

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?⁷For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?⁸And 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.⁹What 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;¹⁰As it is written, There is none righteous, no, not one:¹¹There is none that understandeth, there is none that seeketh after God.¹²They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.¹³Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:¹⁴Whose mouth is full of cursing and bitterness:¹⁵Their feet are swift to shed blood:¹⁶Destruction and misery are in their ways:¹⁷And the way of peace have they not known:¹⁸There is no

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¹إِذَا مَا هُوَ فَضَّلَ الْيَهُودِيَّ أَوْ مَا هُوَ نَفَعُ الْخِتَانِ؟²كَثِيرٌ عَلَى كُلِّ وَجْهِ. أَمَّا أَوَّلًا: فَلأنَّهُمْ اسْتُؤْمِنُوا عَلَى أَقْوَالِ اللَّهِ. فَمَادَا إِنْ كَانَ قَوْمٌ لَمْ يَكُونُوا أَمَنَاءَ؟ أَفَلَعَلَّ عَدَمَ أَمَانَتِهِمْ يُبْطِلُ أَمَانَةَ اللَّهِ؟⁴حَاشَا، بَلْ لِيَكُنَ اللَّهُ صَادِقًا وَكُلُّ إِنْسَانٍ كَاذِبًا كَمَا هُوَ مَكْتُوبٌ: "لِكَيْ تَبَرَّرَ فِي كَلَامِكَ وَتَعْلَبَ مَتَى حُوكِمْتَ".

⁵وَلَكِنْ إِنْ كَانَ إِنْئِمْنَا بَيْنَ بَرِّ اللَّهِ، فَمَادَا تَقُولُ؟ أَلَعَلَّ اللَّهُ الَّذِي يَجْلِبُ الْعَصَبَ طَالِمٌ؟ أَتَكَلَّمُ بِحَسَبِ الْإِنْسَانِ،⁶حَاشَا. فَكَيْفَ يَدِينُ اللَّهُ الْعَالَمَ إِذْ ذَاكَ؟⁷فَأَيُّهُ إِنْ كَانَ صِدْقُ اللَّهِ قَدْ أُرْدَادَ بِكَذِبِي لِمَجْدِهِ، فَلِمَادَا أَدَانُ أَنَا بَعْدَ كَخَاطِبِي؟⁸أَمَّا كَمَا يُفْتَرَى عَلَيْنَا وَكَمَا يَزْعُمُ قَوْمٌ أَنَّنَا تَقُولُ: لِنَفْعَلِ السَّيِّئَاتِ لِكَيْ تَأْتِيَ الْخَيْرَاتُ؟ الَّذِينَ دَبُّوهُمْ عَادِلَةٌ.

⁹فَمَادَا إِذَا؟ أَنَحُنُ أَفْضَلُ؟ كَلَّا الْبَتَّةَ. لِأَنَّهَا قَدْ سَكَوْنَا أَنَّ الْيَهُودَ وَالْيُونَانِيِّينَ أَجْمَعِينَ تَحْتَ الْخَطِيئَةِ¹⁰ كَمَا هُوَ مَكْتُوبٌ: "أَنَّهُ لَيْسَ بَارٌّ، وَلَا وَاجِدٌ،¹¹لَيْسَ مَنْ يَفْهَمُ، لَيْسَ مَنْ يَطْلُبُ اللَّهَ.¹²الْجَمِيعُ زَاعُوا وَقَسَدُوا مَعًا، لَيْسَ مَنْ يَعْمَلُ صِلَاحًا، لَيْسَ وَلَا وَاجِدٌ.¹³حَنَجَرْتُهُمْ قَبْرٌ مَفْتُوحٌ، بِالسَّيِّئَاتِهِمْ قَدْ مَكْرُوا، سُمُّ الْأَضْلَالِ تَحْتَ شِفَاهِهِمْ،¹⁴وَقَمُّهُمْ مَمْلُوءٌ لَعْنَةً وَمَرَارَةً.¹⁵أَرْجُلُهُمْ سَرِيعَةٌ إِلَى سَفْكِ الدَّمِّ،¹⁶فِي طَرْقِهِمْ اغْتَصَابٌ وَسَخْفٌ،¹⁷وَطَرِيقُ السَّلَامِ لَمْ يَعْرِفُوهُ،¹⁸لَيْسَ خَوْفُ اللَّهِ قُدَامَ عُيُونِهِمْ".¹⁹وَتَحْنُ نَعْلَمُ أَنَّ كُلَّ مَا يَقُولُهُ التَّامُوسُ فَهُوَ يُكَلِّمُ بِهِ الَّذِينَ فِي التَّامُوسِ، لِكَيْ يَسْتَدَّ كُلُّ قِمٍ وَيَبْصِرَ كُلُّ الْعَالَمِ تَحْتَ قِصَاصِ مِنَ اللَّهِ.²⁰لأنَّهُ بِأَعْمَالِ التَّامُوسِ كُلِّ ذِي جَسَدٍ لَا يَتَبَرَّرُ أَمَامَهُ، لِأَنَّ التَّامُوسِ مَعْرِفَةَ الْخَطِيئَةِ.

