

The Epistle of Paul the Apostle  
to the  
Galatians

رِسَالَةُ بُولُسَ الرَّسُولِ إِلَى أَهْلِ  
غَلَاطِيَّةَ

Greetings

**1** Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) <sup>2</sup>And all the brethren which are with me, unto the churches of Galatia:

<sup>3</sup>Grace be to you and peace from God the Father, and from our Lord Jesus Christ, <sup>4</sup>Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: <sup>5</sup>To whom be glory for ever and ever. Amen.

تحية

١ بُولُسُ، رَسُولٌ لَّا مِنْ النَّاسِ وَلَا بِإِنْسَانٍ، بَلْ بِيَسُوعَ الْمَسِيحِ وَاللَّهِ الْآبِ الَّذِي أَقَامَهُ مِنَ الْأَمْوَاتِ،  
٢ وَجَمِيعِ الْإِخْوَةِ الَّذِينَ مَعِيَ، إِلَى كَنَائِسِ غَلَاطِيَّةَ.  
٣ نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنَ اللَّهِ الْآبِ، وَمِنْ رَبِّنَا يَسُوعَ الْمَسِيحِ، الَّذِي بَدَلَ نَفْسَهُ لِأَجْلِ خَطَايَانَا، لِنُقَدِّدَنَا مِنَ الْعَالَمِ الْحَاضِرِ الشَّرِيرِ حَسَبَ إِرَادَةِ اللَّهِ وَأَيْبِنَا،  
٥ الَّذِي لَهُ الْمَجْدُ إِلَى أَبَدِ الْأَبَدِينَ. آمِينَ.

Reason For Writing This Letter

<sup>6</sup>I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: <sup>7</sup>Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. <sup>8</sup>But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. <sup>9</sup>As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

<sup>10</sup>For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

سبب كتابة الرسالة

٦ إِنِّي أَتَعَجَّبُ أَنَّكُمْ تَتَّقَلُّونَ هَكَذَا سَرِيعًا عَنِ الَّذِي دَعَاكُمْ بِنِعْمَةِ الْمَسِيحِ إِلَى إِجْبِلٍ آخَرَ. <sup>٧</sup>لَيْسَ هُوَ آخَرَ، غَيْرَ أَنَّهُ يُوجَدُ قَوْمٌ يُزَعِّجُونَكُمْ وَيُرِيدُونَ أَنْ يُحَوِّلُوا إِجْبِلَ الْمَسِيحِ. <sup>٨</sup>وَلَكِنْ إِنْ بَشَّرْنَاكُمْ نَحْنُ أَوْ مَلَائِكٌ مِنَ السَّمَاءِ بِغَيْرِ مَا بَشَّرْنَاكُمْ، فَلْيَكُنْ «أَنَاثِيمًا». <sup>٩</sup>كَمَا سَبَقْنَا فَعَلْنَا أَقُولُ الْآنَ أَيضًا: إِنْ كَانَ أَحَدٌ يَشْرِكُكُمْ بِغَيْرِ مَا قَبِلْتُمْ، فَلْيَكُنْ «أَنَاثِيمًا». <sup>١٠</sup>أَفَأَسْتَعْطِفُ الْآنَ النَّاسَ أَمْ اللَّهَ؟ أَمْ أَطْلُبُ أَنْ أُرْضِيَ النَّاسَ؟ فَلَوْ كُنْتُ بَعْدُ أُرْضِي النَّاسَ لَمْ أَكُنْ عَبْدًا لِلْمَسِيحِ.

## Paul Called By God

<sup>11</sup>But I certify you, brethren, that the gospel which was preached of me is not after man. <sup>12</sup>For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

<sup>13</sup>For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: <sup>14</sup>And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

<sup>15</sup>But when it pleased God, who separated me from my mother's womb, and called me by his grace, <sup>16</sup>To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: <sup>17</sup>Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

<sup>18</sup>Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. <sup>19</sup>But other of the apostles saw I none, save James the Lord's brother. <sup>20</sup>Now the things which I write unto you, behold, before God, I lie not. <sup>21</sup>Afterwards I came into the regions of Syria and Cilicia; <sup>22</sup>And was unknown by face unto the churches of Judaea which were in Christ: <sup>23</sup>But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. <sup>24</sup>And they glorified God in me.

## دعوة الله لبولس

<sup>١١</sup> وَأَعْرَفْتُكُمْ أَيُّهَا الْإِخْوَةَ الْإِنْجِيلَ الَّذِي بَشَّرْتُ بِهِ، أَنَّهُ لَيْسَ بِحَسَبِ إِنْسَانٍ. <sup>١٢</sup> لِأَنِّي لَمْ أَقْبَلْهُ مِنْ عِنْدِ إِنْسَانٍ وَلَا عَلَّمْتُهُ. بَلْ بِإِعْلَانِ يَسُوعَ الْمَسِيحِ. <sup>١٣</sup> فَإِنَّكُمْ سَمِعْتُمْ بِسِيرَتِي قَبْلًا فِي الدِّينَانَةِ الْيَهُودِيَّةِ، أَنِّي كُنْتُ أَضْطَهْدُ كَنِيسَةَ اللَّهِ بِإِفْرَاطٍ وَأَثْلَفُهَا. <sup>١٤</sup> وَكُنْتُ أَتَقَدَّمُ فِي الدِّينَانَةِ الْيَهُودِيَّةِ عَلَى كَثِيرِينَ مِنْ أَتْرَابِي فِي حَنْسِي، إِذْ كُنْتُ أَوْفَرُ غَيْرَةً فِي تَقْلِيدَاتِ آبَائِي. <sup>١٥</sup> وَلَكِنْ لَمَّا سَرَّ اللَّهُ الَّذِي أَفْرَزَنِي مِنْ بَطْنِ أُمِّي، وَدَعَانِي بِنِعْمَتِهِ <sup>١٦</sup> أَنْ يُعْلِنَ ابْنَهُ فِيَّ لِأَبَشِّرَ بِهِ بَيْنَ الْأُمَمِ، لِلذَّوْقِ لَمْ أَسْتَشِرْ لَحْمًا وَدَمًا <sup>١٧</sup> وَلَا صَعَدْتُ إِلَى أُورُشَلِيمَ إِلَى الرُّسُلِ الَّذِينَ قَبْلِي، بَلْ أَطَلَقْتُ إِلَى الْعَرَبِيَّةِ، ثُمَّ رَجَعْتُ أَيْضًا إِلَى دِمَشْقَ. <sup>١٨</sup> ثُمَّ بَعْدَ ثَلَاثِ سِنِينَ صَعَدْتُ إِلَى أُورُشَلِيمَ لِأَتَعْرِفَ بِيَطْرُسَ، فَكَمَثْتُ عِنْدَهُ خَمْسَةَ عَشَرَ يَوْمًا. <sup>١٩</sup> وَلَكِنِّي لَمْ أَرْ غَيْرَهُ مِنْ الرُّسُلِ إِلَّا يَعْقُوبَ أَخَا الرَّبِّ. <sup>٢٠</sup> وَالَّذِي أَكْتُبُ بِهِ إِلَيْكُمْ هُوَذَا قَدَامَ اللَّهِ أَنِّي لَسْتُ أَكْذِبُ فِيهِ. <sup>٢١</sup> وَبَعْدَ ذَلِكَ جِئْتُ إِلَى أَقَالِيمِ سُورِيَّةَ وَكِيَلِيكِيَّةَ. <sup>٢٢</sup> وَلَكِنِّي كُنْتُ غَيْرَ مَعْرُوفٍ بِالوَجْهِ عِنْدَ كَنَائِسِ الْيَهُودِيَّةِ الَّتِي فِي الْمَسِيحِ. <sup>٢٣</sup> غَيْرَ أَنَّهُمْ كَانُوا يَسْمَعُونَ أَنَّ الَّذِي كَانَ يَضْطَهْدُنَا قَبْلًا، يُبَشِّرُ آلَانَ بِالْإِيمَانِ الَّذِي كَانَ قَبْلًا يَثْلَفُهُ. <sup>٢٤</sup> فَكَانُوا يُمَجِّدُونَ اللَّهَ فِيَّ.

