

هل تعبير للرب الارض وملأها مضافة

؟ 1كورنثوس 10: 28

Holy_bible_1

الشبهة

ورد في 1كورنثوس 10: 28 «²⁸ولكن إن قال لكم أحد: «هذا مذبوح لوثن» فلا تأكلوا من أجل ذلك الذي أعلمكم، والضمير. لأن «للرب الأرض وملأها» . فقله « لأن «للرب الأرض وملأها» ا»
أضيفت في وقت لاحق، وأسقطها كريسباخ.

الرد

لدراسة اصالة هذا المقطع من عدمه ندرس مع اراء المترجمين من خلال هل وضعوه بهذا المقطع ام بدونه وايضا المخطوطات والترجمات ثم ندرس اقوال الاباء فيه وبعد ذلك التحليل الداخلي

رسالة بولس الرسول الاولي الي أهل كورنثوس 10

10 :28 و لكن ان قال لكم احد هذا مذبح لوثن فلا تاكلوا من اجل ذاك الذي اعلمكم و الضمير لان للرب الارض و ملاها

التي كتبت العدد الطويل

1Co 10:28

(ALT) But if someone says to you^p, "This is [*meat*] sacrificed to an idol," stop eating [*it*], for the sake of that one having made [*it*] known and his conscience, "for the earth [*is*] the LORD's and its fullness." [*Psalm 24:1; 50:12; 89:11*]

(ACV) But if any man say to you, This is a sacrifice to an idol, do not eat for the sake of that man who informed, and the conscience, for the earth is the Lord's, and the fullness of it.

(AKJ) But if any man say to you, This is offered in sacrifice to idols, eat not for his sake that showed it, and for conscience sake: for the earth is the Lord's, and the fullness thereof:

(ALTNT) But if someone says to you*, "This is [*meat*] sacrificed to an idol," stop eating [*it*], for the sake of that one having made [*it*] known and his conscience, "for the earth [*is*] the LORD's and its fullness." [*Psalm 24:1; 50:12; 89:11*]

(VW) But if anyone says to you, This was offered to idols, do not eat it for the sake of the one who informed you, and because of conscience; for the earth is the Lord's, and all its fullness.

(Bishops) But yf any man say vnto you, this is offred vnto idols, eate not [of it] for his sake that shewed it, and for conscience sake. **The earth is the Lordes and all that therin is.**

(EMTV) But if anyone says to you, "This was offered to idols," do not eat it for the sake of the one who told you, and for his conscience' sake; **for "The earth is the LORD's, and all its fullness."**

(EVID) But if any man say to you, This is offered in sacrifice to idols, eat not for his sake that showed it, and for conscience sake: **for the earth is the Lord's, and the fulness thereof:**

(Geneva) But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience **for the earth is the Lords, and all that therein is**

(HNV) But if anyone says to you, "This was offered to idols," don't eat it for the sake of the one who told you, and for the sake of conscience. **For "the earth is the Lord's, and all its fullness."**

(IAV NC) But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: **for the earth belongs to ADONAI, and the fulness thereof:**

(IAV) But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: **for the earth belongs to ADONAI, and the fulness thereof:**

(ISRAV) But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: **for the earth belongs to ADONAI, and the fulness thereof:**

(JST) But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake; **for the earth is the Lord's, and the fullness thereof;**

(JOSMTH) But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake; **for the earth is the Lord's, and the fullness thereof;**

(KJ2000) But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience's sake: **for the earth is the Lord's, and the fullness thereof:**

(KJVCNT) But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: **for the earth is the Lord's, and the fullness of it:**

(KJCNT) But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: **for the earth is the Lord's, and the fullness of it:**

(KJV) But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: **for the earth is the Lord's, and the fulness thereof:**

(KJV-Clar) But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: **for the earth is the Lord's, and the fullness of it:**

(KJV-1611) But if any man say vnto you, This is offered in sacrifice vnto idoles, eate not for his sake that shewed it, and for conscience sake. **The earth is the Lords, and the fulnesse thereof.**

(KJV21) But if any man say unto you, "This is offered in sacrifice unto idols," then eat it not for his sake who showed it, and for conscience' sake; for, **"The earth is the Lord's, and the fullness thereof."**

(KJVA) But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: **for the earth is the Lord's, and the fulness thereof:**

(LitNT) BUT IF ANYONE TO YOU SAY, THIS OFFERED TO AN IDOL IS, NOT DO EAT, ON ACCOUNT OF HIM THAT SHEWED [IT],

AND THE CONSCIENCE; FOR THE LORD'S [IS] THE EARTH AND THE FULNESS OF IT.

