

# هل العدد الذي يقول ولما تمت ايام

## تطهيرها محرف؟ لوقا 2: 22

Holy\_bible\_1

الشبهة

البعض يقول ان العدد الذي في لوقا 2: 22 "وَلَمَّا تَمَّتْ أَيَّامُ تَطْهِيرِهَا، حَسَبَ شَرِيعَةِ مُوسَى، صَعَدُوا بِهِ إِلَى أُورُشَلِيمَ لِيَقْدِمُوهُ لِلرَّبِّ"، هو محرف لان بعض الترجمات بها ولما تمت ايام تطهيرهم ولكن غيره النساخ لان هذا ضد طهارة المسيح

الرد

في الحقيقة النص التقليدي هو الصحيح وليس بالادلة الخارجية فقط بل سنتأكد اكثر بالادلة  
الداخلية ولكن لنتأكد من هذا سندرس الادلة الخارجية والداخلية وفي الادلة الخارجية ندرس

الترجمات والمخطوطات

اولا التي كتبت ايام تطهيرها

الفانديك

22 وَلَمَّا تَمَّتْ أَيَّامُ تَطْهِيرِهَا حَسَبَ شَرِيعَةِ مُوسَى صَعَدُوا بِهِ إِلَى أُورُشَلِيمَ لِيُقَدِّمُوهُ لِلرَّبِّ

الحياة

22 ثم لما تمت الأيام لتطهيرها حسب شريعة موسى، صعدا به إلى أورشليم ليقدماه إلى الرب،

التي كتبت تطهيرهما

السارة

22 ولما حان يوم ظهورهما بحسب شريعة موسى، صعدا بالطفل يسوع إلى أورشليم ليقدماه

للرب،

اليسوعية

22 ولما حان يوم ظهورهما بحسب شريعة موسى، صعدا به إلى أورشليم ليقدماه للرب،

## الكاثوليكية

لو-2-22: ولَمَّا حَانَ يَوْمُ طُهُورِهِمَا بِحَسَبِ شَرِيعَةِ مُوسَى، صَعِدَا بِهِ إِلَى أُورَشَلِيمَ لِيُقَدِّمَاهُ لِلرَّبِّ،

التي كتبت ايام تطهيرهم

## البولسية

لو-2-22: وَلَمَّا تَمَّتِ الْأَيَّامُ لِتَطْهِيرِهِمْ، بِحَسَبِ نَامُوسِ مُوسَى، صَعِدَا بِهِ إِلَى أُورَشَلِيمَ لِيُقَدِّمَاهُ

للرب،

ملحوظة اليوناني لا يوجد به مثنى ولكنه مفرد او جمع فالمثنى هو جمع ولكن ترجم مثنى حسب

فهم المترجم الذي قد يكون صحيح او خطأ

التراجم الانجليزية وبعض اللغات الاخرى

اولا التي كتبت ايام تطهيرها

(AKJ) And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

(VW) And when the days of her purification according to the Law of Moses were fulfilled, they brought Him to Jerusalem to present Him to the Lord

(Bishops) And when the dayes of her purification, after the lawe of Moyses, were accomplished, they brought hym to Hierusalem, to present him to the Lord.

(Mace) At length the time appointed by the law of Moses for the purification of women being accomplish'd, they carried the infant to Jerusalem to present him to the Lord, according as his law directs ,

(DRB) And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord:

(EVID) And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

(Geneva) And when the daies of her purification after the Lawe of Moses were accomplished, they brought him to Hierusalem, to present him to the Lord,

(GLB) Und da die Tage ihrer Reinigung nach dem Gesetz Mose's kamen, brachten sie ihn gen Jerusalem, auf daß sie ihn darstellten dem HERRN

(GW) After the days required by Moses' Teachings to make a mother clean had passed, Joseph and Mary went to Jerusalem. They took Jesus to present him to the Lord.

