in the Church

خلافات بين المؤمنين

<sup>10</sup>Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. <sup>11</sup>For it hath been declared unto me of you, my

**١٠** وَلِكَيْتَنِي أُطَلَّبَ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ أَنْ تَقُولُوا جَمِيعُكُمْ قَوْلًا وَاحِدًا وَلَا يَكُونَ بَيْنَكُمْ ائْتِشَاقَاتٌ بَلْ كُونُوا كَامِلِينَ فِي فِكْرٍ وَاحِدٍ وَرَأْيٍ وَاحِدٍ <sup>١١</sup>لَا أَنِّي أُخْبِرْتُ عَنْكُمْ يَا

brethren, by them *which are of the house* of Chloe, that there are contentions among you. <sup>12</sup>Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

<sup>13</sup>Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? <sup>14</sup>I thank God that I baptized none of you, but Crispus and Gaius; <sup>15</sup>Let any should say that I had baptized in mine own name. <sup>16</sup>And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

#### Christ the Wisdom and Power of God

<sup>17</sup>For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. <sup>18</sup>For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. <sup>19</sup>For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. <sup>20</sup>Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? <sup>21</sup>For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. <sup>22</sup>For the Jews require a sign, and the Greeks seek after wisdom: <sup>23</sup>But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; <sup>24</sup>But unto them which are called, both Jews and Greeks, Christ the power of God, and the

إِخْوَتِي مِنْ أَهْلِ خُلُوي أَنْ بَيْنَكُمْ خُصُومَات. <sup>١٢</sup> فَأَنَا أَعْنِي هَذَا: أَنْ كُلِّ وَاحِدٍ مِنْكُمْ يَقُولُ: «أَنَا لِبُولُسِ وَأَنَا لِابُلُوسِ وَأَنَا لَصَفَا وَأَنَا لِلْمَسِيحِ». <sup>١٣</sup> هَلْ انْقَسَمَ الْمَسِيحُ؟ أَلَعَلَّ بُولُسَ صَلَبَ لِأَجْلِكُمْ أَمْ بِاسْمِ بُولُسِ اعْتَمَدْتُمْ؟ <sup>١٤</sup> أَشْكُرُ اللَّهَ أَنِّي لَمْ أَعْمَدُ أَحَدًا مِنْكُمْ إِلَّا كَرِيسْبُسَ وَغَايُسَ. <sup>١٥</sup> حَتَّى لَا يَقُولَ أَحَدٌ إِنِّي عَمَدْتُ بِاسْمِي. <sup>١٦</sup> وَعَمَدْتُ أَيْضًا بَيْتَ اسْتِفَانُوسَ. عَدَا ذَلِكَ لَسْتُ أَعْلَمُ هَلْ عَمَدْتُ أَحَدًا آخَرَ

الصليب هو قدرة الله وحكمته

<sup>١٧</sup> لِأَنَّ الْمَسِيحَ لَمْ يُرْسِلْنِي لِأَعْمَدَ بَلْ لِأُبَشِّرَ - لَا بِحِكْمَةِ كَلَامٍ لِيَلَّا يَتَعَطَّلَ صَلِيبُ الْمَسِيحِ. <sup>١٨</sup> فَإِنَّ كَلِمَةَ الصَّلِيبِ عِنْدَ الْهَالِكِينَ جَهَالَةٌ وَأَمَّا عِنْدَنَا نَحْنُ الْمُخَلِّصِينَ فَهِيَ قُوَّةُ اللَّهِ <sup>١٩</sup> لِأَنَّهُ مَكْتُوبٌ: «سَأَيِّدُ حِكْمَةَ الْحُكَمَاءِ وَأَرْفُضُ فَهْمَ الْفُهَمَاءِ». <sup>٢٠</sup> أَيْنَ الْحَكِيمُ؟ أَيْنَ الْكَاتِبُ؟ أَيْنَ مُبَاحِثُ هَذَا الدَّهْرِ؟ أَلَمْ يُجْهَلِ اللَّهُ حِكْمَةَ هَذَا الْعَالَمِ؟ <sup>٢١</sup> لِأَنَّهُ إِذْ كَانَ الْعَالَمُ فِي حِكْمَةِ اللَّهِ لَمْ يَعْرِفِ اللَّهَ بِالْحِكْمَةِ اسْتَحْسَنَ اللَّهُ أَنْ يُخَلِّصَ الْمُؤْمِنِينَ بِجَهَالَةِ الْكِرَاةِ <sup>٢٢</sup> لِأَنَّ الْيَهُودَ يَسْأَلُونَ آيَةَ وَالْيُونَانِيِّينَ يَطْلُبُونَ حِكْمَةً <sup>٢٣</sup> وَلَكِنَّا نَحْنُ نَكْرِزُ بِالْمَسِيحِ مَصْلُوبًا: لِلْيَهُودِ عَثْرَةٌ وَلِلْيُونَانِيِّينَ جَهَالَةٌ! <sup>٢٤</sup> وَأَمَّا لِلْمَدْعُوعِينَ: يَهُودًا وَيُونَانِيِّينَ فَبِالْمَسِيحِ قُوَّةُ اللَّهِ وَحِكْمَةُ اللَّهِ. <sup>٢٥</sup> لِأَنَّ جَهَالَةَ اللَّهِ أَحْكَمُ مِنَ النَّاسِ!

wisdom of God. <sup>25</sup>Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

<sup>26</sup>For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: <sup>27</sup>But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; <sup>28</sup>And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: <sup>29</sup>That no flesh should glory in his presence. <sup>30</sup>But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: <sup>31</sup>That, according as it is written, He that glorieth, let him glory in the Lord.

**2** <sup>1</sup>And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. <sup>2</sup>For I determined not to know any thing among you, save Jesus Christ, and him crucified. <sup>3</sup>And I was with you in weakness, and in fear, and in much trembling. <sup>4</sup>And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: <sup>5</sup>That your faith should not stand in the wisdom of men, but in the power of God.

### Wisdom From God

<sup>6</sup>Howbeit we speak wisdom among them that are perfect: yet not the

وَضَعَفَ اللهُ أَقْوَى مِنَ النَّاسِ! <sup>٢٦</sup> فَأَنْظُرُوا دَعْوَتَكُمْ أَيُّهَا الْإِخْوَةُ أَنْ لَيْسَ كَثِيرُونَ حُكَمَاءَ حَسَبِ الْجَسَدِ. لَيْسَ كَثِيرُونَ أَقْوِيَاءَ. لَيْسَ كَثِيرُونَ شُرَفَاءَ. <sup>٢٧</sup> بَلْ اخْتَارَ اللهُ جُهَالِ الْعَالَمِ لِيُخْزِيَ الْحُكَمَاءَ وَاخْتَارَ اللهُ ضَعْفَاءَ الْعَالَمِ لِيُخْزِيَ الْأَقْوِيَاءَ <sup>٢٨</sup> وَاخْتَارَ اللهُ أَدْنِيَاءَ الْعَالَمِ وَالْمُزْدَرَى وَغَيْرَ الْمَوْجُودِ لِيُبْطِلَ الْمَوْجُودَ <sup>٢٩</sup> لِكَيْ لَا يَفْتَخِرَ كُلُّ ذِي جَسَدٍ أَمَامَهُ. <sup>٣٠</sup> وَمِنْهُ أَنْتُمْ بِالْمَسِيحِ يَسُوعَ الَّذِي صَارَ لَنَا حِكْمَةً مِنَ اللهِ وَبِرًّا وَقِدَاسَةً وَفِدَاءً. <sup>٣١</sup> حَتَّى كَمَا هُوَ مَكْتُوبٌ: «مَنْ افْتَخَرَ فَلْيَفْتَخِرْ بِالرَّبِّ».

**٢** <sup>١</sup> وَأَنَا لَمَّا أَتَيْتُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ أَتَيْتُ لَيْسَ بِسُمُوِّ الْكَلَامِ أَوْ الْحِكْمَةِ مُنَادِيًا لَكُمْ بِشَهَادَةِ اللهِ <sup>٢</sup> لِأَنِّي لَمْ أَعْزِمُ أَنْ أَعْرِفَ شَيْئًا بَيْنَكُمْ إِلَّا يَسُوعَ الْمَسِيحَ وَإِيَّاهُ مَصْلُوبًا. <sup>٣</sup> وَأَنَا كُنْتُ عِنْدَكُمْ فِي ضَعْفٍ وَخَوْفٍ وَرَعْدَةٍ كَثِيرَةٍ. <sup>٤</sup> وَكَلَامِي وَكِرَازَتِي لَمْ يَكُونَا بِكَلَامِ الْحِكْمَةِ الْإِنْسَانِيَةِ الْمَقْتَبَعِ بَلْ بِبُرْهَانِ الرُّوحِ وَالْقُوَّةِ <sup>٥</sup> لِكَيْ لَا يَكُونَ إِيمَانُكُمْ بِحِكْمَةِ النَّاسِ بَلْ بِقُوَّةِ اللهِ.

### الحكمة التي من الله

<sup>٦</sup> لَكِنَّا نَتَكَلَّمُ بِحِكْمَةٍ بَيْنَ الْكَامِلِينَ وَلَكِنْ بِحِكْمَةٍ لَيْسَتْ مِنْ هَذَا الدَّهْرِ وَلَا

wisdom of this world, nor of the princes of this world, that come to nought: <sup>7</sup>But we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory: <sup>8</sup>Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. <sup>9</sup>But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. <sup>10</sup>But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. <sup>11</sup>For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. <sup>12</sup>Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. <sup>13</sup>Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. <sup>14</sup>But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. <sup>15</sup>But he that is spiritual judgeth all things, yet he himself is judged of no man. <sup>16</sup>For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

### Set Aside Division and Envy

**3**

<sup>1</sup>And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. <sup>2</sup>I have

مِنْ عُظْمَاءِ هَذَا الدَّهْرِ الَّذِينَ يَبْتَطُلُونَ. <sup>٧</sup> بَلْ تَتَكَلَّمُ بِحِكْمَةِ اللَّهِ فِي سِرٍّ: الْحِكْمَةُ الْمَكْتُومَةُ الَّتِي سَبَقَ اللَّهُ فَعَيَّنَهَا قَبْلَ الدَّهْرِ لِمَجْدِنَا <sup>٨</sup> الَّتِي لَمْ يَعْلَمَهَا أَحَدٌ مِنْ عُظْمَاءِ هَذَا الدَّهْرِ - لِأَنَّ لَوْ عَرَفُوا لَمَا صَلَبُوا رَبَّ الْمَجْدِ. <sup>٩</sup> بَلْ كَمَا هُوَ مَكْتُوبٌ: «مَا لَمْ تَرَ عَيْنٌ وَلَمْ تَسْمَعْ أُذُنٌ وَلَمْ يَخْطُرْ عَلَى بَالِ إِنْسَانٍ: مَا أَعَدَّهُ اللَّهُ لِلَّذِينَ يُحِبُّونَهُ». <sup>١٠</sup> فَأَعْلَنَهُ اللَّهُ لَنَا نَحْنُ بِرُوحِهِ. لِأَنَّ الرُّوحَ يَفْحِصُ كُلَّ شَيْءٍ حَتَّى أَعْمَاقِ اللَّهِ. <sup>١١</sup> لِأَنَّ مَنْ مِنَ النَّاسِ يَعْرِفُ أُمُورَ الْإِنْسَانِ إِلَّا رُوحَ الْإِنْسَانِ الَّذِي فِيهِ؟ هَكَذَا أَيْضًا أُمُورُ اللَّهِ لَا يَعْرِفُهَا أَحَدٌ إِلَّا رُوحُ اللَّهِ. <sup>١٢</sup> وَنَحْنُ لَمْ نَأْخُذْ رُوحَ الْعَالَمِ بَلِ الرُّوحَ الَّذِي مِنَ اللَّهِ لِنَعْرِفَ الْأَشْيَاءَ الْمَوْهُوبَةَ لَنَا مِنَ اللَّهِ الَّتِي تَتَكَلَّمُ بِهَا أَيْضًا لَا بِأَقْوَالٍ نَعْلَمُهَا حِكْمَةَ إِنْسَانِيَّةٍ بَلْ بِمَا يَعْلَمُهُ الرُّوحُ الْقُدُّسُ قَارِنِينَ الرُّوحِيَّاتِ بِالرُّوحِيَّاتِ. <sup>١٤</sup> وَلَكِنَّ الْإِنْسَانَ الطَّبِيعِيَّ لَا يَقْبَلُ مَا لِرُوحِ اللَّهِ لِأَنَّهُ عِنْدَهُ جَهَالَةٌ وَلَا يَقْدِرُ أَنْ يَعْرِفَهُ لِأَنَّهُ إِنَّمَا يُحْكَمُ فِيهِ رُوحِيًّا. <sup>١٥</sup> وَأَمَّا الرُّوحِيُّ فَيَحْكَمُ فِي كُلِّ شَيْءٍ وَهُوَ لَا يُحْكَمُ فِيهِ مِنْ أَحَدٍ. <sup>١٦</sup> لِأَنَّهُ مَنْ عَرَفَ فِكْرَ الرَّبِّ فَيَعْلَمُهُ؟ وَأَمَّا نَحْنُ فَلَنَا فِكْرُ الْمَسِيحِ.

### تجنبوا الحسد والانقسام

**٣**

<sup>١</sup> وَأَنَا أَيُّهَا الْإِخْوَةُ لَمْ أَسْتَطِعْ أَنْ أتكلمكم كروحيين بل كجسديين كأطفال في المسيح <sup>٢</sup> سقيتكم لبنًا لا

fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. <sup>3</sup>For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? <sup>4</sup>For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

<sup>5</sup>Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? <sup>6</sup>I have planted, Apollos watered; but God gave the increase. <sup>7</sup>So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. <sup>8</sup>Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. <sup>9</sup>For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

<sup>10</sup>According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. <sup>11</sup>For other foundation can no man lay than that is laid, which is Jesus Christ. <sup>12</sup>Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; <sup>13</sup>Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. <sup>14</sup>If any man's work abide which he hath built thereupon, he shall receive a reward. <sup>15</sup>If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

طَعَامًا لِأَنَّكُمْ لَمْ تَكُونُوا بَعْدُ تَسْتَطِيعُونَ بَلْ  
الآنَ أَيْضًا لَا تَسْتَطِيعُونَ لِأَنَّكُمْ بَعْدُ  
جَسَدِيُونَ. فَإِنَّهُ إِذْ فِيكُمْ حَسَدٌ وَخِصَامٌ  
وَأَنْشِقَاقٌ أَلَسْتُمْ جَسَدِيِّينَ وَتَسْلُكُونَ  
بِحَسَبِ الْبَشَرِ؟ <sup>٤</sup>لَأَنَّهُ مَتَى قَالَ وَاحِدٌ: «أَنَا  
لِبُولُسَ» وَآخَرٌ: «أَنَا لِأَبُلُّوسَ» أَفَلَسْتُمْ  
جَسَدِيِّينَ؟ <sup>٥</sup>فَمَنْ هُوَ بُولُسُ وَمَنْ هُوَ  
أَبُلُّوسُ؟ بَلْ خَادِمَانِ آمَنْتُمْ بِوَاسِطَتِهِمَا وَكَمَا  
أَعْطَى الرَّبُّ لِكُلِّ وَاحِدٍ: أَنَا غَرَسْتُ  
وَأَبُلُّوسُ سَقَى لَكِنَّ اللَّهَ كَانَ يُنْمِي. <sup>٧</sup>إِذَا لَيْسَ  
الْعَارِسُ شَيْئًا وَلَا السَّاقِي بَلْ اللَّهُ الَّذِي  
يُنْمِي. <sup>٨</sup>وَالْعَارِسُ وَالسَّاقِي هُمَا وَاحِدٌ  
وَلَكِنَّ كُلَّ وَاحِدٍ سَيَأْخُذُ أَجْرَتَهُ بِحَسَبِ  
تَعْمَلِهِ. <sup>٩</sup>فَإِنَّا نَحْنُ عَامِلَانِ مَعَ اللَّهِ وَأَنْتُمْ  
فَلَاحَةٌ لِلَّهِ بِنَاءُ اللَّهِ. <sup>١٠</sup>حَسَبِ نِعْمَةِ اللَّهِ  
الْمُعْطَاةِ لِي كِبَاءِ حَكِيمٍ قَدْ وَضَعْتَ أَسَاسًا  
وَآخَرَ يَبْنِي عَلَيْهِ. وَلَكِنْ فَلْيَنْظُرْ كُلُّ وَاحِدٍ  
كَيْفَ يَبْنِي عَلَيْهِ. <sup>١١</sup>فَإِنَّهُ لَا يَسْتَطِيعُ أَحَدٌ  
أَنْ يَضَعَ أَسَاسًا آخَرَ غَيْرَ الَّذِي وَضَعَ الَّذِي  
هُوَ يَسُوعُ الْمَسِيحُ. <sup>١٢</sup>وَلَكِنْ إِنْ كَانَ أَحَدٌ  
يَبْنِي عَلَى هَذَا الْأَسَاسِ ذَهَبًا فَضَّةً حِجَارَةً  
كَرِيمَةً خَشْبًا عَشْبًا فَتَشًا <sup>١٣</sup>فَعَمَلُ كُلِّ وَاحِدٍ  
سَيَصِيرُ ظَاهِرًا لِأَنَّ الْيَوْمَ سَيَبِينُهُ. لِأَنَّهُ بِنَارٍ  
يُسْتَعْلَنُ وَتَسْتَمْتَحِنُ النَّارُ عَمَلَ كُلِّ وَاحِدٍ مَا  
هُوَ. <sup>١٤</sup>إِنْ بَقِيَ عَمَلُ أَحَدٍ قَدْ بَنَاهُ عَلَيْهِ  
فَسَيَأْخُذُ أَجْرَةً. <sup>١٥</sup>إِنْ احْتَرَقَ عَمَلُ أَحَدٍ  
فَسَيَخْسَرُ وَأَمَّا هُوَ فَسَيَخْلُصُ وَلَكِنْ كَمَا  
بِنَارٍ. <sup>١٦</sup>أَمَّا تَعْلَمُونَ أَنَّكُمْ هِيَ كُلُّ اللَّهِ وَرُوحِ  
اللَّهِ يَسْكُنُ فِيكُمْ؟ <sup>١٧</sup>إِنْ كَانَ أَحَدٌ يُفْسِدُ

<sup>16</sup>Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? <sup>17</sup>If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

<sup>18</sup>Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. <sup>19</sup>For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. <sup>20</sup>And again, The Lord knoweth the thoughts of the wise, that they are vain.

