

# الرد علي ادعاء ان يسوع كذب عندما قال انا لست اصعد بعد الي هذا العيد يوحنا 7:

## 8

Holy\_bible\_1

### الشبهة

يقول بعض المشككين ان يسوع قد كذب لانه قال انه لن يصعد الي العيد ثم صعد  
والبعض الاخر من المشككين يستغلوا خطأ في قله من المخطوطات اليوناني لاتوجد بها كلمة بعد ويقولوا  
انه قال لا اصعد مطلقا الي هذا العيد ثم صعد وهذا يؤكد انه كذب

### الرد

#### ساقسم الرد الي

اولا توضوح بعض المعاني اللغويه اليونانيه

ثانيا شرح الموقف وسياق الكلام

ثالثًا بعض الردود الرائعة التي تعلمت منها كثيرا

اولا بعض المعاني اللغويه

كلمة لست بعد ( لست اصعد بعد ) لانها كلمه واحده في اليوناني

اويبو

من قاموس سترونج

**G3768**

οὐπω

oupō

oo'-po

From [G3756](#) and [G4452](#); *not yet*: - hitherto not, (no . . .) as yet, not yet.

ليس بعد , حتي الان لا , حتي الان , ليس بعد

قاموس ثيور

**G3768**

οὐπω

oupō

**Thayer Definition:**

1) not yet

**Part of Speech:** adverb

A Related Word by Thayer's/Strong's Number: from [G3756](#) and [G4452](#)

ليس بعد

وهي ظرف او حالة

وهي مشتقة من كلمتين في اليوناني

اوي او اويك وتعني لا وكلمة بو التي تعني بعد

والكلمه الثانيه التي وجدت خطأ في قلبه من المخطوطات تفيد نفس المعني وهي من المقطع الاولي من كلمة

اويبو وهي كلمة اوي او اويك

قاموس سترونج

**G3756**

οὐ

ou

oo

Also οὐκ ouk ook used before a vowel and οὐχ ouch ookh before an aspirate.

A primary word; the absolutely negative (compare [G3361](#)) adverb; *no* or *not*: - + long, nay, neither, never, no (X man), none, [can-] not, + nothing, + special, un ([-worthy]), when, + without, **+ yet but**. See also [G3364](#), [G3372](#).

اوي او اويك تستخدم قبل حرف علة اويكس قبل السببية

كلمه تعني السلبيه المطلقه مثل كلمة مي للنفي وظرفيه لا ولاء وتعني كلا لا ابدا لاشيئ لا يستحق لا عندما

دون لاحتى الان

ونفهم من هذا انها تستخدم للنفي القطعي وايضا تستخدم للنفي السببي

فمن الممكن في العدد نعتبره في وجود اوييو

7: 8 اصعدوا انتم الى هذا العيد انا لست اصعد بعد الى هذا العيد لان وقتي لم يكمل بعد

او في وجود اويك

7: 8 اصعدوا انتم الى هذا العيد انا لست اصعد حتى الان الى هذا العيد لان وقتي لم يكمل بعد

وسافترض الكلمة هي اويك اي لن

فلو قلت

لن اصعد الى العمل لان اجازتي لم تكتمل بعد

هل يفهم من هذا اني لن اذهب الى العمل مطلقا ؟؟؟؟ وهل لو راني احدهم في بداية الاسبوع المقبل في العمل سيصفني بالكذب ؟؟؟؟؟ بالطبع لا

فهي لن اذهب الى العمل لان اجازتي لم تكتمل فعندما تكتمل اجازتي في نهاية الاسبوع ساصعد

ولكن لو قلت لن اذهب الى العمل فقط ولم اكمل هي التي قد يفهم منها الاحتماليتين اني لن اذهب مطلقا او لن اذهب في خلال وقت محدد

ولهذا كان الانجيل دقيقا عندما قال انهم صعدوا اما هو فمكث في الجليل

فالحقيقه كلمة اوييو او اويك تؤدي نفس المعني حسب القواميس اليوناني انه لن يصعد الان وبقية الجمله تؤكد ذلك عندما قال وقتي لم يكمل بعد

ولتاكيد ان كلمة اويك استخدمت بهذا الاستخدام

انجيل متي 16

16: 11 كيف لا تفهمون اني ليس عن الخبز قلت لكم ان تتحرزوا من خمير الفريسيين و الصدوقيين

والعدد يؤكد انهم فهموا مباشره

16: 12 حينئذ فهموا انه لم يقل ان يتحرزوا من خمير الخبز بل من تعليم الفريسيين و الصدوقيين

انجيل مرقس 7

7: 18 فقال لهم افانتم ايضا هكذا غير فاهمين اما تفهمون ان كل ما يدخل الانسان من خارج لا يقدر ان  
ينجسه

انجيل مرقس 8

8: 21 فقال لهم كيف لا تفهمون

ومثال واضح جدا

متي 26: 60

26: 60 فلم يجدوا و مع انه جاء شهود زور كثيرون لم يجدوا و لكن اخيرا تقدم شاهدا زور

فلم يوجد شاهد زور في هذه اللحظه وفي اللحظه التاليه وجد شاهد زور فايضا المسيح لن يصعد هذا الوقت  
وفي الوقت التالي صعد

وهي استخدمت بهذا التركيب 35 مره تفيد الوقت الحاضر اما بعد قليل فقد تتغير الظروف

ولاؤكد ذلك المعني من باقي المعاجم اليوناني

## *Analytical lexicon of the Greek New Testament*

**οὐ** οὐκ before a vowel, οὐχ before a rough-breathing vowel; an adverb negating an alleged fact, used predominately in the NT with the indicative mood *no, not* (MT 4.4); (1) with an accent οὐ̂ as the negative answer *no* (JN 1.21); (2) in litotes, using a negative to emphasize a positive *not ... (but)* (JN 1.13); (3) contrary to the general rule, occasionally with a participle; (a) to negate a single concept (HE 11.1); (b) to denote strong emphasis or contrast (HE 11.35); (c) in quotations from the Septuagint (GA 4.27); (4) used to negate the declarative future, forming a prohibition (MT 19.18); (5) used in direct questions to indicate that an affirmative answer is expected (MT 6.26); (6) in combination with other negatives, such as οὐ μὴ (MT 5.18), οὐκ οὐδέν (JN 6.63), to produce a strong negative or prohibition *never, not at all, by no means, certainly not*

i

اوي او اويك تستخدم فقط قبل حرف العله او كس او قبل حرفة العله في التنفس في ظرف يلغي حقيقه مزعومه وتستخدم في الاقليم الشمالي كارشاديه وهو يفيد الجواب السلبي وفي يوحنا يفيد السلبيه للتاكيد علي الايجابيه ولكن في يوحنا 13: 1 خلاف للقاعده لنفي مفهوم واحد تستخدم في سؤال يتوقع الاجابه بالايجاب وهي سلبي ضعيف وليس علي الاطلاق وليس نفي بالتاكيد ولكن لتكون سلبي قوي تاخذ مي