(IAV) And when the days of her purification according to the Torah of Moshe were accomplished, they brought him to Yerushalayim, to present him to ADONAI;

(JST) And when the days of her purification, according to the law of Moses, were accomplished; they brought him to Jerusalem, to present him to the Lord;

(JOSMTH) And when the days of her purification, according to the law of Moses, were accomplished; they brought him to Jerusalem, to present him to the Lord;

(KJ2000) And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

(KJVCNT) And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

(KJCNT) And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

(KJV) And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

(KJV-Clar) And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

(KJV-1611) And when the dayes of her purification according to the law of Moses, were accomplished, they brought him to Hierusalem, to present him to the Lord,

(KJV21) And when the days of her purification according to the Law of Moses were accomplished, they brought Him to Jerusalem to present Him to the Lord

(KJVA) And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

(LITV) And when the days of her cleansing according to the Law of Moses were fulfilled, they took Him up to Jerusalem to present *Him* to the Lord,

(MKJV) And when the days of her purification according to the Law of Moses were fulfilled, they brought Him to Jerusalem, to present *Him* to the Lord



(NLV) When the days were over for her to be made pure as it was written in the Law of Moses, they took Jesus to Jerusalem to give Him to the Lord.

(RNKJV) And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to YHVH;

(TMB) And when the days of her purification according to the Law of Moses were accomplished, they brought Him to Jerusalem to present Him to the Lord

(Webster) And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

(WORNT) And when the days of her purification according to the law of Moses were fulfilled, they brought Him to Jerusalem to present *Him* before the Lord:

(Wycliffe) And aftir that the daies of the purgacioun of Marie weren fulfillid, aftir Moyses lawe, thei token hym into Jerusalem, to offre hym to the Lord, as it is writun in the lawe of the Lord,

ثانيا التي كتبت ايام تطهيرهم

(Murdock) And when the days of their purification were completed, according to the law of Moses, they carried him to Jerusalem, to present him before the Lord:

(ALT) And when the days of their purification were completed, according to the Law of Moses, they brought Him to Jerusalem to present *[Him]* to the Lord,

(ACV) And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord,

(ALTNT) And when the days of their purification were completed, according to the Law of Moses, they brought Him to Jerusalem to present *[Him]* to the Lord,

(ASV) And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord

(BBE) And when the necessary days for making them clean by the law of Moses had come to an end, they took him to Jerusalem to give him to the Lord

(CENT) And when the time of their purification according to the law of Moses was completed, they brought him up to Jerusalem to present him to the Lord

(CJB) When the time came for their purification according to the Torah of Moshe, they took him up to Yerushalayim to present him to Adonai

(CLV) And when the days of their cleansing are fulfilled according to the law of Moses, they brought Him up into Jerusalem to present Him to the Lord"

(Darby) And when the days were fulfilled for their purifying according to the law of Moses, they brought him to Jerusalem to present *him* to the Lord

(DIA) And when were fulfilled the days of the purification of them, according to the law of Moses, they brought him to Jerusalem, to present to the Lord,

(EMTV) Now when the days of their purification according to the law of Moses were completed, they brought Him to Jerusalem to present *Him* to the Lord

(ESV) And when the time came for their purification according to the Law of Moses, they brought him up to Jerusalem to present him to the Lord

(Etheridge) And when were completed, the days of their purification according to the law of Musha, they carried him up to Urishlem, to present him\* before the Lord: [\* Literally, that they might make him stand before, &c. So also the Latin Vulgate.]

(GDBY\_NT) And when the days of their purification were fulfilled, according to the law of Moses, they carried him up into Jerusalem, to present him to the Lord,

(HCSB-r) And when the days of their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord

(HNV) When the days of their purification according to the Torah of Moshe were fulfilled, they brought him up to Yerushalayim, to present him to the Lord

(csb) And when the days of their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord

(ISV) When the time came for their purification according to the law of Moses, Joseph and Mary took Jesus up to Jerusalem to present him to the Lord,

(JMNT) Further, when the days were fulfilled for their purification [note: probably referring to Mary and Jesus] – in accord with the Law [= Torah] of

