

## روح البنوة

<sup>1</sup>وَأَيُّهَا أَقُولُ: مَا دَامَ الْوَارِثُ قَاصِرًا لَا يَفْرِقُ سَيِّئًا عَنِ الْعَبْدِ مَعَ كَوْنِهِ صَاحِبَ الْجَمِيعِ،<sup>2</sup> بَلْ هُوَ تَحْتَ أَوْصِيَاءَ وَوُكَلَاءَ إِلَى الْوَقْتِ الْمُؤَجَّلِ مِنْ أَبِيهِ.<sup>3</sup> هَكَذَا تَحْتَ أَيْضًا: لَمَّا كُنَّا قَاصِرِينَ كُنَّا مُسْتَعْبِدِينَ تَحْتَ أَرْكَانِ الْعَالَمِ،<sup>4</sup> وَلَكِنْ لَمَّا جَاءَ مِلْءُ الزَّمَانِ أَرْسَلَ اللَّهُ ابْنَهُ مَوْلُودًا مِنْ امْرَأَةٍ مَوْلُودًا تَحْتَ الْتَامُوسِ لِيَقْدِيَ الَّذِينَ تَحْتَ الْتَامُوسِ لِتَنَالَ النَّبِيِّ.<sup>5</sup> ثُمَّ يَمَا أَنْكُمْ أَبْنَاءُ أَرْسَلَ اللَّهُ رُوحَ ابْنِهِ إِلَى قُلُوبِكُمْ صَارِخًا: يَا أَبَا الْآبِ.<sup>7</sup> إِذَا لَسْتُ بَعْدَ عَبْدًا بَلِ ابْنًا وَإِنْ كُنْتُ ابْنًا قَوَارِثُ لِلَّهِ بِالْمَسِيحِ.<sup>8</sup> لَكِنْ جَبْتِي إِذْ كُنْتُمْ لَا تَعْرِفُونَ اللَّهَ اسْتَعْبَدْتُمْ لِلَّذِينَ تَسْبُوهُنَّ بِالطَّبِيعَةِ إِلَهَةٍ،<sup>9</sup> وَأَمَّا الْآنَ إِذْ عَرَفْتُمْ اللَّهَ بَلْ بِالْحَرِيِّ عَرَفْتُمْ مِنَ اللَّهِ، فَكَيْفَ تَرْجِعُونَ أَيْضًا إِلَى الْأَرْكَانِ الضَّعِيفَةِ الْفَقِيرَةِ الَّتِي تُرِيدُونَ أَنْ تُسْتَعْبِدُوا لَهَا مِنْ جَدِيدٍ؟<sup>10</sup> أَتَحْفَظُونَ آبَاءًا وَشُهُورًا وَأَوْقَاتًا وَسِينِينَ؟<sup>11</sup> أَخَافُ عَلَيْكُمْ أَنْ أَكُونَ قَدْ تَعَبْتُ فِيكُمْ عَبَثًا.<sup>12</sup> أَتَصَرَّعُ إِلَيْكُمْ، أَيُّهَا الْإِخْوَةُ، كُونُوا كَمَا أَنَا لِأَنِّي أَنَا أَيْضًا كَمَا أَنْتُمْ، لَمْ تَطْلُمُونِي سَيِّئًا،<sup>13</sup> وَلَكِنْكُمْ تَعْلَمُونَ أَنِّي بِضَعْفِ الْجَسَدِ بَشَّرْتُكُمْ فِي الْأَوَّلِ، وَتَجَرَّبَتِي الَّتِي فِي جَسَدِي لَمْ تَزِدُّوْا يَهَا وَلَا كَرِهْتُمُوهَا بَلْ كَمَلَاكِ مِنَ اللَّهِ قَبِلْتُمُونِي كَالْمَسِيحِ يَسُوعَ.<sup>15</sup> فَمَآذَا كَانَ إِذَا تَطُوبِكُمْ؟ لِأَنِّي أَشْهَدُ لَكُمْ أَنَّهُ لَوْ أَمَكَنْ لَقَلَعْتُمْ عُيُوتَكُمْ وَأَعْطَيْتُمُونِي.<sup>16</sup> أَفَقَدْ صِرْتُ إِذَا عَدَوْتُ لَكُمْ لِأَنِّي أَصْدُقُ لَكُمْ؟<sup>17</sup> يَعَارُونَ لَكُمْ لَيْسَ حَسَنًا بَلْ يُرِيدُونَ أَنْ يَصُدُّوكُمْ لِكَيْ تَعَارُوا لَهُمْ،<sup>18</sup> حَسَنَةً هِيَ الْغَبْرَةُ فِي الْخُسْفَى كُلِّ حِينٍ وَلَيْسَ حِينَ حُضُورِي عِنْدَكُمْ فَقَطْ.<sup>19</sup> يَا أَوْلَادِي، الَّذِينَ أَمْتَحَضُ بِكُمْ أَيْضًا إِلَى أَنْ يَبْصُورَ الْمَسِيحُ فِيكُمْ،<sup>20</sup> وَلَكِنِّي كُنْتُ أُرِيدُ أَنْ أَكُونَ حَاضِرًا عِنْدَكُمْ الْآنَ وَأَعْتَبِرَ صَوْتِي لِأَنِّي مُنَحَيَّرٌ فِيكُمْ.<sup>21</sup> قُولُوا لِي، أَنْتُمْ، الَّذِينَ تُرِيدُونَ أَنْ تَكُونُوا تَحْتَ الْتَامُوسِ: أَلَسْتُمْ تَسْمَعُونَ الْتَامُوسَ؟<sup>22</sup> فَإِنَّهُ مَكْتُوبٌ أَنَّهُ كَانَ لِإِبْرَاهِيمَ ابْنَانِ، وَاحِدٌ مِنَ الْجَارِيَةِ وَالْآخَرُ مِنَ الْحُرَّةِ.<sup>23</sup> لَكِنَّ الَّذِي مِنَ الْجَارِيَةِ وُلِدَ حَسَبَ الْجَسَدِ وَأَمَّا الَّذِي مِنَ الْحُرَّةِ فَبِالْمَوْعِدِ.<sup>24</sup> وَكُلُّ ذَلِكَ رَمَزٌ لِأَنَّ هَاتَيْنِ هُمَا الْعَهْدَانِ: أَحَدُهُمَا مِنْ جَبَلِ سَيْنَاءَ، الْوَالِدُ لِلْعُبُودِيَّةِ، الَّذِي هُوَ هَاجِرٌ،<sup>25</sup> لِأَنَّ هَاجِرَ جَبَلِ سَيْنَاءَ فِي الْعَرَبِيَّةِ، وَلَكِنَّهُ يُقَابِلُ أَوْرَشَلِيمَ الْحَاضِرَةَ فَإِنَّهَا مُسْتَعْبَدَةٌ مَعَ بَنِيهَا،<sup>26</sup> وَأَمَّا أَوْرَشَلِيمُ الْغَلِيَّا، الَّتِي هِيَ أُمُّنَا جَمِيعًا، فَهِيَ

