

# هل تعبير فتأخذوا ما لا يحق لكم

## مضاف ؟ متي 7:20

Holy\_bible\_1

الشبهة

يقول البعض ان تعبير " فَتَأْخُذُوا مَا يَحِقُّ لَكُمْ " في متي 7:20 هو مضاف في الفانديك لانه غير موجود في باقي التراجم العربي

الرد

لنتاكد من اصالة هذا المقطع ندرس الادلة الخارجية والداخلية

وفي الادلة الخارجية ندرس التراجم المختلفة والنصوص اليوناني والمخطوطات والترجمات القديمة واقوال الاباء لنري ليهم اصلي

التراجم المختلفة

التراجم العربي

التي كتبت العدد كامل

الفانديك

7 قَالُوا لَهُ: لَأَنَّهُ لَمْ يَسْتَأْجِرْنَا أَحَدًا. قَالَ لَهُمْ: اذْهَبُوا أَنْتُمْ أَيْضًا إِلَى الْكَرْمِ فَتَأْخُذُوا مَا يَحِقُّ لَكُمْ.

التي لم تكتب هذا المقطع

الحياة

7 أجابوه: لأنه لم يستأجرنا أحد. فقال: اذهبوا أنتم أيضا إلى كرمي!

المشتركة

7 قالوا له: ما استأجرنا أحد. قال لهم: اذهبوا أنتم أيضا إلى كرمي.

البولسية

مت-20-7: فَقَالُوا: "لَأَنَّهُ لَمْ يَسْتَأْجِرْنَا أَحَدًا. فَقَالَ لَهُمْ: امْضُوا أَنْتُمْ أَيْضًا إِلَى الْكَرْمِ.

اليسوعية

7 قالوا له: ((لم يستأجرنا أحد)). قال لهم: ((اذهبوا أنتم أيضا إلى كرمي)).

الكاثوليكية

مت-20-7: قالوا له: ((لم يستأجرنا أحد)). قال لهم: ((اذهبوا أنتم أيضا إلى كرمي)).

وبالطبع النظره الاولى الغير مدققه قد تحكم ( مثل المشكك ) ان الفانديك خطأ لان بقية التراجم

العربي لم تكتب ذلك

ولكن بدراسة الامر اكثر سيتضح العكس

التراجم الانجليزية

Matthew 20:7

(Murdock) They say to him, Because no one hath hired us. He saith to them: Go ye also into the vineyard; and what is right ye shall receive.

(ALT) "They say to him, 'Because no one hired us.' He says to them, 'You<sub>p</sub> also be going into the vineyard, and whatever is just you<sub>p</sub> will receive.'

(ACV) They say to him, Because no man has hired us. He says to them, Go ye also into the vineyard, and whatever would be right ye will receive.

(ABP+) They say<sup>G3004</sup> to him<sup>G1473</sup> that,<sup>G3754</sup> No one<sup>G3762</sup> hired us.<sup>G1473</sup>  
<sup>G3409</sup> He says<sup>G3004</sup> to them,<sup>G1473</sup> You go<sup>G5217</sup> also<sup>G2532</sup> yourselves<sup>G1473</sup>  
into<sup>G1519</sup> the<sup>G3588</sup> vineyard,<sup>G290</sup> and<sup>G2532</sup> what<sup>G3739</sup> ever<sup>G1437</sup> might  
be<sup>G1510.3</sup> just<sup>G1342</sup> you shall receive!<sup>G2983</sup>

(AKJ) They say to him, Because no man has hired us. He said to them, Go you also into the vineyard; and whatever is right, that shall you receive.

(ALTNT) "They say to him, 'Because no one hired us.' He says to them, ' \_You\*\_ \_ also be going into the vineyard, and whatever is just you\* will receive.'



(VW) They said to him, Because no one hired us. He said to them, You also go into the vineyard, and whatever is right you will receive.

(Bishops) They saye vnto him: because no man hath hyred vs. He sayth vnto them: go ye also into the vineyarde, and whatsoeuer is ryght, that shall ye receaue.

(CENT) They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard, and whatever is right you will receive.'

(Darby) They say to him, Because no man has hired us. He says to them, Go also ye into the vineyard *and whatsoever may be just ye shall receive* .

(DIA) They say to him: Because no one us hired. He says to them: Go also you into the vineyard; and whatever maybe just, you shall receive.

(EMTV) "They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard, and whatever is right you shall receive.'

(Etheridge) They say to him, Because no man hath hired us. He saith to them, Go also you into the vinery, and whatever is suitable you shall receive.

(EVID) They said to him, Because no man has hired us. He said to them, Go also into the vineyard; and whatsoever is right, that shall you receive.

