

لا محابة بين المؤمنين

¹يا إخواني، لا يَكُنْ لَكُمْ إِيْمَانٌ رَبَّنَا يَسُوعَ الْمَسِيحِ، رَبِّ الْمَجْدِ، فِي الْمَحَابَةِ. ²قَائِلُهُ إِنْ دَخَلَ إِلَى مَجْمَعِكُمْ رَجُلٌ يَخَوَاتِمُ ذَهَبٍ فِي لِبَاسٍ بَهِيٍّ وَدَخَلَ أَيْضاً فَقِيرٌ بِلِبَاسٍ وَسِيخٍ، ³فَقَطَرْتُمْ إِلَى اللَّابِيسِ اللَّبَاسِ الْبَهِيِّ وَقُلْتُمْ لَهُ: اجْلِسْ أَنْتَ هُنَا حَسَنًا، وَقُلْتُمْ لِلْفَقِيرِ: قِفْ أَنْتَ هُنَا أَوْ اجْلِسْ هُنَا تَحْتَ مَوْطِي قَدَمَيَّ، ⁴قَهْلُ لَا تَرْتَابُونَ فِي أَنْفُسِكُمْ وَتَصِيرُونَ قُضَاةَ أَفْكَارِ شَرِّيرَةٍ؟ ⁵اسْمَعُوا، يَا إِخْوَتِي الْأَحْيَاءُ، أَمَا اخْتَارَ اللَّهُ فَقَرَاءَ هَذَا الْعَالَمِ أَعْيَاءَ فِي الْإِيْمَانِ وَوَرَّثَهُ الْمَلَكُوتَ الَّذِي وَعَدَ بِهِ، الَّذِينَ يُجِبُّونَهُ؟ ⁶وَأَمَّا أَنْتُمْ فَاهْتُمُّوا الْفَقِيرَ، أَلَيْسَ الْأَعْيَاءُ يَسْتَلْطُونَ عَلَيْكُمْ وَهُمْ يَجُزُّونَكُمْ إِلَى الْمَحَاكِمِ؟ ⁷أَمَّا هُمْ يُجَدِّفُونَ عَلَى الْإِسْمِ الْحَسَنِ الَّذِي دُعِيَ بِهِ عَلَيْكُمْ. ⁸فَإِنْ كُنْتُمْ تَكْمُلُونَ النَّامُوسَ الْمُلُوكِيَّ حَسَبَ الْكِتَابِ: "تُحِبُّ قَرِيبَكَ كَنَفْسِكَ"، فَحَسَنًا تَفْعَلُونَ. ⁹وَلَكِنْ إِنْ كُنْتُمْ تُحَابُونَ، تَفْعَلُونَ خَطِيئَةً مُوَبَّحِينَ مِنَ النَّامُوسِ كَمُتَعَدِّينَ. ¹⁰لَأنَّ مَنْ حَفِظَ كُلَّ النَّامُوسِ وَإِنَّمَا عَتَرَ فِي وَاحِدَةٍ فَقَدْ صَارَ مُجْرِمًا فِي الْكُلِّ. ¹¹لَأنَّ الَّذِي قَالَ: "لَا تَزْنِ"، قَالَ أَيْضًا: "لَا تَقْتُلْ"، فَإِنْ لَمْ تَزْنِ وَلَكِنْ قَتَلْتَ فَقَدْ صِرْتَ مُتَعَدِّيًا النَّامُوسَ. ¹²هَكَذَا تَكْلُمُوا وَهَكَذَا أَفْعَلُوا كَعَتِيدِينَ أَنْ تُحَاكَمُوا بِنَامُوسِ الْحَرَّةِ. ¹³لَأنَّ الْحُكْمَ هُوَ بِلا رَحْمَةٍ لِمَنْ لَمْ يَعْمَلْ رَحْمَةً، وَالرَّحْمَةُ تَفْخِرُ عَلَى الْحُكْمِ.

