

دينونة الله على العالم

¹لِذَلِكَ أَنْتَ يَا عَذْرُ، أَيُّهَا الْإِنْسَانُ، كُلُّ مَنْ يَدِينُ، لِأَنَّكَ فِي مَا تَدِينُ غَيْرَكَ تَحْكُمُ عَلَى نَفْسِكَ، لِأَنَّكَ أَنْتَ الَّذِي تَدِينُ تَفْعَلُ تِلْكَ الْأُمُورَ بِعَيْنِهَا.² وَخَبْرٌ نَعْلَمُ أَنَّ دَيْنُونَةَ اللَّهِ هِيَ حَسَبُ الْحَقِّ عَلَى الَّذِينَ يَفْعَلُونَ مِثْلَ هَذِهِ.³ أَقْتَظُرُ هَذَا، أَيُّهَا الْإِنْسَانُ، الَّذِي تَدِينُ الَّذِينَ يَفْعَلُونَ مِثْلَ هَذِهِ وَأَنْتَ تَفْعَلُهَا، أَنَّكَ تَنْجُو مِنْ دَيْنُونَةِ اللَّهِ؟ أَمْ تَسْتَهِينُ بِغَيِّ لُطْفِهِ وَإِمْهَالِهِ وَطُولِ أَتَانِهِ غَيْرِ عَالِمٍ أَنَّ لُطْفَ اللَّهِ إِنَّمَا مَقَادُكُ إِلَى النُّوْبَةِ؟⁵ وَلَكِنَّكَ مِنْ أَجْلِ قَسَاوَتِكَ وَقَلْبِكَ غَيْرِ النَّائِبِ تَذْخَرُ لِنَفْسِكَ غَضَبًا فِي يَوْمِ الْعَصَبِ وَاسْتِعْلَانِ دَيْنُونَةِ اللَّهِ الْعَادِلَةِ⁶ الَّذِي سَيُجَازِي كُلَّ وَاحِدٍ حَسَبَ أَعْمَالِهِ.⁷ أَمَّا الَّذِينَ يَصْبِرُونَ فِي الْعَمَلِ الصَّالِحِ يَطْلُبُونَ الْمَجْدَ وَالْكَرَامَةَ وَالْبَقَاءَ قِبَالَحَيَاةِ الْآبِدِيَّةِ،⁸ وَأَمَّا الَّذِينَ هُمْ مِنْ أَهْلِ التَّخَرُّبِ وَلَا يُطَاوِعُونَ لِلْحَقِّ بَلْ يُطَاوِعُونَ لِلْإِنِّمِ، فَسَخَطُ وَعَصَبُ شِدَّةٍ وَضِيقٌ عَلَى كُلِّ نَفْسٍ إِنْسَانٍ يَفْعَلُ الشَّرَّ، الْيَهُودِيَّ أَوَّلًا ثُمَّ الْيُونَانِيَّ،¹⁰ وَمَجْدٌ وَكَرَامَةٌ وَسَلَامٌ لِكُلِّ مَنْ يَفْعَلُ الصَّلَاحَ، الْيَهُودِيَّ أَوَّلًا ثُمَّ الْيُونَانِيَّ،¹¹ لِأَنَّ لَيْسَ عِنْدَ اللَّهِ مُحَابَاةً.

¹²لِأَنَّ كُلَّ مَنْ أَحْطَأَ يَذُونِ النَّامُوسِ قَبِذُونَ النَّامُوسِ يَهْلِكُ، وَكُلُّ مَنْ أَحْطَأَ فِي النَّامُوسِ قِبَالَنَّامُوسِ يُدَانُ،¹³ لِأَنَّ لَيْسَ الَّذِينَ يَسْمَعُونَ النَّامُوسَ هُمْ أَتْرَارٌ عِنْدَ اللَّهِ بَلِ الَّذِينَ يَعْمَلُونَ بِالنَّامُوسِ هُمْ يُبَرَّرُونَ.¹⁴ لِأَنَّهُ الْأَمَمُ الَّذِينَ لَيْسَ عِنْدَهُمُ النَّامُوسُ، مَتَى فَعَلُوا بِالطَّبِيعَةِ مَا هُوَ فِي النَّامُوسِ، فَهَؤُلَاءِ إِذْ لَيْسَ لَهُمُ النَّامُوسُ هُمْ نَامُوسٌ لِأَنفُسِهِمْ¹⁵ الَّذِينَ يُظْهِرُونَ عَمَلَ النَّامُوسِ مَكْنُوبًا فِي قُلُوبِهِمْ سَاهِدًا أَيْضًا صَمِيرُهُمْ وَأَفْكَارُهُمْ فِيمَا بَنَتْهَا، مُسْتَكْبِيَةً أَوْ مُحْتَجَّةً،¹⁶ فِي الْيَوْمِ الَّذِي فِيهِ يَدِينُ اللَّهُ سَرَائِرَ النَّاسِ حَسَبَ إِنْجِيلِي يَسُوعَ الْمَسِيحِ.

