

الرد علي شبهة ان العدد الذي يقول لست مستحق بعد ان ادعي لك ابنا محرف. لوقا 15: 21

Holy_bible_1

الشبهة

يقول البعض ان العدد الذي في لوقا 15: 21 " فقال له الابن يا ابي اخطات الى السماء و قدامك و
لست مستحقا بعد ان ادعى لك ابنا " محرف لان يوجد في بعض الترجمات اضافة وهي " اجعلني
كاحد اجراك "

الرد

لمعرفة اي النصين هو الصحيح ندرس التراجم المختلفة معا

اولا التي لم تضع هذه الاضافة

الفانديك

15: 21 فقال له الابن يا ابي اخطات الى السماء و قدامك و لست مستحقا بعد ان ادعى لك ابنا

الحياة

21 فقال له الابن. ياأبي، أخطأت إلى السماء وأمامك، ولا أستحق بعد أن أدعى ابنا لك

المشتركة

21 فقال له الابن: يا أبي، أخطأت إلى السماء وإليك، ولا أستحق بعد أن أدعى لك ابنا.

البولسية

لو-15-21: فقال له الابن: يا أبتاه، قد خَطِنْتُ الى السَّمَاءِ وإِليك؛ ولا أَسْتَحِقُّ بَعْدُ أَنْ أُدْعَى لَكَ ابْنًا

اليسوعية

21 فقال له الابن: يا أبت، إني خطنت إلى السماء وإليك، ولست أهلا بعد ذلك لأن أدعى لك ابنا.

الكاثوليكية

لو-15-21: فقال له الابن: يا أبت، إِنِّي خَطِنْتُ إِلَى السَّمَاءِ وإِليك، وَلَسْتُ أَهْلًا بَعْدَ ذَلِكَ لِأَنْ أُدْعَى لَكَ ابْنًا.

المبسطة

21 فَقَالَ الابْنُ: يَا أَبِي، أَخْطَأْتُ إِلَى اللَّهِ وَإِليك. وَأَنَا لَمْ أَعُدْ جَدِيرًا بِأَنْ أُدْعَى ابْنًا لَكَ.

التي كتبت الاضافة

لا يوجد

التراجم الانجليزية

التي لم تضيفها

(Murdock) And his son said to him: My father, I have sinned against heaven, and before thee, and am not worthy to be called thy son.

(ALT) "Then the son said to him, 'Father, I [*have*] sinned against heaven and before you, and I am no longer worthy to be called your son.'

(ACV) And the son said to him, Father, I have sinned against heaven and in thy sight. I am no more worthy to be called thy son.

(AKJ) And the son said to him, Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son.

(ALTNT) "Then the son said to him, 'Father, I [*have*] sinned against heaven and before you, and I am no longer worthy to be called your son.'

(AUV-NT) Then the son said to him, 'Father, I have sinned against [*the God of*] heaven and against you. I do not deserve to be called your son.'

(ASV) And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

(BBE) And his son said to him, Father, I have done wrong, against heaven and in your eyes: I am no longer good enough to be named your son.

(VW) And the son said to him, Father, I have sinned against Heaven and in your sight, and am no longer worthy to be called your son.

(Bishops) And the sonne sayde vnto him: Father, I haue sinned agaynst heauen, and in thy syght, and am no more worthy to be called thy sonne.

(CENT) And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.'

(CEV) The son said, "Father, I have sinned against God in heaven and against you. I am no longer good enough to be called your son."

(CJB) His son said to him, 'Father, I have sinned against Heaven and against you; I am no longer worthy to be called your son — '

(Mace) then the son said to him, father, I have sinned against heaven, and against you, I am no longer worthy to be called your son.

(Darby) And the son said to him, Father, I have sinned against heaven and before thee; I am no longer worthy to be called thy son.

(DRP (Gospels)) But the son said to him, 'Father, I have sinned against heaven, and before you. I am no longer worthy to be called your son.'

