

### البر بالإيمان وليس بالأعمال

<sup>1</sup> أَيُّهَا الْعَلَاطِيُّونَ الْاَغْيَاءُ، مَنْ رَفَاكُمْ حَتَّى لَا تُذَعِبُوا لِلْحَقِّ أَنْتُمْ الَّذِينَ أَمَامَ عُيُونِكُمْ قَدْ رُسِمَ يَسُوعُ الْمَسِيحُ بَيْنَكُمْ مَضْلُوبًا؟<sup>2</sup> أَرِيدُ أَنْ أَعْلَمَ مِنْكُمْ هَذَا فَقَطْ: أَبَاَعْمَالِ النَّامُوسِ أَحَدْتُمْ الرُّوحَ أَمْ بِخَيْرِ الْإِيمَانِ؟<sup>3</sup> أَهَكَذَا أَنْتُمْ أَغْيَاءُ؟ أَبَعْدَمَا ابْتَدَأْتُمْ بِالرُّوحِ تُكْمَلُونَ الْآنَ بِالْجَسَدِ؟<sup>4</sup> أَهَذَا الْمَقْدَارَ اخْتَمَلْتُمْ عَبَثًا إِنْ كَانَ عَبَثًا؟<sup>5</sup> فَالَّذِي يَمُنُّكُمْ الرُّوحَ وَيَعْمَلُ قُوَّاتٍ فِيكُمْ أَبَاَعْمَالِ النَّامُوسِ أَمْ بِخَيْرِ الْإِيمَانِ؟<sup>6</sup> كَمَا إِبْرَاهِيمَ "أَمَنْ بِاللَّهِ فَحَسِبَ لَهُ بَرًّا"،<sup>7</sup> اَعْلَمُوا إِذَا أَنَّ الَّذِينَ هُمْ مِنَ الْإِيمَانِ أُولَئِكَ هُمْ بَنُو إِبْرَاهِيمَ. <sup>8</sup> وَالْكِتَابُ إِذْ سَبَقَ قَرَأَ أَنَّ اللَّهَ بِالْإِيمَانِ يُبَرِّرُ الْأَمَمَ سَبَقَ قَبَشَّرَ إِبْرَاهِيمَ: "أَنْ فِيكَ تَبَارَكَ جَمِيعُ الْأَمَمِ".<sup>9</sup> إِذَا الَّذِينَ هُمْ مِنَ الْإِيمَانِ يَتَبَارَكُونَ مَعَ إِبْرَاهِيمَ الْمُؤْمِنِينَ. <sup>10</sup> لِأَنَّ جَمِيعَ الَّذِينَ هُمْ مِنْ أَعْمَالِ النَّامُوسِ هُمْ تَحْتَ لَعْنَةٍ لِأَنَّهُ مَكْتُوبٌ: "مَلْعُونٌ كُلُّ مَنْ لَا يَبْنِي فِي جَمِيعِ مَا هُوَ مَكْتُوبٌ فِي كِتَابِ النَّامُوسِ لِيَعْمَلَ بِهِ".<sup>11</sup> وَلَكِنْ أَنْ لَيْسَ أَحَدٌ يَتَبَرَّرُ بِالنَّامُوسِ عِنْدَ اللَّهِ فَطَاهِرٌ: "لِأَنَّ الْبَارَّ بِالْإِيمَانِ يَحْيَا".<sup>12</sup> وَلَكِنَّ النَّامُوسَ لَيْسَ مِنَ الْإِيمَانِ بَلِ الْإِنْسَانُ الَّذِي يَفْعَلُهَا سَيَحْيَا بِهَا.<sup>13</sup> الْمَسِيحُ أَفْتَدَانَا مِنَ لَعْنَةِ النَّامُوسِ إِذْ صَارَ لَعْنَةً لِأَجْلِنا لِأَنَّهُ مَكْتُوبٌ: "مَلْعُونٌ كُلُّ مَنْ عُلِقَ عَلَى خَشَبَةٍ"،<sup>14</sup> لِتَصِيرَ بَرَكَهَ إِبْرَاهِيمَ لِلْأَمَمِ فِي الْمَسِيحِ يَسُوعَ لِنَتَّالَ بِالْإِيمَانِ مَوْعِدَ الرُّوحِ.

