

The Epistle of Paul the Apostle to the  
**Romans**

رِسَالَةُ بُولُسَ الرَّسُولِ إِلَى أَهْلِ  
رُومِيَّةَ

The Gospel of the Son of God

**1** Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, <sup>2</sup>(Which he had promised afore by his prophets in the holy scriptures,) <sup>3</sup>Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; <sup>4</sup>And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: <sup>5</sup>By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: <sup>6</sup>Among whom are ye also the called of Jesus Christ:

<sup>7</sup>To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Paul's Longing to Visit Rome

<sup>8</sup>First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. <sup>9</sup>For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; <sup>10</sup>Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. <sup>11</sup>For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; <sup>12</sup>That is, that I may be comforted together with you by the mutual faith both of you and me.

إنجيل ابن الله - ثم التحية

بُولُسُ عَبْدٌ لِيَسُوعَ الْمَسِيحِ  
الْمَدْعُوُّ رَسُولًا الْمَفْرَزُ لِانْجِيلِ  
اللَّهِ الَّذِي سَبَقَ فَوَعَدَ بِهِ بِأَنْبِيَاءِهِ فِي الْكُتُبِ  
الْمَقْدَّسَةِ عَنْ ابْنِهِ. الَّذِي صَارَ مِنْ نَسْلِ  
دَاوُدَ مِنْ جِهَةِ الْجَسَدِ وَتَعَيَّنَ ابْنُ اللَّهِ بِقُوَّةِ  
مِنْ جِهَةِ رُوحِ الْقَدَاسَةِ بِالْقِيَامَةِ مِنَ  
الْأَمْوَاتِ: يَسُوعَ الْمَسِيحِ رَبَّنَا. الَّذِي بِهِ  
لَأَجْلِ اسْمِهِ قَبِلْنَا نِعْمَةً وَرِسَالَةً لِإِطَاعَةِ  
الْإِيمَانِ فِي جَمِيعِ الْأُمَمِ الَّذِينَ بَيْنَهُمْ أَنْتُمْ  
أَيْضًا مَدْعُوُّو يَسُوعَ الْمَسِيحِ. إِلَى جَمِيعِ  
الْمَوْجُودِينَ فِي رُومِيَّةِ أَحِبَّاءِ اللَّهِ مَدْعُوِّينَ  
قَدِيسِينَ: نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنَ اللَّهِ أَبِيْنَا  
وَالرَّبِّ يَسُوعَ الْمَسِيحِ.

رغبة بولس في زيارة روما

أَوَّلًا أَشْكُرُ إِلَهِي يَسُوعَ الْمَسِيحِ مِنْ  
جِهَةِ جَمِيعِكُمْ أَنْ إِيْمَانِكُمْ يُنَادِي بِهِ فِي كُلِّ  
الْعَالَمِ. فَإِنَّ اللَّهَ الَّذِي أَعْبُدُهُ بِرُوحِي فِي  
انْجِيلِ ابْنِهِ شَاهِدٌ لِي كَيْفَ بَلَا أَقْطَاعِ  
أَذْكُرْكُمْ<sup>10</sup> مُتَضَرِّعًا دَائِمًا فِي صَلَوَاتِي  
عَسَى الْآنَ أَنْ يَتَيَسَّرَ لِي مَرَّةً بِمَشِيئَةِ اللَّهِ أَنْ  
آتِي إِلَيْكُمْ. <sup>11</sup>لَأَنِّي مُشْتَاقٌ أَنْ أَرَاكُمْ لِكِي  
أَمْتَحِكُمْ هَبَّةً رُوحِيَّةً لِثَبَاتِكُمْ<sup>12</sup> أَيُّ لِنْتَعَزِي  
بَيْنَكُمْ بِالْإِيمَانِ الَّذِي فِيْنَا جَمِيعًا إِيْمَانِكُمْ  
وإِيْمَانِي. <sup>13</sup>ثُمَّ لَسْتُ أُرِيدُ أَنْ تَجْهَلُوا أَيُّهَا

<sup>13</sup>Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

<sup>14</sup>I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. <sup>15</sup>So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

### The power of God for Salvation

<sup>16</sup>For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. <sup>17</sup>For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

### God's Wrath Against Mankind

<sup>18</sup>For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; <sup>19</sup>Because that which may be known of God is manifest in them; for God hath shewed it unto them. <sup>20</sup>For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

<sup>21</sup>Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. <sup>22</sup>Professing themselves to be wise, they became fools, <sup>23</sup>And changed the glory of the uncorruptible God

الْإِخْوَةَ أَنِّي مَرَارًا كَثِيرَةً قَصَدْتُ أَنْ آتِيَ إِلَيْكُمْ وَمَنْعْتُ حَتَّى الْآنَ لِيَكُونَ لِي ثَمَرٌ فِيكُمْ أَيْضًا كَمَا فِي سَائِرِ الْأُمَمِ. <sup>١٤</sup>إِنِّي مَدْيُونٌ لِلْيُونَانِيِّينَ وَالْبَرَابِرَةِ لِلْحُكَمَاءِ وَالْجُهَلَاءِ. <sup>١٥</sup>فَهَكَذَا مَا هُوَ لِي مُسْتَعَدٌّ لِتَبَشِيرِكُمْ أَنْتُمْ الَّذِينَ فِي رُومِيَةِ أَيْضًا.

### الإنجيل قوة الله للخلاص

<sup>١٦</sup>لَأَنِّي لَسْتُ أَشْتَجِي بِالْإِنْجِيلِ الْمَسِيحِ لِأَنَّهُ قُوَّةُ اللَّهِ لِلْخَلَاصِ لِكُلِّ مَنْ يُؤْمِنُ: لِلْيَهُودِيِّ أَوَّلًا ثُمَّ لِلْيُونَانِيِّ. <sup>١٧</sup>لَأَنَّ فِيهِ مُعْلَنٌ بَرُّ اللَّهِ بِإِيمَانٍ لِإِيمَانٍ كَمَا هُوَ مَكْتُوبٌ «أَمَّا الْبَارُّ فَبِالْإِيمَانِ حَيًّا».

### غضب الله مُعلن من السماء

<sup>١٨</sup>لَأَنَّ غَضَبَ اللَّهِ مُعْلَنٌ مِنَ السَّمَاءِ عَلَى جَمِيعِ فَجُورِ النَّاسِ وَإِثْمِهِمُ الَّذِينَ يَحْجِزُونَ الْحَقَّ بِالْإِثْمِ. <sup>١٩</sup>إِذْ مَعْرِفَةُ اللَّهِ ظَاهِرَةٌ فِيهِمْ لِأَنَّ اللَّهَ أَظْهَرَهَا لَهُمْ <sup>٢٠</sup>لَأَنَّ أُمُورَهُ غَيْرَ الْمَنْظُورَةِ تُرَى مِنْذُ خَلْقِ الْعَالَمِ مَدْرَكَةً بِالْمَصْنُوعَاتِ قُدْرَتُهُ السَّرْمَدِيَّةِ وَلَا هَوْتَهُ حَتَّى إِنَّهُمْ بِلَا عُدْرِ. <sup>٢١</sup>لَأَنَّهُمْ لَمَّا عَرَفُوا اللَّهَ لَمْ يُعْجِدُوهُ أَوْ يَشْكُرُوهُ كِلَاهِ بَلْ حَقَمُوا فِي أَفْكَارِهِمْ وَأَظْلَمَ قُلُوبَهُمُ الْعَيْيُ. <sup>٢٢</sup>وَبَيْنَمَا هُمْ يَزْعُمُونَ أَنَّهُمْ حُكَمَاءُ صَارُوا جُهَلَاءَ <sup>٢٣</sup>وَأَبْدَلُوا مَجْدَ اللَّهِ الَّذِي لَا يَفْنَى بِشِبْهِ صُورَةِ الْإِنْسَانِ الَّذِي يَفْنَى وَالطَّيْبُورِ وَالذُّوَابِ وَالرَّحَافَاتِ. <sup>٢٤</sup>لِذَلِكَ أَسْلَمَهُمْ

into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

<sup>24</sup>Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: <sup>25</sup>Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

<sup>26</sup>For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: <sup>27</sup>And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

<sup>28</sup>And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; <sup>29</sup>Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, <sup>30</sup>Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, <sup>31</sup>Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: <sup>32</sup>Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

اللَّهُ أَيضاً فِي شَهَوَاتِ قُلُوبِهِمْ إِلَى النَّجَاسَةِ لِإِهَانَةِ أَجْسَادِهِمْ بَيْنَ ذَوَاتِهِمْ. <sup>٢٥</sup>الَّذِينَ اسْتَبَدَّلُوا حَقَّ اللَّهِ بِالْكَذِبِ وَاتَّقَوْا وَعَبَدُوا الْمَخْلُوقَ دُونَ الْخَالِقِ الَّذِي هُوَ مُبَارَكٌ إِلَى الْأَبَدِ. آمِينَ. <sup>٢٦</sup>لِذَلِكَ أَسْلَمَهُمُ اللَّهُ إِلَى أَهْوَاءِ الْهَوَانِ لِأَنَّ إِنَانَهُمْ اسْتَبَدَّلْنَ الْأَسْتِعْمَالَ الطَّبِيعِيَّ بِالَّذِي عَلَى خِلَافِ الطَّبِيعَةِ <sup>٢٧</sup>وَكَذَلِكَ الذُّكُورُ أَيضاً تَارِكِينَ اسْتِعْمَالَ الْأُنثَى الطَّبِيعِيَّ اشْتَعَلُوا بِشَهَوَاتِهِمْ بَعْضُهُمْ لِبَعْضٍ فَاعْلَيْنِ الْفَحْشَاءِ ذُكُوراً بِذُكُورٍ وَنَائِلِينَ فِي أَنْفُسِهِمْ جَزَاءً ضَلَالِهِمُ الْمَحِقِّ. <sup>٢٨</sup>وَكَمَا لَمْ يَسْتَحْسِنُوا أَنْ يُبْقُوا اللَّهَ فِي مَعْرِفَتِهِمْ أَسْلَمَهُمُ اللَّهُ إِلَى ذَهْنٍ مَرْفُوضٍ لِيَفْعَلُوا مَا لَا يَلِيقُ. <sup>٢٩</sup>مَمْلُوءِينَ مِنْ كُلِّ إِثْمٍ وَزِنَاءٍ وَشَرٍّ وَطَمَعٍ وَخُبْثٍ مَشْحُونِينَ حَسِداً وَقَتلاً وَخِصاماً وَمَكراً وَسَوْأً <sup>٣٠</sup>تَمَامِينَ مُفْتَرِينَ مُبْغِضِينَ لِلَّهِ ثَالِبِينَ مُتَعَطِّمِينَ مُدْعِينَ مُبْتَدِعِينَ شُرُوراً غَيْرَ طَائِعِينَ لِلْوَالِدِينَ <sup>٣١</sup>بِلاَ فَهْمٍ وَلَا عَهْدٍ وَلَا خُوفٍ وَلَا رِضَى وَلَا رَحْمَةً. <sup>٣٢</sup>الَّذِينَ إِذْ عَرَفُوا حُكْمَ اللَّهِ أَنَّ الَّذِينَ يَعْمَلُونَ مِثْلَ هَذِهِ يَسْتَوْجِبُونَ الْمَوْتَ لَا يَفْعَلُونَهَا فَقَطُّ بَلْ أَيضاً يَسْرُونَ بِالَّذِينَ يَعْمَلُونَ!

## God's Judgement

دينونة الله

**2** <sup>1</sup>Therefore 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. <sup>2</sup>But we are sure that the  
judgment of God is according to truth  
against them which commit such  
things. <sup>3</sup>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? <sup>4</sup>Or despisest thou the riches  
of his goodness and forbearance and  
longsuffering; not knowing that the  
goodness of God leadeth thee to  
repentance?

<sup>5</sup>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; <sup>6</sup>Who will render  
to every man according to his deeds:  
<sup>7</sup>To them who by patient continuance  
in well doing seek for glory and  
honour and immortality, eternal life:  
<sup>8</sup>But unto them that are contentious,  
and do not obey the truth, but obey  
unrighteousness, indignation and  
wrath, <sup>9</sup>Tribulation and anguish,  
upon every soul of man that doeth  
evil, of the Jew first, and also of the  
Gentile; <sup>10</sup>But glory, honour, and  
peace, to every man that worketh  
good, to the Jew first, and also to the  
Gentile: <sup>11</sup>For there is no respect of  
persons with God.

<sup>12</sup>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;  
<sup>13</sup>(For not the hearers of the law are

**٢** <sup>١</sup>لِذَلِكَ أَنْتَ بِلَا عُدْرٍ أَيُّهَا  
الْإِنْسَانُ كُلُّ مَنْ يَدِينُ. لِأَنَّكَ  
فِي مَا تَدِينُ غَيْرَكَ تَحْكُمُ عَلَى نَفْسِكَ.  
لِأَنَّكَ أَنْتَ الَّذِي تَدِينُ تَفْعَلُ تِلْكَ الْأُمُورَ  
بِعَيْنِهَا! <sup>٢</sup>وَنَحْنُ نَعْلَمُ أَنَّ دَيْنُونَةَ اللَّهِ هِيَ  
حَسَبَ الْحَقِّ عَلَى الَّذِينَ يَفْعَلُونَ مِثْلَ هَذِهِ.  
<sup>٣</sup>أَفَتُظَنُّ هَذَا أَيُّهَا الْإِنْسَانُ الَّذِي تَدِينُ الَّذِينَ  
يَفْعَلُونَ مِثْلَ هَذِهِ وَأَنْتَ تَفْعَلُهَا أَنْتَ تَنْجُو  
مِنْ دَيْنُونَةِ اللَّهِ؟ <sup>٤</sup>أَمْ تَسْتَهِينُ بِغِنَى لُطْفِهِ  
وَأَمِهَالِهِ وَطَوْلِ أَنْاتِهِ غَيْرَ عَالِمٌ أَنْ لُطْفَ اللَّهِ  
إِنَّمَا يَقْتَادُكَ إِلَى التَّوْبَةِ؟ <sup>٥</sup>وَلَكِنَّكَ مِنْ أَجْلِ  
قِسَاوَتِكَ وَقَلْبِكَ غَيْرِ التَّائِبِ تَذْخِرُ لِنَفْسِكَ  
غَضَبًا فِي يَوْمِ الْغَضَبِ وَاسْتِغْلَانِ دَيْنُونَةِ  
اللَّهِ الْعَادِلَةِ <sup>٦</sup>الَّذِي سَيَجَازِي كُلَّ وَاحِدٍ  
حَسَبَ أَعْمَالِهِ. <sup>٧</sup>أَمَّا الَّذِينَ بَصُرُوا فِي الْعَمَلِ  
الصَّالِحِ يَطْلُبُونَ الْمَجْدَ وَالْكَرَامَةَ وَالْبَقَاءَ  
فِي الْحَيَاةِ الْأَبَدِيَّةِ. <sup>٨</sup>وَأَمَّا الَّذِينَ هُمْ مِنْ أَهْلِ  
التَّحَرُّبِ وَلَا يَطَاوِعُونَ لِلْحَقِّ بَلْ يَطَاوِعُونَ  
لِلْإِثْمِ فَسَخَطٌ وَغَضَبٌ <sup>٩</sup>شَدِيدٌ وَضَيْقٌ عَلَى  
كُلِّ نَفْسٍ إِنْسَانٍ يَفْعَلُ الشَّرَّ الْيَهُودِيِّ أَوْلًا  
ثُمَّ الْيُونَانِيِّ. <sup>١٠</sup>وَمَجْدٌ وَكَرَامَةٌ وَسَلَامٌ لِكُلِّ  
مَنْ يَفْعَلُ الصَّالِحَ الْيَهُودِيِّ أَوْلًا ثُمَّ  
الْيُونَانِيِّ. <sup>١١</sup>لِأَنَّ لَيْسَ عِنْدَ اللَّهِ مُحَابَاةً.  
<sup>١٢</sup>لِأَنَّ كُلَّ مَنْ أَخْطَأَ بِذُنُوبِ النَّامُوسِ فَيَدُونَ  
النَّامُوسِ يَهْلِكُ وَكُلُّ مَنْ أَخْطَأَ فِي  
النَّامُوسِ فَيَالنَّامُوسِ يُدَانُ. <sup>١٣</sup>لِأَنَّ لَيْسَ  
الَّذِينَ يَسْمَعُونَ النَّامُوسَ هُمْ أَبْرَارٌ عِنْدَ اللَّهِ  
بَلِ الَّذِينَ يَعْمَلُونَ بِالنَّامُوسِ هُمْ يُبْرَرُونَ.

just before God, but the doers of the law shall be justified. <sup>14</sup>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: <sup>15</sup>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;) <sup>16</sup>In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

<sup>١٤</sup> لِأَنَّ الْأُمَّمَ الَّذِينَ لَيْسَ عِنْدَهُمُ النَّامُوسُ مَتَى فَعَلُوا بِالطَّبِيعَةِ مَا هُوَ فِي النَّامُوسِ فَهَؤُلَاءِ إِذْ لَيْسَ لَهُمُ النَّامُوسُ هُمْ نَامُوسٌ لِأَنْفُسِهِمْ <sup>١٥</sup> الَّذِينَ يَظْهَرُونَ عَمَلَ النَّامُوسِ مَكْتُوبًا فِي قُلُوبِهِمْ شَاهِدًا أَيْضًا ضَمِيرُهُمْ وَأَفْكَارُهُمْ فِيمَا بَيْنَهَا مُشْتَكِيَةٌ أَوْ مُحْتَجَّةٌ <sup>١٦</sup> فِي الْيَوْمِ الَّذِي فِيهِ يَدِينُ اللَّهُ سَرَائِرَ النَّاسِ حَسَبَ إِنْجِيلِي بِيَسُوعَ الْمَسِيحِ.

### The Jews and the Law

<sup>17</sup>Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, <sup>18</sup>And knowest his will, and approvest the things that are more excellent, being instructed out of the law; <sup>19</sup>And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, <sup>20</sup>An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. <sup>21</sup>Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? <sup>22</sup>Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? <sup>23</sup>Thou that makest thy boast of the law, through breaking the law dishonourest thou God? <sup>24</sup>For the name of God is blasphemed among the Gentiles through you, as it is written.

