

The Epistle of Paul the Apostle to the
Romans

رِسَالَةُ بُولُسَ الرَّسُولِ إِلَى أَهْلِ
رُومِيَّةَ

The Gospel of the Son of God

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, ²(Which he had promised afore by his prophets in the holy scriptures,) ³Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; ⁴And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: ⁵By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: ⁶Among whom are ye also the called of Jesus Christ:

⁷To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Paul's Longing to Visit Rome

⁸First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. ⁹For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; ¹⁰Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. ¹¹For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; ¹²That is, that I may be comforted together with you by the mutual faith both of you and me.

إنجيل ابن الله - ثم التحية

بُولُسُ عَبْدٌ لِيَسُوعَ الْمَسِيحِ
الْمَدْعُوُّ رَسُولًا الْمَفْرَزُ لِانْجِيلِ
اللَّهِ الَّذِي سَبَقَ فَوَعَدَ بِهِ بِأَنْبِيَاءِهِ فِي الْكُتُبِ
الْمَقْدَّسَةِ عَنْ ابْنِهِ. الَّذِي صَارَ مِنْ نَسْلِ
دَاوُدَ مِنْ جِهَةِ الْجَسَدِ وَتَعَيَّنَ ابْنُ اللَّهِ بِقُوَّةِ
مِنْ جِهَةِ رُوحِ الْقَدَاسَةِ بِالْقِيَامَةِ مِنَ
الْأَمْوَاتِ: يَسُوعَ الْمَسِيحِ رَبَّنَا. الَّذِي بِهِ
لَأَجْلِ أَسْمِهِ قَبِلْنَا نِعْمَةً وَرِسَالَةً لِإِطَاعَةِ
الْإِيمَانِ فِي جَمِيعِ الْأُمَمِ الَّذِينَ بَيْنَهُمْ أَنْتُمْ
أَيْضًا مَدْعُوُّو يَسُوعَ الْمَسِيحِ. إِلَى جَمِيعِ
الْمَوْجُودِينَ فِي رُومِيَّةِ أَحِبَّاءِ اللَّهِ مَدْعُوِّينَ
قَدِيسِينَ: نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنَ اللَّهِ أَبِيْنَا
وَالرَّبِّ يَسُوعَ الْمَسِيحِ.

رغبة بولس في زيارة روما

أَوَّلًا أَشْكُرُ إِلَهِي يَسُوعَ الْمَسِيحِ مِنْ
جِهَةِ جَمِيعِكُمْ أَنْ إِيْمَانِكُمْ يُنَادِي بِهِ فِي كُلِّ
الْعَالَمِ. فَإِنَّ اللَّهَ الَّذِي أَعْبُدُهُ بِرُوحِي فِي
انْجِيلِ ابْنِهِ شَاهِدٌ لِي كَيْفَ بِلَا انْقِطَاعِ
أَذْكُرْكُمْ¹⁰ مُتَضَرِّعًا دَائِمًا فِي صَلَوَاتِي
عَسَى الْآنَ أَنْ يَتَيَسَّرَ لِي مَرَّةً بِمَشِيئَةِ اللَّهِ أَنْ
آتِي إِلَيْكُمْ. ¹¹لَأَنِّي مُشْتَاقٌ أَنْ أَرَاكُمْ لِكِي
أَمْتَحِكُمْ هَبَّةً رُوحِيَّةً لِثَبَاتِكُمْ¹² أَيُّ لِنَعَزَى
بَيْنَكُمْ بِالْإِيمَانِ الَّذِي فِيْنَا جَمِيعًا إِيْمَانِكُمْ
وإِيْمَانِي. ¹³ثُمَّ لَسْتُ أُرِيدُ أَنْ تَجْهَلُوا أَيُّهَا

¹³Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

¹⁴I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. ¹⁵So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

The power of God for Salvation

¹⁶For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. ¹⁷For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

God's Wrath Against Mankind

¹⁸For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; ¹⁹Because that which may be known of God is manifest in them; for God hath shewed it unto them. ²⁰For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

²¹Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. ²²Professing themselves to be wise, they became fools, ²³And changed the glory of the uncorruptible God

الْإِخْوَةَ أَنِّي مَرَارًا كَثِيرَةً قَصَدْتُ أَنْ آتِيَ إِلَيْكُمْ وَمَنْعْتُ حَتَّى الْآنَ لِيَكُونَ لِي ثَمَرٌ فِيكُمْ أَيْضًا كَمَا فِي سَائِرِ الْأُمَمِ. ¹⁴إِنِّي مَدْيُونٌ لِلْيُونَانِيِّينَ وَالْبَرَابِرَةِ لِلْحُكَمَاءِ وَالْجُهَلَاءِ. ¹⁵فَهَكَذَا مَا هُوَ لِي مُسْتَعَدٌّ لِتَبَشِيرِكُمْ أَنْتُمْ الَّذِينَ فِي رُومِيَةِ أَيْضًا.

الإنجيل قوة الله للخلاص

¹⁶لَأَنِّي لَسْتُ أَشْتَجِي بِالْإِنْجِيلِ الْمَسِيحِ لِأَنَّهُ قُوَّةُ اللَّهِ لِلْخَلَاصِ لِكُلِّ مَنْ يُؤْمِنُ: لِلْيَهُودِيِّ أَوَّلًا ثُمَّ لِلْيُونَانِيِّ. ¹⁷لَأَنَّ فِيهِ مُعْلَنٌ بَرُّ اللَّهِ بِإِيمَانٍ لِإِيمَانٍ كَمَا هُوَ مَكْتُوبٌ «أَمَّا الْبَارُّ فَبِالْإِيمَانِ حَيًّا».

غضب الله مُعلن من السماء

¹⁸لَأَنَّ غَضَبَ اللَّهِ مُعْلَنٌ مِنَ السَّمَاءِ عَلَى جَمِيعِ فَجُورِ النَّاسِ وَإِثْمِهِمُ الَّذِينَ يَحْجِزُونَ الْحَقَّ بِالْإِثْمِ. ¹⁹إِذْ مَعْرِفَةُ اللَّهِ ظَاهِرَةٌ فِيهِمْ لِأَنَّ اللَّهَ أَظْهَرَهَا لَهُمْ ²⁰لَأَنَّ أُمُورَهُ غَيْرَ الْمُنْظُورَةِ تُرَى مِنْذُ خَلْقِ الْعَالَمِ مَدْرَكَةً بِالْمَصْنُوعَاتِ قُدْرَتُهُ السَّرْمَدِيَّةِ وَلَا هَوْتَهُ حَتَّى إِنَّهُمْ بِلَا عُدْرِ. ²¹لَأَنَّهُمْ لَمَّا عَرَفُوا اللَّهَ لَمْ يُعْجِدُوهُ أَوْ يَشْكُرُوهُ كِإِلَهِ بَلْ حَقَمُوا فِي أَفْكَارِهِمْ وَأَظْلَمَ قُلُوبَهُمُ الْعَيْيُ. ²²وَبَيْنَمَا هُمْ يَزْعُمُونَ أَنَّهُمْ حُكَمَاءُ صَارُوا جُهَلَاءَ ²³وَأَبْدَلُوا مَجْدَ اللَّهِ الَّذِي لَا يَفْنَى بِشِبْهِ صُورَةِ الْإِنْسَانِ الَّذِي يَفْنَى وَالطَّبِيرِ وَالذُّوَابِّ وَالرَّحَافَاتِ. ²⁴لِذَلِكَ أَسْلَمَهُمْ

into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

²⁴Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: ²⁵Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

²⁶For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: ²⁷And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

²⁸And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; ²⁹Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, ³⁰Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, ³¹Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: ³²Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

اللَّهُ أَيضاً فِي شَهَوَاتِ قُلُوبِهِمْ إِلَى النَّجَاسَةِ لِإِهَانَةِ أَجْسَادِهِمْ بَيْنَ ذَوَاتِهِمْ. ^{٢٥}الَّذِينَ اسْتَبَدَّلُوا حَقَّ اللَّهِ بِالْكَذِبِ وَاتَّقَوْا وَعَبَدُوا الْمَخْلُوقَ دُونَ الْخَالِقِ الَّذِي هُوَ مُبَارَكٌ إِلَى الْأَبَدِ. آمِينَ. ^{٢٦}لِذَلِكَ أَسْلَمَهُمُ اللَّهُ إِلَى أَهْوَاءِ الْهَوَانِ لِأَنَّ إِنَانَهُمْ اسْتَبَدَّلْنَ الْإِسْتِعْمَالَ الطَّبِيعِيَّ بِالَّذِي عَلَى خِلَافِ الطَّبِيعَةِ ^{٢٧}وَكَذَلِكَ الذُّكُورُ أَيضاً تَارِكِينَ اسْتِعْمَالَ الْأُنثَى الطَّبِيعِيَّ اشْتَعَلُوا بِشَهَوَاتِهِمْ بَعْضُهُمْ لِبَعْضٍ فَاعْلَيْنِ الْفَحْشَاءِ ذُكُوراً بِذُكُورٍ وَنَائِلِينَ فِي أَنْفُسِهِمْ جَزَاءَ ضَلَالِهِمُ الْمَحِقِّ. ^{٢٨}وَكَمَا لَمْ يَسْتَحْسِنُوا أَنْ يُبْقُوا اللَّهَ فِي مَعْرِفَتِهِمْ أَسْلَمَهُمُ اللَّهُ إِلَى ذَهْنٍ مَرْفُوضٍ لِيَفْعَلُوا مَا لَا يَلِيقُ. ^{٢٩}مَمْلُوءِينَ مِنْ كُلِّ إِثْمٍ وَزِنَاءٍ وَشَرٍّ وَطَمَعٍ وَخُبْثٍ مَشْحُونِينَ حَسِداً وَقَتلاً وَخِصاماً وَمَكْراً وَسَوْأً ^{٣٠}تَمَامِينَ مُفْتَرِينَ مُبْغِضِينَ لِلَّهِ ثَالِبِينَ مُتَعَطِّمِينَ مُدْعِينَ مُبْتَدِعِينَ شُرُوراً غَيْرَ طَائِعِينَ لِلْوَالِدِينَ ^{٣١}إِذَا هُمْ وَلَا عَهْدٍ وَلَا خَوْفٍ وَلَا رِضَى وَلَا رَحْمَةً. ^{٣٢}الَّذِينَ إِذْ عَرَفُوا حُكْمَ اللَّهِ أَنَّ الَّذِينَ يَعْمَلُونَ مِثْلَ هَذِهِ يَسْتَوْجِبُونَ الْمَوْتَ لَا يَفْعَلُونَهَا فَقَطُّ بَلْ أَيضاً يَسْرُونَ بِالَّذِينَ يَعْمَلُونَ!

God's Judgement

دينونة الله

2 ¹Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. ²But we are sure that the judgment of God is according to truth against them which commit such things. ³And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? ⁴Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

⁵But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; ⁶Who will render to every man according to his deeds: ⁷To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: ⁸But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, ⁹Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; ¹⁰But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: ¹¹For there is no respect of persons with God.

¹²For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

¹³(For not the hearers of the law are

٢ ^١لِذَلِكَ أَنْتَ بِلَا عُدْرٍ أَيُّهَا الْإِنْسَانُ كُلُّ مَنْ يَدِينُ. لِأَنَّكَ فِي مَا تَدِينُ غَيْرَكَ تَحْكُمُ عَلَى نَفْسِكَ. لِأَنَّكَ أَنْتَ الَّذِي تَدِينُ تَفْعَلُ تِلْكَ الْأُمُورَ بِعَيْنِهَا! ^٢وَنَحْنُ نَعْلَمُ أَنَّ دَيْئُونََةَ اللَّهِ هِيَ حَسَبَ الْحَقِّ عَلَى الَّذِينَ يَفْعَلُونَ مِثْلَ هَذِهِ. ^٣أَفَتُظَنُّ هَذَا أَيُّهَا الْإِنْسَانُ الَّذِي تَدِينُ الَّذِينَ يَفْعَلُونَ مِثْلَ هَذِهِ وَأَنْتَ تَفْعَلُهَا أَنْتَ تَنْجُو مِنْ دَيْئُونََةَ اللَّهِ؟ ^٤أَمْ تَسْتَهِينُ بِغَيْبِ لُطْفِهِ وَإِمْهَالِهِ وَطَوْلِ آتَاةِ غَيْرِ عَالِمٍ أَنْ لُطْفَ اللَّهِ إِنَّمَا يَقْتَادُكَ إِلَى التَّوْبَةِ؟ ^٥وَلَكِنَّكَ مِنْ أَجْلِ قَسَاوَتِكَ وَقَلْبِكَ غَيْرِ التَّائِبِ تَذْخِرُ لِنَفْسِكَ غَضَبًا فِي يَوْمِ الْغَضَبِ وَاسْتِغْلَانِ دَيْئُونََةَ اللَّهِ الْعَادِلَةَ ^٦الَّذِي سَيَجَازِي كُلَّ وَاحِدٍ حَسَبَ أَعْمَالِهِ. ^٧أَمَّا الَّذِينَ بَصَّرُوا فِي الْعَمَلِ الصَّالِحِ يَطْلُبُونَ الْمَجْدَ وَالْكَرَامَةَ وَالْبَقَاءَ فَبِالْحَيَاةِ الْأَبَدِيَّةِ. ^٨وَأَمَّا الَّذِينَ هُمْ مِنْ أَهْلِ التَّحَرُّبِ وَلَا يَطَاوِعُونَ لِلْحَقِّ بَلْ يَطَاوِعُونَ لِلإِثْمِ فَسَخَطٌ وَغَضَبٌ ^٩شَدِيدٌ وَضَيْقٌ عَلَى كُلِّ نَفْسٍ إِنْسَانٍ يَفْعَلُ الشَّرَّ الْيَهُودِيِّ أَوْلًا ثُمَّ الْيُونَانِيِّ. ^{١٠}وَمَجْدٌ وَكَرَامَةٌ وَسَلَامٌ لِكُلِّ مَنْ يَفْعَلُ الصَّالِحَ الْيَهُودِيِّ أَوْلًا ثُمَّ الْيُونَانِيِّ. ^{١١}لِأَنَّ لَيْسَ عِنْدَ اللَّهِ مُحَابَاةً. ^{١٢}لِأَنَّ كُلَّ مَنْ أَخْطَأَ بِذُنُوبِ النَّامُوسِ فَيَدُونَ النَّامُوسِ يَهْلِكُ وَكُلُّ مَنْ أَخْطَأَ فِي النَّامُوسِ فَبِالنَّامُوسِ يُدَانُ. ^{١٣}لِأَنَّ لَيْسَ الَّذِينَ يَسْمَعُونَ النَّامُوسَ هُمْ أَبْرَارٌ عِنْدَ اللَّهِ بَلِ الَّذِينَ يَعْمَلُونَ بِالنَّامُوسِ هُمْ يُبْرَرُونَ.

just before God, but the doers of the law shall be justified. ¹⁴For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: ¹⁵Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) ¹⁶In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

١٤ لِأَنَّ الْأُمَّمَ الَّذِينَ لَيْسَ عِنْدَهُمُ النَّامُوسُ
مَتَى فَعَلُوا بِالطَّبِيعَةِ مَا هُوَ فِي النَّامُوسِ
فَهُؤُلَاءِ إِذْ لَيْسَ لَهُمُ النَّامُوسُ هُمْ نَامُوسٌ
لِأَنْفُسِهِمْ ١٥ الَّذِينَ يَظْهَرُونَ عَمَلَ النَّامُوسِ
مَكْتُوبًا فِي قُلُوبِهِمْ شَاهِدًا أَيْضًا ضَمِيرُهُمْ
وَأَفْكَارُهُمْ فِيمَا بَيْنَهَا مُسْتَكْبِهَةٌ أَوْ مُحْتَجَّةٌ
١٦ فِي الْيَوْمِ الَّذِي فِيهِ يَدِينُ اللَّهُ سَرَائِرَ
النَّاسِ حَسَبَ إِنْجِيلِي بِيَسُوعَ الْمَسِيحِ.

The Jews and the Law

¹⁷Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, ¹⁸And knowest his will, and approvest the things that are more excellent, being instructed out of the law; ¹⁹And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, ²⁰An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. ²¹Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? ²²Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? ²³Thou that makest thy boast of the law, through breaking the law dishonourest thou God? ²⁴For the name of God is blasphemed among the Gentiles through you, as it is written.

