

## التَّجَاسَّةُ مِنَ الْقَلْبِ

<sup>1</sup>Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.<sup>2</sup>And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.<sup>3</sup>For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.<sup>4</sup>And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.<sup>5</sup>Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?<sup>6</sup>He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.<sup>7</sup>Howbeit in vain do they worship me, teaching for doctrines the commandments of men.<sup>8</sup>For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.<sup>9</sup>And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.<sup>10</sup>For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:<sup>11</sup>But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.<sup>12</sup>And ye suffer him no more to do ought for his father or his mother;<sup>13</sup>Making the word of God of none

<sup>1</sup>وَاجْتَمَعَ إِلَيْهِ الْفَرِّسِيُّونَ وَقَوْمٌ مِنَ الْكُتَّابَةِ قَادِمِينَ مِنْ أُورُشَلِيمَ.<sup>2</sup>وَلَمَّا رَأَوْا بَعْضًا مِنْ تَلَامِيذِهِ يَأْكُلُونَ خُبْزًا بِأَيْدٍ دَنَسَةٍ، أَيْ غَيْرِ مَغْسُولَةٍ، لَأَمَّا.<sup>3</sup>لَأنَّ الْفَرِّسِيِّينَ وَكُلَّ الْيَهُودِ إِنْ لَمْ يَغْسِلُوا أَيْدِيَهُمْ بِاعْتِنَاءٍ لَا يَأْكُلُونَ، مُتَمَسِّكِينَ بِتَقْلِيدِ الشُّيُوخِ،<sup>4</sup>وَمِنَ السُّوقِ إِنْ لَمْ يَغْتَسِلُوا لَا يَأْكُلُونَ، وَأَشْيَاءُ أُخْرَى كَثِيرَةً تَسَلِّمُونَهَا لِلتَّمَسُّكِ بِهَا، مِنْ غَسْلِ كُؤُوسٍ وَأَبَارِيقَ وَأَنِيَّةٍ نَحَاسٍ وَأَسِرَّةٍ.<sup>5</sup>ثُمَّ سَأَلَهُ الْفَرِّسِيُّونَ وَالْكُتَّابَةُ، لِمَاذَا لَا يَسْلُكُ تَلَامِيذُكَ حَسَبَ تَقْلِيدِ الشُّيُوخِ بَلْ يَأْكُلُونَ خُبْزًا بِأَيْدٍ غَيْرِ مَغْسُولَةٍ؟<sup>6</sup>فَأَجَابَ وَقَالَ لَهُمْ: حَسَنًا تَبَيَّنَّا إِسْغِيَاءَ عَنْكُمْ، أَنْتُمْ الْمُرَائِينَ، كَمَا هُوَ مَكْتُوبٌ: "هَذَا الشَّعْبُ يُكْرِمُنِي بِشَفَتَيْهِ وَأَمَّا قَلْبُهُ فَمُبْعِدٌ عَنِّي بَعِيدًا."<sup>7</sup>وَبَاطِلًا يَبْغِدُونَنِي وَهُمْ يُعَلِّمُونَ تَعَالِيمَ هِيَ وَصَايَا النَّاسِ."<sup>8</sup>لَأَنْتُمْ تَرَكْتُمْ وَصِيَّةَ اللَّهِ وَتَمَسَّكُوبْنَ بِتَقْلِيدِ النَّاسِ، غَسَلَ الْأَبَارِيقَ وَالْكُؤُوسَ وَأُمُورًا أُخَرَ كَثِيرَةً مِثْلَ هَذِهِ تَفْعَلُونَ.<sup>9</sup>ثُمَّ قَالَ لَهُمْ: حَسَنًا رَقَضْتُمْ وَصِيَّةَ اللَّهِ لَتَحْفَظُوا تَقْلِيدَكُمْ.<sup>10</sup>لَأنَّ مُوسَى قَالَ: "أَكْرَمُ أَبَاكَ وَأُمَّكَ، وَمَنْ يَسْتَيْمُ أَبًا أَوْ أُمَّاً فَلَيْمَتْ مَوْتًا".<sup>11</sup>وَأَمَّا أَنْتُمْ فَتَقُولُونَ: إِنْ قَالَ إِنْسَانٌ لِأَبِيهِ أَوْ أُمِّهِ: قُرْبَانٌ، أَيْ هَدِيَّةٌ، هُوَ الَّذِي تَنْفَعُ بِهِ مِنِّي، فَلَا تَدْعُوهُ فِي مَا بَعْدُ يَفْعَلُ سَبِيحًا لِأَبِيهِ أَوْ أُمِّهِ،<sup>13</sup>مُبْطِلِينَ كَلَامَ اللَّهِ بِتَقْلِيدِكُمْ الَّذِي سَلَّمْتُمُوهُ. وَأُمُورًا كَثِيرَةً مِثْلَ هَذِهِ تَفْعَلُونَ.