(Geneva) They sayd vnto him, Because no man hath hired vs. He sayd to them, Goe ye also into my vineyard, and whatsoeuer is right, that shall ye receiue.

(GLB) Sie sprachen zu ihm: Es hat uns niemand gedingt. Er sprach zu ihnen: Gehet ihr auch hin in den Weinberg, und was recht sein wird, soll euch werden.

(HNV) "They said to him, 'Because no one has hired us.' "He said to them, 'You also go into the vineyard, and you will receive whatever is right.'

(IAV NC) They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

(IAV) They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

(ISRAV) They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

(JMNT) "They are, as a group, responding to him, 'Because nobody hired us.' He then replies to them, 'You people, also, lead the way under [my word and direction] into the vineyard.'

(KJ2000) They said unto him, Because no man has hired us. He said unto them, Go you also into the vineyard; and whatsoever is right, that shall you receive.

(KJVCNT) They say unto him, Because no man has hired us. He says unto them, Go you also into the vineyard; and whatsoever is right, that shall you receive.

(KJCNT) They say unto him, Because no man has hired us. He says unto them, Go you also into the vineyard; and whatsoever is right, that shall you receive.

(KJV) They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

(KJV-Clar) They say unto him, Because no man has hired us. He says unto them, Go you also into the vineyard; and whatsoever is right, that shall you receive.



(KJV-1611) They say vnto him, Because no man hath hired vs. He saith vnto them, Go ye also into the vineyard: and whatsoeuer is right, that shall ye receiue.

(KJV21) They said unto him, `Because no man hath hired us.' He said unto them, `Go ye also into the vineyard, and whatsoever is right, that shall ye receive.'

(KJVA) They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

(LitNT) THEY SAY TO HIM, BECAUSE NO ONE US HAS HIRED. HE SAYS TO THEM, GO ALSO YE INTO THE VINEYARD, AND WHATEVER MAY BE JUST YE SHALL RECEIVE.

(LITV) They said to him, Because no one has hired us. He said to them, You also go into the vineyard, and you will receive whatever is just.

(LONT) They answered, Because no person has hired us. He said to them, Go you also into my vineyard, and you shall receive what is reasonable.

(Mace) they answer'd him, because we are not hired; go work then. said he, in my vineyard, and I will give you what's reasonable.

(MKJV) They said to him, Because no one has hired us. He said to them, You also go into the vineyard, and you shall receive whatever is right.

(NLV) They said to him, 'Because no one has hired us.' He said, 'Go to my grape-field and work. Whatever is right, I will pay you.'

(Murdock R) They said to him, Because no one has hired us. He said to them: Go also into the vineyard; and what is right you shall receive.

(RNKJV) They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

(RYLT-NT) They say to him, Because no one did hire us; he said to them, Go you -- you also -- to the vineyard, and whatever may be righteous you shall receive.

(TMB) They said unto him, `Because no man hath hired us.' He said unto them, `Go ye also into the vineyard, and whatsoever is right, that shall ye receive.'



(TRC) They said unto him: Because no man hath hired us. He said to them:  
go ye also into my vineyard, and whatsoever shall be<sup>(is)</sup> right, that shall ye  
receive.

(Tyndale) They sayde vnto hym: because no man hath hyred vs. He sayde to  
them: goo ye alsoo into my vyneyarde and whatsoever is right that shall ye  
receave.

(UPDV) Then he said to another, And how much do you owe? And he said,  
A hundred measures of wheat. He says to him, Take your bond, and write  
eighty.

(Webster) They say to him, Because no man hath hired us. He saith to  
them, Go ye also into the vineyard; and whatever is right, *that* shall ye  
receive.

(Wesley's) They say to him, Because no man hath hired us. He saith to  
them, Go ye also into the vineyard, and whatsoever is right ye shall receive.

(WESNT) They say to him, Because no man hath hired us. He saith to them, Go ye also into the vineyard, and whatsoever is right ye shall receive.

(WORNT) They say unto him, because no one hath hired us. He saith unto them, Go ye also into the vineyard, and whatever is reasonable ye shall receive.

(WTNT) They said unto him: because no man hath hired us. He said to them: go ye also into my vineyard, and whatsoever shall be right, that shall ye receive.

(YLT) they say to him, Because no one did hire us; he saith to them, Go ye--ye also--to the vineyard, and whatever may be righteous ye shall receive.

اما التراجم التي حذفت هذا المقطع

(ASV) They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

(BBE) They say to him, Because no man has given us work. He says to them, Go in with the rest, into the vine-garden.

