

بِرَ إِبْرَاهِيمَ بِالْإِيمَانِ

¹قَمَادَا تَقُولُ إِنَّ آبَانَا إِبْرَاهِيمَ قَدْ وَجَدَ حَسَبَ الْجَسَدِ؟ ²لَئِنَّهُ إِنْ كَانَ إِبْرَاهِيمُ قَدْ تَبَرَّرَ بِالْأَعْمَالِ فَلَهُ فَخْرٌ، وَلَكِنْ لَيْسَ لَدَى اللَّهِ. ³لَئِنَّهُ مَاذَا يَقُولُ الْكِتَابُ: "قَامَنَّ إِبْرَاهِيمُ بِاللَّهِ فَحُسِبَ لَهُ يَرًّا". ⁴أَمَّا الَّذِي يَعْمَلُ فَلَا تُحْسَبُ لَهُ الْأَجْرَةُ عَلَى سَبِيلِ نِعْمَةٍ بَلْ عَلَى سَبِيلِ دَيْنٍ، ⁵وَأَمَّا الَّذِي لَا يَعْمَلُ وَلَكِنْ يُؤْمِنُ بِالَّذِي يُبَرِّرُ الْفَاجِرَ فَاِيَمَانُهُ يُحْسَبُ لَهُ يَرًّا، ⁶كَمَا يَقُولُ دَاوُدُ أَيْضًا فِي تَطْلُوبِ الْإِنْسَانِ الَّذِي يَحْسَبُ لَهُ اللَّهُ يَرًّا بِدُونِ أَعْمَالٍ: ⁷"طُوبَى لِلَّذِينَ عَفِزَتْ أَتَامُهُمْ وَسَيَّرَتْ خَطَايَاهُمْ، ⁸طُوبَى لِلرَّجُلِ الَّذِي لَا يَحْسَبُ لَهُ الرَّبُّ حَظِيَّةً". ⁹أَفَهَذَا التَّطْلُوبُ هُوَ عَلَى الْخَتَانِ فَقَطْ أَمْ عَلَى الْغُرْلَةِ أَيْضًا؟ لَأَنَّا نَقُولُ: "إِنَّهُ حُسِبَ لِإِبْرَاهِيمَ الْإِيمَانُ يَرًّا". ¹⁰فَكَيْفَ حُسِبَ؟ أَوْهُوَ فِي الْخَتَانِ أَمْ فِي الْغُرْلَةِ؟ لَيْسَ فِي الْخَتَانِ يَلْ فِي الْغُرْلَةِ. ¹¹وَأَحَدَ عَلَامَةِ الْخَتَانِ حَتْمًا لِيَرَّ الْإِيمَانِ الَّذِي كَانَ فِي الْغُرْلَةِ لِيَكُونَ أَبًا لِجَمِيعِ الَّذِينَ يُؤْمِنُونَ وَهُمْ فِي الْغُرْلَةِ كَيْ يُحْسَبَ لَهُمْ أَيْضًا يَرًّا، ¹²وَأَبًا لِلْخَتَانِ الَّذِينَ لَيْسُوا مِنَ الْخَتَانِ فَقَطْ بَلْ أَيْضًا يَسْلُكُونَ فِي خُطَوَاتِ إِيمَانِ آبَانَا إِبْرَاهِيمَ الَّذِي كَانَ وَهُوَ فِي الْغُرْلَةِ. ¹³فَإِنَّهُ لَيْسَ بِالتَّامُوسِ كَانَ الْوَعْدُ لِإِبْرَاهِيمَ أَوْ لِيَسْلِهِ أَنْ يَكُونَ وَارِثًا لِلْعَالَمِ بَلْ يَبِرُّ الْإِيمَانِ. ¹⁴لَئِنَّهُ إِنْ كَانَ الَّذِينَ مِنَ التَّامُوسِ هُمْ وَرَثَةً فَقَدْ تَعَطَّلَ الْإِيمَانُ وَتَبَطَّلَ الْوَعْدُ، ¹⁵لَآنَ التَّامُوسَ يُنْشِئُ عَصَبًا، إِذْ حَيْثُ لَيْسَ تَامُوسٌ لَيْسَ أَيْضًا تَعَدُّ. ¹⁶لِهَذَا هُوَ مِنَ الْإِيمَانِ، كَيْ يَكُونَ عَلَى سَبِيلِ النِّعْمَةِ، لِيَكُونَ الْوَعْدُ وَطِيدًا لِجَمِيعِ النَّسْلِ، لَيْسَ لِمَنْ هُوَ مِنَ التَّامُوسِ فَقَطْ بَلْ أَيْضًا لِمَنْ هُوَ مِنْ إِيمَانِ إِبْرَاهِيمَ، الَّذِي