## Paul Accepted By the Apostles

**2** <sup>1</sup>Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. <sup>2</sup>And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. <sup>3</sup>But neither Titus, who was with me, being a Greek, was compelled to be circumcised: <sup>4</sup>And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: <sup>5</sup>To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

<sup>6</sup>But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: <sup>7</sup>But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; <sup>8</sup>(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) <sup>9</sup>And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. <sup>10</sup>Only they would that we should remember the

٢ موافقة الرسل في اورشليم على خدمة بولس  
 اثم بعد اربع عشرة سنة  
 صعدت ايضا الى اورشليم مع  
 برنابا، اخذا معي تيطس ايضا. واما  
 صعدت بموجب اعلان، وعرضت  
 عليهم الانجيل الذي اكرز به بين الامم،  
 ولكن بالانفراد على المعتبرين، لئلا  
 اكون اسعى او قد سعيت باطلا. لكن لم  
 يضطر ولا تيطس الذي كان معي، وهو  
 يوناني، ان يحتتن. ولكن بسبب الاخوة  
 الكذبة المدخلين خفية، الذين دخلوا  
 اختلاسا ليتجسسوا حرينا التي لنا في  
 المسيح كي يستعبدونا - الذين لم نذعن  
 لهم بالخضوع ولا ساعة، ليقى عندكم  
 حق الانجيل. واما المعتبرون انهم  
 شيء، مهما كانوا، لا فرق عندي: الله لا  
 يأخذ بوجه انسان - فان هؤلاء المعتبرين  
 لم يشيروا علي بشيء. بل بالعكس، إذ  
 رأوا اني اؤتمنت على انجيل العرلة كما  
 بطرس على انجيل الختان. فان الذي  
 عمل في بطرس لرسالة الختان عمل في  
 ايضا للامم. فاذا علم بالنعمة المفضاة لي  
 يعقوب وصفا ويوحنا، المعتبرون انهم  
 اعلمة، اعطوني وبرنابا يمين الشركة  
 لنكون نحن للامم واما هم فللختان.

poor; the same which I also was forward to do.

١٠ غَيْرَ أَنْ تَذَكَرَ الْفُقَرَاءَ. وَهَذَا عَيْنَهُ كُنْتُ أَعْتَنَيْتُ أَنْ أَفْعَلَهُ.

### Paul Opposes Peter

<sup>11</sup>But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. <sup>12</sup>For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. <sup>13</sup>And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

<sup>14</sup>But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

<sup>15</sup>We who are Jews by nature, and not sinners of the Gentiles, <sup>16</sup>Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

<sup>17</sup>But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. <sup>18</sup>For if I build again the things which I destroyed, I make myself a transgressor. <sup>19</sup>For I through the law am dead to the law, that I might live unto God. <sup>20</sup>I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life