(CEV) "Because no one has hired us," they answered. Then he told them to go work in his vineyard.

(DRB) They say to him: Because no man hath hired us. He saith to them: Go ye also into my vineyard.

(ESV) They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.'

(ERV) "They said, 'No one gave us a job.' "The man said to them, 'Then you can go and work in my vineyard.'

(GNB) 'No one hired us,' they answered. 'Well, then, you go and work in the vineyard,' he told them.

(GW) "'No one has hired us,' they answered him. "He said to them, 'Work in my vineyard.'

(ISV) They told him, 'Because no one has hired us.' He said to them, 'You go into the vineyard as well.'

(NCV) They answered, 'No one gave us a job.' The man said to them, 'Then you can go and work in my vineyard.'



(RV) They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

فنري ان التراجم الكثيره الانجليزية من ازمته مختلفه من بداية القرن السادس عشر وما بعده  
تقليديه واغلبه وبعض النقدية كتبت النص الكامل  
اما قلّه من التراجم النقدية لم تكتبه

النسخ اليوناني

اولا التي كتبت المقطع

#### KATA MATΘAION 20:7 Greek NT: Greek Orthodox Church

.....  
λέγουσιν αὐτῷ· ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς·  
ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾗ δίκαιον λήψεσθε.

#### KATA MATΘAION 20:7 Greek NT: Stephanus Textus Receptus (1550, with accents)

.....  
λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο λέγει αὐτοῖς,  
Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα καὶ ὁ ἐὰν ᾗ δίκαιον λήψεσθε

legousin autō oti oudeis ēmas emisthōsato legei autois upagete kai  
umeis eis ton ampelōna kai o ean ē dikaion lēpsesthe

**KATA MATΘAION 20:7 Greek NT: Byzantine/Majority Text (2000)**

.....  
λεγουσιν αυτω οτι ουδεις ημας εμισθωσατο λεγει αυτοις υπαγετε  
και υμεις εις τον αμπελωνα και ο εαν η δικαιον ληψεσθε  
.....

**KATA MATΘAION 20:7 Greek NT: Textus Receptus (1550)**

.....  
λεγουσιν αυτω οτι ουδεις ημας εμισθωσατο λεγει αυτοις υπαγετε  
και υμεις εις τον αμπελωνα και ο εαν η δικαιον ληψεσθε  
.....

**KATA MATΘAION 20:7 Greek NT: Textus Receptus (1894)**

.....  
λεγουσιν αυτω οτι ουδεις ημας εμισθωσατο λεγει αυτοις υπαγετε  
και υμεις εις τον αμπελωνα και ο εαν η δικαιον ληψεσθε  
.....

(ABP-G+) λεγουσιν<sup>G3004</sup> αυτω<sup>G1473</sup> οτι<sup>G3754</sup> ουδεις<sup>G3762</sup> ημας εμισθωσατο  
<sup>G1473</sup> <sup>G3409</sup> λεγει<sup>G3004</sup> αυτοις<sup>G1473</sup> υπαγετε<sup>G5217</sup> και<sup>G2532</sup> υμεις<sup>G1473</sup> εις<sup>G1519</sup> τον  
<sup>G3588</sup> αμπελωνα<sup>G290</sup> και<sup>G2532</sup> ο<sup>G3739</sup> εαν<sup>G1437</sup> η<sup>G1510.3</sup> δικαιον<sup>G1342</sup> ληψεσθε  
<sup>G2983</sup>

(GNT) λέγουσιν αὐτῷ· ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾗ δίκαιον λήψεσθε.

(GNT-TR) λεγουσιν αυτω οτι ουδεις ημας εμισθωσατο λεγει αυτοις υπαγετε και υμεις εις τον αμπελωνα και ο εαν η δικαιον ληψεσθε

(GNT-V) λεγουσιν αυτω οτι ουδεις ημας εμισθωσατο λεγει αυτοις υπαγετε και υμεις εις τον αμπελωνα TSB και TSB ο TSB εαν TSB η TSB δικαιον TSB ληψεσθε

(SNT) λεγουσιν αυτω οτι ουδεις ημας εμισθωσατο λεγει αυτοις υπαγετε και υμεις εις τον αμπελωνα και ο εαν η δικαιον ληψεσθε

(IGNT+) λεγουσιν G3004 [G5719] THEY SAY αυτω G846 TO HIM, οτι G3754 BECAUSE ουδεις G3762 NO ONE ημας G2248 US εμισθωσατο G3409 [G5668] HAS HIRED. Λεγει G3004 [G5719] HE SAYS αυτοις G846 TO THEM, υπαγετε G5217 [G5720] GO και G2532 ALSO υμεις G5210 YE εις G1519 INTO τον G3588 THE αμπελωνα G290 VINEYARD, και G2532 AND ο G3739 εαν G1437 WHATEVER η G5600 [G5753] MAY BE δικαιον G1342 JUST ληψεσθε G2983 [G5695] YE SHALL RECEIVE.