<sup>21</sup>Therefore let no man glory in men. For all things are yours; <sup>22</sup>Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; <sup>23</sup>And ye are Christ's; and Christ *is* God's.

#### Apostles of Christ

**4** <sup>1</sup>Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. <sup>2</sup>Moreover it is required in stewards, that a man be found faithful. <sup>3</sup>But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. <sup>4</sup>For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. <sup>5</sup>Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

<sup>6</sup>And these things, brethren, I have in a figure transferred to myself and

هَيْكَلَ اللَّهِ فَسَيُفْسِدُهُ اللَّهُ لِأَنَّ هَيْكَلَ اللَّهِ مُقَدَّسٌ الَّذِي أَنْتُمْ هُوَ. <sup>١٨</sup> لَا يَخْدَعَنَّ أَحَدٌ نَفْسَهُ. إِنْ كَانَ أَحَدٌ يَظُنُّ أَنَّهُ حَكِيمٌ بَيْنَكُمْ فِي هَذَا الدَّهْرِ فَلْيَصِرْ جَاهِلًا لِكَيْ يَصِيرَ حَكِيمًا! <sup>١٩</sup> لِأَنَّ حِكْمَةَ هَذَا الْعَالَمِ هِيَ جَهَالَةٌ عِنْدَ اللَّهِ لِأَنَّهُ مَكْتُوبٌ: «الْآخِذُ الْحُكْمَاءَ بِمَكْرِهِمْ». <sup>٢٠</sup> وَأَيْضًا: «الرَّبُّ يَعْلَمُ أَفْكَارَ الْحُكْمَاءِ أَنَّهَا بَاطِلَةٌ». <sup>٢١</sup> إِذَا لَا يَفْتَخِرَنَّ أَحَدٌ بِالنَّاسِ فَإِنَّ كُلَّ شَيْءٍ لَكُمْ: <sup>٢٢</sup> أَبُلُوسُ أَمْ أَبُلُوسُ أَمْ صَفَا أَمْ الْعَالَمُ أَمْ الْحَيَاةُ أَمْ الْمَوْتُ أَمْ الْأَشْيَاءُ الْحَاضِرَةُ أَمْ الْمُسْتَقْبَلَةُ. كُلُّ شَيْءٍ لَكُمْ. <sup>٢٣</sup> وَأَمَّا أَنْتُمْ فَلِلْمَسِيحِ وَالْمَسِيحِ لِلَّهِ.

#### رُسل المسيح

**٤** <sup>١</sup> هَكَذَا فَلْيَحْسِبْنَا الْإِنْسَانَ كَخِدَامِ الْمَسِيحِ وَوُكَلَاءِ سَرَائِرِ اللَّهِ أَنْتُمْ يُسْأَلُ فِي الْوُكَلَاءِ لِكَيْ يُوجَدَ الْإِنْسَانُ أَمِينًا. <sup>٢</sup> وَأَمَّا أَنَا فَأَقَلُّ شَيْءٍ عِنْدِي أَنْ يَحْكَمَ فِي مَنُكُمْ أَوْ مِنْ يَوْمِ بَشَرٍ. بَلْ لَسْتُ أَحْكَمُ فِي نَفْسِي أَيْضًا. <sup>٣</sup> فَإِنِّي لَسْتُ أَشْعُرُ بِشَيْءٍ فِي ذَاتِي. لَكِنِّي لَسْتُ بِذَلِكَ مُبْرَرًا. وَلَكِنَّ الَّذِي يَحْكَمُ فِيَّ هُوَ الرَّبُّ. <sup>٤</sup> إِذَا لَا تَحْكُمُوا فِي شَيْءٍ قَبْلَ الْوَقْتِ حَتَّى يَأْتِيَ الرَّبُّ الَّذِي سَيُبْرِئُ خَفَايَا الظُّلَامِ وَيُظْهِرُ آرَاءَ الْقُلُوبِ. وَحِينَئِذٍ يَكُونُ الْمَدْحُ لِكُلِّ وَاحِدٍ مِنَ اللَّهِ. <sup>٥</sup> فَهَذَا أَنَّهُا الْإِخْوَةَ حَوْلَتْهُ تَشْبِيهًا إِلَى نَفْسِي وَإِلَى أَبُلُوسٍ مِنْ أَجْلِكُمْ

to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. <sup>7</sup>For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

<sup>8</sup>Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you. <sup>9</sup>For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. <sup>10</sup>We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. <sup>11</sup>Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; <sup>12</sup>And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: <sup>13</sup>Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

<sup>14</sup>I write not these things to shame you, but as my beloved sons I warn you. <sup>15</sup>For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. <sup>16</sup>Wherefore I beseech you, be ye followers of me. <sup>17</sup>For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach

لِكِي تَعَلَّمُوا فِيْنَا أَنْ لَا تَفْتَكِرُوا فَوْقَ مَا هُوَ مَكْتُوبٌ كِي لَا يَتَفَخَّ أَحَدٌ لِأَجْلِ الْوَّاحِدِ عَلَى الْآخَرِ. <sup>٧</sup>لَاغَةً مِنْ يُمَيِّزُكَ؟ وَآيُ شَيْءٍ لَكَ لَمْ تَأْخُذْهُ؟ وَإِنْ كُنْتَ قَدْ أَخَذْتَ فَلِمَاذَا تَفْتَخِرُ كَأَنَّكَ لَمْ تَأْخُذْ؟ <sup>٨</sup>إِنِّكُمْ قَدْ شَبِعْتُمْ! قَدْ اسْتَعْنَيْتُمْ! مَلَكَتُمْ بِدُونِنَا! وَلَيْتَكُمْ مَلَكَتُمْ لِنَمْلِكُ نَحْنُ أَيْضًا مَعَكُمْ! <sup>٩</sup>فَإِنِّي أَرَى أَنْ اللَّهَ أَهْرَزَنَا نَحْنُ الرُّسُلَ آخِرِينَ كَأَنَّنا مَحْكُومٌ عَلَيْنَا بِالْمَوْتِ. لِأَنَّنا صِرْنَا مَنظَرًا لِلْعَالَمِ لِلْمَلَائِكَةِ وَالنَّاسِ. <sup>١٠</sup>نَحْنُ جُهَالٌ مِنْ أَجْلِ الْمَسِيحِ وَآمَّا أَنْتُمْ فَحُكَمَاءُ فِي الْمَسِيحِ! نَحْنُ ضَعَفَاءُ وَآمَّا أَنْتُمْ فَأَقْوِيَاءُ! أَنْتُمْ مُكْرَمُونَ وَآمَّا نَحْنُ فَبِلَا كَرَامَةٍ! <sup>١١</sup>إِلَى هَذِهِ السَّاعَةِ نَجُوعٌ وَنَعَطَشٌ وَنَعْرَى وَنَلْكَمُ وَلَيْسَ لَنَا إِقَامَةٌ <sup>١٢</sup>وَتَتَعَبُ عَامِلِينَ بِأَيْدِينَا. نُسْتَمُّ فَنُبَارِكُ. نَضْطَهَدُ فَنَحْتَمِلُ. <sup>١٣</sup>يَفْتَرَى عَلَيْنَا فَنَعِظُ. صِرْنَا كَأَقْدَارِ الْعَالَمِ وَوَسَخَ كُلُّ شَيْءٍ إِلَيَّ الْآنَ. <sup>١٤</sup>لَيْسَ لِكِي أُحْجَلِكُمْ أَكْتُبُ بِهِذَا بَلْ كَأَوْلَادِي الْأَحْبَاءِ أُنذِرِكُمْ. <sup>١٥</sup>لَاغَةً وَإِنْ كَانَ لَكُمْ رِبَوَاتٌ مِنَ الْمُرْشِدِينَ فِي الْمَسِيحِ لَكِنْ لَيْسَ آبَاءٌ كَثِيرُونَ. لِأَنِّي أَنَا وَلَدْتُكُمْ فِي الْمَسِيحِ يَسُوعَ بِالْإِنْجِيلِ. <sup>١٦</sup>فَأَطْلُبُ إِلَيْكُمْ أَنْ تَكُونُوا مُتَمَثِّلِينَ بِي. <sup>١٧</sup>لِذَلِكَ أَرْسَلْتُ إِلَيْكُمْ تِيموثَاوَسَ الَّذِي هُوَ ابْنِي الْحَبِيبُ وَالْآمِينُ فِي الرَّبِّ الَّذِي يُذَكِّرُكُمْ بِطَرَفِي فِي الْمَسِيحِ كَمَا أَعْلَمُ فِي كُلِّ مَكَانٍ فِي كُلِّ كَنِيسَةٍ. <sup>١٨</sup>فَانْتَفِخْ قَوْمٌ كَأَنِّي لَسْتُ آتِيًا إِلَيْكُمْ. <sup>١٩</sup>وَلَكِنِّي سَأَتِي

every where in every church. <sup>18</sup>Now some are puffed up, as though I would not come to you.

<sup>19</sup> But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. <sup>20</sup>For the kingdom of God *is* not in word, but in power. <sup>21</sup>What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

### Expel the Immoral Brother

**5** <sup>1</sup>It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. <sup>2</sup>And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. <sup>3</sup>For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, <sup>4</sup>In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, <sup>5</sup>To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. <sup>6</sup>Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? <sup>7</sup>Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: <sup>8</sup>Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but

إِلَيْكُمْ سَرِيعًا إِنْ شَاءَ الرَّبُّ فَسَاعْرِفُ لَيْسَ  
كَلَامَ الَّذِينَ اتَّفَعُوا بَلْ قُوَّتِهِمْ. <sup>٢٠</sup> لِأَنَّ  
مَلَكُوتَ اللَّهِ لَيْسَ بِكَلَامٍ بَلْ بِقُوَّةٍ. <sup>٢١</sup> مَاذَا  
تُرِيدُونَ؟ أَيْعَصَا آتِي إِلَيْكُمْ أَمْ بِالْمَحَبَّةِ  
وَرُوحِ الْوَدَاعَةِ؟

### موقف الكنيسة من أخ يخطئ

**٥** <sup>١</sup>يَسْمَعُ مُطْلَقًا أَنْ بَيْنَكُمْ زَنَى!  
وَزَنَى هَكَذَا لَا يُسَمَّى بَيْنَ الْأُمَّمِ  
حَتَّى أَنْ تَكُونَ لِلإِنْسَانِ أَمْرَةٌ أَبِيهِ. <sup>٢</sup> أَفَأَنْتُمْ  
مُنْتَفِعُونَ وَبِالْحَرِيِّ لَمْ تَتَوَحُّوا حَتَّى يُرْفَعَ  
مِنْ وَسَطِكُمْ الَّذِي فَعَلَ هَذَا الْفِعْلَ؟ <sup>٣</sup> فَإِنِّي  
أَنَا كَأَنِّي غَائِبٌ بِالْجَسَدِ وَلَكِنْ حَاضِرٌ  
بِالرُّوحِ قَدْ حَكَمْتُ كَأَنِّي حَاضِرٌ فِي الَّذِي  
فَعَلَ هَذَا هَكَذَا بِاسْمِ رَبَّنَا يَسُوعَ الْمَسِيحِ  
- إِذْ أَنْتُمْ وَرُوحِي مُجْتَمِعُونَ مَعَ قُوَّةِ رَبَّنَا  
يَسُوعَ الْمَسِيحِ - <sup>٤</sup> أَنْ يُسَلَّمَ مِثْلُ هَذَا  
لِلشَّيْطَانِ لِإِهْلَاكِ الْجَسَدِ لِكَيْ تَخْلُصَ  
الرُّوحُ فِي يَوْمِ الرَّبِّ يَسُوعَ. <sup>٥</sup> لَيْسَ  
أَفْتَحَارُكُمْ حَسَنًا. أَلَسْتُمْ تَعْلَمُونَ أَنَّ خَمِيرَةَ  
صَغِيرَةً تُخَمِّرُ الْعَجِينَ كُلَّهُ؟ <sup>٦</sup> إِذَا نَقَّوْا مِنْكُمْ  
الْخَمِيرَةَ الْعَتِيقَةَ لِكَيْ تَكُونُوا عَجِينًا جَدِيدًا  
كَمَا أَنْتُمْ فَطِيرٌ. لِأَنَّ فَصْحَنَا أَيْضًا الْمَسِيحُ  
قَدْ ذُبِحَ لِأَجْلِنَا. <sup>٧</sup> إِذَا لُنَعِيدَ لَيْسَ بِخَمِيرَةَ  
عَتِيقَةَ وَلَا بِخَمِيرَةَ الشَّرِّ وَالْحُبْثِ بَلْ بِفَطِيرِ  
الإِخْلَاصِ وَالْحَقِّ. <sup>٨</sup> كَتَبْتُ إِلَيْكُمْ فِي  
الرَّسَالَةِ أَنْ لَا تُخَالِطُوا الزُّنَاةَ. <sup>٩</sup> وَلَيْسَ



with the unleavened *bread* of sincerity and truth.

<sup>9</sup>I wrote unto you in an epistle not to company with fornicators: <sup>10</sup>Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. <sup>11</sup>But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

<sup>12</sup>For what have I to do to judge them also that are without? do not ye judge them that are within? <sup>13</sup>But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

### Lawsuits Among Believers

**6** <sup>1</sup>Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? <sup>2</sup>Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? <sup>3</sup>Know ye not that we shall judge angels? how much more things that pertain to this life?

<sup>4</sup>If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. <sup>5</sup>I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? <sup>6</sup>But brother goeth to law with brother, and that before the unbelievers. <sup>7</sup>Now therefore there is

مُطْلَقًا زُنَاةَ هَذَا الْعَالَمِ أَوْ الطَّمَاعِينَ أَوْ  
الْخَاطِطِينَ أَوْ عِبْدَةَ الْأَوْثَانِ وَإِلَّا فَيَلْزَمُكُمْ  
أَنْ تَخْرُجُوا مِنَ الْعَالَمِ. <sup>١١</sup> وَأَمَّا الْآنَ فَكَتَبْتُ  
إِلَيْكُمْ: إِنْ كَانَ أَحَدٌ مَدْعُوًّا أَحَا زَانِيًّا أَوْ  
طَمَاعًا أَوْ عَابِدَ وَثَنٍ أَوْ شَتَامًا أَوْ سَكِرًا أَوْ  
خَاطِطًا أَنْ لَا تَخَالِطُوا وَلَا تُؤَاكِلُوا مِثْلَ  
هَذَا. <sup>١٢</sup> لِأَنَّهُ مَاذَا لِي أَنْ أُدِينَ الَّذِينَ مِنْ  
خَارِجِ أَلْسَتُمْ أَنْتُمْ تَدِينُونَ الَّذِينَ مِنْ دَاخِلِ.  
<sup>١٣</sup> أَمَّا الَّذِينَ مِنْ خَارِجٍ فَالَّذِينَ يَدِينُهُمْ  
فَاعْزِلُوا الْحَيِّثُ مِنْ بَيْنِكُمْ.

### من العيب أن تكون بين الإخوة دعاوى

**٦** <sup>١</sup>أَيْتَجَسَّرُ مِنْكُمْ أَحَدٌ لَهُ دَعْوَى  
عَلَى آخَرَ أَنْ يُحَاكِمَ عِنْدَ الظَّالِمِينَ  
وَلَيْسَ عِنْدَ الْقَدِيسِينَ؟ <sup>٢</sup>أَلَسْتُمْ تَعْلَمُونَ أَنَّ  
الْقَدِيسِينَ سَيَدِينُونَ الْعَالَمَ؟ إِنْ كَانَ الْعَالَمُ  
يُدَانُ بِكُمْ أَفَأَنْتُمْ غَيْرُ مُسْتَأْهِلِينَ لِلْمَحَاكِمِ  
الصُّغْرَى؟ <sup>٣</sup>أَلَسْتُمْ تَعْلَمُونَ أَنَّنَا سَنَدِينُ  
مَلَائِكَةً؟ فَبِالْأَوْلَى أُمُورَ هَذِهِ الْحَيَاةِ! إِنْ  
كَانَ لَكُمْ مَحَاكِمَ فِي أُمُورِ هَذِهِ الْحَيَاةِ  
فَأَجْلِسُوا الْمُحْتَقِرِينَ فِي الْكَنِيسَةِ قَضَاءً!  
<sup>٤</sup>لِتُحْجِلِكُمْ أَقُولُ. أَهَكَذَا لَيْسَ بَيْنَكُمْ  
حَكِيمٌ وَلَا وَاحِدٌ يَقْدِرُ أَنْ يَقْضِيَ بَيْنَ  
إِخْوَتِهِ؟ لَكِنَّ الْأَخَّ يُحَاكِمُ الْأَخَّ وَذَلِكَ  
عِنْدَ غَيْرِ الْمُؤْمِنِينَ. <sup>٧</sup>فَالآنَ فِيكُمْ عَيْبٌ  
مُطْلَقًا لِأَنَّ عِنْدَكُمْ مُحَاكِمَاتٍ بَعْضِكُمْ مَعَ

utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to be defrauded?* <sup>8</sup>Nay, ye do wrong, and defraud, and that *your* brethren. <sup>9</sup>Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, <sup>10</sup>Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. <sup>11</sup>And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

<sup>12</sup>All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

### Glorify God in Your Bodies

<sup>13</sup>Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body. <sup>14</sup>And God hath both raised up the Lord, and will also raise up us by his own power. <sup>15</sup>Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. <sup>16</sup>What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. <sup>17</sup>But he that is joined unto the Lord is one spirit.