²⁵For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. ²⁶Therefore if the uncircumcision keep the

اليهود والشريعة

١٧ هُوَذَا أَنْتَ تَسْمَى يَهُودِيًّا وَتَتَكَلَّمُ عَلَى
النَّامُوسِ وَتَفْتَخِرُ بِاللَّهِ ١٨ وَتَعْرِفُ مَشِيئَتَهُ
وَتُمَيِّزُ الْأُمُورَ الْمُتَخَالِفَةَ مُتَعَلِّمًا مِنَ
النَّامُوسِ. ١٩ وَتَتَّقُ أَنْتَ قَائِدٌ لِلْعَمِيَانِ وَنُورٌ
لِلَّذِينَ فِي الظُّلْمَةِ ٢٠ وَمُهَدِّبٌ لِلْأَغْيَاءِ
وَمُعَلِّمٌ لِلْأَطْفَالِ وَلَكَ صُورَةُ الْعِلْمِ وَالْحَقِّ
فِي النَّامُوسِ. ٢١ فَأَنْتَ إِذَا الَّذِي تُعَلِّمُ غَيْرَكَ
أَلَسْتَ تُعَلِّمُ نَفْسَكَ؟ الَّذِي تَكْرَهُ أَنْ لَا
يُسْرِقَ أَسْرِقَ؟ ٢٢ الَّذِي تَقُولُ أَنْ لَا يُزْنِيَ
أُزْنِي؟ الَّذِي تَسْتَكْرَهُ الْأَوْثَانَ أَسْرِقُ
الْهَيْكَلِ؟ ٢٣ الَّذِي تَفْتَخِرُ بِالنَّامُوسِ أَبْتَعِدِي
النَّامُوسَ تَهِينُ اللَّهُ؟ ٢٤ لِأَنَّ اسْمَ اللَّهِ يُجَدَّفُ
عَلَيْهِ بِسَبَبِكُمْ بَيْنَ الْأُمَّمِ كَمَا هُوَ مَكْتُوبٌ.
٢٥ فَإِنَّ الْخِتَانَ يَنْفَعُ إِنْ عَمِلْتَ بِالنَّامُوسِ.
وَلَكِنْ إِنْ كُنْتَ مُتَعَدِّيًّا النَّامُوسَ فَقَدْ صَارَ
خِتَانُكَ غُرْلَةً! ٢٦ إِذَا إِنْ كَانَ الْأَعْرَلُ يَحْفَظُ
أَحْكَامَ النَّامُوسِ أَفَمَا تُحْسَبُ غُرْلَتُهُ خِتَانًا؟
٢٧ وَتَكُونُ الْغُرْلَةُ الَّتِي مِنَ الطَّبِيعَةِ وَهِيَ
تُكْمَلُ النَّامُوسَ تَدِينُكَ أَنْتَ الَّذِي فِي

righteousness of the law, shall not his uncircumcision be counted for circumcision? ²⁷And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

²⁸For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: ²⁹But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

3 ¹What advantage then hath the Jew? or what profit is there of circumcision?

²Much every way: chiefly, because that unto them were committed the oracles of God.

³For what if some did not believe? shall their unbelief make the faith of God without effect? ⁴God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

⁵But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) ⁶God forbid: for then how shall God judge the world? ⁷For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? ⁸And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

الْكِتَابِ وَالْخِتَانِ تَعَدَّى النَّامُوسَ؟ ^{٢٨}لَأَنَّ
الْيَهُودِيَّ فِي الظَّاهِرِ لَيْسَ هُوَ يَهُودِيًّا وَلَا
الْخِتَانِ الَّذِي فِي الظَّاهِرِ فِي اللَّحْمِ خِتَانًا
بَلِ ^{٢٩}الْيَهُودِيَّ فِي الْخَفَاءِ هُوَ الْيَهُودِيُّ
وَخِتَانُ الْقَلْبِ بِالرُّوحِ لَا بِالْكِتَابِ هُوَ
الْخِتَانُ الَّذِي مَدَحُهُ لَيْسَ مِنَ النَّاسِ بَلْ مِنَ
اللَّهِ.

٣ إِذَا مَا هُوَ فَضَّلَ الْيَهُودِيَّ أَوْ مَا
هُوَ نَفْعُ الْخِتَانِ؟ ^٢كَثِيرٌ عَلَى كُلِّ
وَجْهٍ! أَمَا أَوْلَا فَلَا تَهُمُ اسْتَوْمِنُوا عَلَى أَقْوَالِ
اللَّهِ. ^٣فَمَاذَا إِنْ كَانَ قَوْمٌ لَمْ يَكُونُوا أَمْنَاءَ؟
أَفَلَعَلَّ عَدَمَ أَمَانَتِهِمْ يُبْطِلُ أَمَانَةَ اللَّهِ؟
عَاشَا! بَلْ لِيَكُنِ اللَّهُ صَادِقًا وَكُلُّ إِنْسَانٍ
كَاذِبًا. كَمَا هُوَ مَكْتُوبٌ: «لِكَيْ تَتَبَرَّرَ فِي
كَلَامِكَ وَتَعْلَبَ مَتَى حُوكِمْتَ». ^٥وَلَكِنْ إِنْ
كَانَ إِثْمُنَا يُبَيِّنُ بَرَّ اللَّهِ فَمَاذَا نَقُولُ؟ أَلَعَلَّ اللَّهُ
الَّذِي يَجْلِبُ الْغَضَبَ ظَالِمٌ؟ ^٦أَتَكَلِّمُ
بِحَسَبِ الْإِنْسَانِ. عَاشَا! فَكَيْفَ يَدِينُ اللَّهُ
الْعَالَمَ إِذْ ذَاكَ؟ ^٧فَإِنَّهُ إِنْ كَانَ صِدْقُ اللَّهِ قَدْ
أَزْدَادَ بِكَذِبِي لِمَجْلِيهِ فَلَمَاذَا أَذَانُ أَنَا بَعْدُ
كَخَاطِي؟ ^٨أَمَا كَمَا يُفْتَرَى عَلَيْنَا وَكَمَا
يَزْعَمُ قَوْمٌ أَنَّنَا نَقُولُ: «لِنَفْعَلِ السَّيِّئَاتِ لِكَيْ
تَأْتِيَ الْخَيْرَاتُ». الَّذِيْنَ دَيْنُونَهُمْ عَادِلَةٌ.

No One is Righteous

⁹What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; ¹⁰As it is written, There is none righteous, no, not one: ¹¹There is none that understandeth, there is none that seeketh after God. ¹²They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. ¹³Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: ¹⁴Whose mouth is full of cursing and bitterness: ¹⁵Their feet are swift to shed blood: ¹⁶Destruction and misery are in their ways: ¹⁷And the way of peace have they not known: ¹⁸There is no fear of God before their eyes. ¹⁹Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. ²⁰Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Righteousness Through Faith

²¹But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; ²²Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: ²³For all have sinned, and come short of the glory of God; ²⁴Being justified freely by his grace through the redemption that is in Christ Jesus:

الجميع قد زاغوا

⁹فَمَاذَا إِذَا؟ أَنَحْنُ أَفْضَلُ؟ كَلَّا الْبَيْتَةَ! لَأَنَّا قَدْ شَكَّوْنَا أَنَّ الْيَهُودَ وَالْيُونَانِيِّينَ أَجْمَعِينَ تَحْتَ الْخَطِيئَةِ ¹⁰كَمَا هُوَ مَكْتُوبٌ: «أَنَّهُ لَيْسَ بَارٌّ وَلَا وَاحِدٌ. ¹¹لَيْسَ مَنْ يَفْهَمُ. لَيْسَ مَنْ يَطْلُبُ اللَّهَ. ¹²الْجَمِيعُ زَاغُوا وَفَسَدُوا مَعًا. لَيْسَ مَنْ يَعْمَلُ صَالِحًا لَيْسَ وَلَا وَاحِدٌ. ¹³حَنَجْرَتُهُمْ قَبْرٌ مَفْتُوحٌ. بِالسُّنْتِهِمْ قَدْ مَكَّرُوا. سِمْ الْأَصْلَالِ تَحْتَ شِفَاهِهِمْ. ¹⁴وَفَمُهُمْ مَمْلُوءٌ لَعْنَةً وَمَرَارَةً. ¹⁵أَرْجُلُهُمْ سَرِيعَةٌ إِلَى سَفْكِ الدَّمِ. ¹⁶فِي طَرْقِهِمْ أَغْصَابٌ وَسُخْقٌ. ¹⁷وَطَّرِيقٌ السَّلَامِ لَمْ يَعْرِفُوهُ. ¹⁸لَيْسَ خَوْفُ اللَّهِ قَدَامَ عَيْنِهِمْ». ¹⁹وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ مَا يَقُولُهُ النَّامُوسُ فَهُوَ يُكَلِّمُ بِهِ الَّذِينَ فِي النَّامُوسِ لِكَيْ يَسْتَدَّ كُلُّ فَمٍ وَيَصِيرَ كُلُّ الْعَالَمِ تَحْتَ قِصَاصٍ مِنَ اللَّهِ. ²⁰لَأَنَّهُ بِأَعْمَالِ النَّامُوسِ كُلُّ ذِي جَسَدٍ لَا يَتَبَرَّرُ أَمَامَهُ. لِأَنَّ النَّامُوسَ مَعْرِفَةَ الْخَطِيئَةِ.

التبرير بالإيمان

²¹وَأَمَّا الْآنَ فَقَدْ ظَهَرَ بِرُّ اللَّهِ بِدُونِ النَّامُوسِ مَشْهُودًا لَهُ مِنَ النَّامُوسِ وَالْأَنْبِيَاءِ ²²بِرُّ اللَّهِ بِالْإِيمَانِ بِيَسُوعَ الْمَسِيحِ إِلَى كُلِّ وَعَلَى كُلِّ الَّذِينَ يُؤْمِنُونَ. لَأَنَّهُ لَا فَرْقَ. ²³إِذِ الْجَمِيعِ أَخْطَأُوا وَأَعْوَزَهُمْ مَجْدُ اللَّهِ ²⁴مُتَبَرِّرِينَ مَجَانًا بِنِعْمَتِهِ بِالْفِدَاءِ الَّذِي بِيَسُوعَ الْمَسِيحِ الَّذِي قَدَّمَهُ اللَّهُ كَفَّارَةً

²⁵Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; ²⁶To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

²⁷Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

²⁸Therefore we conclude that a man is justified by faith without the deeds of the law. ²⁹Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

³⁰Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. ³¹Do we then make void the law through faith? God forbid: yea, we establish the law.

Abraham Justified By Faith

4 ¹What shall we say then that Abraham our father, as pertaining to the flesh, hath found? ²For if Abraham were justified by works, he hath whereof to glory; but not before God. ³For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

⁴Now to him that worketh is the reward not reckoned of grace, but of debt. ⁵But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. ⁶Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, ⁷Saying, Blessed are they whose iniquities are

بِالإِيمَانِ بِدَمِهِ لِإِظْهَارِ بَرِّهِ مِنْ أَجْلِ الصَّفْحِ
عَنِ الْخَطَايَا السَّالِفَةِ بِإِمْهَالِ اللَّهِ. ^{٢٦}لِإِظْهَارِ
بَرِّهِ فِي الزَّمَانِ الْحَاضِرِ لِيَكُونَ بَرًّا وَيَبْرُرَ
مَنْ هُوَ مِنَ الإِيمَانِ بِيسُوعَ. ^{٢٧}فَأَيْنَ
الْأَفْتِحَارُ؟ قَدْ أَتَيْتُنِي! يَا نَامُوسَ؟
أَبِنَامُوسِ الْأَعْمَالِ؟ كَلَّا! بَلْ بِنَامُوسِ
الإِيمَانِ. ^{٢٨}إِذَا نَحْسَبُ أَنَّ الإِنْسَانَ يَتَبَرَّرُ
بِالإِيمَانِ بِدُونِ أَعْمَالِ النَّامُوسِ. ^{٢٩}أَمَ اللَّهُ
لِلْيَهُودِ فَقَطْ؟ أَلَيْسَ لِلْأُمَّمِ أَيْضًا؟ بَلَى
لِلْأُمَّمِ أَيْضًا؟ ^{٣٠}لَأَنَّ اللَّهَ وَاحِدٌ هُوَ الَّذِي
سَيَبِّرُ الْخِتَانَ بِالإِيمَانِ وَالْعُرَّةَ بِالإِيمَانِ.
^{٣١}أَفَتَبْطُلُ النَّامُوسَ بِالإِيمَانِ؟ حَاشَا! بَلْ
تُثَبِّتُ النَّامُوسَ.

إبراهيم تبرّر بالإيمان

٤ ^١فَمَاذَا نَقُولُ إِنْ أَبَانَا إِبْرَاهِيمَ قَدْ
وَجَدَ حَسَبَ الْجَسَدِ؟ لِأَنَّهُ إِنْ
كَانَ إِبْرَاهِيمَ قَدْ تَبَرَّرَ بِالْأَعْمَالِ فَلَهُ فَخْرٌ -
وَلَكِنْ لَيْسَ لَدَى اللَّهِ. ^٣لِأَنَّهُ مَاذَا يَقُولُ
الْكِتَابُ؟ «فَأَمَّنْ إِبْرَاهِيمَ بِاللَّهِ فَحُسِبَ لَهُ
بِرًّا». ^٤أَمَّا الَّذِي يَعْمَلُ فَلَا تُحْسَبُ لَهُ
الْأَجْرَةُ عَلَى سَبِيلِ نِعْمَةٍ بَلْ عَلَى سَبِيلِ
دَيْنٍ. ^٥وَأَمَّا الَّذِي لَا يَعْمَلُ وَلَكِنْ يُؤْمِنُ
بِالَّذِي يَبْرُرُ الْفَاجِرَ فِيمَانَهُ يُحْسَبُ لَهُ بِرًّا.
^٦كَمَا يَقُولُ دَاوُدُ أَيْضًا فِي تَطْوِيلِ الإِنْسَانِ
الَّذِي يُحْسَبُ لَهُ اللَّهُ بِرًّا بِدُونِ أَعْمَالٍ:
^٧«طُوبَى لِلَّذِينَ غُفِرَتْ آثَامُهُمْ وَسُتِرَتْ

forgiven, and whose sins are covered.
⁸Blessed is the man to whom the Lord will not impute sin.

⁹Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. ¹⁰How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. ¹¹And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: ¹²And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. ¹³For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. ¹⁴For if they which are of the law be heirs, faith is made void, and the promise made of none effect: ¹⁵Because the law worketh wrath: for where no law is, there is no transgression.

¹⁶Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, ¹⁷(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. ¹⁸Who against hope believed in

حَطَايَاهُمْ. ^٨طُوبَى لِلرَّجُلِ الَّذِي لَا يَحْسَبُ لَهُ الرَّبُّ حَطِيئَةً. ^٩أَفَهَذَا التَّطْوِيبُ هُوَ عَلَى الْخِتَانِ فَقَطُّ أَمْ عَلَى الْغُرْلَةِ أَيْضًا؟ لِأَنَّا نَقُولُ إِنَّهُ حُسِبَ لِإِبْرَاهِيمَ الْإِيمَانُ بَرًّا. ^{١٠}فَكَيْفَ حُسِبَ؟ أَوْهُوَ فِي الْخِتَانِ أَمْ فِي الْغُرْلَةِ؟ لَيْسَ فِي الْخِتَانِ بَلْ فِي الْغُرْلَةِ! ^{١١}وَأَخَذَ عَلَامَةَ الْخِتَانِ حَتْمًا لِبَرِّ الْإِيمَانِ الَّذِي كَانَ فِي الْغُرْلَةِ لِيَكُونَ أَبًا لِجَمِيعِ الَّذِينَ يُؤْمِنُونَ وَهُمْ فِي الْغُرْلَةِ كَيْ يَحْسَبَ لَهُمْ أَيْضًا الْبَرُّ. ^{١٢}وَأَبًا لِلْخِتَانِ لِلَّذِينَ لَيْسُوا مِنَ الْخِتَانِ فَقَطُّ بَلْ أَيْضًا يَسْلُكُونَ فِي خُطُواتِ إِيْمَانِ إِبْرَاهِيمَ الَّذِي كَانَ وَهُوَ فِي الْغُرْلَةِ. ^{١٣}فَإِنَّهُ لَيْسَ بِالتَّامُوسِ كَانَ الْوَعْدُ لِإِبْرَاهِيمَ أَوْ لِنَسَلِهِ أَنْ يَكُونَ وَارِثًا لِلْعَالَمِ بَلْ بِبِرِّ الْإِيمَانِ. ^{١٤}لأنَّهُ إِنْ كَانَ الَّذِينَ مِنَ التَّامُوسِ هُمْ وَرَثَةٌ فَقَدْ تَعَطَّلَ الْإِيمَانُ وَبَطَلَ الْوَعْدُ! ^{١٥}لأنَّ التَّامُوسَ يُنْشِئُ غَضَبًا إِذْ حَيْثُ لَيْسَ نَامُوسٌ لَيْسَ أَيْضًا تَعَدُّ. ^{١٦}لِهَذَا هُوَ مِنَ الْإِيمَانِ كَيْ يَكُونَ عَلَى سَبِيلِ التَّعْمَةِ لِيَكُونَ الْوَعْدُ وَطِيدًا لِجَمِيعِ النَّسْلِ. لَيْسَ لِمَنْ هُوَ مِنَ التَّامُوسِ فَقَطُّ بَلْ أَيْضًا لِمَنْ هُوَ مِنَ إِيْمَانِ إِبْرَاهِيمَ الَّذِي هُوَ أَبٌ لِجَمِيعِنَا. ^{١٧}كَمَا هُوَ مَكْتُوبٌ: «إِنِّي قَدْ جَعَلْتُكَ أَبًا لِأُمَّمٍ كَثِيرَةٍ». أَمَامَ اللَّهِ الَّذِي آمَنَ بِهِ الَّذِي يُحْيِي الْمَوْتَى وَيَدْعُو الْأَشْيَاءَ غَيْرَ الْمَوْجُودَةِ كَأَنَّهَا مَوْجُودَةٌ. ^{١٨}فَهُوَ عَلَى خِلَافِ الرَّجَاءِ آمَنَ عَلَى الرَّجَاءِ لِكَيْ يَصِيرَ أَبًا لِأُمَّمٍ كَثِيرَةٍ كَمَا قِيلَ: «هَكَذَا يَكُونُ نَسْلُكَ». ^{١٩}وَأَذْ لَمْ يَكُنْ ضَعِيفًا فِي الْإِيمَانِ

hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. ¹⁹And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: ²⁰He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; ²¹And being fully persuaded that, what he had promised, he was able also to perform. ²²And therefore it was imputed to him for righteousness. ²³Now it was not written for his sake alone, that it was imputed to him; ²⁴But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; ²⁵Who was delivered for our offences, and was raised again for our justification.

