

هل تعبير كل غصن في لا يأتي بثمر ينزعه لا تعني النزع بل الرفع ؟ يوحنا 2 :15

Holy_bible_1

سمعت فكر يقول ان العدد الذي في

انجيل يوحنا 15

2 كُلُّ غُصْنٍ فِيَّ لَا يَأْتِي بِثَمَرٍ يَنْزَعُهُ، وَكُلُّ مَا يَأْتِي بِثَمَرٍ يُنْقِيهِ لِئَاتِي بِثَمَرٍ أَكْثَرَ.

ان تعبير ينزعه تعني يرفعه لاعلي ويثبته ويقويه وهذا اثباتا لفكرة انه لا هلاك للمؤمن لان هذا العدد يوضح بشكل صريح ان الذي تثبتوا في الرب لو لم ياتوا بثمر يهلكوا

والحقيقه لشرح خطأ هذا المعني

اولا لغويا

وساقدم الكثير جدا من القواميس اليونانية

سياق الكلام

ساقدم ايضا شرح من سياق الكلام

اقوال المفسرين

من مرجعيات مختلفة لتاكيدا وشرح المعني

العدد يوناني

(IGNT+) παν^{G3956} EVERY κλημα^{G2814} BRANCH εν^{G1722} IN εμοι^{G1698} ME μη^{G3361}
NOT φερον^{G5342} [G5723] BEARING καρπον^{G2590} FRUIT, αιρει^{G142} [G5719] HE TAKES
AWAY αυτο^{G846} IT; και^{G2532} AND παν^{G3956} EVERYONE το^{G3588} THAT καρπον^{G2590}
FRUIT φερον^{G5342} [G5723] BEARS, καθαιρει^{G2508} [G5719] HE CLEANSSES αυτο^{G846} IT
να^{G2443} THAT πλειονα^{G4119} MORE καρπον^{G2590} FRUIT φερη^{G5342} [G5725] IT MAY
BEAR.

اولا كلمة ايري من كلمة ايرو

قاموس سترونج

G142

αἴρω

airō

ah'ee-ro

A primary verb; to *lift*; by implication to *take up* or *away*; figuratively to *raise* (the voice), *keep in suspense* (the mind); specifically to *sail away* (that is, *weigh anchor*); by Hebraism (compare [H5375]) to *expiate sin*: - away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

فعل اولي بمعني يرفع وتطبق بمعني ياخذ شيئ او بعيدا. ومجازيا بمعني يرفع صوت يبقي شيئ
معلق في الذهن وعلي وجه تحديد للابحار بعيدا وبهبراسيم بالمقارنة تعني يكفر خطية يتخلص من
يتابع يحمل يرفع ينزع يجعله للشك يضع بعيدا يزيل ياخذ بعيدا

البعض يمسك من ذلك معني فقط يرفع ويترك تاكيد المعاني الاخري بانه ينزع
ولهذا ندرس من قواميس اكثر وايضا نراجع استخدامات الكلمة لمعني رفع

قاموس

Analytical lexicon of the Greek New Testament.

αἴρω fut. ἀρῶ; 1aor. ἤρα; pf. ἤρκα; pf. pass. ἤρμαι; 1aor. pass. ἤρθην; fut. pass. ἀρθήσομαι; (1) literally, as lifting up something *take up, pick, raise* (MT 17.27; RV 10.5); absolutely, of a ship *weigh anchor, depart* (AC 27.13); hyperbolically, of a mountain *arise* (MT 21.21); idiomatically αἴρειν τοὺς ὀφθαλμοὺς ἄνω literally *raise one's eyes, i.e. look up* (JN 11.41); αἴρειν τὸν σταυρόν literally *take up the cross, i.e. be prepared to suffer to the point of death* (MT 16.24); αἴρειν τὴν ψυχὴν τινος literally *lift up someone's soul, i.e. keep someone in suspense* without being able to come to a conclusion (JN 10.24); (2) as lifting up and carrying something away *remove, carry off, take away* (JN 11.39); idiomatically αἴρειν ἀπό literally *take from, i.e. cause to no longer experience* (MT 21.43); (3) of removing by force; (a) *do away with, kill, execute* (JN 19.15); (b) *sweep away* as with a flood (MT 24.39); (c) *destroy, do away with* (JN 11.48); (d) as a religious technical term, of the effect of Christ's paying the complete penalty for sin *remove, take away* (JN 1.29)

1: لفظيا ينزع ويأخذ شيئاً ويلتقط ويرفع (مت 17: 27 و رؤ 10: 5) . يرفع هلب السفينة ليغادر (اع 27: 13) رفع جيل (مت 21: 21) واصتلاحيا يرفع عين احد اي ينظر الي اعلي (يوحنا 11: 41) وايضا لفظيا يحمل الصليب اي بمعنى انه يعد لنقطة الموت (مت 16: 24) وايضا لفظيا يحمل روح احد وتعني يبقي احد معلق بدون ان يكون قادر ان يصل الي قرار (يو 10: 24)