Moses – they led Him up into Jerusalem, to stand (place) Him beside (or:  
= present Him to) the Lord [= Yahweh],

(LEB) And when the days of their purification were completed according to  
the law of Moses, they brought him up to Jerusalem to present *him* to the  
Lord

(LONT) And when the time of their purification was expired, they carried  
him to Jerusalem, as the law of Moses appoints, to present him to the  
Lord;

(Moffatt NT) When the days for their purification in terms of the Mosaic law  
had elapsed, they brought him up to Jerusalem to present him to the Lord

(NET.) Now when the time came for their purification according to the law  
of Moses, Joseph and Mary brought Jesus up to Jerusalem to present him  
to the Lord

(NAB-A) When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord,

(NIVUK) When the time of their purification according to the Law of Moses had been completed, Joseph and Mary took him to Jerusalem to present him to the Lord

(NWT) Also, when the days for purifying them according to the law of Moses came to the full, they brought him up to Jerusalem to present him to Jehovah,

(RV) And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord

(RYLT-NT) And when the days of their purification were fulfilled, according to the law of Moses, they brought him up to Jerusalem, to present to the Lord,



(Tyndale) And when the tyme of their purificacio (after the lawe of Moyses) was come they brought him to Hierusalem to present hym to ye Lorde

(WNT) And when the days for their purification appointed by the Law of Moses had passed, they took Him up to Jerusalem to present Him to the Lord--

(YLT) And when the days of their purification were fulfilled, according to the law of Moses, they brought him up to Jerusalem, to present to the Lord,

التي وضحت بتفسير ان المقصود هو يوسف ومريم

(CEV) The time came for Mary and Joseph to do what the Law of Moses says a mother is supposed to do after her baby is born. They took Jesus to the temple in Jerusalem and presented him to the Lord,

**(ERV)** The time came for Mary and Joseph to do the things the Law of Moses taught about being made pure. They brought Jesus to Jerusalem so that they could present him to the Lord.

**(GNB)** The time came for Joseph and Mary to perform the ceremony of purification, as the Law of Moses commanded. So they took the child to Jerusalem to present him to the Lord,

النسخ اليوناني

التي كتبت تطهيرهم

[Nestle Greek New Testament 1904](#)

Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ Κυρίῳ,

[Westcott and Hort 1881](#)

Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ κυρίῳ,

### RP Byzantine Majority Text 2005

Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ **αὐτῶν** κατὰ τὸν νόμον  
Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ κυρίῳ—

### Greek Orthodox Church 1904

Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ **αὐτῶν** κατὰ τὸν νόμον  
Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ Κυρίῳ,

### Tischendorf 8th Edition

Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ **αὐτῶν**, κατὰ τὸν νόμον  
Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ κυρίῳ,

التي كتبت تطهيرها

### Scrivener's Textus Receptus 1894

Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ **αὐτῆς** κατὰ τὸν νόμον  
Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ Κυρίῳ,

### Scrivener's Textus Receptus 1894 w/o Diacritics

Και οτε επλησθησαν αι ημεραι του καθαρισμου **αυτης** κατα τον νομον  
Μωσεως, ανηγαγον αυτον εις Ιεροσολυμα, παραστησαι τω Κυριω,

(ABP+) And<sup>G2532</sup> when<sup>G3753</sup> [were fulfilled<sup>G4130</sup> 1 the<sup>G3588</sup> 2 days]<sup>G2250 G3588</sup>  
of her cleansing,<sup>G2512 G1473</sup> according to<sup>G2596</sup> the<sup>G3588</sup> law<sup>G3551</sup> of Moses,<sup>G\*</sup>  
they led<sup>G321</sup> him<sup>G1473</sup> unto<sup>G1519</sup> Jerusalem<sup>G\*</sup> to render<sup>G3936</sup> to the<sup>G3588</sup>  
Lord,<sup>G2962</sup>

