

الإنسان تحت الخطيئة

¹إِذَا مَا هُوَ فَضَّلَ الْيَهُودِيَّ أَوْ مَا هُوَ تَفْعُ الْخَتَانِ؟² كَثِيرٌ عَلَى كُلِّ وَجْهِ. أَمَّا أَوَّلًا: فَلَا تَهُمُ اسْتُؤْمِنُوا عَلَى أَقْوَالِ اللَّهِ. فَمَاذَا إِنْ كَانَ قَوْمٌ لَمْ يَكُونُوا آمَنَاءَ؟ أَفَلَعَلَّ عَدَمَ آمَانَتِهِمْ يُبْطِلُ آمَانَةَ اللَّهِ؟⁴ خَاشَا، بَلْ لِيَكُنِ اللَّهُ صَادِقًا وَكُلُّ إِنْسَانٍ كَاذِبًا كَمَا هُوَ مَكْتُوبٌ: "لِيَكُنِ تَبَرَّرَ فِي كَلَامِكَ وَتُغْلِبَ مَتَى حُوكِمْتَ".

⁵وَلَكِنْ إِنْ كَانَ إِنْمَنَّا بَيْنَ يَدَيِ اللَّهِ، فَمَاذَا نَقُولُ؟ أَلَعَلَّ اللَّهَ الَّذِي يَخْلِبُ الْعَصَبَ طَالِمٌ؟ أَتَكْلُمُ بِحَسَبِ الْإِنْسَانِ،⁶ خَاشَا. فَكَيْفَ يَدِينُ اللَّهُ الْعَالَمَ إِذَا كَانَ قَائِمًا إِنْ كَانَ صِدْقُ اللَّهِ قَدْ ارْتَدَّ بِكَذِبِي لِمَجْدِهِ، فَلِمَاذَا أَذَانُ أَتَا بَعْدَ كَخَاطِي؟⁸ أَمَّا كَمَا يُفْتَرَى عَلَيْنَا وَكَمَا يَزْعُمُ قَوْمُنَا نَقُولُ: لِنَفْعَلِ السَّيِّئَاتِ لِيَكُنِ تَأْتِي الْحَيْرَاتُ؟ الَّذِينَ دَبَّتْهُمْ عَادِلَةٌ.

⁹فَمَاذَا إِذَا؟ أَتَحْنُ أَفْضَلُ؟ كَلَّا الْبَتَّةَ. لِأَنَّا قَدْ شَكَوْنَا أَنَّ الْيَهُودَ وَالْيُونَانِيِّينَ أَجْمَعِينَ تَحْتَ الْخَطِيئَةِ¹⁰ كَمَا هُوَ مَكْتُوبٌ: "أَنَّهُ لَيْسَ بَارٌّ، وَلَا وَاحِدٌ،¹¹ لَيْسَ مَنْ يَفْهَمُ، لَيْسَ مَنْ يَطْلُبُ اللَّهَ،¹² الْجَمِيعُ زَاغُوا وَقَسَدُوا مَعًا، لَيْسَ مَنْ يَعْمَلُ صِلَاحًا، لَيْسَ وَلَا وَاحِدٌ،¹³ حَنَجَرْتُهُمْ قَبْرَ مَقْنُوعٍ، بِالسَّيِّئَةِ قَدْ مَكْرُوا، سُمُّ الْأَضْلَالِ تَحْتَ شِفَائِهِمْ،¹⁴ وَقَمُّهُمْ مَمْلُوءٌ لَعْنَةً وَمَرَارَةً،¹⁵ أَوْجَلُّهُمْ سَرِيعَةً إِلَى سَفْكِ الدَّمِّ،¹⁶ فِي طَرَفِهِمْ اُعْتَصَابٌ وَسَخَقٌ،¹⁷ وَطَرِيقُ السَّلَامِ لَمْ يَعْرِفُوهُ، لَيْسَ خَوْفُ اللَّهِ قُدَّامَ عُيُونِهِمْ".¹⁹ وَتَحْنُ تَعْلَمُ أَنَّ كُلَّ مَا يَقُولُهُ النَّامُوسُ فَهُوَ بِكُلِّهِ بِهِ الَّذِينَ فِي النَّامُوسِ، لِيَكُنِ يَسْتَدُّ كُلُّ قِمٍ وَيَصِيرَ كُلُّ الْعَالَمِ تَحْتَ قِصَاصِ مِنَ اللَّهِ.²⁰ لِأَنَّهُ بِأَعْمَالِ النَّامُوسِ كُلِّ ذِي جَسَدٍ لَا يَتَبَرَّرُ آمَانَةً، لِأَنَّ النَّامُوسَ مَعْرِفَةُ الْخَطِيئَةِ.

بَرَّ اللَّهُ بِالْإِيمَانِ

²¹وَأَمَّا الْآنَ فَقَدْ ظَهَرَ يَرُّ اللَّهِ بِدُونِ النَّامُوسِ مَشْهُودًا لَهُ مِنَ النَّامُوسِ وَالْأَنْبِيَاءِ،²² يَرُّ اللَّهُ بِالْإِيمَانِ يَتَسَوَّعُ الْمَسِيحُ، إِلَى كُلِّ وَعَلَى كُلِّ الَّذِينَ يُؤْمِنُونَ. لِأَنَّهُ لَا قَرْنَ: إِذِ الْجَمِيعُ أَخْطَاوُا وَأَعْوَزَهُمْ مَجْدُ اللَّهِ،²⁴ مُتَبَرِّرِينَ مَجَانًا بِنِعْمَتِهِ، بِالْفِدَاءِ الَّذِي يَتَسَوَّعُ الْمَسِيحُ،²⁵ الَّذِي قَدَّمَهُ اللَّهُ كَقَارَةَ بِالْإِيمَانِ يَدِمِهِ لِإِظْهَارِ بَرِّهِ مِنْ أَجْلِ الصَّفْحِ عَنِ الْخَطَايَا السَّالِفَةِ، بِإِمْهَالِ اللَّهِ،²⁶ لِإِظْهَارِ بَرِّهِ فِي الزَّمَانِ الْخَاصِرِ لِيَكُونَ بَارًّا وَتُبَرَّرَ مَنْ هُوَ مِنَ الْإِيمَانِ يَتَسَوَّعُ.²⁷ فَأَيْنَ الْإِفْتِحَارُ؟ قَدْ انْتَقَى. بَائِي تَامُوسِ؟

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? For 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

أَيُّامُوسِ الْأَعْمَالِ؟ كَلَّا، بَلْ يَتَّامُوسِ الْإِيمَانِ. إِذَا²⁸
 تَحْسِبُ أَنَّ الْإِنْسَانَ يَتَّبَرَّرُ بِالْإِيمَانِ بِدُونِ أَعْمَالِ
 التَّامُوسِ. أَمْ اللَّهُ لِلْيَهُودِ فَقَطْ؟ أَلَيْسَ لِلْأُمَّمِ أَيْضًا؟
 بَلَى، لِلْأُمَّمِ أَيْضًا.³⁰ لَآنَ اللَّهَ وَاحِدًا، هُوَ الَّذِي سَيَبْرُرُ
 الْجَنَّةَ بِالْإِيمَانِ وَالْعُرْلَةَ بِالْإِيمَانِ. أَفَتُبْطِلُ التَّامُوسَ³¹
 بِالْإِيمَانِ؟ حَاشَا، بَلْ تُثَبِّتُ التَّامُوسَ.

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.