(DIA) Said and to him the son: O father, I sinned against the heaven and in presence of thee; and no longer I am fit to be called a son of thee.

(DRB) And the son said to him: Father: I have sinned against heaven and before thee I am not now worthy to be called thy son.

(EMTV) And the son said to him, 'Father, I have sinned against heaven and before you, and am no longer worthy to be called your son.'

(ESV) And the son said to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.'^[3]

(ERV) The son said, 'Father, I have sinned against God and have done wrong to you. I am no longer worthy to be called your son.'

(Etheridge) And his son said to him, My father, I have sinned against heaven and before thee, and am not worthy thy son to be called.

(EVID) And the son said to him, Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son.^[c]

(Geneva) And the sonne sayde vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthie to be called thy sonne.

(GLB) Der Sohn aber sprach zu ihm: Vater, ich habe gesündigt gegen den Himmel und vor dir; ich bin hinfort nicht mehr wert, daß ich dein Sohn heiße.

(GNB) 'Father,' the son said, 'I have sinned against God and against you. I am no longer fit to be called your son.'

(GDBY_NT) And the son said to him, Father, I have sinned against heaven, and in thy sight: and I am no more worthy to be called thy son.

(GW) Then his son said to him, 'Father, I've sinned against heaven and you. I don't deserve to be called your son anymore.'

(HCSB-r) The son said to him, 'Father, I have sinned against heaven and in your sight. I'm no longer worthy to be called your son.'

(HNV) The son said to him, 'Father, I have sinned against heaven, and in your sight. I am no longer worthy to be called your son.'

(csb) The son said to him, 'Father, I have sinned against heaven and in your sight. I'm no longer worthy to be called your son.'

(IAV NC) And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

(IAV) And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

(ISRAV) And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

(ISV) Then his son said to him, 'Father, I have sinned against heaven and you. I don't deserve to be called your son anymore.'

(JST) And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

(JOSMTH) And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

(KJ2000) And the son said unto him, Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son.

(KJVCNT) And the son said unto him, Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son.

(KJCNT) And the son said unto him, Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son.

(KJV) And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

(KJV-Clar) And the son said unto him, Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son.

(KJV-1611) And the sonne said vnto him, Father, I haue sinned against heauen, and in thy sight, and am no more worthy to be called thy sonne.

(KJV21) And the son said unto him, `Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son.'

(KJVA) And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

(LEB) And *his* son said to him, 'Father, I have sinned against heaven and [in your sight]! I am no longer worthy to be called your son!'

(LITV) And the son said to him, Father, I have sinned against Heaven and before you, and no longer am I worthy to be called your son.

(LONT) And the son said, Father, I have sinned against heaven and you, and am no longer worthy to be called your son.

(MKJV) And the son said to him, Father, I have sinned against Heaven and before you, and am no more worthy to be called your son.

(Moffatt NT) The son said to him, 'Father, I have sinned against heaven and before you; I don't deserve to be called your son any more.'

(nas) "And the son said to him, `Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.'

(NCV) The son said, 'Father, I have sinned against God and have done wrong to you. I am no longer worthy to be called your son.'

(NET.) Then his son said to him, 'Father, I have sinned against heaven and against you; I am no longer worthy to be called your son.'

(NET) Then⁶⁵ his son said to him, 'Father, I have sinned against heaven⁶⁶ and against you; I am no longer worthy to be called your son.'⁶⁷

(NAB-A) His son said to him, 'Father, I have sinned against heaven and against you; I no longer deserve to be called your son.'

(NIVUK) The son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.'

(NLV) The son said to him, 'Father, I have sinned against heaven and against you. I am not good enough to be called your son.'

(Noyes NT) And the son said to him, Father, I have sinned against Heaven and before thee; I am no longer worthy to be called thy son.

(nrs) Then the son said to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son." ^[141]

(OrthJBC) "And his ben said to him, `Avi, I sinned against Shomayim and in your sight, no longer am I worthy to be called your ben.' [Tehillim 51:4]

(SRB) Och sonen sade till honom: Far, jag har syndat mot himlen och inf?r dig och ?r inte mer v?rd att kallas din son.