(ABP-G+) και<sup>G2532</sup> οτε<sup>G3753</sup> επλησθησαν<sup>G4130</sup> αι<sup>G3588</sup> ημεραι<sup>G2250</sup> του<sup>G3588</sup>  
καθαρισμου αυτης<sup>G2512 G1473</sup> κατα<sup>G2596</sup> τον<sup>G3588</sup> νομον<sup>G3551</sup> Μωσεως<sup>G\*</sup>  
ανηγαγον<sup>G321</sup> αυτον<sup>G1473</sup> εις<sup>G1519</sup> Ιεροσολυμα<sup>G\*</sup> παραστησαι<sup>G3936</sup> τω<sup>G3588</sup>  
κυριω<sup>G2962</sup>

<sup>TBT</sup> **Luke 2:22** Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῆς κατὰ  
τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστῆσαι τῷ  
Κυρίῳ (Luk 2:22 TBT)

<sup>TIM</sup> **Luke 2:22** καί@c ὅτε@bo πίμπλημι@viar3p ὁ@dnfr ἡμέρα@nhfr  
ὁ@dgms καθαρισμός@ngms αυτης @rgmp κατά@p ὁ@dams  
νόμος@nams Μωϋσῆς@ngms ἀνάγω@viaa3p αὐτός@grams εἰς@p  
Ἱεροσόλυμα@nafs παρίστημι@vnaa ὁ@ddms κύριος@ndms (Luk 2:22  
TIM)

<sup>SCR</sup> **Luke 2:22** Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῆς κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ Κυρίῳ

<sup>MGK</sup> **Luke 2:22** Καὶ ὅτε ἐπληρώθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῆς κατὰ τὸν νόμον τοῦ Μωϋσέως, ἀνεβίβασαν αὐτὸν εἰς Ἱεροσόλυμα διὰ νὰ παραστήσωσιν εἰς τὸν Κύριον, (Luk 2:22 MGK)

<sup>GNM</sup> **Luke 2:22** καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῆς κατὰ τὸν νόμον τοῦ Μωϋσέως ἀνάγω αὐτὸς εἰς Ἱεροσόλυμα παρίστημι ὁ κύριος (Luk 2:22 GNM)

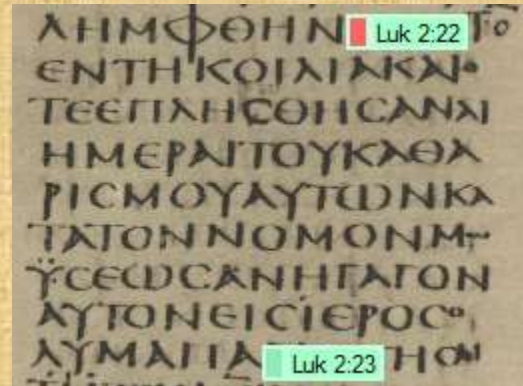
<sup>BYM</sup> **Luke 2:22** καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῆς κατὰ τὸν νόμον τοῦ Μωσέως ἀνάγω αὐτὸς εἰς Ἱεροσόλυμα παρίστημι ὁ κύριος (Luk 2:22

BYM)