### الناموس يؤدب والمسيح يبرر

<sup>15</sup> أَيُّهَا الْإِخْوَةُ، بِحَسَبِ الْإِنْسَانِ أَقُولُ: لَيْسَ أَحَدٌ يُبْطَلُ عَهْدًا قَدْ تَمَكَّنَ وَلَوْ مِنْ إِنْسَانٍ أَوْ يَرِيدُ عَلَيْهِ. <sup>16</sup> وَأَمَّا الْمَوَاعِيدُ فَقِيلَتْ فِي إِبْرَاهِيمَ وَفِي تَسْلِيهِ، لَا يَقُولُ: "وَفِي الْإِنْسَانِ"، كَأَنَّهُ عَنْ كَثِيرِينَ، بَلْ كَأَنَّهُ عَنْ وَاحِدٍ: "وَفِي تَسْلِيكَ"، الَّذِي هُوَ الْمَسِيحُ. <sup>17</sup> وَإِنَّمَا أَقُولُ هَذَا: إِنَّ النَّامُوسَ الَّذِي صَارَ بَعْدَ أَرْبَعِمِئَةٍ وَثَلَاثِينَ سَنَةً لَا يَنْسِيحُ عَهْدًا قَدْ سَبَقَ فَتَمَكَّنَ مِنَ اللَّهِ تَخَوُّ الْمَسِيحِ حَتَّى يُبْطَلِ الْمَوْعِدُ. <sup>18</sup> لِأَنَّهُ إِنْ كَانَتْ الْوَرَاثَةُ مِنَ النَّامُوسِ فَلَمْ تَكُنْ أَيْضًا مِنْ مَوْعِدٍ، وَلَكِنَّ اللَّهَ وَهَبَهَا لِإِبْرَاهِيمَ بِمَوْعِدٍ. <sup>19</sup> فَلِمَاذَا النَّامُوسُ؟ قَدْ زِيدَ بِسَبَبِ التَّعْدِيَّاتِ إِلَى أَنْ يَأْتِيَ النَّسْلُ الَّذِي قَدْ وُعِدَ لَهُ مُرْتَبًا بِمَلَائِكَةٍ فِي يَدِ وَسِيطٍ، وَأَمَّا الْوَسِيطُ فَلَا يَكُونُ لَوَاحِدٍ، وَلَكِنَّ اللَّهَ وَاحِدًا. <sup>21</sup> فَهَلِ النَّامُوسُ ضِدٌّ مَوَاعِيدِ اللَّهِ؟ خَاسًا، لِأَنَّهُ لَوْ أُعْطِيَ تَامُوسٌ قَادِرٌ أَنْ يُحْيِيَ لَكَانَ بِالْحَقِيقَةِ الْبَرِّ

<sup>1</sup> O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?<sup>2</sup> This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?<sup>3</sup> Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?<sup>4</sup> Have ye suffered so many things in vain? if it be yet in vain.<sup>5</sup> He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?<sup>6</sup> Even as Abraham believed God, and it was accounted to him for righteousness.<sup>7</sup> Know ye therefore that they which are of faith, the same are the children of Abraham.<sup>8</sup> And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.<sup>9</sup> So then they which be of faith are blessed with faithful Abraham.<sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.<sup>11</sup> But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.<sup>12</sup> And the law is not of faith: but, The man that doeth them shall live in them.<sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:<sup>14</sup> That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit

بِالتَّائُمُوسِ. <sup>22</sup>لَكِنَّ الْكِتَابَ أَغْلَقَ عَلَى الْكُلِّ تَحْتَ الْخَطِيئَةِ  
لِيُعْطَى الْمَوْعِدُ مِنْ إِيْمَانِ يَسُوعَ الْمَسِيحِ لِلَّذِينَ  
يُؤْمِنُونَ. <sup>23</sup>وَلَكِنْ قَبْلَمَا جَاءَ الْإِيْمَانُ كُنَّا مَحْرُوسِينَ تَحْتَ  
التَّائُمُوسِ مُغْلَقًا عَلَيْنَا إِلَى الْإِيْمَانِ الْعَتِيدِ أَنْ يُغْلَنَ. <sup>24</sup>إِذَا  
قَدْ كَانَ التَّائُمُوسُ مُوَدَّبَنَا إِلَى الْمَسِيحِ لِكَيْ تَنْبَرَّرَ  
بِالْإِيْمَانِ. <sup>25</sup>وَلَكِنْ بَعْدَ مَا جَاءَ الْإِيْمَانُ لَسْنَا بَعْدُ تَحْتَ  
مُودَّبٍ. <sup>26</sup>لَأَنَّكُمْ جَمِيعًا أَبْنَاءُ اللَّهِ بِالْإِيْمَانِ بِالْمَسِيحِ  
يَسُوعَ، <sup>27</sup>لَأَنَّ كُلَّكُمْ الَّذِينَ اعْتَمَدْتُمْ بِالْمَسِيحِ قَدْ لَبِسْتُمْ  
الْمَسِيحَ. <sup>28</sup>لَيْسَ يَهُودِيٌّ وَلَا يُونَانِيٌّ، لَيْسَ عَبْدٌ وَلَا حُرٌّ،  
لَيْسَ ذَكَرٌ وَأُنْثَى، لَأَنَّكُمْ جَمِيعًا وَاحِدٌ فِي الْمَسِيحِ  
يَسُوعَ. <sup>29</sup>فَإِنْ كُنْتُمْ لِلْمَسِيحِ فَأَنْتُمْ إِذَا تَسَلُّوا إِبْرَاهِيمَ  
وَحَسَبَ الْمَوْعِدِ وَرَثَةً.

through faith. <sup>15</sup>Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. <sup>16</sup>Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. <sup>17</sup>And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. <sup>18</sup>For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. <sup>19</sup>Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. <sup>20</sup>Now a mediator is not a mediator of one, but God is one. <sup>21</sup>Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. <sup>22</sup>But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. <sup>23</sup>But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. <sup>24</sup>Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. <sup>25</sup>But after that faith is come, we are no longer under a schoolmaster. <sup>26</sup>For ye are all the children of God by faith in Christ Jesus. <sup>27</sup>For as many of you as have been baptized into Christ have put on Christ. <sup>28</sup>There is neither

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Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.<sup>29</sup> And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.