

التجاسة من القلب

¹وَجَمَعَ إِلَيْهِ الْفَرِيسِيُّونَ وَقَوْمٌ مِنَ الْكَنْيَةِ قَارِئِينَ مِنْ أُورُشَلِيمَ. ²وَلَمَّا رَأَوْا بَعْضًا مِنْ تَلَامِيذِهِ يَأْكُلُونَ خُبْزًا بِأَيْدٍ دَنَسَةٍ، أَيْ غَيْرَ مَغْسُولَةٍ، لَأَمُوا. ³لَأنَّ الْفَرِيسِيِّينَ وَكُلَّ الْيَهُودِ إِنْ لَمْ يَغْسِلُوا أَيْدِيَهُمْ بِاعْتِنَاءٍ لَا يَأْكُلُونَ، مُتَمَسِّكِينَ بِتَقْلِيدِ الشُّيُوحِ، ⁴وَمِنَ الشُّيُوحِ إِنْ لَمْ يَغْتَسِلُوا لَا يَأْكُلُونَ، وَأَشْيَاءُ أُخْرَى كَثِيرَةً تَسْلُمُونَهَا لِلتَّمَسُّكِ بِهَا، مِنْ غَسْلِ كُؤُوسٍ وَأَبَارِيقَ وَأَيَّةِ نَحَاسٍ وَأَسِرَّةٍ. ⁵ثُمَّ سَأَلَهُ الْفَرِيسِيُّونَ وَالْكَتَبَةُ: لِمَاذَا لَا يَسْلُكُ تَلَامِيذُكَ حَسَبَ تَقْلِيدِ الشُّيُوحِ بَلْ يَأْكُلُونَ خُبْزًا بِأَيْدٍ غَيْرِ مَغْسُولَةٍ؟ فَأَجَابَ وَقَالَ لَهُمْ: حَسَنًا تَتَّبِعُونَ إِسْعَىاءَ عَنْكُمْ، أَنْتُمْ الْمُرَائِينَ، كَمَا هُوَ مَكْتُوبٌ: "هَذَا الشَّعْبُ يَكْرُمُنِي بِسِقَاتِهِ وَأَمَّا قَلْبُهُ فَمُبْعَدٌ عَنِّي بَعِيدًا." ⁷وَبَاطِلًا يَعْبُدُونَنِي وَهُمْ يُعَلِّمُونَ تَعَالِيمَ هِيَ وَصَايَا النَّاسِ. ⁸لَأَنَّكُمْ تَرَكْتُمْ وَصِيَّةَ اللَّهِ وَتَمَسَّكْتُمْ بِتَقْلِيدِ النَّاسِ، غَسَلَ الْآبَارِيقَ وَالْكُؤُوسَ وَأُمُورًا أُخْرَى كَثِيرَةً مِثْلَ هَذِهِ تَفْعَلُونَ. ⁹ثُمَّ قَالَ لَهُمْ: حَسَنًا رَقَضْتُمْ وَصِيَّةَ اللَّهِ لِتَحْفَظُوا تَقْلِيدَكُمْ. ¹⁰لَأنَّ مُوسَى قَالَ: "أَكْرَمُ أَبَاكَ وَأُمَّاكَ، وَمَنْ يَسْتِمِ أَبًا أَوْ أُمًّا فَلْيَهْنُتْ مَوْتًا." ¹¹وَأَمَّا أَنْتُمْ فَتَقُولُونَ: إِنْ قَالَ إِنْسَانٌ لِأَبِيهِ أَوْ أُمِّهِ: قُرْبَانٌ، أَيْ هَدِيَّةٌ، هُوَ الَّذِي تَنْفَعُ بِهِ مِنِّي، فَلَا تَدْعُوهُ فِي مَا بَعْدَ يَفْعَلُ سِتْنًا لِأَبِيهِ أَوْ أُمِّهِ، ¹³مُطْلِقِينَ كَلَامَ اللَّهِ بِتَقْلِيدِكُمْ الَّذِي سَلَّمْتُمُوهُ. وَأُمُورًا كَثِيرَةً مِثْلَ هَذِهِ تَفْعَلُونَ.