فشرح لنا هذا القاموس انها نفي سلبي ضعيف يفيد عدم التاكيد وليس علي الاطلاق اي نفي شئى سيتغير في المستقبل القريب

وغيره الكثير من المراجع

واكرر مره ثانية

رغم ان المخطوطات والادله الداخليه والداخليه تؤكد اصالة كلمت ليس بعد ولكن ايضا كلمة ليس تفيد نفس المعني انه يتكلم عن الان اما بعد قليل سيتغير الموقف

ثانيا سياق الكلام

انجيل يوحنا 7

7: 1 و كان يسوع يتردد بعد هذا في الجليل لانه لم يرد ان يتردد في اليهودية لان اليهود كانوا يطلبون ان يقتلوه

وهذه الفتره استغرقت 6 شهور تقريبا من عيد الفصح لعيد المظال

والظروف المحيطه هو ان اليهود يريدوا ان يقتلوه وهم لهم سلطان اكثر في اليهودية عند بيلاطس فلا يريدوا ان يفعلوا ذلك في الجليل ولهذا كانوا طلبوا منه ان يخرج من الجليل الي اليهودية

انجيل لوقا 13: 31

فِي ذَلِكَ الْيَوْمِ تَقَدَّمَ بَعْضُ الْفَرِيسِيِّينَ قَائِلِينَ لَهُ: «أَخْرُجْ وَاذْهَبْ مِنْ هَهُنَا، لِأَنَّ هِيرُودُسَ يُرِيدُ أَنْ يَقْتُلَكَ.»

ولكن طبعا المسيح كان علي علم بخططهم الشريره فظل في الجليل

7: 2 و كان عيد اليهود عيد المظال قريبا

فكره عن عيد المظال

هو يعتبر من اكبر الاعياد اليهودية بعد الفصح ولكنه اكثرها مسره وياتي بين شهر سبتمبر واکتوبر وهو واحد من ثلاث اعياد يجب ان يذهبوا ليعيدوا في اورشليم

### سفر التثنية 16:16

«ثَلَاثَ مَرَّاتٍ فِي السَّنَةِ يَحْضُرُ جَمِيعُ نְكُورِكَ أَمَامَ الرَّبِّ إِلَهِكَ فِي الْمَكَانِ الَّذِي يَخْتَارُهُ، فِي عِيدِ الْفَطِيرِ وَعِيدِ الْأَسَابِيعِ وَعِيدِ الْمَظَالِّ. وَلَا يَحْضُرُوا أَمَامَ الرَّبِّ فَارْغِينَ.

وهو فترته 8 ايام ويقسم الي اسبوع ثم اليوم الثامن والاسبوع احتفالات ويعتبر عيد ولكن اهم يوم هو اليوم الثامن ويعتبر عيد اخر

### سفر المكابيين الثاني 10:6

فعيدوا ثمانية ايام بفرح كما في عيد المظال وهم يذكرون كيف قضوا عيد المظال قبيل ذلك في الجبال والمغاور مثل وحوش البرية

ويعتبر اليوم العظيم او يوم العيد وهو اليم الذي يجب ان يظهر فيها امام الهيكل

وهم في هذه الفتره كانوا يخرجون قبلها بعدة ايام او اسابيع ليعدوا المظالا لانهم كانوا لابد ان يسكنوا في هذه الفتره في مظال كذكري لتغريهم في سيناء واليوم الثامن يحتفلوا في الهيكل كذكري لدخول ارض الموعد ويفرحون بالحصاد

وكان ينار في مناره سباعية الشعلات كل يوم شعله حتي في اليوم السابع ويحتفلون بشده في اليوم السابع وفي اليوم الثامن تشعل مناره قويه وبهذا تكون المدينه كلها منيره وهذا الذي اشار اليه المسيح في الاصحاح التالي

8:12 ثم كلمهم يسوع ايضا قائلا انا هو نور العالم من يتبعني فلا يمشي في الظلمة بل يكون له نور الحياة



وايضا رئيس الكهنة كان يملأ قدر ذهبي من بركة سلوام ويصبه في انبويه من المنبح وتتجه الي وادي قدرون وهذا تذكار للصخره التي اخرجت لهم ماء في البريه وهو الذي تكلم عنه المسيح في هذا الاصحاح بانه

7: 37 وفي اليوم الاخير العظيم من العيد وقف يسوع و نادى قائلا ان عطش احد فليقبل الي ويشرب

7: 38 من امن بي كما قال الكتاب تجري من بطنه انهار ماء حي

فهو الصخره الحقيقيه صخرة الخلاص الذي ينبع الماء الحي وهذا الذي شرحه معلمنا بولس الرسول عن ان الصخره هو المسيح

ولذلك اولاد خاله يسوع وغيرهم كانوا يريدون ان يخرجوا قبل العيد بفتريه ليعدوا المظال التي سيقوموا فيها فترة العيد وهذا دليل علي انهم طلبوا ان يذهبوا هناك قبل العيد بفتريه

ولكن المسيح قال قبل ذلك انه

إنجيل متى 8: 20

فقال له يسوع: «للتعالب أوجرة ولطيور السماء أوكار، وأمّا ابن الإنسان فليس له أين يسند رأسه.»