<sup>14</sup>ثُمَّ دَعَا كُلَّ الْجَمْعِ وَقَالَ لَهُمْ: اسْمَعُوا مِنِّي كُلُّكُمْ وَافْهَمُوا.<sup>15</sup>لَيْسَ شَيْءٌ مِنْ خَارِجِ الْإِنْسَانِ إِذَا دَخَلَ فِيهِ يَبْدُرُ أَنْ يُنَجِّسَهُ، لَكِنَّ الْأَشْيَاءَ الَّتِي تَخْرُجُ مِنْهُ هِيَ الَّتِي تُنَجِّسُ الْإِنْسَانَ.<sup>16</sup>إِنْ كَانَ لِأَحَدٍ أُذُنَانِ لِلْسَّمْعِ فَلْيَسْمَعْ. وَلَمَّا دَخَلَ مِنْ عِنْدِ الْجَمْعِ إِلَى الْبَيْتِ، سَأَلَهُ تَلَامِيذُهُ عَنِ الْمَثَلِ.<sup>18</sup>فَقَالَ لَهُمْ: أَفَأَنْتُمْ أَيْضًا هَكَذَا غَيْرَ فَاهِمِينَ؟ أَمَّا تَفْهَمُونَ أَنَّ كُلَّ مَا يَدْخُلُ الْإِنْسَانَ مِنْ خَارِجٍ لَا يَبْدُرُ أَنْ يُنَجِّسَهُ؟<sup>19</sup>لَأنَّهُ لَا يَدْخُلُ إِلَى قَلْبِهِ بَلْ إِلَى الْجَوْفِ ثُمَّ يَخْرُجُ إِلَى الْخَلَاءِ وَذَلِكَ يُطَهِّرُ كُلَّ الْأَطْعِمَةِ.<sup>20</sup>ثُمَّ قَالَ: إِنَّ الَّذِي يَخْرُجُ مِنَ الْإِنْسَانِ ذَلِكَ يُنَجِّسُ الْإِنْسَانَ.<sup>21</sup>لَأنَّهُ مِنَ الدَّاحِلِ، مِنْ قُلُوبِ النَّاسِ، تَخْرُجُ الْأَفْكَارُ الشَّرِّيرَةُ: زَنَى، فَسْقٌ، قَتْلٌ،<sup>22</sup>سِرْقَةٌ، طَمَعٌ، خُبْنٌ، مَكْرٌ، غَهَارَةٌ، عَيْنٌ شَرِّيرَةٌ، تَجْدِيفٌ، كِبْرِيَاءٌ، جَهْلٌ.<sup>23</sup>جَمِيعُ هَذِهِ الشُّرُورِ تَخْرُجُ مِنَ الدَّاحِلِ وَتُنَجِّسُ الْإِنْسَانَ.

effect through your tradition, which ye have delivered: and many such like things do ye.<sup>14</sup> And when he had called all the people unto him, he said unto them, Harken unto me every one of you, and understand:<sup>15</sup> There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.<sup>16</sup> If any man have ears to hear, let him hear.<sup>17</sup> And when he was entered into the house from the people, his disciples asked him concerning the parable.<sup>18</sup> And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;<sup>19</sup> Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?<sup>20</sup> And he said, That which cometh out of the man, that defileth the man.<sup>21</sup> For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,<sup>22</sup> Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:<sup>23</sup> All these evil things come from within, and defile the man.<sup>24</sup> And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.<sup>25</sup> For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:<sup>26</sup> The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.<sup>27</sup> But Jesus said unto her,