(Murdock R) And his son said to him: My father, I have sinned against heaven, and before thee, and am not worthy to be called thy son.

(RNKJV) And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

(RV) And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

(RYLT-NT) and the son said to him, Father, I did sin -- to the heaven, and before you, and no more am I worthy to be called your son.

(TCNT) 'Father,' the son said, 'I sinned against Heaven and against you; I am no longer fit to be called your son; make me one of your hired servants.'

(TMB) And the son said unto him, ` Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son.'

(TRC) And the son said unto him: father I have sinned against heaven, and in thy sight, neither am I_(and am no more) worthy henceforth to be called thy son.

(Tyndale) And the sonne sayd vnto him: father I have synned agaynst heven and in thy sight and am no moare worthy to be called thy sonne.

(UPDV) And the son said to him, Father, I have sinned against heaven, and in your sight: I am no more worthy to be called your son.

(Webster) And the son said to him, Father, I have sinned against heaven,
and in thy sight, and am no more worthy to be called thy son.

(Wesley's) And the son said unto him, Father, I have sinned against heaven
and before thee, and am no more worthy to be called thy son.

(WESNT) And the son said unto him, Father, I have sinned against heaven
and before thee, and am no more worthy to be called thy son.

(WNT) "'Father,' cried the son, 'I have sinned against Heaven and before
you: no longer do I deserve to be called a son of yours.'

(WORNT) And *his* son said unto him, Father, I have sinned against heaven
and before thee, and am no longer worthy to be called thy son.

(WTNT) And the son said unto him: father I have sinned against heaven,
and in thy sight, neither am I worthy henceforth to be called thy son.

(Wycliffe) And the sone seide to hym, Fadir, Y haue synned in to heuene,
and bifor thee; and now Y am not worthi to be clepid thi sone.

(WycliffeNT) And the sone seide to hym, Fadir, Y haue synned in to
heuene, and bifor thee; and now Y am not worthi to be clepid thi sone.

(YLT) and the son said to him, Father, I did sin--to the heaven, and before
thee, and no more am I worthy to be called thy son.

التي اضافتها

(CLV) Now the son said to him, 'Father, I sinned against heaven and
in your sight. No longer am I worthy to be called your son. **Make me
as one of your hired men.**'"

(NWT) Then the son said to him, 'Father, I have sinned against
heaven and against you. I am no longer worthy of being called your
son. **Make me as one of your hired men.**'

(WMSNT) His son said to him, 'Father, I have sinned against heaven and in your opinion; I no longer deserve to be called your son; just treat me like one of your hired men.'

النسخ اليوناني

التي لم تضع الاضافة

(GNT) εἶπε δὲ αὐτῷ ὁ υἱὸς· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου.

eipen de autō o uios pater ēmarton eis ton ouranon kai enōpion sou kai ouketi eimi axios klēthēnai uios sou

(ABP+) [⁴said^{G2036} ¹And^{G1161} ⁵to him^{G1473} ²the^{G3588} ³son],^{G5207} O father,^{G3962} I sinned^{G264} unto^{G1519} the^{G3588} heaven,^{G3772} and^{G2532} before^{G1799} you,^{G1473} and^{G2532} no longer^{G3765} am I^{G1510.2.1} worthy^{G514} to be called^{G2564} your son.^{G5207 G1473}

(ABP-G+) εἶπε^{G2036} δε^{G1161} αυτω^{G1473} ο^{G3588} υιος^{G5207} πατερ^{G3962} ημαρτον ^{G264} εις^{G1519} τον^{G3588} ουρανον^{G3772} και^{G2532} ενωπιον^{G1799} σου^{G1473} και^{G2532} ου ^{κετι}^{G3765} ειμι^{G1510.2.1} αξιος^{G514} κληθηναι^{G2564} υιος σου^{G5207 G1473}

