

### مثل الوكيل المبدّر

<sup>1</sup>وَقَالَ أَيضًا لِتَلَامِيذِهِ: كَانَ إِنْسَانٌ غَنِيٌّ لَهُ وَكِيلٌ قَوِيصِي بِهِ إِلَيْهِ يَأْتِيهِ يُبَدِّرُ أَمْوَالَهُ. <sup>2</sup>قَدَعَاهُ وَقَالَ لَهُ: مَا هَذَا الَّذِي أَسْمَعُ عَنْكَ؟ أَعْطِ حِسَابَ وَكَالَتِكَ لِأَنَّكَ لَا تَقْدِرُ أَنْ تَكُونَ وَكِيلًا بَعْدُ. <sup>3</sup>فَقَالَ الْوَكِيلُ فِي نَفْسِهِ: مَاذَا أَفْعَلُ؟ لِأَنَّ سَيِّدِي يَأْخُذُ مِنِّي الْوَكَالَةَ. لَسْتُ أَسْتَطِيعُ أَنْ أَنْقُبَ وَأَسْتَحِي أَنْ أَتَعَطِّي. <sup>4</sup>قَدْ عَلِمْتُ مَاذَا أَفْعَلُ، حَتَّى إِذَا غَزِلْتُ عَنِ الْوَكَالَةِ يَقْبَلُونِي فِي بُيُوتِهِمْ. <sup>5</sup>قَدَعَا كُلَّ وَاحِدٍ مِنْ مَدْيُونِي سَيِّدِي، وَقَالَ لِلأَوَّلِ: كَمْ عَلَيْكَ لِسَيِّدِي؟ فَقَالَ: مِئَةٌ بَتٍّ رَيْبٍ. فَقَالَ لَهُ: خُذْ صَكَكَ وَاجْلِسْ عَاجِلًا وَاكْتُبْ خَمْسِينَ. <sup>7</sup>ثُمَّ قَالَ لِالْآخَرِ: وَأَنْتَ كَمْ عَلَيْكَ؟ فَقَالَ: مِئَةٌ كَرٍّ قَمَحٍ. فَقَالَ لَهُ: خُذْ صَكَكَ وَاكْتُبْ ثَمَانِينَ. <sup>8</sup>فَمَدَحَ السَّيِّدُ وَكِيْلَ الظُّلْمِ إِذْ بِحِكْمَةٍ فَعَلَ، لِأَنَّ أَتْيَاءَ هَذَا الدَّهْرِ أَحْكَمُ مِنْ أَتْيَاءِ الثُّورِ فِيهِ جِيلُهُمْ. <sup>9</sup>وَأَنَا أَقُولُ لَكُمْ: اصْنَعُوا لَكُمْ أَصْدِقَاءَ بِمَالِ الظُّلْمِ حَتَّى إِذَا فَنِيْتُمْ يَقْبَلُونَكُمْ فِي الْمَصَالِّ الأَبَدِيَّةِ. <sup>10</sup>الْأَمِينُ فِي القَلِيلِ فِي القَلِيلِ أَمِينٌ أَيْضًا فِي الْكَثِيرِ، وَالظَّالِمُ فِي القَلِيلِ ظَالِمٌ أَيْضًا فِي الْكَثِيرِ. <sup>11</sup>فَإِنْ لَمْ تَكُونُوا أَمَنَاءَ فِي مَالِ الظُّلْمِ، فَمَنْ يَأْتِمُكُمْ عَلَى الْحَقِّ؟ <sup>12</sup>وَإِنْ لَمْ تَكُونُوا أَمَنَاءَ فِي مَا هُوَ لِلْغَيْرِ، فَمَنْ يُعْطِيكُمْ مَا هُوَ لَكُمْ؟ <sup>13</sup>لَا يَقْدِرُ خَادِمٌ أَنْ يَخْدُمَ سَيِّدَيْنِ، لِأَنَّهُ إِمَّا أَنْ يُبْغِضَ الْوَاحِدَ وَيُحِبَّ الْآخَرَ أَوْ يُلَازِمَ الْوَاحِدَ وَيَحْتَقِرَ الْآخَرَ، لَا تَقْدِرُونَ أَنْ تَخْدُمُوا اللَّهَ وَالْمَالَ.

### التَّامُوسُ وَمَحَبَّةُ الْمَالِ

<sup>14</sup>وَكَانَ التَّامُوسِيُّونَ أَيْضًا يَسْمَعُونَ هَذَا كُلَّهُ، وَهُمْ مُجْبُونُونَ لِلْمَالِ، فَاسْتَهْزَأُوا بِهِ. <sup>15</sup>فَقَالَ لَهُمْ: أَنْتُمْ الَّذِينَ تُبْزَرُونَ أَنْفُسَكُمْ قُدَّامَ النَّاسِ، وَلَكِنَّ اللَّهَ يَعْرِفُ قُلُوبَكُمْ، إِنَّ الْمُسْتَغْلِيَّ عِنْدَ النَّاسِ هُوَ رَجْسٌ قُدَّامَ اللَّهِ. <sup>16</sup>كَانَ التَّامُوسُ وَالْأَنْبِيَاءُ إِلَى يُوحَنَّا، وَمِنْ ذَلِكَ الْوَقْتِ يُبْسِزُ بِمَلَكُوتِ اللَّهِ وَكُلُّ وَاحِدٍ يَغْتَصِبُ نَفْسَهُ إِلَيْهِ. <sup>17</sup>وَلَكِنَّ رَوَالَ السَّمَاءِ وَالْأَرْضِ أَيْسَرُ مِنْ أَنْ تَسْقُطَ نُقْطَةٌ وَاحِدَةٌ مِنَ التَّامُوسِ. <sup>18</sup>كُلُّ مَنْ يُطْلَقُ امْتَرَأَةً وَيَتَرَوَّجُ بِآخَرَى يَزْنِي، وَكُلُّ مَنْ يَتَرَوَّجُ بِمُطْلَقَةٍ مِنْ رَجُلٍ يَزْنِي.