(LITV) But if anyone tells you, This is slain in sacrifice to idols, do not eat, because of that one pointing *it* out, and the conscience; for "the earth *is* the Lord's, and the fullness of it." *Psa. 24:1*

(MKJV) But if anyone says to you, This is slain in sacrifice to idols, do not eat for the sake of him who showed *it*, and for conscience' sake; "for the earth *is* the Lord's, and the fullness of it";

(NKJV) But if anyone says to you, "This was offered to idols," do not eat it for the sake of the one who told you, and for conscience' sake,^[f] for "*the earth is the LORD's, and all its fullness.*"^[g]

(RNKJV) But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is YHVH's, and the fulness thereof:

(RYLT-NT) and if any one may say to you, 'This is a thing sacrificed to an idol,' -- do not eat, because of that one who showed *it*, and of the conscience, for the Lord's *is* the earth and its fulness:

(TMB) But if any man say unto you, "This is offered in sacrifice unto idols," then eat it not for his sake who showed it, and for conscience' sake; for, "The earth is the Lord's, and the fullness thereof."

(TRC) but and if any man say unto you: this is dedicated_(offered) unto idols, eat not of it for his sake that shewed it, and for hurting of conscience: the earth is the Lord's and all that therein is.

(Tyndale) The erth is the lordes and all that there in is.

(Webster) But if any man shall say to you, This is offered in sacrifice to idols, eat not for his sake that showed it, and for conscience' sake: for the earth *is* the Lord's, and its fullness:

(WORNT) But if any one say to you, This hath been sacrificed to an idol,--- eat *it* not; for his sake who informed thee, and for conscience-sake: for, *as I said, the earth is the Lord's, and the fulness thereof, so that thou mayst have food enough without it.*

(WTNT) but and if any man say unto you: this is dedicate unto idols, eat not of it for his sake that shewed it, and for hurting of conscience: **the earth is the Lord's and all that therein is.**

(YLT) and if any one may say to you, `This is a thing sacrificed to an idol,' -- do not eat, because of that one who shewed *it*, and of the conscience, **for the Lord's *is* the earth and its fulness:**

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التي كتبت العدد القصير

(ASV) But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience sake:

(BBE) But if anyone says to you, This food has been used as an offering, do not take it, on account of him who said it, and on account of his sense of right and wrong:

(CEV) But if you are told that it has been sacrificed to idols, don't cause a problem by eating it. I don't mean a problem for yourself, but for the one

who told you. Why should my freedom be limited by someone else's conscience?

(Darby) But if any one say to you, This is offered to holy purposes, do not eat, for his sake that pointed it out, and conscience sake;

(DRB) But if any man say: This has been sacrificed to idols: do not eat of it, for his sake that told it and for conscience' sake.

(ESV) But if someone says to you, "This has been offered in sacrifice," then do not eat it, for the sake of the one who informed you, and for the sake of conscience --

(ERV) But if someone tells you, "That food was offered to idols," then don't eat it. That's because some people think it is wrong, and it might cause a problem for the person who told you that.

(ISV) However, if someone says to you, "This was offered in sacrifice," don't eat it, both out of consideration for the one who told you and because of conscience.

(NIV) But if anyone says to you, "This has been offered in sacrifice," then do not eat it, both for the sake of the man who told you and for conscience' sake--

(Murdock R) But if any one shall say to you, This pertains to a sacrifice; eat not, for the sake of him who told you, and for conscience's sake.