(IGNT+) ειπεν^{G2036 [G5627]} δε^{G1161} AND SAID αυτω^{G846} TO HIM ο^{G3588} THE υιος^{G5207} SON, πατερ^{G3962} FATHER, ημαρτον^{G264 [G5627]} I HAVE SINNED εις^{G1519} τον^{G3588} AGAINST ουρανον^{G3772} HEAVEN και^{G2532} AND ενωπιον^{G1799} BEFORE σου^{G4675} THEE, και^{G2532} AND ουκετι^{G3765} NO LONGER ειμι^{G1510 [G5748]} AM I αξιος^{G514} WORTHY κληθηναι^{G2564 [G5683]} TO BE CALLED υιος^{G5207} σου^{G4675} THY SON.

KATA ΛΟΥΚΑΝ 15:21 Greek NT: Greek Orthodox Church

.....

εἶπε δὲ αὐτῷ ὁ υἱὸς· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιός κληθῆναι υἱός σου.

.....

KATA ΛΟΥΚΑΝ 15:21 Greek NT: Stephanus Textus Receptus (1550, with accents)

.....

εἶπεν δὲ αὐτῷ ὁ υἱὸς Πάτερ ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου καὶ οὐκέτι εἰμὶ ἄξιός κληθῆναι υἱός σου

.....

KATA ΛΟΥΚΑΝ 15:21 Greek NT: Tischendorf 8th Ed.

.....

ειπεν δε αυτω ο υιος πατερ ημαρτον εις τον ουρανον και ενωπιον σου ουκετι ειμι αξιος κληθηναι υιος σου

.....

KATA ΛΟΥΚΑΝ 15:21 Greek NT: Byzantine/Majority Text (2000)

.....
ειπεν δε αυτω ο υιος πατερ ημαρτον εις τον ουρανον και ενωπιον
σου και ουκετι ειμι αξιος κληθηναι υιος σου
.....

KATA ΛΟΥΚΑΝ 15:21 Greek NT: Textus Receptus (1550)

.....
ειπεν δε αυτω ο υιος πατερ ημαρτον εις τον ουρανον και ενωπιον
σου και ουκετι ειμι αξιος κληθηναι υιος σου
.....

KATA ΛΟΥΚΑΝ 15:21 Greek NT: Textus Receptus (1894)

.....
ειπεν δε αυτω ο υιος πατερ ημαρτον εις τον ουρανον και ενωπιον
σου και ουκετι ειμι αξιος κληθηναι υιος σου
.....

التي وضعت الاضافة

KATA ΛΟΥΚΑΝ 15:21 Greek NT: Westcott/Hort

.....
ειπεν δε ο υιος αυτω πατερ ημαρτον εις τον ουρανον και ενωπιον
σου ουκετι ειμι αξιος κληθηναι υιος σου [ποιησον με ως ενα των
μισθιων σου]
.....

eipen de o uios autō pater ēmarton eis ton ouranon kai enōpion sou
ouketi eimi axios klēthēnai uios sou [poiēson me ōs ena tōn misthiōn
sou]

في النسخة المعروف عنها انها دائما تخالف النص التقليدي حتي لو كان الادلة علي اصالة النص
التقليدي كثيرة.