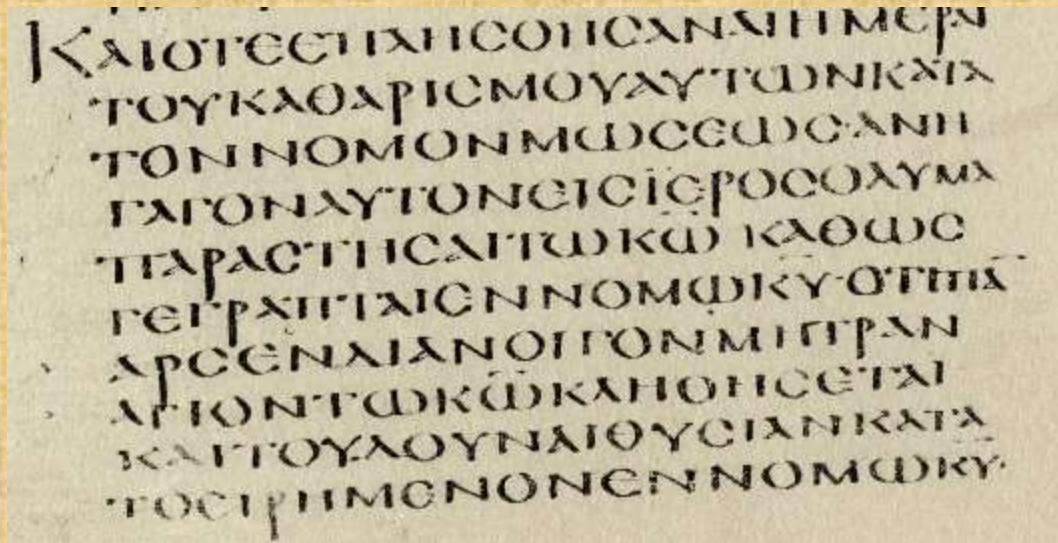
## ناتي الي المخطوطات

بالفعل هذا الخطأ في النسخ منتشر جدا في المخطوطات فواضح ان خطأ ان الكلمة بدلاً من

تطهيرها كتبت تطهيرهم في مخطوطات قديمة بداية من القرن الرابع مثل السينائية

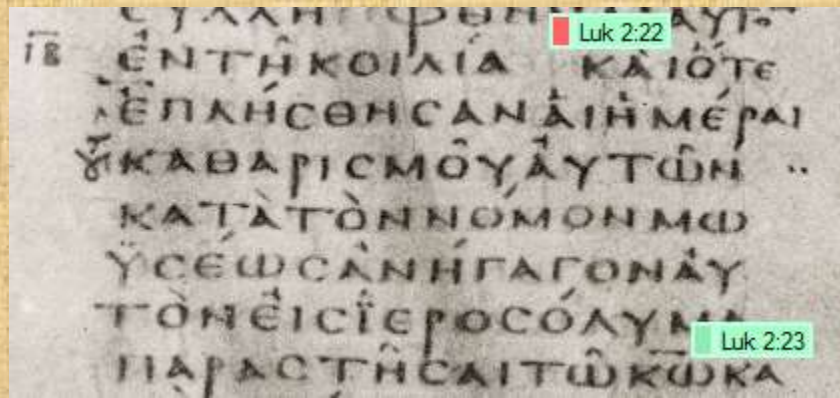


والاسكندرية

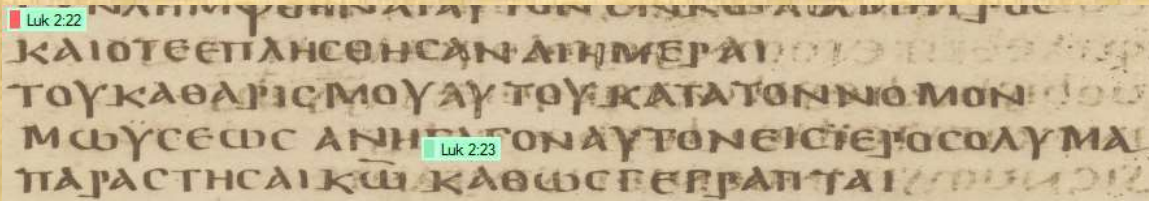


وللاسف هذا الخطأ انتشر في المخطوطات البيزنطية

اما الفاتيكانية فرغم انها ايضا كتبت تطهيرهم



ولكن الشيء الهام جدا في الفاتيكانية ان العلامة النقدية الشهيرة في الفاتيكانية وهي النقطتين المتجاورتين وضعت بجانب الكلمة فواضح ان الناسخ كان يعرف ان هناك قراءة قديمة وهي تطهيرها (ايتيس) ولكنه كتب تطهيرهم (ايتون) بيزا ارتكبت خطأ اخر وهي انها كتبت تطهيره



اما القراءة الصحيحة وهي ايتيس فوجدت في دليل هام جدا وهي مخطوطات الترجمة اللاتينية القديمة التي تعود زمن ترجمتها الي منتصف القرن الثاني