<sup>18</sup>Flee fornication. Every sin that a man doeth is without the body; but

بعض. لِمَاذَا لَا تَظْلَمُونَ بِالْحَرِيِّ؟ لِمَاذَا لَا تُسَلِّبُونَ بِالْحَرِيِّ؟<sup>٨</sup> لَكِنَّ أَنْتُمْ تَظْلِمُونَ وَتَسَلِّبُونَ وَذَلِكَ لِلْإِخْوَةِ. <sup>٩</sup>أَمْ لَسْتُمْ تَعْلَمُونَ أَنَّ الظَّالِمِينَ لَا يَرِثُونَ مَلَكُوتَ اللَّهِ؟ لَا تَضِلُّوا! لَا زِنَاةَ وَلَا عِبَادَةَ أَوْثَانٍ وَلَا فَاسِقُونَ وَلَا مَابُوثُونَ وَلَا مُصَاجِعُو ذُكُورٍ<sup>١٠</sup> وَلَا سَارِقُونَ وَلَا طَمَاعُونَ وَلَا سَكِيرُونَ وَلَا شَتَامُونَ وَلَا خَاطِفُونَ يَرِثُونَ مَلَكُوتَ اللَّهِ. <sup>١١</sup>وَهَكَذَا كَانَ أَنَا مِنْكُمْ. لَكِنْ أَعْسَلْتُمْ بَلْ تَقَدَّسْتُمْ بَلْ تَبَرَّرْتُمْ بِاسْمِ الرَّبِّ يَسُوعَ وَبِرُوحِ الْهَيْئَةِ. <sup>١٢</sup>كُلُّ الْأَشْيَاءِ تَحِلُّ لِي لَكِنْ لَيْسَ كُلُّ الْأَشْيَاءِ تُوَافِقُ. كُلُّ الْأَشْيَاءِ تَحِلُّ لِي لَكِنْ لَا يَسْتَلِطُّ عَلَيَّ شَيْءٌ.

### مجدوا الله في أجسادكم

<sup>١٣</sup>الْأَطْعِمَةُ لِلْجَوْفِ وَالْجَوْفُ لِلْأَطْعِمَةِ وَاللَّهُ سَيَبِيدُ هَذَا وَتِلْكَ. وَلَكِنَّ الْجَسَدَ لَيْسَ لِلزَّيْنَةِ بَلْ لِلرَّبِّ وَالرَّبُّ لِلْجَسَدِ. <sup>١٤</sup>وَاللَّهُ قَدْ أَقَامَ الرَّبَّ وَسَيَقِيمُنَا نَحْنُ أَيْضًا بِقُوَّتِهِ. <sup>١٥</sup>أَلَسْتُمْ تَعْلَمُونَ أَنَّ أَجْسَادَكُمْ هِيَ أَعْضَاءُ الْمَسِيحِ؟ أَفَأَخِذُ أَعْضَاءَ الْمَسِيحِ وَأَجْعَلُهَا أَعْضَاءَ زَانِيَةٍ؟ حَاشَا! <sup>١٦</sup>أَمْ لَسْتُمْ تَعْلَمُونَ أَنَّ مَنْ اتَّصَقَ بِزَانِيَةٍ هُوَ جَسَدٌ وَاحِدٌ لِأَنَّهُ يَقُولُ: «يَكُونُ الْاِثْنَانِ جَسَدًا وَاحِدًا». <sup>١٧</sup>وَأَمَّا مَنْ اتَّصَقَ بِالرَّبِّ فَهُوَ رُوحٌ وَاحِدٌ. <sup>١٨</sup>أَهْرَبُوا مِنَ الزَّيْنَةِ. كُلُّ خَطِيئَةٍ يَفْعَلُهَا الْإِنْسَانُ هِيَ خَارِجَةٌ عَنِ الْجَسَدِ لَكِنْ

he that committeth fornication sinneth against his own body.

<sup>19</sup>What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? <sup>20</sup>For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

الَّذِي يَزْنِي يُخْطِئُ إِلَى جَسَدِهِ. <sup>١٩</sup>أَمْ لَسْتُمْ تَعْلَمُونَ أَنَّ جَسَدَكُمْ هُوَ هَيْكَلُ لِلرُّوحِ الْقُدُسِ الَّذِي فِيكُمْ الَّذِي لَكُمْ مِنْ اللَّهِ وَأَنْتُمْ لَسْتُمْ لِأَنْفُسِكُمْ؟ <sup>٢٠</sup>لَا أَنْتُمْ قَدْ اشْتَرَيْتُمْ بِثَمَنٍ. فَمَجِّدُوا اللَّهَ فِي أَجْسَادِكُمْ وَفِي أَرْوَاحِكُمْ الَّتِي هِيَ لِلَّهِ.

### Marriage and Divorce

### الزواج والطلاق

**7** <sup>1</sup>Now concerning the things whereof ye wrote unto me: *It is good for a man not to touch a woman.* <sup>2</sup>Nevertheless, *to avoid fornication, let every man have his own wife, and let every woman have her own husband.* <sup>3</sup>Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. <sup>4</sup>The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. <sup>5</sup>Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. <sup>6</sup>But I speak this by permission, *and* not of commandment. <sup>7</sup>For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

<sup>8</sup>I say therefore to the unmarried and widows, *It is good for them if they abide even as I.* <sup>9</sup>But if they cannot contain, let them marry: for it is better to marry than to burn.

<sup>10</sup>And unto the married I command, *yet* not I, but the Lord, Let not the

**٧** <sup>١</sup>وَأَمَّا مِنْ جِهَةِ الْأُمُورِ الَّتِي كَتَبْتُمْ لِي عَنْهَا فَحَسَنٌ لِلرَّجُلِ أَنْ لَا يَمَسَّ أَمْرًا. <sup>٢</sup>وَلَكِنْ لِسَبَبِ الزَّانَا لِيَكُنْ لِكُلِّ وَاحِدٍ أَمْرًا لَهُ وَلِيَكُنْ لِكُلِّ وَاحِدَةٍ رَجُلًا. <sup>٣</sup>لِيُوفِيَ الرَّجُلُ الْمَرْأَةَ حَقَّهَا الْوَاجِبَ وَكَذَلِكَ الْمَرْأَةُ أَيْضًا الرَّجُلَ. <sup>٤</sup>لَيْسَ لِلْمَرْأَةِ تَسَلُّطٌ عَلَى جَسَدِهَا بَلْ لِلرَّجُلِ وَكَذَلِكَ الرَّجُلُ أَيْضًا لَيْسَ لَهُ تَسَلُّطٌ عَلَى جَسَدِهِ بَلْ لِلْمَرْأَةِ. <sup>٥</sup>لَا يَسْلُبُ أَحَدُكُمْ الْآخَرَ إِلَّا أَنْ يَكُونَ عَلَى مُوَافَقَةٍ إِلَى حِينٍ لِكَيْ تَتَفَرَّغُوا لِلصَّوْمِ وَالصَّلَاةِ ثُمَّ تَجْتَمِعُوا أَيْضًا مَعًا لِكَيْ لَا يُجْرِبَكُمْ الشَّيْطَانُ لِسَبَبِ عَدَمِ نِزَاهَتِكُمْ. <sup>٦</sup>وَلَكِنْ أَقُولُ هَذَا عَلَى سَبِيلِ الْإِذْنِ لَا عَلَى سَبِيلِ الْأَمْرِ. <sup>٧</sup>لَأَنِّي أُرِيدُ أَنْ يَكُونَ جَمِيعُ النَّاسِ كَمَا أَنَا. لَكِنْ كُلُّ وَاحِدٍ لَهُ مَوْهَبَتُهُ الْخَاصَّةُ مِنْ اللَّهِ. الْوَاحِدُ هَكَذَا وَالْآخَرُ هَكَذَا. <sup>٨</sup>وَلَكِنْ أَقُولُ لِعَبَرِ الْمُتَزَوِّجِينَ وَلِلْأَرَامِلِ إِنَّهُ حَسَنٌ لَهُمْ إِذَا لَبِثُوا كَمَا أَنَا. <sup>٩</sup>وَلَكِنْ إِنْ لَمْ يَضْبُطُوا أَنْفُسَهُمْ فَلْيَتَزَوَّجُوا لِأَنَّ التَّزَوُّجَ أَصْلَحُ مِنَ التَّحْرِقِ. <sup>١٠</sup>وَأَمَّا الْمُتَزَوِّجُونَ

wife depart from *her* husband: <sup>11</sup>But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

<sup>12</sup>But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. <sup>13</sup>And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. <sup>14</sup>For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

<sup>15</sup>But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace. <sup>16</sup>For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

<sup>17</sup>But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. <sup>18</sup>Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. <sup>19</sup>Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. <sup>20</sup>Let every man abide in the same calling wherein he was called. <sup>21</sup>Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather. <sup>22</sup>For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

فَأَوْصِيهِمْ لَا أَنَا بَلِ الرَّبُّ أَنْ لَا تُفَارِقَ  
الْمَرْأَةُ رَجُلَهَا. <sup>١١</sup> وَإِنْ فَارَقَتْهُ فَلْتَلْبَثْ غَيْرَ  
مُتَزَوِّجَةٍ أَوْ لِتُصَالِحَ رَجُلَهَا. وَلَا يَتْرُكْ  
الرَّجُلُ امْرَأَتَهُ. <sup>١٢</sup> وَأَمَّا الْبَاقُونَ فَاقُولُ لَهُمْ  
أَنَا لَا الرَّبُّ: إِنْ كَانَ أَخٌ لَهُ امْرَأَةٌ غَيْرُ مُؤْمِنَةٍ  
وَهِيَ تَرْضِي أَنْ تَسْكُنَ مَعَهُ فَلَا يَتْرُكْهَا.  
<sup>١٣</sup> وَالْمَرْأَةُ الَّتِي لَهَا رَجُلٌ غَيْرُ مُؤْمِنٍ وَهُوَ  
يَرْضِي أَنْ يَسْكُنَ مَعَهَا فَلَا تَتْرُكْهُ. <sup>١٤</sup> لِأَنَّ  
الرَّجُلَ غَيْرَ الْمُؤْمِنِ مُقَدَّسٌ فِي الْمَرْأَةِ  
وَالْمَرْأَةَ غَيْرَ الْمُؤْمِنَةِ مُقَدَّسَةً فِي الرَّجُلِ -  
وِلَّا فَاوَلَادُكُمْ نَجِسُونَ. وَأَمَّا الْآنَ فَهُمْ  
مُقَدَّسُونَ. <sup>١٥</sup> وَلَكِنْ إِنْ فَارَقَ غَيْرُ الْمُؤْمِنِ  
فَلْيَفَارِقْ. لَيْسَ الْأَخُ أَوْ الْأَخْتُ مُسْتَعْبَدًا  
فِي مِثْلِ هَذِهِ الْأَحْوَالِ. وَلَكِنْ اللَّهُ قَدْ دَعَانَا  
فِي السَّلَامِ. <sup>١٦</sup> لِأَنَّهُ كَيْفَ تَعْلَمِينَ أَيَّتَهَا  
الْمَرْأَةُ هَلْ تُخَلِّصِينَ الرَّجُلَ؟ أَوْ كَيْفَ تَعْلَمُ  
أَيُّهَا الرَّجُلُ هَلْ تُخَلِّصُ الْمَرْأَةَ؟ <sup>١٧</sup> غَيْرَ أَنَّهُ  
كَمَا قَسَمَ اللَّهُ لِكُلِّ وَاحِدٍ كَمَا دَعَا الرَّبُّ  
كُلَّ وَاحِدٍ هَكَذَا لَيْسَلُكَ. وَهَكَذَا أَنَا أَمُرُ  
فِي جَمِيعِ الْكَنَائِسِ. <sup>١٨</sup> دُعِيَ أَحَدٌ وَهُوَ  
مَحْتُونٌ فَلَا يَصِرْ أَعْلَفَ. دُعِيَ أَحَدٌ فِي  
الْعُرْلَةِ فَلَا يَخْتَنِ. <sup>١٩</sup> لَيْسَ الْخِتَانُ شَيْئًا  
وَلَيْسَتِ الْعُرْلَةُ شَيْئًا بَلْ حِفْظُ وَصَايَا اللَّهِ.  
<sup>٢٠</sup> الدَّعْوَةُ الَّتِي دُعِيَ فِيهَا كُلُّ وَاحِدٍ فَلْيَلْبَثْ  
فِيهَا. <sup>٢١</sup> دُعِيتَ وَأَنْتَ عَبْدٌ فَلَا يَهْمُكَ. بَلْ  
وَإِنْ اسْتَطَعْتَ أَنْ تَصِيرَ حُرًّا فَاسْتَعْمِلْهَا  
بِالْحَرِيِّ. <sup>٢٢</sup> لِأَنَّ مَنْ دُعِيَ فِي الرَّبِّ وَهُوَ  
عَبْدٌ فَهُوَ عَتِيقُ الرَّبِّ. كَذَلِكَ أَيْضًا الْحُرُّ  
الْمَدْعُوُّ هُوَ عَبْدٌ لِلْمَسِيحِ. <sup>٢٣</sup> قَدْ اشْتَرَيْتُمْ

<sup>23</sup>Ye are bought with a price; be not ye the servants of men. <sup>24</sup>Brethren, let every man, wherein he is called, therein abide with God.

بِشَمَنِ فَلَا تَصِيرُوا عِبِيداً لِلنَّاسِ. <sup>٢٤</sup> مَا دُعِيَ  
كُلُّ وَاحِدٍ فِيهِ أَيُّهَا الْإِخْوَةُ فَلْيَلْبَثْ فِي ذَلِكَ  
مَعَ اللَّهِ.

### The Unmarried and Widowed

<sup>25</sup>Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. <sup>26</sup>I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be. <sup>27</sup>Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. <sup>28</sup>But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

### غير المتزوجين والأرامل

<sup>٢٥</sup> وَأَمَّا الْعَدَارَى فَلَيْسَ عِنْدِي أَمْرٌ مِنَ  
الرَّبِّ فِيهِنَّ وَلَكِنِّي أُعْطِي رَأْيًا كَمَنْ رَحِمَهُ  
الرَّبُّ أَنْ يَكُونَ أَمِينًا. <sup>٢٦</sup> فَأَظُنُّ أَنَّ هَذَا  
حَسَنٌ لِسَبَبِ الضَّيِّقِ الْحَاضِرِ. أَنَّهُ حَسَنٌ  
لِلْإِنْسَانِ أَنْ يَكُونَ هَكَذَا: <sup>٢٧</sup> أَنْتَ مُرْتَبِطٌ  
بِامْرَأَةٍ فَلَا تَطْلُبِ الْإِنْفِصَالَ. أَنْتَ مُتَفَصِّلٌ  
عَنْ امْرَأَةٍ فَلَا تَطْلُبِ امْرَأَةً. <sup>٢٨</sup> لَكِنَّكَ وَإِنْ  
تَزَوَّجْتَ لَمْ تُحْطِئْ. وَإِنْ تَزَوَّجْتَ الْعَدْرَاءُ  
لَمْ تُحْطِئْ. وَلَكِنْ مِثْلَ هَؤُلَاءِ يَكُونُ لَهُمْ  
ضَيْقٌ فِي الْجَسَدِ. وَأَمَّا أَنَا فَإِنِّي أُشْفِقُ  
عَلَيْكُمْ. <sup>٢٩</sup> فَأَقُولُ هَذَا أَيُّهَا الْإِخْوَةُ: الْوَقْتُ  
مُنْذُ الْآنِ مُقْصَرٌ لِكَيْ يَكُونَ الَّذِينَ لَهُمْ  
نِسَاءٌ كَأَنْ لَيْسَ لَهُمْ <sup>٣٠</sup> وَالَّذِينَ يَبْكُونَ كَأَنَّهُمْ  
لَا يَبْكُونَ وَالَّذِينَ يَفْرَحُونَ كَأَنَّهُمْ لَا  
يَفْرَحُونَ وَالَّذِينَ يَسْتَرُونَ كَأَنَّهُمْ لَا  
يَمْلِكُونَ <sup>٣١</sup> وَالَّذِينَ يَسْتَعْمِلُونَ هَذَا الْعَالَمَ  
كَأَنَّهُمْ لَا يَسْتَعْمِلُونَهُ. لِأَنَّ هَيْئَةَ هَذَا الْعَالَمِ  
تَزُولُ. <sup>٣٢</sup> فَأُرِيدُ أَنْ تَكُونُوا بِلَا هَمٍّ. غَيْرُ  
الْمُتَزَوِّجِ يَهْتَمُّ فِي مَا لِلرَّبِّ كَيْفَ يُرْضِي  
الرَّبَّ <sup>٣٣</sup> وَأَمَّا الْمُتَزَوِّجُ فَيَهْتَمُّ فِي مَا لِلْعَالَمِ  
كَيْفَ يُرْضِي امْرَأَتَهُ. <sup>٣٤</sup> إِنَّ بَيْنَ الزَّوْجَةِ  
وَالْعَدْرَاءِ فَرْقًا: غَيْرُ الْمُتَزَوِّجَةِ تَهْتَمُّ فِي مَا  
لِلرَّبِّ لِتَكُونَ مُقَدَّسَةً جَسَدًا وَرُوحًا. وَأَمَّا  
الْمُتَزَوِّجَةُ فَتَهْتَمُّ فِي مَا لِلْعَالَمِ كَيْفَ تُرْضِي

<sup>29</sup>But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none; <sup>30</sup>And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; <sup>31</sup>And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

<sup>32</sup>But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: <sup>33</sup>But he that is married careth for the things that are of the world, how he may please *his* wife. <sup>34</sup>There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she

may please *her* husband.

