

روح البنوة

¹Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;²But is under tutors and governors until the time appointed of the father.³Even so we, when we were children, were in bondage under the elements of the world:⁴But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,⁵To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.⁷Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.⁸Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.⁹But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?¹⁰Ye observe days, and months, and times, and years.¹¹I am afraid of you, lest I have bestowed upon you labour in vain.¹²Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.¹³Ye know how through infirmity of the flesh I preached the gospel unto you at the first.¹⁴And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.¹⁵Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.¹⁶Am I therefore become your enemy, because I

¹وَأَمَّا أَقُولُ: مَا دَامَ الْوَارِثُ قَاصِرًا لَا يَفْرِقُ سَيِّئًا عَنِ الْعَبْدِ مَعَ كَوْنِهِ صَاحِبَ الْجَمِيعِ، بَلْ هُوَ تَحْتَ أَوْصِيَاءَ وَوُكَلَاءَ إِلَى الْوَقْتِ الْمَوْجَلِّ مِنْ أَبِيهِ.³هَكَذَا تَحْنُ أَيْضًا: لَمَّا كُنَّا قَاصِرِينَ كُنَّا مُسْتَعْبِدِينَ تَحْتَ أَرْكَانِ الْعَالَمِ،⁴وَلَكِنْ لَمَّا جَاءَ مِلْءُ الزَّمَانِ أَرْسَلَ اللَّهُ ابْنَهُ مَوْلُودًا مِنْ امْرَأَةٍ تَحْتَ الْوَلُودِ تَحْتَ النَّامُوسِ⁵لِيَقْتَدِيَ الَّذِينَ تَحْتَ النَّامُوسِ لِنَتَّالِ النَّبِيِّ. ثُمَّ بِمَا أَنْتُمْ أَبْنَاءُ أَرْسَلَ اللَّهُ رُوحَ ابْنِهِ إِلَى قُلُوبِكُمْ صَارِحًا: يَا أَبَا الْآبِ.⁷إِذَا لَسْتُ بَعْدَ عَبْدًا بَلِ ابْنًا وَإِنْ كُنْتُ ابْنًا فَوَارِثٌ لِلَّهِ بِالْمَسِيحِ.⁸لَكِنْ حِينَئِذٍ إِذْ كُنْتُمْ لَا تَعْرِفُونَ اللَّهَ اسْتَعْبَدْتُمْ لِلَّذِينَ لَيْسُوا بِالطَّبِيعَةِ إِلَهَةً،⁹وَأَمَّا الْآنَ إِذْ عَرَفْتُمْ اللَّهَ بَلِ الْبَحْرِيِّ عُرِفْتُمْ مِنَ اللَّهِ، فَكَيْفَ تَرْجِعُونَ أَيْضًا إِلَى الْأَرْكَانِ الصَّعِيقَةِ الْفَقِيرَةِ الَّتِي تُرِيدُونَ أَنْ تُسْتَعْبِدُوا لَهَا مِنْ جَدِيدٍ؟¹⁰أَتَحْقِطُونَ أَبَامًا وَشُهُورًا وَأَوْقَاتًا وَسِينِينَ؟¹¹أَخَافُ عَلَيْكُمْ أَنْ أَكُونَ قَدْ تَعَبْتُ فِيكُمْ عَبْنًا.¹²أَتَصْرَعُ إِلَيْكُمْ، أَيُّهَا الْإِخْوَةُ، كُونُوا كَمَا أَنَا لِأَنِّي أَنَا أَيْضًا كَمَا أَنْتُمْ، لَمْ تَطْلُمُونِي سَيِّئًا،¹³وَلَكِنْكُمْ تَعْلَمُونَ أَنِّي بِصَغْفِ الْجَسَدِ بَشَرْتُكُمْ فِي الْأَوَّلِ، وَتَجَرَّبْتِي الَّتِي فِي جَسَدِي لَمْ تَزِدُوا بِهَا وَلَا كَرِهْتُمُوهَا بَلْ كَمَلَاكِ مِنَ اللَّهِ قَبِلْتُمُونِي كَالْمَسِيحِ يَسُوعَ.¹⁵فَمَاذَا كَانَ إِذَا تَطَوَّبْتُكُمْ؟ لِأَنِّي أَشْهَدُ لَكُمْ أَنَّهُ لَوْ أَمَكَنْ لَفَلَعْنُمْ عُيُونَكُمْ وَأَعْطَيْتُمُونِي.¹⁶أَفَقَدْ صُرْتُ إِذَا عَدُوًّا لَكُمْ لِأَنِّي أَصْدُقُ لَكُمْ؟¹⁷يَعَارُونَ لَكُمْ لَيْسَ حَسَنًا بَلْ يُرِيدُونَ أَنْ يَصْدُوكُمْ لِكَيْ تَعَارُوا لَهُمْ،¹⁸حَسَنَةً هِيَ الْغَيْرَةُ فِي الْخُسْئِ كُلِّ جِنٍّ وَلَيْسَ جِنَّ حُضُورِي عِنْدَكُمْ فَقَطْ.¹⁹يَا أَوْلَادِي، الَّذِينَ أَتَمَحَّضُ بِكُمْ أَيْضًا إِلَى أَنْ يَتَصَوَّرَ الْمَسِيحُ فِيكُمْ،²⁰وَلَكِنِّي كُنْتُ أَرِيدُ أَنْ أَكُونَ خَاصِرًا عِنْدَكُمْ الْآنَ وَأَغَيَّرَ صَوْتِي لِأَنِّي مُتَحَيِّرٌ فِيكُمْ.

