مصير شعب إسرائيل

ُ أَقُولُ الصِّدْقَ فِي المَسِيحِ، لاَ أَكْذِبُ، وَضَمِيرِي شَاهِدُ ا لِي بِالرُّوحِ الْقُدُس، 2ُإِنَّ لِي حُزْناً عَظِيماً وَوَجَعاً فِي قَلْبِي لاَ يَنْقَطِعُ. ۚ فَإِنِّي كُنْتُ ۖ أَوَدُّ لَوْ أَكُونُ أَنَا نَفْسِي مَحْرُوماً مِنَ المَسبح لأَخْل إِخْوَتِي، أَنْسبَائِي حَسَبَ الْحَسَد، ُالَّذِينَ هُمْ إِسْرَائِيلِيُّونَ ۚ وَلَهُمُ النَّبَنِّي وَالْمَجْدُ وَالْعُهُودُ وَالْإِشْتِرَاعُ وَالْعِبَادَةُ وَالْمَوَاعِيدُ، وَلَهُمُ الآبَاءُ، وَمِنْهُمُ الْمَسِيحُ حَسَبَ الْجَسَدِ، الْكَائِنُ عَلَى الْكُلِّ، إِلَهاَ مُبَارَكاً إِلَى الأَبَدِ، آمِينَ. ُوَلَكِنْ لَيْسَ هَكَذَا حَتَّى إِنَّ كَلِمَةَ اللهِ قَدْ سَقَطَتْ، لأَنْ لَيْسَ جَمِيعُ الَّذِينَ مِنْ إِسْرَائِيلَ هُمْ اِسْرَائِيلِيُّونَ، ۖ وَلاَ لأَنَّهُمْ مِنْ نَسْلِ إِبْرَاهِيمَ هُمْ جَمِيعاً أَوْلاَذُ، بَلْ "بإسْحَاقَ يُدْعَى لَكَ نَسْلُ ". ۚ أَيْ: لَيْسَ أَوْلاَدُ الْجَسَد هُمْ أَوْلاَدَ الله، بَلْ أَوْلاَدُ المَوْعِد بُحْسَبُونَ نَسْلاً. ^ولأَنَّ كَلَمَةَ المَوْعِد هِيَ هَـذه: "أَنَـا آتِـي نَحْـوَ هَـذَا الْـوَقْتِ وَيَكُـونُ لِسَـارَةَ ابْنٌ". أُوَلَيْسَ ذَلِكَ فَقَطْ بَلْ رِفْقَةُ أَيْضاً، وَهِيَ حُبْلَى مِنْ وَاحِدٍ، وَهُوَ إِسْحَاقُ أَيُونَا،¹¹لأَنَّهُ، وَهُمَا لَمْ يُولَدَا بَعْدُ وَلاَ فَعَلاَ خَيْراً أَوْ شَرّاً لِكَيْ يَثْبُتَ قَصْدُ اللَّهِ حَسَبَ الإِخْتِيَارِ، لَيْسَ مِنَ الأَعْمَال بَلْ مِنَ الَّذِي يَدْعُو،¹¹قِيلَ لَهَا: "إِنَّ الْكَبِيرَ يُسْتَعْبَدُ لِلصَّغِيرِ"، 3 كَمَا هُـوَ مَكْتُوبٌ: "أَحْبَبْتُ يَعْقُوبَ وَأَبْغَضْتُ عِيسُهَ".

أَنَّهَاذَا نَقُولُ؟ أَلَعَلَّ عِنْدَ اللهِ ظُلْماً؟ حَاشَا. 1 لِأَنَّهُ يَقُولُ لِمُوسَى: "إِنِّي أَرْحَمُ مَنْ أُرْحَمُ وَأَتَرَاءَفُ عَلَى مَنْ أَرْحَمُ وَأَتَرَاءَفُ عَلَى مَنْ أَرْحَمُ وَأَتَرَاءَفُ عَلَى مَنْ أَرْحَمُ وَأَتَرَاءَفُ عَلَى مَنْ لِلهِ أَتَرَاءَفُ "إِنِّي لِمَنْ يَشَاءُ وَلاَ لِمَنْ يَسْعَى بَلْ لِلهِ النَّذِي يَرْحَمُ. 1 لِلهِ لِقَدَا النِّي يَقُولُ الْكِتَابُ لِفِرْعَوْنَ: "إِنِّي لِهَذَا النِّي يُعَيْنِهِ أَقَمْتُكَ لِكَيْ أُظْهِرَ فِيكَ قُوَّتِي وَلِكَيْ يُنَادَى بِاسْمِي فِي كُلِّ الأَرْضِ". 1 فَإِذَا هُوَ يَرْحَمُ مَنْ يَشَاءُ وَيُقَسِّي مَنْ يَسَاءُ وَيُقَسِّي مَنْ عَنَاءُ وَيُقَسِّي مَنْ عَنَاءُ وَيُقَسِّي مَنْ عَنَاءُ وَيُقَسِّي مَنْ اللهِ عَلَى اللهِ عَنْ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ عَلَى اللهِ عَ