مثل

it<sup>a</sup> it<sup>aur</sup> it<sup>b</sup> it<sup>b</sup> it<sup>c</sup> it<sup>d</sup> it<sup>e</sup> it<sup>f</sup> it<sup>ff2</sup> it<sup>l</sup> it<sup>r1</sup>

## وايضا الفلجاتا للقديس جيروم

222	And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord:	et postquam impleti sunt dies purgationis eius secundum legem Mosi tulerunt illum in Hierusalem ut sisterent eum Domino
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## وأيضاً العدد موجود في مخطوطة يوناني 76

ولهذا الأدلة الخارجية نجد ان اليوناني من القرن الرابع وما بعده به القراءة الخطأ وهي تطهيرهم

ولكنه يشير فقط الي وجود قراءة أخرى قديمة في المقابل الترجمات من القرن الثاني تشير الي

القراءة الصحيحة تطهيرها

لهذا الفيصل في هذا الموضوع سيكون للأدلة الداخلية

أول شيء سبب الخطأ

الذي يقراء الاعداد يجد أن الكلام عن مريم ويوسف

انجيل لوقا 2



**21**وَلَمَّا تَمَّتْ ثَمَانِيَةُ أَيَّامٍ لِيَخْتِنُوا الصَّبِيَّ سَمِيَّ يَسُوعَ، كَمَا تَسَمَّى مِنَ الْمَلَائِكِ قَبْلَ أَنْ حُبِلَ بِهِ فِي الْبَطْنِ.

**22**وَلَمَّا تَمَّتْ أَيَّامُ تَطْهِيرِهَا، حَسَبَ شَرِيعَةِ مُوسَى، صَعِدُوا بِهِ إِلَى أُورُشَلِيمَ لِيُقَدِّمُوهُ لِلرَّبِّ،

فالكلام يفهمه النساخ انه عن مريم ويوسف من تصريف ليختنوا وأيضا بعد هذا صعدوا ولهذا

الناسخ قد يفهم ان الكلام بالجمع فيخطئ خطأ غير مقصود ويغير تطهيرها الي تطهيرهم

وهذا يتفق مع قاعدة

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

القراءة التي هي بوضوح السبب في بقية القراءات هي الافضل

وأیضا حسب قاعدة

القراءة الاصعب هي الافضل

*The hardest reading is best*

فالقراءة الابسط تطهيرهم لان بقية الأفعال جمع ولكن القراءة الأصعب هي الفعل المخالف وهو

تطهيرها بالمفرد تكون هي الصحيحة

وأیضا يشبه قاعدة

*The disharmonious reading is best.*

القراءة التي اقل في توفيق الكلام هي الافضل

نقطة أخرى هامة وهي ان الطقس التطهير هو للام فقط ليس على الاب ولا الطفل

وهذا من

سفر اللاويين 12: 4

ثُمَّ تُقِيمُ ثَلَاثَةَ وَثَلَاثِينَ يَوْمًا فِي دَمِ تَطْهِيرِهَا. كُلَّ شَيْءٍ مُقَدَّسٍ لَا تَمَسُّ، وَإِلَى الْمُقَدَّسِ لَا تَجِي حَتَّى تَكْمَلَ أَيَّامُ تَطْهِيرِهَا.

سفر اللاويين 12: 6

وَمَتَى كَمَلْتَ أَيَّامَ تَطْهِيرِهَا لِأَجْلِ ابْنٍ أَوْ ابْنَةٍ، تَأْتِي بِخُرُوفٍ حَوْلِي مُحْرِقَةً، وَفَرْخِ حَمَامَةٍ أَوْ يَمَامَةٍ دَبِيحَةً خَطِيئَةٍ إِلَى بَابِ خَيْمَةِ الْجَمَاعِ، إِلَى الْكَاهِنِ،

ولهذا لوقا الذي يفهم هذا جيدا واقتبس كثيرا من العهد القديم تقريبا 45 فقط في انجيله و 55