Peace With God

5 ¹Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: ²By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. ³And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; ⁴And patience, experience; and experience, hope: ⁵And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

⁶For when we were yet without strength, in due time Christ died for the ungodly. ⁷For scarcely for a righteous man will one die: yet peradventure for a good man some

لَمْ يَتَّبِعْ جَسَدَهُ - وَهُوَ قَدْ صَارَ مُمَاتًا إِذْ كَانَ ابْنُ نَحْوِ مِئَةِ سَنَةٍ - وَلَا مُمَاتِيَّةَ مُسْتَوْدَعِ سَارَةَ. ^{٢٠} وَلَا بَعْدَمَ إِيمَانِ ارْتَابَ فِي وَعْدِ اللَّهِ بَلْ تَقَوَّى بِالْإِيمَانِ مُعْطِيًا مَجْدًا لِلَّهِ. ^{٢١} وَتَيَقَّنَ أَنَّ مَا وَعَدَ بِهِ هُوَ قَادِرٌ أَنْ يَفْعَلَهُ أَيْضًا. ^{٢٢} لِذَلِكَ أَيْضًا حُسِبَ لَهُ بِرًّا. ^{٢٣} وَلَكِنْ لَمْ يَكْتَبْ مِنْ أَجْلِهِ وَحْدَهُ أَنَّهُ حُسِبَ لَهُ ^{٢٤} بَلْ مِنْ أَجْلِنَا نَحْنُ أَيْضًا الَّذِينَ سَيَحْسِبُ لَنَا الَّذِينَ نُؤْمِنُ بِمَنْ أَقَامَ يَسُوعَ رَبَّنَا مِنَ الْأَمْوَاتِ. ^{٢٥} الَّذِي أُسْلِمَ مِنْ أَجْلِ خَطَايَانَا وَأَقِيمَ لِأَجْلِ تَبْرِيرِنَا.

سلام مع الله

٥ ^١ فَإِذْ قَدْ تَبَرَّرْنَا بِالْإِيمَانِ لَنَا سَلَامٌ مَعَ اللَّهِ بِرَبَّنَا يَسُوعَ الْمَسِيحِ الَّذِي بِهِ أَيْضًا قَدْ صَارَ لَنَا الدُّخُولُ بِالْإِيمَانِ إِلَى هَذِهِ النِّعْمَةِ الَّتِي نَحْنُ فِيهَا مُقِيمُونَ وَنَفْتَخِرُ عَلَى رَجَاءِ مَجْدِ اللَّهِ. ^٢ وَلَيْسَ ذَلِكَ فَقَطْ بَلْ نَفْتَخِرُ أَيْضًا فِي الصِّبِقَاتِ عَالِمِينَ أَنَّ الضِّيقَ يُنْشِئُ صَبْرًا وَالصَّبْرَ تَرْكِيَةً وَالتَّرْكِيَةَ رَجَاءً وَالرَّجَاءَ لَا يُخْزِي لِأَنَّ مَحَبَّةَ اللَّهِ قَدْ أُسْكَبَتْ فِي قُلُوبِنَا بِالرُّوحِ الْقُدُّوسِ الْمُعْطَى لَنَا. ^٣ لِأَنَّ الْمَسِيحَ إِذْ كُنَّا بَعْدَ ضَعْفَاءَ مَاتَ فِي الْوَقْتِ الْمَعِينِ لِأَجْلِ الْفَجَّارِ. ^٤ فَإِنَّهُ بِالْجَهْدِ يَمُوتُ أَحَدًا لِأَجْلِ بَارٍّ. رَبَّنَا لِأَجْلِ الصَّالِحِ يَجْسُرُ

would even dare to die.⁸ But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.⁹ Much more then, being now justified by his blood, we shall be saved from wrath through him.¹⁰ For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

¹¹And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Adam and Christ

¹²Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:¹³ (For until the law sin was in the world: but sin is not imputed when there is no law.¹⁴ Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

¹⁵But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.¹⁶ And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.¹⁷ For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall

أَحَدٌ أَيْضًا أَنْ يَمُوتَ. ^٨ وَلَكِنَّ اللَّهَ بَيَّنَّ مَحَبَّتَهُ لَنَا لِأَنَّهُ وَنَحْنُ بَعْدُ خُطَاةٌ مَاتَ الْمَسِيحُ لِأَجْلِنَا. ^٩ فَبِالْأُولَى كَثِيرًا وَنَحْنُ مُتَبَرِّرُونَ الْآنَ بِدَمِهِ نَخْلُصُ بِهِ مِنْ الْعُزْبِ. ^{١٠} لِأَنَّهُ إِنْ كُنَّا وَنَحْنُ أَعْدَاءُ قَدْ صُوِّلِحْنَا مَعَ اللَّهِ بِمَوْتِ ابْنِهِ فَبِالْأُولَى كَثِيرًا وَنَحْنُ مُصَالِحُونَ نَخْلُصُ بِحَيَاتِهِ. ^{١١} وَلَيْسَ ذَلِكَ فَقَطْ بَلْ نَفْتَخِرُ أَيْضًا بِاللَّهِ رَبِّنَا يَسُوعَ الْمَسِيحِ الَّذِي نَلْنَا بِهِ الْآنَ الْمَصَالِحَةَ.

آدم والمسيح

^{١٢} مِنْ أَجْلِ ذَلِكَ كَأَنَّمَا بِإِنْسَانٍ وَاحِدٍ دَخَلَتْ الْخَطِيئَةُ إِلَى الْعَالَمِ وَبِالْخَطِيئَةِ الْمَوْتُ وَهَكَذَا أَجْتَازَ الْمَوْتُ إِلَى جَمِيعِ النَّاسِ إِذْ أَخْطَأَ الْجَمِيعُ. ^{١٣} فَإِنَّهُ حَتَّى النَّامُوسِ كَانَتْ الْخَطِيئَةُ فِي الْعَالَمِ. عَلَى أَنَّ الْخَطِيئَةَ لَا تُحْسَبُ إِنْ لَمْ يَكُنْ نَامُوسٌ. ^{١٤} لَكِنْ قَدْ مَلَكَ الْمَوْتُ مِنْ آدَمَ إِلَى مُوسَى وَذَلِكَ عَلَى الَّذِينَ لَمْ يُخْطِئُوا عَلَى شِبْهِ تَعَدِّي آدَمَ الَّذِي هُوَ مِثَالُ الْآتِي. ^{١٥} وَلَكِنْ لَيْسَ كَالْخَطِيئَةِ هَكَذَا أَيْضًا الْهَبَةُ. لِأَنَّهُ إِنْ كَانَ بِخَطِيئَةِ وَاحِدٍ مَاتَ الْكَثِيرُونَ فَبِالْأُولَى كَثِيرًا نِعْمَةُ اللَّهِ وَالْعَطِيئَةُ بِالنِّعْمَةِ الَّتِي بِالْإِنْسَانِ الْوَاحِدِ يَسُوعَ الْمَسِيحِ قَدْ أَزْدَادَتْ لِلْكَثِيرِينَ. ^{١٦} وَلَيْسَ كَمَا بِوَاحِدٍ قَدْ أَخْطَأَ هَكَذَا الْعَطِيئَةُ. لِأَنَّ الْحُكْمَ مِنْ وَاحِدٍ لِلدِّيُونَةِ وَأَمَّا الْهَبَةُ فَمِنْ جَرَى خَطَايَا كَثِيرَةٍ لِلتَّبَرِيرِ. ^{١٧} لِأَنَّهُ إِنْ كَانَ بِخَطِيئَةِ الْوَاحِدِ قَدْ مَلَكَ الْمَوْتُ بِالْوَاحِدِ فَبِالْأُولَى كَثِيرًا الَّذِينَ

reign in life by one, Jesus Christ.)

¹⁸Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. ¹⁹For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

²⁰Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: ²¹That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

يَنَالُونَ فِيضَ النِّعْمَةِ وَعَظِيَّةَ الْبَرِّ سَيَمْلِكُونَ فِي الْحَيَاةِ بِالْوَّاحِدِ يَسُوعَ الْمَسِيحِ. ^{١٨} فَإِذَا كَمَا بِخَطِيئَةٍ وَاحِدَةٍ صَارَ الْحُكْمُ إِلَى جَمِيعِ النَّاسِ لِلدِّيُونَةِ هَكَذَا بِبَرِّ وَاحِدٍ صَارَتِ الْهَبَةُ إِلَى جَمِيعِ النَّاسِ لِتَبْرِيرِ الْحَيَاةِ. ^{١٩} لِأَنَّهُ كَمَا بِمَعْصِيَةِ الْإِنْسَانِ الْوَّاحِدِ جُعِلَ الْكَثِيرُونَ خَطَاةً هَكَذَا أَيْضًا بِطَاعَةِ الْوَّاحِدِ سَيَجْعَلُ الْكَثِيرُونَ أَبْرَارًا. ^{٢٠} وَأَمَّا النَّامُوسُ فَدَخَلَ لِكَيْ تَكْثُرَ الْخَطِيئَةُ. وَلَكِنْ حَيْثُ كَثُرَتِ الْخَطِيئَةُ أَزْدَادَتِ النِّعْمَةُ جِدًّا. ^{٢١} حَتَّى كَمَا مَلَكَتِ الْخَطِيئَةُ فِي الْمَوْتِ هَكَذَا تَمْلِكُ النِّعْمَةُ بِالْبَرِّ لِلْحَيَاةِ الْأَبَدِيَّةِ بِيَسُوعَ الْمَسِيحِ رَبَّنَا.

Dead to Sin, Alive to Christ

6 ¹What shall we say then? Shall we continue in sin, that grace may abound?

²God forbid. How shall we, that are dead to sin, live any longer therein?

³Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? ⁴Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

⁵For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: ⁶Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

⁷For he that is dead is freed from sin.

⁸Now if we be dead with Christ, we

الموت مع المسيح والقيامة معه

٦ ^١فَمَاذَا نَقُولُ؟ أَنْبَقَى فِي الْخَطِيئَةِ لِكَيْ تَكْثُرَ النِّعْمَةُ؟ ^٢حَاشَا! نَحْنُ الَّذِينَ مُتْنَا عَنِ الْخَطِيئَةِ كَيْفَ نَعِيشُ بَعْدُ فِيهَا؟ ^٣أَمْ تَجْهَلُونَ أَنَّنَا كُلٌّ مِنْ أَعْتَمَدَ لِيَسُوعَ الْمَسِيحِ أَعْتَمَدْنَا لِمَوْتِهِ فَدُفْنَا مَعَهُ بِالْمَعْمُودِيَّةِ لِلْمَوْتِ حَتَّى كَمَا أُقِيمَ الْمَسِيحُ مِنَ الْأَمْوَاتِ بِمَجْدِ الْآبِ هَكَذَا نَسْلُكُ نَحْنُ أَيْضًا فِي جِدَّةِ الْحَيَاةِ. ^٤لِأَنَّهُ إِنْ كُنَّا قَدْ صِرْنَا مُتَّحِدِينَ مَعَهُ بِشَبْهِ مَوْتِهِ نَصِيرُ أَيْضًا بِقِيَامَتِهِ. ^٥عَالِمِينَ هَذَا: أَنَّ إِنْسَانَنَا الْعَتِيقَ قَدْ صُلِبَ مَعَهُ لِيُبْتَطَلَ جَسَدُ الْخَطِيئَةِ كَيْ لَا نَعُودَ نُسْتَعْبَدُ أَيْضًا لِلْخَطِيئَةِ. ^٦لِأَنَّ الَّذِي مَاتَ قَدْ تَبَرَّأَ مِنَ الْخَطِيئَةِ. ^٧فَإِنْ كُنَّا قَدْ مُتْنَا مَعَ الْمَسِيحِ نُؤْمِنُ أَنَّنَا سَنَحْيَا أَيْضًا مَعَهُ.

believe that we shall also live with him: ⁹Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. ¹⁰For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

¹¹Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

¹²Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. ¹³Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. ¹⁴For sin shall not have dominion over you: for ye are not under the law, but under grace.

Slaves to the One We Obey

¹⁵What then? shall we sin, because we are not under the law, but under grace? God forbid. ¹⁶Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? ¹⁷But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. ¹⁸Being then made free from sin, ye became the servants of righteousness. ¹⁹I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your

^٩عَالَمِينَ أَنْ الْمَسِيحَ بَعْدَ مَا أُقِيمَ مِنَ الْأَمْوَاتِ لَا يَمُوتُ أَيْضًا. لَا يَسُودُ عَلَيْهِ الْمَوْتُ بَعْدُ. ^{١٠}لِأَنَّ الْمَوْتَ الَّذِي مَاتَهُ قَدْ مَاتَهُ لِلْخَطِيئَةِ مَرَّةً وَاحِدَةً وَالْحَيَاةَ الَّتِي يَحْيَاهَا فِيحْيَاهَا لِلَّهِ. ^{١١}كَذَلِكَ أَنْتُمْ أَيْضًا أَحْسِبُوا أَنْفُسَكُمْ أَمْوَاتًا عَنِ الْخَطِيئَةِ وَلَكِنْ أَحْيَاءَ لِلَّهِ بِالْمَسِيحِ يَسُوعَ رَبَّنَا. ^{١٢}إِذَا لَا تَمْلِكَنَّ الْخَطِيئَةُ فِي جَسَدِكُمْ الْمَائِتِ لِكَيْ تُطِيعُوهَا فِي شَهْوَاتِهِ ^{١٣}وَلَا تُقَدِّمُوا أَعْضَاءَكُمْ آلَاتٍ إِنَّمِ لِلْخَطِيئَةِ بَلْ قَدِّمُوا ذَوَاتِكُمْ لِلَّهِ كَأَحْيَاءٍ مِنَ الْأَمْوَاتِ وَأَعْضَاءَكُمْ آلَاتٍ بَرِّ لِلَّهِ. ^{١٤}فَإِنَّ الْخَطِيئَةَ لَنْ تَسُودَكُمْ لِأَنَّكُمْ لَسْتُمْ تَحْتَ النَّامُوسِ بَلْ تَحْتَ النِّعْمَةِ.

نحن عبيد للذي نطيعه

^{١٥}فَمَاذَا إِذَا؟ أَنْخَطِيءُ لِأَنَّ لَسْنَا تَحْتَ النَّامُوسِ بَلْ تَحْتَ النِّعْمَةِ؟ حَاشَا! ^{١٦}الَسْتُمْ تَعْلَمُونَ أَنَّ الَّذِي تُقَدِّمُونَ ذَوَاتِكُمْ لَهُ عَبِيدًا لِلطَّاعَةِ أَنْتُمْ عَبِيدٌ لِلَّذِي تُطِيعُونَهُ إِمَّا لِلْخَطِيئَةِ لِلْمَوْتِ أَوْ لِلطَّاعَةِ لِلْبِرِّ؟ ^{١٧}فَشُكْرًا لِلَّهِ أَنْكُمْ كُنْتُمْ عَبِيدًا لِلْخَطِيئَةِ وَلَكِنْكُمْ أَنْعَمْتُمْ مِنَ الْقَلْبِ صُورَةَ التَّعْلِيمِ الَّتِي تَسَلَّمْتُمُوهَا. ^{١٨}وَإِذْ أَعْتَقْتُمْ مِنَ الْخَطِيئَةِ صِرْتُمْ عَبِيدًا لِلْبِرِّ. ^{١٩}أَتَكَلَّمُ إِسَائِيًا مِنْ أَجْلِ ضَعْفِ جَسَدِكُمْ. لِأَنَّهُ كَمَا قَدَّمْتُمْ أَعْضَاءَكُمْ عَبِيدًا لِلنَّجَاسَةِ وَالْإِثْمِ لِلْإِثْمِ هَكَذَا الْآنَ قَدِّمُوا أَعْضَاءَكُمْ عَبِيدًا لِلْبِرِّ لِلْقِدَاسَةِ. ^{٢٠}لِأَنَّكُمْ لَمَّا كُنْتُمْ عَبِيدًا لِلْخَطِيئَةِ

members servants to righteousness unto holiness. ²⁰For when ye were the servants of sin, ye were free from righteousness. ²¹What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. ²²But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. ²³For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

كُنْتُمْ أَحْرَارًا مِنَ الْبَرِّ. ^{٢٠} فَأَيُّ ثَمَرٍ كَانَ لَكُمْ حِينَئِذٍ مِنَ الْأُمُورِ الَّتِي تَسْتَحُونَ بِهَا الْآنَ؟ لِأَنَّ نَهَايَةَ تِلْكَ الْأُمُورِ هِيَ الْمَوْتُ. ^{٢١} وَأَمَّا الْآنَ إِذْ أُعْتَقْتُمْ مِنَ الْخَطِيئَةِ وَصِرْتُمْ عِبِيدًا لِلَّهِ فَلَكُمْ ثَمَرُكُمْ لِلْقَدَاسَةِ وَالنَّهَايَةَ حَيَاةً أَبَدِيَّةً. ^{٢٢} لِأَنَّ أَجْرَةَ الْخَطِيئَةِ هِيَ مَوْتُ وَأَمَّا هِبَةُ اللَّهِ فَهِيَ حَيَاةً أَبَدِيَّةً بِالْمَسِيحِ يَسُوعَ رَبَّنَا.