2: تعني يرفع شيئاً ويحمله بعيدا وينزع ويحمل شيئاً بعيدا وينزع (يو 11: 39) اصطلاحيا ينزع شيئاً من شيئاً اي يتسبب في ان لا يستمر في الخبرة (مت 21: 43)

3 ينزع بقوة (أ) يفعل بعيدا ويقتل ويعدم (يوحنا 19: 15) (ب) يجرف بعيدا بالطوفان (مت 24: 39) (ج) يحكم يدمر بعيدا (يو 11: 48) (د) كتعبير ديني وهو تأثير المسيح بانه يدفع عقوبة الخطايا وينزعها ويحملها بعيدا (يو 1: 29)

فاعتقد الكتاب وضح معني الكلمة واستخدامها الكتابي ولكن نكمل

قاموس

The complete word study dictionary : New Testament

142. **αἴρω** *aírō*; fut. *arō*, aor. *éra*, perf. *érka* (Col. 2:14), perf. pass. *érmai*

(John 20:1). To take up. Trans:

(I) To take up, to lift up, to raise.

(A) Particularly, as stones from the ground (John 8:59); serpents (Mark 16:18); anchors (Acts 27:13); the hand (Rev. 10:5); see also Sept.: Deut. 32:40; Is. 49:22. Pass. *áarthēti* (Matt. 21:21).

(B) Figuratively, to raise, elevate; the eyes (John 11:41; see also Sept.: Ps. 121:1; 123:1); the voice, meaning, to cry out, to sing (Luke 17:13; Acts 4:24; see also Sept.: Judg. 21:2; 1 Sam. 11:4). To hold the mind (*psuchē*

[5590]) or soul of someone suspended, i.e., in suspense or doubt (John 10:24).

يتولي بمعنى يتولي يرفع رفع. وبخاصه رفع حجر من الارض (يو 8: 59) ثعبان (مر 16: 18) هلب (اع 27: 13) يد (رؤ 10: 5) وايضا السبعينية في تثنية 32: 40 و اش 49: 22 و مت 21: 21

مجازيا يتولي ويرفع عينين (يو 11: 41 وايضا سبعينية مز 121: 1 و 123: 1) صوت بمعنى يصرح او يعني (لو 17: 13 و اع 4: 24 و ايضا السبعينية قضاة 21: 2 و 1 صم 11: 4) عقد العقل او روح شخص اي شك (يو 10: 24)

(II) To take up and place on oneself, to take up and bear, meaning to bear, carry (Matt. 4:6, “they shall bear you” [a.t.] in the hands. See also Sept.: Ps. 91:12); my yoke (Matt. 11:29; see also Sept.: Lam. 3:27); the cross (Matt. 16:24; 27:32; Mark 15:21); to take or carry with one (Mark 6:8; Luke 9:3; see also Sept.: Gen. 44:1; 2 Kgs. 7:8).

يتناول شيئاً ويضعها علي نفسه , يتولي ويحمل, تعني تحمل (مت 4: 6 تعني يتحملك ان اي في اليد والاسبينية مز 91: 12) يحمل نيري (مت 11: 29) وايضا سبعينية مراثي 3: 27 (الصليب (مت 16: 24 و 27: 32 و مر 15: 21) ياخذ او يحمل شخص (مر 6: 8 و لو 9: 3 و سبعينية تك 44: 1 و 2 مل 7: 8)

(III) To take up and carry away, meaning to take away, to remove by carrying, spoken of a bed (Matt. 9:6; John 5:8); a dead body, a person, and so forth (Matt. 14:12; 22:13; Acts 20:9); bread with the idea of laying up, making use of (Matt. 14:20; 15:37; Mark 8:8, 19, 20). Generally (Matt. 17:27; Acts 21:11). Pass. *árthēti*, “be thou removed” (Matt. 21:21). In a metaphorical sense, to take away sin, meaning the imputation or punishment of sin (John 1:29; 1 John 3:5; 1 Sam. 15:25); to bear the punishment of sin

(Lev. 5:17; Num. 5:31; 14:33); to take away by taking upon oneself (Matt. 8:17; 1 Pet. 2:24).

يتناول شيئاً ويحمله بعيداً ينزع بالحمل تحدث سرير (مت 9 : 6 يو 5 : 8) جثة ميتة شخص
وما الي ذلك (مت 14 : 12 و 22 : 13 و اع 20 : 9) خبز بفكرة يدلي ويستخدم (مت 14 : 20 و
15 : 37 ومر 8 : 8 و 19 و 20) عامة ينزع بازالة مت 21 : 21

(IV) To take away, remove, with the idea of lifting away from, usually with the idea of violence and authority.

