

<sup>1</sup>I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,<sup>2</sup>That I have great heaviness and continual sorrow in my heart.<sup>3</sup>For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:<sup>4</sup>Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;<sup>5</sup>Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.<sup>6</sup>Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:<sup>7</sup>Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.<sup>8</sup>That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.<sup>9</sup>For this is the word of promise, At this time will I come, and Sarah shall have a son.<sup>10</sup>And not only this; but when Rebecca also had conceived by one, even by our father Isaac;<sup>11</sup>(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)<sup>12</sup>It was said unto her, The elder shall serve the younger.<sup>13</sup>As it is written, Jacob have I loved, but Esau have I hated.<sup>14</sup>What shall we say then? Is there unrighteousness with God? God forbid.<sup>15</sup>For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.<sup>16</sup>So then it is not of him that

### مَصِيرُ شَعْبِ إِسْرَائِيلَ

<sup>1</sup>أَقُولُ الصِّدْقَ فِي الْمَسِيحِ، لَا أَكْذِبُ، وَصَمِيرِي شَهِدٌ لِي بِالرُّوحِ الْقُدُّوسِ، إِنَّ لِي حُزْنَ عَظِيمًا وَوَجَعًا فِي قَلْبِي لَا يَنْقَطِعُ.<sup>2</sup>فَأَيُّ كُنْتُ أَوْدُّ لَوْ أَكُونُ أَنَا نَفْسِي مَحْزُومًا مِنَ الْمَسِيحِ لِأَجْلِ إِخْوَتِي، أَنْسَبَائِي حَسَبِ الْجَسَدِ، الَّذِينَ هُمْ إِسْرَائِيلِيُّونَ وَلَهُمُ التَّبَنِّي وَالْمَجْدُ وَالْعَهْدُ وَالِاسْتِزَاعُ وَالْعِبَادَةُ وَالْمَوَاعِيدُ، وَلَهُمُ الْآبَاءُ، وَمِنْهُمْ الْمَسِيحُ حَسَبِ الْجَسَدِ، الْكَائِنُ عَلَى الْكُلِّ، إِلَهًا مُبَارَكًا إِلَى الْأَبَدِ، آمِينَ.<sup>6</sup>وَلَكِنْ لَيْسَ هَكَذَا حَتَّى إِنَّ كَلِمَةَ اللَّهِ قَدْ سَقَطَتْ، لِأَنَّ لَيْسَ جَمِيعُ الَّذِينَ مِنْ إِسْرَائِيلَ هُمْ إِسْرَائِيلِيُّونَ، وَلَا لَأَنَّهُمْ مِنْ نَسْلِ إِبْرَاهِيمَ هُمْ جَمِيعًا أَوْلَادٌ، بَلْ "بِإِسْحَاقَ يُدْعَى لَكَ نَسْلٌ".<sup>8</sup>أَيُّ: لَيْسَ أَوْلَادُ الْجَسَدِ هُمْ أَوْلَادُ اللَّهِ، بَلْ أَوْلَادُ الْمَوْعِدِ يُحْسِنُونَ نَسْلًا.<sup>9</sup>لَئِنْ كَلِمَةُ الْمَوْعِدِ هِيَ هَذِهِ: "أَنَا أَنِي تَخُو هَذَا الْوَقْتُ وَيَكُونُ لِسَارَةَ ابْنٌ".<sup>10</sup>وَلَيْسَ ذَلِكَ فَقَطْ بَلْ رَفَقَةً أَيْضًا، وَهِيَ حُبْلَى مِنْ وَاحِدٍ، وَهُوَ إِسْحَاقُ أَبُونَا،<sup>11</sup>لَئِنَّهُمَا لَمْ يُولَدَا بَعْدُ وَلَا قَعْلًا خَيْرًا أَوْ شَرًّا لِكَيْ يَتَبَيَّنَ قَضَا اللَّهِ حَسَبِ الْإِخْتِيَارِ، لَيْسَ مِنَ الْأَعْمَالِ بَلْ مِنَ الَّذِي يَدْعُو،<sup>12</sup>قِيلَ لَهَا: "إِنَّ الْكَبِيرَ يُسْتَعْبَدُ لِلصَّغِيرِ"،<sup>13</sup>كَمَا هُوَ مَكْتُوبٌ: "أَحْبَبْتُ يَعْقُوبَ وَأَبْغَضْتُ عِيسُو".<sup>14</sup>فَمَاذَا تَقُولُ؟ أَلَعَلَّ عِنْدَ اللَّهِ ظُلْمًا؟ حَاشَا. لَئِنَّهُ يَقُولُ لِمُوسَى: "إِنِّي أَرْحَمُ مَنْ أَرْحَمُ وَأَتَرَاءُفُ عَلَى مَنْ أَتَرَاءُفُ".<sup>16</sup>فَإِذَا لَيْسَ لِمَنْ يَنْشَأُ وَلَا لِمَنْ يَسْعَى بَلْ لِلَّهِ الَّذِي يَرْحَمُ. لَئِنَّهُ يَقُولُ الْكِتَابُ لِفِرْعَوْنَ: "إِنِّي لِهَذَا بَعَيْنِي أَقْمُنُكَ لِكَيْ أَظْهَرَ فِيكَ قُوَّتِي وَلِكَيْ تُبَادَى بِاسْمِي فِي كُلِّ الْأَرْضِ".<sup>18</sup>فَإِذَا هُوَ يَرْحَمُ مَنْ يَنْشَأُ وَيُقْسِي مَنْ يَنْشَأُ.