<sup>25</sup>For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. <sup>26</sup>Therefore if the uncircumcision keep the

### اليهود والشريعة

<sup>١٧</sup> هُوَذَا أَنْتَ تَسْمَى يَهُودِيًّا وَتَتَكَلَّمُ عَلَى النَّامُوسِ وَتَفْتَخِرُ بِاللَّهِ <sup>١٨</sup> وَتَعْرِفُ مَشِيئَتَهُ وَتُمَيِّزُ الْأُمُورَ الْمُتَخَالِفَةَ مُتَعَلِّمًا مِنَ النَّامُوسِ. <sup>١٩</sup> وَتَتَّقُ أَنْتَ قَائِدٌ لِلْعَمِيَانِ وَنُورٌ لِلَّذِينَ فِي الظُّلْمَةِ <sup>٢٠</sup> وَمُهَدِّبٌ لِلْأَغْيَاءِ وَمُعَلِّمٌ لِلْأَطْفَالِ وَلَكَ صُورَةُ الْعِلْمِ وَالْحَقِّ فِي النَّامُوسِ. <sup>٢١</sup> فَأَنْتَ إِذَا الَّذِي تُعَلِّمُ غَيْرَكَ أَلَسْتَ تُعَلِّمُ نَفْسَكَ؟ الَّذِي تَكْرَهُ أَنْ لَا يُسْرِقَ أَسْرِقَ أَتَسْرِقُ؟ <sup>٢٢</sup> الَّذِي تَقُولُ أَنْ لَا يُزْنِيَ أَزْنِي؟ الَّذِي تَسْتَكْرَهُ الْأَوْثَانَ أَتَسْرِقُ الْهَيْكَلِ؟ <sup>٢٣</sup> الَّذِي تَفْتَخِرُ بِالنَّامُوسِ أَبْتَعِدِي النَّامُوسَ تَهِينٌ اللَّهُ؟ <sup>٢٤</sup> لِأَنَّ اسْمَ اللَّهِ يُجَدَّفُ عَلَيْهِ بِسَبَبِكُمْ بَيْنَ الْأُمَّمِ كَمَا هُوَ مَكْتُوبٌ. <sup>٢٥</sup> فَإِنَّ الْخِتَانَ يَنْفَعُ إِنْ عَمِلْتَ بِالنَّامُوسِ. وَلَكِنْ إِنْ كُنْتَ مُتَعَدِّيًّا النَّامُوسَ فَقَدْ صَارَ خِتَانُكَ غُرْلَةً! <sup>٢٦</sup> إِذَا إِنْ كَانَ الْأَعْرَلُ يَحْفَظُ أَحْكَامَ النَّامُوسِ أَفَمَا تُحْسَبُ غُرْلَتُهُ خِتَانًا؟ <sup>٢٧</sup> وَتَكُونُ الْعُرْلَةُ الَّتِي مِنَ الطَّبِيعَةِ وَهِيَ تُكْمَلُ النَّامُوسَ تَدِينُكَ أَنْتَ الَّذِي فِي

righteousness of the law, shall not his uncircumcision be counted for circumcision? <sup>27</sup>And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

<sup>28</sup>For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: <sup>29</sup>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.

**3** <sup>1</sup>What advantage then hath the Jew? or what profit is there of circumcision?

<sup>2</sup>Much every way: chiefly, because that unto them were committed the oracles of God.

<sup>3</sup>For what if some did not believe? shall their unbelief make the faith of God without effect? <sup>4</sup>God 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.

<sup>5</sup>But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) <sup>6</sup>God forbid: for then how shall God judge the world? <sup>7</sup>For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? <sup>8</sup>And 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.

الْكِتَابِ وَالْخِتَانِ تَعَدَّى النَّامُوسَ؟ <sup>٢٨</sup>لَأَنَّ  
الْيَهُودِيَّ فِي الظَّاهِرِ لَيْسَ هُوَ يَهُودِيًّا وَلَا  
الْخِتَانِ الَّذِي فِي الظَّاهِرِ فِي اللَّحْمِ خِتَانًا  
بَلِ <sup>٢٩</sup>الْيَهُودِيَّ فِي الْخَفَاءِ هُوَ الْيَهُودِيُّ  
وَخِتَانِ الْقَلْبِ بِالرُّوحِ لَا بِالْكِتَابِ هُوَ  
الْخِتَانِ الَّذِي مَدَحُهُ لَيْسَ مِنَ النَّاسِ بَلْ مِنَ  
اللهِ.

**٣** إِذَا مَا هُوَ فَضَّلَ الْيَهُودِيَّ أَوْ مَا  
هُوَ نَفْعُ الْخِتَانِ؟ <sup>٢</sup>كَثِيرٌ عَلَى كُلِّ  
وَجْهٍ! أَمَا أَوْلَا فَلَا تَهُمُ اسْتَوْمِنُوا عَلَى أَقْوَالِ  
اللهِ. <sup>٣</sup>فَمَاذَا إِنْ كَانَ قَوْمٌ لَمْ يَكُونُوا أَمْنَاءَ؟  
أَفَلَعَلَّ عَدَمَ أَمَانَتِهِمْ يُبْطِلُ أَمَانَةَ اللهِ؟  
عَاشَا! بَلْ لِيَكُنِ اللهُ صَادِقًا وَكُلُّ إِنْسَانٍ  
كَاذِبًا. كَمَا هُوَ مَكْتُوبٌ: «لِكَيْ تَتَبَرَّرَ فِي  
كَلَامِكَ وَتَعْلَبَ مَتَى حُوكِمْتَ». <sup>٥</sup>وَلَكِنْ إِنْ  
كَانَ إِثْمُنَا يُبَيِّنُ بَرَّ اللهُ فَمَاذَا نَقُولُ؟ أَلَعَلَّ اللهُ  
الَّذِي يَجْلِبُ الْغَضَبَ ظَالِمٌ؟ <sup>٦</sup>أَتَكَلِّمُ  
بِحَسَبِ الْإِنْسَانِ. عَاشَا! فَكَيْفَ يَدِينُ اللهُ  
الْعَالَمَ إِذْ ذَاكَ؟ <sup>٧</sup>فَإِنَّهُ إِنْ كَانَ صِدْقُ اللهُ قَدْ  
أَزْدَادَ بِكَذِبِي لِمَجْدِهِ فَلَمَاذَا أَذَانُ أَنَا بَعْدُ  
كَخَاطِي؟ <sup>٨</sup>أَمَا كَمَا يُفْتَرَى عَلَيْنَا وَكَمَا  
يَزْعَمُ قَوْمٌ أَنَّنَا نَقُولُ: «لِنَفْعَلِ السَّيِّئَاتِ لِكَيْ  
تَأْتِيَ الْخَيْرَاتُ». الَّذِيْنَ دَيْنُونَهُمْ عَادِلَةٌ.

## No One is Righteous

<sup>9</sup>What 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; <sup>10</sup>As it is written, There is none righteous, no, not one: <sup>11</sup>There is none that understandeth, there is none that seeketh after God. <sup>12</sup>They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. <sup>13</sup>Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: <sup>14</sup>Whose mouth is full of cursing and bitterness: <sup>15</sup>Their feet are swift to shed blood: <sup>16</sup>Destruction and misery are in their ways: <sup>17</sup>And the way of peace have they not known: <sup>18</sup>There is no fear of God before their eyes. <sup>19</sup>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. <sup>20</sup>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.

## Righteousness Through Faith

<sup>21</sup>But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; <sup>22</sup>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: <sup>23</sup>For all have sinned, and come short of the glory of God; <sup>24</sup>Being justified freely by his grace through the redemption that is in Christ Jesus:

## الجميع قد زاغوا

<sup>9</sup>فَمَاذَا إِذَا؟ أَنَحْنُ أَفْضَلُ؟ كَلَّا الْبَيْتَةَ! لَأَنَّا قَدْ شَكَّوْنَا أَنَّ الْيَهُودَ وَالْيُونَانِيِّينَ أَجْمَعِينَ تَحْتَ الْخَطِيئَةِ <sup>10</sup>كَمَا هُوَ مَكْتُوبٌ: «أَنَّهُ لَيْسَ بَارٌّ وَلَا وَاحِدٌ. <sup>11</sup>لَيْسَ مَنْ يَفْهَمُ. لَيْسَ مَنْ يَطْلُبُ اللَّهَ. <sup>12</sup>الْجَمِيعُ زَاغُوا وَفَسَدُوا مَعًا. لَيْسَ مَنْ يَعْمَلُ صَالِحًا لَيْسَ وَلَا وَاحِدٌ. <sup>13</sup>حَنَجْرَتُهُمْ قَبْرٌ مَفْتُوحٌ. بِالْأَسْتِثِيمِ قَدْ مَكَّرُوا. سِمْ الْأَصْلَالِ تَحْتَ شِفَاهِهِمْ. <sup>14</sup>وَفَمُهُمْ مَمْلُوءٌ لَعْنَةً وَمَرَارَةً. <sup>15</sup>أَرْجُلُهُمْ سَرِيعَةٌ إِلَى سَفْكِ الدَّمِ. <sup>16</sup>فِي طَرْقِهِمْ أَغْصَابٌ وَسُخْقٌ. <sup>17</sup>وَطَرْيِقُ السَّلَامِ لَمْ يَعْرِفُوهُ. <sup>18</sup>لَيْسَ خَوْفُ اللَّهِ قَدَامَ عَيْنِهِمْ». <sup>19</sup>وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ مَا يَقُولُهُ النَّامُوسُ فَهُوَ يُكَلِّمُ بِهِ الَّذِينَ فِي النَّامُوسِ لِكَيْ يَسْتَدَّ كُلُّ فَمٍ وَيَصِيرَ كُلُّ الْعَالَمِ تَحْتَ قِصَاصٍ مِنَ اللَّهِ. <sup>20</sup>لَأَنَّهُ بِأَعْمَالِ النَّامُوسِ كُلُّ ذِي جَسَدٍ لَا يَتَبَرَّرُ أَمَامَهُ. لِأَنَّ النَّامُوسَ مَعْرِفَةُ الْخَطِيئَةِ.

## التبرير بالإيمان

<sup>21</sup>وَأَمَّا الْآنَ فَقَدْ ظَهَرَ بِرُّ اللَّهِ بِدُونِ النَّامُوسِ مَشْهُودًا لَهُ مِنَ النَّامُوسِ وَالْأَنْبِيَاءِ <sup>22</sup>بِرُّ اللَّهِ بِالْإِيمَانِ بِيَسُوعَ الْمَسِيحِ إِلَى كُلِّ وَعَلَى كُلِّ الَّذِينَ يُؤْمِنُونَ. لَأَنَّهُ لَا فَرْقَ. <sup>23</sup>إِذِ الْجَمِيعِ أَخْطَأُوا وَأَعْوَزَهُمْ مَجْدُ اللَّهِ <sup>24</sup>مُتَبَرِّرِينَ مَجَانًا بِنِعْمَتِهِ بِالْفِدَاءِ الَّذِي بِيَسُوعَ الْمَسِيحِ الَّذِي قَدَّمَهُ اللَّهُ كَفَّارَةً

<sup>25</sup>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; <sup>26</sup>To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

<sup>27</sup>Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

<sup>28</sup>Therefore we conclude that a man is justified by faith without the deeds of the law. <sup>29</sup>Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: <sup>30</sup>Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. <sup>31</sup>Do

we then make void the law through faith? God forbid: yea, we establish the law.

### Abraham Justified By Faith

**4** <sup>1</sup>What shall we say then that Abraham our father, as pertaining to the flesh, hath found? <sup>2</sup>For if Abraham were justified by works, he hath whereof to glory; but not before God. <sup>3</sup>For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

<sup>4</sup>Now to him that worketh is the reward not reckoned of grace, but of debt. <sup>5</sup>But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. <sup>6</sup>Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, <sup>7</sup>Saying, Blessed are they whose iniquities are

بِالإِيمَانِ بِدَمِهِ لِإِظْهَارِ بَرِّهِ مِنْ أَجْلِ الصَّفْحِ  
عَنِ الْخَطَايَا السَّالِفَةِ بِإِمْهَالِ اللَّهِ. <sup>٢٦</sup> لِإِظْهَارِ  
بَرِّهِ فِي الزَّمَانِ الْحَاضِرِ لِيَكُونَ بَرًّا وَيَبْرُرَ  
مَنْ هُوَ مِنَ الإِيمَانِ بِيسُوعَ. <sup>٢٧</sup> فَأَيْنَ  
الْأَفْتِحَارُ؟ قَدْ أَتَيْتُنِي! يَا نَامُوسَ؟  
أَبِنَامُوسِ الْأَعْمَالِ؟ كَلَّا! بَلْ بِنَامُوسِ  
الإِيمَانِ. <sup>٢٨</sup> إِذَا نَحْسَبُ أَنَّ الإِنْسَانَ يَتَبَرَّرُ  
بِالإِيمَانِ بِدُونِ أَعْمَالِ النَّامُوسِ. <sup>٢٩</sup> أَمَ اللَّهُ  
لِلْيَهُودِ فَقَطْ؟ أَلَيْسَ لِلْأُمَّمِ أَيْضًا؟ بَلَى  
لِلْأُمَّمِ أَيْضًا؟ <sup>٣٠</sup> لِأَنَّ اللَّهَ وَاحِدٌ هُوَ الَّذِي  
سَيَبِّرُ الْخِتَانَ بِالإِيمَانِ وَالْعُرَّةَ بِالإِيمَانِ.  
<sup>٣١</sup> أَفَتَبْطُلُ النَّامُوسَ بِالإِيمَانِ؟ حَاشَا! بَلْ  
تُثَبَّتُ النَّامُوسَ.

### إبراهيم تبرّر بالإيمان

**٤** <sup>١</sup>فَمَاذَا نَقُولُ إِنْ أَبَانَا إِبْرَاهِيمَ قَدْ  
وَجَدَ حَسَبَ الْجَسَدِ؟ لِأَنَّهُ إِنْ  
كَانَ إِبْرَاهِيمَ قَدْ تَبَرَّرَ بِالْأَعْمَالِ فَلَهُ فَخْرٌ -  
وَلَكِنْ لَيْسَ لَدَى اللَّهِ. <sup>٣</sup> لِأَنَّهُ مَاذَا يَقُولُ  
الْكِتَابُ؟ «فَأَمَّنْ إِبْرَاهِيمَ بِاللَّهِ فَحُسِبَ لَهُ  
بِرًّا». <sup>٤</sup> أَمَّا الَّذِي يَعْمَلُ فَلَا تُحْسَبُ لَهُ  
الْأَجْرَةُ عَلَى سَبِيلِ نِعْمَةٍ بَلْ عَلَى سَبِيلِ  
دَيْنٍ. <sup>٥</sup> وَأَمَّا الَّذِي لَا يَعْمَلُ وَلَكِنْ يُؤْمِنُ  
بِالَّذِي يَبْرُرُ الْفَاجِرَ فِيمَانَهُ يُحْسَبُ لَهُ بِرًّا.  
<sup>٦</sup> كَمَا يَقُولُ دَاوُدُ أَيْضًا فِي تَطْوِيلِ الإِنْسَانِ  
الَّذِي يُحْسَبُ لَهُ اللَّهُ بِرًّا بِدُونِ أَعْمَالٍ:  
<sup>٧</sup> «طُوبَى لِلَّذِينَ غُفِرَتْ آثَامُهُمْ وَسُتِرَتْ

forgiven, and whose sins are covered.  
<sup>8</sup>Blessed is the man to whom the Lord will not impute sin.

<sup>9</sup>Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. <sup>10</sup>How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup>And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: <sup>12</sup>And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. <sup>13</sup>For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. <sup>14</sup>For if they which are of the law be heirs, faith is made void, and the promise made of none effect: <sup>15</sup>Because the law worketh wrath: for where no law is, there is no transgression.

<sup>16</sup>Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, <sup>17</sup>(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. <sup>18</sup>Who against hope believed in

حَطَايَاهُمْ. <sup>٨</sup>طُوبَى لِلرَّجُلِ الَّذِي لَا يَحْسَبُ لَهُ الرَّبُّ حَطِيئَةً. <sup>٩</sup>أَفَهَذَا التَّطْوِيبُ هُوَ عَلَى الْخِتَانِ فَقَطْ أَمْ عَلَى الْغُرْلَةِ أَيْضًا؟ لِأَنَّا نَقُولُ إِنَّهُ حُسِبَ لِإِبْرَاهِيمَ الْإِيمَانُ بَرًّا. <sup>١٠</sup>فَكَيْفَ حُسِبَ؟ أَوْهُوَ فِي الْخِتَانِ أَمْ فِي الْغُرْلَةِ؟ لَيْسَ فِي الْخِتَانِ بَلْ فِي الْغُرْلَةِ! <sup>١١</sup>وَأَخَذَ عَلَامَةَ الْخِتَانِ حَتْمًا لِبَرِّ الْإِيمَانِ الَّذِي كَانَ فِي الْغُرْلَةِ لِيَكُونَ أَبًا لِجَمِيعِ الَّذِينَ يُؤْمِنُونَ وَهُمْ فِي الْغُرْلَةِ كَيْ يَحْسَبَ لَهُمْ أَيْضًا الْبَرُّ. <sup>١٢</sup>وَأَبًا لِلْخِتَانِ لِلَّذِينَ لَيْسُوا مِنَ الْخِتَانِ فَقَطْ بَلْ أَيْضًا يَسْلُكُونَ فِي خُطُواتِ إِيْمَانِ إِبْرَاهِيمَ الَّذِي كَانَ وَهُوَ فِي الْغُرْلَةِ. <sup>١٣</sup>فَإِنَّهُ لَيْسَ بِالتَّامُوسِ كَانَ الْوَعْدُ لِإِبْرَاهِيمَ أَوْ لِنَسْلِهِ أَنْ يَكُونَ وَارِثًا لِلْعَالَمِ بَلْ بِبِرِّ الْإِيمَانِ. <sup>١٤</sup>لأنَّهُ إِنْ كَانَ الَّذِينَ مِنَ التَّامُوسِ هُمْ وَرَثَةً فَقَدْ تَعَطَّلَ الْإِيمَانُ وَبَطَلَ الْوَعْدُ! <sup>١٥</sup>لأنَّ التَّامُوسَ يُنْشِئُ غَضَبًا إِذْ حَيْثُ لَيْسَ نَامُوسٌ لَيْسَ أَيْضًا تَعَدُّ. <sup>١٦</sup>لِهَذَا هُوَ مِنَ الْإِيمَانِ كَيْ يَكُونَ عَلَى سَبِيلِ التَّعْمَةِ لِيَكُونَ الْوَعْدُ وَطِيدًا لِجَمِيعِ النَّسْلِ. لَيْسَ لِمَنْ هُوَ مِنَ التَّامُوسِ فَقَطْ بَلْ أَيْضًا لِمَنْ هُوَ مِنَ إِيْمَانِ إِبْرَاهِيمَ الَّذِي هُوَ أَبٌ لِجَمِيعِنَا. <sup>١٧</sup>كَمَا هُوَ مَكْتُوبٌ: «إِنِّي قَدْ جَعَلْتُكَ أَبًا لِأُمَّمٍ كَثِيرَةٍ». أَمَامَ اللَّهِ الَّذِي آمَنَ بِهِ الَّذِي يُحْيِي الْمَوْتَى وَيَدْعُو الْأَشْيَاءَ غَيْرَ الْمَوْجُودَةِ كَأَنَّهَا مَوْجُودَةٌ. <sup>١٨</sup>فَهُوَ عَلَى خِلَافِ الرَّجَاءِ آمَنَ عَلَى الرَّجَاءِ لِكَيْ يَصِيرَ أَبًا لِأُمَّمٍ كَثِيرَةٍ كَمَا قِيلَ: «هَكَذَا يَكُونُ نَسْلُكَ». <sup>١٩</sup>وَأَذْ لَمْ يَكُنْ ضَعِيفًا فِي الْإِيمَانِ

hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. <sup>19</sup>And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: <sup>20</sup>He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; <sup>21</sup>And being fully persuaded that, what he had promised, he was able also to perform. <sup>22</sup>And therefore it was imputed to him for righteousness. <sup>23</sup>Now it was not written for his sake alone, that it was imputed to him; <sup>24</sup>But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; <sup>25</sup>Who was delivered for our offences, and was raised again for our justification.