اما التي حذفت هذا المقطع



### KATA MATΘAION 20:7 Greek NT: Westcott/Hort

.....

λεγουσιν αυτω οτι ουδεις ημας εμισθωσατο λεγει αυτοις υπαγετε  
και υμεις εις τον αμπελωνα

### KATA MATΘAION 20:7 Greek NT: Tischendorf 8th Ed.

.....

λεγουσιν αυτω οτι ουδεις ημας εμισθωσατο λεγει αυτοις υπαγετε  
και υμεις εις τον αμπελωνα.

legousin autō oti oudeis ēmas emisthōsato legei autois upagete kai  
umeis eis ton ampelōna

فالنسخ التقليدية والاغلبية تؤيد النص التقليدي

اما النسخ النقدية هي التي حذفته

المخطوطات

العدد محذوف في السينائية والفاتيكانية والترجمة اللاتينية الفلجاتا وكلهم من القرن الرابع

اما التي تشهد لاصالة المقطع

ابدا اولا بمخطوطة واشنطون

وهي من القرن الثاني

ΠΑΡΕΤΑΦΟΝΕΡΧΕΤΩΝ ΠΕΚΛΗΜΑΡΙΟΝ ΤΗΝ  
 ΗΜΕΡΑΝ ΑΠΕΣΤΗΛΕΝ ΑΥΤΟΥΣ ΕΙΣ ΤΟΝ ΑΓ-  
 ΓΕΛΩΝΙΑ ΑΥΤΟΥ· ΚΑΙ ΕΞ ΕΛΛΗΝΙΣΤΕΡΗ  
 ΤΡΕΙΣ ΤΩΝ ΟΥΡΑΝΟΔΕΣΜΑΛΩΝ ΧΟΡΕΣΤΩΤΑΣ  
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 ΚΑΙ ΕΓΓΙΑΥΤΟΙΣ ΤΙΜΑ ΕΣΤΗΝ ΚΑΤΕ-  
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 ΚΑΙ Ο ΕΑΝΗΛΙΣ ΕΣΘΑΙ·  
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 ΠΟΤΩΝ ΕΣΧΑΤΩΝ ΕΩΣ ΤΩΝ ΠΡΩΤΩΝ·  
 ΚΑΙ ΕΛΘΟΝΤΕΣ ΟΙ ΠΕΡΙ ΤΗΝ ΕΝΔΕΚΑΤΗ  
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 ΛΗΝΟΝ ΟΝΤΑΙ ΚΑΙ ΕΛΑΒΟΝ ΚΑΙ ΑΥΤΟΙ  
 ΑΝΑΔΗΝΑΡΙΟΝ· ΛΑΒΟΝΤΕΣ ΔΕ ΕΓΓ-  
 ΤΥΧΩΝ ΚΑΤΑ ΤΟ ΟΙΚΟΔΕΣΠΟΤΟΥ ΕΓΓ-  
 ΤΕΣ· ΟΤΙ ΟΥΤΟΙ ΟΙ ΕΣΧΑΤΟΙ ΜΙΑΝ ΟΥΡΑΝ



والافرايمية

وهي من القرن الخامس

ومخطوطة ني

مجموعة مخطوطات

f13

ومخطوطات الخط الصغير علي سبيل المثال

22 33174 346 565 828 1241

ومجموعة مخطوطات النص البيزنطي وهي بالمنات لهذا العدد

فالمخطوطات من حيث التوزيع الجغرافي ومن حيث الكم ومن حيث القدم تؤكد اصالة هذا المقطع

الترجمات القديمة

اولا السريانية خابوس

وهي من سنة 165 م



[illegible]

وترجمتها

**20:7** They say to him, Because no man hath hired us. He saith to them, Go also you into the vinery, and whatever is suitable you shall receive.

وايضا البشيتا من القرن الرابع

(Peshitta) ܠܡܢ ܕܠܐ ܚܝܬ ܥܡܢ ܕܠܐ ܚܝܬ ܥܡܢ ܠܚܝܬ ܥܡܢ

ܕܠܐ ܚܝܬ ܥܡܢ ܕܠܐ ܚܝܬ ܥܡܢ ܕܠܐ ܚܝܬ ܥܡܢ

(Peshitta-T) )MRYN LH DL) )N\$ )GRN )MR LHWN ZLW )P )NTWN  
LKRM) WMDM DWL) NSBYN )NTWN

(Peshita X) AMRYN LH DLA AN\$ AGRN AMR LHWN ZLW AP  
ANTWN LKRMA WMDM DWLA NSBYN ANTWN ;

(Lamsa) They said to him, Because no man has hired us. He said to them, You also go to the vineyard, and you will receive what is right.