مواجهة بولس لبطرس في أنطاكية

١١ وَلَكِنْ لَمَّا أَتَى بَطْرُسُ إِلَى أَنْطَاكِيَّةَ قَاوَمْتُهُ مُوَاجِهَةً، لِأَنَّهُ كَانَ مَلُومًا. ١٢ لِأَنَّهُ قَبْلَمَا أَتَى قَوْمٌ مِنْ عِنْدِ يَعْقُوبَ كَانَ يَأْكُلُ مَعَ الْأُمَمِ، وَلَكِنْ لَمَّا أَتَوْا كَانَ يُؤَخِّرُ وَيُفْرِّقُ نَفْسَهُ، خَائِفًا مِنَ الَّذِينَ هُمْ مِنَ الْخِتَانِ. ١٣ وَرَأَى مَعَهُ بَاقِيَ الْيَهُودِ أَيْضًا، حَتَّى إِنَّ بَرْنَابَا أَيْضًا اتَّفَادَ إِلَى رِيَاءِهِمْ! ١٤ لَكِنْ لَمَّا رَأَيْتُ أَنَّهُمْ لَا يَسْلُكُونَ بِاسْتِقَامَةٍ حَسَبَ حَقِّ الْإِنْجِيلِ، قُلْتُ لِبَطْرُسَ قُدَّامَ الْجَمِيعِ: «إِنْ كُنْتَ وَأَنْتَ يَهُودِيٌّ تَعِيشُ أُمَّمِيًّا لَا يَهُودِيًّا، فَلِمَاذَا تُلْزِمُ الْأُمَّمَ أَنْ يَتَّهَدُوا؟» ١٥ نَحْنُ بِالطَّبِيعَةِ يَهُودٌ وَلسْنَا مِنَ الْأُمَّمِ خَطَاءَةً، ١٦ إِذْ نَعْلَمُ أَنَّ الْإِنْسَانَ لَا يَتَّبَرَّرُ بِأَعْمَالِ النَّامُوسِ، بَلْ بِإِيْمَانِ يَسُوعَ الْمَسِيحِ، أَمَّا نَحْنُ أَيْضًا بِيسُوعَ الْمَسِيحِ، لِنَتَّبَرَّرَ بِإِيْمَانِ يَسُوعَ لَا بِأَعْمَالِ النَّامُوسِ. لِأَنَّهُ بِأَعْمَالِ النَّامُوسِ لَا يَتَّبَرَّرُ جَسَدًا مَا. ١٧ فَإِنْ كُنَّا وَنَحْنُ طَالِبُونَ أَنْ نَتَّبَرَّرَ فِي الْمَسِيحِ نُوْجِدُ نَحْنُ أَنْفُسَنَا أَيْضًا خَطَاءَةً، أَفَالْمَسِيحُ خَادِمٌ لِلْخَطِيئَةِ؟ حَاشَا! ١٨ فَإِنِّي إِنْ كُنْتُ أَبْنَى هَذَا الَّذِي قَدْ هَدَمْتُهُ، فَإِنِّي أَظْهَرُ نَفْسِي مُتَعَدِّيًا. ١٩ لِأَنِّي مُتٌ بِالنَّامُوسِ لِلنَّامُوسِ لِأَحْيَا لِلَّهِ. ٢٠ مَعَ الْمَسِيحِ صُلِبْتُ، فَأَحْيَا لِأَنَا بَلِ الْمَسِيحِ يَحْيَا فِيَّ. فَمَا أَحْيَاهُ الْآنَ فِي

which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. <sup>21</sup>I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

### Justification By Faith

**3** <sup>1</sup>O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? <sup>2</sup>This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? <sup>3</sup>Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? <sup>4</sup>Have ye suffered so many things in vain? if it be yet in vain. <sup>5</sup>He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

<sup>6</sup>Even as Abraham believed God, and it was accounted to him for righteousness. <sup>7</sup>Know ye therefore that they which are of faith, the same are the children of Abraham. <sup>8</sup>And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. <sup>9</sup>So then they which be of faith are blessed with faithful Abraham.

<sup>10</sup>For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. <sup>11</sup>But that no man is justified by the law in the sight of God, it is

الْجَسَدِ فَإِنَّمَا أَحْيَاهُ فِي الْإِيمَانِ، إِيْمَانِ ابْنِ  
اللهِ، الَّذِي أَحْبَبَنِي وَأَسْلَمَ نَفْسَهُ لِأَجْلِي.  
<sup>٢١</sup>لَكُنْتُ أَبْطُلُ نِعْمَةَ اللهِ. لِأَنَّهُ إِنْ كَانَ  
بِالتَّائُمُوسِ بَرٌّ، فَالْمَسِيحُ إِذَا مَاتَ بِلا سَبَبٍ.

### البر بالإيمان

**٣** <sup>١</sup>أَيُّهَا الْغَلَاطِيُّونَ الْأَعْيَابُ، مَنْ  
رَفَاكُمْ حَتَّى لَا تُذْعِنُوا لِلْحَقِّ؟  
أَنْتُمْ الَّذِينَ أَمَامَ عْيُونِكُمْ قَدْ رُسِمَ يَسُوعُ  
الْمَسِيحُ بَيْنَكُمْ مَصْلُوبًا! <sup>٢</sup>أُرِيدُ أَنْ أَعْلَمَ  
مِنْكُمْ هَذَا فَقَطْ: أَبْأَعْمَالِ التَّائُمُوسِ أَخَذْتُمْ  
الرُّوحَ أَمْ بِخَبَرِ الْإِيمَانِ؟ <sup>٣</sup>أَهَكَذَا أَنْتُمْ أَعْيَابُ!  
أَبَعْدَمَا أَبْتَدَأْتُمْ بِالرُّوحِ تُكْمَلُونَ الْآنَ  
بِالْجَسَدِ؟ <sup>٤</sup>أَهَذَا الْمَقْدَارَ أَحْتَمِلْتُمْ عَبَثًا؟ إِنْ  
كَانَ عَبَثًا! فَالَّذِي يَمْنَحُكُمْ الرُّوحَ،  
وَيَعْمَلُ قُوَاتٍ فِيكُمْ، أَبْأَعْمَالِ التَّائُمُوسِ أَمْ  
بِخَبَرِ الْإِيمَانِ؟ <sup>٦</sup>كَمَا «أَمَنَ إِبْرَاهِيمُ بِاللَّهِ  
فَحَسِبَ لَهُ بَرًّا». <sup>٧</sup>أَعْلَمُوا إِذَا أَنْ الَّذِينَ هُمْ  
مِنْ الْإِيمَانِ أَوْلَيْكَ هُمْ بَنُو إِبْرَاهِيمَ.  
<sup>٨</sup>وَالْكِتَابُ إِذْ سَبَقَ فَرَأَى أَنَّ اللَّهَ بِالْإِيمَانِ  
يُبَرِّرُ الْأُمَّمَ، سَبَقَ فَبَشَّرَ إِبْرَاهِيمَ أَنْ «فِيكَ  
تَتَبَارَكُ جَمِيعُ الْأُمَّمِ». <sup>٩</sup>إِذَا الَّذِينَ هُمْ مِنْ  
الْإِيمَانِ يَتَبَارَكُونَ مَعَ إِبْرَاهِيمَ الْمُؤْمِنِ.  
<sup>١٠</sup>لِأَنَّ جَمِيعَ الَّذِينَ هُمْ مِنْ أَعْمَالِ  
التَّائُمُوسِ هُمْ تَحْتَ لَعْنَتِهِ، لِأَنَّهُ مَكْتُوبٌ  
«مَلْعُونٌ كُلُّ مَنْ لَا يُثْبِتُ فِي جَمِيعِ مَا هُوَ  
مَكْتُوبٌ فِي كِتَابِ التَّائُمُوسِ لِيَعْمَلَ بِهِ».  
<sup>١١</sup>وَلَكِنْ أَنْ لَيْسَ أَحَدٌ يَتَبَرَّرُ بِالتَّائُمُوسِ عِنْدَ  
اللهِ فَظَاهِرٌ، لِأَنَّ «الْبَّارَ بِالْإِيمَانِ يَحْيَا».