### Peace With God

**5** <sup>1</sup>Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: <sup>2</sup>By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. <sup>3</sup>And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; <sup>4</sup>And patience, experience; and experience, hope: <sup>5</sup>And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

<sup>6</sup>For when we were yet without strength, in due time Christ died for the ungodly. <sup>7</sup>For scarcely for a righteous man will one die: yet peradventure for a good man some

لَمْ يَتَّبِعْ جَسَدَهُ - وَهُوَ قَدْ صَارَ مُمَاتًا إِذْ كَانَ ابْنُ نَحْوِ مِئَةِ سَنَةٍ - وَلَا مُمَاتِيَّةَ مُسْتَوْدَعِ سَارَةَ. <sup>٢٠</sup> وَلَا بَعْدَمَ إِيمَانِ ارْتَابَ فِي وَعْدِ اللَّهِ بَلْ تَقَوَّى بِالْإِيمَانِ مُعْطِيًا مَجْدًا لِلَّهِ. <sup>٢١</sup> وَتَيَقَّنَ أَنَّ مَا وَعَدَ بِهِ هُوَ قَادِرٌ أَنْ يَفْعَلَهُ أَيْضًا. <sup>٢٢</sup> لِذَلِكَ أَيْضًا حُسِبَ لَهُ بِرًّا. <sup>٢٣</sup> وَلَكِنْ لَمْ يَكْتَبْ مِنْ أَجْلِهِ وَحْدَهُ أَنَّهُ حُسِبَ لَهُ <sup>٢٤</sup> بَلْ مِنْ أَجْلِنَا نَحْنُ أَيْضًا الَّذِينَ سَيَحْسِبُ لَنَا الَّذِينَ نُؤْمِنُ بِمَنْ أَقَامَ يَسُوعَ رَبَّنَا مِنَ الْأَمْوَاتِ. <sup>٢٥</sup> الَّذِي أُسْلِمَ مِنْ أَجْلِ خَطَايَانَا وَأَقِيمَ لِأَجْلِ تَبْرِيرِنَا.

### سلام مع الله

**٥** <sup>١</sup>فَإِذْ قَدْ تَبَرَّرْنَا بِالْإِيمَانِ لَنَا سَلَامٌ مَعَ اللَّهِ بِرَبَّنَا يَسُوعَ الْمَسِيحِ الَّذِي بِهِ أَيْضًا قَدْ صَارَ لَنَا الدُّخُولُ بِالْإِيمَانِ إِلَى هَذِهِ النِّعْمَةِ الَّتِي نَحْنُ فِيهَا مُقِيمُونَ وَنَفْتَخِرُ عَلَى رَجَاءِ مَجْدِ اللَّهِ. <sup>٢</sup> وَلَيْسَ ذَلِكَ فَقَطْ بَلْ نَفْتَخِرُ أَيْضًا فِي الصِّبِقَاتِ عَالَمِينَ أَنَّ الضِّيقَ يُنْشِئُ صَبْرًا وَالصَّبْرَ تَرْكِيَةً وَالتَّرْكِيَةَ رَجَاءً وَالرَّجَاءَ لَا يُخْزِي لِأَنَّ مَحَبَّةَ اللَّهِ قَدْ أُسْكَبَتْ فِي قُلُوبِنَا بِالرُّوحِ الْقُدُّوسِ الْمُعْطَى لَنَا. <sup>٣</sup> لِأَنَّ الْمَسِيحَ إِذْ كُنَّا بَعْدَ ضَعْفَاءَ مَاتَ فِي الْوَقْتِ الْمَعِينِ لِأَجْلِ الْفَجَّارِ. <sup>٤</sup> فَإِنَّهُ بِالْجَهْدِ يَمُوتُ أَحَدًا لِأَجْلِ بَارٍّ. رَبَّنَا لِأَجْلِ الصَّالِحِ يَجْسُرُ

would even dare to die. <sup>8</sup>But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. <sup>9</sup>Much more then, being now justified by his blood, we shall be saved from wrath through him. <sup>10</sup>For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

<sup>11</sup>And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

### Adam and Christ

<sup>12</sup>Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: <sup>13</sup>(For until the law sin was in the world: but sin is not imputed when there is no law. <sup>14</sup>Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

<sup>15</sup>But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. <sup>16</sup>And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. <sup>17</sup>For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall

أَحَدٌ أَيْضًا أَنْ يَمُوتَ. <sup>٨</sup> وَلَكِنَّ اللَّهَ بَيَّنَّ مَحَبَّتَهُ لَنَا لِأَنَّهُ وَنَحْنُ بَعْدُ خُطَاةٌ مَاتَ الْمَسِيحُ لِأَجْلِنَا. <sup>٩</sup> فَبِالْأُولَى كَثِيرًا وَنَحْنُ مُتَبَرِّرُونَ الْآنَ بِدَمِهِ نَخْلُصُ بِهِ مِنْ الْعُزْبِ. <sup>١٠</sup> لِأَنَّهُ إِنْ كُنَّا وَنَحْنُ أَعْدَاءُ قَدْ صُوِّلِحْنَا مَعَ اللَّهِ بِمَوْتِ ابْنِهِ فَبِالْأُولَى كَثِيرًا وَنَحْنُ مُصَالِحُونَ نَخْلُصُ بِحَيَاتِهِ. <sup>١١</sup> وَلَيْسَ ذَلِكَ فَقَطْ بَلْ نَفْتَخِرُ أَيْضًا بِاللَّهِ بِرَبَّنَا يَسُوعَ الْمَسِيحِ الَّذِي نَلْنَا بِهِ الْآنَ الْمَصْلَحَةَ.

### آدم والمسيح

<sup>١٢</sup> مِنْ أَجْلِ ذَلِكَ كَأَنَّمَا بِإِنْسَانٍ وَاحِدٍ دَخَلَتْ الْخَطِيئَةُ إِلَى الْعَالَمِ وَبِالْخَطِيئَةِ الْمَوْتُ وَهَكَذَا أَجْتَازَ الْمَوْتُ إِلَى جَمِيعِ النَّاسِ إِذْ أَخْطَأَ الْجَمِيعُ. <sup>١٣</sup> فَإِنَّهُ حَتَّى النَّامُوسِ كَانَتْ الْخَطِيئَةُ فِي الْعَالَمِ. عَلَى أَنَّ الْخَطِيئَةَ لَا تُحْسَبُ إِنْ لَمْ يَكُنْ نَامُوسٌ. <sup>١٤</sup> لَكِنْ قَدْ مَلَكَ الْمَوْتُ مِنْ آدَمَ إِلَى مُوسَى وَذَلِكَ عَلَى الَّذِينَ لَمْ يُحْطِئُوا عَلَى شِبْهِ تَعَدِّي آدَمَ الَّذِي هُوَ مِثَالُ الْآتِي. <sup>١٥</sup> وَلَكِنْ لَيْسَ كَالْخَطِيئَةِ هَكَذَا أَيْضًا الْهَبَةُ. لِأَنَّهُ إِنْ كَانَ بِخَطِيئَةِ وَاحِدٍ مَاتَ الْكَثِيرُونَ فَبِالْأُولَى كَثِيرًا نِعْمَةُ اللَّهِ وَالْعَطِيئَةُ بِالنِّعْمَةِ الَّتِي بِالْإِنْسَانِ الْوَاحِدِ يَسُوعَ الْمَسِيحِ قَدْ أَزْدَادَتْ لِلْكَثِيرِينَ. <sup>١٦</sup> وَلَيْسَ كَمَا بِوَاحِدٍ قَدْ أَخْطَأَ هَكَذَا الْعَطِيئَةُ. لِأَنَّ الْحُكْمَ مِنْ وَاحِدٍ لِلدِّيُونَةِ وَأَمَّا الْهَبَةُ فَمِنْ جَرَى خَطَايَا كَثِيرَةٍ لِلتَّبَرِيرِ. <sup>١٧</sup> لِأَنَّهُ إِنْ كَانَ بِخَطِيئَةِ الْوَاحِدِ قَدْ مَلَكَ الْمَوْتُ بِالْوَاحِدِ فَبِالْأُولَى كَثِيرًا الَّذِينَ

reign in life by one, Jesus Christ.)

<sup>18</sup>Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. <sup>19</sup>For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

<sup>20</sup>Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: <sup>21</sup>That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

يَنَالُونَ فِيضَ النِّعْمَةِ وَعَظِيَّةَ الْبَرِّ سَيَمْلِكُونَ فِي الْحَيَاةِ بِالْوَّاحِدِ يَسُوعَ الْمَسِيحِ. <sup>١٨</sup> فَإِذَا كَمَا بِخَطِيئَةٍ وَاحِدَةٍ صَارَ الْحُكْمُ إِلَى جَمِيعِ النَّاسِ لِلدَّيْنُونَةِ هَكَذَا بِبَرِّ وَاحِدٍ صَارَتِ الْهَبَةُ إِلَى جَمِيعِ النَّاسِ لِتَبْرِيرِ الْحَيَاةِ. <sup>١٩</sup> لِأَنَّهُ كَمَا بِمَعْصِيَةِ الْإِنْسَانِ الْوَّاحِدِ جُعِلَ الْكَثِيرُونَ خَطَاةَ هَكَذَا أَيْضًا بِطَاعَةِ الْوَّاحِدِ سَيَجْعَلُ الْكَثِيرُونَ أَبْرَارًا. <sup>٢٠</sup> وَأَمَّا النَّامُوسُ فَدَخَلَ لِكَيْ تَكْثُرَ الْخَطِيئَةُ. وَلَكِنْ حَيْثُ كَثُرَتِ الْخَطِيئَةُ أَزْدَادَتِ النِّعْمَةُ جِدًّا. <sup>٢١</sup> حَتَّى كَمَا مَلَكَتِ الْخَطِيئَةُ فِي الْمَوْتِ هَكَذَا تَمْلِكُ النِّعْمَةُ بِالْبَرِّ لِلْحَيَاةِ الْأَبَدِيَّةِ يَسُوعَ الْمَسِيحِ رَبَّنَا.

### Dead to Sin, Alive to Christ

**6** <sup>1</sup>What shall we say then? Shall we continue in sin, that grace may abound?

<sup>2</sup>God forbid. How shall we, that are dead to sin, live any longer therein?

<sup>3</sup>Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup>Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

<sup>5</sup>For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: <sup>6</sup>Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

<sup>7</sup>For he that is dead is freed from sin.

<sup>8</sup>Now if we be dead with Christ, we

### الموت مع المسيح والقيامة معه

**٦** <sup>١</sup>فَمَاذَا نَقُولُ؟ أَنْبَقَى فِي الْخَطِيئَةِ لِكَيْ تَكْثُرَ النِّعْمَةُ؟ <sup>٢</sup>حَاشَا! نَحْنُ الَّذِينَ مُتْنَا عَنِ الْخَطِيئَةِ كَيْفَ نَعِيشُ بَعْدُ فِيهَا؟ <sup>٣</sup>أَمْ تَجْهَلُونَ أَنَّنَا كُلٌّ مِنْ أَعْتَمَدَ لِيَسُوعَ الْمَسِيحِ أَعْتَمَدْنَا لِمَوْتِهِ فَدُفْنَا مَعَهُ بِالْمَعْمُودِيَّةِ لِلْمَوْتِ حَتَّى كَمَا أُقِيمَ الْمَسِيحُ مِنَ الْأَمْوَاتِ بِمَجْدِ الْآبِ هَكَذَا نَسْلُكُ نَحْنُ أَيْضًا فِي جِدَّةِ الْحَيَاةِ. <sup>٤</sup>لِأَنَّهُ إِنْ كُنَّا قَدْ صِرْنَا مُتَّحِدِينَ مَعَهُ بِشَبْهِ مَوْتِهِ نَصِيرُ أَيْضًا بِقِيَامَتِهِ. <sup>٥</sup>عَالِمِينَ هَذَا: أَنَّ إِنْسَانَنَا الْعَتِيقَ قَدْ صُلِبَ مَعَهُ لِيُبْتَطَلَ جَسَدُ الْخَطِيئَةِ كَيْ لَا نَعُودَ نُسْتَعْبَدُ أَيْضًا لِلْخَطِيئَةِ. <sup>٦</sup>لِأَنَّ الَّذِي مَاتَ قَدْ تَبَرَّأَ مِنَ الْخَطِيئَةِ. <sup>٧</sup>فَإِنْ كُنَّا قَدْ مُتْنَا مَعَ الْمَسِيحِ نُؤْمِنُ أَنَّنَا سَنَحْيَا أَيْضًا مَعَهُ.

believe that we shall also live with him: <sup>9</sup>Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. <sup>10</sup>For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

<sup>11</sup>Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

<sup>12</sup>Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. <sup>13</sup>Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. <sup>14</sup>For sin shall not have dominion over you: for ye are not under the law, but under grace.

### Slaves to the One We Obey

<sup>15</sup>What then? shall we sin, because we are not under the law, but under grace? God forbid. <sup>16</sup>Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? <sup>17</sup>But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. <sup>18</sup>Being then made free from sin, ye became the servants of righteousness. <sup>19</sup>I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your

<sup>٩</sup>عَالَمِينَ أَنْ الْمَسِيحَ بَعْدَ مَا أُقِيمَ مِنَ الْأَمْوَاتِ لَا يَمُوتُ أَيْضًا. لَا يَسُودُ عَلَيْهِ الْمَوْتُ بَعْدُ. <sup>١٠</sup>لِأَنَّ الْمَوْتَ الَّذِي مَاتَهُ قَدْ مَاتَهُ لِلْخَطِيئَةِ مَرَّةً وَاحِدَةً وَالْحَيَاةَ الَّتِي يَحْيَاهَا فِيحْيَاهَا لِلَّهِ. <sup>١١</sup>كَذَلِكَ أَنْتُمْ أَيْضًا أَحْسِبُوا أَنْفُسَكُمْ أَمْوَاتًا عَنِ الْخَطِيئَةِ وَلَكِنْ أَحْيَاءَ لِلَّهِ بِالْمَسِيحِ يَسُوعَ رَبَّنَا. <sup>١٢</sup>إِذَا لَا تَمْلِكَنَّ الْخَطِيئَةُ فِي جَسَدِكُمْ الْمَائِتِ لِكَيْ تُطِيعُوهَا فِي شَهْوَاتِهِ <sup>١٣</sup>وَلَا تُقَدِّمُوا أَعْضَاءَكُمْ آلَاتٍ إِنَّمِ لِلْخَطِيئَةِ بَلْ قَدِّمُوا ذَوَاتِكُمْ لِلَّهِ كَأَحْيَاءٍ مِنَ الْأَمْوَاتِ وَأَعْضَاءَكُمْ آلَاتٍ بَرِّ لِلَّهِ. <sup>١٤</sup>فَإِنَّ الْخَطِيئَةَ لَنْ تَسُودَكُمْ لِأَنَّكُمْ لَسْتُمْ تَحْتَ التَّامُوسِ بَلْ تَحْتَ النِّعْمَةِ.

### نحن عبيد للذي نطيعه

<sup>١٥</sup>فَمَاذَا إِذَا؟ أَنْخَطِيءُ لِأَنَّنا لَسْنَا تَحْتَ التَّامُوسِ بَلْ تَحْتَ النِّعْمَةِ؟ حَاشَا! <sup>١٦</sup>الَسْتُمْ تَعْلَمُونَ أَنَّ الَّذِي تُقَدِّمُونَ ذَوَاتِكُمْ لَهُ عِبِيدًا لِلطَّاعَةِ أَنْتُمْ عِبِيدٌ لِلَّذِي تُطِيعُونَهُ إِمَّا لِلْخَطِيئَةِ لِلْمَوْتِ أَوْ لِلطَّاعَةِ لِلْبِرِّ؟ <sup>١٧</sup>فَشُكْرًا لِلَّهِ أَنْكُمْ كُنْتُمْ عِبِيدًا لِلْخَطِيئَةِ وَلَكِنْكُمْ أَنْعَمْتُمْ مِنَ الْقَلْبِ صُورَةَ التَّعْلِيمِ الَّتِي تَسَلَّمْتُمُوهَا. <sup>١٨</sup>وَإِذْ أَعْتَقْتُمْ مِنَ الْخَطِيئَةِ صِرْتُمْ عِبِيدًا لِلْبِرِّ. <sup>١٩</sup>أَتَكَلَّمُ إِسْأِيًا مِنْ أَجْلِ ضَعْفِ جَسَدِكُمْ. لِأَنَّهُ كَمَا قَدَّمْتُمْ أَعْضَاءَكُمْ عِبِيدًا لِلنَّجَاسَةِ وَالْإِثْمِ لِلْإِثْمِ هَكَذَا الْآنَ قَدِّمُوا أَعْضَاءَكُمْ عِبِيدًا لِلْبِرِّ لِلْقِدَاسَةِ. <sup>٢٠</sup>لِأَنَّكُمْ لَمَّا كُنْتُمْ عِبِيدًا لِلْخَطِيئَةِ

members servants to righteousness unto holiness. <sup>20</sup>For when ye were the servants of sin, ye were free from righteousness. <sup>21</sup>What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. <sup>22</sup>But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. <sup>23</sup>For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

كُنْتُمْ أَحْرَارًا مِنَ الْبَرِّ. <sup>٢٠</sup> فَأَيُّ ثَمَرٍ كَانَ لَكُمْ حِينَئِذٍ مِنَ الْأُمُورِ الَّتِي تَسْتَحُونَ بِهَا الْآنَ؟ لِأَنَّ نَهَايَةَ تِلْكَ الْأُمُورِ هِيَ الْمَوْتُ. <sup>٢١</sup> وَأَمَّا الْآنَ إِذْ أُعْتَقْتُمْ مِنَ الْخَطِيئَةِ وَصِرْتُمْ عِبِيدًا لِلَّهِ فَلَكُمْ ثَمَرُكُمْ لِلْقَدَاسَةِ وَالنَّهَايَةَ حَيَاةً أَبَدِيَّةً. <sup>٢٢</sup> لِأَنَّ أَجْرَةَ الْخَطِيئَةِ هِيَ مَوْتُ وَأَمَّا هِبَةُ اللَّهِ فَهِيَ حَيَاةً أَبَدِيَّةً بِالْمَسِيحِ يَسُوعَ رَبَّنَا.