Free From the Law

7 ¹Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? ²For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. ³So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

⁴Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. ⁵For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. ⁶But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness

التحرر من الناموس

٧ ^١ أَمْ تَجْهَلُونَ أَيُّهَا الْإِخْوَةُ - لِأَنِّي أَكَلِمُ الْعَارِفِينَ بِالنَّامُوسِ - أَنَّ النَّامُوسَ يَسُودُ عَلَى الْإِنْسَانِ مَا دَامَ حَيًّا. ^٢ فَإِنَّ الْمَرْأَةَ الَّتِي تَحْتَ رَجُلٍ هِيَ مُرْتَبِطَةٌ بِالنَّامُوسِ بِالرَّجُلِ الْحَيِّ. وَلَكِنْ إِنْ مَاتَ الرَّجُلُ فَقَدْ تَحَرَّرَتْ مِنْ نَامُوسِ الرَّجُلِ. ^٣ فَإِذَا مَا دَامَ الرَّجُلُ حَيًّا تُدْعَى زَانِيَةً إِنْ صَارَتْ لِرَجُلٍ آخَرَ. وَلَكِنْ إِنْ مَاتَ الرَّجُلُ فَهِيَ حُرَّةٌ مِنَ النَّامُوسِ حَتَّى إِذَا لَيْسَتْ زَانِيَةً إِنْ صَارَتْ لِرَجُلٍ آخَرَ. ^٤ إِذَا يَا إِخْوَتِي أَنْتُمْ أَيْضًا قَدْ مِتُّمُ لِلنَّامُوسِ بِجَسَدِ الْمَسِيحِ لِكَيْ تَصِيرُوا لِآخَرَ لِلَّذِي قَدْ أُقِيمَ مِنَ الْأَمْوَاتِ لِنُثْمَرِ اللَّهِ. ^٥ لِأَنَّهُ لَمَّا كُنَّا فِي الْجَسَدِ كَانَتْ أَهْوَاءُ الْخَطَايَا الَّتِي بِالنَّامُوسِ تَعْمَلُ فِي أَعْضَائِنَا لِكَيْ نُثْمَرَ لِلْمَوْتِ. ^٦ وَأَمَّا الْآنَ فَقَدْ تَحَرَّرْنَا مِنَ النَّامُوسِ إِذْ مَاتَ الَّذِي كُنَّا

of spirit, and not in the oldness of the letter.

مُمْسِكِينَ فِيهِ حَتَّى نَعْبُدَ بِجِدَّةِ الرُّوحِ لَا بَعْتِي الْحَرْفِ.

Knowing Sin Through the Law

⁷What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. ⁸But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. ⁹For I was alive without the law once: but when the commandment came, sin revived, and I died. ¹⁰And the commandment, which was ordained to life, I found to be unto death. ¹¹For sin, taking occasion by the commandment, deceived me, and by it slew me. ¹²Wherefore the law is holy, and the commandment holy, and just, and good. ¹³Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

بالناموس عرفت الخطية

^٧فَمَاذَا نَقُولُ؟ هَلِ النَّامُوسُ حَاطِيَّةٌ؟ حَاشَا! بَلْ لَمْ أَعْرِفِ الْخَطِيئَةَ إِلَّا بِالنَّامُوسِ. فَإِنِّي لَمْ أَعْرِفِ الشَّهْوَةَ لَوْ لَمْ يَقُلِ النَّامُوسُ «لَا تَشْتَهَ». ^٨وَلَكِنَّ الْخَطِيئَةَ وَهِيَ مُتَّخِذَةً فُرْصَةً بِالْوَصِيَّةِ أَنْشَأَتْ فِي كُلِّ شَهْوَةٍ. لِأَنَّ بَدُونَ النَّامُوسِ الْخَطِيئَةُ مَيِّتَةٌ. ^٩أَمَّا أَنَا فَكُنْتُ بَدُونَ النَّامُوسِ عَاشِئًا قَبْلًا. وَلَكِنْ لَمَّا جَاءَتْ الْوَصِيَّةُ عَاشْتُ الْخَطِيئَةَ فَمُتُّ أَنَا ^{١٠}فَوَجَدْتُ الْوَصِيَّةَ الَّتِي لِلْحَيَاةِ هِيَ نَفْسَهَا لِي لِلْمَوْتِ. ^{١١}لِأَنَّ الْخَطِيئَةَ وَهِيَ مُتَّخِذَةً فُرْصَةً بِالْوَصِيَّةِ خَدَعَتْنِي بِهَا وَقَتَلَتْنِي. ^{١٢}إِذَا النَّامُوسُ مُقَدَّسٌ وَالْوَصِيَّةُ مُقَدَّسَةٌ وَعَادِلَةٌ وَصَالِحَةٌ. ^{١٣}فَهَلْ صَارَ لِي الصَّالِحُ مَوْتًا؟ حَاشَا! بَلِ الْخَطِيئَةُ. لَكِنِّي تَطَهَّرْتُ خَطِيئَةَ مُنْشِئَةً لِي بِالصَّالِحِ مَوْتًا لَكِنِّي تَصِيرُ الْخَطِيئَةَ خَاطِئَةً جِدًّا بِالْوَصِيَّةِ.

God's Law Versus the Law of Sin

¹⁴For we know that the law is spiritual: but I am carnal, sold under sin. ¹⁵For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. ¹⁶If then I do that which I would not, I consent unto the law that it is good. ¹⁷Now then it is no more I that do it, but sin that dwelleth in me. ¹⁸For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform

ناموس الله وناموس الخطية

^{١٤}فَإِنَّا نَعْلَمُ أَنَّ النَّامُوسَ رُوحِيٌّ وَأَمَّا أَنَا فَجَسَدِيٌّ مَبِيعٌ تَحْتَ الْخَطِيئَةِ. ^{١٥}لَا أَنِّي لَسْتُ أَعْرِفُ مَا أَنَا أَفْعَلُهُ إِذْ لَسْتُ أَفْعَلُ مَا أُرِيدُهُ بَلْ مَا أَبْغِضُهُ فَإِيَّاهُ أَفْعَلُ. ^{١٦}فَإِنْ كُنْتُ أَفْعَلُ مَا لَسْتُ أُرِيدُهُ فَإِنِّي أَصَادِقُ النَّامُوسَ أَنَّهُ حَسَنٌ. ^{١٧}فَالآنَ لَسْتُ بَعْدُ أَفْعَلُ ذَلِكَ أَنَا بَلِ الْخَطِيئَةُ السَّاكِنَةُ فِيَّ. ^{١٨}فَإِنِّي أَعْلَمُ أَنَّهُ لَيْسَ سَاكِنًا فِيَّ أَيُّ فِي جَسَدِي شَيْءٌ صَالِحٌ. لِأَنَّ الْإِرَادَةَ

that which is good I find not. ¹⁹For the good that I would I do not; but the evil which I would not, that I do. ²⁰Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

²¹I find then a law, that, when I would do good, evil is present with me. ²²For I delight in the law of God after the inward man: ²³But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ²⁴O wretched man that I am! who shall deliver me from the body of this death? ²⁵I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

حَاضِرَةٌ عِنْدِي وَمَا أَنْ أَفْعَلَ الْحُسْنَى فَلَسْتُ أَجِدُ. ^{١٩} لِأَنِّي لَسْتُ أَفْعَلُ الصَّالِحَ الَّذِي أُرِيدُهُ بَلِ الشَّرِّ الَّذِي لَسْتُ أُرِيدُهُ فَإِيَّاهُ أَفْعَلُ. ^{٢٠} فَإِنْ كُنْتُ مَا لَسْتُ أُرِيدُهُ إِيَّاهُ أَفْعَلُ فَلَسْتُ بَعْدُ أَفْعَلُهُ أَنَا بَلِ الْخَطِيئَةُ السَّاكِنَةُ فِيَّ. ^{٢١} إِذَا أَجِدُ النَّامُوسَ لِي حِينَمَا أُرِيدُ أَنْ أَفْعَلَ الْحُسْنَى أَنْ الشَّرَّ حَاضِرٌ عِنْدِي. ^{٢٢} فَإِنِّي أُسْرُ بِنَامُوسِ اللَّهِ بِحَسَبِ الْإِنْسَانِ الْبَاطِنِ. ^{٢٣} وَلَكِنِّي أَرَى نَامُوسًا آخَرَ فِي أَعْضَائِي يُحَارِبُ نَامُوسَ ذَهْنِي وَيَسْبِينِي إِلَى نَامُوسِ الْخَطِيئَةِ الْكَائِنِ فِي أَعْضَائِي. ^{٢٤} وَيَحِي أَنَا الْإِنْسَانَ الشَّقِيَّ! مَنْ يُقَدِّمِي مِنْ جَسَدِ هَذَا الْمَوْتِ؟ ^{٢٥} أَشْكُرُ اللَّهَ بِسُوءِ الْمَسِيحِ رَبَّنَا! إِذَا أَنَا نَفْسِي بِذَهْنِي أَخْدُمُ نَامُوسَ اللَّهِ وَلَكِنْ بِالْجَسَدِ نَامُوسَ الْخَطِيئَةِ.

Life Through the Spirit

8 ¹There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. ²For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. ³For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: ⁴That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

⁵For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. ⁶For to be carnally minded

الحياة بحسب الروح

٨ إِذَا لَا شَيْءَ مِنَ الدَّيْنُونَةِ الْآنَ عَلَى الَّذِينَ هُمْ فِي الْمَسِيحِ يَسُوعَ السَّالِكِينَ لَيْسَ حَسَبَ الْجَسَدِ بَلِ حَسَبِ الرُّوحِ. ^٢ لِأَنَّ نَامُوسَ رُوحِ الْحَيَاةِ فِي الْمَسِيحِ يَسُوعَ قَدْ اعْتَقَنِي مِنْ نَامُوسِ الْخَطِيئَةِ وَالْمَوْتِ. ^٣ لِأَنَّهُ مَا كَانَ النَّامُوسُ عَاجِزًا عَنْهُ فِي مَا كَانَ ضَعِيفًا بِالْجَسَدِ فَاللَّهُ إِذْ أَرْسَلَ ابْنَهُ فِي شِبْهِ جَسَدِ الْخَطِيئَةِ وَلَا جُلَّ الْخَطِيئَةِ دَانَ الْخَطِيئَةَ فِي الْجَسَدِ لِكَيْ يَتِمَّ حُكْمُ النَّامُوسِ فِينَا نَحْنُ السَّالِكِينَ لَيْسَ حَسَبَ الْجَسَدِ بَلِ حَسَبِ الرُّوحِ. ^٥ فَإِنْ الَّذِينَ هُمْ حَسَبَ الْجَسَدِ فِيمَا لِلْجَسَدِ

is death; but to be spiritually minded is life and peace. ⁷Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. ⁸So then they that are in the flesh cannot please God.

⁹But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. ¹⁰And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. ¹¹But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

¹²Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. ¹³For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. ¹⁴For as many as are led by the Spirit of God, they are the sons of God. ¹⁵For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. ¹⁶The Spirit itself beareth witness with our spirit, that we are the children of God: ¹⁷And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

يَهْتُمُونَ وَلَكِنَّ الَّذِينَ حَسَبَ الرُّوحَ فِيمَا
لِلرُّوحِ. ^٦لَأَنَّ أَهْتِمَامَ الْجَسَدِ هُوَ مَوْتٌ
وَلَكِنَّ أَهْتِمَامَ الرُّوحِ هُوَ حَيَاةٌ وَسَلَامٌ.
^٧لَأَنَّ أَهْتِمَامَ الْجَسَدِ هُوَ عَدَاوَةٌ لِلَّهِ إِذْ لَيْسَ
هُوَ خَاصِعًا لِتَامُوسِ اللَّهِ لِأَنَّهُ أَيْضًا لَا
يَسْتَطِيعُ. ^٨فَالَّذِينَ هُمْ فِي الْجَسَدِ لَا
يَسْتَطِيعُونَ أَنْ يُرْضُوا اللَّهَ. ^٩وَأَمَّا أَنْتُمْ فَلَسْتُمْ
فِي الْجَسَدِ بَلْ فِي الرُّوحِ إِنْ كَانَ رُوحَ اللَّهِ
سَاكِنًا فِيكُمْ. وَلَكِنْ إِنْ كَانَ أَحَدٌ لَيْسَ لَهُ
رُوحَ الْمَسِيحِ فَذَلِكَ لَيْسَ لَهُ. ^{١٠}وَإِنْ كَانَ
الْمَسِيحُ فِيكُمْ فَالْجَسَدُ مَيِّتٌ بِسَبَبِ الْخَطِيئَةِ
وَأَمَّا الرُّوحُ فَحَيَاةٌ بِسَبَبِ الْبِرِّ. ^{١١}وَإِنْ كَانَ
رُوحَ الَّذِي أَقَامَ يَسُوعَ مِنَ الْأَمْوَاتِ سَاكِنًا
فِيكُمْ فَالَّذِي أَقَامَ الْمَسِيحَ مِنَ الْأَمْوَاتِ
سَيَحْيِي أَجْسَادَكُمْ الْمَاتِيَةَ أَيْضًا بِرُوحِهِ
السَّاكِنِ فِيكُمْ. ^{١٢}فَإِذَا أَيُّهَا الْإِخْوَةُ نَحْنُ
مَدْيُونُونَ لَيْسَ لِلْجَسَدِ لِنَعِيشِ حَسَبَ
الْجَسَدِ. ^{١٣}لِأَنَّهُ إِنْ عَشِثُمْ حَسَبَ الْجَسَدِ
فَسَتَمُوتُونَ وَلَكِنْ إِنْ كُنْتُمْ بِالرُّوحِ تُمَيِّتُونَ
أَعْمَالَ الْجَسَدِ فَسَتَحْيَوْنَ. ^{١٤}لَأَنَّ كُلَّ الَّذِينَ
يَنْقَادُونَ بِرُوحِ اللَّهِ فَأَوْلِيكَ هُمْ أَبْنَاءُ اللَّهِ.
^{١٥}إِذْ لَمْ تَأْخُذُوا رُوحَ الْعِبُودِيَّةِ أَيْضًا
لِلْخَوْفِ بَلْ أَخَذْتُمْ رُوحَ التَّبَيُّبِ الَّذِي بِهِ
نَصْرُخُ: «يَا أَبَا الْأَبِّ!». ^{١٦}الرُّوحُ نَفْسُهُ
أَيْضًا يَشْهَدُ لِأَرْوَاحِنَا أَنَّنَا أَوْلَادُ اللَّهِ. ^{١٧}فَإِنْ
كُنَّا أَوْلَادًا فَإِنَّا وَرَثَةٌ أَيْضًا وَرَثَةُ اللَّهِ
وَوَارِثُونَ مَعَ الْمَسِيحِ. إِنْ كُنَّا نَتَأَلَّمُ مَعَهُ
لِكَيْ نَتَمَجَّدَ أَيْضًا مَعَهُ.

Future Glory

¹⁸For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. ¹⁹For the earnest expectation of the creature waiteth for the manifestation of the sons of God. ²⁰For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, ²¹Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

²²For we know that the whole creation groaneth and travaileth in pain together until now. ²³And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. ²⁴For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? ²⁵But if we hope for that we see not, then do we with patience wait for it. ²⁶Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. ²⁷And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. ²⁸And we know that all things work together for good to them that love God, to them who are the called according to his purpose. ²⁹For whom he did foreknow, he also did predestinate to be conformed to the image of his

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^{١٨} فَإِنِّي أَحْسِبُ أَنَّ أَلَمَ الزَّمَانِ الْحَاضِرِ لَا تُقَاسُ بِالمَجْدِ العَتِيدِ أَنْ يُسْتَعْلَنَ فِيْنَا. ^{١٩} لِأَنَّ ائْتِظَارَ الخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانَ ائْتِنَاءِ اللَّهِ. ^{٢٠} إِذْ أُخْضِعَتِ الخَلِيقَةُ لِلْبَطَلِ - لَيْسَ طَوْعاً بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا - عَلَى الرَّجَاءِ. ^{٢١} لِأَنَّ الخَلِيقَةَ نَفْسَهَا أَيضاً سَتَعْتَقُ مِنْ عُبُودِيَّةِ الفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ أولَادِ اللَّهِ. ^{٢٢} فَإِنَّا نَعْلَمُ أَنَّ كُلَّ الخَلِيقَةِ تَتَنُّ وَتَتَمَحَّضُ مَعاً إِلَى الآنَ. ^{٢٣} وَلَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا بِاكَوْرَةَ الرُّوحِ نَحْنُ أَنْفُسُنَا أَيضاً تَتَنُّ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَيُّ فِدَاءَ أَجْسَادِنَا. ^{٢٤} لِأَنَّا بِالرَّجَاءِ خَلَصْنَا. وَلَكِنَّ الرَّجَاءَ الْمُنْتَظَرُ لَيْسَ رَجَاءً لِأَنَّ مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرَجُوهُ أَيضاً؟ ^{٢٥} وَلَكِنْ إِنْ كُنَّا نَرَجُو مَا لَسْنَا نَنْظُرُهُ فَإِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ. ^{٢٦} وَكَذَلِكَ الرُّوحُ أَيضاً يُعِينُ ضَعْفَاتِنَا لِأَنَّا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجْلِهِ كَمَا يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْتَعُ فِيْنَا بِأَنَّاتٍ لَا يُنْطِقُ بِهَا. ^{٢٧} وَلَكِنَّ الَّذِي يَفْحِصُ القُلُوبَ يَعْلَمُ مَا هُوَ أَهْتِمَامُ الرُّوحِ لِأَنَّهُ بِحَسَبِ مَشِيئَةِ اللَّهِ يَشْتَعُ فِي القَدِيسِينَ. ^{٢٨} وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ الأَشْيَاءِ نَعْمَلُ مَعاً لِلْخَيْرِ لِلَّذِينَ يُحِبُّونَ اللَّهَ الَّذِينَ هُمْ مَدْعُوعُونَ حَسَبَ قَصْدِهِ. ^{٢٩} لِأَنَّ الَّذِينَ سَبَقَ فَعَرَفَهُمْ سَبَقَ فَعِيْنَهُمْ لِيَكُونُوا مُشَابِهِينَ صُورَةَ ابْنِهِ لِيَكُونَ هُوَ بِكْرًا بَيْنَ إِخْوَةِ كَثِيرِينَ. ^{٣٠} وَالَّذِينَ سَبَقَ فَعِيْنَهُمْ فَهؤلاءِ دَعَاهُمْ أَيضاً. وَالَّذِينَ دَعَاهُمْ فَهؤلاءِ

Son, that he might be the firstborn among many brethren. ³⁰Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

بَرَّرَهُمْ أَيْضًا. وَالَّذِينَ بَرَّرَهُمْ فَهَؤُلَاءِ
مَجَّدَهُمْ أَيْضًا.