بِرَّ اللَّهِ بِالْإِيمَانِ

²¹وَأَمَّا الْآنَ فَقَدْ طَهَّرَ بَرُّ اللَّهِ يَدُونَ التَّامُوسِ مَشْهُودًا لَهُ مِنَ التَّامُوسِ وَالْأَنْبِيَاءِ،²²بِرَّ اللَّهِ بِالْإِيمَانِ بِسُوعِ الْمَسِيحِ، إِلَى كُلِّ وَعَلَى كُلِّ الَّذِينَ يُؤْمِنُونَ. لِأَنَّهُ لَا فَرْقَ:²³إِذْ الْجَمِيعُ أَحْطَاوْا وَأَعْوَزَهُمْ مَجْدُ اللَّهِ،²⁴مَتَبَرَّرِينَ مَجَانًا بِنِعْمَتِهِ، بِالْفِدَاءِ الَّذِي بِسُوعِ الْمَسِيحِ،²⁵الَّذِي قَدَّمَهُ اللَّهُ كَفَّارَةً بِالْإِيمَانِ بِدَمِهِ لِطَهَارِ بَرِّهِ مِنْ أَجْلِ الصَّفْحِ عَنِ الْخَطَايَا السَّالِفَةِ، بِأَمْهَالِ اللَّهِ،²⁶لِطَهَارِ بَرِّهِ فِي الزَّمَانِ الْحَاضِرِ لِيَكُونَ بَارًّا وَبَتَرَّرَ مَنْ هُوَ مِنَ الْإِيمَانِ بِسُوعِ.²⁷فَأَيْنَ الْإِفْتِحَارُ؟ قَدْ اتَّقَى. يَا أَيُّ تَامُوسٍ؟

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.

أَيَتَامُوسِ الْأَعْمَالِ؟ كَلَّا، بَلْ يَتَامُوسِ الْإِيمَانِ. إِذَا
تَحْسِبُ أَنَّ الْإِنْسَانَ يَتَبَرَّرُ بِالْإِيمَانِ يَدُونِ أَعْمَالِ
التَّامُوسِ. أَمْ اللَّهُ لِلْيَهُودِ فَقَطْ؟ أَلَيْسَ لِلأَمَمِ أَيْضًا؟
بَلَى، لِلأَمَمِ أَيْضًا. لِأَنَّ اللَّهَ وَاحِدٌ، هُوَ الَّذِي سَيَبْرَرُ
الْجَنَانَ بِالْإِيمَانِ وَالْعُرْلَةَ بِالْإِيمَانِ. أَقْبَبِلُ التَّامُوسَ
بِالْإِيمَانِ؟ حَاشَا، بَلْ تُنْبِتُ التَّامُوسَ.