

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? For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?⁷And 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.⁸What 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;⁹As it is written, There is none righteous, no, not one:¹⁰There is none that understandeth, there is none that seeketh after God.¹¹They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.¹²Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:¹³Whose mouth is full of cursing and bitterness:¹⁴Their feet are swift to shed blood:¹⁵Destruction and misery are in their ways:¹⁶And the way of peace have they not known:¹⁷There is no

الإنسان تحت الخطيئة

¹إِذَا مَا هُوَ فَضَّلَ الْيَهُودِيَّ أَوْ مَا هُوَ تَفْعُ الْخِتَانِ؟ كَثِيرٌ عَلَى كُلِّ وَجْهِ. أَمَّا أَوَّلًا: فَلأنَّهُمْ اسْتَوْفُوا عَلَى أَقْوَالِ اللَّهِ. فَمَاذَا إِنْ كَانَ قَوْمٌ لَمْ يَكُونُوا أَمَنَاءَ؟ أَفَلَعَلَّ عَدَمَ أَمَانَتِهِمْ يُبْطِلُ أَمَانَةَ اللَّهِ؟²حَاشَا، بَلْ لِيَكُنَ اللَّهُ صَادِقًا وَكُلُّ إِنْسَانٍ كَاذِبًا كَمَا هُوَ مَكْتُوبٌ: "لِكِنِّي تَبَرَّرَ فِي كَلَامِكَ وَتَغْلِبَ مَتَى حُوكِمْتَ".³وَلَكِنْ إِنْ كَانَ إِنْمَنَّا بَيْنِي بَرَّ اللَّهُ، فَمَاذَا تَقُولُ؟ أَلَعَلَّ اللَّهُ الَّذِي يَجْلِبُ الْغَضَبَ طَالِمٌ؟ أَتَكَلَّمُ بِحَسَبِ الْإِنْسَانِ،⁴حَاشَا. فَكَيْفَ يَدِينُ اللَّهُ الْعَالَمَ إِذَا ذَلِكَ؟⁵فَإِنَّهُ إِنْ كَانَ صِدْقُ اللَّهِ قَدْ ارْتَدَّ يَكْذِبِي لِمَجْدِهِ، فَلِمَاذَا أَدَانُ أَنَا بَعْدَ كَخَاطِيهِ؟⁶أَمَّا كَمَا يُفْتَرَى عَلَيْنَا وَكَمَا يَزْعُمُ قَوْمُنَا تَقُولُ: لِنَفْعَلِ السَّيِّئَاتِ لِكَيْ تَأْتِيَ الْخَيْرَاتُ؟ الَّذِينَ دَبُّوهُمْ عَادِلَةٌ.⁷فَمَاذَا إِذَا؟ أَتَحْنُ أَفْضَلَ؟ كَلَّا الْبَلَّةُ. لِأَنَّا قَدْ شَكَوْنَا أَنَّ الْيَهُودَ وَالنَّوْثَانِيِّينَ أَجْمَعِينَ تَحْتَ الْخَطِيئَةِ⁸كَمَا هُوَ مَكْتُوبٌ: "أَنَّهُ لَيْسَ بَارٌّ، وَلَا وَاجِدٌ،⁹لَيْسَ مَنْ يَفْهَمُ، لَيْسَ مَنْ يَطْلُبُ اللَّهَ. الْجَمِيعُ زَاغُوا وَفَسَدُوا مَعًا، لَيْسَ مَنْ يَفْعَلُ صَلاحًا، لَيْسَ وَلَا وَاجِدٌ.¹⁰خَنَزَرُهُمْ قَبْرٌ مَفْتُوحٌ، بِالسَّيِّئَاتِهِمْ قَدْ مَكْرُوا، سُمُّ الْأَضْلَالِ تَحْتَ شِفَاهِهِمْ،¹¹وَقَمُّهُمْ مَمْلُوءٌ لَغَنَةً وَمَرَارَةً.¹²أَرْجُلُهُمْ سَرِيعَةٌ إِلَى سَفْكِ الدَّمِّ،¹³فِي طُرُقِهِمْ اغْتِصَابٌ وَسَخَقٌ،¹⁴وَطَرِيقُ السَّلَامِ لَمْ يَعْرِفُوهُ،¹⁵لَيْسَ خَوْفُ اللَّهِ قُدَامَ عُيُونِهِمْ".¹⁶وَتَحْنُ تَعْلَمُ أَنَّ كُلَّ مَا يَقُولُهُ النَّامُوسُ فَهُوَ يُكَلِّمُ بِهِ الَّذِينَ فِي النَّامُوسِ، لِكَيْ يَسْتَدَّ كُلُّ قَوْمٍ وَيَصِيرَ كُلُّ الْعَالَمِ تَحْتَ قِصَاصِ مِنَ اللَّهِ.¹⁷لأنَّهُ بِأَعْمَالِ النَّامُوسِ كُلِّ ذِي جَسَدٍ لَا يَتَبَرَّرُ أَمَامَهُ، لِأَنَّ النَّامُوسَ مَعْرِفَةُ الْخَطِيئَةِ.