Inseparable From God

³¹What shall we then say to these things? If God be for us, who can be against us? ³²He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? ³³Who shall lay any thing to the charge of God's elect? It is God that justifieth. ³⁴Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. ³⁵Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. ³⁷Nay, in all these things we are more than conquerors through him that loved us. ³⁸For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, ³⁹Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

من سيفصلنا عن محبة المسيح؟

^{٣١}فَمَاذَا نَقُولُ لِهَذَا؟ إِنْ كَانَ اللَّهُ مَعَنَا
فَمَنْ عَلَيْنَا! ^{٣٢}الَّذِي لَمْ يُشْفِقْ عَلَى ابْنِهِ بَلْ
بَدَّلَهُ لِأَجْلِنَا أَجْمَعِينَ كَيْفَ لَا يَهَبِنَا أَيْضًا
مَعَهُ كُلَّ شَيْءٍ؟ ^{٣٣}مَنْ سَيَشْتَكِي عَلَيَّ
مُخْتَارِي اللَّهِ؟ اللَّهُ هُوَ الَّذِي يُبْرِئُ! ^{٣٤}مَنْ
هُوَ الَّذِي يَدِينُ؟ الْمَسِيحُ هُوَ الَّذِي مَاتَ
بَلْ بِالْحَرِيِّ قَامَ أَيْضًا الَّذِي هُوَ أَيْضًا عَنْ
يَمِينِ اللَّهِ الَّذِي أَيْضًا يَشْفَعُ فِينَا! ^{٣٥}مَنْ
سَيَفْصِلُنَا عَنْ مَحَبَّةِ الْمَسِيحِ؟ أَشِدَّةٌ أَمْ
ضَيْقٌ أَمْ اضْطِهَادٌ أَمْ جُوعٌ أَمْ عُرْيٌ أَمْ خَطَرٌ
أَمْ سَيْفٌ؟ ^{٣٦}كَمَا هُوَ مَكْتُوبٌ «إِنَّا مِنْ
أَجْلِكَ نَمَاتُ كُلَّ النَّهَارِ. قَدْ حُسِبْنَا مِثْلَ غَنَمٍ
لِلذَّبْحِ». ^{٣٧}وَلَكِنَّا فِي هَذِهِ جَمِيعُهَا يَعْظُمُ
أَنْتِصَارُنَا بِالَّذِي أَحَبَّنَا. ^{٣٨}فَإِنِّي مُتَيْقِنٌ أَنَّهُ لَا
مَوْتَ وَلَا حَيَاةَ وَلَا مَلَائِكَةَ وَلَا رُؤْسَاءَ وَلَا
قُوَّاتٍ وَلَا أُمُورَ حَاضِرَةً وَلَا مُسْتَقْبَلَةً
وَلَا عُلوَّ وَلَا عمقَ وَلَا خَلِيقَةَ أُخْرَى ^{٣٩}
تَقْدِرُ أَنْ تَفْصِلَنَا عَنْ مَحَبَّةِ اللَّهِ الَّتِي فِي
الْمَسِيحِ يَسُوعَ رَبَّنَا.

God's Sovereign Choice

9 ¹I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, ²That I have great heaviness and continual sorrow in

اختيار الله

٩ ^١أَقُولُ الصِّدْقَ فِي الْمَسِيحِ لَا
أَكْذِبُ وَضَمِيرِي شَاهِدٌ لِي
بِالرُّوحِ الْقُدُّوسِ: إِنَّ لِي حُزْنَ عَظِيمًا

my heart. ³For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: ⁴Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; ⁵Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

⁶Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: ⁷Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. ⁸That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. ⁹For this is the word of promise, At this time will I come, and Sarah shall have a son.

¹⁰And not only this; but when Rebecca also had conceived by one, even by our father Isaac; ¹¹(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) ¹²It was said unto her, The elder shall serve the younger. ¹³As it is written, Jacob have I loved, but Esau have I hated.

¹⁴What shall we say then? Is there unrighteousness with God? God forbid. ¹⁵For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. ¹⁶So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. ¹⁷For the

وَوَجَعًا فِي قَلْبِي لَا يَنْقَطِعُ! فَإِنِّي كُنْتُ
أَوْدُ لَوْ أَكُونُ أَنَا نَفْسِي مَحْرُومًا مِنَ الْمَسِيحِ
لَأَجَلَ إِخْوَتِي أَنْسَابِي حَسَبَ الْجَسَدِ
الَّذِينَ هُمْ إِسْرَائِيلِيُّونَ وَلَهُمُ التَّبَيُّ
وَالْمَجْدُ وَالْعَهْدُ وَالْأَشْرَاعُ وَالْعِبَادَةُ
وَالْمَوَاعِيدُ وَلَهُمُ الْآبَاءُ وَمِنْهُمْ الْمَسِيحُ
حَسَبَ الْجَسَدِ الْكَائِنِ عَلَى الْكُلِّ إِلَهًا
مُبَارَكًا إِلَى الْأَبَدِ. آمِينَ. وَلَكِنْ لَيْسَ هَكَذَا
حَتَّى إِنَّ كَلِمَةَ اللَّهِ قَدْ سَقَطَتْ. لِأَنَّ لَيْسَ
جَمِيعَ الَّذِينَ مِنْ إِسْرَائِيلَ هُمْ إِسْرَائِيلِيُّونَ
وَلَا لِأَنَّهُمْ مِنْ نَسْلِ إِبْرَاهِيمَ هُمْ جَمِيعًا
أَوْلَادًا. بَلْ «بِإِسْحَاقَ يُدْعَى لَكَ نَسْلٌ».
أَيُّ لَيْسَ أَوْلَادُ الْجَسَدِ هُمْ أَوْلَادُ اللَّهِ بَلْ
أَوْلَادُ الْمَوْعِدِ يُحْسَبُونَ نَسْلًا. لِأَنَّ كَلِمَةَ
الْمَوْعِدِ هِيَ هَذِهِ: «أَنَا آتِي نَحْوَ هَذَا الْوَقْتِ
وَيَكُونُ لِسَارَةَ ابْنٌ». ¹⁰ وَلَيْسَ ذَلِكَ فَقَطْ بَلْ
رَفَقَةً أَيْضًا وَهِيَ حُبْلَى مِنْ وَاحِدٍ وَهُوَ
إِسْحَاقُ أَبُوْنَا - ¹¹ لِأَنَّهُ وَهُمَا لَمْ يُولَدَا بَعْدُ
وَلَا فَعَلَا خَيْرًا أَوْ شَرًّا لِكَيِّ يُتَبَّنَ قَصْدُ اللَّهِ
حَسَبَ الْأَخْتِيَارِ لَيْسَ مِنَ الْأَعْمَالِ بَلْ مِنَ
الَّذِي يُدْعَى ¹² قِيلَ لَهَا: «إِنَّ الْكَبِيرَ يُسْتَعْبَدُ
لِلصَّغِيرِ». ¹³ كَمَا هُوَ مَكْتُوبٌ: «أَحْبَبْتُ
يَعْقُوبَ وَبَغَضْتُ عِيسُو». ¹⁴ فَمَاذَا تَقُولُ؟
أَلَعَلَّ عِنْدَ اللَّهِ ظُلْمًا؟ حَاشَا! ¹⁵ لِأَنَّهُ يَقُولُ
لِمُوسَى: «إِنِّي أَرْحَمُ مَنْ أَرْحَمُ وَأَتَرَأَفُ
عَلَى مَنْ أَتَرَأَفُ». ¹⁶ فَإِذَا لَيْسَ لِمَنْ يَشَاءُ
وَلَا لِمَنْ يَسْعَى بَلْ لِلَّهِ الَّذِي يَرْحَمُ. ¹⁷ لِأَنَّهُ
يَقُولُ الْكِتَابُ لِفِرْعَوْنَ: «إِنِّي لِهَذَا بَعَيْتِهِ
أَقَمْتُكَ لِكَيِّ أَظْهَرَ فِيكَ قُوَّتِي وَلِكَيِّ يُنَادَى

scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.¹⁸ Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

God's Authority and His Mercy

¹⁹Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? ²⁰Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? ²¹Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

²²What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

²³And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, ²⁴Even us, whom he hath called, not of the Jews only, but also of the Gentiles? ²⁵As he saith also in Osee, I will call them my people,

which were not my people; and her beloved, which was not beloved.

²⁶And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

²⁷Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

²⁸For he will finish the work, and cut it short in righteousness: because a

بِاسْمِي فِي كُلِّ الْأَرْضِ». ^{١٨} فَإِذَا هُوَ يَرْحَمُ
مَنْ يَشَاءُ وَيَقْسِي مَنْ يَشَاءُ.

سلطان الله المطلق ورحمته

^{١٩} فَسْتَقُولُ لِي: «لِمَاذَا يَلُومُ بَعْدُ لِأَنْ
مَنْ يُقَاوِمُ مَشِيئَتَهُ؟» ^{٢٠} بَلْ مَنْ أَنْتَ أَيُّهَا
الْإِنْسَانُ الَّذِي تُجَاوِبُ اللَّهَ؟ أَلَعَلَّ الْجِبِلَّةَ
تَقُولُ لِجَابِلِيهَا: «لِمَاذَا صَنَعْتَنِي هَكَذَا؟»
^{٢١} أَمْ لَيْسَ لِلخَزَافِ سُلْطَانٌ عَلَى الطِّينِ أَنْ
يَصْنَعُ مِنْ كُنْثَلَةٍ وَاحِدَةٍ إِنَاءً لِلْكَرَامَةِ وَآخَرَ
لِلْهَوَانِ؟ ^{٢٢} فَمَاذَا إِنْ كَانَ اللَّهُ وَهُوَ يُرِيدُ أَنْ
يُظْهِرَ غَضَبَهُ وَيَبِينَ قُوَّتَهُ أَحْتَمَلُ بِأَنَاءِ كَثِيرَةٍ
آيَةَ غَضَبٍ مُهِيبَةٍ لِلْهَلَاكِ - ^{٢٣} وَلَكِنِّي بَيْنَ
غَنَى مَجْدِهِ عَلَى آيَةِ رَحْمَةٍ قَدْ سَبَقَ
فَاعَدَّهَا لِلْمَجْدِ ^{٢٤} الَّتِي أَيْضًا دَعَانَا نَحْنُ
إِيَّاهَا لَيْسَ مِنَ الْيَهُودِ فَقَطْ بَلْ مِنَ الْأُمَمِ
أَيْضًا. ^{٢٥} كَمَا يَقُولُ فِي هُوشَعٍ أَيْضًا:
«سَادَعُوا الَّذِي لَيْسَ شَعْبِي شَعْبِي وَالَّتِي
لَيْسَتْ مَحْبُوبَةً مَحْبُوبَةً. ^{٢٦} وَيَكُونُ فِي
الْمَوْضِعِ الَّذِي قِيلَ لَهُمْ فِيهِ لَسْتُمْ شَعْبِي
أَنَّهُ هُنَاكَ يُدْعَوْنَ أَبْنَاءَ اللَّهِ الْحَيِّ».
^{٢٧} وَإِسْعِيَاءُ يَصْرُخُ مِنْ جِهَةِ إِسْرَائِيلَ: «وَأِنْ
كَانَ عَدَدُ بَنِي إِسْرَائِيلَ كَرَمَلِ الْبَحْرِ فَالْبَقِيَّةُ
سَتَخْلُصُ. ^{٢٨} لِأَنَّهُ لَمْ يَمُتْ أَمْرٌ وَقَاضٍ بِالْبَرِّ.
لِأَنَّ الرَّبَّ يَصْنَعُ أَمْرًا مُقْضِيًّا بِهِ عَلَى
الْأَرْضِ». ^{٢٩} وَكَمَا سَبَقَ إِسْعِيَاءُ فَقَالَ: «لَوْلَا

short work will the Lord make upon the earth.

²⁹And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

³⁰What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. ³¹But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. ³²Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; ³³As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

أَنْ رَبَّ الْجُنُودِ أَبْقَى لَنَا نَسْلاً لَصِرْنَا مِثْلَ
سَدُومَ وَشَابَهْنَا عَمُورَةَ. ^{٣٠}فَمَاذَا نَقُولُ؟
إِنَّ الْأُمَّمَ الَّذِينَ لَمْ يَسْعَوْا فِي أَثَرِ الْبِرِّ
أَدْرَكُوا الْبِرَّ - الْبِرُّ الَّذِي بِالْإِيمَانِ. ^{٣١}وَلَكِنَّ
إِسْرَائِيلَ وَهُوَ يَسْعَى فِي أَثَرِ نَامُوسِ الْبِرِّ لَمْ
يُذْرِكْ نَامُوسَ الْبِرِّ! ^{٣٢}لِمَاذَا؟ لِأَنَّهُ فَعَلَ
ذَلِكَ لَيْسَ بِالْإِيمَانِ بَلْ كَانَهُ بِأَعْمَالِ
النَّامُوسِ. فَإِنَّهُمْ اصْطَدَمُوا بِحَجَرِ الصَّدْمَةِ
^{٣٣}كَمَا هُوَ مَكْتُوبٌ: «هَا أَنَا أَصْعُ فِي
صِهْيُونَ حَجَرَ صَدْمَةٍ وَصَخْرَةَ عَثْرَةٍ وَكُلُّ
مَنْ يُؤْمِنُ بِهِ لَا يُخْزَى».

10 ¹Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

²For I bear them record that they have a zeal of God, but not according to knowledge. ³For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. ⁴For Christ is the end of the law for righteousness to every one that believeth.

١٠ أَيْهَا الْإِخْوَةَ إِنَّ مَسْرَةَ قَلْبِي
وَطَلْبَتِي إِلَى اللَّهِ لِأَجْلِ إِسْرَائِيلَ
هِيَ لِلْخَلَّاصِ. ^٢لَأَنِّي أَشْهَدُ لَهُمْ أَنَّ لَهُمْ
غَيْرَةَ لِلَّهِ وَلَكِنَّ لَيْسَ حَسَبَ الْمَعْرِفَةِ.
^٣لَأَنَّهُمْ إِذْ كَانُوا يَجْهَلُونَ بِرَّ اللَّهِ وَيَطْلُبُونَ
أَنْ يُنْشِئُوا بِرَّ أَنْفُسِهِمْ لَمْ يُخْضِعُوا لِبِرِّ اللَّهِ.
^٤لِأَنَّ غَايَةَ النَّامُوسِ هِيَ: الْمَسِيحُ لِلْبِرِّ لِكُلِّ
مَنْ يُؤْمِنُ.

Salvation For All

⁵For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. ⁶But the righteousness which is of faith

الخلاص مقدم للجميع
^٥لِأَنَّ مُوسَى يَكْتُبُ فِي الْبِرِّ الَّذِي
بِالنَّامُوسِ: «إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا
سَيَحْيَا بِهَا». ^٦وَأَمَّا الْبِرُّ الَّذِي بِالْإِيمَانِ

speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) ⁷Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) ⁸But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; ⁹That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. ¹⁰For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. ¹¹For the scripture saith, Whosoever believeth on him shall not be ashamed. ¹²For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. ¹³For whosoever shall call upon the name of the Lord shall be saved.

¹⁴How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? ¹⁵And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

¹⁶But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? ¹⁷So then faith cometh by hearing, and hearing by the word of God.