المخطوطات

التي تشهد لهذه الاضافة هي السينائية والفاتيكانية وهما من القرن الرابع

ولكن التي تشهد علي عدم اصالتها بالحقيقة كثيرة جدا

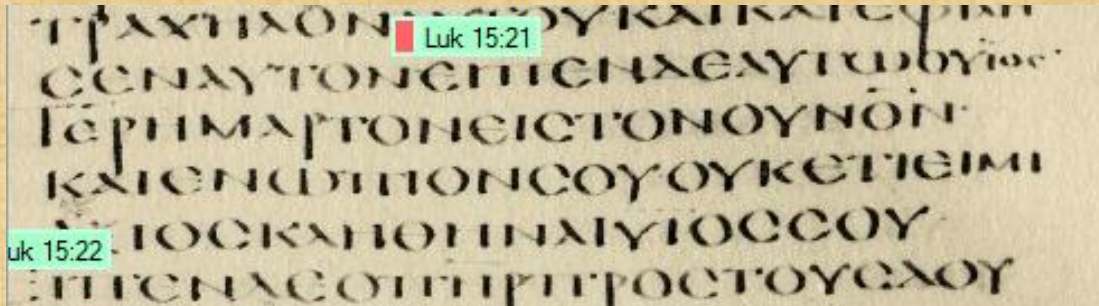
اولا بردية 75 من القرن الثالث

[illegible]

ولا توجد به الاضافة

ايضا الاسكندرية

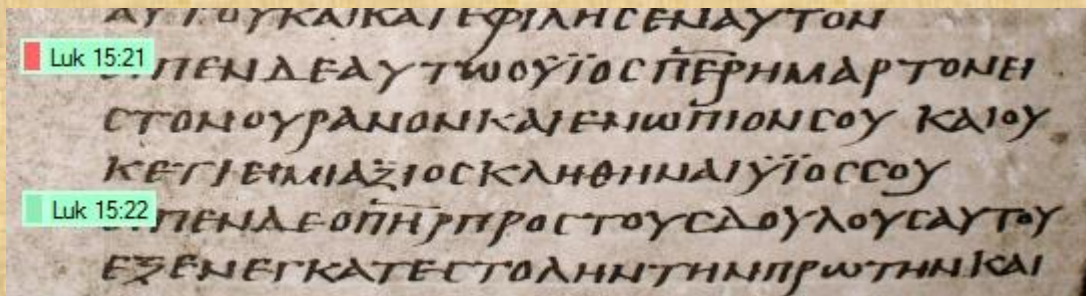
من القرن الخامس



وايضا لا يوجد بها الاضافة

مخطوطة واشنطون

من القرن الثاني او الرابع



وايضا لا توجد الاضافة

وكثير من مخطوطات الخط الكبير

Ε Γ Η Κ Λ Ν Ρ Q Δ Θ Π Ψ

ومجموعة مخطوطات

f1 f13

ومخطوطات الخط الصغير

28 157 205 565 579 597 892 1009 1010 1071 1079 1242 1243 1292 1342
1365 1424 1505 1546 1646 2148 2174

ومجموعة مخطوطات البيزنطية وهي ما يقرب من ألف مخطوطة

Byz

ومخطوطات القراءات الكنسية

Lect

والترجمات القديمة

اولا الترجمات اللاتينية القديمة التي بدأت ترجماتها منذ منتصف القرن الثاني

it^a it^{aur} it^b it^c it^e it^f it^{ff2} itⁱ it^l it^q it^{r1}

وايضا ترجمة الفلجاتا من القرن الرابع للقديس جيروم

vg

(clVulgate) Dixitque ei filius: Pater, peccavi in cælum, et coram te:
jam non sum dignus vocari filius tuus.

(Vulgate) dixitque ei filius pater peccavi in caelum et coram te iam non sum
dignus vocari filius tuus

وايضا الترجمات السريانية

اولا الاشورية

وهي تعود الي سنة 168 م تقريبا

[illegible]

ونصها

אדומים וכו' ארץ זבת חלב וסוכה וכו' ואלה שמות הארצות אשר נתן ליהוה לאמר

15:21 And his son said to him, My father, I have sinned against heaven and before thee, and am not worthy thy son to be called.

وايضا البشيتا

من القرن الرابع

(Peshitta) אִתָּךְ לֹא בִּי אֵלֶּיךָ בָּרִיךְ שְׂמֵחַ לֵב בְּעַד אֵלֶּיךָ וְיִבְרַךְ

❖ Kiosk

(Lamsa) And his son said to him, My father, I have sinned before heaven and before you, and I am not worthy to be called your son.