### Free From the Law

**7** <sup>1</sup>Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? <sup>2</sup>For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. <sup>3</sup>So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

<sup>4</sup>Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. <sup>5</sup>For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. <sup>6</sup>But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness

### التحرر من الناموس

**٧** <sup>١</sup> أَمْ تَجْهَلُونَ أَيُّهَا الْإِخْوَةُ - لِأَنِّي أَكَلِمُ الْعَارِفِينَ بِالنَّامُوسِ - أَنَّ النَّامُوسَ يَسُودُ عَلَى الْإِنْسَانِ مَا دَامَ حَيًّا. <sup>٢</sup> فَإِنَّ الْمَرْأَةَ الَّتِي تَحْتَ رَجُلٍ هِيَ مُرْتَبِطَةٌ بِالنَّامُوسِ بِالرَّجُلِ الْحَيِّ. وَلَكِنْ إِنْ مَاتَ الرَّجُلُ فَقَدْ تَحَرَّرَتْ مِنْ نَامُوسِ الرَّجُلِ. <sup>٣</sup> فَإِذَا مَا دَامَ الرَّجُلُ حَيًّا تُدْعَى زَانِيَةً إِنْ صَارَتْ لِرَجُلٍ آخَرَ. وَلَكِنْ إِنْ مَاتَ الرَّجُلُ فَهِيَ حُرَّةٌ مِنَ النَّامُوسِ حَتَّى إِذَا لَيْسَتْ زَانِيَةً إِنْ صَارَتْ لِرَجُلٍ آخَرَ. <sup>٤</sup> إِذَا يَا إِخْوَتِي أَنْتُمْ أَيْضًا قَدْ مِتُّمْ لِلنَّامُوسِ بِجَسَدِ الْمَسِيحِ لِكَيْ تَصِيرُوا لِآخَرَ لِلَّذِي قَدْ أُقِيمَ مِنَ الْأَمْوَاتِ لِنُثْمِرِ لِلَّهِ. <sup>٥</sup> لِأَنَّهُ لَمَّا كُنَّا فِي الْجَسَدِ كَانَتْ أَهْوَاءُ الْخَطَايَا الَّتِي بِالنَّامُوسِ تَعْمَلُ فِي أَعْضَائِنَا لِكَيْ نُثْمِرَ لِلْمَوْتِ. <sup>٦</sup> وَأَمَّا الْآنَ فَقَدْ تَحَرَّرْنَا مِنَ النَّامُوسِ إِذْ مَاتَ الَّذِي كُنَّا

of spirit, and not in the oldness of the letter.

مُمْسِكِينَ فِيهِ حَتَّى نَعْبُدَ بِجِدَّةِ الرُّوحِ لَا بَعْتِي الْحَرْفِ.

### Knowing Sin Through the Law

<sup>7</sup>What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. <sup>8</sup>But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. <sup>9</sup>For I was alive without the law once: but when the commandment came, sin revived, and I died. <sup>10</sup>And the commandment, which was ordained to life, I found to be unto death. <sup>11</sup>For sin, taking occasion by the commandment, deceived me, and by it slew me. <sup>12</sup>Wherefore the law is holy, and the commandment holy, and just, and good. <sup>13</sup>Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

### بالناموس عرفت الخطية

<sup>٧</sup>فَمَاذَا نَقُولُ؟ هَلِ النَّامُوسُ خَطِيئَةٌ؟ حَاشَا! بَلْ لَمْ أَعْرِفِ الْخَطِيئَةَ إِلَّا بِالنَّامُوسِ. فَإِنِّي لَمْ أَعْرِفِ الشَّهْوَةَ لَوْ لَمْ يَقُلِ النَّامُوسُ «لَا تَشْتَهَ». <sup>٨</sup>وَلَكِنَّ الْخَطِيئَةَ وَهِيَ مُتَّخِذَةً فُرْصَةً بِالْوَصِيَّةِ أَنْشَأَتْ فِي كُلِّ شَهْوَةٍ. لِأَنَّ بَدُونَ النَّامُوسِ الْخَطِيئَةُ مَيِّتَةٌ. <sup>٩</sup>أَمَّا أَنَا فَكُنْتُ بَدُونَ النَّامُوسِ عَائِشًا قَبْلًا. وَلَكِنْ لَمَّا جَاءَتْ الْوَصِيَّةُ عَاشْتُ الْخَطِيئَةَ فَمُتُّ أَنَا <sup>١٠</sup>فَوَجَدْتُ الْوَصِيَّةَ الَّتِي لِلْحَيَاةِ هِيَ نَفْسَهَا لِي لِلْمَوْتِ. <sup>١١</sup>لِأَنَّ الْخَطِيئَةَ وَهِيَ مُتَّخِذَةً فُرْصَةً بِالْوَصِيَّةِ خَدَعَتْنِي بِهَا وَقَتَلَتْنِي. <sup>١٢</sup>إِذَا النَّامُوسُ مُقَدَّسٌ وَالْوَصِيَّةُ مُقَدَّسَةٌ وَعَادِلَةٌ وَصَالِحَةٌ. <sup>١٣</sup>فَهَلْ صَارَ لِي الصَّالِحُ مَوْتًا؟ حَاشَا! بَلِ الْخَطِيئَةُ. لَكِنِّي تَطَهَّرْتُ بِخَطِيئَةٍ مُنْشِئَةً لِي بِالصَّالِحِ مَوْتًا لِكِنِّي تَصِيرُ الْخَطِيئَةُ خَاطِئَةً جِدًّا بِالْوَصِيَّةِ.

### God's Law Versus the Law of Sin

<sup>14</sup>For we know that the law is spiritual: but I am carnal, sold under sin. <sup>15</sup>For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. <sup>16</sup>If then I do that which I would not, I consent unto the law that it is good. <sup>17</sup>Now then it is no more I that do it, but sin that dwelleth in me. <sup>18</sup>For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform

### ناموس الله وناموس الخطية

<sup>١٤</sup>فَإِنَّا نَعْلَمُ أَنَّ النَّامُوسَ رُوحِيٌّ وَأَمَّا أَنَا فَجَسَدِيٌّ مَبِيعٌ تَحْتَ الْخَطِيئَةِ. <sup>١٥</sup>لِأَنِّي لَسْتُ أَعْرِفُ مَا أَنَا أَفْعَلُهُ إِذْ لَسْتُ أَفْعَلُ مَا أُرِيدُهُ بَلْ مَا أَبْغِضُهُ فَإِيَّاهُ أَفْعَلُ. <sup>١٦</sup>فَإِنْ كُنْتُ أَفْعَلُ مَا لَسْتُ أُرِيدُهُ فَإِنِّي أَصَادِقُ النَّامُوسَ أَنَّهُ حَسَنٌ. <sup>١٧</sup>فَالآنَ لَسْتُ بَعْدُ أَفْعَلُ ذَلِكَ أَنَا بَلِ الْخَطِيئَةُ السَّاكِنَةُ فِيَّ. <sup>١٨</sup>فَإِنِّي أَعْلَمُ أَنَّهُ لَيْسَ سَاكِنًا فِيَّ أَيُّ فِي جَسَدِي شَيْءٌ صَالِحٌ. لِأَنَّ الْإِرَادَةَ

that which is good I find not. <sup>19</sup>For the good that I would I do not; but the evil which I would not, that I do. <sup>20</sup>Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

<sup>21</sup>I find then a law, that, when I would do good, evil is present with me. <sup>22</sup>For I delight in the law of God after the inward man: <sup>23</sup>But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. <sup>24</sup>O wretched man that I am! who shall deliver me from the body of this death? <sup>25</sup>I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

حَاضِرَةٌ عِنْدِي وَمَا أَنْ أَفْعَلَ الْحُسْنَى فَلَسْتُ أَجِدُ. <sup>١٩</sup> لِأَنِّي لَسْتُ أَفْعَلُ الصَّالِحَ الَّذِي أُرِيدُهُ بَلِ الشَّرِّ الَّذِي لَسْتُ أُرِيدُهُ فَإِيَّاهُ أَفْعَلُ. <sup>٢٠</sup> فَإِنْ كُنْتُ مَا لَسْتُ أُرِيدُهُ إِيَّاهُ أَفْعَلُ فَلَسْتُ بَعْدُ أَفْعَلُهُ أَنَا بَلِ الْخَطِيئَةِ السَّاكِنَةِ فِيَّ. <sup>٢١</sup> إِذَا أَجِدُ النَّامُوسَ لِي حِينَمَا أُرِيدُ أَنْ أَفْعَلَ الْحُسْنَى أَنْ الشَّرَّ حَاضِرٌ عِنْدِي. <sup>٢٢</sup> فَإِنِّي أُسْرُ بِنَامُوسِ اللَّهِ بِحَسَبِ الْإِنْسَانِ الْبَاطِنِ. <sup>٢٣</sup> وَلَكِنِّي أَرَى نَامُوسًا آخَرَ فِي أَعْضَائِي يُحَارِبُ نَامُوسَ ذَهْنِي وَيَسْبِينِي إِلَى نَامُوسِ الْخَطِيئَةِ الْكَائِنِ فِي أَعْضَائِي. <sup>٢٤</sup> وَيَحِي أَنَا الْإِنْسَانَ الشَّقِيَّ! مَنْ يُقْدِنِي مِنْ جَسَدِ هَذَا الْمَوْتِ؟ <sup>٢٥</sup> أَشْكُرُ اللَّهَ بِسُوءِ الْمَسِيحِ رَبَّنَا! إِذَا أَنَا نَفْسِي بِذَهْنِي أَخْدُمُ نَامُوسَ اللَّهِ وَلَكِنْ بِالْجَسَدِ نَامُوسَ الْخَطِيئَةِ.

### Life Through the Spirit

**8** <sup>1</sup>There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. <sup>2</sup>For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. <sup>3</sup>For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: <sup>4</sup>That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

<sup>5</sup>For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. <sup>6</sup>For to be carnally minded

### الحياة بحسب الروح

**٨** إِذَا لَا شَيْءَ مِنَ الدَّيْنُونَةِ الْآنَ عَلَى الَّذِينَ هُمْ فِي الْمَسِيحِ يَسُوعَ السَّالِكِينَ لَيْسَ حَسَبَ الْجَسَدِ بَلِ حَسَبِ الرُّوحِ. <sup>٢</sup> لِأَنَّ نَامُوسَ رُوحِ الْحَيَاةِ فِي الْمَسِيحِ يَسُوعَ قَدْ أَعْتَقَنِي مِنْ نَامُوسِ الْخَطِيئَةِ وَالْمَوْتِ. <sup>٣</sup> لِأَنَّهُ مَا كَانَ النَّامُوسُ عَاجِزًا عَنْهُ فِي مَا كَانَ ضَعِيفًا بِالْجَسَدِ فَاللَّهُ إِذْ أَرْسَلَ ابْنَهُ فِي شِبْهِ جَسَدِ الْخَطِيئَةِ وَلَا جُلَّ الْخَطِيئَةِ دَانَ الْخَطِيئَةَ فِي الْجَسَدِ لِكَيْ يَتِمَّ حُكْمُ النَّامُوسِ فِينَا نَحْنُ السَّالِكِينَ لَيْسَ حَسَبَ الْجَسَدِ بَلِ حَسَبِ الرُّوحِ. <sup>٥</sup> فَإِنْ الَّذِينَ هُمْ حَسَبَ الْجَسَدِ فِيمَا لِلْجَسَدِ

is death; but to be spiritually minded is life and peace. <sup>7</sup>Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. <sup>8</sup>So then they that are in the flesh cannot please God.

<sup>9</sup>But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. <sup>10</sup>And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. <sup>11</sup>But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

<sup>12</sup>Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. <sup>13</sup>For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. <sup>14</sup>For as many as are led by the Spirit of God, they are the sons of God. <sup>15</sup>For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup>The Spirit itself beareth witness with our spirit, that we are the children of God: <sup>17</sup>And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

يَهْتُمُونَ وَلَكِنَّ الَّذِينَ حَسَبَ الرُّوحَ فِيمَا  
لِلرُّوحِ. <sup>٦</sup>لَأَنَّ أَهْتِمَامَ الْجَسَدِ هُوَ مَوْتٌ  
وَلَكِنَّ أَهْتِمَامَ الرُّوحِ هُوَ حَيَاةٌ وَسَلَامٌ.  
<sup>٧</sup>لَأَنَّ أَهْتِمَامَ الْجَسَدِ هُوَ عَدَاوَةٌ لِلَّهِ إِذْ لَيْسَ  
هُوَ خَاصِعًا لِتَامُوسِ اللَّهِ لِأَنَّهُ أَيْضًا لَا  
يَسْتَطِيعُ. <sup>٨</sup>فَالَّذِينَ هُمْ فِي الْجَسَدِ لَا  
يَسْتَطِيعُونَ أَنْ يُرْضُوا اللَّهَ. <sup>٩</sup>وَأَمَّا أَنْتُمْ فَلَسْتُمْ  
فِي الْجَسَدِ بَلْ فِي الرُّوحِ إِنْ كَانَ رُوحَ اللَّهِ  
سَاكِنًا فِيكُمْ. وَلَكِنْ إِنْ كَانَ أَحَدٌ لَيْسَ لَهُ  
رُوحَ الْمَسِيحِ فَذَلِكَ لَيْسَ لَهُ. <sup>١٠</sup>وَإِنْ كَانَ  
الْمَسِيحُ فِيكُمْ فَالْجَسَدُ مَيِّتٌ بِسَبَبِ الْخَطِيئَةِ  
وَأَمَّا الرُّوحُ فَحَيَاةٌ بِسَبَبِ الْبِرِّ. <sup>١١</sup>وَإِنْ كَانَ  
رُوحَ الَّذِي أَقَامَ يَسُوعَ مِنَ الْأَمْوَاتِ سَاكِنًا  
فِيكُمْ فَالَّذِي أَقَامَ الْمَسِيحَ مِنَ الْأَمْوَاتِ  
سَيُحْيِي أَجْسَادَكُمْ الْمَاتِيَةَ أَيْضًا بِرُوحِهِ  
السَّاكِنِ فِيكُمْ. <sup>١٢</sup>فَإِذَا أَيُّهَا الْإِخْوَةُ نَحْنُ  
مَدْيُونُونَ لَيْسَ لِلْجَسَدِ لِنَعِيشِ حَسَبَ  
الْجَسَدِ. <sup>١٣</sup>لِأَنَّهُ إِنْ عَشِثُمْ حَسَبَ الْجَسَدِ  
فَسَتَمُوتُونَ وَلَكِنْ إِنْ كُنْتُمْ بِالرُّوحِ تُمَيِّتُونَ  
أَعْمَالَ الْجَسَدِ فَسَتَحْيَوْنَ. <sup>١٤</sup>لَأَنَّ كُلَّ الَّذِينَ  
يَنْقَادُونَ بِرُوحِ اللَّهِ فَأَوْلِيكَ هُمْ أَبْنَاءُ اللَّهِ.  
<sup>١٥</sup>إِذْ لَمْ تَأْخُذُوا رُوحَ الْعِبُودِيَّةِ أَيْضًا  
لِلْخَوْفِ بَلْ أَخَذْتُمْ رُوحَ التَّبَيُّبِ الَّذِي بِهِ  
نَصْرَحُ: «يَا أَبَا الْأَبِّ!». <sup>١٦</sup>الرُّوحُ نَفْسُهُ  
أَيْضًا يَشْهَدُ لِأَرْوَاحِنَا أَنَّنَا أَوْلَادُ اللَّهِ. <sup>١٧</sup>فَإِنْ  
كُنَّا أَوْلَادًا فَإِنَّا وَرَثَةٌ أَيْضًا وَرَثَةُ اللَّهِ  
وَوَارِثُونَ مَعَ الْمَسِيحِ. إِنْ كُنَّا نَتَأَلَّمُ مَعَهُ  
لِكَيْ نَتَمَجَّدَ أَيْضًا مَعَهُ.

## Future Glory

<sup>18</sup>For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. <sup>19</sup>For the earnest expectation of the creature waiteth for the manifestation of the sons of God. <sup>20</sup>For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, <sup>21</sup>Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

<sup>22</sup>For we know that the whole creation groaneth and travaileth in pain together until now. <sup>23</sup>And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. <sup>24</sup>For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? <sup>25</sup>But if we hope for that we see not, then do we with patience wait for it. <sup>26</sup>Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. <sup>27</sup>And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. <sup>28</sup>And we know that all things work together for good to them that love God, to them who are the called according to his purpose. <sup>29</sup>For whom he did foreknow, he also did predestinate to be conformed to the image of his

## المجد الآتي

<sup>١٨</sup> فَإِنِّي أَحْسِبُ أَنَّ أَلَمَ الزَّمَانِ الْحَاضِرِ لَا تُقَاسُ بِالمَجْدِ العَتِيدِ أَنْ يُسْتَعْلَنَ فِيْنَا. <sup>١٩</sup> لِأَنَّ ائْتِظَارَ الخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانَ ائْتِنَاءِ الله. <sup>٢٠</sup> إِذْ أُخْضِعَتِ الخَلِيقَةُ لِلْبَطَلِ - لَيْسَ طَوْعاً بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا - عَلَى الرَّجَاءِ. <sup>٢١</sup> لِأَنَّ الخَلِيقَةَ نَفْسَهَا أَيضاً سَتَعْتَقُ مِنْ عُبُودِيَّةِ الفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ أولَادِ الله. <sup>٢٢</sup> فَإِنَّا نَعْلَمُ أَنَّ كُلَّ الخَلِيقَةِ تَتَنُّ وَتَتَمَحَّضُ مَعاً إِلَى الآن. <sup>٢٣</sup> وَلَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا بِأَكُورَةَ الرُّوحِ نَحْنُ أَنْفُسُنَا أَيضاً تَتَنُّ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَيُّ فِدَاءً أَجْسَادِنَا. <sup>٢٤</sup> لِأَنَّا بِالرَّجَاءِ خَلَصْنَا. وَلَكِنَّ الرَّجَاءَ الْمُنْتَظَرِ لَيْسَ رَجَاءً لِأَنَّ مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرَجُوهُ أَيضاً؟ <sup>٢٥</sup> وَلَكِنْ إِنْ كُنَّا نَرَجُو مَا لَسْنَا نَنْظُرُهُ فَإِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ. <sup>٢٦</sup> وَكَذَلِكَ الرُّوحُ أَيضاً يُعِينُ ضَعْفَاتِنَا لِأَنَّا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجَلِهِ كَمَا يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْتَعُ فِيْنَا بِأَنَّاتٍ لَا يُنْطِقُ بِهَا. <sup>٢٧</sup> وَلَكِنَّ الَّذِي يَفْحِصُ القُلُوبَ يَعْلَمُ مَا هُوَ أَهْتَمَامُ الرُّوحِ لِأَنَّهُ بِحَسَبِ مَشِيئَةِ الله يَشْتَعُ فِي القَدِيسِينَ. <sup>٢٨</sup> وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ الأَشْيَاءِ نَعْمَلُ مَعاً لِلْخَيْرِ لِلَّذِينَ يُحِبُّونَ الله الَّذِينَ هُمْ مَدْعُوعُونَ حَسَبَ قَصْدِهِ. <sup>٢٩</sup> لِأَنَّ الَّذِينَ سَبَقَ فَعَرَفَهُمْ سَبَقَ فَعِيْنَهُمْ لِيَكُونُوا مُشَابِهِينَ صُورَةَ ابْنِهِ لِيَكُونَ هُوَ بَكْرًا بَيْنَ إِخْوَةِ كَثِيرِينَ. <sup>٣٠</sup> وَالَّذِينَ سَبَقَ فَعِيْنَهُمْ فَهؤلاءِ دَعَاهُمْ أَيضاً. وَالَّذِينَ دَعَاهُمْ فَهؤلاءِ

Son, that he might be the firstborn among many brethren. <sup>30</sup>Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

بَرَّرَهُمْ أَيْضًا. وَالَّذِينَ بَرَّرَهُمْ فَهَؤُلَاءِ  
مَجَّدَهُمْ أَيْضًا.