¹⁸But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. ¹⁹But I say, Did not Israel know? First Moses saith, I

فَيَقُولُ هَكَذَا: «لَا تَقُلْ فِي قَلْبِكَ مَنْ يَصْعَدُ إِلَى السَّمَاءِ؟» (أَيُّ لِيُحْدِرَ الْمَسِيحَ) ^٧ أَوْ «مَنْ يَهْبِطُ إِلَى الْهَلَاوِيَّةِ؟» (أَيُّ لِيُصْعِدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ) ^٨ لَكِنْ مَاذَا يَقُولُ؟ «الْكَلِمَةُ قَرِيبَةٌ مِنْكَ فِي فَمِكَ وَفِي قَلْبِكَ» (أَيُّ كَلِمَةُ الْإِيمَانِ الَّتِي تَكَرَّرُ بِهَا) ^٩ لِأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ يَسُوعَ وَآمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ خَلَصْتَ. ^{١٠} لِأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبُرِّ وَاللِّمَمَ يَعْتَرِفُ بِهِ لِلْخَلَّاصِ. ^{١١} لِأَنَّ الْكِتَابَ يَقُولُ: «كُلُّ مَنْ يُؤْمِنُ بِهِ لَا يُحْزَى». ^{١٢} لِأَنَّهُ لَا فَرْقَ بَيْنَ الْيَهُودِيِّ وَالْيُونَانِيِّ لِأَنَّ رَبًّا وَاحِدًا لِلْجَمِيعِ غَنِيًّا لِجَمِيعِ الَّذِينَ يَدْعُونَ بِهِ. ^{١٣} لِأَنَّ كُلَّ مَنْ يَدْعُو بِاسْمِ الرَّبِّ يَخْلُصُ. ^{١٤} فَكَيْفَ يَدْعُونَ بِمَنْ لَمْ يُؤْمِنُوا بِهِ. وَكَيْفَ يُؤْمِنُونَ بِمَنْ لَمْ يَسْمَعُوا بِهِ؟ وَكَيْفَ يَسْمَعُونَ بِلَا كَارِزٍ؟ ^{١٥} وَكَيْفَ يَكْرُزُونَ إِنْ لَمْ يُرْسَلُوا؟ كَمَا هُوَ مَكْتُوبٌ: «مَا أَجْمَلَ أَقْدَامَ الْمُبَشِّرِينَ بِالسَّلَامِ الْمُبَشِّرِينَ بِالْخَيْرَاتِ». ^{١٦} لَكِنْ لَيْسَ الْجَمِيعُ قَدْ أَطَاعُوا الْإِنْجِيلَ لِأَنَّ إِشْعِيَاءَ يَقُولُ: «يَا رَبُّ مَنْ صَدَّقَ خَبْرَتَنَا؟» ^{١٧} إِذَا الْإِيمَانُ بِالْخَبَرِ وَالْخَبَرُ بِكَلِمَةِ اللَّهِ. ^{١٨} لَكِنِّي أَقُولُ: أَلَعَلَّهُمْ لَمْ يَسْمَعُوا؟ بَلَى! «إِلَى جَمِيعِ الْأَرْضِ خَرَجَ صَوْتُهُمْ وَإِلَى أَقَاصِي الْمَسْكُونَةِ أَقْوَالُهُمْ». ^{١٩} لَكِنِّي أَقُولُ: أَلَعَلَّ إِسْرَائِيلَ لَمْ يَعْلَمَ؟ أَوْلَا مُوسَى يَقُولُ: «أَنَا أُغَيِّرُكُمْ بِمَا لَيْسَ أُمَّةً. بِأُمَّةٍ غَنِيَّةٍ أُغَيِّرُكُمْ». ^{٢٠} ثُمَّ إِشْعِيَاءُ يَتَجَسَّرُ وَيَقُولُ: «وَجَدْتُ مِنَ الَّذِينَ لَمْ

will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. ²⁰But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. ²¹But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Did God Reject His People?

11 ¹I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. ²God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, ³Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. ⁴But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. ⁵Even so then at this present time also there is a remnant according to the election of grace. ⁶And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

⁷What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded ⁸(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. ⁹And

يَطْلُبُونِي وَصِرْتُ ظَاهِرًا لِلَّذِينَ لَمْ يَسْأَلُوا عَنِّي». ^{٢٠}أَمَّا مِنْ جِهَةِ إِسْرَائِيلَ فَيَقُولُ: «طُولَ النَّهَارِ بَسَطْتُ يَدَيَّ إِلَى شَعْبٍ مُعَانِدٍ وَمُقَاوِمٍ».

هل رفض الله شعبه؟

١١ **١** فَأَقُولُ: أَلَعَلَّ اللَّهُ رَفَضَ شَعْبَهُ؟ حَاشَا! لَأَنِّي أَنَا أَيْضًا إِسْرَائِيلِيٌّ مِنْ نَسْلِ إِبْرَاهِيمَ مِنْ سِبْطِ بَنِيَامِينَ. أَلَمْ يَرَفُضْ اللَّهُ شَعْبَهُ الَّذِي سَبَقَ فَعَرَفَهُ. أَمْ لَسْتُمْ تَعْلَمُونَ مَاذَا يَقُولُ الْكِتَابُ فِي إِيلِيَّا؟ كَيْفَ يَتَوَسَّلُ إِلَى اللَّهِ ضِدَّ إِسْرَائِيلَ قَائِلًا: ^٣«يَا رَبُّ قَتَلُوا أَنْبِيَاءَكَ وَهَدَمُوا مَذَابِحَكَ وَبَقِيتُ أَنَا وَحْدِي وَهُمْ يَطْلُبُونَ نَفْسِي». ^٤لَكِنْ مَاذَا يَقُولُ لَهُ الْوَحْيُ؟ «أَبَقِيتُ لِنَفْسِي سَبْعَةَ آلَافِ رَجُلٍ لَمْ يُحْنُوا رُكْبَةً لِبَعْلِ». ^٥فَكَذَلِكَ فِي الزَّمَانِ الْحَاضِرِ أَيْضًا قَدْ حَصَلَتْ بَقِيَّةٌ حَسَبَ اخْتِيَارِ النِّعْمَةِ. ^٦فَإِنْ كَانَ بِالنِّعْمَةِ فَلَيْسَ بَعْدُ بِالْأَعْمَالِ وَإِلَّا فَلَيْسَتْ النِّعْمَةُ بَعْدُ نِعْمَةً. وَإِنْ كَانَ بِالْأَعْمَالِ فَلَيْسَ بَعْدُ نِعْمَةً وَإِلَّا فَالْعَمَلُ لَا يَكُونُ بَعْدُ عَمَلًا. ^٧فَمَاذَا؟ مَا يَطْلُبُهُ إِسْرَائِيلُ ذَلِكَ لَمْ يَنْلَهُ وَلَكِنْ الْمُخْتَارُونَ نَالُوهُ. وَأَمَّا الْبَاقُونَ فَتَقَسَّوْا ^٨كَمَا هُوَ مَكْتُوبٌ: «أَعْطَاهُمْ اللَّهُ رُوحَ سَبَاتٍ وَعَيُونًا حَتَّى لَا يُبْصِرُوا وَأَذَانًا حَتَّى لَا يَسْمَعُوا إِلَى هَذَا الْيَوْمِ». ^٩وَدَاوُدُ يَقُولُ: «لَتَصِرْ

David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompence unto them: ¹⁰Let their eyes be darkened, that they may not see, and bow down their back alway.

مَأْتِدْتُهُمْ فَخًّا وَفَصًّا وَعَثْرَةً وَمَجَازَةً لَهُمْ.
لِتُظْلِمَ أَعْيُنُهُمْ كَيْ لَا يُبْصِرُوا وَلِتَحْنُ
ظُهُورَهُمْ فِي كُلِّ حِينٍ.

Salvation to the Gentiles

¹¹I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. ¹²Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

¹³For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: ¹⁴If by any means I may provoke to emulation them which are my flesh, and might save some of them. ¹⁵For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? ¹⁶For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

¹⁷And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; ¹⁸Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. ¹⁹Thou wilt say then, The branches were broken off, that I might be grafted in.

²⁰Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

²¹For if God spared not the natural branches, take heed lest he also spare

خلاص الأمم

^{١١} فَأَقُولُ: أَلَعَلَّهُمْ عَثَرُوا لِكَيْ يَسْقُطُوا؟
حَاشَا! بَلْ بِزَلَّتِهِمْ صَارَ الْخَلَاصُ لِلْأُمَمِ
لِإِغْرَابَتِهِمْ. ^{١٢} فَإِنْ كَانَتْ زَلَّتُهُمْ غِنًى لِلْعَالَمِ
وَبُخْصَائِهِمْ غِنًى لِلْأُمَمِ فَكَمْ بِالْحَرِيِّ
مِلْوُهُمْ؟ ^{١٣} فَإِنِّي أَقُولُ لَكُمْ أَيُّهَا الْأُمَمُ: بِمَا
أَنِّي أَنَا رَسُولٌ لِلْأُمَمِ أُمَجِّدُ خِدْمَتِي ^{١٤} أَلْعَلِّي
أُغَيِّرُ أُنْسِيَّائِي وَأُخَلِّصُ أَنَاسًا مِنْهُمْ. ^{١٥} لِأَنَّهُ
إِنْ كَانَ رَفُضُهُمْ هُوَ مُصَالِحَةٌ الْعَالَمِ فَمَاذَا
يَكُونُ اقْتِبَالُهُمْ إِلَّا حَيَاةٌ مِنَ الْأَمْوَاتِ؟
^{١٦} وَإِنْ كَانَتْ الْبَاكُورَةُ مُقَدَّسَةً فَكَذَلِكَ
الْعَجِينُ! وَإِنْ كَانَ الْأَصْلُ مُقَدَّسًا فَكَذَلِكَ
الْأَغْصَانُ! ^{١٧} فَإِنْ كَانَ قَدْ قُطِعَ بَعْضُ
الْأَغْصَانِ وَأَنْتَ زَيْتُونَةٌ بَرِيَّةٌ طُعِمْتَ فِيهَا
فَصِرْتَ شَرِيكًا فِي أَصْلِ الزَيْتُونَةِ وَدَسَمَهَا
^{١٨} فَلَا تَفْتَحِرْ عَلَى الْأَغْصَانِ. وَإِنْ افْتَحَرْتَ
فَأَنْتَ لَسْتَ تَحْمِلُ الْأَصْلَ بَلِ الْأَصْلُ إِيَّاكَ
يَحْمِلُ! ^{١٩} فَسْتَقُولُ: «قُطِعَتِ الْأَغْصَانُ
لِأَطْعَمَ آتًا». ^{٢٠} حَسَنًا! مِنْ أَجْلِ عَدَمِ الْإِيمَانِ
قُطِعَتْ وَأَنْتَ بِالْإِيمَانِ ثَبِتَ. لَا تَسْتَكْبِرْ بَلْ
خَفْ! ^{٢١} لِأَنَّهُ إِنْ كَانَ اللَّهُ لَمْ يُشْفِقْ عَلَى
الْأَغْصَانِ الطَّبِيعِيَّةِ فَلَعَلَّهُ لَا يُشْفِقُ عَلَيْكَ
أَيْضًا! ^{٢٢} فَهُوَ دَا لُطْفُ اللَّهِ وَصِرَامَتُهُ: أَمَا
الْصِرَامَةُ فَعَلَى الَّذِينَ سَقَطُوا وَأَمَا اللَّطْفُ
فَلَكَ إِنْ ثَبِتَ فِي اللَّطْفِ وَالْأَفَائِتِ أَيْضًا

not thee. ²²Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. ²³And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. ²⁴For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

God's Mercy For All

²⁵For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. ²⁶And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: ²⁷For this is my covenant unto them, when I shall take away their sins.

²⁸As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. ²⁹For the gifts and calling of God are without repentance. ³⁰For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: ³¹Even so have these also now not believed, that through your mercy they also may obtain mercy. ³²For God hath concluded them all in unbelief, that he might have mercy upon all.

³³O the depth of the riches both of

سَقَطَ. ^{٢٢} وَهُمْ إِنْ لَمْ يَبْتُؤا فِي عَدَمِ
الإِيمَانِ سَيُطَعَّمُونَ. لِأَنَّ اللَّهَ قَادِرٌ أَنْ
يُطَعِّمَهُمْ أَيْضًا. ^{٢٤} لِأَنَّهُ إِنْ كُنْتَ أَنْتَ قَدْ
قُطِعْتَ مِنَ الزَّيْتُونَةِ الْبَرِّيَّةِ حَسَبَ الطَّبِيعَةِ
وَوُطِّعْتَ بِخِلَافِ الطَّبِيعَةِ فِي زَيْتُونَةٍ جَيِّدَةٍ
فَكَمْ بِالْحَرِيِّ يُطَعَّمُ هَؤُلَاءِ الَّذِينَ هُمْ
حَسَبَ الطَّبِيعَةِ فِي زَيْتُونَتِهِمُ الْخَاصَّةِ؟

رحمة الله متاحة للجميع

^{٢٥} فَإِنِّي لَسْتُ أُرِيدُ أَيُّهَا الإِخْوَةُ أَنْ
تَجْهَلُوا هَذَا السِّرَّ لِئَلَّا تَكُونُوا عِنْدَ أَنْفُسِكُمْ
حُكَمَاءَ. أَنَّ الْقَسَاوَةَ قَدْ حَصَلَتْ جُزْئِيًّا
لِإِسْرَائِيلَ إِلَى أَنْ يَدْخُلَ مَلَأُ الأُمَمِ
^{٢٦} وَهَكَذَا سَيُخَلِّصُ جَمِيعَ إِسْرَائِيلَ. كَمَا
هُوَ مَكْتُوبٌ: «سَيُخْرِجُ مِنْ صِهْيُونَ الْمُتَقَدِّمِ
وَيَرُدُّ الْفُجُورَ عَنِ يَعْقُوبَ. ^{٢٧} وَهَذَا هُوَ
الْعَهْدُ مِنْ قِبَلِي لَهُمْ مَتَى نَزَعْتُ
خَطَايَاهُمْ». ^{٢٨} مِنْ جِهَةِ الإِنْجِيلِ هُمْ أَعْدَاءُ
مِنْ أَجْلِكُمْ وَأَمَّا مِنْ جِهَةِ الأَخْتِيَارِ فَهُمْ
أَحِبَّاءُ مِنْ أَجْلِ الآبَاءِ ^{٢٩} لِأَنَّ هَيَاتِ اللَّهِ
وَدَعْوَتُهُ هِيَ بِلا نَدَامَةٍ. ^{٣٠} فَإِنَّهُ كَمَا كُنْتُمْ
أَنْتُمْ مَرَّةً لَمْ تُطِيعُوا اللَّهَ وَلَكِنْ الآنَ رُحِمْتُمْ
بِعِصْيَانِ هَؤُلَاءِ ^{٣١} هَكَذَا هَؤُلَاءِ أَيْضًا الآنَ
لَمْ يُطِيعُوا لِكَيْ يُرْحَمُوا هُمْ أَيْضًا
بِرُحْمَتِكُمْ. ^{٣٢} لِأَنَّ اللَّهَ أَغْلَقَ عَلَى الْجَمِيعِ
مَعًا فِي الْعِصْيَانِ لِكَيْ يُرْحَمَ الْجَمِيعُ. ^{٣٣} يَا
لِعُمقِ غَيْبِ اللَّهِ وَحِكْمَتِهِ وَعِلْمِهِ! مَا أَعْبَدُ

the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! ³⁴For who hath known the mind of the Lord? or who hath been his counsellor? ³⁵Or who hath first given to him, and it shall be recompensed unto him again? ³⁶For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

New Life in Christ

12 ¹I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. ²And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. ³For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. ⁴For as we have many members in one body, and all members have not the same office: ⁵So we, being many, are one body in Christ, and every one members one of another. ⁶Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; ⁷Or ministry, let us wait on our ministering: or he that teacheth, on teaching; ⁸Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that

أَحْكَامَهُ عَنِ الْفَحْصِ وَطُرْفُهُ عَنِ
الْاسْتِفْصَاءِ! ^{٣٤}«لَأَنْ مَنْ عَرَفَ فِكْرَ الرَّبِّ
أَوْ مَنْ صَارَ لَهُ مُشِيرًا؟ ^{٣٥}أَوْ مَنْ سَبَقَ
فَاعْطَاهُ فَيَكْفَأُ؟». ^{٣٦}«لَأَنَّ مِنْهُ وَبِهِ وَلَهُ كُلُّ
الْأَشْيَاءِ. لَهُ الْمَجْدُ إِلَى الْأَبَدِ. آمِينَ.

الحياة الجديدة في المسيح

١٢ ^١أَطْلُبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ
بِرَأْفَةِ اللَّهِ أَنْ تُقَدِّمُوا أَجْسَادَكُمْ
ذَبِيحَةً حَيَّةً مُقَدَّسَةً مَرْضِيَّةً عِنْدَ اللَّهِ
عِبَادَتِكُمْ الْعَقْلِيَّةَ. ^٢وَلَا تُشَاكِلُوا هَذَا الدَّهْرَ
بَلْ تَغَيِّرُوا عَنْ شَكْلِكُمْ بِتَجْدِيدِ أَذْهَانِكُمْ
لِتَحْتَبِرُوا مَا هِيَ إِرَادَةُ اللَّهِ الصَّالِحَةَ
الْمَرْضِيَّةَ الْكَامِلَةَ. ^٣فَإِنِّي أَقُولُ بِالنِّعْمَةِ
الْمُعْطَاةَ لِي لِكُلِّ مَنْ هُوَ بَيْنَكُمْ: أَنْ لَا
يَرْتَبِي فَوْقَ مَا يَنْبَغِي أَنْ يَرْتَبِي بَلْ يَرْتَبِي
إِلَى التَّعْقُلِ كَمَا قَسَمَ اللَّهُ لِكُلِّ وَاحِدٍ مِقْدَارًا
مِنَ الْإِيمَانِ. ^٤فَإِنَّهُ كَمَا فِي جَسَدٍ وَاحِدٍ لَنَا
أَعْضَاءٌ كَثِيرَةٌ وَلَكِنْ لَيْسَ جَمِيعُ الْأَعْضَاءِ
لَهَا عَمَلٌ وَاحِدٌ هَكَذَا نَحْنُ الْكَثِيرِينَ:
جَسَدٌ وَاحِدٌ فِي الْمَسِيحِ وَأَعْضَاءٌ بَعْضًا
لِبَعْضٍ كُلُّ وَاحِدٍ لِلآخَرِ. ^٦وَلَكِنْ لَنَا
مَوَاهِبُ مُخْتَلِفَةٌ بِحَسَبِ النِّعْمَةِ الْمُعْطَاةِ
لَنَا: أَنْبِيَاءٌ فَيَالسَّبِيَّةَ إِلَى الْإِيمَانِ ^٧أَمْ خِدْمَةٌ
فِي الْخِدْمَةِ أَمْ الْمُعَلِّمُ فَيَالتَّعْلِيمِ ^٨أَمْ
الْوَاعِظُ فَيَالوَعْظَ الْمُعْطِي فَيَسْخَاءُ
الْمُدَبِّرُ فَيَااجْتِهَادِ الرَّاحِمِ فَيَسْرُورِ. ^٩الْمَحَبَّةُ

sheweth mercy, with cheerfulness.