ينزع يزيل بفكرة يرفع بعيداً بفكرة عنف وبسلطان

(A) Particularly (Luke 6:29, 30; 11:22). The new piece tears away still more of the old garment (Matt. 9:16; Mark 2:21). Of branches, meaning to cut off, prune (John 15:2); Spoken of persons, meaning to take away or remove from a church, excommunicate (1 Cor. 5:2, in some MSS *exarthé* [1808]). To take away or remove out of the world by death, and so forth (Matt. 24:39). In His humiliation and oppression was His sentence; He was torn away, meaning hurried away to death (Acts 8:33; Is. 53:8; 57:1, 2). In the imper. *aíre* or *áron*, away with, meaning put out of the way, kill (Luke 23:18; John 19:15; Acts 21:36; 22:22).

خاصة (لوقا 6 : 29 و 30 و 11 : 22) جزء جديد تقطع بعيداً من الملابس القديمة (مت 9 :
16 و مر 2 : 21) وعن فروع بمعنى تقطع وتقليم (يو 15 : 2) بالكلام عن اشخاص بمعنى
ينزعوا ويزالوا من الكنيسة ويطرد (1 كو 5 : 2) ياخذ بعيداً ويزيل بالموت وغيره (مت 24 : 39
(ذل وعقوبة ينزع سارع بعيداً للموت ويقتل

فهذا القاموس لم يترك مجال للفصال في معنى العدد في يوحنا 15 : 2

A Concise Greek-English dictionary of the New Testament

αἶρω *take, take up; take away, remove* (αἶ. ἐκ τοῦ μέσου *set aside* Col 2:14);
carry; sweep away (of a flood); *raise* (of one's voice); *take over, conquer*
(Jn 11:48); *kill* (Jn 19:15); αἶ. τήν ψυχήν *keep in suspense* (Jn 10:24)

ياخذ ويلتقط وينزع ويزيل يحمل بعيدا ويزيل بعيدا مثل الطوفان

وايضا قاموس

Exegetical dictionary of the New Testament

5. The meaning *remove* occurs in the sense of a change of location in John 2:16; 11:39, 41; 19:31, 38; 20:1f., 13. In Mark 2:21 αἶρω is transitive: *tear off* (s.v. 4). According to John 17:15 the disciples are not *taken out of* the world. Evil is *removed* from the Church according to Eph 4:31 (cf. 1 Cor 5:2; John 15:2).

تعني ينزع ويقصد بتغيير مكان في يو 2: 16 و 11: 39 و 41 و 19: 31 و 38 و 20: 1 و 13
وايضا مر 2: 21 وتترجم يقطع كما في يو 17: 15 ونزع الشر من الكنيسة كما في اف 4:
31 و 1 كو 5: 2 و يو 15: 2

وغيره من القواميس يؤكد ذلك

اذا القواميس اكدت ان الكلمة تعني رفع ليس مسانده كما يقول البعض ولكن رفع بمعنى ازالة او
التقاط شئ من شي برفعه عنه او نزع

بل القواميس التي تشرح معاني الكلمة واستخداماتها اكدت ان استخدامها في يوحنا 15: 2 هو
يعني نزع وقطع

وتأكيد هذا المعنى ندرس بعض التراجم الانجليزية

John 15:2

(Murdock) Every branch in me, which yieldeth not fruits, he taketh it away: and that which yieldeth fruits, he cleanseth it, that it may yield more fruits.

(ALT) "Every branch in Me not bearing fruit, He **takes it away** and every [*branch*] bearing fruit, He prunes clean, so that it shall be bearing more fruit.

(ACV) Every branch in me not bearing fruit, **he removes it**. And every branch that bears fruit, he prunes it, so that it may bear more fruit.

(AKJ) Every branch in me that bears not fruit he **takes away**: and every branch that bears fruit, he purges it, that it may bring forth more fruit.

(ASV) **Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit.**

(BBE) He **takes away** every branch in me which has no fruit, and every branch which has fruit he makes clean, so that it may have more fruit.

(VW) Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.

(Bishops) Euery braunche that beareth not fruite in me, he will take away: And euery braunche that beareth fruite wyll he pourge, that it may bryng foorth more fruite.

(CENT) Every branch in me that bears no fruit he takes away; and every branch that does bear fruit he prunes, so that it may bear more fruit.

(CEV) He cuts away every branch of mine that doesn't produce fruit. But he trims clean every branch that does produce fruit, so that it will produce even more fruit.

(CLV) Every branch in Me bringing forth no fruit, He is taking it away, and every one bringing forth fruit, He is cleansing it, that it may be bringing forth more fruit."

(clVulgate) Omnem palmitem in me non ferentem fructum, tollet eum, et omnem qui fert fructum, purgabit eum, ut fructum plus afferat.

(Mace) every branch in me that beareth not fruit, he takes away: as for the branch that bears fruit, he prunes it clean, to make it more fruitful.