evident: for, The just shall live by faith.<sup>12</sup> And the law is not of faith: but, The man that doeth them shall live in them.<sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:<sup>14</sup> That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

<sup>15</sup>Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.<sup>16</sup> Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.<sup>17</sup> And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.<sup>18</sup> For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

### Purpose of the Law

<sup>19</sup>Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.<sup>20</sup> Now a mediator is not a mediator of one, but God is one.<sup>21</sup> Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.<sup>22</sup> But the scripture hath

<sup>١٢</sup> وَلَكِنَّ النَّامُوسَ لَيْسَ مِنَ الْإِيمَانِ، بَلِ الْإِنْسَانُ الَّذِي يَفْعَلُهَا سَيِّئًا بِهَا». <sup>١٣</sup> الْمَسِيحُ أَقْتَدَانَا مِنْ لَعْنَةِ النَّامُوسِ، إِذْ صَارَ لَعْنَةً لِأَجْلِنَا، لِأَنَّهُ مَكْتُوبٌ: «مَلْعُونٌ كُلُّ مَنْ عُلِقَ عَلَى خَشَبَةٍ». <sup>١٤</sup> لِتَصِيرَ بَرَكَهُ إِبْرَاهِيمَ لِلْأُمَّمِ فِي الْمَسِيحِ يَسُوعَ، لِئَنَالَ بِالْإِيمَانِ مَوْعِدَ الرُّوحِ، <sup>١٥</sup> أَيُّهَا الْإِخْوَةُ بِحَسَبِ الْإِنْسَانِ أَقُولُ «لَيْسَ أَحَدٌ يُبْطِلُ عَهْدًا قَدْ تَمَكَّنَ وَلَوْ مِنْ إِنْسَانٍ، أَوْ يَزِيدُ عَلَيْهِ». <sup>١٦</sup> وَأَمَّا الْمَوَاعِيدُ فَقِيلَتْ فِي «إِبْرَاهِيمَ وَفِي نَسْلِهِ». لَا يَقُولُ «وَفِي الْأَنْسَالِ» كَأَنَّهُ عَنْ كَثِيرِينَ، بَلْ كَأَنَّهُ عَنْ وَاحِدٍ. وَ«فِي نَسْلِكَ» الَّذِي هُوَ الْمَسِيحُ. <sup>١٧</sup> وَإِنَّمَا أَقُولُ هَذَا: إِنَّ النَّامُوسَ الَّذِي صَارَ بَعْدَ أَرْبَعِمِئَةِ وَثَلَاثِينَ سَنَةً، لَا يَنْسَخُ عَهْدًا قَدْ سَبَقَ فَتَمَكَّنَ مِنْ اللَّهِ نَحْوَ الْمَسِيحِ حَتَّى يُبْطِلَ الْمَوْعِدَ. <sup>١٨</sup> لِأَنَّهُ إِنْ كَانَتْ الْوَرَاثَةُ مِنَ النَّامُوسِ فَلَمْ تَكُنْ أَيْضًا مِنْ مَوْعِدٍ. وَلَكِنَّ اللَّهَ وَهَبَهَا لِإِبْرَاهِيمَ بِمَوْعِدٍ.

### غاية الشريعة

<sup>١٩</sup> فَلِمَاذَا النَّامُوسُ؟ قَدْ زِيدَ بِسَبَبِ التَّعَدِّيَّاتِ، إِلَى أَنْ يَأْتِيَ النَّسْلُ الَّذِي قَدْ وُعِدَ لَهُ، مُرْتَبًا بِمَلَائِكَةٍ فِي يَدِ وَسَيْطِ. <sup>٢٠</sup> وَأَمَّا الْوَسَيْطُ فَلَا يَكُونُ لِوَاحِدٍ. وَلَكِنَّ اللَّهَ وَاحِدٌ. <sup>٢١</sup> فَهَلِ النَّامُوسُ ضِدُّ مَوَاعِيدِ اللَّهِ؟ حَاشَا! لِأَنَّهُ لَوْ أُعْطِيَ نَامُوسٌ قَادِرٌ أَنْ يُحْيِيَ، لَكَانَ بِالْحَقِيقَةِ الْبَرُّ بِالنَّامُوسِ. <sup>٢٢</sup> لَكِنَّ الْكِتَابَ أَغْلَقَ عَلَى الْكُلِّ تَحْتَ

concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

<sup>23</sup>But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. <sup>24</sup>Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. <sup>25</sup>But after that faith is come, we are no longer under a schoolmaster.

<sup>26</sup>For ye are all the children of God by faith in Christ Jesus. <sup>27</sup>For as many of you as have been baptized into Christ have put on Christ. <sup>28</sup>There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. <sup>29</sup>And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

#### Sons of God

**4** <sup>1</sup>Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; <sup>2</sup>But is under tutors and governors until the time appointed of the father. <sup>3</sup>Even so we, when we were children, were in bondage under the elements of the world: <sup>4</sup>But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, <sup>5</sup>To redeem them that were under the law, that we might receive the adoption of sons. <sup>6</sup>And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. <sup>7</sup>Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