هُوَ أَبٌ لِجَمِيعِنَا ¹⁷كَمَا هُوَ مَكْتُوبٌ: "إِنِّي قَدْ جَعَلْتُكَ أَبًا لَأَمَمٍ كَثِيرَةٍ"، أَمَامَ اللَّهِ الَّذِي آمَنَ بِهِ الَّذِي يُخَيِّ الْمَوْتَى وَبَدَعُو الْأَشْيَاءَ غَيْرَ الْمَوْجُودَةِ كَأَنَّهَا مَوْجُودَةٌ. ¹⁸فَهُوَ عَلَى خِلَافِ الرَّجَاءِ آمَنَ عَلَى الرَّجَاءِ لِكَيْ يَصِيرَ أَبًا لَأَمَمٍ كَثِيرَةٍ كَمَا قِيلَ: "هَكَذَا يَكُونُ نَسْلُكَ". ¹⁹وَإِذْ لَمْ يَكُنْ ضَعِيفًا فِي الْإِيمَانِ لَمْ يَغْتَبِرْ جَسَدَهُ وَهُوَ قَدْ صَارَ مُمَاتًا، إِذْ كَانَ ابْنُ نَحْوِ مِئَةِ سَنَةٍ، وَلَا مُمَاتِيَّةً مُسْتَوْدَعَ سَارَةٍ، ²⁰وَلَا يَعْدَمُ إِيمَانِ اِزْتَابَ فِي وَعْدِ اللَّهِ بَلْ تَقَوَّى بِالْإِيمَانِ، مُعْطِيًا مَجْدًا لِلَّهِ، ²¹وَيَتَقَنَّ: أَنْ مَا وَعَدَ بِهِ، هُوَ قَادِرٌ أَنْ يَفْعَلَهُ أَيْضًا. ²²لِذَلِكَ أَيْضًا حُسِبَ لَهُ يَرًّا. ²³وَلَكِنْ لَمْ يَكُنْ مِنْ أَجْلِهِ وَخَدَهُ أَنَّهُ حُسِبَ لَهُ، ²⁴بَلْ مِنْ أَجْلِئَا نَحْنُ أَيْضًا الَّذِينَ سَيُحْسَبُ لَنَا، الَّذِينَ نُؤْمِنُ

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 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,

يَمَنْ أَقَامَ يَسُوعَ رَبَّنَا مِنَ الْأَمْوَاتِ،²⁵ الَّذِي أُسْلِمَ مِنْ أَجْلِ
خَطَايَانَا وَأَقِيمَ لِأَجْلِ تَبْرِيرِنَا.

but through the righteousness of faith.¹⁴ For if they which are of the law be heirs, faith is made void, and the promise made of none effect:¹⁵ Because the law worketh wrath: for where no law is, there is no transgression.¹⁶ Therefore 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.¹⁸ Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.¹⁹ And 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:²⁰ He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;²¹ And being fully persuaded that, what he had promised, he was able also to perform.²² And therefore it was imputed to him for righteousness.²³ Now it was not written for his sake alone, that it was imputed to him;²⁴ But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;²⁵ Who was delivered for our offences, and was raised again for our justification.