فالمسيح كان واضح في انه لا يحتاج ان يعد مظال لانه ليس من هذا العالم فليس له مظله في هذا العالم

7: 3 فقال له اخوته انتقل من هنا و اذهب الي اليهودية لكي يرى تلاميذك ايضا اعمالك التي تعمل

وشيئ عجيب ان كلام اقاربه شابه كلام اليهود الذين يريدوا ان يقتلونه وايضا اقاربه يعلمون بتربص اليهود به وانهم في انتظاره في اليهودية

وبقية كلامهم يوضح هدفهم

7: 4 لانه ليس احد يعمل شيئا في الخفاء و هو يريد ان يكون علانية ان كنت تعمل هذه الاشياء فاطهر نفسك للعالم

7: 5 لان اخوته ايضا لم يكونوا يؤمنون به

فهم يريدوا ان يظهر شيى من اثنين اما ان يظهر خوفه ورفضه وبهذا يتأكد لهم ان رفضهم للايمان به عن حق لانه خائف من اليهود ويكسر الشريعة بعدم الذهاب

ثانيا ان يذهب الي اليهوديه ويواجه اليهود وينتصر عليهم ويستعلن امام العالم وياخذ ملكا ومكانه عظيمه وهم لانهم اقاربه سينالوا شرف ايضا

والمسيح امامه ايضا اختيارين

يوافقهم ويذهب معهم ويعطي اليهود فرصة قبل العيد قبل ان يجتمع الشعوب ان يقتلوه وبهذا يكون قتل قبل الزمان الذي هو حدده

او يرفض ولا ينزل فيكون اعطي لاقاربه سبب لعدم الايمان به ويستشهد اليهود انه كسر الشريعة

ولذلك هو لم يذهب معهم في الاول ولكن ذهب لما بدا العيد وظهر وسط الجموع فاضاع علي اليهود فرصة القبض عليه خفيه وايضا اثبت لاقاربه انه احكم منهم بكثير فهو اظهر نفسه للجميع ولكن للوقت المناسب

وهو حضر العيد في اورشليم ولم يكسر الشريعة

ولذلك لا يستطيع ان يبكته احد علي خطيه

7: 6 فقال لهم يسوع ان وقتي لم يحضر بعد و اما وقتكم ففي كل حين حاضر

وهنا يرد المسيح عليهم بحكمه واضحه ان وقته ( وقت الصليب ) لم يحضر بعد اما هم فينفزون الاحتفالات الارضيه كما يريدوا لانهم مثل العالم

وهو سيستعلن علي عود الصليب ويظهر نفسه للجميع اما الوقت الان غير مناسب

ونلاحظ ان سياق الكلام في ان وقته لم يحضر بعد بمعنى ان حينما يحضر وقته سيصعد الي العيد

فحينما يقول لهم انه لن يصعد ( او لن يصعد فقط ) الان فهذا واضح انه سيصعد عندما ياتي الوقت المناسب الذي لم يعط عنه لهم

7: 7 لا يقدر العالم ان يبغضكم ولكنه يبغضني انا لاني اشهد عليه ان اعماله شريرة

بالطبع هذا فيه توبيخ له لان فكرهم كما ذكرت يتماشي مع فكر اليهود وفكر العالم الشرير ولهذا نري ان المسيح لما اراد ان يسلم امه وقت الصلب لم يسلمها لاقاربه ولكن ليوحنا الحبيب

ولكن العالم يبغض المسيح لانه في قبضة الشرير والشرير رئيس العالم لا يحتمل اي كلمة من المسيح فكل كلمة من المسيح تظهر اعماله الشريره وتدينه

فلهذا طلب منهم ان يذهبوا ويحتفلوا بانشاء المظال ويشهدوا انهم مهتمين بالامور والاحتفالات العالميه اما هو مهتم بخلص النفوس

7: 8 اصعدوا انتم الي هذا العيد انا لست اصعد بعد الي هذا العيد لان وقتي لم يكمل بعد

اصعدوا انتم وهي تفيد الترتيب فهم يصعدون اولا ويقدر ان يمضوا الان وهذا لا يثبت نفيه الصعود مطلقا

لست اصعد (لست اصعد بعد او لست اصعد بالتركيب اليوناني الذي شرحته ) لا يفيد النفي المطلق لانه لو قال ذلك كما شرحت مفهوم عيد المظال سيكون كسر للناموس وكانوا سيعترضون بشده ويستنكرون عليه ذلك

ولكن سياق الكلام واضح انه يفيد الترتيب ولهذا ليؤكد المعني بالاضافه لوضوحه تماما من العدد 6 قال لهم لان وقتي لم يكمل بعد وهذا يوضح انه لما يكتمل الوقت سيصعد ولن يكسر الناموس بالطبع لانه قال

إنجيل متى 5: 17

«لَا تَظُنُّوا أَنِّي جِئْتُ لِأَنْقُضَ النَّامُوسَ أَوْ الْأَنْبِيَاءَ. مَا جِئْتُ لِأَنْقُضَ بَلْ لِأَكْمَلَهُ.

وكان المسيح كاتب لو كان قال لن يصعد مطلقا ولم يضيف شرطية ان وقته لم يكتمل بعد

او لو كانوا سالوه عن ميعاد صعوده فاعطاهم ميعاد وصعد بعده او قبله ولكن هذا لم يحدث فهم عرفوا جيدا انه لن يكسر الناموس وسيصعد في وقت مناسب له

7: 9 قال لهم هذا و مكث في الجليل

وهذا العدد يؤكد صدق المسيح فهو لم يخرج مباشره من طريق اخر ولكن بالفعل مكث في الجليل وقت ثم خرج لما كمل وقته كما قال لهم تماما فهو كان صادق في كل كلمه

7: 10 و لما كان اخوته قد صعودوا حينئذ صعد هو ايضا الى العيد لا ظاهرا بل كانه في الخفاء

فكان اخوته صعودوا اي وصلوا الي اورشليم بالفعل واعدوا مظالمهم حينئذ بدا هو في التحرك وصعد

وهو تحرك في مناطق مختلفه فذهب اولاً الي تخوم اليهودية وبيرية ثم بعدها الي اورشليم