¹⁴ثُمَّ دَعَا كُلَّ الْجَمْعِ وَقَالَ لَهُمْ: اسْمَعُوا مِنِّي كُلُّكُمْ وَافْهَمُوا. ¹⁵لَيْسَ شَيْءٌ مِنْ خَارِجِ الْإِنْسَانِ إِذَا دَخَلَ فِيهِ يَقْدِرُ أَنْ يُنَجِّسَهُ، لَكِنَّ الْأَشْيَاءَ الَّتِي تَخْرُجُ مِنْهُ هِيَ الَّتِي تُنَجِّسُ الْإِنْسَانَ. ¹⁶إِنْ كَانَ لِأَحَدٍ أُذُنٌ لِلِاسْمَعِ فَلْيَسْمَعْ. وَلَمَّا دَخَلَ مِنْ عِنْدِ الْجَمْعِ إِلَى الْبَيْتِ، سَأَلَهُ تَلَامِيذُهُ عَنِ الْمَثَلِ. ¹⁸فَقَالَ لَهُمْ: أَفَأَنْتُمْ أَيْضًا هَكَذَا غَيْرَ فَاهِمِينَ؟ أَمَّا تَفْهَمُونَ أَنَّ كُلَّ مَا يَدْخُلُ الْإِنْسَانَ مِنْ خَارِجٍ لَا يَقْدِرُ أَنْ يُنَجِّسَهُ؟ ¹⁹لَأنَّهُ لَا يَدْخُلُ إِلَى قَلْبِهِ بَلْ إِلَى الْجَوْفِ ثُمَّ يَخْرُجُ إِلَى الْخَلَاءِ وَذَلِكَ يَطْهَرُ كُلَّ الْأَطْعَمَةِ. ²⁰ثُمَّ قَالَ: إِنَّ الَّذِي يَخْرُجُ مِنَ الْإِنْسَانِ ذَلِكَ يُنَجِّسُ الْإِنْسَانَ. ²¹لَأنَّهُ مِنَ الدَّاخِلِ، مِنْ قُلُوبِ النَّاسِ، تَخْرُجُ الْافْكَارُ السَّرِيرَةُ: زَنًى، فِسْقٌ، قَتْلٌ، ²²سَرَقَةٌ، طَمَعٌ، خُبْنٌ، مَكْرٌ، عَهَارَةٌ، عَيْنٌ شَرِيرَةٌ، تَجْدِيفٌ، كِبْرِيَاءٌ، جَهْلٌ. ²³جَمِيعُ هَذِهِ الشُّرُورِ تَخْرُجُ مِنَ الدَّاخِلِ وَتُنَجِّسُ الْإِنْسَانَ.

¹Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. ²And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. ³For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. ⁴And 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, brassen vessels, and of tables. ⁵Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? 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. ⁷Howbeit in vain do they worship me, teaching for doctrines the commandments of men. ⁸For 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. ⁹And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. ¹⁰For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: ¹¹But 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. ¹²And ye suffer him no more to do ought for his father or his mother; ¹³Making the word of God of none