### Inseparable From God

<sup>31</sup>What shall we then say to these things? If God be for us, who can be against us? <sup>32</sup>He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? <sup>33</sup>Who shall lay any thing to the charge of God's elect? It is God that justifieth. <sup>34</sup>Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. <sup>35</sup>Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup>As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. <sup>37</sup>Nay, in all these things we are more than conquerors through him that loved us. <sup>38</sup>For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, <sup>39</sup>Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

من سيفصلنا عن محبة المسيح؟

<sup>٣١</sup>فَمَاذَا نَقُولُ لِهَذَا؟ إِنْ كَانَ اللَّهُ مَعَنَا  
فَمَنْ عَلَيْنَا! <sup>٣٢</sup>الَّذِي لَمْ يُشْفِقْ عَلَى ابْنِهِ بَلْ  
بَدَّلَهُ لِأَجْلِنَا أَجْمَعِينَ كَيْفَ لَا يَهَبُنَا أَيْضًا  
مَعَهُ كُلَّ شَيْءٍ؟ <sup>٣٣</sup>مَنْ سَيَشْتَكِي عَلَيَّ  
مُخْتَارِي اللَّهِ؟ اللَّهُ هُوَ الَّذِي يُبْرِئُ! <sup>٣٤</sup>مَنْ  
هُوَ الَّذِي يَدِينُ؟ الْمَسِيحُ هُوَ الَّذِي مَاتَ  
بَلْ بِالْحَرِيِّ قَامَ أَيْضًا الَّذِي هُوَ أَيْضًا عَنْ  
يَمِينِ اللَّهِ الَّذِي أَيْضًا يَشْفَعُ فِينَا! <sup>٣٥</sup>مَنْ  
سَيَفْصِلُنَا عَنْ مَحَبَّةِ الْمَسِيحِ؟ أَشِدَّةٌ أَمْ  
ضَيْقٌ أَمْ اضْطِهَادٌ أَمْ جُوعٌ أَمْ عُرْيٌ أَمْ خَطَرٌ  
أَمْ سَيْفٌ؟ <sup>٣٦</sup>كَمَا هُوَ مَكْتُوبٌ «إِنَّا مِنْ  
أَجْلِكَ نَمَاتُ كُلَّ النَّهَارِ. قَدْ حُسِبْنَا مِثْلَ غَنَمٍ  
لِلذَّبْحِ». <sup>٣٧</sup>وَلَكِنَّا فِي هَذِهِ جَمِيعُهَا يَعْظُمُ  
أَنْتِصَارُنَا بِالَّذِي أَحْبَبَنَا. <sup>٣٨</sup>فَإِنِّي مُتَيْقِنٌ أَنَّهُ لَا  
مَوْتَ وَلَا حَيَاةَ وَلَا مَلَائِكَةَ وَلَا رُؤْسَاءَ وَلَا  
قُوَّاتٍ وَلَا أُمُورَ حَاضِرَةً وَلَا مُسْتَقْبَلَةً  
وَلَا عُلُوًّا وَلَا غُمُقًا وَلَا خَلِيقَةً أُخْرَى <sup>٣٩</sup>  
تَقْدِرُ أَنْ تَفْصِلَنَا عَنْ مَحَبَّةِ اللَّهِ الَّتِي فِي  
الْمَسِيحِ يَسُوعَ رَبَّنَا.

### God's Sovereign Choice

**9** <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

اختيار الله

**٩** <sup>١</sup>أَقُولُ الصِّدْقَ فِي الْمَسِيحِ لَا  
أَكْذِبُ وَضَمِيرِي شَاهِدٌ لِي  
بِالرُّوحِ الْقُدُّوسِ: إِنَّ لِي حُزْنَ عَظِيمًا

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 willeth, nor of him that runneth, but of God that sheweth mercy. <sup>17</sup>For the

وَوَجَعًا فِي قَلْبِي لَا يَنْقَطِعُ! فَإِنِّي كُنْتُ  
أَوْدُ لَوْ أَكُونُ أَنَا نَفْسِي مَحْرُومًا مِنَ الْمَسِيحِ  
لَأَجَلَ إِخْوَتِي أَنْسَابِي حَسَبَ الْجَسَدِ  
الَّذِينَ هُمْ إِسْرَائِيلِيُّونَ وَلَهُمُ التَّبَيُّ  
وَالْمَجْدُ وَالْعَهْدُ وَالْأَشْرَاعُ وَالْعِبَادَةُ  
وَالْمَوَاعِيدُ وَلَهُمُ الْآبَاءُ وَمِنْهُمْ الْمَسِيحُ  
حَسَبَ الْجَسَدِ الْكَائِنِ عَلَى الْكُلِّ إِلَهًا  
مُبَارَكًا إِلَى الْأَبَدِ. آمِينَ. وَلَكِنْ لَيْسَ هَكَذَا  
حَتَّى إِنَّ كَلِمَةَ اللَّهِ قَدْ سَقَطَتْ. لِأَنَّ لَيْسَ  
جَمِيعَ الَّذِينَ مِنْ إِسْرَائِيلَ هُمْ إِسْرَائِيلِيُّونَ  
وَلَا لِأَنَّهُمْ مِنْ نَسْلِ إِبْرَاهِيمَ هُمْ جَمِيعًا  
أَوْلَادًا. بَلْ «بِإِسْحَاقَ يُدْعَى لَكَ نَسْلٌ».  
أَيُّ لَيْسَ أَوْلَادُ الْجَسَدِ هُمْ أَوْلَادُ اللَّهِ بَلْ  
أَوْلَادُ الْمَوْعِدِ يُحْسَبُونَ نَسْلًا. لِأَنَّ كَلِمَةَ  
الْمَوْعِدِ هِيَ هَذِهِ: «أَنَا آتِي نَحْوَهُ هَذَا الْوَقْتِ  
وَيَكُونُ لِسَارَةَ ابْنٌ». <sup>10</sup> وَلَيْسَ ذَلِكَ فَقَطْ بَلْ  
رَفَقَةٌ أَيْضًا وَهِيَ حُبْلَى مِنْ وَاحِدٍ وَهُوَ  
إِسْحَاقُ أَبُوْنَا - <sup>11</sup> لِأَنَّهُ وَهُمَا لَمْ يُولَدَا بَعْدُ  
وَلَا فَعَلَا خَيْرًا أَوْ شَرًّا لِكَيِّ يُتَبَّنَ قَصْدُ اللَّهِ  
حَسَبَ الْأَخْتِيَارِ لَيْسَ مِنَ الْأَعْمَالِ بَلْ مِنَ  
الَّذِي يُدْعَى <sup>12</sup> قِيلَ لَهَا: «إِنَّ الْكَبِيرَ يُسْتَعْبَدُ  
لِلصَّغِيرِ». <sup>13</sup> كَمَا هُوَ مَكْتُوبٌ: «أَحْبَبْتُ  
يَعْقُوبَ وَبَغَضْتُ عِيسُو». <sup>14</sup> فَمَاذَا تَقُولُ؟  
أَلَعَلَّ عِنْدَ اللَّهِ ظُلْمًا؟ حَاشَا! <sup>15</sup> لِأَنَّهُ يَقُولُ  
لِمُوسَى: «إِنِّي أَرْحَمُ مَنْ أَرْحَمُ وَأَتَرَأَفُ  
عَلَى مَنْ أَتَرَأَفُ». <sup>16</sup> فَإِذَا لَيْسَ لِمَنْ يَشَاءُ  
وَلَا لِمَنْ يَسْعَى بَلْ لِلَّهِ الَّذِي يَرْحَمُ. <sup>17</sup> لِأَنَّهُ  
يَقُولُ الْكِتَابُ لِفِرْعَوْنَ: «إِنِّي لِهَذَا بَعَيْتِهِ  
أَقَمْتُكَ لِكَيِّ أَظْهَرَ فِيكَ قُوَّتِي وَلِكَيِّ يُنَادَى

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.

### God's Authority and His Mercy

<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

بِاسْمِي فِي كُلِّ الْأَرْضِ». <sup>١٨</sup> فَإِذَا هُوَ يَرْحَمُ مَنْ يَشَاءُ وَيَقْسِي مَنْ يَشَاءُ.

### سلطان الله المطلق ورحمته

<sup>١٩</sup> فَسْتَقُولُ لِي: «لِمَاذَا يَلُومُ بَعْدُ لِأَنْ مَنْ يُقَاوِمُ مَشِيئَتَهُ؟» <sup>٢٠</sup> بَلْ مَنْ أَنْتَ أَيُّهَا الْإِنْسَانُ الَّذِي تُجَاوِبُ اللَّهَ؟ أَلَعَلَّ الْجِبِلَّةَ تَقُولُ لِجَابِلِيهَا: «لِمَاذَا صَنَعْتَنِي هَكَذَا؟» <sup>٢١</sup> أَمْ لَيْسَ لِلخَزَافِ سُلْطَانٌ عَلَى الطِّينِ أَنْ يَصْنَعَ مِنْ كُنْثَلَةٍ وَاحِدَةٍ إِنَاءً لِلْكَرَامَةِ وَآخَرَ لِلْهَوَانِ؟ <sup>٢٢</sup> فَمَاذَا إِنْ كَانَ اللَّهُ وَهُوَ يُرِيدُ أَنْ يُظْهِرَ غَضَبَهُ وَيَبِينَ قُوَّتَهُ أَحْتَمَلُ بِأَنَاءِ كَثِيرَةٍ آيَةً غَضَبٍ مُهِيبَةً لِلْهَلَاكِ - <sup>٢٣</sup> وَلَكِنِّي بَيْنَ غَنَى مَجْدِهِ عَلَى آيَةِ رَحْمَةٍ قَدْ سَبَقَ فَأَعَدَّهَا لِلْمَجْدِ <sup>٢٤</sup> الَّتِي أَيْضًا دَعَانَا نَحْنُ إِيَّاهَا لَيْسَ مِنَ الْيَهُودِ فَقَطْ بَلْ مِنَ الْأُمَّمِ أَيْضًا. <sup>٢٥</sup> كَمَا يَقُولُ فِي هُوشَعٍ أَيْضًا: «سَادَعُوا الَّذِي لَيْسَ شَعْبِي شَعْبِي وَالَّتِي لَيْسَتْ مَحْبُوبَةً مَحْبُوبَةً. <sup>٢٦</sup> وَيَكُونُ فِي الْمَوْضِعِ الَّذِي قِيلَ لَهُمْ فِيهِ لَسْتُمْ شَعْبِي أَنَّهُ هُنَاكَ يُدْعَوْنَ أَبْنَاءَ اللَّهِ الْحَيِّ». <sup>٢٧</sup> وَإِسْعِيَاءُ يَصْرُخُ مِنْ جِهَةِ إِسْرَائِيلَ: «وَإِنْ كَانَ عَدَدُ بَنِي إِسْرَائِيلَ كَرَمَلِ الْبَحْرِ فَالْبَقِيَّةُ سَتَخْلُصُ. <sup>٢٨</sup> لِأَنَّهُ لَمْ يَمُتْ أَمْرٌ وَقَاضٍ بِالْبَرِّ. لِأَنَّ الرَّبَّ يَصْنَعُ أَمْرًا مُقْضِيًا بِهِ عَلَى الْأَرْضِ». <sup>٢٩</sup> وَكَمَا سَبَقَ إِسْعِيَاءُ فَقَالَ: «لَوْلَا

short work will the Lord make upon the earth.

<sup>29</sup>And as Esaias said before, Except 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.

أَنْ رَبَّ الْجُنُودِ أَبْقَى لَنَا نَسْلاً لَصِرْنَا مِثْلَ  
سَدُومَ وَشَابَهْنَا عَمُورَةَ. <sup>٣٠</sup>فَمَاذَا نَقُولُ؟  
إِنَّ الْأُمَّمَ الَّذِينَ لَمْ يَسْعَوْا فِي أَثَرِ الْبِرِّ  
أَدْرَكُوا الْبِرَّ - الْبِرُّ الَّذِي بِالْإِيمَانِ. <sup>٣١</sup>وَلَكِنَّ  
إِسْرَائِيلَ وَهُوَ يَسْعَى فِي أَثَرِ نَامُوسِ الْبِرِّ لَمْ  
يُذِرْكَ نَامُوسَ الْبِرِّ! <sup>٣٢</sup>لِمَاذَا؟ لِأَنَّهُ فَعَلَ  
ذَلِكَ لَيْسَ بِالْإِيمَانِ بَلْ كَانَهُ بِأَعْمَالِ  
النَّامُوسِ. فَإِنَّهُمْ اصْطَدَمُوا بِحَجَرِ الصَّدْمَةِ  
<sup>٣٣</sup>كَمَا هُوَ مَكْتُوبٌ: «هَا أَنَا أَصْعُ فِي  
صِهْيُونَ حَجَرَ صَدْمَةٍ وَصَخْرَةَ عَثْرَةٍ وَكُلُّ  
مَنْ يُؤْمِنُ بِهِ لَا يُخْزَى».

**10** <sup>1</sup>Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

<sup>2</sup>For I bear them record that they have a zeal of God, but not according to knowledge. <sup>3</sup>For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. <sup>4</sup>For Christ is the end of the law for righteousness to every one that believeth.

١٠ أَيْهَا الْإِخْوَةَ إِنَّ مَسْرَةَ قَلْبِي  
وَطَلْبَتِي إِلَى اللَّهِ لِأَجْلِ إِسْرَائِيلَ  
هِيَ لِلْخَلَّاصِ. <sup>٢</sup>لَأَنِّي أَشْهَدُ لَهُمْ أَنَّ لَهُمْ  
غَيْرَةَ لِلَّهِ وَلَكِنَّ لَيْسَ حَسَبَ الْمَعْرِفَةِ.  
<sup>٣</sup>لَأَنَّهُمْ إِذْ كَانُوا يَجْهَلُونَ بِرَّ اللَّهِ وَيَطْلُبُونَ  
أَنْ يُنْشِئُوا بِرَّ أَنْفُسِهِمْ لَمْ يُخْضِعُوا لِبِرِّ اللَّهِ.  
<sup>٤</sup>لِأَنَّ غَايَةَ النَّامُوسِ هِيَ: الْمَسِيحُ لِلْبِرِّ لِكُلِّ  
مَنْ يُؤْمِنُ.

### Salvation For All

<sup>5</sup>For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. <sup>6</sup>But the righteousness which is of faith

الخلاص مقدم للجميع  
<sup>٥</sup>لِأَنَّ مُوسَى يَكْتُبُ فِي الْبِرِّ الَّذِي  
بِالنَّامُوسِ: «إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا  
سَيَحْيَا بِهَا». <sup>٦</sup>وَأَمَّا الْبِرُّ الَّذِي بِالْإِيمَانِ

speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) <sup>7</sup>Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) <sup>8</sup>But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; <sup>9</sup>That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. <sup>10</sup>For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. <sup>11</sup>For the scripture saith, Whosoever believeth on him shall not be ashamed. <sup>12</sup>For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. <sup>13</sup>For whosoever shall call upon the name of the Lord shall be saved.

<sup>14</sup>How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? <sup>15</sup>And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

<sup>16</sup>But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? <sup>17</sup>So then faith cometh by hearing, and hearing by the word of God.