(Darby) *As to* every branch in me not bearing fruit, he takes it away; and *as to* every one bearing fruit, he purges it that it may bring forth more fruit.

(DRP (Gospels)) Every branch in me bearing no fruit, he removes, and every branch bearing the fruit, he cleans, so it may bear more fruit.

(DIA) Every branch in me, not bearing fruit, he takes away it; and every one the fruit bearing, he cleanses it, that more fruit it may bear.

(DRB) Every branch in me that beareth not fruit, he will take away; and every one that beareth fruit, he will purge it, that it may bring forth more fruit.

(EMTV) Every branch in Me which does not bear fruit He takes away; and every *branch* which bears fruit He prunes, so that it may bear more fruit.

(ESV) Every branch of mine that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit.

(ERV) He cuts off every branch of mine that does not produce fruit. He also trims every branch that produces fruit to prepare it to produce even more.

(Etheridge) Every branch which in me giveth not fruits he taketh away; and that which giveth fruits he cleanseth, that more fruits it may give.

(EVID) Every branch in me that bears not fruit he takes away: and every branch that bears fruit, he purges it, that it may bring forth more fruit.

(Geneva) Every branch that beareth not fruit in me, he taketh away: and every one that beareth fruit, he purgeth it, that it may bring forth more fruit.

(GNB) He breaks off every branch in me that does not bear fruit, and he prunes every branch that does bear fruit, so that it will be clean and bear more fruit.

(GDBY_NT) Every branch in me not producing fruit, He takes it away: and every one producing fruit, He purifies it, that it may produce more fruit.

(GW) He removes every one of my branches that doesn't produce fruit. He also prunes every branch that does produce fruit to make it produce more fruit.

(HCSB-r) Every branch in Me that does not produce fruit He removes, and He prunes every branch that produces fruit so that it will produce more fruit.

(HNV) Every branch in me that doesn't bear fruit, he takes away.
Every branch that bears fruit, he prunes, that it may bear more fruit.

(csb) Every branch in Me that does not produce fruit He removes,
and He prunes every branch that produces fruit so that it will produce
more fruit.

(IAV NC) Every branch in me that beareth not fruit he taketh away:
and every branch that beareth fruit, he purgeth it, that it may bring
forth more fruit.

(IAV) Every branch in me that beareth not fruit he taketh away: and
every branch that beareth fruit, he purgeth it, that it may bring forth
more fruit.

(ISRAV) Every branch in me that beareth not fruit he taketh away:
and every branch that beareth fruit, he purgeth it, that it may bring
forth more fruit.

(ISV) He removes every branch in me that does not produce fruit,
and he cleanses every branch that does produce fruit so that it might
produce more fruit.

(JST) Every branch in me that beareth not fruit he taketh away; and
every branch that beareth fruit, he purgeth it, that it may bring forth
more fruit.

(JOSMTH) Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

(KJ2000) Every branch in me that bears not fruit he takes away: and every branch that bears fruit, he prunes it, that it may bring forth more fruit.

(KJVCNT) Every branch in me that bears not fruit he takes away: and every branch that bears fruit, he purges it, that it may bring forth more fruit.

(KJCNT) Every branch in me that bears not fruit he takes away: and every branch that bears fruit, he purges it, that it may bring forth more fruit.

(KJV) Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

(KJV-Clar) Every branch in me that bears not fruit he takes away: and every branch that bears fruit, he purges it, that it may bring forth more fruit.

(LEB) Every branch that does not bear fruit in me, he removes it, and every *branch* that bears fruit, he prunes it in order that it may bear more fruit.

(LitNT) EVERY BRANCH IN ME NOT BEARING FRUIT, HE TAKES AWAY IT; AND EVERYONE THAT FRUIT BEARS, HE CLEANSSES IT THAT MORE FRUIT IT MAY BEAR.

(LITV) Every branch in Me not bearing fruit, He takes it away; and each one bearing fruit, He prunes, so that it may bear more fruit.

(MKJV) Every branch in Me that does not bear fruit, He takes away. And every one that bears fruit, He prunes it so that it may bring forth more fruit.

(Moffatt NT) he cuts away any branch on me which is not bearing fruit, and cleans every branch which does bear fruit, to make it bear richer fruit.

(nas) "Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes ^[160] it so that it may bear more fruit.

(NCV) He cuts off every branch of mine that does not produce fruit. And he trims and cleans every branch that produces fruit so that it will produce even more fruit.

(NET.) He takes away every branch that does not bear fruit in me. He prunes every branch that bears fruit so that it will bear more fruit.

(NET) He takes away³ every branch that does not bear⁴ fruit in me. He⁵ prunes⁶ every branch that bears⁷ fruit so that it will bear more fruit.

(NAB-A) He takes away every branch in me that does not bear fruit, and everyone that does he prunes so that it bears more fruit.

(NIVUK) He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful.

