

سفر الخروج الإصحاح 20

الوصايا العشر

ديكالوغ



إعطاء "القوانين"



➤ هل الوصايا العشر خاصة بالكنيسة؟

➤ الوصايا العشر بالإضافة إلى كل القوانين التالية تشكل الوثيقة المعروفة بأسماء مختلفة:

➤ (1) عهد موسى

➤ (2) العهد الموسوي

➤ (3) العهد السينائي

➤ (4) العهد القديم

3 عهود أساسية من الكتاب المقدس

- العهد الأول.....إبراهيم (1950 ق.م)
- العهد الثاني.....موسى (1350 ق.م)
- العهد الجديد.....المسيح (0 ق.م./م)

كان لكلّ عهد إشارة

➤ إبراهيم.....الختان

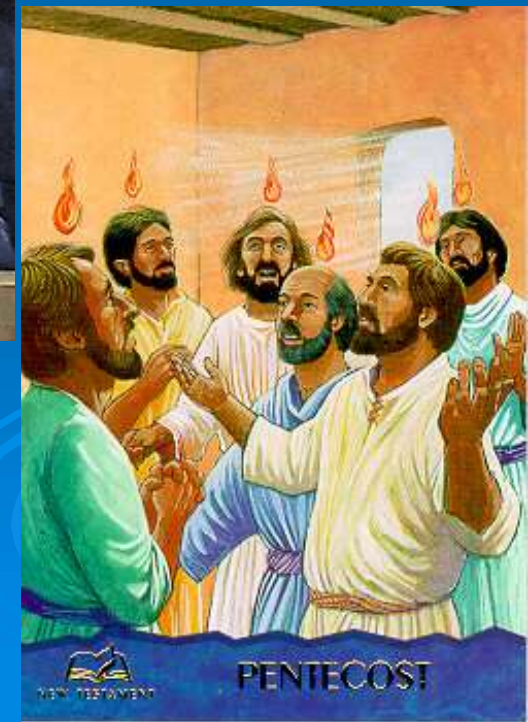
➤ في الجسد

➤ موسى.....السبت

➤ في الروح

➤ المسيح.....الروح القدس

➤ في الروح



"وتكلم الله بجميع هذه الكلمات قائلاً..."

➤ يستخدم الله مصطلح "كلمة" حيث نستخدم مصطلح "الوصايا"

➤ الإصحاح 20 لا يستخدم مصطلح "الوصايا" أبداً "كلمة"

➤ بالعبرية = دابار

➤ دابار تعني... الكلام، التحدث، التواصل الشفهي، أو الكلمة كما نفكر عادةً في "كلمة". إنه مصطلح محايد.

➤ لا تظهر الوصايا العشر كعنوان في سفر الخروج

الوحي الإلهي



- لم يتلقَ موسى الوصايا العشر عن طريق "الوحي الإلهي"
- الوحي الإلهي يعني أنّ الروح القدس حرك رجلاً بطريقة خارقة للطبيعة لكتابة الحقيقة
- لقد نطق الرب بالوصايا العشر بصوت عالٍ لموسى ولإسرائيل، وكتبها الله على حجر
- عن ترجمة الكتاب المقدس الأميركية النموذجية الجديدة، تثية 5: 22 "هذه الكلمات تكلم بها الرب لكل جماعتكم في الجبل من وسط النار والسحاب والظلام بصوت عظيم ولم يزد عليها. وكتبها على لوحين من حجر وأعطاني إياهما.