<sup>1</sup>Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;<sup>2</sup> But is under tutors and governors until the time appointed of the father.<sup>3</sup> Even so we, when we were children, were in bondage under the elements of the world:<sup>4</sup> But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,<sup>5</sup> To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.<sup>7</sup> Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.<sup>8</sup> Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.<sup>9</sup> But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?<sup>10</sup> Ye observe days, and months, and times, and years.<sup>11</sup> I am afraid of you, lest I have bestowed upon you labour in vain.<sup>12</sup> Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.<sup>13</sup> Ye know how through infirmity of the flesh I preached the gospel unto you at the first.<sup>14</sup> And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.<sup>15</sup> Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.<sup>16</sup> Am I therefore become your enemy, because I

خُرَّةٌ. <sup>27</sup>لأنَّه مَكْنُوبٌ: "افْرَجِي أَيْتَهَا الْعَاقِرُ الَّتِي لَمْ تَلِدْ،  
 اِهْنِيفِي وَاصْبِرْخِي أَيْتَهَا الَّتِي لَمْ تَتَمَخَّصْ، فَإِنَّ أَوْلَادَ  
 الْمُوجِسَةِ أَكْثَرُ مِنَ الَّتِي لَهَا رَوْحٌ". <sup>28</sup>وَأَمَّا نَحْنُ، أَيُّهَا  
 الْإِخْوَةُ، فَتَطِيرُ إِسْحَاقَ: أَوْلَادُ الْمُوعِدِ. <sup>29</sup>وَلَكِنْ كَمَا كَانَ  
 حَبْنِيذُ الَّذِي وُلِدَ حَسَبَ الْجَسَدِ يَصْطَلِهُدُ الَّذِي حَسَبَ  
 الرُّوحِ هَكَذَا الْآنَ أَيْضًا. <sup>30</sup>لَكِنْ مَاذَا يَقُولُ الْكِتَابُ: "اطْرُدِ  
 الْجَارِيَةَ وَإَيْتَهَا لِأَنَّهُ لَا يَرِثُ ابْنُ الْجَارِيَةِ مَعَ ابْنِ  
 الْخُرَّةِ". <sup>31</sup>إِذَا، أَيُّهَا الْإِخْوَةُ، كَسْنَا أَوْلَادَ جَارِيَةٍ بَلْ أَوْلَادَ  
 الْخُرَّةِ.

tell you the truth?<sup>17</sup> They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.<sup>18</sup> But it is good to be zealously affected always in a good thing, and not only when I am present with you.<sup>19</sup> My little children, of whom I travail in birth again until Christ be formed in you,<sup>20</sup> I desire to be present with you now, and to change my voice; for I stand in doubt of you.<sup>21</sup> Tell me, ye that desire to be under the law, do ye not hear the law?<sup>22</sup> For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.<sup>23</sup> But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.<sup>24</sup> Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.<sup>25</sup> For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.<sup>26</sup> But Jerusalem which is above is free, which is the mother of us all.<sup>27</sup> For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.<sup>28</sup> Now we, brethren, as Isaac was, are the children of promise.<sup>29</sup> But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.<sup>30</sup> Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman.<sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free.