<sup>18</sup>But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. <sup>19</sup>But I say, Did not Israel know? First Moses saith, I

فَيَقُولُ هَكَذَا: «لَا تَقُلْ فِي قَلْبِكَ مَنْ يَصْعَدُ إِلَى السَّمَاءِ؟» (أَيُّ لِيُحْدِرَ الْمَسِيحَ) <sup>٧</sup> أَوْ «مَنْ يَهْبِطُ إِلَى الْهَائِيَةِ؟» (أَيُّ لِيَصْعَدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ) <sup>٨</sup> لَكِنْ مَاذَا يَقُولُ؟ «الْكَلِمَةُ قَرِيبَةٌ مِنْكَ فِي فَمِكَ وَفِي قَلْبِكَ» (أَيُّ كَلِمَةُ الْإِيمَانِ الَّتِي تَكَرَّرُ بِهَا) <sup>٩</sup> لِأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ يَسُوعَ وَآمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ خَلَصْتَ. <sup>١٠</sup> لِأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبُرِّ وَالْقَمَّ يَعْتَرِفُ بِهِ لِلْخَلَّاصِ. <sup>١١</sup> لِأَنَّ الْكِتَابَ يَقُولُ: «كُلُّ مَنْ يُؤْمِنُ بِهِ لَا يُخْزَى». <sup>١٢</sup> لِأَنَّهُ لَا فَرْقَ بَيْنَ الْيَهُودِيِّ وَالْيُونَانِيِّ لِأَنَّ رَبًّا وَاحِدًا لِلْجَمِيعِ غَنِيًّا لِجَمِيعِ الَّذِينَ يَدْعُونَ بِهِ. <sup>١٣</sup> لِأَنَّ كُلَّ مَنْ يَدْعُو بِاسْمِ الرَّبِّ يَخْلُصُ. <sup>١٤</sup> فَكَيْفَ يَدْعُونَ بِمَنْ لَمْ يُؤْمِنُوا بِهِ. وَكَيْفَ يُؤْمِنُونَ بِمَنْ لَمْ يَسْمَعُوا بِهِ؟ وَكَيْفَ يَسْمَعُونَ بِلَا كَارِزٍ؟ <sup>١٥</sup> وَكَيْفَ يَكْرُزُونَ إِنْ لَمْ يُرْسَلُوا؟ كَمَا هُوَ مَكْتُوبٌ: «مَا أَجْمَلَ أَقْدَامَ الْمُبَشِّرِينَ بِالسَّلَامِ الْمُبَشِّرِينَ بِالْخَيْرَاتِ». <sup>١٦</sup> لَكِنْ لَيْسَ الْجَمِيعُ قَدْ أَطَاعُوا الْإِنْجِيلَ لِأَنَّ إِشْعِيَاءَ يَقُولُ: «يَا رَبُّ مَنْ صَدَّقَ خَبْرَتَنَا؟» <sup>١٧</sup> إِذَا الْإِيمَانُ بِالْخَبَرِ وَالْخَبَرُ بِكَلِمَةِ اللَّهِ. <sup>١٨</sup> لَكِنِّي أَقُولُ: أَلَعَلَّهُمْ لَمْ يَسْمَعُوا؟ بَلَى! «إِلَى جَمِيعِ الْأَرْضِ خَرَجَ صَوْتُهُمْ وَإِلَى أَقَاصِي الْمَسْكُونَةِ أَقْوَالُهُمْ». <sup>١٩</sup> لَكِنِّي أَقُولُ: أَلَعَلَّ إِسْرَائِيلَ لَمْ يَعْلَمَ؟ أَوْلَا مُوسَى يَقُولُ: «أَنَا أُغَيِّرُكُمْ بِمَا لَيْسَ أُمَّةً. بِأُمَّةٍ غَنِيَّةٍ أُغَيِّرُكُمْ». <sup>٢٠</sup> ثُمَّ إِشْعِيَاءُ يَتَجَاسَّرُ وَيَقُولُ: «وَجَدْتُ مِنَ الَّذِينَ لَمْ

will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. <sup>20</sup>But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. <sup>21</sup>But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

### Did God Reject His People?

**11** <sup>1</sup>I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. <sup>2</sup>God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, <sup>3</sup>Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. <sup>4</sup>But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. <sup>5</sup>Even so then at this present time also there is a remnant according to the election of grace. <sup>6</sup>And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

<sup>7</sup>What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded <sup>8</sup>(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. <sup>9</sup>And

يَطْلُبُونِي وَصِرْتُ ظَاهِرًا لِلَّذِينَ لَمْ يَسْأَلُوا عَنِّي». <sup>٢٠</sup>أَمَّا مِنْ جِهَةِ إِسْرَائِيلَ فَيَقُولُ: «طُولَ النَّهَارِ بَسَطْتُ يَدَيَّ إِلَى شَعْبٍ مُعَانِدٍ وَمُقَاوِمٍ».

### هل رفض الله شعبه؟

١١ <sup>١</sup>فَأَقُولُ: أَلَعَلَّ اللَّهُ رَفَضَ شَعْبَهُ؟ حَاشَا! لَأَنِّي أَنَا أَيْضًا إِسْرَائِيلِيٌّ مِنْ نَسْلِ إِبْرَاهِيمَ مِنْ سِبْطِ بَنِيَامِينَ. أَلَمْ يَرَفُضْ اللَّهُ شَعْبَهُ الَّذِي سَبَقَ فَعَرَفَهُ. أَمْ لَسْتُمْ تَعْلَمُونَ مَاذَا يَقُولُ الْكِتَابُ فِي إِيلِيَّا؟ كَيْفَ يَتَوَسَّلُ إِلَى اللَّهِ ضِدَّ إِسْرَائِيلَ قَائِلًا: <sup>٣</sup>«يَا رَبُّ قَتَلُوا أَنْبِيَاءَكَ وَهَدَمُوا مَذَابِحَكَ وَبَقِيتُ أَنَا وَحْدِي وَهُمْ يَطْلُبُونَ نَفْسِي». <sup>٤</sup>لَكِنْ مَاذَا يَقُولُ لَهُ الْوَحْيُ؟ «أَبَقِيتُ لِنَفْسِي سَبْعَةَ آلَافِ رَجُلٍ لَمْ يُحْنُوا رُكْبَةً لِبَعْلِ». <sup>٥</sup>فَكَذَلِكَ فِي الزَّمَانِ الْحَاضِرِ أَيْضًا قَدْ حَصَلَتْ بَقِيَّةٌ حَسَبَ اخْتِيَارِ النِّعْمَةِ. <sup>٦</sup>فَإِنْ كَانَ بِالنِّعْمَةِ فَلَيْسَ بَعْدُ بِالْأَعْمَالِ وَإِلَّا فَلَيْسَتْ النِّعْمَةُ بَعْدُ نِعْمَةً. وَإِنْ كَانَ بِالْأَعْمَالِ فَلَيْسَ بَعْدُ نِعْمَةً وَإِلَّا فَالْعَمَلُ لَا يَكُونُ بَعْدُ عَمَلًا. <sup>٧</sup>فَمَاذَا؟ مَا يَطْلُبُهُ إِسْرَائِيلُ ذَلِكَ لَمْ يَنْلَهُ وَلَكِنْ الْمَخْتَارُونَ نَالُوهُ. وَأَمَّا الْبَاقُونَ فَتَقَسَّوْا <sup>٨</sup>كَمَا هُوَ مَكْتُوبٌ: «أَعْطَاهُمْ اللَّهُ رُوحَ سَبَاتٍ وَعْيُونًا حَتَّى لَا يُبْصِرُوا وَأَذَانًا حَتَّى لَا يَسْمَعُوا إِلَى هَذَا الْيَوْمِ». <sup>٩</sup>وَدَاوُدُ يَقُولُ: «لِتَصِرْ

David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompence unto them: <sup>10</sup>Let their eyes be darkened, that they may not see, and bow down their back alway.

مَأْتِدْتُهُمْ فَخًّا وَفَصًّا وَعَثْرَةً وَمَجَازَةً لَهُمْ.  
لِتُظْلِمَ أَعْيُنُهُمْ كَيْ لَا يُبْصِرُوا وَلِتَحْنُ  
ظُهُورَهُمْ فِي كُلِّ حِينٍ.

### Salvation to the Gentiles

<sup>11</sup>I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. <sup>12</sup>Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

<sup>13</sup>For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: <sup>14</sup>If by any means I may provoke to emulation them which are my flesh, and might save some of them. <sup>15</sup>For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? <sup>16</sup>For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

<sup>17</sup>And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; <sup>18</sup>Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. <sup>19</sup>Thou wilt say then, The branches were broken off, that I might be grafted in.

<sup>20</sup>Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

<sup>21</sup>For if God spared not the natural branches, take heed lest he also spare

### خلاص الأمم

<sup>١١</sup> فَأَقُولُ: أَلَعَلَّهُمْ عَثَرُوا لِكَيْ يَسْقُطُوا؟  
حَاشَا! بَلْ بِزَلَّتِهِمْ صَارَ الْخَلَاصُ لِلْأُمَمِ  
لِإِغْرَابَتِهِمْ. <sup>١٢</sup> فَإِنْ كَانَتْ زَلَّتُهُمْ غِنَىً لِلْعَالَمِ  
وَبُخْصَانُهُمْ غِنَىً لِلْأُمَمِ فَكَمْ بِالْحَرِيِّ  
مِلْوُهُمْ؟ <sup>١٣</sup> فَإِنِّي أَقُولُ لَكُمْ أَيُّهَا الْأُمَمُ: بِمَا  
أَنِّي أَنَا رَسُولٌ لِلْأُمَمِ أُمَجِّدُ خِدْمَتِي <sup>١٤</sup> أَلْعَلِّي  
أُغَيِّرُ أُنْسِيَّيَ وَأُخَلِّصُ أَنَا سَاءَ مِنْهُمْ. <sup>١٥</sup> لِأَنَّهُ  
إِنْ كَانَ رَفُضُهُمْ هُوَ مُصَالِحَةٌ الْعَالَمِ فَمَاذَا  
يَكُونُ اقْتِبَالُهُمْ إِلَّا حَيَاةٌ مِنَ الْأَمْوَاتِ؟  
<sup>١٦</sup> وَإِنْ كَانَتْ الْبَاكُورَةُ مُقَدَّسَةً فَكَذَلِكَ  
الْعَجِينُ! وَإِنْ كَانَ الْأَصْلُ مُقَدَّسًا فَكَذَلِكَ  
الْأَغْصَانُ! <sup>١٧</sup> فَإِنْ كَانَ قَدْ قُطِعَ بَعْضُ  
الْأَغْصَانِ وَأَنْتَ زَيْتُونَةٌ بَرِيَّةٌ طُعِمْتَ فِيهَا  
فَصِرْتَ شَرِيكًا فِي أَصْلِ الزَيْتُونَةِ وَدَسَمَهَا  
<sup>١٨</sup> فَلَا تَفْتَحِرْ عَلَى الْأَغْصَانِ. وَإِنْ أَفْتَحِرْتَ  
فَأَنْتَ لَسْتَ تَحْمِلُ الْأَصْلَ بَلِ الْأَصْلُ إِيَّاكَ  
يَحْمِلُ! <sup>١٩</sup> فَسْتَقُولُ: «قُطِعَتِ الْأَغْصَانُ  
لِأَطْعَمَ آتًا». <sup>٢٠</sup> حَسَنًا! مِنْ أَجْلِ عَدَمِ الْإِيمَانِ  
قُطِعَتْ وَأَنْتَ بِالْإِيمَانِ ثَبِتَ. لَا تَسْتَكْبِرْ بَلْ  
خَفْ! <sup>٢١</sup> لِأَنَّهُ إِنْ كَانَ اللَّهُ لَمْ يُشْفِقْ عَلَى  
الْأَغْصَانِ الطَّبِيعِيَّةِ فَلَعَلَّهُ لَا يُشْفِقُ عَلَيْكَ  
أَيْضًا! <sup>٢٢</sup> فَهُوَ دَا لُطْفُ اللَّهِ وَصِرَامَتُهُ: أَمَا  
الْصِرَامَةُ فَعَلَى الَّذِينَ سَقَطُوا وَأَمَا اللَّطْفُ  
فَلَكَ إِنْ ثَبِتَ فِي اللَّطْفِ وَالْأَفَاتِ أَيْضًا

not thee. <sup>22</sup>Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. <sup>23</sup>And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. <sup>24</sup>For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

### God's Mercy For All

<sup>25</sup>For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. <sup>26</sup>And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: <sup>27</sup>For this is my covenant unto them, when I shall take away their sins.

<sup>28</sup>As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. <sup>29</sup>For the gifts and calling of God are without repentance. <sup>30</sup>For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: <sup>31</sup>Even so have these also now not believed, that through your mercy they also may obtain mercy. <sup>32</sup>For God hath concluded them all in unbelief, that he might have mercy upon all.

<sup>33</sup>O the depth of the riches both of

سَقَطَ. <sup>٢٢</sup> وَهُمْ إِنْ لَمْ يَبْتُئُوا فِي عَدَمِ  
الإِيمَانِ سَيُطْعَمُونَ. لِأَنَّ اللَّهَ قَادِرٌ أَنْ  
يُطْعِمَهُمْ أَيْضًا. <sup>٢٤</sup> لِأَنَّهُ إِنْ كُنْتَ أَنْتَ قَدْ  
قُطِعْتَ مِنَ الزَّيْتُونَةِ الْبَرِّيَّةِ حَسَبَ الطَّبِيعَةِ  
وَوُطِّعْتَ بِخِلَافِ الطَّبِيعَةِ فِي زَيْتُونَةٍ جَيِّدَةٍ  
فَكَمْ بِالْحَرِيِّ يُطْعَمُ هَؤُلَاءِ الَّذِينَ هُمْ  
حَسَبَ الطَّبِيعَةِ فِي زَيْتُونَتِهِمْ الْخَاصَّةِ؟

### رحمة الله متاحة للجميع

<sup>٢٥</sup> فَإِنِّي لَسْتُ أُرِيدُ أَيُّهَا الإِخْوَةُ أَنْ  
تَجْهَلُوا هَذَا السِّرَّ لِئَلَّا تَكُونُوا عِنْدَ أَنْفُسِكُمْ  
حُكَمَاءَ. أَنَّ الْقَسَاوَةَ قَدْ حَصَلَتْ جُزْئِيًّا  
لِإِسْرَائِيلَ إِلَى أَنْ يَدْخُلَ مَلَأُ الأَمَمِ  
<sup>٢٦</sup> وَهَكَذَا سَيُخَلِّصُ جَمِيعُ إِسْرَائِيلَ. كَمَا  
هُوَ مَكْتُوبٌ: «سَيُخْرِجُ مِنْ صِهْيُونَ الْمُتَقَدِّ  
وَيَرُدُّ الْفُجُورَ عَنِ يَعْقُوبَ. <sup>٢٧</sup> وَهَذَا هُوَ  
الْعَهْدُ مِنْ قِبَلِي لَهُمْ مَتَى نَزَعْتُ  
خَطَايَاهُمْ». <sup>٢٨</sup> مِنْ جِهَةِ الإِنْجِيلِ هُمْ أَعْدَاءُ  
مِنْ أَجْلِكُمْ وَأَمَّا مِنْ جِهَةِ الأَخْتِيَارِ فَهُمْ  
أَحِبَّاءُ مِنْ أَجْلِ الآبَاءِ <sup>٢٩</sup> لِأَنَّ هَيَاتِ اللَّهِ  
وَدَعْوَتُهُ هِيَ بِلا نَدَامَةٍ. <sup>٣٠</sup> فَإِنَّهُ كَمَا كُنْتُمْ  
أَنْتُمْ مَرَّةً لَا تُطِيعُونَ اللَّهَ وَلَكِنْ الآنَ رُحِمْتُمْ  
بِعِصْيَانِ هَؤُلَاءِ <sup>٣١</sup> هَكَذَا هَؤُلَاءِ أَيْضًا الآنَ  
لَمْ يُطِيعُوا لِكَيْ يُرْحَمُوا هُمْ أَيْضًا  
بِرُحْمَتِكُمْ. <sup>٣٢</sup> لِأَنَّ اللَّهَ أَغْلَقَ عَلَى الْجَمِيعِ  
مَعًا فِي الْعِصْيَانِ لِكَيْ يُرْحَمَ الْجَمِيعُ. <sup>٣٣</sup> يَا  
لِعُمقِ غَيْبِ اللَّهِ وَحِكْمَتِهِ وَعِلْمِهِ! مَا أَعْبَدُ

the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! <sup>34</sup>For who hath known the mind of the Lord? or who hath been his counsellor? <sup>35</sup>Or who hath first given to him, and it shall be recompensed unto him again? <sup>36</sup>For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

### New Life in Christ

**12** <sup>1</sup>I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. <sup>2</sup>And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. <sup>3</sup>For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. <sup>4</sup>For as we have many members in one body, and all members have not the same office: <sup>5</sup>So we, being many, are one body in Christ, and every one members one of another. <sup>6</sup>Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; <sup>7</sup>Or ministry, let us wait on our ministering: or he that teacheth, on teaching; <sup>8</sup>Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that

أَحْكَامَهُ عَنِ الْفَحْصِ وَطُرْفُهُ عَنِ  
الْاسْتِفْصَاءِ! <sup>٣٤</sup>«لَأَنْ مَنْ عَرَفَ فِكْرَ الرَّبِّ  
أَوْ مَنْ صَارَ لَهُ مُشِيرًا؟ <sup>٣٥</sup>أَوْ مَنْ سَبَقَ  
فَاعْطَاهُ فَيَكْفَأُ؟». <sup>٣٦</sup>«لَأَنَّ مِنْهُ وَبِهِ وَلَهُ كُلُّ  
الْأَشْيَاءِ. لَهُ الْمَجْدُ إِلَى الْأَبَدِ. آمِينَ.

### الحياة الجديدة في المسيح

**١٢** <sup>١</sup>أَطْلُبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ  
بِرَأْفَةِ اللَّهِ أَنْ تُقَدِّمُوا أَجْسَادَكُمْ  
ذَبِيحَةً حَيَّةً مُقَدَّسَةً مَرْضِيَّةً عِنْدَ اللَّهِ  
عِبَادَتِكُمْ الْعَقْلِيَّةَ. <sup>٢</sup>وَلَا تُشَاكِلُوا هَذَا الدَّهْرَ  
بَلْ تَغَيِّرُوا عَنْ شَكْلِكُمْ بِتَجْدِيدِ أَذْهَانِكُمْ  
لِتَحْتَبِرُوا مَا هِيَ إِرَادَةُ اللَّهِ الصَّالِحَةَ  
الْمَرْضِيَّةَ الْكَامِلَةَ. <sup>٣</sup>فَإِنِّي أَقُولُ بِالنِّعْمَةِ  
الْمُعْطَاةَ لِي لِكُلِّ مَنْ هُوَ بَيْنَكُمْ: أَنْ لَا  
يَرْتَبِي فَوْقَ مَا يَنْبَغِي أَنْ يَرْتَبِي بَلْ يَرْتَبِي  
إِلَى التَّعْقُلِ كَمَا قَسَمَ اللَّهُ لِكُلِّ وَاحِدٍ مِقْدَارًا  
مِنَ الْإِيمَانِ. <sup>٤</sup>فَإِنَّهُ كَمَا فِي جَسَدٍ وَاحِدٍ لَنَا  
أَعْضَاءٌ كَثِيرَةٌ وَلَكِنْ لَيْسَ جَمِيعُ الْأَعْضَاءِ  
لَهَا عَمَلٌ وَاحِدٌ هَكَذَا نَحْنُ الْكَثِيرِينَ:  
جَسَدٌ وَاحِدٌ فِي الْمَسِيحِ وَأَعْضَاءٌ بَعْضًا  
لِبَعْضٍ كُلُّ وَاحِدٍ لِلْآخَرِ. <sup>٦</sup>وَلَكِنْ لَنَا  
مَوَاهِبُ مُخْتَلِفَةٌ بِحَسَبِ النِّعْمَةِ الْمُعْطَاةِ  
لَنَا: أَنْبِيَاءٌ فَيَالسَّبِيَّةَ إِلَى الْإِيمَانِ <sup>٧</sup>أَمْ خِدْمَةٌ  
فِي الْخِدْمَةِ أَمْ الْمُعَلِّمُ فَيَالتَّعْلِيمِ <sup>٨</sup>أَمْ  
الْوَاعِظُ فَيَالوَعْظَ الْمُعْطِي فَيَسْخَاءُ  
الْمُدَبِّرُ فَيَااجْتِهَادِ الرَّاحِمِ فَيَسْرُورِ. <sup>٩</sup>الْمَحَبَّةُ

sheweth mercy, with cheerfulness.