الوصايا "العشر"؟

➤ الوصايا العشر تأتي من الكلمة العبرية "اسير دبار"

➤ اسير=10 دبار=كلمة (كلمات)

➤ حرفيًا، تعني عشر كلمات

➤ ديكالوغ هي كلمة يونانية تعني عشر كلمات

➤ ديكالوغ=10 لوغ: كلمة (كلمات)

➤ الكلمات العبرية هي أيضًا أرقام عبرية

➤ النصوص العبرية الأصلية مرقّمة لكل من "الوصايا" العشر
(10 كلمات)

التقاليد غيّرت أوّل وصيّة

➤ الوصية الأولى العصرية:

"أنا الرب إلهك، ولن يكون لك إله غيري"

تقليديًا الوصية الأولى هي الثانية فعليًا

- في النص العبري الأصلي، تنص الوصية الأولى على: "أنا الرب إلهك الذي أخرجك من أرض مصر من دار العبودية"
- وحرفيًا، تقول: "أنا يهوه إلهيم الذي أخرجك"
- يهوه = اسم الله إلهيم = لقب

نسختان من الوصايا العشر

- تستخدم النسخة اليهودية الترقيم التوراتي الأصلي للوصايا.
- الوصية الأولى هي "أنا الرب إلهك الذي أخرجك من مصر..."
- النسخة المسيحية التقليدية لا تستخدم الترقيم التوراتي، وبالتالي فإن وصيتنا الأولى هي الوصية التوراتية الثانية: "لا يكن لك آلهة أخرى غيري..."

الكنيسة الرومانية

- تسمى حاليًا الكنيسة الكاثوليكية
- كانت الكنيسة
- لماذا تخلت الكنيسة الكاثوليكية عن الوصية الأولى وبدأت بالوصية الثانية؟
- في عام 325 م أعلن قسطنطين بالاشتراك مع الكنيسة الرومانية أن المسيحية هي عقيدة أممية
- كان على اليهود التخلي عن التراث اليهودي ليكونوا "مسيحيين"
- أجندة معادية لليهود
- تقسيم الوصية الثانية إلى وصيتين وتجاهل الوصية الأولى الأصلية
- تم تحويل الوصايا التسع إلى عشرة!



IN CONGRESS, JULY 4, 1776.
A DECLARATION
BY THE REPRESENTATIVES OF THE
UNITED STATES OF AMERICA,
IN GENERAL CONGRESS ASSEMBLED.

WE hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness—That to secure these Rights, Governments are instituted among Men, deriving their just Powers from the Consent of the Governed, that whenever any Form of Government becomes destructive of these Ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its Foundation on such Principles, and organizing its Powers in such Form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient Causes; and accordingly all Experience hath shewn, that Mankind are more disposed to suffer, while Evils are sufferable, than to right themselves by abolishing the Forms to which they are accustomed. But when a long Train of Abuses and Usurpations, pursuing invariably the same Object, evinces a Design to reduce them under absolute Despotism, it is their Right, it is their Duty, to throw off such Government, and to provide new Guards for their future Security. Such has been the patient Sufferance of these Colonies; and such is now the Necessity which constrains them to alter their former Systems of Government. The History of the present King of Great-Britain is a History of repeated Injuries and Usurpations, all having in direct Object the Establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid World.

He has refused his Assent to Laws, the most wholesome and necessary for the public Good.

He has forbidden his Governors to pass Laws of immediate and pressing Importance, unless suspended in their Operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the Accommodation of large Districts of People, unless those People would relinquish the Right of Representation in the Legislature, a Right inestimable to them, and formidable to Tyrants only.

He has called together Legislative Bodies at Places unusual, uncomfortable, and distant from the Depository of their public Records, for the sole Purpose of fatiguing them into Compliance with his Measures.

He has dissolved Representative Houses repeatedly, for opposing with manly Firmness his Invasions on the Rights of the People.

He has refused for a long Time, after such Dissolutions, to cause others to be elected; whereby the Legislative Powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean Time exposed to all the Dangers of Invasion from without, and Convulsions within.

He has endeavored to prevent the Population of these States; for that Purpose obnoxious the Laws for Naturalization of Foreigners; refusing to pass others to encourage their Migrations hither, and raising the Conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary Powers.

He has made Judges dependent on his Will alone, for the Tenure of their Offices, and the Amount and Payment of their Salaries.

He has erected a Multitude of new Offices, and sent hither Swarms of Officers to harass our People, and eat out their Substance.

He has kept among us, in Times of Peace, Standing Armies, without the Consent of our Legislature.