### يسوع يشفي بنت الإمراة الفينيقيّة

<sup>24</sup> ثُمَّ قَامَ مِنْ هُنَاكَ وَمَضَى إِلَى ثُحُومِ صُورَ وَصَيْدَاءَ، وَدَخَلَ بَيْتًا وَهُوَ يُرِيدُ أَنْ لَا يَعْلَمَ أَحَدٌ، فَلَمْ يَقْدِرْ أَنْ يَخْفِيَ. <sup>25</sup> لِأَنَّ امْرَأَةً كَانَتْ بِابْنَتِهَا رُوحَ تَجِسُّ سَمِعَتْ بِهِ قَائَتْ وَحَزَّتْ عِنْدَ قَدَمَيْهِ. <sup>26</sup> وَكَانَتْ الْإِمْرَأَةُ أُمُومِيَّةً وَفِي جَنْسِهَا فِينِيقِيَّةً سُورِيَّةً، فَسَأَلَتْهُ أَنْ يُخْرِجَ الشَّيْطَانَ مِنْ ابْنَتِهَا. <sup>27</sup> وَأَمَّا يَسُوعُ فَقَالَ لَهَا: دَعِي ابْنَتِ الْبَنِينَ أَوَّلًا يَسْبِعُونَ، لِأَنَّهُ لَيْسَ حَسَنًا أَنْ يُؤْخَذَ جُبُرُ الْبَنِينَ وَيُطْرَحَ لِلْكَلَابِ. <sup>28</sup> فَأَجَابَتْ وَقَالَتْ لَهُ: نَعَمْ، يَا سَيِّدُ، وَالْكَلَابُ أَيْضًا تَحْتَ الْمَائِدَةِ تَأْكُلُ مِنْ فُتَاتِ الْبَنِينَ. <sup>29</sup> فَقَالَ لَهَا: لِأَجْلِ هَذِهِ الْكَلِمَةِ أَذْهَبِي، قَدْ خَرَجَ الشَّيْطَانُ مِنْ ابْنَتِكَ. <sup>30</sup> فَذَهَبَتْ إِلَى بَيْتِهَا وَوَجَدَتْ الشَّيْطَانَ قَدْ خَرَجَ وَالْإِبْنَةُ مَطْرُوحَةً عَلَى الْفَرَاشِ.

### يسوع يشفي أصم أخرس

<sup>31</sup> ثُمَّ خَرَجَ أَيْضًا مِنْ ثُحُومِ صُورَ وَصَيْدَاءَ وَجَاءَ إِلَى بَحْرِ الْجَلِيلِ فِي وَسْطِ خُذُودِ الْمَدِينِ الْعَشِيرِ. <sup>32</sup> وَجَاءُوا إِلَيْهِ بِأَصَمٍّ أَعْقَدَ وَطَلَبُوا إِلَيْهِ أَنْ يَضَعَ يَدَهُ عَلَيْهِ. <sup>33</sup> فَأَخَذَهُ مِنْ بَيْنِ الْجَمْعِ عَلَى تَاجِيَةٍ وَوَضَعَ أَصَابِعَهُ فِي أُذُنَيْهِ وَتَغَلَّ وَلَمَسَ لِسَانَهُ، <sup>34</sup> وَرَفَعَ تَطَرَهُ تَحَوُّ السَّمَاءِ وَأَنَّ وَقَالَ لَهُ: إِفْتَأْ، أَيِ انْفَتِحْ. <sup>35</sup> وَلِلْوَقْتِ انْفَتَحَتْ أُذُنَاهُ وَانْحَلَّ رِبَاطُ لِسَانِهِ وَتَكَلَّمَ مُسْتَقِيمًا. <sup>36</sup> فَأَوْصَاهُمْ أَنْ لَا يَقُولُوا لِأَحَدٍ، وَلَكِنْ عَلَى قَدْرِ مَا أَوْصَاهُمْ كَانُوا يُتَادُونَ أَكْثَرَ كَثِيرًا، <sup>37</sup> وَهُمْ إِلَى الْعَايَةِ قَائِلِينَ: إِنَّهُ عَمِلَ كُلَّ شَيْءٍ حَسَنًا، جَعَلَ الصَّمَّ يَسْمَعُونَ وَالْخُرْسَ يَتَكَلَّمُونَ.

Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.<sup>28</sup> And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.<sup>29</sup> And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.<sup>30</sup> And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.<sup>31</sup> And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.<sup>32</sup> And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.<sup>33</sup> And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;<sup>34</sup> And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.<sup>35</sup> And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.<sup>36</sup> And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;<sup>37</sup> And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.