الْحَطِيَّةِ، لِيُعْطَى الْمَوْعِدُ مِنْ إِيْمَانِ يَسُوعَ الْمَسِيحِ لِلَّذِينَ يُؤْمِنُونَ. <sup>٢٣</sup> وَلَكِنْ قَبْلَمَا جَاءَ الْإِيْمَانُ كُنَّا مَحْرُوسِينَ تَحْتَ التَّامُوسِ، مُعْلَقًا عَلَيْنَا إِلَى الْإِيْمَانِ الْعَتِيدِ أَنْ يُعْلَنَ. <sup>٢٤</sup> إِذَا قَدْ كَانَ التَّامُوسُ مُؤَدِّبَنَا إِلَى الْمَسِيحِ، لِكَيْ نَتَبَرَّرَ بِالْإِيْمَانِ. <sup>٢٥</sup> وَلَكِنْ بَعْدَ مَا جَاءَ الْإِيْمَانُ لَسْنَا بَعْدُ تَحْتَ مُؤَدِّبٍ. <sup>٢٦</sup> لِأَنَّكُمْ جَمِيعًا أَبْنَاءُ اللَّهِ بِالْإِيْمَانِ بِالْمَسِيحِ يَسُوعَ. <sup>٢٧</sup> لِأَنَّ كُلَّكُمْ الَّذِينَ أَعْتَمَدْتُمْ بِالْمَسِيحِ قَدْ لَبِسْتُمْ الْمَسِيحَ. <sup>٢٨</sup> لَيْسَ يَهُودِيٌّ وَلَا يُونَانِيٌّ. لَيْسَ عَبْدٌ وَلَا حُرٌّ. لَيْسَ ذَكَرٌ وَأُنْثَى، لِأَنَّكُمْ جَمِيعًا وَاحِدٌ فِي الْمَسِيحِ يَسُوعَ. <sup>٢٩</sup> فَإِنْ كُنْتُمْ لِلْمَسِيحِ فَأَنْتُمْ إِذَا نَسَلْتُمْ إِبْرَاهِيمَ، وَحَسَبَ الْمَوْعِدِ وَرَثَةٌ.

#### نحن أبناء الله

**٤** <sup>١</sup> وَإِنَّمَا أَقُولُ: مَا دَامَ الْوَارِثُ قَاصِرًا لَا يَفْرُقُ شَيْئًا عَنِ الْعَبْدِ، مَعَ كَوْنِهِ صَاحِبَ الْجَمِيعِ. <sup>٢</sup> بَلْ هُوَ تَحْتَ أَوْصِيَاءَ وَوَكَلَاءَ إِلَى الْوَقْتِ الْمَوْجَلِّ مِنْ أَبِيهِ. <sup>٣</sup> هَكَذَا نَحْنُ أَيْضًا: لَمَّا كُنَّا قَاصِرِينَ كُنَّا مُسْتَعْبَدِينَ تَحْتَ أَرْكَانِ الْعَالَمِ. <sup>٤</sup> وَلَكِنْ لَمَّا جَاءَ مِلْءُ الزَّمَانِ، أَرْسَلَ اللَّهُ ابْنَهُ مَوْلُودًا مِنْ أَمْرَأَةٍ، مَوْلُودًا تَحْتَ التَّامُوسِ، لِيَقْتَدِيَ الَّذِينَ تَحْتَ التَّامُوسِ، لِنَتَّالِ النَّبِيَّ. <sup>٥</sup> ثُمَّ بِمَا أَنْتُمْ أَبْنَاءُ، أَرْسَلَ اللَّهُ رُوحَ ابْنِهِ إِلَى قُلُوبِكُمْ صَارِحًا: «يَا أَبَا الْآبِ». <sup>٦</sup> إِذَا لَسْتَ بَعْدَ عَبْدًا بَلْ ابْنًا، وَإِنْ كُنْتَ ابْنًا فَوَارِثٌ لِلَّهِ بِالْمَسِيحِ.

## Paul's Concern For the Galatians

<sup>8</sup>Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. <sup>9</sup>But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? <sup>10</sup>Ye observe days, and months, and times, and years. <sup>11</sup>I am afraid of you, lest I have bestowed upon you labour in vain.

<sup>12</sup>Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. <sup>13</sup>Ye know how through infirmity of the flesh I preached the gospel unto you at the first. <sup>14</sup>And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. <sup>15</sup>Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. <sup>16</sup>Am I therefore become your enemy, because I tell you the truth?

<sup>17</sup>They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. <sup>18</sup>But it is good to be zealously affected always in a good thing, and not only when I am present with you. <sup>19</sup>My little children, of whom I travail in birth again until Christ be formed in you, <sup>20</sup>I desire to be present with you now, and to change my voice; for I stand in doubt of you.

## Hagar and Sarah

<sup>21</sup>Tell me, ye that desire to be under the law, do ye not hear the law? <sup>22</sup>For it is written, that Abraham had two

## قلق بولس على كنيسة غلاطية

<sup>٨</sup>لَكِنْ حِينَئِذٍ إِذْ كُنْتُمْ لَا تَعْرِفُونَ اللَّهَ اسْتَعْبَدْتُمْ لِلَّذِينَ لَيْسُوا بِالطَّبِيعَةِ آلهَةً. <sup>٩</sup>وَأَمَّا الْآنَ إِذْ عَرَفْتُمْ اللَّهَ، بَلْ بِالْحَرِيِّ عَرَفْتُمْ مِنْ اللَّهِ، فَكَيْفَ تَرْجِعُونَ أَيْضاً إِلَى الْأَرْكَانِ الضَّعِيفَةِ الْفَقِيرَةِ الَّتِي تُرِيدُونَ أَنْ تُسْتَعْبَدُوا لَهَا مِنْ جَدِيدٍ؟ <sup>١٠</sup>أَتَحْفَظُونَ أَيَّاماً وَشُهُوراً وَأَوْقَاتاً وَسِنِينَ؟ <sup>١١</sup>أَخَافُ عَلَيْكُمْ أَنْ أَكُونَ قَدْ تَعَبْتُ فِيكُمْ عَبَثاً! <sup>١٢</sup>أَتَضَرَّعُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةَ، كُونُوا كَمَا أَنَا لِأَنِّي أَنَا أَيْضاً كَمَا أَنْتُمْ. لَمْ تَظْلَمُونِي شَيْئاً. <sup>١٣</sup>وَلَكِنَّكُمْ تَعْلَمُونَ أَنِّي بضعف الجسد بشرتكم في الأول. <sup>١٤</sup>وَتَجَرَّبْتِي الَّتِي فِي جَسَدِي لَمْ تَزِدُّوْا بِهَا وَلَا كَرِهْتُمُوهَا، بَلْ كَمَلَكَ مِنْ اللَّهِ قَبْلَتُمُونِي، كَالْمَسِيحِ يَسُوعَ. <sup>١٥</sup>فَمَاذَا كَانَ إِذَا تَطَوَيْتُمْ لَكُمْ؟ لَأَنِّي أَشْهَدُ لَكُمْ أَنَّهُ لَوْ أَمَكَّنَ لَفَلَعْتُمْ عِيُونَكُمْ وَأَعْطَيْتُمُونِي. <sup>١٦</sup>أَفَقَدْ صرْتُ إِذَا عَدُوًّا لَكُمْ لِأَنِّي أَصْدُقُ لَكُمْ؟ <sup>١٧</sup>يَغَارُونَ لَكُمْ لَيْسَ حَسَنًا، بَلْ يُرِيدُونَ أَنْ يَصُدُّوكُمْ لِكَيْ تَغَارُوا لَهُمْ. <sup>١٨</sup>حَسَنَةٌ هِيَ الْغَيْرَةُ فِي الْحُسْنَى كُلِّ حِينٍ، وَلَيْسَ حِينَ حُضُورِي عِنْدَكُمْ فَقَطْ. <sup>١٩</sup>يَا أَوْلَادِي الَّذِينَ أَمْتَحَضُ بِكُمْ أَيْضاً إِلَى أَنْ يَتَصَوَّرَ الْمَسِيحُ فِيكُمْ. <sup>٢٠</sup>وَلَكِنِّي كُنْتُ أُرِيدُ أَنْ أَكُونَ حَاضِرًا عِنْدَكُمْ الْآنَ وَأَغَيِّرَ صَوْتِي، لِأَنِّي مُتَحَيِّرٌ فِيكُمْ!