<sup>35</sup>And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

<sup>36</sup>But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. <sup>37</sup>Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. <sup>38</sup>So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

<sup>39</sup>The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. <sup>40</sup>But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

رَجُلَهَا. <sup>٣٥</sup> هَذَا أَقُولُهُ لِخَيْرِكُمْ لَيْسَ لِكِي  
الَّتِي عَلَيْكُمْ وَهَقًّا بَلْ لِأَجْلِ الْبَيَاقَةِ  
وَالْمُثَابَرَةِ لِلرَّبِّ مِنْ دُونِ ارْتِبَاكِ. <sup>٣٦</sup> وَلَكِنْ  
إِنْ كَانَ أَحَدٌ يَظُنُّ أَنَّهُ يَعْمَلُ بِدُونِ لِيَاقَةٍ  
تَحْوِ عَدْرَاتِهِ إِذَا تَجَاوَزْتَ الْوَقْتَ وَهَكَذَا  
لَزِمَ أَنْ يَصِيرَ فَلْيَفْعَلْ مَا يُرِيدُ. إِنَّهُ لَا  
يُخْطِئُ. فَلْيَتَزَوَّجَا. <sup>٣٧</sup> وَأَمَّا مَنْ أَقَامَ رَاسِخًا  
فِي قَلْبِهِ وَلَيْسَ لَهُ اضْطِرَارٌ بَلْ لَهُ سُلْطَانٌ  
عَلَى إِرَادَتِهِ وَقَدْ عَزَمَ عَلَى هَذَا فِي قَلْبِهِ أَنْ  
يَحْفَظَ عَدْرَاءَهُ فَحَسَنًا يَفْعَلُ. <sup>٣٨</sup> إِذَا مِنْ  
زَوْجٍ فَحَسَنًا يَفْعَلُ وَمَنْ لَا يَزُوجُ يَفْعَلُ  
أَحْسَنَ. <sup>٣٩</sup> الْمَرْأَةُ مُرْتَبِطَةٌ بِالنَّامُوسِ مَا دَامَ  
رَجُلُهَا حَيًّا. وَلَكِنْ إِنْ مَاتَ رَجُلُهَا فَهِيَ حُرَّةٌ  
لِكِي تَتَزَوَّجَ بِمَنْ تُرِيدُ فِي الرَّبِّ فَقَطُّ.  
<sup>٤٠</sup> وَلَكِنَّهَا أَكْثَرُ غِبْطَةً إِنْ لَبِثَتْ هَكَذَا  
بِحَسَبِ رَأْيِي. وَأَظُنُّ أَنِّي أَنَا أَيْضًا عِنْدِي  
رُوحُ اللَّهِ.

### Food Sacrificed to Idols

**8** <sup>1</sup>Now as touching things offered unto idols, we know that we all have knowledge.

Knowledge puffeth up, but charity edifieth. <sup>2</sup>And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.

<sup>3</sup>But if any man love God, the same is known of him.

<sup>4</sup>As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is* none other God but one. <sup>5</sup>For though there be that are called gods,

### الذبائح للأوثان

**٨** <sup>١</sup> وَأَمَّا مِنْ جِهَةٍ مَا ذُبِحَ لِلْأَوْثَانِ  
فَنَعْلَمُ أَنَّ لِكُلِّمَعِينًا عِلْمًا. الْعِلْمُ  
يَنْفُخُ وَلَكِنْ الْمَحَبَّةُ تَبْنِي. <sup>٢</sup> فَإِنْ كَانَ أَحَدٌ  
يَظُنُّ أَنَّهُ يَعْرِفُ شَيْئًا فَإِنَّهُ لَمْ يَعْرِفْ شَيْئًا  
بَعْدُ كَمَا يَجِبُ أَنْ يَعْرِفَ! <sup>٣</sup> وَلَكِنْ إِنْ كَانَ  
أَحَدٌ يُحِبُّ اللَّهَ فَهَذَا مَعْرُوفٌ عِنْدَهُ. <sup>٤</sup> فَمِنْ  
جِهَةٍ أَكَلَ مَا ذُبِحَ لِلْأَوْثَانِ نَعْلَمُ أَنَّ لَيْسَ  
وَتَنْ فِي الْعَالَمِ وَأَنَّ لَيْسَ إِلَهَ آخَرَ إِلَّا  
وَاحِدًا. <sup>٥</sup> لِأَنَّهُ وَإِنْ وُجِدَ مَا يُسَمَّى إِلَهَةً  
سِوَاءَ كَانَ فِي السَّمَاءِ أَوْ عَلَى الْأَرْضِ كَمَا

whether in heaven or in earth, (as there be gods many, and lords many,) <sup>6</sup>But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

<sup>7</sup>Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. <sup>8</sup>But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

<sup>9</sup>But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. <sup>10</sup>For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; <sup>11</sup>And through thy knowledge shall the weak brother perish, for whom Christ died? <sup>12</sup>But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. <sup>13</sup>Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

### The Rights of an Apostle

**9** <sup>1</sup>Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? <sup>2</sup>If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

يُوجَدُ إِلَهَةٌ كَثِيرُونَ وَأَرْبَابٌ كَثِيرُونَ. <sup>٦</sup>لَكِنَ لَنَا إِلَهُ وَاحِدٌ: أَلَبُّ الَّذِي مِنْهُ جَمِيعُ الْأَشْيَاءِ وَنَحْنُ لَهُ. وَرَبٌّ وَاحِدٌ: يَسُوعُ الْمَسِيحُ الَّذِي بِهِ جَمِيعُ الْأَشْيَاءِ وَنَحْنُ بِهِ. <sup>٧</sup>وَلَكِنَ لَيْسَ الْعِلْمُ فِي الْجَمِيعِ. بَلْ أَنَا نَسٌ بِالضَّمِيرِ نَحْوِ الْوَتَنِ إِلَى الْآنَ يَأْكُلُونَ كَأَنَّهُ مِمَّا ذُبِحَ لَوَتْنٍ. فَضَمِيرُهُمْ إِذْ هُوَ ضَعِيفٌ يَتَنَجَّسُ. <sup>٨</sup>وَلَكِنَ الطَّعَامُ لَا يُقَدِّمُنَا إِلَى اللَّهِ لِأَنَّا إِنِ أَكَلْنَا لَا نَزِيدُ وَإِنْ لَمْ نَأْكُلْ لَا نَنْقُصُ. <sup>٩</sup>وَلَكِنَ أَنْظُرُوا لِئَلَّا يَصِيرَ سُلْطَانُكُمْ هَذَا مَعْتَرَةً لِلضَّعْفَاءِ. <sup>١٠</sup>لِأَنَّهُ إِنْ رَأَى أَحَدٌ يَا مَنْ لَهُ عِلْمٌ مُتَكَبِّتًا فِي هَيْكَلٍ وَتَنْ أَفَلَا يَتَقَوَّى ضَمِيرُهُ إِذْ هُوَ ضَعِيفٌ حَتَّى يَأْكُلَ مَا ذُبِحَ لِلْأَوْتَانِ؟ <sup>١١</sup>فِيهِكَ سَبَبٌ عِلْمِكَ الْأَخِ الضَّعِيفِ الَّذِي مَاتَ الْمَسِيحُ مِنْ أَجْلِهِ. <sup>١٢</sup>وَهَكَذَا إِذْ تُحْطِئُونَ إِلَى الْإِخْوَةِ وَتَجْرَحُونَ ضَمِيرَهُمُ الضَّعِيفَ تُحْطِئُونَ إِلَى الْمَسِيحِ. <sup>١٣</sup>لِذَلِكَ إِنْ كَانَ طَّعَامٌ يُعْتَرُ أَخِي فَلَنْ أَكُلَ لَحْمًا إِلَى الْأَبَدِ لِئَلَّا أُعْتَرُ أَخِي.

### ما لخدام المسيح من حقوق

**٩** <sup>١</sup>أَلَسْتُ أَنَا رَسُولًا؟ أَلَسْتُ أَنَا حُرًّا؟ أَمَا رَأَيْتُ يَسُوعَ الْمَسِيحَ رَبَّنَا؟ أَلَسْتُمْ أَنْتُمْ عَمَلِي فِي الرَّبِّ؟ إِنْ كُنْتُ لَسْتُ رَسُولًا إِلَى آخَرِينَ فَإِنَّمَا أَنَا إِلَيْكُمْ رَسُولٌ لِأَنَّكُمْ أَنْتُمْ خَتَمَ رَسُولِي فِي

<sup>3</sup>Mine answer to them that do examine me is this, <sup>4</sup>Have we not power to eat and to drink? <sup>5</sup>Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? <sup>6</sup>Or I only and Barnabas, have not we power to forbear working?

<sup>7</sup>Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? <sup>8</sup>Say I these things as a man? or saith not the law the same also? <sup>9</sup>For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? <sup>10</sup>Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. <sup>11</sup>If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? <sup>12</sup>If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. <sup>13</sup>Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

<sup>14</sup>Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

<sup>15</sup>But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my

الرَّبِّ. <sup>٣</sup> هَذَا هُوَ أَحْتَجَاجِي عِنْدَ الَّذِينَ يَفْحَصُونَنِي. <sup>٤</sup> أَلَعَلَّنَا لَيْسَ لَنَا سُلْطَانٌ أَنْ نَأْكُلَ وَنَشْرَبَ؟ <sup>٥</sup> أَلَعَلَّنَا لَيْسَ لَنَا سُلْطَانٌ أَنْ نَجُولَ بِأَخْتِ زَوْجَةٍ كَبَاقِي الرُّسُلِ وَإِخْوَةِ الرَّبِّ وَصَفَا؟ <sup>٦</sup> أَمْ أَنَا وَبَرْنَابَا وَحَدْنَا لَيْسَ لَنَا سُلْطَانٌ أَنْ لَا نَسْتَعْمِلَ؟ <sup>٧</sup> مَنْ تَجَدَّدَ قَطُّ بِنَفَقَةٍ نَفْسِهِ؟ وَمَنْ يَغْرُسُ كَرْمًا وَمِنْ ثَمَرِهِ لَا يَأْكُلُ؟ أَوْ مَنْ يَرْعَى رَعِيَّةً وَمِنْ لَبَنِ الرَّعِيَّةِ لَا يَأْكُلُ؟ <sup>٨</sup> أَلْعَلِّي أَتَكَلَّمُ بِهِذَا كَأِنْسَانٍ؟ أَمْ لَيْسَ التَّامُوسُ أَيْضًا يَقُولُ هَذَا؟ <sup>٩</sup> فَإِنَّهُ مَكْتُوبٌ فِي نَامُوسِ مُوسَى: «لَا تَكْمُ ثَوْرًا دَارِسًا». أَلْعَلَّ اللَّهُ تُهْمُهُ الثَّيْرَانَ؟ <sup>١٠</sup> أَمْ يَقُولُ مُطْلَقًا مِنْ أَجْلِنَا؟ إِنَّهُ مِنْ أَجْلِنَا مَكْتُوبٌ. لِأَنَّهُ يَنْبَغِي لِلْحَرَاثِ أَنْ يَحْرُثَ عَلَى رَجَاءٍ وَلِلدَّارِسِ عَلَى الرَّجَاءِ أَنْ يَكُونَ شَرِيكًا فِي رَجَائِهِ. <sup>١١</sup> إِنْ كُنَّا نَحْنُ قَدْ زَرَعْنَا لَكُمْ الرُّوحِيَّاتِ أَفَعَظِيمٌ إِنْ حَصَدْنَا مِنْكُمْ الْجَسَدِيَّاتِ؟ <sup>١٢</sup> إِنْ كَانَ آخَرُونَ شُرَكَاءَ فِي السُّلْطَانِ عَلَيْكُمْ أَفَلَسْنَا نَحْنُ بِالْأَوْلَى؟ لَكِنَّا لَمْ نَسْتَعْمِلْ هَذَا السُّلْطَانَ بَلْ نَتَحَمَّلُ كُلَّ شَيْءٍ لِئَلَّا نَجْعَلَ عَاقِبًا لِلْإِنْجِيلِ الْمَسِيحِ. <sup>١٣</sup> أَلَسْتُمْ تَعْلَمُونَ أَنَّ الَّذِينَ يَعْمَلُونَ فِي الْأَشْيَاءِ الْمُقَدَّسَةِ مِنَ الْهَيْكَلِ يَأْكُلُونَ؟ الَّذِينَ يَلْزَمُونَ الْمَذْبَحَ يَشَارِكُونَ الْمَذْبَحَ. <sup>١٤</sup> هَكَذَا أَيْضًا أَمَرَ الرَّبُّ: أَنَّ الَّذِينَ يَنَادُونَ بِالْإِنْجِيلِ مِنَ الْإِنْجِيلِ يَعِيشُونَ. <sup>١٥</sup> أَمَا أَنَا فَلَمْ أَسْتَعْمِلْ شَيْئًا مِنْ هَذَا وَلَا كَتَبْتُ هَذَا لِكَيْ يَصِيرَ فِيَّ هَكَذَا. لِأَنَّهُ خَيْرٌ لِي أَنْ أَمُوتَ مِنْ أَنْ يُعْطَلَ



glorying void. <sup>16</sup>For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! <sup>17</sup>For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. <sup>18</sup>What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

<sup>19</sup>For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. <sup>20</sup>And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; <sup>21</sup>To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. <sup>22</sup>To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. <sup>23</sup>And this I do for the gospel's sake, that I might be partaker thereof with you.

<sup>24</sup>Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. <sup>25</sup>And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. <sup>26</sup>I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: <sup>27</sup>But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

أَحَدًا فَحَرِي. <sup>١٦</sup> لِأَنَّهُ إِنْ كُنْتُ أُبَشِّرُ فَلَيْسَ لِي فَحْرٌ إِذِ الضَّرُورَةُ مَوْضُوعَةٌ عَلَيَّ فَوَيْلٌ لِي إِنْ كُنْتُ لَا أُبَشِّرُ. <sup>١٧</sup> فَإِنَّهُ إِنْ كُنْتُ أَفْعَلُ هَذَا طَوْعًا فَلِي أَجْرٌ وَلَكِنْ إِنْ كَانَ كَرْهًا فَقَدْ اسْتَوْمِنْتُ عَلَى وَكَالَةٍ. <sup>١٨</sup> فَمَا هُوَ أَجْرِي؟ إِذْ وَأَنَا أُبَشِّرُ أَجْعَلُ إِنْجِيلَ الْمَسِيحِ بِلَا نَفَقَةٍ حَتَّى لَمْ اسْتَعْمِلْ سُلْطَانِي فِي الْإِنْجِيلِ. <sup>١٩</sup> فَإِنِّي إِذْ كُنْتُ حُرًّا مِنْ الْجَمِيعِ اسْتَعْبَدْتُ نَفْسِي لِلْجَمِيعِ لِأَرْبِحَ الْأَكْثَرِينَ. <sup>٢٠</sup> أَفَصِرْتُ لِلْيَهُودِ كِيَهُودِيٍّ لِأَرْبِحَ الْيَهُودَ وَاللَّذِينَ تَحْتَ النَّامُوسِ كَأَنِّي تَحْتَ النَّامُوسِ لِأَرْبِحَ الَّذِينَ تَحْتَ النَّامُوسِ <sup>٢١</sup> وَاللَّذِينَ بِلَا نَامُوسٍ كَأَنِّي بِلَا نَامُوسٍ - مَعَ أَنِّي لَسْتُ بِلَا نَامُوسٍ لِلَّهِ بَلْ تَحْتَ نَامُوسٍ لِلْمَسِيحِ - لِأَرْبِحَ الَّذِينَ بِلَا نَامُوسٍ. <sup>٢٢</sup> صِرْتُ لِلضَّعْفَاءِ كَضَعِيفٍ لِأَرْبِحَ الضَّعْفَاءَ. صِرْتُ لِلْكُلِّ كُلِّ شَيْءٍ لِأُخَلِّصَ عَلَى كُلِّ حَالٍ قَوْمًا. <sup>٢٣</sup> وَهَذَا أَنَا أَفْعَلُهُ لِأَجْلِ الْإِنْجِيلِ لِأَكُونُ شَرِيكًا فِيهِ. <sup>٢٤</sup> أَلَسْتُمْ تَعْلَمُونَ أَنَّ الَّذِينَ يَرْكُضُونَ فِي الْمَيْدَانِ جَمِيعُهُمْ يَرْكُضُونَ وَلَكِنْ وَاحِدًا يَأْخُذُ الْجَعَالََةَ؟ هَكَذَا أَرْكُضُوا لِكَيْ تَنَالُوا. <sup>٢٥</sup> وَكُلٌّ مِنْ يُجَاهِدُ يَضْطُّ نَفْسَهُ فِي كُلِّ شَيْءٍ. أَمَّا أَوْلَنِكَ فَلِكَيْ يَأْخُذُوا إِكْلِيلًا يَفْنَى وَأَمَّا نَحْنُ فِإِكْلِيلًا لَا يَفْنَى. <sup>٢٦</sup> إِذَا أَنَا أَرْكُضُ هَكَذَا كَأَنَّهُ لَيْسَ عَنِّي غَيْرٌ يَقِينٌ. هَكَذَا أَضَارِبُ كَأَنِّي لَا أَضْرِبُ الْهَوَاءَ. <sup>٢٧</sup> بَلْ أَفْمَعُ جَسَدِي وَأَسْتَعْبِدُهُ حَتَّى بَعْدَ مَا كَرَرْتُ لِلْآخَرِينَ لَا أَصِيرُ أَنَا نَفْسِي مَرْفُوضًا.

## Warning From Israel's Past

**10** <sup>1</sup>Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; <sup>2</sup>And were all baptized unto Moses in the cloud and in the sea; <sup>3</sup>And did all eat the same spiritual meat; <sup>4</sup>And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. <sup>5</sup>But with many of them God was not well pleased: for they were overthrown in the wilderness. <sup>6</sup>Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. <sup>7</sup>Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. <sup>8</sup>Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. <sup>9</sup>Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. <sup>10</sup>Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

<sup>11</sup>Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. <sup>12</sup>Wherefore let him that thinketh he standeth take heed lest he fall. <sup>13</sup>There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

## العبرة من إسرائيل في البرية

١٠ افئابي لست اريد ايها الاخوة ان تجهلوا ان ابانا جميعهم كانوا تحت السحابة وجميعهم اجتازوا في البحر وجميعهم اعتمدوا لموسى في السحابة وفي البحر وجميعهم اكلوا طعاماً واحداً روحياً وجميعهم شربوا شرباً واحداً روحياً - لانهم كانوا يشربون من صخرة روحية تابعتهم والصخرة كانت المسيح. لكن باكثرهم لم يسر الله لانهم طرحوا في القفر. وهذه الامور حدثت مثلاً لنا حتى لا نكون نحن مشتهين شروراً كما اشتهى اولئك. فلا تكونوا عبدة اوثان كما كان اناس منهم كما هو مكتوب: «جلس الشعب للأكل والشرب ثم قاموا للعب». ولا نزن كما زنى اناس منهم فسقط في يوم واحد ثلاثة وعشرون ألفاً. ولا تجرب المسيح كما جرب أيضاً اناس منهم فاهلكتهم الحيات. ولا تتذمروا كما تذمر أيضاً اناس منهم فاهلكهم المهلك. فهذه الامور جميعها اصابتهم مثلاً وكتبت لئذارنا نحن الذين انتهت إلينا وأخر الدهور. اذا من يظن انه قائم فلينظر ان لا يسقط. لم نصيكم تجربة إلا بشرية. ولكن الله أمين الذي لا يدعكم تجربون فوق ما تستطيعون بل سيجعل مع التجربة أيضاً المنفذ لتستطيعوا ان تحتملوا. لذلك يا احبابي اهربوا من عبادة

<sup>14</sup>Wherefore, my dearly beloved, flee from idolatry.