وبالفعل حاول اليهود ان يقبضوا عليه وان يقتلوه ولكنهم لم يستطيعوا

انجيل يوحنا 8

8: 59 فرفعوا حجارة ليرجموه اما يسوع فاخفى و خرج من الهيكل مجتازا في وسطهم و مضى هكذا

وهذا لايؤكد صدق كلام المسيح فقط بل ايضا صدق نبوته عن هدف اليهود ومحاولتهم لقتله

7: 11 فكان اليهود يطلبونه في العيد و يقولون اين ذاك

فهو في بداية العيد لم يظهر وهذا جعل اليهود يتحيروا فهم يريدوا القبض عليه قبل ان تزدهم اورشليم  
وايضا يعرفون انه يجب ان يكون في اورشليم

وهم راوا اقاربه سعدوا ولكن ليس معهم

7: 12 و كان في الجموع مناجاة كثيرة من نحوه بعضهم يقولون انه صالح و اخرون يقولون لا بل يضل  
الشعب

7: 13 و لكن لم يكن احد يتكلم عنه جهارا لسبب الخوف من اليهود

7: 14 و لما كان العيد قد انتصف سعد يسوع الى الهيكل و كان يعلم

وفي انتصاف العيد اي بعد اربع ايام تقريبا واصبحت اورشليم مزدحمة جدا اظهر نفسه

وبهذا

كان صادقا في كلامه انه سينتظر الوقت المناسب

لم يكسر الناموس بل اكمل الناموس

اضاع الفرصه علي اليهود القبض عليه وقتله قبل ان تزدهم اورشليم وجعل مهمتهم صعبه جدا

اظهر نفسه للذين يطلبونه وخلص نفوس كثيرين

استعلن قوته في اشياء كثيره يشرحها لنا بقية الاصحاح والاصحاحات التالية

ولهذا مناسبة العيد توضح وسياق الكلام في عدد 6 وما بعده يوضح وايضا النصف الثاني من العدد 8

يوضح وايضا الكلمه اليوناني وايضا الكلمه التي وجدت خطأ في قله من المخطوطات توضح

كلهم يوضحوا ان المسيح حدد انه لن يصعد في هذا الوقت ولكن سينظر ثم يصعد فيما بعد لما يكتمل وقته

وهم فهموا ذلك وعرفوا انه لن يكسر الناموس بعدم صعوده مطلقا ولهذا لم يجادلوه

وكلام المسيح امين وصادق والدليل ايضا

ان لا اليهود ولا اقاربه استطاح احد ان يبكته علي خطيه

إنجيل يوحنا 8: 46

مَنْ مِنْكُمْ يُبَكِّتُنِي عَلَى خَطِيئَةٍ؟ فَإِنْ كُنْتُ أَقُولُ الْحَقَّ، فَلِمَاذَا لَسْتُمْ تَوَّامِنُونَ بِي؟

ولا يجد عليه عله

إنجيل لوقا 23: 14

وَقَالَ لَهُمْ: «قَدْ قَدَّمْتُمْ إِلَيَّ هَذَا الْإِنْسَانَ كَمَنْ يُفْسِدُ الشَّعْبَ. وَهَا أَنَا قَدْ فَحَصْتُ قَدَامَكُمْ وَلَمْ أَجِدْ فِي هَذَا الْإِنْسَانَ عِلَّةً مِمَّا تَشْتَكُونَ بِهِ عَلَيْهِ.

وهذا رد مبسط لمن يكذب ويدعي ان المسيح لم يقل الصدق في الصعود الي العيد

الردود والشراح

( وملحوظه الشراح من العارفين التركيبات اللغويه اليوناني )

جيل

### Joh 7:8

**I go not up yet unto this feast** - Porphyry accuses our blessed Lord of falsehood, because he said here, I will not go to this feast, and yet afterwards he went; and some interpreters have made more ado than was necessary, in order to reconcile this seeming contradiction. To me the whole seems very simple and plain. Our Lord did not say, I will not go to this feast; but merely, I go not yet, **οὐπω**, or am not going, i.e. at present; because, as he said [Joh 7:6](#), and repeats here, his time was not yet come - he had other business to transact before he could go. And it is very likely that his business detained him in Galilee till the feast was half over: for we do not find him at Jerusalem till the middle of the feast, [Joh 7:14](#), i.e. till the feast had been begun four days. He might also be unwilling to go at that time, there being such a great concourse of people on the road to Jerusalem, and his enemies might say that he had availed himself of this time and multitude in order to excite sedition.

بارنز

### Joh 7:8

**I go not up yet** - Jesus remained until about the middle of the feast, [Joh 7:14](#). That is, he remained about four days after his brethren had departed, or until the mass of the people had gone up, so that his going might excite no attention, and

that it might not be said he chose such a time to excite a tumult. We have here a signal instance of our Lord's prudence and opposition to parade. Though it would have been lawful for him to go up at that time, and though it would have been a favorable period to make himself known, yet he chose to forego these advantages rather than to afford an occasion of envy and jealousy to the rulers, or to appear even to excite a tumult among the people.

كلارك

### **Joh 7:8**

**I go not up yet unto this feast** - Porphyry accuses our blessed Lord of falsehood, because he said here, I will not go to this feast, and yet afterwards he went; and some interpreters have made more ado than was necessary, in order to reconcile this seeming contradiction. To me the whole seems very simple and plain. Our Lord did not say, I will not go to this feast; but merely, I go not yet, **οὐπω**, or am not going, i.e. at present; because, as he said [Joh 7:6](#), and repeats here, his time was not yet come - he had other business to transact before he could go. And it is very likely that his business detained him in Galilee till the feast was half over: for we do not find him at Jerusalem till the middle of the feast, [Joh 7:14](#), i.e. till the feast had been begun four days. He might also be unwilling to go at that time, there being such a great concourse of people on the road to Jerusalem, and his enemies might say that he had availed himself of this time and multitude in order to excite sedition.