## مثل هاجر وسارة

<sup>٢١</sup>قُولُوا لِي، أَنْتُمْ الَّذِينَ تُرِيدُونَ أَنْ تَكُونُوا تَحْتَ النَّامُوسِ، أَلَسْتُمْ تَسْمَعُونَ



sons, the one by a bondmaid, the other by a freewoman.<sup>23</sup> But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.<sup>24</sup> Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.<sup>25</sup> For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.<sup>26</sup> But Jerusalem which is above is free, which is the mother of us all.<sup>27</sup> For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

<sup>28</sup> Now we, brethren, as Isaac was, are the children of promise.<sup>29</sup> But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.<sup>30</sup> Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.<sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free.

### Freedom In Christ

**5** <sup>1</sup> Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.<sup>2</sup> Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.<sup>3</sup> For I testify again to every man that is circumcised, that he is a debtor to do the whole law.<sup>4</sup> Christ is become of

الْتَامُوسَ؟<sup>٢٢</sup> فَإِنَّهُ مَكْتُوبٌ أَنَّهُ كَانَ لِإِبْرَاهِيمَ  
أَبْنَانِ، وَاحِدٌ مِنَ الْجَارِيَةِ وَالْآخَرُ مِنَ الْحُرَّةِ.  
<sup>٢٣</sup> لَكِنَّ الَّذِي مِنَ الْجَارِيَةِ وُلِدَ حَسَبَ  
الْجَسَدِ، وَأَمَّا الَّذِي مِنَ الْحُرَّةِ فَبِالْمَوْعِدِ.  
<sup>٢٤</sup> وَكُلُّ ذَلِكَ رَمَزٌ، لِأَنَّ هَاتَيْنِ هُمَا الْعَهْدَانِ،  
أَحَدُهُمَا مِنْ جَبَلِ سَيْنَاءِ الْوَالِدِ لِلْعِبُودِيَّةِ،  
الَّذِي هُوَ هَاجِرٌ.<sup>٢٥</sup> لِأَنَّ هَاجِرَ جَبَلِ سَيْنَاءِ  
فِي الْعَرَبِيَّةِ. وَلَكِنَّهُ يُقَابِلُ أُورُشَلِيمَ الْحَاضِرَةَ،  
فَإِنَّهَا مُسْتَعْبَدَةٌ مَعَ بَنِيهَا.<sup>٢٦</sup> وَأَمَّا أُورُشَلِيمُ  
الْعُلْيَا، الَّتِي هِيَ أُمْنَا جَمِيعًا، فَهِيَ حُرَّةٌ.  
<sup>٢٧</sup> لِأَنَّهُ مَكْتُوبٌ: «أَفْرَحِي أَيَّتَهَا الْعَاقِرُ الَّتِي  
لَمْ تَلِدْ. أَهْتَفِي وَأَصْرُحِي أَيَّتَهَا الَّتِي لَمْ  
تَتَمَحَّضْ، فَإِنَّ أَوْلَادَ الْمَوْحِشَةِ أَكْثَرَ مِنَ  
الَّتِي لَهَا زَوْجٌ». <sup>٢٨</sup> وَأَمَّا نَحْنُ أَيُّهَا الْإِخْوَةُ  
فَنظِيرُ إِسْحَاقَ، أَوْلَادَ الْمَوْعِدِ.<sup>٢٩</sup> وَلَكِنَّ  
كَمَا كَانَ حِينْتِ الَّذِي وُلِدَ حَسَبَ الْجَسَدِ  
يَضْطَهُدُ الَّذِي حَسَبَ الرُّوحِ، هَكَذَا الْآنَ  
أَيْضًا.<sup>٣٠</sup> لَكِنَّ مَاذَا يَقُولُ الْكِتَابُ؟ «أَطْرُدِ  
الْجَارِيَةَ وَأَبْنَاهَا، لِأَنَّهُ لَا يَرِثُ ابْنُ الْجَارِيَةِ  
مَعَ ابْنِ الْحُرَّةِ». <sup>٣١</sup> إِذَا أَيُّهَا الْإِخْوَةُ لَسْنَا  
أَوْلَادَ جَارِيَةٍ بَلْ أَوْلَادُ الْحُرَّةِ.

### الحرية المسيحية

**٥** <sup>١</sup> فَاثْبُتُوا إِذَا فِي الْحُرِّيَّةِ الَّتِي قَدْ  
حَرَّرَنَا الْمَسِيحُ بِهَا، وَلَا تَرْتَبِكُوا  
أَيْضًا بِنِيرِ عِبُودِيَّةٍ. <sup>٢</sup> هَا أَنَا بُولُسُ أَقُولُ لَكُمْ:  
إِنَّهُ إِنْ أَحْتَسِسْتُمْ لَا يَنْفَعُكُمْ الْمَسِيحُ شَيْئًا!  
<sup>٣</sup> لَكِنَّ أَشْهَدُ أَيْضًا لِكُلِّ إِنْسَانٍ مُحْتَسِنٍ أَنَّهُ  
مُلْتَزِمٌ أَنْ يَعْمَلَ بِكُلِّ التَّامُوسِ. <sup>٤</sup> قَدْ تَبَطَّلْتُمْ

no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. <sup>5</sup>For we through the Spirit wait for the hope of righteousness by faith. <sup>6</sup>For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. <sup>7</sup>Ye did run well; who did hinder you that ye should not obey the truth? <sup>8</sup>This persuasion cometh not of him that calleth you. <sup>9</sup>A little leaven leaveneth the whole lump. <sup>10</sup>I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. <sup>11</sup>And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. <sup>12</sup>I would they were even cut off which trouble you.