### مثل الغني ولعازر المسكين

<sup>19</sup>كَانَ إِنْسَانٌ غَنِيٌّ وَكَانَ يَلْبَسُ الأَرْجَوَانَ وَالْبَيَاضَ وَهُوَ يَتَنَعَّمُ كُلَّ يَوْمٍ مَتَرَفَهَا. <sup>20</sup>وَكَانَ مَسْكِينٌ، اسْمُهُ لِعَازَرُ، الَّذِي طَرِحَ عِنْدَ بَابِهِ مَضْرُوبًا بِالْفُرُوجِ، وَبَسْتَهِيَ أَنْ

<sup>1</sup>And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. <sup>2</sup>And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. <sup>3</sup>Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. <sup>4</sup>I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. <sup>5</sup>So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? <sup>6</sup>And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. <sup>7</sup>Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. <sup>8</sup>And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. <sup>9</sup>And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. <sup>10</sup>He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. <sup>11</sup>If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? <sup>12</sup>And if ye have not been faithful in that which is another man's, who shall give

you that which is your own?<sup>13</sup> No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.<sup>14</sup> And the Pharisees also, who were covetous, heard all these things: and they derided him.<sup>15</sup> And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.<sup>16</sup> The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.<sup>17</sup> And it is easier for heaven and earth to pass, than one tittle of the law to fail.<sup>18</sup> Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.<sup>19</sup> There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:<sup>20</sup> And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,<sup>21</sup> And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.<sup>22</sup> And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;<sup>23</sup> And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.<sup>24</sup> And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I

بَشَعَ مِنْ الْفُتَاتِ السَّاقِطِ مِنْ مَائِدَةِ الْعَبِيِّ، بَلْ كَاتَبَ الْكِلَابُ تَائِي وَتَلَخَسُ فُرُوحَهُ.<sup>22</sup> فَمَاتَ الْمِسْكِينُ وَحَمَلَتْهُ الْمَلَائِكَةُ إِلَى جِصْنِ إِبْرَاهِيمَ. وَفَاتَ الْعَبِيُّ أَيْضاً وَدُفِنَ، فَفَرَّقَ عَيْنَيْهِ فِي الْجَحِيمِ وَهُوَ فِي الْعَذَابِ وَرَأَى إِبْرَاهِيمَ مِنْ بَعِيدٍ وَلِعَازَرَ فِي جِصْنِهِ.<sup>24</sup> فَتَادَى وَقَالَ: يَا أَبِي إِبْرَاهِيمُ، ارْحَمْنِي وَأَرْسِلْ لِعَازَرَ لِيُبَلِّ طَرَفَ إِصْبَعِهِ بِمَاءٍ وَيُبْرِدَ لِسَانِي لِأَنِّي مُعَذَّبٌ فِي هَذَا اللَّهِيبِ.<sup>25</sup> فَقَالَ إِبْرَاهِيمُ: يَا ابْنِي، أَذْكَرُ أَنَّكَ اسْتَوْفَيْتَ خَيْرَاتِكَ فِي حَيَاتِكَ وَكَذَلِكَ لِعَازَرَ الْبَلَايَا، وَالْآنَ هُوَ يَتَعَرَّى وَأَنْتَ يَتَعَذَّبُ.<sup>26</sup> وَفَوْقَ هَذَا كُلِّ بَيْتَا وَبَيْتِكُمْ هُوَ عَظِيمَةٌ قَدْ أَثْبَتَ حَتَّى إِنَّ الَّذِينَ يُرِيدُونَ الْعُبُورَ مِنْ هَهُنَا إِلَيْكُمْ لَا يَقْدِرُونَ وَلَا الَّذِينَ مِنْ هُنَاكَ يَجْتَازُونَ إِلَيْنَا.<sup>27</sup> فَقَالَ: أَسْأَلُكَ إِذَا، يَا أَبَتِ، أَنْ تُرْسِلَهُ إِلَى بَيْتِ أَبِي،<sup>28</sup> لِأَنَّ لِي خَمْسَةَ إِخْوَةٍ، حَتَّى يَشْهَدَ لَهُمْ لِكَيْلَا يَأْتُوا هُمْ أَيْضاً إِلَى مَوْضِعِ الْعَذَابِ هَذَا.<sup>29</sup> قَالَ لَهُ إِبْرَاهِيمُ: عِنْدَهُمْ مُوسَى وَالْأَنْبِيَاءُ، لِيَسْمَعُوا مِنْهُمْ.<sup>30</sup> فَقَالَ: لَا، يَا أَبِي إِبْرَاهِيمَ، بَلْ إِذَا مَضَى إِلَيْهِمْ وَاحِدٌ مِنَ الْأَمْوَاتِ يَتُوبُونَ.<sup>31</sup> فَقَالَ لَهُ: إِنْ كَانُوا لَا يَسْمَعُونَ مِنْ مُوسَى وَالْأَنْبِيَاءِ وَلَا إِنْ قَامَ وَاحِدٌ مِنَ الْأَمْوَاتِ يُصَدِّقُونَ.

am tormented in this flame.<sup>25</sup> But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.<sup>26</sup> And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.<sup>27</sup> Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:<sup>28</sup> For I have five brethren; that he may testify unto them, lest they also come into this place of torment.<sup>29</sup> Abraham saith unto him, They have Moses and the prophets; let them hear them.<sup>30</sup> And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.<sup>31</sup> And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.