(NLV) He takes away any branch in Me that does not give fruit. Any branch that gives fruit, He cuts it back so it will give more fruit.

(Noyes NT) Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he cleanseth, that it may bear more fruit.

(nrs) He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes ^[125] to make it bear more fruit.

(NWT) Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit.

(Murdock R) Every branch in me, which yieldeth not fruits, he taketh it away: and that which yieldeth fruits, he cleanseth it, that it may yield more fruits.

(RNKJV) Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

(RV) Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit.

(RYLT-NT) every branch in me not bearing fruit, He does take it away, and every one bearing fruit, He does cleanse by pruning it, that it may bear more fruit;

(TCNT) Any unfruitful branch in me he takes away, and he cleanses every fruitful branch, that it may bear more fruit.

(TMB) Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

(TRC) Every branch that beareth not fruit in me; He will take away. And every branch that beareth fruit will he purge that it may bring more fruit.

(Tyndale) Every braunche that beareth not frute in me he will take away. And every braunche that beareth frute will he pourge yt it maye bringe moare frute.

(UPDV) Every branch in me that does not bear fruit, he takes it away: and every [branch] that bears fruit, he cleanses it, that it may bear more fruit.

(Vulgate) omnem palmitem in me non ferentem fructum tollet eum et omnem qui fert fructum purgabit eum ut fructum plus adferat

(Webster) Every branch in me that beareth not fruit, he taketh away; and every *branch* that beareth fruit, he cleaneth it, that it may bring forth more fruit.

(WMSNT) He cuts away any branch on me that stops bearing fruit, and He repeatedly prunes every branch that continues to bear fruit, to make it bear more.

(WNT) Every branch in me--if it bears no fruit, He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.

(WORNT) every branch in me that beareth not fruit He taketh away, and every *one* that beareth fruit, He purgeth, that it may bear more fruit.

(WTNT) Every branch that beareth not fruit in me, He will take away. And every branch that beareth fruit will he purge that it may bring more fruit.

(YLT) every branch in me not bearing fruit, He doth take it away, and every one bearing fruit, He doth cleanse by pruning it, that it may bear more fruit;

فاعتقد ان من يفاصل في معني العدد وسط كل هذه التراجم ووسط كل القواميس

ثانيا سياق الكلام

انجيل يوحنا 15

1 «أَنَا الْكَرْمَةُ الْحَقِيقِيَّةُ وَأَبِي الْكَرَّامُ.

2 كُلُّ غُصْنٍ فِيَّ لَا يَأْتِي بِثَمَرٍ يَنْزِعُهُ، وَكُلُّ مَا يَأْتِي بِثَمَرٍ يُنْقِيهِ لِيَأْتِيَ بِثَمَرٍ أَكْثَرَ.

الرب يسوع يقارون بين اثنين من يثمر ومن لا يثمر

وساركز علي من يثمر يقول الرب انه ينقيه اي التجارب التنقية لياتي بثمر اكثر هذا عن من يثمر فما هو المقابل هو من لا يثمر فهل نتوقع ان الرب يقول ان من لا يثمر ايضا هو نفس حال من يثمر ؟ فالكلام بدون معني ولكن ان كان الذي يثمر يثبت وينتقي اكثر فيكون بديهى ان من لا يثمر يقطع وهذا واضح من المقابله في الكلام

وايضا سياق الكلام يؤكد ذلك

3 أَنْتُمْ الْآنَ أَنْقِيَاءُ لِسَبَبِ الْكَلَامِ الَّذِي كَلَّمْتُكُمْ بِهِ.

4 أَتُبْثُوا فِيَّ وَأَنَا فِيكُمْ. كَمَا أَنَّ الْغُصْنَ لَا يَقْدِرُ أَنْ يَأْتِيَ بِثَمَرٍ مِنْ دَاتِهِ إِنْ لَمْ يَثْبُتْ فِي الْكَرْمَةِ، كَذَلِكَ أَنْتُمْ أَيْضًا إِنْ لَمْ تَثْبُتُوا فِيَّ.

5 أَنَا الْكَرْمَةُ وَأَنْتُمْ الْأَغْصَانُ. الَّذِي يَثْبُتْ فِيَّ وَأَنَا فِيهِ هَذَا يَأْتِيَ بِثَمَرٍ كَثِيرٍ، لِأَنَّكُمْ بِذُنُوبِي لَا تَقْدِرُونَ أَنْ تَفْعَلُوا شَيْئًا.

6 إِنْ كَانَ أَحَدٌ لَا يَثْبُتْ فِيَّ يُطْرَحُ خَارِجًا كَالْغُصْنِ، فَيَجِفُّ وَيَجْمَعُونَهُ وَيَطْرَحُونَهُ فِي النَّارِ، فَيَحْتَرِقُ.