(Lamsa NT) And his son said to him, My father, I have sinned before heaven and before you, and I am not worthy to be called your son.

(Peshitta-T) W)MR LH BRH)BY X+YT B\$MY) WQDMYK WL) \$W)
)N) DBRK)TOR)

وغيرها من التراجم السريانية

$\text{syr}^c \text{syr}^s \text{syr}^{\text{pal}}$

والتراجع القطبية

الصعيدي والبحيري

 $\text{cop}^{\text{sa}} \text{cop}^{\text{bo}}$

(NS) ΠΕΧΕΠΕΨΗΡΕ ΔΕ ΝΑΨ ΞΕ. ΠΑΙΨΤ ΑΙΡΝΟΒΕ ΕΤΠΕ ΑΥΨ
ΜΠΕΚΜΤΟ ΕΒΟΛ. ΝΨΜΠΨΑ ΑΝ ΞΙΝΤΕΝΟΥ ΕΜΟΥΤΕ ΕΡΟΙ ΞΕ ΠΕ
ΚΨΗΡΕ.

(NS-T) peJepeFShre de naF Je. paiwt airnobe etpe auw mpekmtο ebol.
nTmpSa an Jintenou emoute eroi Je pekShre.

وايضاً الغوصية

goth

(WulfilaGothic) [CA] jah qap imma sa sunus: atta, frawaurhta in
himin jah in andwairþja þeinamma, ju þanaseiþs ni im wairþs ei
haitaidau sunus þeins.

والارمنية

arm

والجوارجينية

geo

وايضاً

كثير من اقوال الاءاء

Titus-Bostra

Apostolic Constitutions

Jerome

Augustine^{vid}

Hesychius

وايضا كتاب مهم جدا وهو كتاب الدياتسرون للعلامة تيتان من سنة 160 م تقريبا

بترجماته المختلفة

ولهذا نجد الادلة الخارجية كثيرة جدا قديمة وايضا متنوعة المدارس والمناطق تؤكد اصالة العدد التقليدي بدون الاضافة

الادلة الداخلية

نجد ان سبب الاضافة واضح وهو نقلا من عدد 19

انجيل لوقا 15

15: 18 اقوم و اذهب الى ابي و اقول له يا ابي اخطات الى السماء و قدامك

15: 19 و لست مستحقا بعد ان ادعى لك ابنا اجعلني كاحد اجراك

15: 20 فقام و جاء الى ابيه و اذ كان لم يزل بعيدا راه ابوه فتحنن و ركض و وقع على عنقه و قبله

15: 21 فقال له الابن يا ابي اخطات الى السماء و قدامك و لست مستحقا بعد ان ادعى لك ابنا

وسنجد بعض النساخ ظنوا خطأ انه ناقص لان الابن قال انه سيقول لابي " يا ابي اخطات الى السماء و قدامك و لست مستحقا بعد ان ادعى لك ابنا اجعلني كاحد اجراك " ولكن في عدد 21 قال

له " يا ابي اخطات الى السماء و قدامك و لست مستحقا بعد ان ادعى لك ابنا " فاعتقدوا انها ناقصه فاضافوها ظانين خطأ انه يصححون خطأ ولكن هم بهذا اخطوا

وايضا بناء علي بعض قواعد النقد النصي

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

وهذه القاعده هي من انتاج تشندورف وهي القراءه الافضل هي التي تفسر بقية القراءات

وكثيرين يعتبرون هذه القاعده هي الاساسيه في التحليل الداخلي وتسمى ايضا

Corollary

وكما قلت ان عدد 19 هو سبب الاضافة في عدد 21 ولهذا النص التقليدي هو الاصح

وايضا بعض القواعد الاخرى

If one reading appears to be an intentional correction, the reading which invited such a correction is best.

لو قراءه تبدو مصححه , تكون القراءه التي دعت الي ذلك التصحيح هي الافضل

ولها تسميه اخرى

That reading which is most likely to have suffered change by copyists is best.