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¹⁷هُوَذَا أَنْتَ تُسَمَّى يَهُودِيًّا وَتَتَكَلَّمُ عَلَى النَّامُوسِ وَتَفْتَحِرُ بِاللَّهِ وَتَعْرِفُ مَشِيشَتَهُ وَتُمَيِّزُ الْأُمُورَ الْمُتَخَالِفَةَ، مُتَعَلِّمًا مِنَ النَّامُوسِ، وَتَبْقَى أَنَّكَ قَائِدٌ لِلْعُقَمِيَانِ وَنُورٌ لِلَّذِينَ فِي الظُّلْمَةِ²⁰ وَمُهَذَّبٌ لِلْأَغْيَاءِ وَمُعَلِّمٌ لِلْأَطْفَالِ وَلَكِنَّ صُورَةَ الْعِلْمِ وَالْحَقِّ فِي النَّامُوسِ²¹ قَانَتْ إِذَا الَّذِي تُعَلِّمُ غَيْرَكَ، أَلَسْتَ تُعَلِّمُ نَفْسَكَ؟ الَّذِي تَكْرِرُ أَنْ لَا يُسْرِقَ، أَسْرِقَ؟²² الَّذِي تَقُولُ أَنْ لَا يُزْنِي، أَزْنِي؟ الَّذِي تَسْتَكْرِهُ الْأَوْتَارَ، أَسْرِقُ الْهَبَاكِلَ؟²³ الَّذِي تَفْتَحِرُ بِالنَّامُوسِ، أَيْتَعَدِّي النَّامُوسَ تُهِينُ اللَّهَ؟²⁴ لِأَنَّ: "اسْمُ اللَّهِ يُجَدَّفُ

¹Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.² But we are sure that the judgment of God is according to truth against them which commit such things.³ And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?⁴ Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?⁵ But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;⁶ Who will render to every man according to his deeds:⁷ To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:⁸ But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,⁹ Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;¹⁰ But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:¹¹ For there is no respect of persons with God.¹² For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;¹³ (For not the hearers of the law are just before God, but the doers of the law shall be justified.¹⁴ For when the Gentiles, which have not the law, do by nature the things

contained in the law, these, having not the law, are a law unto themselves:¹⁵ Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)¹⁶ In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.¹⁷ Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,¹⁸ And knowest his will, and approvest the things that are more excellent, being instructed out of the law;¹⁹ And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,²⁰ An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.²¹ Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?²² Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?²³ Thou that makest thy boast of the law, through breaking the law dishonourest thou God?²⁴ For the name of God is blasphemed among the Gentiles through you, as it is written.²⁵ For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.²⁶ Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?²⁷ And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the

عَلَيْهِ يَسْتَبِيحُ بَيْنَ الْأُمَمِ، كَمَا هُوَ مَكْتُوبٌ.²⁵ فَإِنَّ الْخِتَانَ
يَنْقَعُ إِنْ عَمِلْتَ بِالنَّامُوسِ، وَلَكِنْ إِنْ كُنْتَ مُتَعَدِّياً
النَّامُوسَ فَقَدْ صَارَ خِتَانُكَ غُرْلَةً.²⁶ إِذَا إِنْ كَانَ الْأَعْرَلُ
يَحْفَظُ أَحْكَامَ النَّامُوسِ، أَقْماً تُحْسَبُ غُرْلَتُهُ
خِتَاناً؟²⁷ وَتَكُونُ الْغُرْلَةُ الَّتِي مِنَ الطَّبِيعَةِ، وَهِيَ تُكَمِّلُ
النَّامُوسَ، تَدِينُكَ أَنْتَ الَّذِي فِي الْكِتَابِ وَالْخِتَانِ تَتَعَدَّى
النَّامُوسَ.²⁸ لَأَنَّ الْيَهُودِيَّ فِي الظَّاهِرِ لَيْسَ هُوَ يَهُودِيّاً وَلَا
الْخِتَانُ الَّذِي فِي الظَّاهِرِ فِي اللَّحْمِ خِتَاناً،²⁹ بَلِ الْيَهُودِيُّ
فِي الْحَقَاءِ هُوَ الْيَهُودِيُّ وَخِتَانُ الْقَلْبِ بِالرُّوحِ لَا بِالْكِتَابِ
هُوَ الْخِتَانُ الَّذِي مَدْحُهُ لَيْسَ مِنَ النَّاسِ بَلْ مِنَ اللَّهِ.

law?²⁸ For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:²⁹ But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.