⁹Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. ¹⁰Be kindly affectioned one to another with brotherly love; in honour preferring one another; ¹¹Not slothful in business; fervent in spirit; serving the Lord; ¹²Rejoicing in hope; patient in tribulation; continuing instant in prayer; ¹³Distributing to the necessity of saints; given to hospitality.

¹⁴Bless them which persecute you: bless, and curse not. ¹⁵Rejoice with them that do rejoice, and weep with them that weep. ¹⁶Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

¹⁷Recompense to no man evil for evil. Provide things honest in the sight of all men. ¹⁸If it be possible, as much as lieth in you, live peaceably with all men. ¹⁹Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. ²⁰Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. ²¹Be not overcome of evil, but overcome evil with good.

Submission to the Authorities

13 ¹Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. ²Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist

فَلْتَكُنْ بِلاَ رِيَاءٍ. كُونُوا كَارِهِينَ الشَّرَّ مُنْصَحِينَ بِالْخَيْرِ ^{١٠} وَادِّينَ بَعْضُكُمْ بَعْضًا بِالْمَحَبَّةِ الْأَخَوِيَّةِ مُقَدِّمِينَ بَعْضُكُمْ بَعْضًا فِي الْكِرَامَةِ ^{١١} غَيْرَ مُتَكَاسِلِينَ فِي الْأَجْتِهَادِ حَارِينَ فِي الرُّوحِ عَابِدِينَ الرَّبَّ ^{١٢} فَرِحِينَ فِي الرَّجَاءِ صَابِرِينَ فِي الضِّيْقِ مُوَاطِّينَ عَلَى الصَّلَاةِ ^{١٣} مُشْتَرِكِينَ فِي أَحْتِيَاجَاتِ الْقُدَيْسِينَ عَاكِفِينَ عَلَى إِضَافَةِ الْعُرْبَاءِ. ^{١٤} بَارِكُوا عَلَى الَّذِينَ يَضْطَهُدُونَكُمْ. بَارِكُوا وَلَا تَلْعَنُوا. ^{١٥} فَرِحًا مَعَ الْفَرِحِينَ وَبَكَاءَ مَعَ الْبَاكِينَ. ^{١٦} مُهْتَمِينَ بَعْضُكُمْ لِبَعْضٍ أَهْتِمَامًا وَاحِدًا غَيْرَ مُهْتَمِينَ بِالْأُمُورِ الْعَالِيَةِ بَلْ مُتْقَادِينَ إِلَى الْمَتَّضِعِينَ. لَا تَكُونُوا حُكَمَاءَ عِنْدَ أَنْفُسِكُمْ. ^{١٧} لَا تُجَارُوا أَحَدًا عَنْ شَرِّ بَشَرٍ. مُعْتَنِينَ بِأُمُورِ حَسَنَةٍ قَدَامَ جَمِيعِ النَّاسِ. ^{١٨} إِنْ كَانَ مُمْكِنًا فَحَسَبِ طَاقَتِكُمْ سَالِمُوا جَمِيعَ النَّاسِ. ^{١٩} لَا تَنْتَقِمُوا لِأَنْفُسِكُمْ أَيُّهَا الْأَحْبَاءُ بَلْ أَعْطُوا مَكَانًا لِلْغَضَبِ لِأَنَّهُ مَكْتُوبٌ: «لِي النَّقْمَةُ أَنَا أُجَازِي يَقُولُ الرَّبُّ. ^{٢٠} إِنْ جَاعَ عَدُوُّكَ فَاطْعِمِهِ. وَإِنْ عَطَشَ فَاسْقِهِ. لِأَنَّكَ إِنْ فَعَلْتَ هَذَا تَجْمَعُ جَمْرَ نَارٍ عَلَى رَأْسِهِ.» ^{٢١} لَا يَعْلبَنَّكَ الشَّرُّ بَلْ أَعْلِبِ الشَّرَّ بِالْخَيْرِ.

الخضوع للسلطات

١٣ ^١ لِتَخْضَعُ كُلُّ نَفْسٍ لِلِسُلْطَانِ
الْفَائِقَةِ لِأَنَّهُ لَيْسَ سُلْطَانٌ إِلَّا مِنْ
اللَّهِ وَالسُّلْطَانُ الْكَائِنَةُ هِيَ مُرَبَّبَةٌ مِنَ اللَّهِ
^٢ حَتَّى إِنْ مَنْ يُقاومُ السُّلْطَانَ يُقاومُ تَرْتِيبَ

shall receive to themselves damnation. ³For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: ⁴For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. ⁵Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

⁶For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. ⁷Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Brotherly Love

⁸Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. ⁹For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. ¹⁰Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

¹¹And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. ¹²The night is far spent, the day is at hand: let us therefore cast off the works of

اللَّهِ وَالْمَقَاوِمُونَ سَيَأْخُذُونَ لِأَنْفُسِهِمْ دَيْئُونَ. ^٣ فَإِنَّ الْحُكَّامَ لَيْسُوا خَوْفًا لِلْأَعْمَالِ الصَّالِحَةِ بَلْ لِلشَّرِّيرَةِ. أَتُرِيدُ أَنْ لَا تَخَافَ السُّلْطَانَ؟ أَفَعَلِ الصَّلَاحَ فَيَكُونَ لَكَ مَدْحٌ مِنْهُ ^٤ لِأَنَّهُ خَادِمُ اللَّهِ لِلصَّلَاحِ! وَلَكِنْ إِنْ فَعَلْتَ الشَّرَّ فَخَفَ لِأَنَّهُ لَا يَحْمِلُ السَّيْفَ عَبَثًا إِذْ هُوَ خَادِمُ اللَّهِ مُنْتَقِمٌ لِلْغَضَبِ مِنَ الَّذِي يَفْعَلُ الشَّرَّ. ^٥ لِذَلِكَ يَلْزَمُ أَنْ يُخْضَعَ لَهُ لَيْسَ بِسَبَبِ الْغَضَبِ فَقَطْ بَلْ أَيْضًا بِسَبَبِ الضَّمِيرِ. ^٦ فَإِنَّكُمْ لِأَجْلِ هَذَا تُؤْفُونَ الْجِزْيَةَ أَيْضًا إِذْ هُمْ خُدَّامُ اللَّهِ مُوَاظِبُونَ عَلَى ذَلِكَ بِعَيْنِهِ. ^٧ فَأَعْطُوا الْجَمِيعَ حُقُوقَهُمْ: الْجِزْيَةَ لِمَنْ لَهُ الْجِزْيَةُ. الْجَبَايَةَ لِمَنْ لَهُ الْجَبَايَةُ. وَالْخَوْفَ لِمَنْ لَهُ الْخَوْفُ. وَالْإِكْرَامَ لِمَنْ لَهُ الْإِكْرَامُ.

المحبة الأخوية

^٨ لَا تَكُونُوا مَدْيُونِينَ لِأَحَدٍ بِشَيْءٍ إِلَّا بِأَنْ يُحِبَّ بَعْضُكُمْ بَعْضًا لِأَنَّ مَنْ أَحَبَّ غَيْرَهُ فَقَدْ أَكْمَلَ النَّامُوسَ. ^٩ لِأَنَّ «لَا تَزْنِ لَا تَقْتُلْ لَا تَسْرِقْ لَا تَشْهَدْ بِالزُّورِ لَا تَشْتَهَ» وَإِنْ كَانَتْ وَصِيَّةٌ أُخْرَى هِيَ مَجْمُوعَةٌ فِي هَذِهِ الْكَلِمَةِ: «أَنْ تُحِبَّ قَرِيبَكَ كَتَفْسِكَ». ^{١٠} الْمَحَبَّةُ لَا تَصْنَعُ شَرًّا لِلقَرِيبِ فَالْمَحَبَّةُ هِيَ تَكْمِيلُ النَّامُوسِ. ^{١١} هَذَا وَإِنَّكُمْ عَارِفُونَ الْوَقْتَ أَنَّهُمَا الْآنَ سَاعَةٌ لِنَسْتَقِظَ مِنَ النَّوْمِ فَإِنَّ خَلَاصَنَا الْآنَ أَقْرَبُ مِمَّا كَانَ حِينَ آمَنَّا. ^{١٢} قَدْ تَنَاهَى اللَّيْلُ وَتَقَارَبَ النَّهَارُ فَلْنُخَلِّعْ أَعْمَالَ الظُّلْمَةِ وَنَلْبَسْ

darkness, and let us put on the armour of light. ¹³Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. ¹⁴But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Accepting One Another

14 ¹Him that is weak in the faith receive ye, but not to doubtful disputations. ²For one believeth that he may eat all things: another, who is weak, eateth herbs. ³Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. ⁴Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. ⁵One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. ⁶He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. ⁷For none of us liveth to himself, and no man dieth to himself. ⁸For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. ⁹For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and

أَسْلِحَةَ الثُّورِ. ^{١٣}الَسْتُكَ بِلِيَاقَةِ كَمَا فِي النَّهَارِ لَا بِالْبَطْرِ وَالسُّكْرِ لَا بِالْمَضَاجِعِ وَالْعَهْرِ لَا بِالْخِصَامِ وَالْحَسَدِ. ^{١٤}اَبَلِ الْبَسْوَا الرَّبَّ يَسُوعَ الْمَسِيحَ وَلَا تَصْنَعُوا تَدْبِيرًا لِلْجَسَدِ لِأَجْلِ الشَّهَوَاتِ.

لتقبل بعضنا بعضاً

١٤ ^١وَمَنْ هُوَ ضَعِيفٌ فِي الْإِيمَانِ فَاقْبَلُوهُ لَا لِمَحَاكِمَةِ الْأَفْكَارِ. ^٢وَاحِدٌ يُؤْمِنُ أَنْ يَأْكُلَ كُلَّ شَيْءٍ وَأَمَّا الضَّعِيفُ فَيَأْكُلُ بَقُولًا. ^٣لَا يَزِدُّ مَنْ يَأْكُلُ بِمَنْ لَا يَأْكُلُ وَلَا يَدِينُ مَنْ لَا يَأْكُلُ مَنْ يَأْكُلُ - لِأَنَّ اللَّهَ قَبِلَهُ. ^٤مَنْ أَنْتَ الَّذِي تَدِينُ عَبْدَ غَيْرِكَ؟ هُوَ لِمَوْلَاهُ يَثْبُتُ أَوْ يَسْقُطُ. وَلِكَيْتَهُ سَيَبُتَ لِأَنَّ اللَّهَ قَادِرٌ أَنْ يَثْبِتَهُ. ^٥وَاحِدٌ يَعْتَبِرُ يَوْمًا دُونَ يَوْمٍ وَآخَرُ يَعْتَبِرُ كُلَّ يَوْمٍ - فَلْيَتَّقِنُ كُلَّ وَاحِدٍ فِي عَقْلِهِ: ^٦الَّذِي يَهْتَمُّ بِالْيَوْمِ فَلِلرَّبِّ يَهْتَمُّ وَالَّذِي لَا يَهْتَمُّ بِالْيَوْمِ فَلِلرَّبِّ لَا يَهْتَمُّ. وَالَّذِي يَأْكُلُ فَلِلرَّبِّ يَأْكُلُ لِأَنَّهُ يَشْكُرُ اللَّهَ وَالَّذِي لَا يَأْكُلُ فَلِلرَّبِّ لَا يَأْكُلُ وَيَشْكُرُ اللَّهَ. ^٧لِأَنَّ لَيْسَ أَحَدًا مَنَا يَعِيشُ لِدَانِهِ وَلَا أَحَدٌ يَمُوتُ لِدَانِهِ. ^٨لَاكُنَّا إِنْ عَشْنَا فَلِلرَّبِّ نَعِيشُ وَإِنْ مِتْنَا فَلِلرَّبِّ نَمُوتُ. فَإِنْ عَشْنَا وَإِنْ مِتْنَا فَلِلرَّبِّ نَحْنُ. ^٩لِأَنَّهُ لِهَذَا مَاتَ الْمَسِيحُ وَقَامَ وَعَاشَ لِكَيْ يَسُودَ عَلَى الْأَحْيَاءِ وَالْأَمْوَاتِ. ^{١٠}وَأَمَّا أَنْتَ فَلِمَاذَا تَدِينُ أَخَاكَ؟ أَوْ أَنْتَ أَيْضًا لِمَاذَا تَزْدَرِي بِأَخِيكَ؟

living. ¹⁰But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. ¹¹For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. ¹²So then every one of us shall give account of himself to God.

Causing Your Brother to Sin

¹³Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. ¹⁴I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. ¹⁵But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. ¹⁶Let not then your good be evil spoken of: ¹⁷For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. ¹⁸For he that in these things serveth Christ is acceptable to God, and approved of men. ¹⁹Let us therefore follow after the things which make for peace, and things wherewith one may edify another. ²⁰For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. ²¹It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

²²Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing

لَا نَتَنَا جَمِيعًا سَوَفَ نَقْفُ أَمَامَ كُرْسِيِّ
الْمَسِيحِ ^{١١} لِأَنَّهُ مَكْتُوبٌ: «أَنَا حَيٌّ يَقُولُ
الرَّبُّ إِنَّهُ لِي سَتَجُتُّو كُلُّ رُكْبَةٍ وَكُلُّ لِسَانٍ
سَيَحْمَدُ اللَّهَ». ^{١٢} فَإِذَا كُلُّ وَاحِدٍ مِنَّا سَيُعْطِي
عَنْ نَفْسِهِ حِسَابًا لِلَّهِ.

لا تجعل أخاك يسقط بسببك

^{١٣} فَلَا نُحَاكِمُ أَيْضًا بَعْضُنَا بَعْضًا بَلْ
بِالْحَرِيِّ أَحْكُمُوا بِهِذَا: أَنْ لَا يُوَضَعَ لِلْأَخِ
مَصْدَمَةٌ أَوْ مَعَثْرَةٌ. ^{١٤} إِنِّي عَالِمٌ وَمُتَقِنٌّ فِي
الرَّبِّ يَسُوعَ أَنْ لَيْسَ شَيْءٌ نَجِسًا بِذَاتِهِ إِلَّا
مَنْ يَحْسِبُ شَيْئًا نَجِسًا فَلَهُ هُوَ نَجِسٌ.
^{١٥} فَإِنْ كَانَ أَحْوَكُ بِسَبَبِ طَعَامِكَ يُحْزَنُ
فَلَسْتَ تَسْلُكُ بَعْدَ حَسَبِ الْمَحَبَّةِ. لَا
تُهْلِكُ طَعَامَكَ ذَلِكَ الَّذِي مَاتَ الْمَسِيحُ
لِأَجْلِهِ. ^{١٦} فَلَا يُفْتَرِ عَلَى صَلَاحِكُمْ ^{١٧} لِأَنَّ
لَيْسَ مَلَكُوتُ اللَّهِ أَكْلًا وَشْرَبًا بَلْ هُوَ بَرٌّ
وَسَلَامٌ وَفَرَحٌ فِي الرُّوحِ الْقُدُسِ. ^{١٨} لِأَنَّ
مَنْ خَدَمَ الْمَسِيحَ فِي هَذِهِ فَهُوَ مَرْضِيٌّ عِنْدَ
اللَّهِ وَمُرَكَّبِيٌّ عِنْدَ النَّاسِ. ^{١٩} فَلْنَعْكُفْ إِذَا
عَلَى مَا هُوَ لِلسَّلَامِ وَمَا هُوَ لِلتُّبَّانِ بَعْضُنَا
لِبَعْضٍ. ^{٢٠} لَا تَنْقُضْ لِأَجْلِ الطَّعَامِ عَمَلَ
اللَّهِ. كُلُّ الْأَشْيَاءِ طَاهِرَةٌ لَكِنَّهُ شَرٌّ لِلِإِنْسَانِ
الَّذِي يَأْكُلُ بِعَثْرَةٍ. ^{٢١} حَسَنٌ أَنْ لَا تَأْكُلَ
لَحْمًا وَلَا تَشْرَبَ خَمْرًا وَلَا شَيْئًا يَصْطَدِمُ
بِهِ أَحْوَكٌ أَوْ يَعَثُرُ أَوْ يَضْعَفُ. ^{٢٢} أَأَلَيْكَ إِيمَانٌ؟
فَلْيَكُنْ لَكَ بِنَفْسِكَ أَمَامَ اللَّهِ! طُوبَى لِمَنْ لَا
يَدِينُ نَفْسَهُ فِي مَا يَسْتَحْسِنُهُ. ^{٢٣} وَأَمَّا الَّذِي

which he alloweth. ²³And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

Christ Our Example

15 ¹We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. ²Let every one of us please his neighbour for his good to edification. ³For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. ⁴For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

⁵Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: ⁶That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

⁷Wherefore receive ye one another, as Christ also received us to the glory of God. ⁸Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: ⁹And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. ¹⁰And again he saith, Rejoice, ye Gentiles, with his people. ¹¹And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. ¹²And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him

يَرْتَابُ فَإِنَّ أَكْلَ يَدَانِ لَأَنَّ ذَلِكَ لَيْسَ مِنَ الْإِيمَانِ وَكُلُّ مَا لَيْسَ مِنَ الْإِيمَانِ فَهُوَ خَطِيئَةٌ.