بَرُّ اللَّهِ بِالْإِيمَانِ

¹⁸وَأَمَّا الْآنَ فَقَدْ طَهَّرَ بَرُّ اللَّهِ يَدُونَ النَّامُوسِ مَشْهُودًا لَهُ مِنَ النَّامُوسِ وَالْأَنْبِيَاءِ،¹⁹بَرُّ اللَّهِ بِالْإِيمَانِ يَسُوعَ الْمَسِيحِ، إِلَى كُلِّ وَعَلَى كُلِّ الَّذِينَ يُؤْمِنُونَ. لِأَنَّهُ لَا فَرْقَ: إِذَا الْجَمِيعُ أَخْطَاوُا وَأَغْوَرَهُمْ مَجْدُ اللَّهِ،²⁰مُتَبَرِّرِينَ مَجَانًا بِنِعْمَتِهِ، بِالْفِدَاءِ الَّذِي يَسُوعَ الْمَسِيحِ،²¹الَّذِي قَدَّمَهُ اللَّهُ كَفَّارَةً بِالْإِيمَانِ يَدَمِهِ لِطَهَارِ بَرِّهِ مِنْ أَجْلِ الصَّفْحِ عَنِ الْخَطَايَا السَّالِفَةِ، بِإِمْهَالِ اللَّهِ، لِطَهَارِ بَرِّهِ فِي الزَّمَانِ الْخَاصِرِ لِيَكُونَ بَارًّا وَتَبَرَّرَ مَنْ هُوَ مِنَ الْإِيمَانِ يَسُوعَ.²²فَإَيْنَ الْإِفْتِخَارُ؟ قَدْ انْقَضَى. يَايَّ نَامُوسٍ؟

fear of God before their eyes.¹⁹ Now 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.²⁰ Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.²¹ But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.²³ For all have sinned, and come short of the glory of God;²⁴ Being justified freely by his grace through the redemption that is in Christ Jesus:²⁵ Whom 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;²⁶ To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.²⁷ Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.²⁸ Therefore we conclude that a man is justified by faith without the deeds of the law.²⁹ Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:³⁰ Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.³¹ Do we then make void the law through faith? God forbid: yea, we establish the law.

أَيَّامُوسِ الْأَعْمَالِ؟ كَلَّا، بَلْ يَتَّامُوسِ الْإِيمَانِ. إِذَا²⁸
تَحْسِبُ أَنَّ الْإِنْسَانَ يَتَبَرَّرُ بِالْإِيمَانِ يَدُونِ أَعْمَالِ
التَّامُوسِ. أَمْ اللَّهُ لِلْيَهُودِ فَقَطْ؟ أَلَيْسَ لِلْأُمَّمِ أَيْضًا؟
بَلَى، لِلْأُمَّمِ أَيْضًا.³⁰ لِأَنَّ اللَّهَ وَاحِدٌ، هُوَ الَّذِي سَيَبَرَّرُ
الْجَنَانَ بِالْإِيمَانِ وَالْعُرْلَةَ بِالْإِيمَانِ. أَقْبِطِلُ التَّامُوسَ³¹
بِالْإِيمَانِ؟ حَاشَا، بَلْ تُثَبِّتُ التَّامُوسَ.