هنري

### **Joh 7:1-13**



We have here, I. The reason given why Christ spent more of his time in Galilee than in Judea ([Joh 7:1](#)): *because the Jews*, the people in Judea and Jerusalem, sought to *kill him*, for curing the impotent man on the sabbath day, [Joh 5:16](#). They thought to be the death of him, either by a popular tumult or by a legal prosecution, in consideration of which he kept at a distance in another part of the country, very much out of the lines of Jerusalem's communication. It is not said, He *durst not*, but, He *would not*, walk in Jewry; it was not through fear and cowardice that he declined it, but in *prudence*, because his hour was not yet come. Note, 1. Gospel light is justly *taken away* from those that endeavour to extinguish it. Christ will withdraw from those that drive him from them, will hide his face from those that spit in it, and justly shut up his bowels from those who spurn at them. 2. In times of imminent peril it is not only *allowable*, but *advisable*, to *withdraw* and *abscond* for our own safety and preservation, and to choose the service of those places which are least perilous, [Mat 10:23](#). *Then*, and not till *then*, we are called to expose and lay down our lives, when we cannot save them without sin. 3. If the providence of God casts persons of *merit* into places of obscurity and little note, it must not be thought strange; it was the lot of our Master himself. He who was fit to have sat in the highest of Moses's seats willingly walked in Galilee among the ordinary sort of people. Observe, He did not sit still in Galilee, nor bury himself alive there, but *walked*; he went about doing good. When we cannot do *what* and *where* we *would*, we must do *what* and *where* we *can*.

II. The approach of the *feast of tabernacles* ([Joh 7:2](#)), one of the three solemnities which called for the personal attendance of all the males at Jerusalem; see the institution of it, [Lev 23:34](#), etc., and the revival of it after a long disuse, [Neh 8:14](#). It was intended to be both a *memorial* of the tabernacle state of Israel in the wilderness, and a *figure* of the tabernacle state of God's spiritual Israel in this world. This feast, which was instituted so many hundred years before, was still

religiously observed. Note, Divine institutions are never antiquated, nor go out of date, by length of time: nor must wilderness mercies ever be forgotten. But it is called the *Jews' feast*, because it was now shortly to be *abolished*, as a mere Jewish thing, and left to them that *served the tabernacle*.

III. Christ's discourse with his *brethren*, some of his kindred, whether by his mother or his supposed father is not certain; but they were such as pretended to have an interest in him, and therefore interposed to advise him in his conduct. And observe,

1. Their ambition and vain-glory in urging him to make a more public appearance than he did: “*Depart hence*,” said they, “*and go into Judea* ([Joh 7:3](#)), where thou wilt make a better figure than thou canst here.”

(1.) They give two reasons for this advice: [1.] That it would be an encouragement to those in and about Jerusalem who had a respect for him; for, expecting his temporal kingdom, the royal seat of which they concluded must be at Jerusalem, they would have had the disciples *there* particularly countenanced, and thought the time he spent among his Galilean disciples wasted and thrown away, and his miracles turning to no account unless those at Jerusalem saw them. Or, “That *thy disciples*, all of them in general, who will be gathered at Jerusalem to keep the feast, may *see thy works*, and not, as here, a few at one time and a few at another.” [2.] That it would be for the advancement of his name and honour: *There is no man that does any thing in secret* if he himself *seeks to be known* openly. They took it for granted that Christ sought to make himself known, and therefore thought it absurd for him to conceal his miracles: “*If thou do these things*, if thou be so well able to gain the applause of the people and the approbation of the rulers by thy miracles, venture abroad, and *show thyself to the world*. Supported with

these credentials, thou canst not fail of acceptance, and therefore it is high time to set up for an interest, and to think of being *great*.”

(2.) One would not think there was any harm in this advice, and yet the evangelist noted it is an evidence of their infidelity: *For neither did his brethren believe in him (Joh 7:5)*, if they had, they would not have said this. Observe, [1.] It was an honour to be of the kindred of Christ, but no *saving* honour; they that hear his word and keep it are the kindred he values. Surely grace runs in no blood in the world, when not in that of Christ's family. [2.] It was a sign that Christ did not aim at any secular interest, for then his kindred would have struck in with him, and he would have secured them first. [3.] There were those who were akin to Christ according to the flesh who did believe in him (three of the twelve were *his brethren*), and yet others, as nearly allied to him as they, did not believe in him. Many that have the same external privileges and advantages do not make the same use of them. But,

(3.) What was there amiss in the advice which they gave him? I answer, [1.] It was a piece of presumption for them to prescribe to Christ, and to teach him what measures to take; it was a sign that they *did not believe him* able to guide them, when they did not think him sufficient to guide himself. [2.] They discovered a great carelessness about his safety, when they would have him go to Judea, where they knew the Jews sought to kill him. Those that believed in him, and loved him, dissuaded him from Judea, *Joh 11:8*. [3.] Some think they hoped that if his miracles were wrought at Jerusalem the Pharisees and rulers would try them, and discover some cheat in them, which would justify their unbelief. So. Dr. Whitby. [4.] Perhaps they were weary of his company in Galilee (for *are not all these that speak Galileans?*) and this was, in effect, a desire that he would *depart out of their coasts*. [5.] They causelessly insinuate that he neglected his disciples, and denied

them such a *sight of his works* as was necessary to the support of their faith. [6.] They tacitly reproach him as *mean-spirited*, that he durst not enter the lists with the great men, nor trust himself upon the stage of public action, which, if he had any courage and *greatness of soul*, he would do, and not sneak thus and skulk in a corner; thus Christ's humility, and his humiliation, and the small figure which his religion has usually made in the world, have been often turned to the reproach of both *him* and *it*. [7.] They seem to question the truth of the miracles he wrought, in saying, "*If thou do these things*, if they will bear the test of a public scrutiny in the courts above, produce them there." [8.] They think Christ altogether such a one as themselves, as subject as they to worldly policy, and as desirous as they to *make a fair show in the flesh*; whereas he sought not honour from men. [9.] Self was at the bottom of all; they hoped, if he would make himself as great as he might, they, being his kinsmen, should share in his honour, and have respect paid them for his sake. Note, *First*, Many carnal people go to public ordinances, to worship at the feast, only to *show themselves*, and all their care is to make a *good appearance*, to present themselves handsomely to the world. *Secondly*, Many that seem to seek Christ's honour do really therein seek their own, and make it serve a turn for themselves.