<sup>9</sup>Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. <sup>10</sup>Be kindly affectioned one to another with brotherly love; in honour preferring one another; <sup>11</sup>Not slothful in business; fervent in spirit; serving the Lord; <sup>12</sup>Rejoicing in hope; patient in tribulation; continuing instant in prayer; <sup>13</sup>Distributing to the necessity of saints; given to hospitality.

<sup>14</sup>Bless them which persecute you: bless, and curse not. <sup>15</sup>Rejoice with them that do rejoice, and weep with them that weep. <sup>16</sup>Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

<sup>17</sup>Recompense to no man evil for evil. Provide things honest in the sight of all men. <sup>18</sup>If it be possible, as much as lieth in you, live peaceably with all men. <sup>19</sup>Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. <sup>20</sup>Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. <sup>21</sup>Be not overcome of evil, but overcome evil with good.

### Submission to the Authorities

**13** <sup>1</sup>Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. <sup>2</sup>Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist

فَلْتَكُنْ بِلاَ رِيَاءٍ. كُونُوا كَارِهِينَ الشَّرَّ مُنْصَحِينَ بِالْخَيْرِ <sup>١٠</sup> وَادِينِ بَعْضُكُمْ بَعْضًا بِالْمَحَبَّةِ الْأَخَوِيَّةِ مُقَدِّمِينَ بَعْضُكُمْ بَعْضًا فِي الْكِرَامَةِ <sup>١١</sup> غَيْرَ مُتَكَاسِلِينَ فِي الْأَجْتِهَادِ حَارِينَ فِي الرُّوحِ عَابِدِينَ الرَّبَّ <sup>١٢</sup> فَرِحِينَ فِي الرَّجَاءِ صَابِرِينَ فِي الضِّيْقِ مُوَاطِّئِينَ عَلَى الصَّلَاةِ <sup>١٣</sup> مُشْتَرِكِينَ فِي أَحْتِيَاجَاتِ الْقُدَيْسِينَ عَاكِفِينَ عَلَى إِضَافَةِ الْعُرَبَاءِ. <sup>١٤</sup> بَارِكُوا عَلَى الَّذِينَ يَضْطَهُدُونَكُمْ. بَارِكُوا وَلَا تَلْعَنُوا. <sup>١٥</sup> فَرِحًا مَعَ الْفَرِحِينَ وَبُكَاءَ مَعَ الْبَاكِينَ. <sup>١٦</sup> مُهْتَمِينَ بَعْضُكُمْ لِبَعْضٍ أَهْتِمَامًا وَاحِدًا غَيْرَ مُهْتَمِينَ بِالْأُمُورِ الْعَالِيَةِ بَلْ مُنْقَادِينَ إِلَى الْمَتَّضِعِينَ. لَا تَكُونُوا حُكَمَاءَ عِنْدَ أَنْفُسِكُمْ. <sup>١٧</sup> لَا تُجَارُوا أَحَدًا عَنْ شَرِّ بَشَرٍ. مُعْتَنِينَ بِأُمُورِ حَسَنَةٍ قَدَامَ جَمِيعِ النَّاسِ. <sup>١٨</sup> إِنْ كَانَ مُمْكِنًا فَحَسَبِ طَاقَتِكُمْ سَالِمُوا جَمِيعِ النَّاسِ. <sup>١٩</sup> لَا تَنْتَقِمُوا لِأَنْفُسِكُمْ أَيُّهَا الْأَحْبَاءُ بَلْ أَعْطُوا مَكَانًا لِلْغَضَبِ لِأَنَّهُ مَكْتُوبٌ: «لِيِ النَّقْمَةُ أَنَا أُجَازِي يَقُولُ الرَّبُّ. <sup>٢٠</sup> إِنْ جَاعَ عَدُوُّكَ فَاطْعِمِهِ. وَإِنْ عَطَشَ فَاسْقِهِ. لِأَنَّكَ إِنْ فَعَلْتَ هَذَا تَجْمَعُ جَمْرَ نَارٍ عَلَى رَأْسِهِ.» <sup>٢١</sup> لَا يَعْلِبَنَّكَ الشَّرُّ بَلْ أَعْلِبِ الشَّرَّ بِالْخَيْرِ.

### الخضوع للسلطات

**١٣** <sup>١</sup> لِتَخْضَعُ كُلُّ نَفْسٍ لِلِسَّلَاطِينِ الْفَائِقَةِ لِأَنَّهُ لَيْسَ سُلْطَانٌ إِلَّا مِنْ اللَّهِ وَالسَّلَاطِينُ الْكَائِنَةُ هِيَ مُرَبَّبَةٌ مِنَ اللَّهِ <sup>٢</sup> حَتَّى إِنْ مَنْ يُقاوِمُ السُّلْطَانَ يُقاوِمُ تَرْتِيبَ

shall receive to themselves damnation. <sup>3</sup>For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: <sup>4</sup>For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. <sup>5</sup>Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

<sup>6</sup>For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. <sup>7</sup>Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

### Brotherly Love

<sup>8</sup>Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. <sup>9</sup>For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. <sup>10</sup>Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

<sup>11</sup>And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. <sup>12</sup>The night is far spent, the day is at hand: let us therefore cast off the works of

اللَّهِ وَالْمَقَاوِمُونَ سَيَأْخُذُونَ لِأَنْفُسِهِمْ دَيْئُونَ. <sup>٣</sup> فَإِنَّ الْحُكَّامَ لَيْسُوا خَوْفًا لِلْأَعْمَالِ الصَّالِحَةِ بَلْ لِلشَّرِّيرَةِ. أَتُرِيدُ أَنْ لَا تَخَافَ السُّلْطَانَ؟ أَفَعَلِ الصَّلَاحَ فَيَكُونَ لَكَ مَدْحٌ مِنْهُ <sup>٤</sup> لِأَنَّهُ خَادِمُ اللَّهِ لِلصَّلَاحِ! وَلَكِنْ إِنْ فَعَلْتَ الشَّرَّ فَخَفَ لِأَنَّهُ لَا يَحْمِلُ السَّيْفَ عَبَثًا إِذْ هُوَ خَادِمُ اللَّهِ مُنْتَقِمٌ لِلغَضَبِ مِنَ الَّذِي يَفْعَلُ الشَّرَّ. <sup>٥</sup> لِذَلِكَ يَلْزَمُ أَنْ يُخْضَعَ لَهُ لَيْسَ بِسَبَبِ الغَضَبِ فَقَطْ بَلْ أَيْضًا بِسَبَبِ الضَّمِيرِ. <sup>٦</sup> فَإِنَّكُمْ لِأَجْلِ هَذَا تُؤْفُونَ الْجِزْيَةَ أَيْضًا إِذْ هُمْ خُدَّامُ اللَّهِ مُوَاظِبُونَ عَلَى ذَلِكَ بِعَيْنِهِ. <sup>٧</sup> فَأَعْطُوا الْجَمِيعَ حُقُوقَهُمْ: الْجِزْيَةَ لِمَنْ لَهُ الْجِزْيَةُ. الْجَبَايَةَ لِمَنْ لَهُ الْجَبَايَةُ. وَالْخَوْفَ لِمَنْ لَهُ الْخَوْفُ. وَالْإِكْرَامَ لِمَنْ لَهُ الْإِكْرَامُ.

### المحبة الأخوية

<sup>٨</sup> لَا تَكُونُوا مَدْيُونِينَ لِأَحَدٍ بِشَيْءٍ إِلَّا بِأَنْ يُحِبَّ بَعْضُكُمْ بَعْضًا لِأَنَّ مَنْ أَحَبَّ غَيْرَهُ فَقَدْ أَكْمَلَ النَّامُوسَ. <sup>٩</sup> لِأَنَّ «لَا تَزْنِ لَا تَقْتُلْ لَا تَسْرِقْ لَا تَشْهَدْ بِالزُّورِ لَا تَشْتَهَ» وَإِنْ كَانَتْ وَصِيَّةٌ أُخْرَى هِيَ مَجْمُوعَةٌ فِي هَذِهِ الْكَلِمَةِ: «أَنْ تُحِبَّ قَرِيبَكَ كَنَفْسِكَ». <sup>١٠</sup> الْمَحَبَّةُ لَا تَصْنَعُ شَرًّا لِلقَرِيبِ فَالْمَحَبَّةُ هِيَ تَكْمِيلُ النَّامُوسِ. <sup>١١</sup> هَذَا وَإِنَّكُمْ عَارِفُونَ الْوَقْتَ أَنَّهَا الْآنَ سَاعَةٌ لِنَسْتَقِظَ مِنَ النَّوْمِ فَإِنَّ خَلَاصَنَا الْآنَ أَقْرَبُ مِمَّا كَانَ حِينَ آمَنَّا. <sup>١٢</sup> قَدْ تَنَاهَى اللَّيْلُ وَتَقَارَبَ النَّهَارُ فَلْنُخَلَعْ أَعْمَالَ الظُّلْمَةِ وَنَلْبَسْ

darkness, and let us put on the armour of light. <sup>13</sup>Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. <sup>14</sup>But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

### Accepting One Another

**14** <sup>1</sup>Him that is weak in the faith receive ye, but not to doubtful disputations. <sup>2</sup>For one believeth that he may eat all things: another, who is weak, eateth herbs. <sup>3</sup>Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. <sup>4</sup>Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. <sup>5</sup>One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. <sup>6</sup>He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. <sup>7</sup>For none of us liveth to himself, and no man dieth to himself. <sup>8</sup>For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. <sup>9</sup>For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and

أَسْلِحَةَ الثُّورِ. <sup>١٣</sup>الَسْتُكَ بِلِيَاقَةِ كَمَا فِي النَّهَارِ لَا بِالْبَطْرِ وَالسُّكْرِ لَا بِالْمَضَاجِعِ وَالْعَهْرِ لَا بِالْخِصَامِ وَالْحَسَدِ. <sup>١٤</sup>اَبَلِ الْبَسْوَا الرَّبَّ يَسُوعَ الْمَسِيحَ وَلَا تَصْنَعُوا تَدْبِيرًا لِلْجَسَدِ لِأَجْلِ الشَّهَوَاتِ.

### لتقبل بعضنا بعضاً

**١٤** <sup>١</sup>وَمَنْ هُوَ ضَعِيفٌ فِي الْإِيمَانِ فَاقْبَلُوهُ لَا لِمَحَاكِمَةِ الْأَفْكَارِ. <sup>٢</sup>وَاحِدٌ يُؤْمِنُ أَنْ يَأْكُلَ كُلَّ شَيْءٍ وَأَمَّا الضَّعِيفُ فَيَأْكُلُ بَقُولًا. <sup>٣</sup>لَا يَزِدُّ مَنْ يَأْكُلُ بِمَنْ لَا يَأْكُلُ وَلَا يَدِينُ مَنْ لَا يَأْكُلُ مَنْ يَأْكُلُ - لِأَنَّ اللَّهَ قَبِلَهُ. <sup>٤</sup>مَنْ أَنْتَ الَّذِي تَدِينُ عَبْدَ غَيْرِكَ؟ هُوَ لِمَوْلَاهُ يَثْبُتُ أَوْ يَسْقُطُ. وَلِكَيْتَهُ سَيَبُتَ لِأَنَّ اللَّهَ قَادِرٌ أَنْ يَثْبِتَهُ. <sup>٥</sup>وَاحِدٌ يَعْتَبِرُ يَوْمًا دُونَ يَوْمٍ وَآخَرٌ يَعْتَبِرُ كُلَّ يَوْمٍ - فَلْيَتَّقِنُ كُلَّ وَاحِدٍ فِي عَقْلِهِ: <sup>٦</sup>الَّذِي يَهْتَمُّ بِالْيَوْمِ فَلِلرَّبِّ يَهْتَمُّ وَالَّذِي لَا يَهْتَمُّ بِالْيَوْمِ فَلِلرَّبِّ لَا يَهْتَمُّ. وَالَّذِي يَأْكُلُ فَلِلرَّبِّ يَأْكُلُ لِأَنَّهُ يَشْكُرُ اللَّهَ وَالَّذِي لَا يَأْكُلُ فَلِلرَّبِّ لَا يَأْكُلُ وَيَشْكُرُ اللَّهَ. <sup>٧</sup>لِأَنَّ لَيْسَ أَحَدًا مَنَا يَعِيشُ لِدَانِهِ وَلَا أَحَدٌ يَمُوتُ لِدَانِهِ. <sup>٨</sup>لَاكُنَّا إِنْ عَشْنَا فَلِلرَّبِّ نَعِيشُ وَإِنْ مِتْنَا فَلِلرَّبِّ نَمُوتُ. فَإِنْ عَشْنَا وَإِنْ مِتْنَا فَلِلرَّبِّ نَحْنُ. <sup>٩</sup>لِأَنَّهُ لِهَذَا مَاتَ الْمَسِيحُ وَقَامَ وَعَاشَ لِكَيْ يَسُودَ عَلَى الْأَحْيَاءِ وَالْأَمْوَاتِ. <sup>١٠</sup>وَأَمَّا أَنْتَ فَلِمَاذَا تَدِينُ أَخَاكَ؟ أَوْ أَنْتَ أَيْضًا لِمَاذَا تَزْدَرِي بِأَخِيكَ؟

living. <sup>10</sup>But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. <sup>11</sup>For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. <sup>12</sup>So then every one of us shall give account of himself to God.

### Causing Your Brother to Sin

<sup>13</sup>Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. <sup>14</sup>I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. <sup>15</sup>But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. <sup>16</sup>Let not then your good be evil spoken of: <sup>17</sup>For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. <sup>18</sup>For he that in these things serveth Christ is acceptable to God, and approved of men. <sup>19</sup>Let us therefore follow after the things which make for peace, and things wherewith one may edify another. <sup>20</sup>For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. <sup>21</sup>It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

<sup>22</sup>Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing

لَا نَتَنَا جَمِيعًا سَوْفَ نَقْفُ أَمَامَ كُرْسِيِّ  
الْمَسِيحِ <sup>١١</sup> لِأَنَّهُ مَكْتُوبٌ: «أَنَا حَيٌّ يَقُولُ  
الرَّبُّ إِنَّهُ لِي سَتَجُتُّو كُلُّ رُكْبَةٍ وَكُلُّ لِسَانٍ  
سَيَحْمَدُ اللَّهَ». <sup>١٢</sup> فَإِذَا كُلُّ وَاحِدٍ مِنَّا سَيُعْطِي  
عَنْ نَفْسِهِ حِسَابًا لِلَّهِ.

### لا تجعل أخاك يسقط بسببك

<sup>١٣</sup> فَلَا نُحَاكِمُ أَيْضًا بَعْضُنَا بَعْضًا بَلْ  
بِالْحَرِيِّ أَحْكُمُوا بِهَذَا: أَنْ لَا يُوَضَعَ لِلْأَخِ  
مَصْدَمَةٌ أَوْ مَعَثْرَةٌ. <sup>١٤</sup> إِنِّي عَالِمٌ وَمُتَقِنٌّ فِي  
الرَّبِّ يَسُوعَ أَنْ لَيْسَ شَيْءٌ نَجِسًا بِذَاتِهِ إِلَّا  
مَنْ يَحْسِبُ شَيْئًا نَجِسًا فَلَهُ هُوَ نَجِسٌ.  
<sup>١٥</sup> فَإِنْ كَانَ أَحْوَكُ بِسَبَبِ طَعَامِكَ يُحْزَنُ  
فَلَسْتَ تَسْلُكُ بَعْدَ حَسَبِ الْمَحَبَّةِ. لَا  
تُهْلِكُ بِطَعَامِكَ ذَلِكَ الَّذِي مَاتَ الْمَسِيحُ  
لِأَجْلِهِ. <sup>١٦</sup> فَلَا يُفْتَرِ عَلَى صَلَاحِكُمْ <sup>١٧</sup> لِأَنَّ  
لَيْسَ مَلَكُوتُ اللَّهِ أَكْلًا وَشْرَبًا بَلْ هُوَ بَرٌّ  
وَسَلَامٌ وَفَرَحٌ فِي الرُّوحِ الْقُدُسِ. <sup>١٨</sup> لِأَنَّ  
مَنْ خَدَمَ الْمَسِيحَ فِي هَذِهِ فَهُوَ مَرْضِيٌّ عِنْدَ  
اللَّهِ وَمُرَكَّبِيٌّ عِنْدَ النَّاسِ. <sup>١٩</sup> فَلْنَعْكُفْ إِذَا  
عَلَى مَا هُوَ لِلسَّلَامِ وَمَا هُوَ لِلتُّبَّانِ بَعْضُنَا  
لِبَعْضٍ. <sup>٢٠</sup> لَا تَنْقُضْ لِأَجْلِ الطَّعَامِ عَمَلَ  
اللَّهِ. كُلُّ الْأَشْيَاءِ طَاهِرَةٌ لَكِنَّهُ شَرٌّ لِلِإِنْسَانِ  
الَّذِي يَأْكُلُ بِعَثْرَةٍ. <sup>٢١</sup> حَسَنٌ أَنْ لَا تَأْكُلَ  
لَحْمًا وَلَا تَشْرَبَ خَمْرًا وَلَا شَيْئًا يَصْطُدُّمُ  
بِهِ أَحْوَكٌ أَوْ يَعَثُرُ أَوْ يَضْعَفُ. <sup>٢٢</sup> أَأَلَيْكَ إِيمَانٌ؟  
فَلْيَكُنْ لَكَ بِنَفْسِكَ أَمَامَ اللَّهِ! طُوبَى لِمَنْ لَا  
يَدِينُ نَفْسَهُ فِي مَا يَسْتَحْسِنُهُ. <sup>٢٣</sup> وَأَمَّا الَّذِي

which he alloweth. <sup>23</sup>And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

### Christ Our Example

**15** <sup>1</sup>We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. <sup>2</sup>Let every one of us please his neighbour for his good to edification. <sup>3</sup>For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. <sup>4</sup>For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

<sup>5</sup>Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: <sup>6</sup>That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

<sup>7</sup>Wherefore receive ye one another, as Christ also received us to the glory of God. <sup>8</sup>Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: <sup>9</sup>And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. <sup>10</sup>And again he saith, Rejoice, ye Gentiles, with his people. <sup>11</sup>And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. <sup>12</sup>And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him

يَرْتَابُ فَإِنَّ أَكْلَ يَدَانِ لَأَنَّ ذَلِكَ لَيْسَ مِنْ  
الإِيمَانِ وَكُلُّ مَا لَيْسَ مِنَ الإِيمَانِ فَهُوَ  
خَطِيئَةٌ.