الإيمان دون أعمال مَبْتَ

¹⁴مَا الْمُنْفَعَةُ، يَا إِخْوَتِي، إِنْ قَالَ أَحَدٌ، إِنَّ لَهُ إِيْمَانًا وَلَكِنْ لَيْسَ لَهُ أَعْمَالٌ، هَلْ يَقْدِرُ الْإِيْمَانُ أَنْ يُخَلِّصَهُ؟ ¹⁵إِنْ كَانَ أَحَدٌ وَأُحِبُّ غُرَبَاتَيْنِ وَمُعْتَازَيْنِ لِلْقُوتِ الْيَوْمِيِّ، فَقَالَ لَهُمَا أَحَدُكُم: امْضِ بِسَلَامٍ، اسْتَدِفْنَا وَاشْبَعَا، وَلَكِنْ لَمْ نُعْطُوهُمَا حَاجَاتِ الْجَسَدِ، فَمَا الْمُنْفَعَةُ؟ ¹⁷هَكَذَا الْإِيْمَانُ أَيْضًا إِنْ لَمْ يَكُنْ لَهُ أَعْمَالٌ، مَبْتَ فِي دَائِهِ. ¹⁸لَكِنْ يَقُولُ قَائِلٌ: أَنْتَ لَكَ إِيْمَانٌ وَأَنَا لِي أَعْمَالٌ، أَرْنِي إِيْمَانَكَ بِدُونِ أَعْمَالِكَ وَأَنَا أَرِيكَ بِأَعْمَالِي إِيْمَانِي. ¹⁹أَنْتَ تَقُولُ أَنَّ اللَّهَ وَاحِدٌ؟ حَسَنًا تَفْعَلُ، وَالسَّيِّاطِيُّونَ يُؤْمِنُونَ وَيَقْسَعِرُونَ. ²⁰وَلَكِنْ هَلْ تُرِيدُ أَنْ تَعْلَمَ، أَيُّهَا الْإِنْسَانُ الْبَاطِلُ، أَنَّ الْإِيْمَانَ بِدُونِ أَعْمَالٍ مَبْتَ؟ ²¹أَلَمْ يَبَرِّزْ إِبْرَاهِيمُ أَبُونَا بِالْأَعْمَالِ إِذْ قَدَّمَ إِسْحَاقَ ابْنَهُ عَلَى الْمَذْبَحِ؟ ²²فَتَرَى أَنَّ الْإِيْمَانَ عَمِلَ مَعَ أَعْمَالِهِ وَبِالْأَعْمَالِ أَكْمَلَ الْإِيْمَانَ، ²³وَمِمَّا الْكِتَابُ الْقَائِلُ: "قَامَنَ إِبْرَاهِيمُ بِاللَّهِ

¹My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. ²For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; ³And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: ⁴Are ye not then partial in yourselves, and are become judges of evil thoughts? ⁵Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? ⁶But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? ⁷Do not they blaspheme that worthy name by the which ye are called? ⁸If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: ⁹But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. ¹⁰For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. ¹¹For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. ¹²So speak ye, and so do, as they that shall be judged by the law of liberty. ¹³For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. ¹⁴What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save

فَحُسِبَ لَهُ يَرّاً وَدُعِيَ خَلِيلَ اللَّهِ.²⁴ تَرَوْنَ إِذَا أَنَّهُ
بِالْأَعْمَالِ يَتَبَرَّرُ الْإِنْسَانُ، لَا بِالْإِيمَانِ وَحْدَهُ.²⁵ كَذَلِكَ
رَاحِبُ الزَّانِيَةِ أَيْضاً، أَمَّا تَبَرَّرْتُ بِالْأَعْمَالِ إِذْ قَبِلْتُ
الرُّسُلَ وَأَخْرَجْتُهُمْ فِي طَرِيقٍ آخَرَ؟²⁶ لَأَنَّهُ كَمَا أَنَّ الْجَسَدَ
يُدُونِ رُوحٍ مَيِّتٌ هَكَذَا الْإِيمَانُ أَيْضاً يَدُونِ أَعْمَالٍ مَيِّتٌ.

him?¹⁵ If a brother or sister be naked, and destitute of daily food,¹⁶ And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?¹⁷ Even so faith, if it hath not works, is dead, being alone.¹⁸ Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.¹⁹ Thou believest that there is one God; thou doest well: the devils also believe, and tremble.²⁰ But wilt thou know, O vain man, that faith without works is dead?²¹ Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?²² Seest thou how faith wrought with his works, and by works was faith made perfect?²³ And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.²⁴ Ye see then how that by works a man is justified, and not by faith only.²⁵ Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?²⁶ For as the body without the spirit is dead, so faith without works is dead also.