2. The prudence and humility of our Lord Jesus, which appeared in his answer to the advice his brethren gave him, [Joh 7:6-8](#). Though there were so many base insinuations in it, he answered them mildly. Note, Even that which is said without *reason* should be answered without *passion*; we should learn of our Master to reply with meekness even to that which is most *impertinent* and *imperious*, and, where it is easy to find much amiss, to seem not to see it, and wink at the affront. They expected Christ's company with them to the feast, perhaps hoping he would bear their charges: but here,

(1.) He shows the difference between himself and them, in two things: - [1.] His *time* was *set*, so was not *theirs*: *My time is not yet come, but your time is always ready*. Understand it of the time of his going up to the feast. It was an indifferent thing to them when they went, for they had nothing of moment to do either where they were, to *detain* them *there*, or where they were going, to *hasten* them *thither*; but every minute of Christ's time was precious, and had its own particular business allotted to it. He had some work yet to do in Galilee before he left the country: in the harmony of the gospels betwixt this *motion* made by his kindred and his *going up* to this feast comes in the story of his sending forth the seventy disciples ([Luk 10:1](#), etc.), which was an affair of very great consequence; his time is *not yet*, for that must be done first. Those who live useless lives have *their time always ready*; they can go and come when they please. But those whose *time* is filled up with *duty* will often find themselves *straitened*, and they have *not yet time* for that which others can do *at any time*. Those who are made the servants of God, as all men are, and who have made themselves the servants of all, as all useful men have, must not expect not covet to be *masters of their own time*. The confinement of business is a thousand times better than the liberty of idleness. or, it may be meant of the *time* of his appearing publicly at Jerusalem; Christ, who knows all men and all things, knew that the best and most proper time for it would be about the *middle of the feast*. We, who are ignorant and short-sighted, are apt to prescribe to him, and to think he should deliver his people, and so show himself now. The present time is *our time*, but he is fittest to judge, and, it may be, *his time is not yet come*; his people are not yet ready for deliverance, nor his enemies ripe for ruin; let us therefore wait with patience for *his time*, for all he does will be most glorious in its season. [2.] His *life* was *sought*, so was not *theirs*, [Joh 7:7](#). They, in *showing themselves* to the world, did not expose themselves: "*The world cannot hate you, for you are of the world, its children, its servants, and in with its interests; and no*

doubt the world will *love its own*;" see [Joh 15:19](#). Unholy souls, whom the holy God *cannot love*, the world that lies in wickedness *cannot hate*; but Christ, in showing himself to the world, laid himself open to the greatest danger; for *me it hateth*. Christ was not only *slighted*, as inconsiderable in the world (*the world knew him not*), but *hated*, as if he had been hurtful to the world; thus ill was he requited for his love to the world: reigning sin is a rooted antipathy and enmity to Christ. But why did the world hate Christ? What evil had he done to it? Had he, like Alexander, under colour of conquering it, laid it waste? "No, but because" (saith he) "*I testify of it, that the works of it are evil.*" Note, *First*, The works of an evil world are *evil works*; as the tree is, so are the fruits: it is a dark world, and an apostate world, and its works are works of darkness and rebellion. *Secondly*, Our Lord Jesus, both by himself and by his ministers, did and will both discover and testify against the evil works of this wicked world. *Thirdly*, It is a great uneasiness and provocation to the world to be convicted of the evil of its works. It is for the honour of virtue and piety that those who are impious and vicious do not care for hearing of it, for their own consciences make them *ashamed* of the turpitude there is *in sin* and *afraid* of the punishment that follows *after sin*. *Fourthly*, Whatever is *pretended*, the *real* cause of the world's enmity to the gospel is the testimony it bears against sin and sinners. Christ's witnesses by their doctrine and conversation *torment* those that dwell on the earth, and therefore are treated so barbarously, [Rev 11:10](#). But it is better to incur the world's hatred, by testifying against its wickedness, than gain its good-will by going down the stream with it.

(2.) He dismisses them, with a design to stay behind for some time in Galilee ([Joh 7:8](#)): *Go you up to this feast, I go not up yet.* [1.] He allows their going to the feast, though they were carnal and hypocritical in it. Note, Even those who go not to holy ordinances with right affections and sincere intentions must not be hindered nor discouraged from going; who knows but they may be wrought upon there? [2.]

He denies them his company when they went to the feast, because they were carnal and hypocritical. Those who go to ordinances for ostentation, or to serve some secular purpose, go without Christ, and will speed accordingly. How sad is the condition of that man, though he reckon himself akin to Christ, to whom he saith, “*Go up* to such an ordinance, *Go pray*, *Go hear the word*, *Go receive the sacrament*, but *I go not up* with thee? *Go thou* and appear before God, but I will not appear *for thee*,” as [Exo 33:1-3](#). But, if the presence of Christ go not with us, to what purpose should we go up? *Go you up*, *I go not up*. When we are going to, or coming from solemn ordinances, it becomes us to be careful what company we *have* and *choose*, and to avoid that which is vain and carnal, lest the coal of good affections be quenched by corrupt communication. *I go not up yet to this feast*; he does not say, I will not go up at all, but not yet. There may be reasons for deferring a particular duty, which yet must not be wholly omitted or laid aside; see [Num 9:6-11](#). The reason he gives is, *My time is not yet fully come*. Note, Our Lord Jesus is very exact and punctual in knowing and keeping his time, and, as it was the time *fixed*, so it was the *best* time.

3. Christ's continuance in Galilee till his *full time* was come, [Joh 7:9](#). He, saying these things to them (*tauta de eipōn*) *abode still in Galilee*; because of this discourse he continued there; for, (1.) He would not be influenced by those who advised him to seek honour from men, nor go along with those who put him upon making a figure; he would not seem to countenance the temptation. (2.) He would not depart from his own purpose. He had said, upon a clear foresight and mature deliberation, that he would not go up yet to this feast, and therefore he abode still in Galilee. It becomes the followers of Christ thus to be *steady*, and not to *use lightness*.