وهنا يعود يكرر مرة اخري ان الذي لا يثبت فهو غير مثمر يرطرح خارجا اي ان العدد 2 يتكلم عن الطرح خارجا والحريق. هذا عن من بدا ولم يكمل من عرف المسيح وامن به ولكنه لم يعمل هذا لا يثبت في المسيح

فاعتقد سياق الكلام واضح

مفسرين ن مختلف مرجعياتهم

جيل

Every branch in me that beareth not fruit,.... There are two sorts of branches in Christ the vine; the one sort are such who have only an historical faith in him, believe but for a time, and are removed; they are such who only profess to believe in him, as Simon Magus did; are in him by profession only; they submit to outward ordinances, become church members, and so are reckoned to be in Christ, being in a church state, as the churches of Judea and Thessalonica, and others, are said, in general, to be in Christ; though it is not to be thought that every individual person in these churches were truly and savingly in him. These branches are unfruitful ones; what fruit they seemed to have, withers away, and proves not to be genuine fruit; what fruit they bring forth is to themselves, and not to the glory of God, being none of the fruits of his Spirit and grace: and such branches the husbandman

كلارك

He taketh away - As the vine-dresser will remove every unfruitful branch from the vine, so will my Father remove every unfruitful member from my mystical body - such as Judas, the unbelieving Jews, the apostatizing disciples, and all false and merely nominal Christians, who are attached to the vine by faith in the word and Divine mission of Christ, while they live not in his life and Spirit, and bring forth no fruit to the glory of God; and also every branch which has been in him by true faith - such as have given way to iniquity, and made shipwreck of their faith and of their good conscience: all these he taketh away.

He taketh away - The vine-dresser cuts it off. God removes such in various ways:

1. By the discipline of the church.
2. By suffering them to fall into temptation.
3. By persecution and tribulation, by the deceitfulness of riches, and by the cares of the world [Mat 13:21-22](#); by suffering the man to be placed in such circumstances as Judas, Achan, and Ananias were such as to show what they were, to bring their characters fairly out, and to let it be seen that they had no true love to God.
4. By death, for God has power thus at any moment to remove unprofitable branches from the church.

John 15:2

Every one that beareth fruit, he purifieth - by obeying the truth, [1Pe 1:22](#); and by inward or outward sufferings, [Heb 12:10-11](#). So purity and fruitfulness help each other. That it may bear more fruit - For this is one of the noblest rewards God can bestow on former acts of obedience, to make us yet more holy, and fit for farther and more eminent service.

2. That believers are branches of this vine, which supposes that Christ is the root of the vine. The root is unseen, and our *life is hid with Christ*; the root bears the tree ([Rom 11:18](#)), diffuses sap to it, and is all in all to its flourishing and fruitfulness; and in Christ are all

supports and supplies. The branches of the vine are many, some on one side of the house or wall, others on the other side; yet, meeting in the root, are all but one vine; thus all good Christians, though in place and opinion distant from each other, yet meet in Christ, the centre of their unity. Believers, like the branches of the vine, are weak, and insufficient to stand of themselves, but as they are borne up. See [Eze 15:2](#).

بيولز

Every branch in me that beareth not fruit he taketh away. As the husbandman cuts off the unfruitful branches of the vine, so the Father severs the unfruitful branches from his Son. Judas, an unfruitful branch which did not have the life of the Vine, had just been severed and had gone forth.

هيدوك

John 15:2

He here shews, that the virtuous themselves stand in need of the help of the husbandman; therefore the Almighty sends them tribulations, and temptations, that they may be cleansed, and rendered firm, like the vine, which, the more it is pruned, the more vigorous are its shoots. (St. John Chrysostom, hom. lxxv. in Joan.)

لابيدي

Every branch: Christ says nothing about the Vine itself, but only speaks of the branches, because Christ the Vine is self-sufficing. But the disciples have need of much help and culture from God. So Chrysostom.

Every branch in Me, &c., i.e., every Christian who by faith and baptism has been as it were a vine-branch grafted into Me, if he bear not the fruit of good works, God the Father will take him away, i.e., will cut off from the Vine the unfruitful and worthless branch.

تفسير جاميسون

2. Every branch in me that beareth not fruit ... every branch that beareth fruit—As in a fruit tree, some branches may be *fruitful*, others quite *barren*, according as there is a *vital connection* between the branch and the stock, or *no vital connection*; so the disciples of Christ may be spiritually fruitful or the reverse, according as they are *vitally* and *spiritually connected* with Christ, or but *externally* and *mechanically attached* to Him. The fruitless He “taketh away” (see on Jn 15:6); the fruitful He “purgeth” (cleanseth, pruneth)—*stripping it*, as the husbandman does, *of what is rank* (Mk 4:19), “that it may bring forth more fruit”; a process often painful, but no less needful and beneficial than in the natural husbandry.

تفسير بيكر

2. Every branch in me that bears no fruit he takes it away, and every one that does bear fruit he cleanses it, in order that it may bear more fruit.