وايضا الترجمات السريانية مثل

syr<sup>c</sup> syr<sup>h</sup>

والترجمات اللاتينية القديمة

وهي بدأت في منتصف القرن الثاني



it<sup>f</sup> it<sup>h</sup> it<sup>q</sup>

وايضا بعض المخطوطات القبطي البحيري

cop<sup>bo(mss)</sup>

وغيرهم الكثير

فالادله الخارجية تؤكد علي اصالة العدد

التحليل الداخلي

اولا هذا المقطع صعب ان يؤولفه انسان ويضيفه ولكن من الممكن ان يكون الناسخ اخطا وحذفه

فبناء علي قاعدة

*The reading which could most easily have given rise to the other readings is best.*

القراءه التي هي بوضوح السبب في بقية القراءات هي الافضل

فتكون القراءه التقليديه هي الاصح

ثانيا الحقيقه العدد يحمل معني لاهوتي اكده رب المجد في العديد من الامثله مثل مثال صاحب العرس وغيره

وهو تعبير فتأخذوا ما يحق لكم رغم انه في ظاهره في هذه العدد لايقدم معني واضح

وبناء علي قاعدة

*The reading which has the truest sense is best.*

القراءه التي لها الحس المصدق هي الافضل .



وقال هورت كلام مختلف قليلا فيها " القراءه التي من الظاهر لا تعطي معني هي الافضل

رغم ان هذا المقطع من يركز فيه يجد له معني مهم جدا

بمعني ان اصحاب الساعه الحادية عشر لهم حق مثل اصحاب الساعه الاولى ولاحظ أن أصحاب الساعه الحادية عشرة ما كانوا ممتنعين عن العمل، بل لم يستأجرهم أحد فهم ليسوا معاندين ولا مقاومين لله بل لم تصلهم دعوة الله، أو لم يفهموها. هم كانوا راغبين في العمل وليسوا متكاسلين. او يكون ليس لها حس من الظاهر فلاخطأ الناسخ وحذفها

فاعتقد بوضح بناء علي قواعد التحليل الداخلي العدد التقليدي الذي يحتوي علي هذا المقطع هو الصحيح

واخيرا المعني الروحي

من تفسير ابونا تادرس يعقوب

فقد حانت الساعه الأخيرة ليجد في السوق "آخرين قيامًا بطّالين" [6]، يسألهم: لماذا وقفتم ههنا كل النهار بطّالين؟! إنهم جماعة الأمم الذين عاشوا كل نهارهم في حالة بطالة لا عمل روحي لهم، أضاعوا كل عمرهم في العبادات الوثنيّة الباطلة، فصاروا بطّالين كآلهتهم. لكنهم في تواضع وانكسار قلبٍ قبلوا دعوة السيّد المسيح، معترفين بحالهم: "لأنه لم يستأجرنا أحد" [7]. كانوا في شوقٍ للدعوة والعمل، فوجدوا في الصليب دعوتهم، وفي الروح القدس قوّة للعمل!

سادسًا: يكرّر السيّد في هذا المثل كلمة "خرج" [ع 3، 5-6]؛ وقد كرّر معلّمنا متى هذه الكلمة كثيرًا حينما تحدّث عن عمل الله مع البشريّة. وكأنه أراد أن يؤكّد لنا حقيقة هامة، وهي أن الله في حبّه للبشريّة لم ينتظرها ترتفع إليه، إذ تعجز عن فعل هذا، ولا طلب مبادرتها بالاعتذار عن خطئها، وإنما دائمًا وأبدًا هو الذي يبدأ بالخروج إليها بطريقة أو أخرى. خرج إليها في كل ساعة من ساعات النهار، وكان لا عمل له غير خلاص الإنسان ومصالحته. إنه خرج إلينا بأعمال محبّته خلال خلقته كل شيء لأجلنا، وخرج إلينا بتقديمه ناموسه الإلهي، وخرج إلينا بإرساله الأنبياء وأخيرًا جاء إلينا بنفسه. خرج

إلينا خلال تخليّيه عن أمجاده، وخرج إلينا إلى الجلجثة ليلتقي بنا على الصليب فيحملنا إليه خارج  
المحلّة.

**والمجد لله دائماً**