4. His going up to the feast when his time was come. Observe, (1.) *When he went: When his brethren were gone up.* He would not go up *with them*, lest they should make a noise and disturbance, under pretence of *showing him to the world*; whereas it agreed both with the prediction and with his spirit not to *strive nor cry*, nor let his *voice be heard in the streets*, [Isa 42:2](#). But he went up *after them*. We may lawfully join in the same religious worship with those with whom we should yet decline an intimate acquaintance and converse; for the blessing of ordinances depends upon the grace of God, and not upon the grace of our fellow-worshippers. His carnal brethren went up *first*, and then he went. Note, In the external performances of religion it is possible that formal hypocrites may *get the start* of those that are sincere. Many come *first to the temple* who are brought thither by vain-glory, and go thence unjustified, as he, [Luk 18:11](#). It is not, Who comes *first*? that will be the question, but, Who comes *fittest*? If we bring our hearts *with us*, it is no matter who gets *before us*. (2.) *How he went, ὄs εν κρυπῶ - as if he were hiding himself: not openly, but as it were in secret*, rather for fear of *giving offence* than of *receiving injury*. He went up to the feast, because it was an opportunity of honouring God and doing good; but he went up as it were in secret, because he would not provoke the government. Note, Provided the work of God be done effectually, it is best done when done with *least noise*. The kingdom of God need not come *with observation*, [Luk 17:20](#). We may do the work of God *privately*, and yet not do it *deceitfully*.

5. The great expectation that there was of him among the Jews at Jerusalem, [Joh 7:11-14](#). Having formerly come up to the feasts, and signaled himself by the miracles he wrought, he had made himself the subject of much discourse and observation.



(1.) They could not but think of him ([Joh 7:11](#)): *The Jews sought him at the feast, and said, Where is he?* [1.] The common people longed to see him there, that they might have their curiosity gratified with the sight of his person and miracles. They did not think it worth while to go to him into Galilee, though if they had they would not have lost their labour, but they hoped the feast would bring him to Jerusalem, and then they should see him. If an opportunity of acquaintance with Christ come to their door, they can like it well enough. They *sought him at the feast*. When we attend upon God in his holy ordinances, we should seek Christ in them, seek him at the gospel feasts. Those who would *see* Christ at a feast must *seek* him there. Or, [2.] Perhaps it was his enemies that were thus waiting an opportunity to seize him, and, if possible, to put an effectual stop to his progress. They said, *Where is he? pou esin ekeinos - where is that fellow?* Thus scornfully and contemptibly do they speak of him. When they should have welcomed the feast as an opportunity of serving God, they were glad of it as an opportunity of persecuting Christ. Thus Saul hoped to slay David at the new moon, [1Sa 20:27](#). Those who seek *opportunity to sin* in solemn assemblies for religious worship profane God's ordinances to the last degree, and defy him upon his own ground; it is like striking *within the verge of the court*.

(2.) The people differed much in their sentiments concerning him ([Joh 7:12](#)): *There was much murmuring, or muttering rather, among the people concerning him*. The enmity of the rulers against Christ, and their enquiries after him, caused him to be so much the more talked of and observed among the people. This ground the gospel of Christ has got by the opposition made to it, that it has been the more enquired into, and, by being *every where spoken against*, it has come to be every where *spoken of*, and by this means has been spread the further, and the merits of his cause have been the more *searched into*. This murmuring was not *against* Christ, but *concerning* him; some murmured at the rulers, because they did not

countenance and encourage him: others murmured at them, because they did not silence and restrain him. Some murmured that he had so great an interest in Galilee; others, that he had so little interest in Jerusalem. Note, Christ and his religion have been, and will be, the subject of much controversy and debate, [Luk 12:51](#), [Luk 12:52](#). If all would agree to entertain Christ as they ought, there would be perfect peace; but, when some receive the light and others resolve against it, there will be murmuring. The *bones in the valley*, while they were *dead and dry*, lay quiet; but when it was said unto them, *Live*, there was *a noise and a shaking*, [Eze 37:7](#). But the noise and rencounter of liberty and business are preferable, surely, to the silence and agreement of a prison. Now what were the sentiments of the people concerning him? [1.] Some said, *he is a good man*. This was a truth, but it was far short of being the *whole truth*. He was not only a *good man*, but more than a man, he was the *Son of God*. Many who have no *ill* thoughts of Christ have yet *low* thoughts of him, and scarcely honour him, even when they speak well of him, because they do not *say enough*; yet indeed it was his honour, and the reproach of those who persecuted him, that even those who would not believe him to be the Messiah could not but own he was a *good man*. [2.] Others said, *Nay, but he deceiveth the people*; if this had been true, he had been a very bad man. The doctrine he preached was sound, and could not be contested; his miracles were real, and could not be disproved; his conversation was manifestly holy and good; and yet it must be taken for granted, notwithstanding, that there was some undiscovered cheat at the bottom, because it was the interest of the chief priests to oppose him and run him down. Such murmuring as there was among the Jews concerning Christ there is still among us: the Socinians say, *He is a good man*, and further they say not; the *deists* will not allow this, but say, *He deceived the people*. Thus some depreciate him, others abuse him, but *great is the truth*. [3.] They were frightened by their superiors from speaking much of him ([Joh 7:13](#)): *No man*

*spoke openly of him, for fear of the Jews.* Either, *First*, They durst not openly speak *well* of him. While any one was at liberty to censure and reproach him, none durst vindicate him. Or, *Secondly*, They durst not speak *at all* of him openly. Because nothing could justly be said *against* him, they would not suffer any thing to be said *of* him. It was a crime to name him. Thus many have aimed to suppress truth, under colour of silencing disputes about it, and would have all talk of religion hushed, in hopes thereby to bury in oblivion religion itself.

جاميسون

### **Joh 7:6-10**

**My time is not yet come** — that is, for showing Himself to the world.

**your time is always ready** — that is “It matters little when we go up, for ye have no great plans in life, and nothing hangs upon your movements. With Me it is otherwise; on every movement of Mine there hangs what ye know not. The world has no quarrel with you, for ye bear no testimony against it, and so draw down upon yourselves none of its wrath; but I am here to lift up My voice against its hypocrisy, and denounce its abominations; therefore it cannot endure Me, and one false step might precipitate its fury on its Victim’s head before the time. Away, therefore, to the feast as soon as it suits you; I follow at the fitting moment, but ‘My time is not yet full come.’”

