

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

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¹إِذَا مَا هُوَ فَضَّلَ الْيَهُودِيَّ أَوْ مَا هُوَ تَفْعُ الْخِتَانِ؟²كَثِيرٌ عَلَى كُلِّ وَجْهِ. أَمَّا أَوَّلًا: فَلَا تَهُمُ اسْتُؤْمِنُوا عَلَى أَقْوَالِ اللَّهِ. فَمَاذَا إِنْ كَانَ قَوْمٌ لَمْ يَكُونُوا أَمَنَاءَ؟ أَفَلَعَلَّ عَدَمَ أَمَانَتِهِمْ يُبْطِلُ أَمَانَةَ اللَّهِ؟⁴حَاشَا، بَلْ لِيَكُنَ اللَّهُ صَادِقًا وَكُلُّ إِنْسَانٍ كَاذِبًا كَمَا هُوَ مَكْتُوبٌ: "لِكِنِّي تَبَرَّرَ فِي كَلَامِكَ وَتَغْلِبَ مَتَى حُوكِمْتَ".⁵وَلَكِنْ إِنْ كَانَ إِنَّمَا بُيِّنَ بَرَّ اللَّهِ، فَمَاذَا تَقُولُ؟ أَلَعَلَّ اللَّهَ الَّذِي يَخْلِبُ الْغَصَبَ طَالِمٌ؟ أَتَكْلُمُ بِحَسَبِ الْإِنْسَانِ،⁶حَاشَا. فَكَيْفَ يَدِينُ اللَّهُ الْعَالَمَ إِذْ ذَاكَ؟⁷فَإِنَّهُ إِنْ كَانَ صِدْقُ اللَّهِ قَدْ ارْتَدَّ يَكْذِبِي لِمَجْدِهِ، فَلِمَاذَا أَدَانُ أَنَا بَعْدَ كَخَاطِبِي؟⁸أَمَّا كَمَا يُفْتَرَى عَلَيْنَا وَكَمَا يَزْعُمُ قَوْمُنَا تَقُولُ: لِنَفْعَلِ السَّيِّئَاتِ لِكَيْ تَأْتِيَ الْخَيْرَاتُ؟ الَّذِينَ دَبُّوهُمْ عَادِلَةٌ.⁹فَمَاذَا إِذَا؟ أَتَحْنُ أَفْضَلَ؟ كَلَّا الْبَلَّةُ. لِأَنَّا قَدْ شَكَوْنَا أَنَّ الْيَهُودَ وَالنَّوْثَانِيِّينَ أَجْمَعِينَ تَحْتَ الْخَطِيئَةِ¹⁰كَمَا هُوَ مَكْتُوبٌ: "أَنَّهُ لَيْسَ بَارٌّ، وَلَا وَاحِدٌ،¹¹لَيْسَ مَنْ يَفْهَمُ، لَيْسَ مَنْ يَطْلُبُ اللَّهَ. الْجَمِيعُ زَاغُوا وَفَسَدُوا مَعًا، لَيْسَ مَنْ يَعْمَلُ صِلَاحًا، لَيْسَ وَلَا وَاحِدٌ.¹²خَنَجَرْتُهُمْ قَبْرٌ مَفْتُوحٌ، بِالسَّيِّئَاتِهِمْ قَدْ مَكْرُوا، سُمُّ الْأَضَالِ تَحْتَ شِفَاهِهِمْ،¹⁴وَقَمُّهُمْ مَمْلُوءٌ لَغَنَةً وَمَرَارَةً.¹⁵أَرْجُلُهُمْ سَرِيعَةٌ إِلَى سَفْكِ الدَّمِّ،¹⁶فِي طُرُقِهِمْ اغْتِصَابٌ وَسَخَقٌ،¹⁷وَطَرِيقُ السَّلَامِ لَمْ يَعْرِفُوهُ،¹⁸لَيْسَ خَوْفُ اللَّهِ قُدَامَ عُيُونِهِمْ". وَتَحْنُ تَعْلَمُ أَنَّ كُلَّ مَا يَقُولُهُ النَّامُوسُ فَهُوَ يُكَلِّمُ بِهِ الَّذِينَ فِي النَّامُوسِ، لِكَيْ يَسْتَدَّ كُلُّ قِمٍ وَبَصِيرَ كُلِّ الْعَالَمِ تَحْتَ قِصَاصِ مِنَ اللَّهِ.²⁰لَأنَّهُ بِأَعْمَالِ النَّامُوسِ كُلِّ ذِي جَسَدٍ لَا يَتَبَرَّرُ أَمَامَهُ، لِأَنَّ النَّامُوسَ مَعْرِفَةُ الْخَطِيئَةِ.

بَرُّ اللَّهِ بِالْإِيمَانِ

²¹وَأَمَّا الْآنَ فَقَدْ ظَهَرَ بَرُّ اللَّهِ يَدُونِ النَّامُوسِ مَشْهُودًا لَهُ مِنَ النَّامُوسِ وَالْأَنْبِيَاءِ،²²بَرُّ اللَّهِ بِالْإِيمَانِ يَسُوعَ الْمَسِيحِ، إِلَى كُلِّ وَعَلَى كُلِّ الَّذِينَ يُؤْمِنُونَ. لِأنَّهُ لَا فَرْقَ: إِذِ الْجَمِيعُ أَخْطَاوُا وَأَغْوَرْتُهُمْ مَجْدُ اللَّهِ،²⁴مُتَبَرِّرِينَ مَجَانًا بِنِعْمَتِهِ، بِالْفِدَاءِ الَّذِي يَسُوعَ الْمَسِيحِ،²⁵الَّذِي قَدَّمَهُ اللَّهُ كَفَّارَةً بِالْإِيمَانِ يَدَمِهِ لِإِطْهَارِ بَرِّهِ مِنْ أَجْلِ الصَّفْحِ عَنِ الْخَطَايَا السَّالِفَةِ، بِإِمْهَالِ اللَّهِ،²⁶لِإِطْهَارِ بَرِّهِ فِي الزَّمَانِ الْخَاصِرِ لِيَكُونَ بَارًّا وَتَبَرَّرَ مَنْ هُوَ مِنَ الْإِيمَانِ يَسُوعَ.²⁷فَإَيْنَ الْإِفْتِخَارُ؟ قَدْ انْقَضَى. يَايَّ نَامُوسٍ؟

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.

أَيَّامُوسِ الْأَعْمَالِ؟ كَلَّا، بَلْ يَتَّامُوسِ الْإِيمَانِ. إِذَا²⁸
تَحْسِبُ أَنَّ الْإِنْسَانَ يَتَبَرَّرُ بِالْإِيمَانِ يَدُونِ أَعْمَالِ
التَّامُوسِ. أَمْ اللَّهُ لِلْيَهُودِ فَقَطْ؟ أَلَيْسَ لِلْأُمَّمِ أَيْضًا؟
بَلَى، لِلْأُمَّمِ أَيْضًا.³⁰ لِأَنَّ اللَّهَ وَاحِدٌ، هُوَ الَّذِي سَيَبَرَّرُ
الْجَنَانَ بِالْإِيمَانِ وَالْعُرْلَةَ بِالْإِيمَانِ. أَقْبِطُلُ التَّامُوسَ³¹
بِالْإِيمَانِ؟ حَاشَا، بَلْ تُنْبِتُ التَّامُوسَ.