Just as a vine-dresser will take away the branches that bear no physical fruit, so the Father rejects those people who bear no spiritual fruit. For the nature of this fruit see especially Gal. 5:22 (quoted on p. 297); also Matt. 3:8–10; 7:16–20; 12:33; 13:8; 13:23; Rom. 1:13; 7:4; II Cor. 9:10; Eph. 5:9; Phil. 4:17; Col. 1:6; Heb. 12:11; 13:15; and Jas. 3:18. These fruits are good

motives, desires, attitudes, dispositions (spiritual virtues), words, deeds, all springing from faith, in harmony with God's law, and done to his glory.

Those who bear good fruit are cleansed more and more. Having been justified, they now receive the grace of daily renewal, until *finally* (the last stage is the most *incisive* of all), completely sanctified, they reach the shores of heaven. The purpose of this daily cleansing in the life of God's child is to make him ever more fruitful. The one who has brought forth thirty can probably bring forth sixty or even a hundredfold.

Thus, all who are brought into close contact with Christ are compared with branches that are in the vine. Some bear fruit; others do not. The responsibility is wholly theirs.

ومفسرين شرقيين

ابونا انطونيوس فكري

آية (2): "كل غصن في لا يأتي بثمر ينزعه وكل ما يأتي بثمر ينقيه ليأتي بثمر أكثر."

الثمار هي الإيمان والرجاء والمحبة والشهادة للمسيح وثمار الروح القدس فينا (غل 5:22-23) وأعمال حسنة تمجّد الله وتنفع الآخرين. والآب ينزع الغصن عديم الثمر (أش 5:1-6). فالآب يطلب الثمر وعلى أساس الثمر يتعامل مع الأغصان. وهو ينزع الغصن عديم الثمر لأنه يعطل نمو الكرمة فهو يأخذ من عصير الكرمة دون فائدة بل يحرم الغصن المثمر. وما يأتي بثمر ينقيه على المستوى الروحي من كل نجاسة وشهوة بالتجارب. فالتنقية تأديب. أو ينقيه بالكلمة فهي سيف ذو حدين. وهذا ما نراه في شوكة بولس الرسول. إذاً فانه لا يريد ثمرًا وكفى بل يريد ثمر كثير. كل غصن في= فلا يمكن فصل المؤمنين عن المسيح (أف 5:30). بل إن شرط حياتنا هو إتحادنا بالمسيح. وطاعة الوصية تثبتنا في الكرمة فنستمر احياء.

ابونا تادرس يعقوب واقوال الاباء

كل غصن في لا يأتي بثمر ينزعه،

وكل ما يأتي بثمر ينقيه، ليأتي بثمر أكثر". [2]

يطلب من الكرمة عنبًا جيدًا (إش ٥ : ٢)، ويطلب من المسيحي حياة مسيحية لائقة، بفكر مسيحي، وسلوك مسيحي، وقلب مسيحي محب لكل البشرية. ما نفع الكرمة بلا عنب؟ وما نفع المسيحي بلا حب؟!

مع النمو المستمر في الحياة المسيحية، ومع الثمر المتكاثر إلا أنه يوجد دائمًا ما لا يرغبه الله فينا فينقيه، فيقوم الله بالعمل ككرام يقلم أغصان الكرمة لكي تأتي بثمر أكثر. لقد قال السيد المسيح لتلاميذه عند غسل أقدامهم أنهم أطهار، لكنهم يحتاجون أن يمد يديه ليقوم بنفسه بغسل أقدامهم حتى تنتقى أو تطهر مما لحق بها أثناء سيرهم في العالم.

يرى البعض أنه يشير هنا إلى يهوذا الذي لم يحمل ثمرًا، فاستحق نزعه من الرسولية وحرمانه من الملكوت. إنه كشجرة التين التي جاء إليها السيد وهو في طريقه ولم يجد فيها ثمرًا، فلعنها وجفت للحال.

المؤمنون هم الأغصان الكثيرة الظاهرة التي تترمي في اتجاهات مختلفة لكنها تجتمع معًا في المسيح، الجذر الخفي واهب الحياة والثمار، وهو مركز وحدتهم. المؤمنون كأغصان الكرمة الضعيفة التي لا تقدر أن تقوم بذاتها بدون الجذر. يقول الرب في حزقيال: "يا ابن آدم ماذا يكون عود الكرم فوق كل عودٍ أو فوق القضيبي الذي من شجر الوعر؟" (حز ١٥ : ٢).

❖ لا تعجب إذن إن كان من تلك الكرمة التي تنمو وتملأ كل البقاع (مز 10:79) توجد أغصان تُقطع منها، هذه التي رفضت أن تنتج ثمر الحب [1525].