روبرتسون

### **Joh 7:8**

**Go ye up to the feast** (*humeis anabēte eis tēn heortēn*). The emphatic word by position is *humeis* (ye) in contrast with *egō* (I). Second aorist active imperative of

*anabainō*, old and common verb for going up to the feast ([Joh 2:13](#)) or anywhere. Take your own advice ([Joh 7:3](#)).

**I go not up yet** (*egō oupō anabainō*). So Westcott and Hort after B W L (Neutral) while *ou* (not) is read by Aleph D, African Latin, Vulgate, Coptic (Western). Some of the early Greek Fathers were puzzled over the reading *ouk* (I go not up) as contradictory to [Joh 7:10](#) wherein it is stated that Jesus did go up. Almost certainly *ouk* (not) is correct and is not really contradictory when one notes in [Joh 7:10](#) that the manner of Christ's going up is precisely the opposite of the advice of the brothers in [Joh 7:3](#), [Joh 7:4](#). "Not yet" (*oupō*) is genuine before "fulfilled" (*peplērōtai*, perfect passive indicative of *plēroō*). One may think, if he will, that Jesus changed his plans after these words, but that is unnecessary. He simply refused to fall in with his brothers' sneering proposal for a grand Messianic procession with the caravan on the way to the feast. He will do that on the journey to the last passover.

### ابونا انطونيوس فكري

الآيات (10-8): "اصعدوا انتم إلى هذا العيد أنا لست اصعد بعد إلى هذا العيد لأن وقتي لم يكمل بعد. قال لهم هذا ومكث في الجليل. ولما كان اخوته قد صعدوا حينئذ صعد هو أيضاً إلى العيد لا ظاهراً بل كأنه في الخفاء."

لم يرد المسيح أن يصعد معهم لأن هدفهم أن يظهر المسيح في مجده ويعلن عن ملكه. والمسيح يقول لإخوته إصعدوا أنتم لتحتفلوا بالعيد كما تريدوا أنا لا أصعد بعد= أي أنا لا أصعد الآن معكم فهو صعد بعدهم لكن لا ليُعَيِّدَ مثلهم أو ليظهر نفسه كما يريدوا بل صعد في الخفاء فهو لا يستعرض قوته ولا يريد إثارة اليهود فوقت الصليب لم يأتي بعد ولاحظ دقة المسيح فهو لم يقل أنا لن أصعد بل أنا لا أصعد بعد= أي لن أصعد الآن. وهو لا يريد الإثارة وسط الرؤساء خصوصاً أن الصعود لأورشليم كان يصاحبه غناء وتهليل في مواكب وهم مع

الجليليين الذين يذكرون معجزة الخمس خبزات سيصنعوا ثورة في دخوله لأورشليم وهذا ما لا يريده. وهو أراد أن يصعد ليكمل رسالته أولاً ثم يقدم نفسه ذبيحة. والمسيح لم يصعد مباشرة إلى أورشليم بل جاء أولاً إلى تخوم اليهودية (مت1:19+ مر1:10) أي مرّ على إقليم بيرية. وهذا يوضح قصد الرب أنه لن يصعد إلى أورشليم مباشرة. وبعد بيرية ذهب إلى تخوم اليهودية ثم ذهب لأورشليم. ولما أرادوا أن يمسكوه ذهب ثانية إلى عبر الأردن (يو10:39-40). ثم في نهاية رحلته حطّ الرحال في بيت عنيا لزيارة لعازر ومريم ومرثا (لو10:38-39) ومن قرية بيت عنيا دخل إلى أورشليم في منتصف العيد. السيد بإنفصاله عن إخوته في صعودهم للعيد أراد أن يُظهر أن مفاهيمه غير مفاهيمهم وطرقه غير طرقهم. وكان إنفصاله في الزمن وخط سير الرحلة. وقتي لم يكمل بعد= أي وقت الصليب لم يأتي. فلا أريد إثارة الآن.

## ابونا تادرس يعقوب

اصعدوا أنتم إلى هذا العيد.

أنا لست اصعد بعد إلى هذا العيد،

لأن وقتي لم يكمل بعد". [8]

يرى القديس كيرلس الكبير أن إخوته أو أقرباءه هنا يمثلون الشعب اليهودي ككل بكونهم اخوة السيد المسيح، إذ هم خاصته. وقد طلب منهم أن يصعدوا ليحتفلوا بالرمز إذ لا يزالوا يحبون الظلال، أما هو فمسرته ليست في الرموز والظلال بل في الحقيقة، حيث يحل الوقت اللائق، ويأتي ملء الزمان ليقدّم نفسه عيداً حقيقياً.

v يقول الرب هنا بوضوح إنه لن يعيد مع اليهود أو يذهب معهم ليشاركهم فرحهم في الظلال. لأن ما قيل عن قليلين يمتد في معناه على كل جنس إسرائيل... فإن كل جموع اليهود يحسبون رمزياً إخوته. لذلك يمتنع عن حضور العيد معهم، حسبما قيل بأحد الأنبياء القديسين: "بغضت، كرهت أعيادكم، ولست ألتذ باعتكافاتكم، إنني إذا قدمتم لي محرقاتكم وتقدماتكم لا أرتضي، وذبائح السلامة من مسمناتكم لا التقت إليها. أبعد عني ضجة أغانيك، ونغمة ربابك لا أسمع" (عا ٥: ٢١-٢٣). كما يقول المخلص نفسه: "لأن الله روح، والذين يسجدون له فبالروح والحق ينبغي أن يسجدوا" (يو ٤: ٢٤).

القديس كيرلس السكندري

يقول القديس يوحنا الذهبي الفم إنه قال بأنه لا يذهب إلى العيد في تلك اللحظات (الآن)، أي يذهب معهم.[763] لم يرد أن يذهب معهم في ذلك الوقت لكي يصلب إذ لم تكن ساعة الصلب قد حلت.

## والمجد لله دائماً

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NT New Testament

<sup>i</sup>Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4: Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library (287). Grand Rapids, Mich.: Baker Books.