مرة في سفر اعمال الرسل ومعظمهم نسا من النص العبري يعرف هذا جيدا وتكون القراءة

الصحيحة هي تطهيرها

إنجيل لوقا 2: 22

وَلَمَّا تَمَّتْ أَيَّامُ تَطْهِيرِهَا، حَسَبَ شَرِيعَةِ مُوسَى، صَعِدُوا بِهِ إِلَى أُورُشَلِيمَ لِيُقَدِّمُوهُ لِلرَّبِّ،

وهذا يتفق مع قاعدة

*The reading which best fits the context or the author's theology( and ideology ) is best.*

القراءة التي تناسب الفكر اللاهوتي للكاتب هي الافضل

ولكن نساخ العهد الجديد ساروا مع سياق الكلام

وأخيرا لوقا البشير يعرف ان يوسف لا يحتاج للتطهير ولهذا حسب قاعدة

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

القراءة التي لها الحس المصدق هي الافضل.

ولهذا الأدلة الداخلية تجزم بان القراءة الصحيحة هي تطهيرها

وأخيرا المعنى الروحي من تفسير ابونا تادرس يعقوب واقوال الإباء

قول القديس كيرلس الكبير:

[وبعد ختان المسيح انتظرت مريم يوم تطهيرها، وعند تمام الأربعين يوماً من الميلاد حملت  
أورشليم السيّد المسيح، الله الكلمة، الذي يجلس عن يمين الآب. وهناك مثلاً في الحضرة الإلهية  
على صورة إنسان كما نمثل نحن، وطبقاً للناموس أُعتبر بكرًا، فقد اعترف الناموس حتى قبل  
تجسد الفادي بمركز البكر الممتاز فكان يُعتبر مقدّساً ويُكرّس لله ويقدم ذبيحة للعزة الإلهية. حقًا  
ما أعظم وأعجب سرّ الخلاص والفداء: "يا لعمق غنى الله وحكمته وعلمه" (رو 11: 33). إن  
الذي في حضن الآب، ذلك الابن القدّوس الذي يشارك الآب في العرش السمائي والذي به خلقت  
الأشياء بأسرها، يخضع لما تتطلبه الطبيعة البشرية، ويقدم الذبيحة لأبيه الإله العظيم، وهو الذي  
تعبده الخليقة طرًا، وتمجّده مع أبيه السماوي كل حين!  
وماذا كانت تقدمة المسيح؟ قضى الناموس أن كل بكر يقدم ذبيحة هي "زوج يمام أو فرخا حمام".  
وما الذي يشير إليه اليمام والحمام؟ تعالوا معي ندرس هذه الإشارة.

إن اليمام أكثر طيور الحقل جلبية وضوضاء، بينما الحمام طائر وديع هادئ. كان الفادي كذلك، فقد أظهر لنا منتهى اللطف والرحمة، وكان أيضًا كيمامة يسير في كل مكان ليملأه عطفًا ورقّة وبركة وعزاء، فإنّه مكتوب في سفر نشيد الأناشيد "صوت اليمامة سُمع في أرضنا" (نش 2: 12). فالمسيح اسمعنا كلمة الإنجيل وهي كلمة الخلاص للعالم أجمع.

قدّم اليمام والحمام ذبيحة إذن كما أن المسيح الابن مثل أمام الله الآب في الهيكل، فكنت ترى في موضع واحد الرمز والحقيقة.

قدّم المسيح نفسه رائحة زكية عطرة لكي يقدمنا نحن إلى الله الآب، وبذلك محا العداء الذي أستمحمت حلقاته بين الإنسان والخالق على أثر تعدي آدم على شريعة الله العظيم، ونزع سلطان الخطية الذي استعبدنا جميعًا، فإننا نحن الذين كنّا نصرخ في الزمن القديم، كل منّا ينادي الله قائلاً: "التفت إليّ وارحمني[105]" (مز 25: 16).

## والمجد لله دائماً