### نَامُوسُ بَرِّ الْإِيمَانِ

<sup>19</sup>فَسَتَقُولُ لِي: لِمَاذَا يُلُومُ بَعْدُ، لِأَنَّ مَنْ يُقَاوِمُ مَشِيئَتَهُ؟<sup>20</sup>بَلْ مَنْ أَنْتَ، أَيُّهَا الْإِنْسَانُ، الَّذِي تُجَاوِبُ اللَّهَ؟ أَلَعَلَّ الْجَنَّةَ تَقُولُ لِجَابِلِهَا: لِمَاذَا صَنَعْتَنِي هَكَذَا؟<sup>21</sup>أَمْ لَيْسَ لِلْخَرَّافِ سُلْطَانٌ عَلَى الطِّينِ أَنْ يَصْنَعَ مِنْ كُلِّهِ وَاحِدَةً إِنَاءً لِلْكَرَامَةِ وَآخَرَ لِلْهَوَانِ؟<sup>22</sup>فَمَاذَا إِنْ كَانَ لِلَّهِ، وَهُوَ يُرِيدُ أَنْ يُظْهِرَ غَضَبَهُ وَيُبَيِّنَ قُوَّتَهُ، أَحْتَمَلُ يَأْتَاةً كَثِيرَةً آيَةً غَضَبٍ مُهَيَّأَةً لِلْهَلَاكِ،<sup>23</sup>وَلِكَيْ يُبَيِّنَ غِيَّ مَجْدِهِ عَلَى آيَةِ رَحْمَةٍ قَدْ سَبَقَ فَأَعَدَّهَا لِلْمَجْدِ، الَّتِي أَيْضًا دَعَا تَحْتَ إِثْمَانِهَا، لَيْسَ مِنَ الْيَهُودِ فَقَطْ بَلْ مِنَ الْأُمَمِ أَيْضًا،<sup>25</sup>كَمَا يَقُولُ فِي هُوسَعٍ أَيْضًا: "سَادُّعُو الَّذِي لَيْسَ

willeth, nor of him that runneth, but of God that sheweth mercy.<sup>17</sup> For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.<sup>18</sup> Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.<sup>19</sup> Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?<sup>20</sup> Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?<sup>21</sup> Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?<sup>22</sup> What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:<sup>23</sup> And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,<sup>24</sup> Even us, whom he hath called, not of the Jews only, but also of the Gentiles?<sup>25</sup> As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.<sup>26</sup> And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.<sup>27</sup> Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:<sup>28</sup> For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.<sup>29</sup> And as Esaias said before, Except

شَعْبِي شَعْبِي وَالَّتِي لَيْسَتْ مَحْبُوبَةً مَحْبُوبَةً،<sup>26</sup> وَيَكُونُ فِي الْمَوْضِعِ الَّذِي قِيلَ لَهُمْ فِيهِ: لَسْتُ شَعْبِي، أَنَّهُ هُنَاكَ يُدْعَوْنَ أَبْنَاءُ اللَّهِ الْحَيِّ.<sup>27</sup> وَإِسْعَاءُ يَصْرُخُ مِنْ جِهَةِ إِسْرَائِيلَ: "وَإِنْ كَانَ عَدُوُّ بَنِي إِسْرَائِيلَ كَرَمِلِ الْبَحْرِ قَالَتْ قِيَّتُهُ سَتَخْلُصُ،<sup>28</sup> لِأَنَّهُ مُتَمِّمٌ أَمْرَ وَقَاضٍ بِالْيَرِّ، لِأَنَّ الرَّبَّ يَصْنَعُ أَمْرًا مَقْضِيًّا بِهِ عَلَى الْأَرْضِ".<sup>29</sup> وَكَمَا سَبَقَ إِسْعَاءُ فَقَالَ: "لَوْلَا أَنَّ رَبَّ الْجُنُودِ أَبْقَى لَنَا نَسْلًا لَصِرْنَا مِثْلَ سَدُومَ وَسَابَهْتَنَا عَمُورَةَ".

<sup>30</sup>فَمَاذَا يَقُولُ؟ إِنَّ الْأَمَمَ الَّذِينَ لَمْ يَسْعَوْا فِي أَثَرِ الْيَرِّ أَدْرَكُوا الْيَرَّ، الْيَرِّ الَّذِي بِالْإِيمَانِ،<sup>31</sup> وَلَكِنَّ إِسْرَائِيلَ، وَهُوَ يَسْعَى فِي أَثَرِ تَامُوسِ الْيَرِّ، لَمْ يُدْرِكْ تَامُوسَ الْيَرِّ. لِمَاذَا؟ لِأَنَّهُ فَعَلَ ذَلِكَ لَيْسَ بِالْإِيمَانِ بَلْ كَأَنَّهُ بِأَعْمَالِ التَّامُوسِ، فَإِنَّهُمْ اضْطَدَمُوا بِخَجَرِ الصَّدْمَةِ<sup>33</sup> كَمَا هُوَ مَكْتُوبٌ: "هَا أَنَا أَصْعُ فِي صِهْنُونَ حَجَرَ صَدْمَةٍ وَصَخْرَةَ عَثْرَةٍ، وَكُلُّ مَنْ يُؤْمِنُ بِهِ لَا يُجْزَى".

the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.<sup>30</sup> What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.<sup>31</sup> But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.<sup>32</sup> Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;<sup>33</sup> As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.