<sup>15</sup>I speak as to wise men; judge ye what I say. <sup>16</sup>The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? <sup>17</sup>For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

<sup>18</sup>Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? <sup>19</sup>What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? <sup>20</sup>But I *say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. <sup>21</sup>Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. <sup>22</sup>Do we provoke the Lord to jealousy? are we stronger than he?

### Do All For the Glory of God

<sup>23</sup>All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. <sup>24</sup>Let no man seek his own, but every man another's *wealth*.

<sup>25</sup>Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake: <sup>26</sup>For the earth *is* the Lord's, and the fulness thereof.

<sup>27</sup>If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. <sup>28</sup>But if any man say unto you,

الْأَوْثَانِ. <sup>١٥</sup> أَقُولُ كَمَا لِلْحُكَمَاءِ: أَحْكُمُوا أَنْتُمْ فِي مَا أَقُولُ. <sup>١٦</sup> كَأْسُ الْبَرَكَةِ الَّتِي تُبَارِكُهَا أَلَيْسَتْ هِيَ شَرَكَةَ دَمِ الْمَسِيحِ؟ الْخُبْزُ الَّذِي نَكْسِرُهُ أَلَيْسَ هُوَ شَرَكَةَ جَسَدِ الْمَسِيحِ؟ <sup>١٧</sup> فَإِنَّا نَحْنُ الْكَثِيرِينَ خُبْزٌ وَاحِدٌ جَسَدٌ وَاحِدٌ لِأَنَّنا جَمِيعَنَا نَشْتَرِكُ فِي الْخُبْزِ الْوَاحِدِ. <sup>١٨</sup> انظُرُوا إِسْرَائِيلَ حَسَبَ الْجَسَدِ. أَلَيْسَ الَّذِينَ يَأْكُلُونَ الذَّبَائِحَ هُمْ شُرَكَاءَ الْمَذْبُوحِ؟ <sup>١٩</sup> فَمَاذَا أَقُولُ؟ إِنَّ الْوَتْنَ شَيْءٌ أَوْ إِنَّ مَا ذُبِحَ لِلْوَتَنِ شَيْءٌ؟ <sup>٢٠</sup> بَلْ إِنَّ مَا يذْبَحُهُ الْأُمَمُ فَإِنَّمَا يذْبَحُونَهُ لِلشَّيَاطِينِ لَا لِلَّهِ. فَلَسْتُ أُرِيدُ أَنْ تَكُونُوا أَنْتُمْ شُرَكَاءَ الشَّيَاطِينِ. <sup>٢١</sup> لَا تَقْدِرُونَ أَنْ تَشْرَبُوا كَأْسَ الرَّبِّ وَكَأْسَ شَيَاطِينٍ. لَا تَقْدِرُونَ أَنْ تَشْرَبُوا فِي مَائِدَةِ الرَّبِّ وَفِي مَائِدَةِ شَيَاطِينٍ. <sup>٢٢</sup> أَمْ نُبْغِضُ الرَّبَّ؟ أَلَعَلَّنَا أَقْوَى مِنْهُ؟

اعملوا كل شيء مجد الله

<sup>٢٣</sup> كُلُّ الْأَشْيَاءِ تَحِلُّ لِي لَكِنْ لَيْسَ كُلُّ الْأَشْيَاءِ تُوَافِقُ. كُلُّ الْأَشْيَاءِ تَحِلُّ لِي وَلَكِنْ لَيْسَ كُلُّ الْأَشْيَاءِ تُبْنِي. <sup>٢٤</sup> لَا يَطْلُبُ أَحَدٌ مَا هُوَ لِنَفْسِهِ بَلْ كُلُّ وَاحِدٍ مَا هُوَ لِلْآخَرِ. <sup>٢٥</sup> كُلُّ مَا يُبَاعُ فِي الْمَلْحَمَةِ كُلُّهُ غَيْرَ فَاحِصِينَ عَنِ شَيْءٍ مِنْ أَجْلِ الضَّمِيرِ <sup>٢٦</sup> لِأَنَّ لِلرَّبِّ الْأَرْضَ وَمِلاَهُا. <sup>٢٧</sup> وَإِنْ كَانَ أَحَدٌ مِنْ غَيْرِ الْمُؤْمِنِينَ يَدْعُوكُمْ وَتُرِيدُونَ أَنْ تَذْهَبُوا فَكُلُّ مَا يُقَدَّمُ لَكُمْ كُلُّو مِنْهُ غَيْرَ فَاحِصِينَ مِنْ أَجْلِ الضَّمِيرِ. <sup>٢٨</sup> وَلَكِنْ إِنْ

This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: <sup>29</sup>Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience? <sup>30</sup>For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

<sup>31</sup>Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. <sup>32</sup>Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: <sup>33</sup>Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

قَالَ لَكُمْ أَحَدٌ: «هَذَا مَذْبُوحٌ لِقَوْمٍ» فَلَا تَأْكُلُوا مِنْ أَجْلِ ذَلِكَ الَّذِي أَعْلَمَكُمْ وَالضَّمِيرُ. لِأَنَّ لِلرَّبِّ الْأَرْضَ وَمِثْلَهَا <sup>٢٩</sup> أَقُولُ الضَّمِيرُ - لَيْسَ ضَمِيرَكَ أَنْتَ بَلْ ضَمِيرِ الْآخَرَ. لِأَنَّهُ لِمَاذَا يُحَكِّمُ فِي حُرِّيَّتِي مِنْ ضَمِيرِ آخَرَ؟ <sup>٣٠</sup> فَإِنْ كُنْتُ أَنَا أَتَنَوَّلُ بِشُكْرٍ فَلِمَاذَا يُفْتَرَى عَلَيَّ لِأَجْلِ مَا أَشْكُرُ عَلَيْهِ؟ <sup>٣١</sup> فَإِذَا كُنْتُمْ تَأْكُلُونَ أَوْ تَشْرَبُونَ أَوْ تَفْعَلُونَ شَيْئًا فَافْعَلُوا كُلَّ شَيْءٍ لِمَجْدِ اللَّهِ. <sup>٣٢</sup> كُونُوا بِلا عِثْرَةٍ لِلْيَهُودِ وَلِلْيُونَانِيِّينَ وَلِكَنِيسَةِ اللَّهِ. <sup>٣٣</sup> كَمَا أَنَا أَيْضًا أَرْضِي الْجَمِيعَ فِي كُلِّ شَيْءٍ غَيْرِ طَالِبٍ مَا يُوَافِقُ نَفْسِي بَلِ الْكَثِيرِينَ لِكَيْ يَخْلُصُوا.

**11** <sup>1</sup>Be ye followers of me, even as I also *am* of Christ.

<sup>2</sup>Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. <sup>3</sup>But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. <sup>4</sup>Every man praying or prophesying, having *his* head covered, dishonoureth his head. <sup>5</sup>But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven. <sup>6</sup>For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. <sup>7</sup>For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the

١١ كُونُوا مُتَمَثِّلِينَ بِي كَمَا أَنَا أَيْضًا بِالْمَسِيحِ.

<sup>٢</sup> فَأَمْدَحُكُمْ أَيُّهَا الْإِخْوَةُ عَلَى أَنَّكُمْ تَذْكُرُونَنِي فِي كُلِّ شَيْءٍ وَتَحْفَظُونَ التَّعَالِيمَ كَمَا سَلَّمْتُهَا إِلَيْكُمْ. <sup>٣</sup> وَلَكِنْ أُرِيدُ أَنْ تَعْلَمُوا أَنَّ رَأْسَ كُلِّ رَجُلٍ هُوَ الْمَسِيحُ. وَأَمَّا رَأْسُ الْمَرْأَةِ فَهُوَ الرَّجُلُ. وَرَأْسُ الْمَسِيحِ هُوَ اللَّهُ. كُلُّ رَجُلٍ يُصَلِّي أَوْ يَتَنَبَّأُ وَلَهُ عَلَى رَأْسِهِ شَيْءٌ يَشِينُ رَأْسَهُ. <sup>٤</sup> وَأَمَّا كُلُّ امْرَأَةٍ تُصَلِّي أَوْ تَتَنَبَّأُ وَرَأْسُهَا غَيْرُ مُغَطَّى فَتَشِينُ رَأْسَهَا لِأَنَّهَا وَالْمَخْلُوقَةَ شَيْءٌ وَاحِدٌ بِعَيْنِهِ. إِذِ الْمَرْأَةُ إِنْ كَانَتْ لَا تَتَغَطَّى فَلْيَقْصَّ شَعْرُهَا. وَإِنْ كَانَ قَبِيحًا بِالْمَرْأَةِ أَنْ تُقْصَّ أَوْ تُحَلَّقَ فَلْتَتَغَطَّ. <sup>٥</sup> فَإِنَّ الرَّجُلَ لَا يَنْبَغِي أَنْ يُغَطِّيَ رَأْسَهُ لِكُونِهِ

glory of the man. <sup>8</sup>For the man is not of the woman; but the woman of the man. <sup>9</sup>Neither was the man created for the woman; but the woman for the man. <sup>10</sup>For this cause ought the woman to have power on *her* head because of the angels.

<sup>11</sup>Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. <sup>12</sup>For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God. <sup>13</sup>Judge in yourselves: is it comely that a woman pray unto God uncovered? <sup>14</sup>Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? <sup>15</sup>But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering. <sup>16</sup>But if any man seem to be contentious, we have no such custom, neither the churches of God.

<sup>17</sup>Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. <sup>18</sup>For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. <sup>19</sup>For there must be also heresies among you, that they which are approved may be made manifest among you. <sup>20</sup>When ye come together therefore into one place, *this* is not to eat the Lord's supper. <sup>21</sup>For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. <sup>22</sup>What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

صُورَةَ اللَّهِ وَمَجْدَهُ. وَأَمَّا الْمَرْأَةُ فَهِيَ مَجْدُ الرَّجُلِ. <sup>٨</sup>لَأَنَّ الرَّجُلَ لَيْسَ مِنَ الْمَرْأَةِ بَلِ الْمَرْأَةُ مِنَ الرَّجُلِ. <sup>٩</sup>وَلَأَنَّ الرَّجُلَ لَمْ يُخْلَقْ مِنْ أَجْلِ الْمَرْأَةِ بَلِ الْمَرْأَةُ مِنْ أَجْلِ الرَّجُلِ. <sup>١٠</sup>لِهَذَا يَتَّبِعِي لِلْمَرْأَةِ أَنْ يَكُونَ لَهَا سُلْطَانٌ عَلَى رَأْسِهَا مِنْ أَجْلِ الْمَلَائِكَةِ. <sup>١١</sup>غَيْرَ أَنَّ الرَّجُلَ لَيْسَ مِنْ دُونِ الْمَرْأَةِ وَلَا الْمَرْأَةُ مِنْ دُونِ الرَّجُلِ فِي الرَّبِّ. <sup>١٢</sup>لَأَنَّهُ كَمَا أَنَّ الْمَرْأَةَ هِيَ مِنَ الرَّجُلِ هَكَذَا الرَّجُلُ أَيْضًا هُوَ بِالْمَرْأَةِ. وَلَكِنَّ جَمِيعَ الْأَشْيَاءِ هِيَ مِنَ اللَّهِ. <sup>١٣</sup>احْكُمُوا فِي أَنْفُسِكُمْ: هَلْ يَلِيقُ بِالْمَرْأَةِ أَنْ تُصَلِّيَ إِلَى اللَّهِ وَهِيَ غَيْرُ مَعْطَاةٍ؟ <sup>١٤</sup>أَمْ لَيْسَتْ الطَّبِيعَةُ نَفْسَهَا تُعَلِّمُكُمْ أَنَّ الرَّجُلَ إِنْ كَانَ يُرْخِي شَعْرَهُ فَهُوَ عَيْبٌ لَهُ؟ <sup>١٥</sup>وَأَمَّا الْمَرْأَةُ إِنْ كَانَتْ تُرْخِي شَعْرَهَا فَهُوَ مَجْدٌ لَهَا لِأَنَّ الشَّعْرَ قَدْ أُعْطِيَ لَهَا عِوَضَ بُرْفَعٍ. <sup>١٦</sup>وَلَكِنْ إِنْ كَانَ أَحَدٌ يَظْهَرُ أَنَّهُ يُحِبُّ الْخِصَامَ فَلَيْسَ لَنَا نَحْنُ عَادَةٌ مِثْلَ هَذِهِ وَلَا لِكِنَائِسِ اللَّهِ. <sup>١٧</sup>وَلَكِنِّي إِذْ أُوصِي بِهَذَا لَسْتُ أَمْدَحُ كَوْنَكُمْ تَجْتَمِعُونَ لَيْسَ لِلْأَفْضَلِ بَلٍ لِلْأَرْدِ. <sup>١٨</sup>لَأَنِّي أَوْلَا حِينَ تَجْتَمِعُونَ فِي الْكَنِيسَةِ أَسْمَعُ أَنَّ بَيْنَكُمْ انْتِشَاقَاتٍ وَأَصْدَقُ بَعْضُ التَّصَدِيقِ. <sup>١٩</sup>لَأَنَّهُ لَا بُدَّ أَنْ يَكُونَ بَيْنَكُمْ بَدْعٌ أَيْضًا لِيَكُونَ الْمُرْكُورُونَ ظَاهِرِينَ بَيْنَكُمْ. <sup>٢٠</sup>فَحِينَ تَجْتَمِعُونَ مَعًا لَيْسَ هُوَ لِأَكْلِ عِشَاءِ الرَّبِّ. <sup>٢١</sup>لَأَنَّ كُلَّ وَاحِدٍ يَسْبِقُ فَيَأْخُذُ عِشَاءَ نَفْسِهِ فِي الْأَكْلِ فَالْوَاحِدُ يَجُوعُ وَالْآخَرُ يَسْكُرُ. <sup>٢٢</sup>أَفَلَيْسَ لَكُمْ بُيُوتٌ

<sup>23</sup>For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: <sup>24</sup>And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. <sup>25</sup>After the same manner also *he* took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. <sup>26</sup>For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

<sup>27</sup>Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

<sup>28</sup>But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. <sup>29</sup>For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. <sup>30</sup>For this cause many *are* weak and sickly among you, and many sleep. <sup>31</sup>For if we would judge ourselves, we should not be judged. <sup>32</sup>But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. <sup>33</sup>Wherefore, my brethren, when ye come together to eat, tarry one for another. <sup>34</sup>And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

لَتَأْكُلُوا فِيهَا وَتَشْرَبُوا؟ أَمْ تَسْتَهَيِّنُونَ بِكَنِيسَةِ  
اللَّهِ وَتَحْجَلُونَ الَّذِينَ لَيْسَ لَهُمْ؟ مَاذَا أَقُولُ  
لَكُمْ! أَلَمْذَحْكُمُ عَلَى هَذَا؟ لَسْتُ أَمْذَحْكُم!

<sup>٢٣</sup>لَأَنْبِي تَسَلَّمْتُ مِنَ الرَّبِّ مَا سَلَّمْتُمْ  
أَيْضًا: إِنَّ الرَّبَّ يَسُوعَ فِي اللَّيْلَةِ الَّتِي أُسْلِمَ  
فِيهَا أَخَذَ خُبْزًا <sup>٢٤</sup>وَشَكَرَ فَكَسَّرَ وَقَالَ:  
«خُذُوا كُلُّوا هَذَا هُوَ جَسَدِي الْمَكْسُورُ  
لَأَجْلِكُمْ. اصْنَعُوا هَذَا لِذِكْرِي». <sup>٢٥</sup>كَذَلِكَ  
الْكَاسُ أَيْضًا بَعْدَمَا تَعَشَوْا قَائِلًا: «هَذِهِ  
الْكَاسُ هِيَ الْعَهْدُ الْجَدِيدُ بِدَمِي. اصْنَعُوا  
هَذَا كُلَّمَا شَرِبْتُمْ لِذِكْرِي». <sup>٢٦</sup>فَإِنَّكُمْ كُلَّمَا  
أَكَلْتُمْ هَذَا الْخُبْزَ وَشَرِبْتُمْ هَذِهِ الْكَاسَ  
تُحْبِرُونَ بِمَوْتِ الرَّبِّ إِلَى أَنْ يَجِيءَ. <sup>٢٧</sup>إِذَا  
أَيُّ مَنْ أَكَلَ هَذَا الْخُبْزَ أَوْ شَرِبَ كَأْسَ  
الرَّبِّ بِدُونِ اسْتِحْقَاقٍ يَكُونُ مُجْرَمًا فِي  
جَسَدِ الرَّبِّ وَدَمِهِ. <sup>٢٨</sup>وَلَكِنْ لِيَمْتَحِنَ الْإِنْسَانُ  
نَفْسَهُ وَهَكَذَا يَأْكُلُ مِنَ الْخُبْزِ وَيَشْرَبُ مِنَ  
الْكَاسِ. <sup>٢٩</sup>لِأَنَّ الَّذِي يَأْكُلُ وَيَشْرَبُ بِدُونِ  
اسْتِحْقَاقٍ يَأْكُلُ وَيَشْرَبُ دَيْثُونَ لِنَفْسِهِ غَيْرِ  
مُمَيِّزِ جَسَدِ الرَّبِّ. <sup>٣٠</sup>مِنْ أَجْلِ هَذَا فِيكُمْ  
كَثِيرُونَ ضَعْفَاءُ وَمَرْضَى وَكَثِيرُونَ يَرْقُدُونَ.  
<sup>٣١</sup>لَأَنَّنا لَوْ كُنَّا حَكَمْنَا عَلَى أَنْفُسِنَا لَمَا حَكَمَ  
عَلَيْنَا <sup>٣٢</sup>وَلَكِنْ إِذْ قَدْ حَكَمَ عَلَيْنَا نُؤَدِّبُ مِنَ  
الرَّبِّ لِكَيْ لَا نُدَانَ مَعَ الْعَالَمِ. <sup>٣٣</sup>إِذَا يَا  
إِخْوَتِي حِينَ تَجْتَمِعُونَ لِلْأَكْلِ أَنْتَظَرُوا  
بَعْضُكُمْ بَعْضًا. <sup>٣٤</sup>إِنْ كَانَ أَحَدٌ يَجُوعُ  
فَلْيَأْكُلْ فِي الْبَيْتِ كَيْ لَا تَجْتَمِعُوا لِلدَيْثُونَةِ.  
وَأَمَّا الْأُمُورُ الْبَاقِيَةُ فَعِنْدَمَا أُجِيءُ أُرَبِّبُهَا.