اي القراءه التي عانت من تصحيح النساخ هي الافضل (قبل التصحيح) وهي اقترحها تشندورف مثل تفضيله للقراءه الحاده . وهي تعني لو كان هناك قراءه تدعوا الي التصحيح بالطبع قد يندفع ناسخ ويصححها

The hardest reading is best

القراءة الاصعب هي الافضل

Difficilior lectio potior or Proclivi scriptioni praestat ardua

ومن تكلم عليها هو بنجيل (وبالنسبه له هي كانت القاعده الاساسيه)

وهي تعتمد ان النساخ يميلوا الي جعل النص ابسط

فهو مال للتوضيح بهذه الاضافة

فاعتقد بهذا نجد ان قواعد التحليل الداخلي تؤكد اصالة النص التقليدي بدون الاضافة

واخيرا المعني الروحي

من تفسير ابونا تادرس يعقوب واَقوال الاباء

يكشف هذا المثل عن أبوة الله الحانية، فإنه وإن كان لا يلزم الإنسان بالرجوع إليه، لكنه إذ يراه من بعيد منطلقاً نحوه يركض هو مسرعاً لا ليعاتبه أو يوبخه وإنما ليقع على عنقه ويقبله. إنه ينصت لاعتراف ابنه المخطئ، لكنه لا يسمح له بالمذلة، فلا يتركه يقول: "اجعني كأحد أجراءك"، إنما يطلب له ثوب الابن وخاتمه، مكرماً إيَّاه في بيته!

* ينصت الأب إليك وأنت تتكلم في داخل نفسك، ويسرع لمقابلتك. عندما تكون لا تزال بعيداً يراك ويركض.

إنه ينظر ما في داخل قلبك، ويسرع حتى لا يؤخرك أحد، بل ويحتضنك.

"مقابلته لك" هي سبق معرفته، و"احتضانه لك" هو إعلان رحمته، وتعبير عن حبه الأبوي.

يقع على عنقك لكي يقيمك أنت الساقط تحت ثقل الخطايا، ولكي يرجعك إلى السماء إذ اتجهت إلى الأرض، فتطلب خالقك.

يقع المسيح على عنقك، لكي يخلص عنقك من نير العبودية، فيحملك نيره الهين (مت 11: 30)...

يقع على عنقك بقوله: "تعالوا إليّ يا جميع المتعبين والثقيلي الأحمال وأنا أريحكم، احملوا نيري عليكم" (مت 11: 28).

هكذا يحتضنك الرب عندما تتوب [649].

القديس أمبروسيو

* ماذا يعني: "ركض"؟ إلا أنه بسبب عائق خطايانا لا نستطيع نحن أن نبلغ إلى الله خلال فضيلتنا، لكن الله نفسه قادر أن يأتي للضعيف لذا يقع على عنقه.

يُقبل الفمّ، أي يتقبل الأب بفرح ذاك الذي يعترف (بفمه) نادماً من قلبه [650]

القديس يوحنا الذهبي الفم

* إنيركض يقع على عنقه، لأن الأب لا يترك ابنه الوحيد الجنس الذي يجري دومًا نحونا نحن الذين ضللنا طويلاً. "الله كان في المسيح مصالِحًا العالم لنفسه" (2 كو 5: 19).

إنه يقع على عنقه، ينحني ليحتضن بذراعه، أي بالرب يسوع المسيح.

إذ يتعزى (التائب) بكلمة نعمة الله الواهبة رجاء غفران الخطايا هذا يتحقق بقبلة الحب النابعة عن الأب عند الرجوع إليه في رحلة طويلة...

لم يقل: "اجعلني كأحد أجراءك"، لأنه عندما كان في عوز إلى خبز اشتاق أن يكون ولو عبدًا أجيّرًا، لكنه إذ تقبل القبلة من أبيه بنبل كفّ عن ذلك [651]

القديس أغسطينوس

والمجد لله دائما