

## بِرَّ إِبْرَاهِيمَ بِالْإِيمَانِ

<sup>1</sup>What shall we say then that Abraham our father, as pertaining to the flesh, hath found? <sup>2</sup>For if Abraham were justified by works, he hath whereof to glory; but not before God. <sup>3</sup>For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. <sup>4</sup>Now to him that worketh is the reward not reckoned of grace, but of debt. <sup>5</sup>But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. <sup>6</sup>Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, <sup>7</sup>Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. <sup>8</sup>Blessed is the man to whom the Lord will not impute sin. <sup>9</sup>Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. <sup>10</sup>How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup>And 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: <sup>12</sup>And 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. <sup>13</sup>For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law,

<sup>1</sup>فَمَاذَا تَقُولُ إِنَّ أَبَاتَا إِبْرَاهِيمَ قَدْ وَجَدَ حَسَبَ الْجَسَدِ؟ لَئِنْ كَانَ إِبْرَاهِيمُ قَدْ تَبَرَّرَ بِالْأَعْمَالِ فَلَهُ فَخْرٌ، وَلَكِنْ لَيْسَ لَدَى اللَّهِ. مَاذَا يَقُولُ الْكِتَابُ: "قَامَنَ إِبْرَاهِيمُ بِاللَّهِ فَحُسِبَ لَهُ بِرًّا". <sup>4</sup>أَمَّا الَّذِي يَعْمَلُ فَلَا تُحْسَبُ لَهُ الْأَجْرَةُ عَلَى سَبِيلِ نِعْمَةٍ بَلْ عَلَى سَبِيلِ دَيْنٍ، وَأَمَّا الَّذِي لَا يَعْمَلُ وَلَكِنْ يُؤْمِنُ بِالَّذِي يُبَرِّرُ الْفَاجِرَ فَإِيمَانُهُ يُحْسَبُ لَهُ بِرًّا، <sup>6</sup>كَمَا يَقُولُ دَاوُدُ أَيْضًا فِي تَطْلُوبِ الْإِنْسَانِ الَّذِي يَحْسِبُ لَهُ اللَّهُ بِرًّا بِدُونِ أَعْمَالٍ: "طُوبَى لِلَّذِينَ غُفِرَتْ أَسْأَلُهُمْ وَسُيِّرَتْ خَطَايَاهُمْ، طُوبَى لِلرَّجُلِ الَّذِي لَا يَحْسِبُ لَهُ الرَّبُّ خَطِيئَةً". <sup>9</sup>أَفَهَذَا التَّطْلُوبُ هُوَ عَلَى الْخِتَانِ فَقَطْ أَمْ عَلَى الْغُرْلَةِ أَيْضًا؟ لَأَنَا تَقُولُ: "إِنَّهُ حُسِبَ لِإِبْرَاهِيمَ الْإِيمَانُ بِرًّا". <sup>10</sup>فَكَيْفَ حُسِبَ؟ أَوْ هُوَ فِي الْخِتَانِ أَمْ فِي الْغُرْلَةِ؟ لَيْسَ فِي الْخِتَانِ بَلْ فِي الْغُرْلَةِ. <sup>11</sup>وَأَحَدُ عَلَامَةِ الْخِتَانِ حَتْمًا لِبِرِّ الْإِيمَانِ الَّذِي كَانَ فِي الْغُرْلَةِ لِيَكُونَ أَبًا لِجَمِيعِ الَّذِينَ يُؤْمِنُونَ وَهُمْ فِي الْغُرْلَةِ كَيْ يُحْسَبَ لَهُمْ أَيْضًا ابْنٌ، وَأَبًا لِلْخِتَانِ لِلَّذِينَ لَيْسُوا مِنَ الْخِتَانِ فَقَطْ بَلْ أَيْضًا يَسْلُكُونَ فِي خُطُوبِ إِيمَانِ آبَاءِ إِبْرَاهِيمَ الَّذِي كَانَ وَهُوَ فِي الْغُرْلَةِ. <sup>13</sup>فَأَيُّهُ لَيْسَ بِالتَّامُوسِ كَانَ الْوَعْدُ لِإِبْرَاهِيمَ أَوْ لَتَسْلِيهِ أَنْ يَكُونَ وَارثًا لِلْعَالَمِ بَلْ بِرِّ الْإِيمَانِ. <sup>14</sup>لَئِنْ كَانَ الَّذِينَ مِنَ التَّامُوسِ هُمْ وَرَثَةً فَقَدْ تَعَطَّلَ الْإِيمَانُ وَتَطَلَّ الْوَعْدُ، <sup>15</sup>لَأَنَّ التَّامُوسَ بُنِشَى عَصَبًا، إِذْ حَيْثُ لَيْسَ تَامُوسٌ لَيْسَ أَيْضًا تَعَدُّ. <sup>16</sup>لِهَذَا هُوَ مِنَ الْإِيمَانِ، كَيْ يَكُونَ عَلَى سَبِيلِ النِّعْمَةِ، لِيَكُونَ الْوَعْدُ وَطِيدًا لِجَمِيعِ السَّلْسِلِ، لَيْسَ لِمَنْ هُوَ مِنَ التَّامُوسِ فَقَطْ بَلْ أَيْضًا لِمَنْ هُوَ مِنَ إِيمَانِ إِبْرَاهِيمَ، الَّذِي هُوَ أَبٌ لِجَمِيعِنَا <sup>17</sup>كَمَا هُوَ مَكْتُوبٌ: "إِنِّي قَدْ جَعَلْتُكَ أَبًا لِأَمَمٍ كَثِيرَةٍ"، أَمَامَ اللَّهِ الَّذِي آمَنَ بِهِ الَّذِي يُحْيِي الْمَوْتَى وَيَدْعُو الْأَشْيَاءَ غَيْرَ الْمَوْجُودَةِ كَأَنَّهَا مَوْجُودَةٌ. <sup>18</sup>فَهُوَ عَلَى خِلَافِ الرَّجَاءِ آمَنَ عَلَى الرَّجَاءِ لِكَيْ يَصِيرَ أَبًا لِأَمَمٍ كَثِيرَةٍ كَمَا قِيلَ: "هَكَذَا يَكُونُ نَسْلُكَ". <sup>19</sup>وَإِذْ لَمْ يَكُنْ ضَعِيفًا فِي الْإِيمَانِ لَمْ يَغْتَبِرْ جَسَدَهُ وَهُوَ قَدْ صَارَ مُمَاتًا، إِذْ كَانَ ابْنُ تَحْوِ مِئَةِ سَنَةٍ، وَلَا مُمَاتِيَّةٌ مُسْتَوْدَعٌ سَارَةً، <sup>20</sup>وَلَا يَعْدَمُ إِيمَانُ ارْتَابَ فِي وَعْدِ اللَّهِ بَلْ تَقَوَّى بِالْإِيمَانِ، مُعْطِيًا مَجْدًا لِلَّهِ، <sup>21</sup>وَتَبَيَّنَ: أَنَّ مَا وَعَدَ بِهِ، هُوَ قَادِرٌ أَنْ يَفْعَلَهُ أَيْضًا. <sup>22</sup>لِذَلِكَ أَيْضًا حُسِبَ لَهُ بِرًّا. <sup>23</sup>وَلَكِنْ لَمْ يُكْتَبْ مِنْ أَجْلِهِ وَخَدَهُ أَنَّهُ حُسِبَ لَهُ، <sup>24</sup>بَلْ مِنْ أَجْلِئَا نَحْنُ أَيْضًا الَّذِينَ سَيُحْسَبُ لَنَا، الَّذِينَ نُؤْمِنُ

but through the righteousness of faith.<sup>14</sup> For if they which are of the law be heirs, faith is made void, and the promise made of none effect:<sup>15</sup> Because the law worketh wrath: for where no law is, there is no transgression.<sup>16</sup> 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,<sup>17</sup> (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.<sup>18</sup> 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.<sup>19</sup> 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:<sup>20</sup> He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;<sup>21</sup> And being fully persuaded that, what he had promised, he was able also to perform.<sup>22</sup> And therefore it was imputed to him for righteousness.<sup>23</sup> Now it was not written for his sake alone, that it was imputed to him;<sup>24</sup> But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;<sup>25</sup> Who was delivered for our offences, and was raised again for our justification.

يَمَنْ أَقَامَ يَسُوعَ رَبًّا مِنَ الْأَمْوَاتِ،<sup>25</sup> الَّذِي أُسْلِمَ مِنْ أَجْلِ  
خَطَايَانَا وَأَقِيمَ لِأَجْلِ تَبْرِيرِنَا.