He has affected to render the Military independent of and superior to the Civil Power.

He has combined with others to subject us to a Jurisdiction foreign to our Constitution, and unacknowledged by our Laws; giving his Assent to their Acts of pretended Legislation:

For quartering large Bodies of Armed Troops among us;

For protecting them, by a mock Trial, from Punishment for any Murders which they should commit on the Inhabitants of these States;

For cutting off our Trade with all Parts of the World;

For imposing Taxes on us without our Consent;

For depriving us, in many Cases, of the Benefits of Trial by Jury;

For transporting us beyond Seas to be tried for pretended Offences;

For abolishing the free System of English Laws in a neighbouring Province, establishing therein an arbitrary Government, and enlarging its Boundaries, so as to render it at once an Example and fit Instrument for introducing the same absolute Rule into these Colonies;

For taking away our Charter, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments;

For suspending our own Legislatures, and declaring themselves invested with Power to legislate for us in all Cases whatsoever.

He has abolished Government here, by declaring us out of his Protection and waging War against us.

He has plundered our Seas, ravaged our Coasts, burnt our Towns, and destroyed the Lives of our People.

He is at this Time, transporting large Armies of foreign Mercenaries to complete the Works of Death, Desolation, and Tyranny, already begun with circumstances of Cruelty and Pernity, far exceeding those of former Ages, and totally unworthy the Head of a civilized Nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the Executioners of their Friends and Brethren, or to fall themselves by their Hands.

He has excited domestic Insurrections amongst us, and has endeavored to bring on the Inhabitants of our Frontiers, the merciless Indian Savages, whose known Rule of Warfare, is an undistinguished Destruction, of all Ages, Sexes and Conditions.

In every Stage of these Oppressions we have Petitioned for Redress in the most humble Terms: Our repeated Petitions have been answered only by repeated Injury. A Prince, whose Character is thus marked by every act which may define a Tyrant, is unfit to be the Ruler of a free People.

Now have we been warning in Attention to our British Brethren. We have warned them from Time to Time of Attempts by their Legislature to extend an unwarrantable Jurisdiction over us. We have reminded them of the Circumstances of our Emigration and Settlement here. We have appealed to their native Justice and Magnanimity, and we have conjured them by the Tie of our common Kindred to disavow these Usurpations, which would inevitably interrupt our Communications and Correspondence. They too have been deaf to the Voice of Justice and of Consanguinity. We must, therefore, acquiesce in the Necessity, which denounces our Separation, and hold them, as we hold the rest of Mankind, Enemies in War, in Fear, and in Hatred.

We, therefore, the Representatives of the UNITED STATES OF AMERICA, in GENERAL CONGRESS, Assembled, appealing to the Supreme Judge of the World for the Rectitude of our Intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly Publish and Declare, That these United Colonies are, and of Right ought to be, FREE AND INDEPENDENT STATES; that they are absolved from all Allegiance to the British Crown, and that all political Connection between them and the State of Great-Britain, is and ought to be totally dissolved; and that as FREE AND INDEPENDENT STATES, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which INDEPENDENT STATES may of right do. And for the support of this Declaration, with a firm Reliance on the Protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

Signed by ORDER and in BEHALF of the CONGRESS,

JOHN HANCOCK, PRESIDENT.

ATTEST.
CHARLES THOMSON, SECRETARY.

PHILADELPHIA: PRINTED BY JOHN DUNLAP.

➤ ميتزفه = أمر (حكم)

➤ دابار = كلمة

➤ مصطلح أفضل من الوصايا: التصريحات أو المبادئ

➤ الكلمات العشر هي المبادئ الأساسية لجميع "القوانين" الـ 603 التي ستأتي لاحقًا

➤ المبدأ الأعلى الذي تقوم عليه الكلمات العشر: متى 22:

➤ 35 "أحب إلهك بكل قلبك وفكرك وقوتك؛ أحب قريبك كنفسك..."

➤ تثنية 6: 5: "أحب الرب إلهك بكل قلبك وكل نفسك وكل قوتك..."