ناموس برّ الإيمان

¹⁰ فَسَ تَقُولُ لِي: لِمَاذَا يَلُومُ بَعْدُ، لأَنْ مَنْ يُقَاوِمُ مَشِيئَتَهُ ؟ ⁰⁰ بَلْ مَنْ أَنْتَ، أَيُّهَا الإِنْسَانُ، الَّذِي تُجَاوِبُ اللهَ ؟ مَشِيئَتَهُ ؟ ⁰⁰ بَلْ مَنْ أَنْتَ، أَيُّهَا الإِنْسَانُ، الَّذِي تُجَاوِبُ اللهَ الْعَلَّى الْحَيْنِي هَكَذَا ؟ ¹² أَمْ لَيْسَ لِلْحَرَّافِ سُلْطَانُ عَلَى الطِّينِ أَنْ يَصْنَعَ مِنْ كُثْلَةٍ وَاحِدَةٍ إِنَاءً لِلْكَرَامَةِ وَآخَرَ لِلْهَوَانِ ؟ ²⁵ فَمَاذَا إِنْ كَانَ اللهُ، وَاحِدَةٍ إِنَاءً لِلْكَرَامَةِ وَآخَرَ لِلْهَوَانِ ؟ ²⁵ فَمَاذَا إِنْ كَانَ اللهُ، وَاحِدَةٍ إِنَاءً لِلْكَرَامَةِ وَآخَرَ لِلْهَوَانِ ؟ ²⁵ فَمَاذَا إِنْ كَانَ اللهُ، وَهُو يَبِينَ فُوْتَهُ، احْتَمَلَ بِأَنَاةٍ كَثِيرَةٍ آنِيَةَ غَضَبٍ مُهَيَّأَةً لِلْهَلاَكِ، ²³ وَلِكَنْ يُبَيِّنَ غِنَى مَجْدِهِ عَلَى آنِيَةً غَضَبٍ مُهَيَّأَةً لِلْهَلاَكِ، ²³ وَلِكَنْ يُبَيِّنَ غِنَى مَجْدِهِ عَلَى آنِيَةِ رَحْمَةٍ قَدْ سَبَقَ فَأَعَدَّهَا لِلْمَجْدِ، ⁴¹ الَّتِي أَنْضَا عَلَى الْمَعْدِ فَقَطْ بَلْ مِنَ الْأُمْمِ وَعَانَا نَحْنُ إِيَّاهَا، لَيْسَ مِنَ الْيَهُودِ فَقَطْ بَلْ مِنَ الْأُمْمِ أَيْضاً . "سَأَذْعُو الَّذِي لَيْسَ أَيْضاً . "سَأَدْعُو الَّذِي لَيْسَ لَيْسَ

¹I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who 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; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That 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. For 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;) 12 It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. 14 What shall we say then? Is there unrighteousness with God? God forbid. For 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. 16 So then it is not of him that

شَعْبى شَعْبى وَالَّتِى لَيْسَتْ مَحْبُوبَةً مَحْبُوبَةً"، 2ً وَيَكُونُ فِي المَوْضِعِ الَّذِي قِيلَ لَهُمْ فِيهِ: لَسْتُمْ شَعْبِي، أَنَّهُ هُنَاكَ يُدْعَوْنَ أَبْنَاءَ اللهِ الْحَيِّ". 27 وَإِشَعْيَاءُ يَصْرُخُ مِنْ جِهَةٍ إِسْرَائِيلَ: "وَإِنْ كَانَ عَدَدُ بَنِيَ إِسْرَائِيلَ كَرَمْلِ الْبَحْر الرَّبَّ يَصْنَعُ أَمْراً مَقْضيّاً به عَلَى الْأَرْضِ". 25 وَكَمَا سَيَقَ

إِشَعْيَاءُ فَقَالَ: "لَّوْلاَ أَنَّ رَتَّ الْجُنُودِ أَبْقَى ۖ لَنَا نَسْلاً لَصرْنَا مَثْلَ سَدُومَ وَشَابَهْنَا عَمُورَةَ". ُ فَمَاذَا نَقُولُ؟ إِنَّ الأَمَمَ الَّذِينَ لَمْ يَسْعَوْا فِي أَثَرِ الْبِرِّ أَدْرَكُوا الْبِرَّ، الْبِرَّ الَّذِي بِالإِيمَانِ،³¹َوَلَكنَّ إِسْرَائِيلَ، وَهُوَ يَسْعَى فِي أَثِر نَامُوسَ الْبُرِّ، لَمْ يُذُرِكْ نَامُوسَ الْبِرِّ ³²لمَاذَا؟ لأَنَّهُ فَعَلَ ذَلِكَ لَيْسَ بِالإيمَانِ بَلْ كَأَنَّهُ بأَعْمَالِ النَّامُوسِ، فَإِنَّهُمُ اصْطَدَمُوا بِحَجَرِ الصَّدْمَة ۚ ۚ كَمَا هُوَ مَكْتُوبٌ:" هَا أَنَا أَضَعُ فِي صِهْيَوْنَ حَجَرَ صَدْمَةِ وَصَخْرَةَ عَثْرَةٍ، وَكُلُّ مَنْ يُؤْمِنُ بِهِ لاَ يُخْزَى". willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the 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. 19 Thou 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: 23 And 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. And 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. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: 28 For he will finish the work. and cut it short in righteousness: because a short work will the Lord make upon the earth. 29 And as Esaias said before, Except

Romans 9

the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. 30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? 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.