## Spiritual Gifts

**12** <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.

## One Body, Many Parts

<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;

## المواهب الروحية

**١٢** <sup>١</sup>وَأَمَّا مِنْ جِهَةِ الْمَوَاهِبِ  
الرُّوحِيَّةِ أَيُّهَا الْإِخْوَةُ فَلَسْتُ أُرِيدُ  
أَنْ تَجْهَلُوا. <sup>٢</sup>أَنْتُمْ تَعْلَمُونَ أَنَّكُمْ كُنْتُمْ أُمَّمًا  
مُنْقَادِينَ إِلَى الْأَوْثَانِ الْبِكْمِ كَمَا كُنْتُمْ  
تُسَاقُونَ. <sup>٣</sup>لِذَلِكَ أَعْرِفُكُمْ أَنْ لَيْسَ أَحَدٌ  
وَهُوَ يَتَكَلَّمُ بِرُوحِ اللَّهِ يَقُولُ: «يَسُوعُ  
أَنَاثِيمًا». وَلَيْسَ أَحَدٌ يَقْدِرُ أَنْ يَقُولَ: «يَسُوعُ  
رَبٌّ» إِلَّا بِالرُّوحِ الْقُدُّوسِ. <sup>٤</sup>فَأَنْوَاعُ مَوَاهِبٍ  
مَوْجُودَةٌ وَلَكِنَّ الرُّوحَ وَاحِدًا. <sup>٥</sup>وَأَنْوَاعُ خِدَمٍ  
مَوْجُودَةٌ وَلَكِنَّ الرَّبَّ وَاحِدًا. <sup>٦</sup>وَأَنْوَاعُ  
أَعْمَالٍ مَوْجُودَةٌ وَلَكِنَّ اللَّهَ وَاحِدًا الَّذِي  
يَعْمَلُ الْكُلَّ فِي الْكُلِّ. <sup>٧</sup>وَلَكِنَّهُ لِكُلِّ وَاحِدٍ  
يُعْطَى إِظْهَارَ الرُّوحِ لِلْمَنْفَعَةِ. <sup>٨</sup>فَأَيُّهُ لِرِوَاحِدٍ  
يُعْطَى بِالرُّوحِ كَلَامٌ حَكِيمَةٌ. <sup>٩</sup>وَلَاخَرَ كَلَامٌ  
عِلْمٌ بِحَسَبِ الرُّوحِ الْوَاحِدِ. <sup>١٠</sup>وَلَاخَرَ إِيمَانٌ  
بِالرُّوحِ الْوَاحِدِ. <sup>١١</sup>وَلَاخَرَ مَوَاهِبُ شِفَاءٍ  
بِالرُّوحِ الْوَاحِدِ. <sup>١٢</sup>وَلَاخَرَ عَمَلُ قَوَاتٍ  
وَلَاخَرَ نُبُوَّةٌ وَلَاخَرَ تَمْيِيزُ الْأَرْوَاحِ وَلَاخَرَ  
أَنْوَاعُ أَلْسِنَةٍ وَلَاخَرَ تَرْجَمَةُ أَلْسِنَةٍ. <sup>١٣</sup>وَلَكِنَّ  
هَذِهِ كُلُّهَا يَعْمَلُهَا الرُّوحُ الْوَاحِدُ بِعَيْنِهِ  
قَاسِمًا لِكُلِّ وَاحِدٍ بِمُفْرَدِهِ كَمَا يَشَاءُ.

## جسد واحد وأعضاء كثيرة

<sup>١٢</sup>لأنه كما أن الجسد هو واحد وله  
أعضاء كثيرة وكل أعضاء الجسد الواحد  
إذا كانت كثيرة هي جسد واحد كذلك  
المسيح أيضاً. <sup>١٣</sup>لأننا جميعنا بروح واحد  
أيضاً اعتمدنا إلى جسد واحد يهوداً كنا أم

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 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,

يُونَانِيِّينَ عَيْدًا أَمْ أَحْرَارًا. وَجَمِيعُنَا سُقِينَا رُوحًا وَاحِدًا. <sup>١٤</sup> فَإِنَّ الْجَسَدَ أَيْضًا لَيْسَ غُضْوًا وَاحِدًا بَلْ أَعْضَاءٌ كَثِيرَةٌ. <sup>١٥</sup> إِنْ قَالَتْ الرَّجُلُ: «لَأَنْي لَسْتُ يَدًا لَسْتُ مِنَ الْجَسَدِ». أَفَلَمْ تَكُنْ لَذَلِكَ مِنَ الْجَسَدِ؟ <sup>١٦</sup> وَإِنْ قَالَتْ الْأُذُنُ: «لَأَنْي لَسْتُ عَيْنًا لَسْتُ مِنَ الْجَسَدِ». أَفَلَمْ تَكُنْ لَذَلِكَ مِنَ الْجَسَدِ؟ <sup>١٧</sup> لَوْ كَانَ كُلُّ الْجَسَدِ عَيْنًا فَأَيْنَ السَّمْعُ؟ لَوْ كَانَ الْكُلُّ سَمْعًا فَأَيْنَ الشَّمُّ؟ <sup>١٨</sup> وَأَمَّا الْآنَ فَقَدْ وَضَعَ اللَّهُ الْأَعْضَاءَ كُلَّ وَاحِدٍ مِنْهَا فِي الْجَسَدِ كَمَا أَرَادَ. <sup>١٩</sup> وَلَكِنْ لَوْ كَانَ جَمِيعُهَا غُضْوًا وَاحِدًا أَيْنَ الْجَسَدِ؟ <sup>٢٠</sup> فَلَا أَنْ أَعْضَاءٌ كَثِيرَةٌ وَلَكِنْ جَسَدٌ وَاحِدٌ. <sup>٢١</sup> لَا تَقْدِرُ الْعَيْنُ أَنْ تَقُولَ لِلْيَدِ: «لَا حَاجَةَ لِي إِلَيْكَ». أَوْ الرَّأْسُ أَيْضًا لِلرَّجْلَيْنِ: «لَا حَاجَةَ لِي إِلَيْكُمَا». <sup>٢٢</sup> بَلْ بِالْأَوْلَى أَعْضَاءَ الْجَسَدِ الَّتِي تَطْهَرُ أضعفُ هِيَ ضَرْورِيَّةٌ. <sup>٢٣</sup> وَأَعْضَاءَ الْجَسَدِ الَّتِي نَحْسِبُ أَنَّهَا بِلا كَرَامَةٍ نُعْطِيهَا كَرَامَةً أَفْضَلَ. وَالْأَعْضَاءَ الْقَبِيحَةَ فِينَا لَهَا جَمَالٌ أَفْضَلُ. <sup>٢٤</sup> وَأَمَّا الْجَمِيلَةُ فِينَا فَلَيْسَ لَهَا أَحْتِيَاجٌ. لَكِنَّ اللَّهَ مَزَجَ الْجَسَدَ مُعْطِيًا النَّاقِصَ كَرَامَةً أَفْضَلَ لِكَيْ لَا يَكُونَ انْتِشَاقٌ فِي الْجَسَدِ بَلْ تَهْتَمُّ الْأَعْضَاءُ أَهْتِمَامًا وَاحِدًا بَعْضُهَا لِبَعْضٍ. <sup>٢٦</sup> فَإِنْ كَانَ غُضْوٌ وَاحِدٌ يَتَأَلَّمُ فَجَمِيعُ الْأَعْضَاءِ يَتَأَلَّمُ مَعَهُ. وَإِنْ كَانَ غُضْوٌ وَاحِدٌ يَكْرَمُ فَجَمِيعُ الْأَعْضَاءِ تَفْرَحُ مَعَهُ. <sup>٢٧</sup> وَأَمَّا أَنْتُمْ فَجَسَدُ الْمَسِيحِ وَأَعْضَاؤُهُ أَفْرَادًا. <sup>٢٨</sup> فَوَضَعَ اللَّهُ أَنْسَا فِي الْكَنِيسَةِ: أَوْلًا رُسُلًا



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 show I unto you a more excellent way.

### Song of Love

**13** <sup>1</sup>Though I speak with the tongues of men and of angels, and have not charity,

I am become as sounding brass, or a tinkling cymbal. <sup>2</sup>And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. <sup>3</sup>And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

<sup>4</sup>Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, <sup>5</sup>Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; <sup>6</sup>Rejoiceth not in iniquity, but rejoiceth in the truth; <sup>7</sup>Beareth all things, believeth all things, hopeth all things, endureth all things.

<sup>8</sup>Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. <sup>9</sup>For we know in

ثَانِيًا أَنْبِيَاءَ ثَالِثًا مُعَلِّمِينَ ثُمَّ قُوَاتٍ وَبَعْدَ ذَلِكَ مَوَاهِبَ شِفَاءٍ أَعْوَانًا تَدَابِيرَ وَأَنْوَاعَ أَلْسِنَةٍ. <sup>٢٩</sup> أَلْعَلَّ الْجَمِيعُ رُسُلٌ؟ أَلْعَلَّ الْجَمِيعُ أَنْبِيَاءُ؟ أَلْعَلَّ الْجَمِيعُ مُعَلِّمُونَ؟ أَلْعَلَّ الْجَمِيعُ أَصْحَابُ قُوَاتٍ؟ <sup>٣٠</sup> أَلْعَلَّ لِلْجَمِيعِ مَوَاهِبَ شِفَاءٍ؟ أَلْعَلَّ الْجَمِيعُ يَتَكَلَّمُونَ بِالْأَلْسِنَةِ؟ أَلْعَلَّ الْجَمِيعُ يَتَرَجَّمُونَ؟ وَلَكِنْ جِدُّوا لِلْمَوَاهِبِ الْحُسْنَى. وَأَيْضًا أُرِيكُمْ طَرِيقًا أَفْضَلَ:

### أنشودة المحبة

**١٣** <sup>١</sup> إِنْ كُنْتُ أَتَكَلَّمُ بِاللِّسَانِ النَّاسِ وَالْمَلَائِكَةِ وَلَكِنْ لَيْسَ لِي مَحَبَّةٌ فَقَدْ صِرْتُ نُحَاسًا يَطِنُ أَوْ صَنْجًا يَرِنُ. <sup>٢</sup> وَإِنْ كَانَتْ لِي نُبُوَّةٌ وَأَعْلَمُ جَمِيعَ الْأَسْرَارِ وَكُلَّ عِلْمٍ وَإِنْ كَانَ لِي كُلُّ الْإِيمَانِ حَتَّى أَقْلُ الْجِبَالِ وَلَكِنْ لَيْسَ لِي مَحَبَّةٌ فَلَسْتُ شَيْئًا. <sup>٣</sup> وَإِنْ أَطَعَمْتُ كُلَّ أَمْوَالِي وَإِنْ سَلَمْتُ جَسَدِي حَتَّى أَحْتَرِقَ وَلَكِنْ لَيْسَ لِي مَحَبَّةٌ فَلَا أَتَنْفَعُ شَيْئًا. <sup>٤</sup> الْمَحَبَّةُ تَتَأَنَّى وَتَرْفُقُ. الْمَحَبَّةُ لَا تَحْسِدُ. الْمَحَبَّةُ لَا تَتَفَاخَرُ وَلَا تَتَنَفَّخُ. <sup>٥</sup> وَلَا تَبْجَحُ وَلَا تَطْلُبُ مَا لِنَفْسِهَا وَلَا تَحْتَدُّ وَلَا تَطْنُ السُّوءَ. <sup>٦</sup> وَلَا تَفْرَحُ بِالْإِثْمِ بَلْ تَفْرَحُ بِالْحَقِّ. <sup>٧</sup> وَتَحْتَمِلُ كُلَّ شَيْءٍ وَتُصَدِّقُ كُلَّ شَيْءٍ وَتَرْجُو كُلَّ شَيْءٍ وَتَصْبِرُ عَلَى كُلِّ شَيْءٍ. <sup>٨</sup> الْمَحَبَّةُ لَا تَسْقُطُ أَبَدًا. وَأَمَّا النُّبُوءَاتُ فَسَتَبْطُلُ وَاللِّسَانَةُ فَسَتَنْتَهِي وَالْعِلْمُ فَسَيَبْطُلُ. <sup>٩</sup> لِأَنَّا نَعْلَمُ بَعْضَ الْعِلْمِ وَتَنْتَبَأُ بَعْضَ التَّنْبُؤِ. <sup>١٠</sup> وَلَكِنْ

part, and we prophesy in part. <sup>10</sup>But when that which is perfect is come, then that which is in part shall be done away.

<sup>11</sup>When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. <sup>12</sup>For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

<sup>13</sup>And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

**14** <sup>1</sup>Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

<sup>2</sup>For 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. <sup>3</sup>But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort. <sup>4</sup>He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. <sup>5</sup>I 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.

<sup>6</sup>Now, 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? <sup>7</sup>And 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? <sup>8</sup>For if the

مَتَى جَاءَ الْكَامِلُ فَحِينَئِذٍ يُبْطَلُ مَا هُوَ بَعْضٌ. <sup>١١</sup>لَمَّا كُنْتُ طِفْلاً كَطِفْلٍ كُنْتُ أَتَكَلَّمُ وَكَطِفْلٍ كُنْتُ أَفْطَنُ وَكَطِفْلٍ كُنْتُ أَفْتَكِرُ. وَلَكِنْ لَمَّا صِرْتُ رَجُلًا أَبْطَلْتُ مَا لِلطِّفْلِ. <sup>١٢</sup>فَإِنَّا نَنْظُرُ الْآنَ فِي مِرْآةٍ فِي لُغْزٍ لَكِنْ حِينَئِذٍ وَجْهًا لَوَجْهٍ. الْآنَ أَعْرِفُ بَعْضَ الْمَعْرِفَةِ لَكِنْ حِينَئِذٍ سَأَعْرِفُ كَمَا عُرِفْتُ. <sup>١٣</sup>أَمَّا الْآنَ فَيَثْبُتُ الْإِيمَانُ وَالرَّجَاءُ وَالْمَحَبَّةُ هَذِهِ الثَّلَاثَةُ وَلَكِنْ أَعْظَمُهُنَّ الْمَحَبَّةُ.

**١٤** <sup>١</sup>اتَّبِعُوا الْمَحَبَّةَ وَلَكِنْ جِدُّوا لِلْمَوَاهِبِ الرُّوحِيَّةِ وَبِالْأَوْلَى أَنْ تَتَّبِعُوا. <sup>٢</sup>لَأَنَّ مَنْ يَتَكَلَّمُ بِلِسَانٍ لَا يَكَلِّمُ النَّاسَ بَلْ لِلَّهِ لِأَنَّ لَيْسَ أَحَدٌ يَسْمَعُ. وَلَكِنَّهُ بِالرُّوحِ يَتَكَلَّمُ بِأَسْرَارٍ. <sup>٣</sup>وَأَمَّا مَنْ يَتَّبِعُ فَيَكَلِّمُ النَّاسَ بِنُبَيَّانٍ وَوَعْظٍ وَتَسْلِيَةٍ. <sup>٤</sup>مَنْ يَتَكَلَّمُ بِلِسَانٍ يَبْنِي نَفْسَهُ وَأَمَّا مَنْ يَتَّبِعُ فَيَبْنِي الْكَنِيسَةَ. <sup>٥</sup>إِنِّي أُرِيدُ أَنْ جَمِيعَكُمْ تَتَكَلَّمُونَ بِاللِّسَانِ وَلَكِنْ بِالْأَوْلَى أَنْ تَتَّبِعُوا. لِأَنَّ مَنْ يَتَّبِعُ أَعْظَمُ مِمَّنْ يَتَكَلَّمُ بِاللِّسَانِ إِلَّا إِذَا تَرَجَّمَ حَتَّى تَتَّالَ الْكَنِيسَةُ بِنُبَيَّانٍ. <sup>٦</sup>فَالْآنَ أَيُّهَا الْإِخْوَةُ إِنِ جِئْتُ إِلَيْكُمْ مُتَكَلِّمًا بِاللِّسَانِ فَمَاذَا أَنْفَعَكُمْ إِنْ لَمْ أَكَلِّمْكُمْ إِمَّا بِإِعْلَانٍ أَوْ بِعِلْمٍ أَوْ بِنُبُوَّةٍ أَوْ بِتَعْلِيمٍ؟ <sup>٧</sup>الْأَشْيَاءُ الْعَادِمَةُ النَّفْسُ الَّتِي تُعْطِي صَوْتًا: مِزْمَارٌ أَوْ قِيثَارَةٌ مَعَ ذَلِكَ إِنْ لَمْ تُعْطِ فَرْقًا لِلنَّعْمَاتِ فَكَيْفَ يُعْرَفُ مَا رُزِمَ أَوْ مَا عُرِفَ بِهِ؟ <sup>٨</sup>فَإِنَّهُ إِنْ أُعْطِيَ الْبُوقُ أَيْضًا صَوْتًا غَيْرَ وَاضِحٍ فَمَنْ

trumpet give an uncertain sound, who shall prepare himself to the battle? <sup>9</sup>So 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. <sup>10</sup>There are, it may be, so many kinds of voices in the world, and none of them *is* without signification. <sup>11</sup>Therefore 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. <sup>12</sup>Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

<sup>13</sup>Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. <sup>14</sup>For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. <sup>15</sup>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. <sup>16</sup>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? <sup>17</sup>For thou verily givest thanks well, but the other is not edified.

<sup>18</sup>I thank my God, I speak with tongues more than ye all: <sup>19</sup>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.