المسيح هو مثالنا

١٥ ^١فَيَجِبُ عَلَيْنَا نَحْنُ الْأَقْوِيَاءُ أَنْ نَحْتَمِلَ أَضْعَافَ الضُّعَفَاءِ وَلَا نُرْضِي أَنْفُسَنَا. ^٢فَلْيُرِضْ كُلُّ وَاحِدٍ مِنَّا قَرِيْبَهُ لِلْخَيْرِ لِأَجْلِ الْبَنِيَانِ. ^٣لَأَنَّ الْمَسِيْحَ أَيْضًا لَمْ يُرِضْ نَفْسَهُ بَلْ كَمَا هُوَ مَكْتُوبٌ: «تَعْيِرَاتُ مُعَيِّرِكَ وَقَعَتْ عَلَيَّ». ^٤لَأَنَّ كُلَّ مَا سَبَقَ فَكُتِبَ كِتَابًا لِأَجْلِ تَعْلِيمِنَا حَتَّى بِالصَّبْرِ وَالتَّعْزِيَةِ بِمَا فِي الْكُتُبِ يَكُونُ لَنَا رَجَاءٌ. ^٥وَلْيُعْطِكُمْ إِلَهُ الصَّبْرِ وَالتَّعْزِيَةِ أَنْ تَهْتَمُّوا أَهْتِمَامًا وَاحِدًا فِيْمَا بَيْنَكُمْ بِحَسَبِ الْمَسِيْحِ يَسُوعَ الْكَيُّ تُمَجِّدُوا اللَّهَ أَبَا رَبِّنَا يَسُوعَ الْمَسِيْحَ بِنَفْسٍ وَاحِدَةٍ وَفَمٍ وَاحِدٍ. ^٦لِلذَلِكَ أَقْبَلُوا بَعْضُكُمْ بَعْضًا كَمَا أَنَّ الْمَسِيْحَ أَيْضًا قَبِلْنَا لِمَجْدِ اللَّهِ. ^٧وَأَقُولُ: إِنَّ يَسُوعَ الْمَسِيْحَ قَدْ صَارَ خَادِمَ الْخِتَانِ مِنْ أَجْلِ صِدْقِ اللَّهِ حَتَّى يُثَبِّتَ مَوَاعِيدَ الْأَبَاءِ. ^٨وَأَمَّا الْأُمَمُ فَمَجِّدُوا اللَّهَ مِنْ أَجْلِ الرَّحْمَةِ كَمَا هُوَ مَكْتُوبٌ: «مِنْ أَجْلِ ذَلِكَ سَأَحْمَدُكَ فِي الْأُمَمِ وَأُرْتَلُّ لاسْمِكَ» ^٩وَيَقُولُ أَيْضًا: «تَهَلَّلُوا أَيُّهَا الْأُمَمُ مَعَ شَعْبِهِ» ^{١٠}وَأَيْضًا: «سَبِّحُوا الرَّبَّ يَا جَمِيعَ الْأُمَمِ وَأَمْدَحُوهُ يَا جَمِيعَ الشُّعُوبِ» ^{١١}وَأَيْضًا يَقُولُ إِشْعِيَاءُ: «سَيَكُونُ أَصْلُ يَسَى وَالْقَائِمُ لِيَسُودَ عَلَى الْأُمَمِ. عَلَيْهِ

shall the Gentiles trust. ¹³Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Paul's Ministry

¹⁴And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. ¹⁵Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, ¹⁶That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

¹⁷I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. ¹⁸For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, ¹⁹Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. ²⁰Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: ²¹But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

Paul's Desire to Visit Rome

²²For which cause also I have been much hindered from coming to you.

سَيَكُونُ رَجَاءُ الْأُمَمِ. ^{١٣} وَلَيَمْلَأُكُمْ إِلَهُ الرَّجَاءِ كُلُّ سُرُورٍ وَسَلَامٍ فِي الْإِيمَانِ لِتَزْدَادُوا فِي الرَّجَاءِ بِقُوَّةِ الرُّوحِ الْقُدُسِ.

خدمة بولس الرسولية

^{١٤} وَأَنَا نَفْسِي أَيْضاً مُتَيَقِّنٌ مِنْ جِهَتِكُمْ يَا إِخْوَتِي أَنَّكُمْ أَنْتُمْ مَشْحُونُونَ صَلَاحاً وَمَمْلُوءُونَ كُلَّ عِلْمٍ قَادِرُونَ أَنْ يُنذِرَ بَعْضُكُمْ بَعْضاً. ^{١٥} وَلَكِنْ بِأَكْثَرِ جَسَارَةٍ كَتَبْتُ إِلَيْكُمْ جَزْئِيّاً أَيُّهَا الْإِخْوَةُ كَمَا ذَكَرْتُ لَكُمْ بِسَبَبِ النِّعْمَةِ الَّتِي وَهَبَتْ لِي مِنْ اللَّهِ ^{١٦} حَتَّى أَكُونَ خَادِماً لِيَسُوعَ الْمَسِيحِ لِأَجْلِ الْأُمَمِ مُبَاشِراً لِإِنْجِيلِ اللَّهِ كَمَا هُنَّ لِيَكُونَ قُرْبَاناً لِلْأُمَمِ مَقْبُولاً مُقَدَّساً بِالرُّوحِ الْقُدُسِ. ^{١٧} فَلِي أَفْتَحَارُ فِي الْمَسِيحِ يَسُوعَ مِنْ جِهَةِ مَا لِلَّهِ. ^{١٨} لِأَنِّي لَا أَجْسُرُ أَنْ أَتَكَلَّمَ عَنْ شَيْءٍ مِمَّا لَمْ يَفْعَلْهُ الْمَسِيحُ بِوَأَسْطِي لِأَجْلِ إِطَاعَةِ الْأُمَمِ بِالْقَوْلِ وَالْفِعْلِ ^{١٩} بِقُوَّةِ آيَاتٍ وَعَجَائِبَ بِقُوَّةِ رُوحِ اللَّهِ. حَتَّى إِنِّي مِنْ أَوْرُشَلِيمَ وَمَا حَوْلَهَا إِلَى إِلْيِيرِيكُونَ قَدْ أَكْمَلْتُ التَّبَشِيرَ بِإِنْجِيلِ الْمَسِيحِ. ^{٢٠} وَلَكِنْ كُنْتُ مُحْتَزِصاً أَنْ أَبْشَرَ هَكَذَا: لَيْسَ حَيْثُ سُمِّيَ الْمَسِيحُ لِئَلَّا يُبْنَى عَلَى أُسَاسٍ لآخَرَ. ^{٢١} بَلْ كَمَا هُوَ مَكْتُوبٌ: «الَّذِينَ لَمْ يَجْبُرُوا بِهِ سَيَبْصُرُونَ وَالَّذِينَ لَمْ يَسْمَعُوا سَيَفْهَمُونَ».

رغبة بولس في زيارة روما

^{٢٢} لِذَلِكَ كُنْتُ أَعَاقُ الْمَرَارَ الْكَثِيرَةَ عَنْ

²³But now having no more place in these parts, and having a great desire these many years to come unto you;

²⁴Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. ²⁵But now I go unto Jerusalem to minister unto the saints.

²⁶For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. ²⁷It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

²⁸When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

²⁹And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

³⁰Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; ³¹That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; ³²That I may come unto you with joy by the will of God, and may with you be refreshed. ³³Now the God of peace be with you all. Amen.

الْمَجِيءِ إِلَيْكُمْ. ^{٢٣} وَأَمَّا الْآنَ فَإِذْ لَيْسَ لِي مَكَانٌ بَعْدُ فِي هَذِهِ الْأَقَالِيمِ وَلِي أَشْتِيَاقٌ إِلَى الْمَجِيءِ إِلَيْكُمْ مِنْذُ سِنِينَ كَثِيرَةٍ ^{٢٤} فَعِنْدَمَا أَذْهَبُ إِلَى أَسْبَانِيَا آتِي إِلَيْكُمْ. لِأَنِّي أَرْجُو أَنْ أُرَاكُمْ فِي مُرُورِي وَتُسَيِّعُونِي إِلَى هُنَاكَ إِنْ تَمَلَّاتُ أَوْلًا مِنْكُمْ جُرْتِيًّا. ^{٢٥} وَلَكِنْ الْآنَ أَنَا ذَاهِبٌ إِلَى أُورُشَلِيمَ لِأَخْدِمَ الْقَدِيسِينَ ^{٢٦} لِأَنَّ أَهْلَ مَكْدُونِيَّةِ وَأَخَاثِيَّةِ اسْتَحْسَبُوا أَنْ يَصْنَعُوا تَوَزِيعًا لِفُقَرَاءِ الْقَدِيسِينَ الَّذِينَ فِي أُورُشَلِيمَ. ^{٢٧} اسْتَحْسَبُوا ذَلِكَ وَإِنَّهُمْ لَهُمْ مَدْيُونُونَ! لِأَنَّهُ إِنْ كَانَ الْأَمَمُ قَدْ اشْتَرَكُوا فِي رُوحِيَّاتِهِمْ يَجِبُ عَلَيْهِمْ أَنْ يَخْدُمُوهُمْ فِي الْجَسَدِيَّاتِ أَيْضًا. ^{٢٨} فَمَتَى أَكْمَلْتُ ذَلِكَ وَخَتَمْتُ لَهُمْ هَذَا الثَّمَرَ فَسَأْمُضِي مَارًا بِكُمْ إِلَى أَسْبَانِيَا. ^{٢٩} وَأَنَا أَعْلَمُ أَنِّي إِذَا جِئْتُ إِلَيْكُمْ سَأَجِيءُ فِي مِلءِ بَرَكَةٍ لِئَجْلِ الْمَسِيحِ. ^{٣٠} فَاطْلُبْ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ بِرَبِّنَا يَسُوعَ الْمَسِيحِ وَبِمَحَبَّةِ الرُّوحِ أَنْ تُجَاهِدُوا مَعِي فِي الصَّلَوَاتِ مِنْ أَجْلِ إِلَهِ إِلَهِ لِكَيْ أَنْقَذَ مِنَ الَّذِينَ هُمْ غَيْرُ مُؤْمِنِينَ فِي الْيَهُودِيَّةِ وَلِكَيْ تَكُونَ خِدْمَتِي لِأَجْلِ أُورُشَلِيمَ مَقْبُولَةً عِنْدَ الْقَدِيسِينَ ^{٣٢} حَتَّى أَجِيءَ إِلَيْكُمْ بِفَرَحٍ بِإِرَادَةِ اللَّهِ وَأَسْتَرِيحَ مَعَكُمْ. ^{٣٣} إِلَهُ السَّلَامِ مَعَكُمْ أَجْمَعِينَ. آمِينَ.

Personal Greetings

تحيات خاصة

16 ¹I commend unto you Phebe our sister, which is a servant of the church which is at Cencrea: ²That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

³Greet Priscilla and Aquila my helpers in Christ Jesus: ⁴Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

⁵Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

⁶Greet Mary, who bestowed much labour on us.

⁷Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

⁸Greet Amplias my beloved in the Lord.

⁹Salute Urbane, our helper in Christ, and Stachys my beloved.

¹⁰Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

¹¹Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

¹²Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

¹³Salute Rufus chosen in the Lord, and his mother and mine.

¹⁴Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the

١٦ ^١أوصي إليكم بأختنا فيبي التي هي خادمة الكنيسة التي في كنعريا ^٢كي تقبلوها في الرب كما يحق للقدسين وتقوموا لها في أي شيء احتاجته منكم لأنها صارت مساعدة لكثيرين ولي أنا أيضاً. ^٣سلموا على بريسكلا وأكيلا العاملين معي في المسيح يسوع ^٤الذين وضعوا عنقيهما من أجل حياتي اللذين لست أنا وحدي أشكرهما بل أيضاً جميع كنائس الأمم وعلى الكنيسة التي في بيتهم. ^٥سلموا على أيبثوس حبيبي الذي هو باكورة أختائه للمسيح. ^٦سلموا على مريم التي تعبت لأجلنا كثيراً. ^٧سلموا على أندرونكوس ويونياس نسيبي المأسورين معي اللذين هما مشهوران بين الرسل وقد كانا في المسيح قبلي. ^٨سلموا على أمبلياس حبيبي في الرب. ^٩سلموا على أوربانوس العامل معنا في المسيح وعلى إسناخيس حبيبي. ^{١٠}سلموا على أبلس المزمكي في المسيح. ^{١١}سلموا على الذين هم من أهل أرسثوبولوس. ^{١٢}سلموا على هيروديون نسيبي. ^{١٣}سلموا على الذين هم من أهل نركسوس الكائنين في الرب. ^{١٤}سلموا على تريفينا وتريفوسا التابعتين في الرب. ^{١٥}سلموا على برسيس المحبوبة التي تعبت كثيراً في الرب. ^{١٦}سلموا على رؤوس المختار في الرب وعلى أمه أمي. ^{١٧}سلموا

brethren which are with them.

¹⁵Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

¹⁶Salute one another with an holy kiss. The churches of Christ salute you.

عَلَى أَسِينِكْرِتِسَ فَلَيعُونَ هَرْمَاسَ بَرْتَوْبَاسَ
وَهَرْمِيسَ وَعَلَى الإِخْوَةِ الَّذِينَ مَعَهُمْ.
^{١٥}سَلِّمُوا عَلَى فِيلُولُوعَسَ وَجُولِيَا
وَبِيرْيُوسَ وَأُخْتِهِ وَأَوْلَمْبَاسَ وَعَلَى جَمِيعِ
الْقَدِيسِينَ الَّذِينَ مَعَهُمْ. ^{١٦}سَلِّمُوا بَعْضُكُمْ
عَلَى بَعْضٍ بِقُبْلَةٍ مُقَدَّسَةٍ. كَنَائِسُ الْمَسِيحِ
تُسَلِّمُ عَلَيْكُمْ.

Final Instructions

¹⁷Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. ¹⁸For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. ¹⁹For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

²⁰And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

²¹Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

²²I Tertius, who wrote this epistle, salute you in the Lord.

²³Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. ²⁴The grace of our Lord Jesus Christ be with you all. Amen.

توصيات ختامية

^{١٧}وَأَطْلُبُ إِلَيْكُمْ أَيُّهَا الإِخْوَةُ أَنْ
تُلَاحِظُوا الَّذِينَ يَصْنَعُونَ الشَّقَاقَاتِ
وَالْعَثْرَاتِ خِلَافًا لِلتَّعْلِيمِ الَّذِي تَعَلَّمْتُمُوهُ
وَأَعْرَضُوا عَنْهُمْ. ^{١٨}لَأَنَّ مِثْلَ هَؤُلَاءِ لَا
يَخْدُمُونَ رَبَّنَا يَسُوعَ الْمَسِيحَ بَلْ بَطُونَهُمْ
وَبِالْكَلَامِ الطَّيِّبِ وَالْأَقْوَالِ الْحَسَنَةِ يَخْدَعُونَ
قُلُوبَ السَّلْمَاءِ. ^{١٩}لَأَنَّ طَاعَتَكُمْ ذَاعَتْ إِلَى
الْجَمِيعِ فَأَفْرَحُ أَنَا بِكُمْ وَأُرِيدُ أَنْ تَكُونُوا
حُكَمَاءَ لِلْخَيْرِ وَبَسِطَاءَ لِلشَّرِّ. ^{٢٠}وَالِلَّهِ السَّلَامُ
سَيَسْحَقُ الشَّيْطَانَ تَحْتَ أَرْجَلِكُمْ سَرِيعًا.
نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحَ مَعَكُمْ. آمِينَ.
^{٢١}يَسَلِّمُ عَلَيْكُمْ تِيمُوثَاوُسُ الْعَامِلُ مَعِي
وَلُوكْيُوسُ وَيَاسُونُ وَسُوسِيَاثْرُسُ أَسِيَايِي.
^{٢٢}أَنَا تَرْتِيُوسُ كَاتِبُ هَذِهِ الرِّسَالَةِ أَسَلِّمُ
عَلَيْكُمْ فِي الرَّبِّ. ^{٢٣}يَسَلِّمُ عَلَيْكُمْ غَايُسُ
مُضَيِّفِي وَمُضَيِّفُ الْكَنِيسَةِ كُلِّهَا. يَسَلِّمُ
عَلَيْكُمْ أَرَاثُسُسُ خَازِنُ الْمَدِينَةِ وَكُورَاثُسُ
الْأَخ. ^{٢٤}نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحَ مَعَ
جَمِيعِكُمْ. آمِينَ.

Concluding Prayer of Praise

تسبيحة ختامية

²⁵Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, ²⁶But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

²⁷To God only wise, be glory through Jesus Christ for ever. Amen.

^{٢٥}وَلِلْقَادِرِ أَنْ يُثَبِّتَكُمْ حَسَبَ إِنْجِيلِي
وَالْكَرَازَةِ بِيَسُوعَ الْمَسِيحِ حَسَبَ إِعْلَانِ
السِّرِّ الَّذِي كَانَ مَكْتُومًا فِي الْأَزْمِنَةِ الْأَرْلِيَّةِ
^{٢٦}وَلَكِنْ ظَهَرَ الْآنَ وَأُعْلِمَ بِهِ جَمِيعَ الْأُمَمِ
بِالْكُتُبِ النَّبَوِيَّةِ حَسَبَ أَمْرِ الْإِلَهِ الْأَرْلِيِّ
لِإِطَاعَةِ الْإِيمَانِ ^{٢٧}لِلَّهِ الْحَكِيمِ وَحَدَهُ بِيَسُوعَ
الْمَسِيحِ لَهُ الْمَجْدُ إِلَى الْأَبَدِ. آمِينَ.

(كُتِبَتْ إِلَى أَهْلِ رُومِيَّةٍ مِنْ كُورِنْثُوسَ عَلَى
يَدِ فِيبِيِّ خَادِمَةِ كَنِيسَةِ كُنْخَرِيَا)