<sup>13</sup>For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. <sup>14</sup>For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. <sup>15</sup>But if ye bite and devour one another, take heed that ye be not consumed one of another.

### Life By the Spirit

<sup>16</sup>This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. <sup>17</sup>For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. <sup>18</sup>But if ye be led of the Spirit, ye are not under the law.

عَنِ الْمَسِيحِ أَيُّهَا الَّذِينَ تَبَرَّرُونَ بِالنَّمُوسِ. سَقَطْتُمْ مِنَ النِّعْمَةِ. <sup>٥</sup>فَإِنَّا بِالرُّوحِ مِنَ الْإِيمَانِ نَتَوَقَّعُ رَجَاءَ بَرٍّ. <sup>٦</sup>لَأَنَّ فِي الْمَسِيحِ يَسُوعَ لَا الْخِتَانُ يَنْفَعُ شَيْئًا وَلَا الْعُرْلَةُ، بَلِ الْإِيمَانُ الْعَامِلُ بِالْمَحَبَّةِ. <sup>٧</sup>كُنْتُمْ تَسْعَوْنَ حَسَنًا. فَمَنْ صَدَقَكُمْ حَتَّى لَا تُطَاوَعُوا لِلْحَقِّ؟ هَذِهِ الْمَطَاوَعَةُ لَيْسَتْ مِنَ الَّذِي دَعَاكُمْ. <sup>٩</sup>خَمِيرَةٌ صَغِيرَةٌ تُخَمِّرُ الْعَجِينَ كُلَّهُ. <sup>١٠</sup>وَلَكِنِّي أَتَقَبَّلُ بِكُمْ فِي الرَّبِّ أَنَّكُمْ لَا تَتَفَكَّرُونَ شَيْئًا آخَرَ. وَلَكِنَّ الَّذِي يُزَعِّجُكُمْ سَيَحْمِلُ الدِّيُونَةَ أَيَّ مَنْ كَانَ. <sup>١١</sup>وَأَمَّا أَنَا أَيُّهَا الْإِخْوَةُ فَإِن كُنْتُ بَعْدُ أَكْرُرُ بِالْخِتَانِ فَلَمَادًا أَضْطَهَدُ بَعْدُ؟ إِذَا عَثْرَةُ الصَّلِيبِ قَدْ بَطَلَتْ. <sup>١٢</sup>يَا لَيْتَ الَّذِينَ يَفْلِقُونَكُمْ يَقْطَعُونَ أَيْضًا! فَإِنَّكُمْ إِنَّمَا دَعَيْتُمْ لِلْحُرِّيَةِ أَيُّهَا الْإِخْوَةُ. غَيْرَ أَنَّهُ لَا تُصِيرُوا الْحُرِّيَةَ فُرْصَةً لِلْجَسَدِ، بَلِ بِالْمَحَبَّةِ أَخْدِمُوا بَعْضُكُمْ بَعْضًا. <sup>١٤</sup>لَأَنَّ كُلَّ النَّامُوسِ فِي كَلِمَةٍ وَاحِدَةٍ يُكْمَلُ: «تُحِبُّ قَرِيبَكَ كَتَفْسِكَ». <sup>١٥</sup>فَإِذَا كُنْتُمْ تَنْهَشُونَ وَتَأْكُلُونَ بَعْضُكُمْ بَعْضًا، فَانظُرُوا لئَلَّا تُفْتَنُوا بَعْضُكُمْ بَعْضًا.

### الروح والجسد

<sup>١٦</sup>وَأَمَّا أَقُولُ: أَسْلُكُوا بِالرُّوحِ فَلَا تُكْمَلُوا شَهْوَةَ الْجَسَدِ. <sup>١٧</sup>لَأَنَّ الْجَسَدَ يَشْتَهِي ضِدَّ الرُّوحِ وَالرُّوحُ ضِدَّ الْجَسَدِ، وَهَذَانِ يُقَاوِمُ أَحَدُهُمَا الْآخَرَ، حَتَّى تَفْعَلُونَ مَا لَا تُرِيدُونَ. <sup>١٨</sup>وَلَكِنِ إِذَا انْقَدْتُمْ بِالرُّوحِ فَلَسْتُمْ تَحْتَ النَّامُوسِ. <sup>١٩</sup>وَأَعْمَالُ

<sup>19</sup>Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, <sup>20</sup>Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>21</sup>Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

<sup>22</sup>But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup>Meekness, temperance: against such there is no law.

<sup>24</sup>And they that are Christ's have crucified the flesh with the affections and lusts. <sup>25</sup>If we live in the Spirit, let us also walk in the Spirit. <sup>26</sup>Let us not be desirous of vain glory, provoking one another, envying one another.

### Sow in the Spirit

**6** <sup>1</sup>Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. <sup>2</sup>Bear ye one another's burdens, and so fulfil the law of Christ. <sup>3</sup>For if a man think himself to be something, when he is nothing, he deceiveth himself. <sup>4</sup>But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. <sup>5</sup>For every man shall bear his own burden.

<sup>6</sup>Let him that is taught in the word communicate unto him that teacheth in all good things.