<sup>20</sup>Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. <sup>21</sup>In the law it is written, With

يَتَهَيَّأُ لِلْقِتَالِ؟ <sup>٩</sup> هَكَذَا أَنْتُمْ أَيْضًا إِنْ لَمْ تُعْطُوا بِاللِّسَانِ كَلَامًا يُفْهَمُ فَكَيْفَ يَعْرِفُ مَا تُكَلِّمُ بِهِ؟ فَإِنَّكُمْ تَكُونُونَ تَتَكَلَّمُونَ فِي الْهَوَاءِ! <sup>١٠</sup> رُبَّمَا تَكُونُ أُنْوَاعٌ لُغَاتِ هَذَا عَدَدُهَا فِي الْعَالَمِ وَلَيْسَ شَيْءٌ مِنْهَا بِلَا مَعْنَى. <sup>١١</sup> فَإِنْ كُنْتَ لَا أَعْرِفُ قُوَّةَ اللَّغَةِ أَكُونُ عِنْدَ الْمُتَكَلِّمِ أَعْجَمِيًّا وَالْمُتَكَلِّمِ أَعْجَمِيًّا عِنْدِي. <sup>١٢</sup> هَكَذَا أَنْتُمْ أَيْضًا إِذْ إِنَّكُمْ غَيْرُونَ لِلْمَوَاهِبِ الرُّوحِيَّةِ أَطْلُبُوا لِأَجْلِ بُنْيَانِ الْكَنِيسَةِ أَنْ تَزْدَادُوا. <sup>١٣</sup> لِذَلِكَ مَنْ يَتَكَلَّمُ بِلِسَانٍ فَلْيُصَلِّ لِكَيْ يَتَرَجِّمَ. <sup>١٤</sup> لِأَنَّهُ إِنْ كُنْتُ أَصَلِّي بِلِسَانٍ فَرُوحِي تُصَلِّي وَأَمَّا ذَهْنِي فَهُوَ بِلَا تَمَرٍ. <sup>١٥</sup> فَمَا هُوَ إِذَا؟ أَصَلِّي بِالرُّوحِ وَأَصَلِّي بِالذَّهْنِ أَيْضًا. أُرْتَلِّ بِالرُّوحِ وَأُرْتَلِّ بِالذَّهْنِ أَيْضًا. <sup>١٦</sup> وَإِلَّا فَإِنْ بَارَكْتَ بِالرُّوحِ فَالَّذِي يُسْعِلُ مَكَانَ الْعَامِيِّ كَيْفَ يَقُولُ «أَمِينَ» عِنْدَ شُكْرِكَ؟ لِأَنَّهُ لَا يَعْرِفُ مَاذَا تَقُولُ! <sup>١٧</sup> فَإِنَّكَ أَنْتَ تَشْكُرُ حَسَنًا وَلَكِنَّ الْآخَرَ لَا يَبِينِي. <sup>١٨</sup> أَشْكُرُ إِلَهِي أَنِّي أَتَكَلَّمُ بِالسَّنَةِ أَكْثَرَ مِنْ جَمِيعِكُمْ. <sup>١٩</sup> وَلَكِنَّ فِي كَنِيسَةِ أُرِيدُ أَنْ أَتَكَلَّمَ خَمْسَ كَلِمَاتٍ بِذَهْنِي لِكَيْ أَعَلِّمَ آخَرِينَ أَيْضًا أَكْثَرَ مِنْ عَشْرَةِ آلَافِ كَلِمَةٍ بِلِسَانٍ. <sup>٢٠</sup> أَيُّهَا الْإِخْوَةُ لَا تَكُونُوا أَوْلَادًا فِي أَذْهَانِكُمْ بَلْ كُونُوا أَوْلَادًا فِي السَّرِّ وَأَمَّا فِي الْأَذْهَانِ فَكُونُوا كَامِلِينَ. <sup>٢١</sup> مَكْتُوبٌ فِي التَّائِمُوسِ: «إِنِّي بِذَوِي السَّنَةِ أُخْرَى وَبِشَفَاهِ أُخْرَى سَأَكَلُّمُ هَذَا الشَّعْبَ وَلَا هَكَذَا يَسْمَعُونَ لِي يَقُولُ الرَّبُّ». <sup>٢٢</sup> إِذَا

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.

<sup>22</sup>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.

<sup>23</sup>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? <sup>24</sup>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: <sup>25</sup>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.

### Order in the Church

<sup>26</sup>How is it then, brethren? when ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. <sup>27</sup>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. <sup>28</sup>But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

<sup>29</sup>Let the prophets speak two or three, and let the other judge. <sup>30</sup>If *any thing* be revealed to another that sitteth by, let the first hold his peace. <sup>31</sup>For ye may all prophesy one by one, that all may learn, and all may be comforted. <sup>32</sup>And the spirits of

أَمَّا النُّبُوَّةُ فَلَيْسَتْ لِعِبَرِ الْمُؤْمِنِينَ بَلْ  
لِلْمُؤْمِنِينَ. <sup>٢٣</sup> فَإِنْ اجْتَمَعَتِ الْكَنِيسَةُ كُلُّهَا  
فِي مَكَانٍ وَاحِدٍ وَكَانَ الْجَمِيعُ يَتَكَلَّمُونَ  
بِالسَّنَةِ فَدَخَلَ عَامِيُونَ أَوْ غَيْرُ مُؤْمِنِينَ أَفَلَا  
يَقُولُونَ إِنَّكُمْ تَهْدُونَ؟ <sup>٢٤</sup> وَلَكِنْ إِنْ كَانَ  
الْجَمِيعُ يَتَنَبَّأُونَ فَدَخَلَ أَحَدٌ غَيْرُ مُؤْمِنٍ أَوْ  
عَامِيٍّ فَإِنَّهُ يُوبِخُ مِنَ الْجَمِيعِ. يُحَكِّمُ عَلَيْهِ  
مِنَ الْجَمِيعِ. <sup>٢٥</sup> وَهَكَذَا تَصِيرُ خَفَايَا قَلْبِهِ  
ظَاهِرَةً. وَهَكَذَا يَخِرُّ عَلَى وَجْهِهِ وَيَسْجُدُ  
لِلَّهِ مُنَادِيًا أَنَّ اللَّهَ بِالْحَقِيقَةِ فِيكُمْ.

### النظام في الكنيسة

<sup>٢٦</sup> فَمَا هُوَ إِذَا أَيُّهَا الْإِخْوَةُ؟ مَتَى  
اجْتَمَعْتُمْ فَكُلُّ وَاحِدٍ مِنْكُمْ لَهُ مَزْمُورٌ لَهُ  
تَعْلِيمٌ لَهُ لِسَانٌ لَهُ إِعْلَانٌ لَهُ تَرْجُمَةٌ: فَلْيَكُنْ  
كُلُّ شَيْءٍ لِلْبُنْيَانِ. <sup>٢٧</sup> إِنْ كَانَ أَحَدٌ يَتَكَلَّمُ  
بِلِسَانٍ فَاثْنَيْنِ أَوْ ثَلَاثِينَ أَوْ عَلَى الْأَكْثَرِ ثَلَاثَةً  
ثَلَاثَةً وَبِتَرْتِيبٍ وَيَتَرَجِّمُ وَاحِدًا. <sup>٢٨</sup> وَلَكِنْ إِنْ  
لَمْ يَكُنْ مُتَرَجِّمٌ فَلْيَصْمُتْ فِي الْكَنِيسَةِ  
وَلْيَكَلِّمْ نَفْسَهُ وَاللَّهَ. <sup>٢٩</sup> أَمَّا الْأَنْبِيَاءُ فَلْيَتَكَلَّمْ  
أَثْنَانِ أَوْ ثَلَاثَةً وَلْيَحْكَمْ الْآخَرُونَ. <sup>٣٠</sup> وَلَكِنْ  
إِنْ أُعْلِنَ لِآخَرَ جَالِسٍ فَلْيَسْكُتْ الْأَوَّلُ.  
<sup>٣١</sup> لِأَنَّكُمْ تَقْدِرُونَ جَمِيعَكُمْ أَنْ تَتَنَبَّأُوا  
وَاحِدًا وَاحِدًا لِيَتَعَلَّمَ الْجَمِيعُ وَيَتَعَزَّى  
الْجَمِيعُ. <sup>٣٢</sup> وَأَرْوَاهُ الْأَنْبِيَاءُ خَاضِعَةً

the prophets are subject to the prophets.

<sup>33</sup> For God is not *the author* of confusion, but of peace, as in all churches of the saints. <sup>34</sup> 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. <sup>35</sup> 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.

<sup>36</sup> What? came the word of God out from you? or came it unto you only? <sup>37</sup> 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. <sup>38</sup> But if any man be ignorant, let him be ignorant.

<sup>39</sup> Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. <sup>40</sup> Let all things be done decently and in order.

### The Resurrection of Christ

**15** <sup>1</sup> Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; <sup>2</sup> By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. <sup>3</sup> For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; <sup>4</sup> And that he was buried, and that he rose again the third day according to the scriptures: <sup>5</sup> And that he was seen of Cephas, then of the twelve: <sup>6</sup> After that, he was seen of above five hundred brethren at once; of whom

لِلأَنْبِيَاءِ. <sup>٣٣</sup> لِأَنَّ اللَّهَ لَيْسَ إِلَهُ تَشْوِيشٍ بَلْ إِلَهُ سَلَامٍ كَمَا فِي جَمِيعِ كَنَائِسِ الْقَدِيدِينَ. <sup>٣٤</sup> لِتَصْنُمْتَ نِسَاؤُكُمْ فِي الْكَنَائِسِ لِأَنَّهُ لَيْسَ مَأْذُونًا لَهُنَّ أَنْ يَتَكَلَّمْنَ بَلْ يَخْضَعْنَ كَمَا يَقُولُ النَّامُوسُ أَيْضًا. <sup>٣٥</sup> وَلَكِنْ إِنْ كُنَّ يُرَدْنَ أَنْ يَتَعَلَّمْنَ شَيْئًا فَلْيَسْأَلْنَ رِجَالَهُنَّ فِي الْبَيْتِ لِأَنَّهُ قَبِيحٌ بِالنِّسَاءِ أَنْ تَتَكَلَّمَ فِي كَنِيسَةٍ. <sup>٣٦</sup> أَمْ مِنْكُمْ خَرَجَتْ كَلِمَةٌ لِلَّهِ؟ أَمْ إِلَيْكُمْ وَحَدِّثُكُمْ أَنْتَهُنَّ؟ <sup>٣٧</sup> إِنْ كَانَ أَحَدٌ يَحْسِبُ نَفْسَهُ نَبِيًّا أَوْ رُوحِيًّا فَلْيَعْلَمْ مَا أَكْتُبُهُ إِلَيْكُمْ أَنَّهُ وَصَايَا الرَّبِّ. <sup>٣٨</sup> وَلَكِنْ إِنْ يَجْهَلُ أَحَدٌ فَلْيَجْهَلْ! إِذَا أَيُّهَا الْإِخْوَةُ جِدُّوا لِلتَّابُّؤِ وَلَا تَمْنَعُوا التَّكَلَّمَ بِالسَّنَةِ. <sup>٤٠</sup> وَلَيْكُنْ كُلُّ شَيْءٍ بِرِئَافَةٍ وَبِحَسَبِ تَرْتِيبٍ.

### قيامه المسيح

**١٥** <sup>١</sup> وَأَعْرَفُكُمْ أَيُّهَا الْإِخْوَةُ بِالْإِنْجِيلِ الَّذِي بَشَّرْتُكُمْ بِهِ وَقَبِلْتُمُوهُ وَتَقَوْمُونَ فِيهِ <sup>٢</sup> أَوْ بِهِ أَيْضًا تَخْلُصُونَ إِنْ كُنْتُمْ تَذْكُرُونَ أَيُّ كَلَامٍ بَشَّرْتُكُمْ بِهِ. <sup>٣</sup> إِلَّا إِذَا كُنْتُمْ قَدْ آمَنْتُمْ عَبَثًا! فَأَبَانِي سَلَمْتُ إِلَيْكُمْ فِي الْأَوَّلِ مَا قَبِلْتُهُ أَنَا أَيْضًا: أَنَّ الْمَسِيحَ مَاتَ مِنْ أَجْلِ خَطَايَانَا حَسَبَ الْكُتُبِ <sup>٤</sup> وَأَنَّهُ دُفِنَ وَأَنَّهُ قَامَ فِي الْيَوْمِ الثَّلَاثِ حَسَبَ الْكُتُبِ <sup>٥</sup> وَأَنَّهُ ظَهَرَ لِسَفَاثِمَ لَثَلَاثِي عَشْرًا. <sup>٦</sup> وَبَعْدَ ذَلِكَ ظَهَرَ دَفْعَةً وَاحِدَةً لِأَكْثَرِ مِنْ خَمْسِمِئَةٍ أَوْ أَكْثَرُهُمْ بَاقٍ إِلَى الْآنِ. وَلَكِنْ بَعْضُهُمْ قَدْ

the greater part remain unto this present, but some are fallen asleep.<sup>7</sup> After that, he was seen of James; then of all the apostles.<sup>8</sup> And last of all he was seen of me also, as of one born out of due time.

<sup>9</sup>For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.<sup>10</sup> But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.<sup>11</sup> Therefore whether it were I or they, so we preach, and so ye believed.

### Resurrection of the Dead

<sup>12</sup>Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?<sup>13</sup> But if there be no resurrection of the dead, then is Christ not risen:<sup>14</sup> And if Christ be not risen, then is our preaching vain, and your faith is also vain.<sup>15</sup> Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.<sup>16</sup> For if the dead rise not, then is not Christ raised:<sup>17</sup> And if Christ be not raised, your faith is vain; ye are yet in your sins.<sup>18</sup> Then they also which are fallen asleep in Christ are perished.<sup>19</sup> If in this life only we have hope in Christ, we are of all men most miserable.

<sup>20</sup>But now is Christ risen from the dead, and become the firstfruits of them that slept.<sup>21</sup> For since by man

رَقَدُوا. <sup>٧</sup> وَبَعْدَ ذَلِكَ ظَهَرَ لِيَعْقُوبَ ثُمَّ لِلرُّسُلِ أَجْمَعِينَ. <sup>٨</sup> وَأَخِرَ الْكُلِّ كَأَنَّهُ لِلسَّقَطِ ظَهَرَ لِي أَنَا. <sup>٩</sup> لِأَنِّي أَصْغَرُ الرُّسُلِ أَنَا الَّذِي لَسْتُ أَهْلًا لِأَنَّ أَدْعَى رَسُولًا لِأَنِّي أَضْطَهَدْتُ كَنِيسَةَ اللَّهِ. <sup>١٠</sup> وَلَكِنْ بِنِعْمَةِ اللَّهِ أَنَا مَا أَنَا وَنِعْمَتُهُ الْمُعْطَاةُ لِي لَمْ تَكُنْ بَاطِلَةً بَلْ أَنَا تَعَبْتُ أَكْثَرَ مِنْهُمْ جَمِيعِهِمْ. وَلَكِنْ لِأَنِّي أَنَا بَلْ نِعْمَةُ اللَّهِ الَّتِي مَعِي. <sup>١١</sup> فَسَوَاءٌ أَنَا أَمْ أُولَئِكَ هَكَذَا نَكْرَرُ وَهَكَذَا آمَنَّا.

### قيامه الأموات

<sup>١٢</sup> وَلَكِنْ إِنْ كَانَ الْمَسِيحُ يُكْرَرُ بِهِ أَنَّهُ قَامَ مِنَ الْأَمْوَاتِ فَكَيْفَ يَقُولُ قَوْمٌ بَيْنَكُمْ إِنْ لَيْسَ قِيَامَةُ أَمْوَاتٍ؟ <sup>١٣</sup> فَإِنْ لَمْ تَكُنْ قِيَامَةُ أَمْوَاتٍ فَلَا يَكُونُ الْمَسِيحُ قَدْ قَامَ! <sup>١٤</sup> وَإِنْ لَمْ يَكُنِ الْمَسِيحُ قَدْ قَامَ فَبَاطِلَةٌ كِرَارَاتُنَا وَبَاطِلٌ أَيْضًا إِيمَانُكُمْ <sup>١٥</sup> وَتُوجَدُ نَحْنُ أَيْضًا شُهُودَ زُورٍ لِلَّهِ لِأَنَّنَا شَهِدْنَا مِنْ جِهَةِ اللَّهِ أَنَّهُ أَقَامَ الْمَسِيحَ وَهُوَ لَمْ يَقُمْهُ - إِنْ كَانَ الْمَوْتَى لَا يَقُومُونَ. <sup>١٦</sup> لِأَنَّهُ إِنْ كَانَ الْمَوْتَى لَا يَقُومُونَ فَلَا يَكُونُ الْمَسِيحُ قَدْ قَامَ. <sup>١٧</sup> وَإِنْ لَمْ يَكُنِ الْمَسِيحُ قَدْ قَامَ فَبَاطِلٌ إِيمَانُكُمْ. أَنْتُمْ بَعْدُ فِي خَطَايَاكُمْ! <sup>١٨</sup> إِذَا الَّذِينَ رَقَدُوا فِي الْمَسِيحِ أَيْضًا هَلَكُوا! <sup>١٩</sup> إِنْ كَانَ لَنَا فِي هَذِهِ الْحَيَاةِ فَقَطْ رَجَاءٌ فِي الْمَسِيحِ فَإِنَّا أَشَقَى جَمِيعِ النَّاسِ. <sup>٢٠</sup> وَلَكِنْ الْآنَ قَدْ قَامَ الْمَسِيحُ مِنَ الْأَمْوَاتِ وَصَارَ بَأُكُورَةً

came death, by man *came* also the resurrection of the dead. <sup>22</sup>For as in Adam all die, even so in Christ shall all be made alive. <sup>23</sup>But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. <sup>24</sup>Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. <sup>25</sup>For he must reign, till he hath put all enemies under his feet. <sup>26</sup>The last enemy *that* shall be destroyed is death. <sup>27</sup>For he hath put all things under his feet. But when he saith, all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. <sup>28</sup>And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. <sup>29</sup>Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? <sup>30</sup>And why stand we in jeopardy every hour? <sup>31</sup>I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. <sup>32</sup>If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. <sup>33</sup>Be not deceived: evil communications corrupt good manners. <sup>34</sup>Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