²¹فُولُوا لِي، أَنْتُمْ، الَّذِينَ تُرِيدُونَ أَنْ تَكُونُوا تَحْتَ النَّامُوسِ: أَلَسْتُمْ تَسْمَعُونَ النَّامُوسَ؟²²فَإِنَّهُ مَكْتُوبٌ أَنَّهُ كَانَ لِإِبْرَاهِيمَ ابْنَانِ، وَاحِدٌ مِنَ الْجَارِيَةِ وَالْآخَرُ مِنَ الْحُرَّةِ.²³لَكِنَّ الَّذِي مِنَ الْجَارِيَةِ وُلِدَ حَسَبَ الْجَسَدِ وَأَمَّا الَّذِي مِنَ الْحُرَّةِ فَبِالْمَوْعِدِ.²⁴وَكُلُّ ذَلِكَ رَمْزٌ لِأَنَّ هَاتَيْنِ هُمَا الْعَهْدَانِ: أَحَدُهُمَا مِنْ جَبَلِ سَيْنَاءَ، الْوَالِدُ لِلْعُبُودِيَّةِ، الَّذِي هُوَ هَاجَرٌ،²⁵لَآنَ هَاجَرَ جَبَلِ سَيْنَاءَ فِي الْعَرَبِيَّةِ، وَلَكِنَّهُ يُقَالُ أَوْرَشَلِيمَ الْحَاضِرَةِ فَإِنَّهَا مُسْتَعْبَدَةٌ مَعَ بَنِيهَا،²⁶وَأَمَّا أَوْرَشَلِيمُ الْعُلْيَا، الَّتِي هِيَ أُمُّنَا جَمِيعًا، فَهِيَ

tell you the truth?¹⁷ They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.¹⁸ But it is good to be zealously affected always in a good thing, and not only when I am present with you.¹⁹ My little children, of whom I travail in birth again until Christ be formed in you,²⁰ I desire to be present with you now, and to change my voice; for I stand in doubt of you.²¹ Tell me, ye that desire to be under the law, do ye not hear the law?²² For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.²³ But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.²⁴ Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.²⁵ For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.²⁶ But Jerusalem which is above is free, which is the mother of us all.²⁷ For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.²⁸ Now we, brethren, as Isaac was, are the children of promise.²⁹ But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.³⁰ Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman.³¹ So then, brethren, we are not children of the bondwoman, but of the free.

حُرَّةً.²⁷ لِأَنَّهُ مَكْتُوبٌ: "افْرَحِي ابْنَتَهَا الْعَاقِرُ الَّتِي لَمْ تَلِدْ،
إِهْنِفِي وَاضْرُجِي ابْنَتَهَا الَّتِي لَمْ تَتَمَخَّضْ، فَإِنَّ أَوْلَادَ
الْمَوْحِشَةِ أَكْثَرُ مِنَ الَّتِي لَهَا رَوْحٌ".²⁸ وَأَمَّا تَحْنُ، ابْنَتَا
الْإِخْوَةِ، فَتَطِيرُ إِسْحَاقَ: أَوْلَادُ الْمَوْعِدِ.²⁹ وَلَكِنْ كَمَا كَانَ
جَيْتُذُ الَّذِي وُلِدَ حَسَبَ الْجَسَدِ يَضْطَهُدُ الَّذِي حَسَبَ
الرُّوحِ هَكَذَا الْآنَ أَيْضًا.³⁰ لَكِنْ مَاذَا يَقُولُ الْكِتَابُ: "اطْرُدِ
الْجَارِيَةَ وَابْنَتَهَا لِأَنَّهُ لَا يَرِثُ ابْنُ الْجَارِيَةِ مَعَ ابْنِ
الْحُرَّةِ".³¹ إِذَا، ابْنَتَا الْإِخْوَةِ، لَسْنَا أَوْلَادَ جَارِيَةٍ بَلْ أَوْلَادَ
الْحُرَّةِ.