<sup>7</sup>Be not deceived; God is not mocked: for whatsoever a man

الْجَسَدَ ظَاهِرَةً: الَّتِي هِيَ زِنٌ عَهَارَةٌ نَجَاسَةٌ دَعَارَةٌ <sup>٢٠</sup>عِبَادَةُ الْأَوْثَانِ سِحْرٌ عَدَاوَةٌ حِصَامٌ غَيْرَةٌ سَخَطٌ تَحْرُوبٌ شِقَاقٌ بَدْعَةٌ <sup>٢١</sup>حَسَدٌ قَتْلٌ سُكْرٌ بَطْرٌ، وَأَمْثَالُ هَذِهِ الَّتِي أَسْبَقُ فَأَقُولُ لَكُمْ عَنْهَا كَمَا سَبَقْتُ فَقُلْتُ أَيْضًا: إِنَّ الَّذِينَ يَفْعَلُونَ مِثْلَ هَذِهِ لَا يَرِثُونَ مَلَكُوتَ اللَّهِ. <sup>٢٢</sup>وَأَمَّا ثَمَرُ الرُّوحِ فَهُوَ: مَحَبَّةٌ فَرَحٌ سَلَامٌ، طَوْلٌ أَنَاةٌ لُطْفٌ صِلَاحٌ، إِيْمَانٌ <sup>٢٣</sup>وَدَاعَةٌ تَعَفُّفٌ. ضِدٌّ أَمْثَالِ هَذِهِ لَيْسَ نَامُوسٌ. <sup>٢٤</sup>وَلَكِنَّ الَّذِينَ هُمْ لِلْمَسِيحِ قَدْ صَلَبُوا الْجَسَدَ مَعَ الْأَهْوَاءِ وَالشَّهَوَاتِ. <sup>٢٥</sup>إِنْ كُنَّا نَعِيشُ بِالرُّوحِ فَلْنَسْلُكْ أَيْضًا بِحَسَبِ الرُّوحِ. <sup>٢٦</sup>لَا نَكُنْ مُعْجِبِينَ نِعَاضِبُ بَعْضُنَا بَعْضًا، وَنَحْسِدُ بَعْضُنَا بَعْضًا.

### وصايا أخيرة

**٦** <sup>١</sup>أَيُّهَا الْإِخْوَةُ، إِنْ أُنْسِبَقَ إِسْنَانٌ فَأَخِذْ فِي زَلَّةٍ مَا، فَأَصْلِحُوا أَنْتُمْ الرُّوحَانِيِّينَ مِثْلَ هَذَا بِرُوحِ الْوَدَاعَةِ، نَاطِرًا إِلَى نَفْسِكَ لِيَلَّا تُجْرَبَ أَنْتِ أَيْضًا. <sup>٢</sup>أَحْمِلُوا بَعْضُكُمْ أَنْقَالَ بَعْضٍ وَهَكَذَا تَمِّمُوا نَامُوسَ الْمَسِيحِ. <sup>٣</sup>لَأَنَّهُ إِنْ ظَنَّ أَحَدٌ أَنَّهُ شَيْءٌ وَهُوَ لَيْسَ شَيْئًا، فَإِنَّهُ يَغِشُّ نَفْسَهُ. <sup>٤</sup>وَلَكِنَّ لِيَمْتَحِنَ كُلُّ وَاحِدٍ عَمَلَهُ، وَحِينَئِذٍ يَكُونُ لَهُ الْفَخْرُ مِنْ جِهَةِ نَفْسِهِ فَقَطْ، لَا مِنْ جِهَةِ غَيْرِهِ. <sup>٥</sup>لَأَنَّ كُلَّ وَاحِدٍ سَيَحْمِلُ حِمْلَ نَفْسِهِ. <sup>٦</sup>وَلَكِنَّ لِيُشَارِكَ الَّذِي يَتَعَلَّمُ الْكَلِمَةَ الْمَعْلَمُ فِي جَمِيعِ الْخَيْرَاتِ. <sup>٧</sup>لَا

soweth, that shall he also reap. <sup>8</sup>For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. <sup>9</sup>And let us not be weary in well doing: for in due season we shall reap, if we faint not. <sup>10</sup>As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

### Paul's Personal Benediction

<sup>11</sup>Ye see how large a letter I have written unto you with mine own hand.

<sup>12</sup>As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. <sup>13</sup>For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. <sup>14</sup>But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. <sup>15</sup>For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. <sup>16</sup>And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

<sup>17</sup>From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

<sup>18</sup>Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

تَصَلُّوا! اللَّهُ لَا يُشْمَخُ عَلَيْهِ. فَإِنَّ الَّذِي يَزْرَعُهُ الْإِنْسَانُ إِيَّاهُ يَحْصُدُ أَيْضًا. <sup>٨</sup>لَأَنَّ مَنْ يَزْرَعُ لَجَسَدِهِ فَمِنَ الْجَسَدِ يَحْصُدُ فَسَادًا، وَمَنْ يَزْرَعُ لِلرُّوحِ فَمِنَ الرُّوحِ يَحْصُدُ حَيَاةً أَبَدِيَّةً. <sup>٩</sup>فَلَا تَفْشَلْ فِي عَمَلِ الْخَيْرِ لِأَنَّنا سَنَحْصُدُ فِي وَقْتِهِ إِنْ كُنَّا لَا نَكِلُ. <sup>١٠</sup>فَإِذَا حَسَبْنَا لَنَا فُرْصَةً فَلْنَعْمَلِ الْخَيْرَ لِلْجَمِيعِ، وَلَا سِيْمًا لِأَهْلِ الْإِيمَانِ.

### الخاتمة

<sup>١١</sup>انظروا، ما أكبر الأحراف التي كتبتها إليكم بيدي! <sup>١٢</sup>جميع الذين يريدون أن يعملوا منظرًا حسنًا في الجسد، هؤلاء يلزمونكم أن تختبئوا، لئلا يضطهدوا لأجل صليب المسيح فقط. <sup>١٣</sup>لأن الذين يختبئون هم لا يحفظون الناموس، بل يريدون أن تختبئوا أنتم لكي يفتخروا في جسدكم. <sup>١٤</sup>وأما من جهتي، فحاشا لي أن أفتخر إلا بصليب ربنا يسوع المسيح، الذي به قد صلب العالم لي وأنا للعالم. <sup>١٥</sup>لأنه في المسيح يسوع ليس الختان ينفع شيئًا ولا العرلة، بل الخليفة الجديدة. <sup>١٦</sup>فكل الذين يسلكون بحسب هذا القانون عليهم سلام ورحمة، وعلى إسرائيل الله. <sup>١٧</sup>في ما بعد لا يجلب أحد علي أتعابًا، لأنني حامل في جسدي سمات الرب يسوع. <sup>١٨</sup>نعمة ربنا يسوع المسيح مع روجكم أيها الإخوة. آمين.