الرَّاقِدِينَ. <sup>٢١</sup> فَإِنَّهُ إِذِ الْمَوْتِ بِإِنْسَانٍ بِإِنْسَانٍ  
أَيْضاً قِيَامَةُ الْأَمْوَاتِ. <sup>٢٢</sup> لِأَنَّهُ كَمَا فِي آدَمَ  
يَمُوتُ الْجَمِيعُ هَكَذَا فِي الْمَسِيحِ سَيَحْيَا  
الْجَمِيعُ. <sup>٢٣</sup> وَلَكِنَّ كُلَّ وَاحِدٍ فِي رُتْبَتِهِ.  
الْمَسِيحُ بَأَكْوَرَةٍ ثُمَّ الَّذِينَ لِلْمَسِيحِ فِي  
مَجِيئِهِ. <sup>٢٤</sup> وَبَعْدَ ذَلِكَ النَّهْيَةُ مَتَى سَلَّمَ  
الْمَلِكُ لِلَّهِ الْآبِ مَتَى أَبْطَلَ كُلَّ رِيَّاسَةٍ  
وَكُلَّ سُلْطَانٍ وَكُلَّ قُوَّةٍ. <sup>٢٥</sup> لِأَنَّهُ يَجِبُ أَنْ  
يَمْلِكَ حَتَّى يَضَعَ جَمِيعَ الْأَعْدَاءِ تَحْتَ  
قَدَمَيْهِ. <sup>٢٦</sup> آخِرُ عَدُوِّ يُبْطَلُ هُوَ الْمَوْتُ.  
<sup>٢٧</sup> لِأَنَّهُ أَخْضَعَ كُلَّ شَيْءٍ تَحْتَ قَدَمَيْهِ.  
وَلَكِنَّ حِينَمَا يَقُولُ «إِنَّ كُلَّ شَيْءٍ قَدْ  
أَخْضَعَ» فَوَاضِحٌ أَنَّهُ غَيْرُ الَّذِي أَخْضَعَ لَهُ  
الْكُلَّ. <sup>٢٨</sup> وَمَتَى أَخْضَعَ لَهُ الْكُلَّ فَحَيِّثُ  
الْإِبْنِ نَفْسُهُ أَيْضاً سَيَخْضَعُ لِلَّذِي أَخْضَعَ لَهُ  
الْكُلَّ كَيْ يَكُونَ اللَّهُ الْكُلُّ فِي الْكُلِّ. <sup>٢٩</sup> وَإِلَّا  
فَمَاذَا يَصْنَعُ الَّذِينَ يَعْتَمِدُونَ مِنْ أَجْلِ  
الْأَمْوَاتِ؟ إِنْ كَانَ الْأَمْوَاتُ لَا يَقُومُونَ  
الْبَتَّةَ فَلِمَاذَا يَعْتَمِدُونَ مِنْ أَجْلِ الْأَمْوَاتِ؟  
<sup>٣٠</sup> وَلِمَاذَا نَحْاطِرُ نَحْنُ كُلَّ سَاعَةٍ؟ <sup>٣١</sup> إِنِّي  
بِافْتِحَارِكُمْ الَّذِي لِي فِي يَسُوعَ الْمَسِيحِ  
رَبَّنَا أَمْوَاتُ كُلِّ يَوْمٍ. <sup>٣٢</sup> إِنْ كُنْتُ كَأِنْسَانٍ قَدْ  
حَارَبْتُ وَحُوشًا فِي أَفْسَسَ فَمَا الْمَنْفَعَةُ  
لِي؟ إِنْ كَانَ الْأَمْوَاتُ لَا يَقُومُونَ فَلِنَّا كُلُّ  
وَنَشْرَبُ لِأَنَّنَا عَدَا نَمُوتُ! <sup>٣٣</sup> لَا تَضَلُّوا! فَإِنَّ  
الْمَعَاشِرَاتِ الرَّدِيَّةَ تُفْسِدُ الْأَخْلَاقَ الْحَيَّةَةَ.  
<sup>٣٤</sup> أَصْحُوا لِلْبُرِّ وَلَا تُحْطِئُوا لِأَنَّ قَوْمًا لَيْسَتْ  
لَهُمْ مَعْرِفَةٌ بِاللَّهِ. أَقُولُ ذَلِكَ لِتَحْجِيلِكُمْ!

## The Resurrected Body

<sup>35</sup>But some *man* will say, How are the dead raised up? and with what body do they come? <sup>36</sup>*Thou* fool, that which thou sowest is not quickened, except it die: <sup>37</sup>And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: <sup>38</sup>But God giveth it a body as it hath pleased him, and to every seed his own body. <sup>39</sup>All flesh is not the same flesh: but *there* is one *kind* of flesh of men, another flesh of beasts, another of fishes, and another of birds. <sup>40</sup>*There* are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. <sup>41</sup>*There* is one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

<sup>42</sup>So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: <sup>43</sup>It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: <sup>44</sup>It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. <sup>45</sup>And so it is written, The first man Adam was made a living soul; the last Adam was *made* a quickening spirit. <sup>46</sup>Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. <sup>47</sup>The first man is of the earth, earthy: the second man is the Lord from heaven. <sup>48</sup>As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are

## قيامة الأجساد

<sup>٣٥</sup>لَكِنْ يَقُولُ قَائِلٌ: «كَيْفَ يُقَامُ الْأَمْوَاتُ وَبِأَيِّ جِسْمٍ يَأْتُونَ؟» <sup>٣٦</sup>يَا غَبِيءُ! الَّذِي تَزْرَعُهُ لَا يُحْيَا إِنْ لَمْ يَمُتْ. <sup>٣٧</sup>وَالَّذِي تَزْرَعُهُ لَسْتَ تَزْرَعُ الْجِسْمَ الَّذِي سَوْفَ يَصِيرُ بَلْ حَبَّةٌ مُجَرَّدَةٌ رُبَّمَا مِنْ حِنْطَةٍ أَوْ أَحَدِ الْبُؤَاقِي. <sup>٣٨</sup>وَلَكِنَّ اللَّهَ يُعْطِيهَا جِسْمًا كَمَا أَرَادَ. وَلِكُلِّ وَاحِدٍ مِنَ الْبُزُورِ جِسْمُهُ. <sup>٣٩</sup>لَيْسَ كُلُّ جَسَدٍ جَسَدًا وَاحِدًا بَلْ لِلنَّاسِ جَسَدٌ وَاحِدٌ وَلِلْبَهَائِمِ جَسَدٌ آخَرٌ وَلِلسَّمَكِ آخَرٌ وَلِلطَّيْرِ آخَرٌ. <sup>٤٠</sup>وَأَجْسَامٌ سَمَاوِيَّةٌ وَأَجْسَامٌ أَرْضِيَّةٌ. لَكِنَّ مَجْدَ السَّمَاوِيَّاتِ شَيْءٌ وَمَجْدَ الْأَرْضِيَّاتِ آخَرٌ. <sup>٤١</sup>مَجْدُ الشَّمْسِ شَيْءٌ وَمَجْدُ الْقَمَرِ آخَرٌ وَمَجْدُ النُّجُومِ آخَرٌ. لِأَنَّ نَجْمًا يَمْتَازُ عَنِ نَجْمٍ فِي الْمَجْدِ. <sup>٤٢</sup>هَكَذَا أَيْضًا قِيَامَةُ الْأَمْوَاتِ: يُزْرَعُ فِي فَسَادٍ وَيُقَامُ فِي عَدَمِ فَسَادٍ. <sup>٤٣</sup>يُزْرَعُ فِي هَوَانٍ وَيُقَامُ فِي مَجْدٍ. يُزْرَعُ فِي ضَعْفٍ وَيُقَامُ فِي قُوَّةٍ. <sup>٤٤</sup>يُزْرَعُ جِسْمًا حَيَوَانِيًّا وَيُقَامُ جِسْمًا رُوحَانِيًّا. يُوجَدُ جِسْمٌ حَيَوَانِيٌّ وَيُوجَدُ جِسْمٌ رُوحَانِيٌّ. <sup>٤٥</sup>هَكَذَا مَكْتُوبٌ أَيْضًا: «صَارَ آدَمُ الْإِنْسَانُ الْأَوَّلُ نَفْسًا حَيَّةً وَآدَمُ الْآخِيرُ رُوحًا مُحْيِيًّا». <sup>٤٦</sup>لَكِنْ لَيْسَ الرُّوحَانِيُّ أَوْلَى بَلِ الْحَيَوَانِيُّ وَبَعْدَ ذَلِكَ الرُّوحَانِيُّ. <sup>٤٧</sup>الْإِنْسَانُ الْأَوَّلُ مِنَ الْأَرْضِ تُرَابِيٌّ. الْإِنْسَانُ الثَّانِي الرَّبُّ مِنَ السَّمَاءِ. <sup>٤٨</sup>كَمَا هُوَ التُّرَابِيُّ هَكَذَا التُّرَابِيُّونَ أَيْضًا وَكَمَا هُوَ السَّمَاوِيُّ هَكَذَا السَّمَاوِيُّونَ أَيْضًا. <sup>٤٩</sup>وَكَمَا لَبَسْنَا صُورَةَ



heavenly. <sup>49</sup>And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

<sup>50</sup>Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

<sup>51</sup>Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, <sup>52</sup>In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. <sup>53</sup>For this corruptible must put on incorruption, and this mortal *must* put on immortality. <sup>54</sup>So when this

corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. <sup>55</sup>O death, where *is* thy sting? O grave, where *is* thy victory?

<sup>56</sup>The sting of death *is* sin; and the strength of sin *is* the law. <sup>57</sup>But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. <sup>58</sup>Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

### Helping the Church in Jerusalem

**16** <sup>1</sup>Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. <sup>2</sup>Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. <sup>3</sup>And when I come, whomsoever ye shall

الترابي سنلبس أيضا صورة السماوي.  
<sup>٥٠</sup> فأقول هذا أيها الإخوة: إن لحمًا ودمًا  
لا يقدران أن يرثا ملكوت الله ولا يرث  
الفساد عدم الفساد. <sup>٥١</sup> هوذا سير أقوله  
لكم: لا نرقد كلنا ولكننا كلنا نتغير <sup>٥٢</sup> في  
لحظة في طرفة عين عند البوق الأخير.  
فإنه سيوق فيقام الأموات عديمي فساد  
وتحن نتغير. <sup>٥٣</sup> لأن هذا الفاسد لا بد أن  
يلبس عدم فساد وهذا المائت يلبس عدم  
موت. <sup>٥٤</sup> ومتى لبس هذا الفاسد عدم  
فساد وليس هذا المائت عدم موت  
فحينئذ تصير الكلمة المكتوبة: «ابتلع  
الموت إلى غلبة». <sup>٥٥</sup> أين شوكتك يا  
موت؟ أين غلبتك يا هاوية؟ <sup>٥٦</sup> أما شوكة  
الموت فهي الخطية وقوة الخطية هي  
الناموس. <sup>٥٧</sup> ولكن شكرًا لله الذي يعطينا  
الغلبة برنا يسوع المسيح. <sup>٥٨</sup> إذا يا إخوتي  
الأحباء كونوا راسخين غير متزعزعين  
مكثرين في عمل الرب كل حين عالمين  
أن تعبككم ليس باطلاً في الرب.

### مساعدة كنيسة اورشليم

**١٦** <sup>١</sup> وأما من جهة الجمع لأجل  
القدسين فكما أوصيت كنائس  
غلاطية هكذا أفعَلوا أنتم أيضًا. <sup>٢</sup> في كل  
أول أسبوع ليضع كل واحد منكم عنده  
خازنًا ما تيسر حتى إذا جئت لا يكون  
جمع حينئذ. <sup>٣</sup> ومتى حضرت فالذين

approve by *your* letters, they will I send to bring your liberality unto Jerusalem. <sup>4</sup>And if it be meet that I go also, they shall go with me.

<sup>5</sup>Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. <sup>6</sup>And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. <sup>7</sup>For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. <sup>8</sup>But I will tarry at Ephesus until Pentecost. <sup>9</sup>For a great door and effectual is opened unto me, and *there are* many adversaries.

<sup>10</sup>Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*. <sup>11</sup>Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

<sup>12</sup>As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

تَسْتَحْسِنُونَهُمْ أُرْسِلُهُمْ بِرِسَائِلٍ لِيَحْمِلُوا  
إِحْسَانَكُمْ إِلَى أُورُشَلِيمَ. <sup>٤</sup>وَإِنْ كَانَ يَسْتَحِقُّ  
أَنْ أَذْهَبَ أَنَا أَيْضًا فَسَيَذْهَبُونَ مَعِي.  
<sup>٥</sup>وَسَاجِيءٌ إِلَيْكُمْ مَتَى أَجْتَزْتُ بِمَكِدُونِيَّةٍ  
لَأَنِّي أَجْتَازُ بِمَكِدُونِيَّةٍ. <sup>٦</sup>وَرَبَّمَا أَمَكْتُ  
عِنْدَكُمْ أَوْ أَشْتِي أَيْضًا لِكَيْ تُشَيِّعُونِي إِلَى  
حَيْثُمَا أَذْهَبُ. لَأَنِّي لَسْتُ أُرِيدُ الْآنَ أَنْ  
أُرَاكُمْ فِي الْعُبُورِ لَأَنِّي أَرْجُو أَنْ أَمَكْتُ  
عِنْدَكُمْ زَمَانًا إِنْ أَذِنَ الرَّبُّ. <sup>٨</sup>وَلَكِنِّي  
أَمَكْتُ فِي أَسُسَ إِلَى يَوْمِ الْخَمْسِينَ <sup>٩</sup>لَأَنَّهُ  
قَدْ انْفَتَحَ لِي بَابٌ عَظِيمٌ فَعَالٌ وَيُوجَدُ  
مُعَانِدُونَ كَثِيرُونَ. <sup>١٠</sup>ثُمَّ إِنْ أَتَى تِيموثَاوَسُ  
فَانظُرُوا أَنْ يَكُونَ عِنْدَكُمْ بِلاَ خَوْفٍ. لَأَنَّهُ  
يَعْمَلُ عَمَلَ الرَّبِّ كَمَا أَنَا أَيْضًا. <sup>١١</sup>فَلَا  
يَحْتَفِرُهُ أَحَدٌ بَلْ شَيِّعُوهُ بِسَلامٍ لِيَأْتِيَ إِلَيَّ  
لَأَنِّي أَنْتَظِرُهُ مَعَ الْإِخْوَةِ. <sup>١٢</sup>وَأَمَّا مِنْ جِهَةِ  
أَبُلُوسِ الْأَخِ فَطَلَبْتُ إِلَيْهِ كَثِيرًا أَنْ يَأْتِيَ  
إِلَيْكُمْ مَعَ الْإِخْوَةِ وَلَمْ تَكُنْ لَهُ إِرَادَةُ الْبَتَّةِ  
أَنْ يَأْتِيَ الْآنَ. وَلَكِنَّهُ سَيَأْتِي مَتَى تَوَقَّ  
الْوَقْتُ.

### Final Greetings

<sup>13</sup>Watch ye, stand fast in the faith, quit you like men, be strong. <sup>14</sup>Let all your things be done with charity.

<sup>15</sup>I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,) <sup>16</sup>That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth. <sup>17</sup>I am glad of the coming

### التحية الختامية

<sup>١٣</sup>اسْهَرُوا. اتَّبِعُوا فِي الْإِيمَانِ. كُونُوا  
رِجَالًا. تَقَوُّوا. <sup>١٤</sup>لِتَبْصِرَ كُلُّ أُمُورِكُمْ فِي  
مَحَبَّةٍ. <sup>١٥</sup>وَأَطْلُبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ: أَنتُمْ  
تَعْرِفُونَ بَيْتَ اسْتِفَانَسَ أَنَّهُمْ بَأَكُورَةَ آخَايَةِ  
وَقَدْ رَبَّبُوا أَنْفُسَهُمْ لِخِدْمَةِ الْقِدِّيسِينَ. <sup>١٦</sup>كَيْ  
تَخْضَعُوا أَنتُمْ أَيْضًا لِمِثْلِ هَؤُلَاءِ وَكُلِّ مَنْ  
يَعْمَلُ مَعَهُمْ وَيَتَعَبُ. <sup>١٧</sup>ثُمَّ إِنِّي أَفْرَحُ

of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.<sup>18</sup>For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

<sup>19</sup>The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. <sup>20</sup>All the brethren greet you. Greet ye one another with an holy kiss.

<sup>21</sup>The salutation of *me* Paul with mine own hand.

<sup>22</sup>If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

<sup>23</sup>The grace of our Lord Jesus Christ *be* with you.

<sup>24</sup>My love *be* with you all in Christ Jesus. Amen.

بِمَجِيءِ اسْتَفَانَسَ وَفُورْتُونَاثُوسَ  
وَأَخَايِيكُوسَ لِأَنَّ نِقْصَانَكُمْ هَؤُلَاءِ قَدْ  
جَبَرُوهُ<sup>١٨</sup> إِذْ أَرَاخُوا رُوحِي وَرُوحَكُمْ.  
فَاعْرِفُوا مِثْلَ هَؤُلَاءِ.<sup>١٩</sup> تُسَلِّمُ عَلَيْكُمْ  
كَنَائِسُ أَسِيَا. يُسَلِّمُ عَلَيْكُمْ فِي الرَّبِّ كَثِيرًا  
أَكِيلَا وَبَرِيْسِكَلَا مَعَ الْكَنِيسَةِ الَّتِي فِي  
بَيْتِهِمَا.<sup>٢٠</sup> يُسَلِّمُ عَلَيْكُمْ الْإِخْوَةُ أَجْمَعُونَ.  
سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقَبْلَةِ مُقَدَّسَةٍ.  
<sup>٢١</sup> السَّلَامُ بِيَدِي أَنَا بُولَسَ. إِنْ كَانَ أَحَدٌ  
لَا يُحِبُّ الرَّبَّ يَسُوعَ الْمَسِيحَ فَلْيَكُنْ  
أَنَاثِيمَا. مَارَانَ أَثَا.<sup>٢٢</sup> نِعْمَةُ الرَّبِّ يَسُوعَ  
الْمَسِيحِ مَعَكُمْ.<sup>٢٣</sup> مَحَبَّتِي مَعَ جَمِيعِكُمْ فِي  
الْمَسِيحِ يَسُوعَ. آمِينَ.