❖ لماذا لم يقل: "أنتم أنقياء خلال المعمودية التي فيها تغتسلون" بل قال: "السبب الكلام الذي كلمتكم به" [٣]، إلا لأنه في الماء أيضًا الكلمة هي التي تنتقى؟ انزع الكلمة، فيصير الماء ليس بأكثر ولا أقل من ماء. إذ تُضاف الكلمة إلى العنصر فتكون النتيجة هي "السر" كما لو كانت هي نفسها نوعًا من الكلمة المنظورة [1526].

❖ كلمة الإيمان هذه تحمل مثل هذه الفضيلة في كنيسة الله، حتى أنه بوسطة ذلك الذي هو حاضر في الإيمان وبيارك ويرشه يظهر حتى الرضيع الصغير وإن كان عاجزًا بقلبه أن يؤمن بالبر، وأن

يعترف بفمه للخلاص. كل هذا يتم بواسطة الكلمة التي قال عنها الرب: "أنتم الآن أنقياء لسبب الكلام الذي كلمتكم به" [3][1527].

❖ إنهم ليسوا فيه بنفس الطريقة التي فيها هو فيهم. ومع ذلك فكلا الطريقتين هما لصالحهم وليس لمنفعته هو. فبالنسبة لعلاقة الأغصان بالكرمة، فالأغصان لا تساهم في شيء بالنسبة للكرمة، وإنما تستمد كل وسائل حياتها من الكرملة. أما عن علاقة الكرملة بالأغصان فهي التي تمد الأغصان بالقوت الحيوي لها، ولا تأخذ من الأغصان شيئاً... إن قُطع غصن ينبت غيره غصن آخر حي، لكن الغصن المقطوع لا يقدر أن يحيا منفصلاً عن الأصل [1528].

القديس أغسطينوس

❖ في قول السيد المسيح لتلاميذه: "كل غصن فيّ لا يأتي بثمر ينزعه" يذكر عيشتهم بطريقة غامضة، موضحاً أنه بدون أعمال لا يحق لهم أن يوجدوا فيه. وقوله "كل غصن فيّ لا يأتي بثمر ينزعه"، معناه أن هذا الغصن يتمتع باهتمام كثير من السيد المسيح.

❖ لم يقل أن الأصل (الجذر) محتاج إلي رعاية الكرام بل الأغصان، أما ذكر الأصل هنا فليس لهدف سوى أن يتعلموا أنهم لا يستطيعون أن يفعلوا شيئاً بدون قوته، وأنه يلزمهم أن يتحدوا معه بالإيمان كما تتحد الأغصان بالكرمة. "كل غصن فيّ لا يأتي بثمر ينزعه".

هنا يشير إلي طريقة الحياة، مظهرًا أنه بدون أعمال لا يمكن أن نكون فيه "كل ما يأتي بثمر ينقيه". مع أن الجذر يتطلب عناية أعظم من الفروع حيث يُحفر له وينقب حوله، لكنه لم يقل شيئاً من هذا، إنما كل ما قاله يخص الأغصان. يظهر أن الأصل فيه الكفاية في ذاته، وأما التلاميذ فيحتاجون إلي عونٍ عظيمٍ من الكرام، مع أنهم ممتازون. لهذا يقول: "كل ما يأتي بثمر يقلمه"... هذا يمكن الجزم به أنه قيل بخصوص الاضطهادات التي تحل بهم. فإن "ينقيه" هو أن يقلمه فيجعل الغصن يحمل ثمرًا أفضل. لهذا يُظهر أن الاضطهادات تجعل الناس أكثر قوة [1529].

القديس يوحنا الذهبي الفم

❖ في غيرته أن يفعل وصية الأب قام وأسرع ليتم سرّ آلامه الجسدية. لكن في لحظة تالية كشف سرّ تجسده. بأخذه جسداً صرنا فيه كأغصان في الكرملة. فلو لم يصر كرملة ما كان يمكننا أن نحمل

ثمارًا صالحة. إنه يحدثنا على الثبوت فيه بالإيمان بتجسده. فإذ صار الكلمة جسدًا فإننا نحمل طبيعة جسده، كما الأغصان في الكرمة. لقد اعتزل شكل عظمة الآب بتواضعه، إذ أخذ جسدًا ودعا نفسه الكرمة، مصدر وحدة كل الأغصان، ودعا الآب الكرام الذي يقلم الأغصان العقيمة التي بلا نفع لكي تُحرق بالنار [1530].

القديس هيلاري أسقف بواتييه

اعتقد اني قدمت القدر الكافي جدا من الادلة ان يوجد من يعرف المسيح ويصبح فرع في كرمة المسيح وهو جسده لانه قبل خلاص المسيح ولكن هو لم يثمر باعمال صالحه هو يقطع اي يهلك . وهذا يؤكد امكانية هلاك المؤمن ان ارتد بدون توبه وان كان ايمانه بدون اعمال مثمرة.

والمجد لله دائما