يسوع يشفي بنت الإمراة الفينيقية

²⁴ثُمَّ قَامَ مِنْ هُنَاكَ وَمَضَى إِلَى ثُجُومِ صُورَ وَصِيدَاءَ،
وَدَخَلَ بَيْتًا وَهُوَ يُرِيدُ أَنْ لَا يَعْلَمَ أَحَدٌ، فَلَمْ يَقْدِرْ أَنْ
يَخْتَفِيَ. ²⁵لَأنَّ امْرَأَةً كَانَ بِابْنَتِهَا رُوحٌ نَجِسٌ سَمِعَتْ بِهِ
فَأَتَتْ وَخَرَّتْ عِنْدَ قَدَمَيْهِ. ²⁶وَكَانَتْ الْامْرَأَةُ أُمَمِيَّةً وَفِي
جَنَسِهَا فِينِيقِيَّةٌ سُورِيَّةٌ، فَسَأَلَتْهُ أَنْ يُخْرِجَ الشَّيْطَانَ مِنْ
ابْنَتِهَا. ²⁷وَأَمَّا يَسُوعُ فَقَالَ لَهَا: دَعِي ابْنَتِ الْتَيْنِ أَوَّلًا يَسْمَعُونَ،
لأنَّهُ لَيْسَ حَسَنًا أَنْ يُؤَخَذَ خُبْرُ الْبَنِينَ وَيُطْرَحَ
لِلْكَلَابِ. ²⁸فَأَجَابَتْ وَقَالَتْ لَهُ: نَعَمْ يَا سَيِّدِي، وَالْكَلَابُ أَيْضًا
تَحْتَ الْمَائِدَةِ تَأْكُلُ مِنْ قُتَاتِ الْبَنِينَ. ²⁹فَقَالَ لَهَا: لِأَجْلِ
هَذِهِ الْكَلِمَةِ أَذْهَبِي، قَدْ خَرَجَ الشَّيْطَانُ مِنْ
ابْنَتِكَ. ³⁰فَذَهَبَتْ إِلَى بَيْتِهَا وَوَجَدَتْ الشَّيْطَانَ قَدْ خَرَجَ
وَالابْنَةُ مَطْرُوحَةً عَلَى الْفَرَاشِ.

يسوع يشفي أصم أخرس

³¹ثُمَّ خَرَجَ أَيْضًا مِنْ ثُجُومِ صُورَ وَصِيدَاءَ وَجَاءَ إِلَى بَحْرِ
الْجَلِيلِ فِي وَسْطِ حُدُودِ الْمُدُنِ الْعَشْرِ. ³²وَجَاءُوا إِلَيْهِ
يَأْصَمُّ أَعْقَدَ وَطَلَبُوا إِلَيْهِ أَنْ يَصْغَ يَدُهُ عَلَيْهِ. ³³فَأَحْذَهُ مِنْ
بَيْنِ الْجَمْعِ عَلَى تَاجِيَةٍ وَوَصَّغَ أَصَابِعَهُ فِي أُذُنَيْهِ وَتَقَلَ
وَلَمَسَ لِسَانَهُ. ³⁴وَرَفَعَ تَطَرَّهُ نَحْوَ السَّمَاءِ وَأَنَّ وَقَالَ لَهُ:
إِقْنَأْ، أَيِ انْفَتَحْ. ³⁵وَلِلْوَقْتِ انْفَتَحَتْ أُذُنَاهُ وَانْحَلَّ رِبَاطُ
لِسَانِهِ وَتَكَلَّمَ مُسْتَقِيمًا. ³⁶فَأَوْصَاهُمْ أَنْ لَا يَقُولُوا لِأَحَدٍ،
وَلَكِنْ عَلَى قَدْرِ مَا أَوْصَاهُمْ كَانُوا يَتَادُونَ أَكْثَرَ
كثيرًا، ³⁷وَيُهْنُوا إِلَى الْعَابَةِ قَائِلِينَ: إِنَّهُ عَمِلَ كُلَّ شَيْءٍ
حَسَنًا، جَعَلَ الصُّمَّ يَسْمَعُونَ وَالْخُرْسَ يَتَكَلَّمُونَ.

effect through your tradition, which ye have delivered: and many such like things do ye. ¹⁴And when he had called all the people unto him, he said unto them, Harken unto me every one of you, and understand: ¹⁵There 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. ¹⁶If any man have ears to hear, let him hear. ¹⁷And when he was entered into the house from the people, his disciples asked him concerning the parable. ¹⁸And 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; ¹⁹Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? ²⁰And he said, That which cometh out of the man, that defileth the man. ²¹For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, ²²Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: ²³All these evil things come from within, and defile the man. ²⁴And 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. ²⁵For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: ²⁶The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. ²⁷But Jesus said unto her,

Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.²⁸ And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.²⁹ And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.³⁰ And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.³¹ 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.³² 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.³³ And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;³⁴ And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.³⁵ And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.³⁶ 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;³⁷ And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.