المسيح هو مثالنا

**١٥** <sup>١</sup>فَيَجِبُ عَلَيْنَا نَحْنُ الأَقْوِيَاءُ أَنْ  
نَحْتَمِلَ أضعافَ الضُّعَفَاءِ وَلَا  
نُرْضِي أَنْفُسَنَا. <sup>٢</sup>فَلْيُرِضْ كُلُّ وَاحِدٍ مِنَّا قَرِيْبَهُ  
لِلْخَيْرِ لِأَجْلِ البُنْيَانِ. <sup>٣</sup>لَأَنَّ الْمَسِيحَ أَيْضاً  
لَمْ يُرِضْ نَفْسَهُ بَلْ كَمَا هُوَ مَكْتُوبُ:  
«تَعْيِيرَاتُ مُعَيِّرِكَ وَقَعَتْ عَلَيَّ». <sup>٤</sup>لَأَنَّ كُلَّ  
مَا سَبَقَ فَكُتِبَ كُتِبَ لِأَجْلِ تَعْلِيمِنَا حَتَّى  
بِالصَّبْرِ وَالتَّعْزِيَةِ بِمَا فِي الكُتُبِ يَكُونُ لَنَا  
رَجَاءٌ. <sup>٥</sup>وَلْيُعْطِكُمْ إِلَهُ الصَّبْرِ وَالتَّعْزِيَةِ أَنْ  
تَهْتَمُّوا أَهْتِمَاماً وَاحِداً فِيمَا بَيْنَكُمْ بِحَسَبِ  
الْمَسِيحِ يَسُوعَ الْكَيِّ تُمَجِّدُوا اللهَ أبا رَبِّنَا  
يَسُوعَ الْمَسِيحَ بِنَفْسٍ وَاحِدَةٍ وَفَمٍ وَاحِدٍ.  
<sup>٦</sup>لِلذَلِكَ أَقْبَلُوا بَعْضُكُمْ بَعْضاً كَمَا أَنَّ  
الْمَسِيحَ أَيْضاً قَبِلْنَا لِمَجْدِ اللهِ. <sup>٧</sup>وَأَقُولُ: إِنَّ  
يَسُوعَ الْمَسِيحَ قَدْ صَارَ خَادِمَ الأَخْتَانِ مِنْ  
أَجْلِ صِدْقِ اللهِ حَتَّى يُثَبِّتَ مَواعيدَ الآبَاءِ.  
<sup>٨</sup>وَأَمَّا الأُمَمُ فَمَجِّدُوا اللهَ مِنْ أَجْلِ الرَّحْمَةِ  
كَمَا هُوَ مَكْتُوبُ: «مِنْ أَجْلِ ذَلِكَ  
سَأَحْمَدُكَ فِي الأُمَمِ وَأُرْتَلُّ لاسْمِكَ»  
<sup>٩</sup>وَيَقُولُ أَيْضاً: «تَهَلَّلُوا أَيُّهَا الأُمَمُ مَعَ  
شَعْبِهِ» <sup>١٠</sup>وَأَيْضاً: «سَبِّحُوا الرَّبَّ يَا جَمِيعَ  
الأُمَمِ وَأَمْدَحُوهُ يَا جَمِيعَ الشُّعُوبِ»  
<sup>١١</sup>وَأَيْضاً يَقُولُ إِشْعِيَاءُ: «سَيَكُونُ أَصْلُ  
يَسَى وَالْقَائِمُ لِيَسُودَ عَلَى الأُمَمِ. عَلَيْهِ

shall the Gentiles trust. <sup>13</sup>Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

### Paul's Ministry

<sup>14</sup>And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. <sup>15</sup>Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, <sup>16</sup>That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

<sup>17</sup>I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. <sup>18</sup>For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, <sup>19</sup>Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. <sup>20</sup>Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: <sup>21</sup>But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

### Paul's Desire to Visit Rome

<sup>22</sup>For which cause also I have been much hindered from coming to you.

سَيَكُونُ رَجَاءُ الْأُمَمِ. <sup>١٣</sup> وَلَيَمْلَأُكُمْ إِلَهُ الرَّجَاءِ كُلُّ سُرُورٍ وَسَلَامٍ فِي الْإِيمَانِ لِتَزْدَادُوا فِي الرَّجَاءِ بِقُوَّةِ الرُّوحِ الْقُدُسِ.

### خدمة بولس الرسولية

<sup>١٤</sup> وَأَنَا نَفْسِي أَيْضاً مُتَيْقِنٌ مِنْ جِهَتِكُمْ يَا إِخْوَتِي أَنَّكُمْ أَنْتُمْ مَشْحُونُونَ صَلَاحاً وَمَمْلُوءُونَ كُلَّ عِلْمٍ قَادِرُونَ أَنْ يُنذِرَ بَعْضُكُمْ بَعْضاً. <sup>١٥</sup> وَلَكِنْ بِأَكْثَرِ جَسَارَةٍ كَتَبْتُ إِلَيْكُمْ جَزْئِيّاً أَيُّهَا الْإِخْوَةُ كَمَا ذَكَرْتُ لَكُمْ بِسَبَبِ النِّعْمَةِ الَّتِي وَهَبَتْ لِي مِنْ اللَّهِ <sup>١٦</sup> حَتَّى أَكُونَ خَادِماً لِيَسُوعَ الْمَسِيحِ لِأَجْلِ الْأُمَمِ مُبَاشِراً لِإِنْجِيلِ اللَّهِ كَمَا هُنَّ لِيَكُونَ قُرْبَانَ الْأُمَمِ مَقْبُولاً مُقَدَّساً بِالرُّوحِ الْقُدُسِ. <sup>١٧</sup> فَلِي أَفْتَحَارُ فِي الْمَسِيحِ يَسُوعَ مِنْ جِهَةِ مَا لِلَّهِ. <sup>١٨</sup> لِأَنِّي لَا أَجْسُرُ أَنْ أَتَكَلَّمَ عَنْ شَيْءٍ مِمَّا لَمْ يَفْعَلْهُ الْمَسِيحُ بِوَأَسْطِي لِأَجْلِ إِطَاعَةِ الْأُمَمِ بِالْقَوْلِ وَالْفِعْلِ <sup>١٩</sup> بِقُوَّةِ آيَاتٍ وَعَجَائِبَ بِقُوَّةِ رُوحِ اللَّهِ. حَتَّى إِنِّي مِنْ أَوْرُشَلِيمَ وَمَا حَوْلَهَا إِلَى إِلْيِيرِيكُونَ قَدْ أَكْمَلْتُ التَّبَشِيرَ بِإِنْجِيلِ الْمَسِيحِ. <sup>٢٠</sup> وَلَكِنْ كُنْتُ مُحْتَزِصاً أَنْ أَبْشَرَ هَكَذَا: لَيْسَ حَيْثُ سُمِّيَ الْمَسِيحُ لِئَلَّا يُبْنَى عَلَى أُسَاسٍ لِآخَرَ. <sup>٢١</sup> بَلْ كَمَا هُوَ مَكْتُوبٌ: «الَّذِينَ لَمْ يَجْبُرُوا بِهِ سَيَبْصُرُونَ وَالَّذِينَ لَمْ يَسْمَعُوا سَيَفْهَمُونَ».

### رغبة بولس في زيارة روما

<sup>٢٢</sup> لِذَلِكَ كُنْتُ أَعَاقُ الْمَرَارَ الْكَثِيرَةَ عَنْ

<sup>23</sup>But now having no more place in these parts, and having a great desire these many years to come unto you;

<sup>24</sup>Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. <sup>25</sup>But now I go unto Jerusalem to minister unto the saints.

<sup>26</sup>For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. <sup>27</sup>It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

<sup>28</sup>When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

<sup>29</sup>And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

<sup>30</sup>Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; <sup>31</sup>That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; <sup>32</sup>That I may come unto you with joy by the will of God, and may with you be refreshed. <sup>33</sup>Now the God of peace be with you all. Amen.

الْمَجِيءِ إِلَيْكُمْ. <sup>٢٣</sup> وَأَمَّا الْآنَ فَإِذْ لَيْسَ لِي مَكَانٌ بَعْدُ فِي هَذِهِ الْأَقَالِيمِ وَلِي أَسْتَيْاقٌ إِلَى الْمَجِيءِ إِلَيْكُمْ مِنْذُ سِنِينَ كَثِيرَةٍ <sup>٢٤</sup> فَعِنْدَمَا أَذْهَبُ إِلَى أَسْبَانِيَا آتِي إِلَيْكُمْ. لِأَنِّي أَرْجُو أَنْ أُرَاكُمْ فِي مُرُورِي وَتُسَيِّعُونِي إِلَى هُنَاكَ إِنْ تَمَلَّاتُ أَوْلًا مِنْكُمْ جُرْتِيًا. <sup>٢٥</sup> وَلَكِنْ الْآنَ أَنَا ذَاهِبٌ إِلَى أَوْرُشَلِيمَ لِأَخْدِمَ الْقَدِيسِينَ <sup>٢٦</sup> لِأَنَّ أَهْلَ مَكْدُونِيَّةٍ وَأَخَاثِيَّةٍ اسْتَحْسَبُوا أَنْ يَصْنَعُوا تَوَزِيعًا لِفُقَرَاءِ الْقَدِيسِينَ الَّذِينَ فِي أَوْرُشَلِيمَ. <sup>٢٧</sup> اسْتَحْسَبُوا ذَلِكَ وَإِنَّهُمْ لَهُمْ مَدْيُونُونَ! لِأَنَّهُ إِنْ كَانَ الْأَمَمُ قَدْ اشْتَرَكُوا فِي رُوحِيَّاتِهِمْ يَجِبُ عَلَيْهِمْ أَنْ يَخْدُمُوهُمْ فِي الْجَسَدِيَّاتِ أَيْضًا. <sup>٢٨</sup> فَمَتَى أَكْمَلْتُ ذَلِكَ وَخَتَمْتُ لَهُمْ هَذَا الثَّمَرَ فَسَأْمُضِي مَارًا بِكُمْ إِلَى أَسْبَانِيَا. <sup>٢٩</sup> وَأَنَا أَعْلَمُ أَنِّي إِذَا جِئْتُ إِلَيْكُمْ سَأَجِيءُ فِي مِلءِ بَرَكَاتٍ لِئَجْلِ الْمَسِيحِ. <sup>٣٠</sup> فَاطْلُبْ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ بِرَبِّنَا يَسُوعَ الْمَسِيحِ وَبِمَحَبَّةِ الرُّوحِ أَنْ تُجَاهِدُوا مَعِي فِي الصَّلَوَاتِ مِنْ أَجْلِي إِلَى اللَّهِ <sup>٣١</sup> لِكَيْ أَنْقَذَ مِنَ الَّذِينَ هُمْ غَيْرُ مُؤْمِنِينَ فِي الْيَهُودِيَّةِ وَلِكَيْ تَكُونَ خِدْمَتِي لِأَجْلِ أَوْرُشَلِيمَ مَقْبُولَةً عِنْدَ الْقَدِيسِينَ <sup>٣٢</sup> حَتَّى أَجِيءَ إِلَيْكُمْ بِفَرَحٍ بِإِرَادَةِ اللَّهِ وَأَسْتَرِيحَ مَعَكُمْ. <sup>٣٣</sup> إِلَهُ السَّلَامِ مَعَكُمْ أَجْمَعِينَ. آمِينَ.

## Personal Greetings

## تحيات خاصة

**16** <sup>1</sup>I commend unto you Phebe our sister, which is a servant of the church which is at Cencrea: <sup>2</sup>That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

<sup>3</sup>Greet Priscilla and Aquila my helpers in Christ Jesus: <sup>4</sup>Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

<sup>5</sup>Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

<sup>6</sup>Greet Mary, who bestowed much labour on us.

<sup>7</sup>Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

<sup>8</sup>Greet Amplias my beloved in the Lord.

<sup>9</sup>Salute Urbane, our helper in Christ, and Stachys my beloved.

<sup>10</sup>Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

<sup>11</sup>Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

<sup>12</sup>Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

<sup>13</sup>Salute Rufus chosen in the Lord, and his mother and mine.

<sup>14</sup>Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the

**١٦** <sup>١</sup>أوصي إليكم بأختنا فيبي التي هي خادمة الكنيسة التي في كنعريا <sup>٢</sup>كي تقبلوها في الرب كما يحق للقدسين وتقوموا لها في أي شيء احتاجته منكم لأنها صارت مساعدة لكثيرين ولي أنا أيضاً. <sup>٣</sup>سلموا على بريسكلا وأكيلا العاملين معي في المسيح يسوع <sup>٤</sup>الذين وضعوا عنقيهما من أجل حياتي اللذين لست أنا وحدي أشكرهما بل أيضاً جميع كنائس الأمم وعلى الكنيسة التي في بيتهم. <sup>٥</sup>سلموا على أيبثوس حبيبي الذي هو باكورة أختائه للمسيح. <sup>٦</sup>سلموا على مريم التي تعبت لأجلنا كثيراً. <sup>٧</sup>سلموا على أندرونكوس ويونياس نسيبي المأسورين معي اللذين هما مشهوران بين الرسل وقد كانا في المسيح قبلي. <sup>٨</sup>سلموا على أمبلياس حبيبي في الرب. <sup>٩</sup>سلموا على أوربانوس العامل معنا في المسيح وعلى إسناخيس حبيبي. <sup>١٠</sup>سلموا على أبلس المزمكي في المسيح. <sup>١١</sup>سلموا على الذين هم من أهل أرسثوبولوس. <sup>١٢</sup>سلموا على هيروديون نسيبي. <sup>١٣</sup>سلموا على الذين هم من أهل نركسوس الكائنين في الرب. <sup>١٤</sup>سلموا على تريفينا وتريفوسا التابعتين في الرب. <sup>١٥</sup>سلموا على برسيس المحبوبة التي تعبت كثيراً في الرب. <sup>١٦</sup>سلموا على رؤوس المختار في الرب وعلى أمه أمي. <sup>١٧</sup>سلموا

brethren which are with them.

<sup>15</sup>Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

<sup>16</sup>Salute one another with an holy kiss. The churches of Christ salute you.

عَلَى أَسِينِكْرِتِسَ فَلَيعُونَ هَرْمَاسَ بَرْتَوْبَاسَ  
وَهَرْمِيسَ وَعَلَى الإِخْوَةِ الَّذِينَ مَعَهُمْ.  
<sup>١٥</sup>سَلِّمُوا عَلَى فِيلُولُوعَسَ وَجُولِيَا  
وَبِيرْيُوسَ وَأُخْتِهِ وَأَوْلَمْبَاسَ وَعَلَى جَمِيعِ  
الْقَدِيسِينَ الَّذِينَ مَعَهُمْ. <sup>١٦</sup>سَلِّمُوا بَعْضُكُمْ  
عَلَى بَعْضٍ بِقُبْلَةٍ مُقَدَّسَةٍ. كَنَائِسُ الْمَسِيحِ  
تُسَلِّمُ عَلَيْكُمْ.

### Final Instructions

<sup>17</sup>Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. <sup>18</sup>For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. <sup>19</sup>For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

<sup>20</sup>And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

<sup>21</sup>Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

<sup>22</sup>I Tertius, who wrote this epistle, salute you in the Lord.

<sup>23</sup>Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. <sup>24</sup>The grace of our Lord Jesus Christ be with you all. Amen.

### توصيات ختامية

<sup>١٧</sup>وَأَطْلُبُ إِلَيْكُمْ أَيُّهَا الإِخْوَةُ أَنْ  
تُلَاحِظُوا الَّذِينَ يَصْنَعُونَ الشَّقَاقَاتِ  
وَالْعَثْرَاتِ خِلَافًا لِلتَّعْلِيمِ الَّذِي تَعَلَّمْتُمُوهُ  
وَأَعْرَضُوا عَنْهُمْ. <sup>١٨</sup>لَأَنَّ مِثْلَ هَؤُلَاءِ لَا  
يَخْدُمُونَ رَبَّنَا يَسُوعَ الْمَسِيحَ بَلْ بَطُونَهُمْ  
وَبِالْكَلَامِ الطَّيِّبِ وَالْأَقْوَالِ الْحَسَنَةِ يَخْدَعُونَ  
قُلُوبَ السَّلْمَاءِ. <sup>١٩</sup>لَأَنَّ طَاعَتَكُمْ ذَاعَتْ إِلَى  
الْجَمِيعِ فَأَفْرَحُ أَنَا بِكُمْ وَأُرِيدُ أَنْ تَكُونُوا  
حُكَمَاءَ لِلْخَيْرِ وَبَسِطَاءَ لِلشَّرِّ. <sup>٢٠</sup>وَالِلَّهِ السَّلَامُ  
سَيَسْحَقُ الشَّيْطَانَ تَحْتَ أَرْجَلِكُمْ سَرِيعًا.  
نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحَ مَعَكُمْ. آمِينَ.  
<sup>٢١</sup>يَسَلِّمُ عَلَيْكُمْ تِيمُوثَاوُسُ الْعَامِلُ مَعِي  
وَلُوكْيُوسُ وَيَاسُونُ وَسُوسِيَاثْرُسُ أَسِيَايِي.  
<sup>٢٢</sup>أَنَا تَرْتِيُوسُ كَاتِبُ هَذِهِ الرِّسَالَةِ أَسَلِّمُ  
عَلَيْكُمْ فِي الرَّبِّ. <sup>٢٣</sup>يَسَلِّمُ عَلَيْكُمْ غَايُسُ  
مُضَيِّفِي وَمُضَيِّفُ الْكَنِيسَةِ كُلِّهَا. يَسَلِّمُ  
عَلَيْكُمْ أَرَاثُسُسُ خَازِنُ الْمَدِينَةِ وَكُورَاثُسُ  
الْأَخ. <sup>٢٤</sup>نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحَ مَعَ  
جَمِيعِكُمْ. آمِينَ.

**Concluding Prayer of Praise**

تسبيحة ختامية

<sup>25</sup>Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, <sup>26</sup>But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

<sup>27</sup>To God only wise, be glory through Jesus Christ for ever. Amen.

٢٥ وَلِلْقَادِرِ أَنْ يُثَبِّتَكُمْ حَسَبَ إِنْجِيلِي  
وَالْكَرَازَةِ بِيَسُوعَ الْمَسِيحِ حَسَبَ إِعْلَانِ  
السِّرِّ الَّذِي كَانَ مَكْتُومًا فِي الْأَزْمِنَةِ الْأَرْلِيَّةِ  
٢٦ وَلَكِنْ ظَهَرَ الْآنَ وَأُعْلِمَ بِهِ جَمِيعُ الْأُمَمِ  
بِالْكِتَابِ النَّبَوِيِّ حَسَبَ أَمْرِ إِلَهِ الْأَرْلِيِّ  
لِإِطَاعَةِ الْإِيمَانِ ٢٧ لِلَّهِ الْحَكِيمِ وَحَدَهُ بِيَسُوعَ  
الْمَسِيحِ لَهُ الْمَجْدُ إِلَى الْأَبَدِ. آمِينَ.

(كُتِبَتْ إِلَى أَهْلِ رُومِيَّةٍ مِنْ كُورِنْثُوسَ عَلَى  
يَدِ فِيبِيِّ خَادِمَةِ كَنِيسَةِ كُنْخَرِيَا)