(RV) But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake:

11

فنري ان التراجم الانجليزية ترجح النص الطويل او الكامل وهذا حسب اراء المترجمين

النسخ اليوناني

(GNT) ἐὰν δὲ τις ὑμῖν εἴπῃ, τοῦτο εἰδωλόθυτόν ἐστι, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν· τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 10:28 Greek NT: Greek Orthodox Church

.....
ἐὰν δὲ τις ὑμῖν εἴπῃ, τοῦτο εἰδωλόθυτόν ἐστι, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν· τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

ean de tis umin eipē touto eidōlothuton estin mē esthiete di ekeinon ton mēnusanta kai tēn suneidēsīn tou gar kuriou ē gē kai to plērōma autēs

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 10:28 Greek NT: Stephanus Textus Receptus (1550, with accents)

.....
ἐὰν δέ τις ὑμῖν εἴπη Τοῦτο εἰδωλόθυτόν ἐστιν μὴ ἐσθίετε δι'
ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν· τοῦ γὰρ κυρίου ἡ γῆ
καὶ τὸ πλήρωμα αὐτῆς

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 10:28 Greek NT: Byzantine/Majority Text (2000)

.....
εἰαν δε τις υμιν ειπη τουτο ειδωλοθυτον εστιν μη εσθιετε δι
εκεινον τον μηνυσαντα και την συνειδησιν του γαρ κυριου η γη
και το πληρωμα αυτης

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 10:28 Greek NT: Textus Receptus (1550)

.....
εἰαν δε τις υμιν ειπη τουτο ειδωλοθυτον εστιν μη εσθιετε δι
εκεινον τον μηνυσαντα και την συνειδησιν του γαρ κυριου η γη
και το πληρωμα αυτης

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 10:28 Greek NT: Textus Receptus (1894)

.....
εἰαν δε τις υμιν ειπη τουτο ειδωλοθυτον εστιν μη εσθιετε δι
εκεινον τον μηνυσαντα και την συνειδησιν του γαρ κυριου η γη

και το πληρωμα αυτης

(ABP-G+) εαν δε ^{G1437 G1161} τις ^{G5100} υμιν ειπη ^{G1473 G2036} τουτο ^{G3778} ειδωλοθυτον εστιν ^{G1494 G1510.2.3} μη ^{G3361} εσθιετε ^{G2068} δι ^{G1223} εκεινον ^{G1565} τον ^{G3588} μηνυσαντα και ^{G2532} την ^{G3588} συνειδησιν ^{G4893} του γαρ ^{G3588 G1063} κυριου ^{G2962} η ^{G3588} γη ^{G1093} και ^{G2532} το ^{G3588} πληρωμα ^{G4138} αυτης ^{G1473}

(ABP+) But if ^{G1437 G1161} anyone ^{G5100} should say to you, ^{G1473 G2036} This ^{G3778} is sacrificed to idols, ^{G1494 G1510.2.3} do not ^{G3361} eat ^{G2068} on account of ^{G1223} that one, ^{G1565} the one ^{G3588} indicating ^{G3377} and ^{G2532} the ^{G3588} conscience sake! ^{G4893} For of the ^{G3588 G1063} Lord ^{G2962} is the ^{G3588} earth, ^{G1093} and ^{G2532} the ^{G3588} fullness ^{G4138} of it. ^{G1473}

(GNT-V) εαν δε τις υμιν ειπη τουτο ^A ιεροθυτον ^{TSB} ειδωλοθυτον εστιν μη εσθιετε δι εκεινον τον μηνυσαντα και την συνειδησιν ^{TSB} του ^{TSB} γαρ ^{TSB} κυριου υ ^{TSB} η ^{TSB} γη ^{TSB} και ^{TSB} το ^{TSB} πληρωμα ^{TSB} αυτης

(SNT) εαν δε τις υμιν ειπη τουτο ειδωλοθυτον εστιν μη εσθιετε δι εκεινον τον μηνυσαντα και την συνειδησιν του γαρ κυριου η γη και το πληρωμα αυτη

اما التي كتبت العدد القصير

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 10:28 Greek NT: Westcott/Hort

.....
εαν δε τις υμιν ειπη τουτο ιεροθυτον εστιν μη εσθιετε δι εκεινον
τον μηνυσαντα και την συνειδησιν

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 10:28 Greek NT: Tischendorf 8th Ed.

εαν δε τις υμιν ειπη τουτο ιεροθυτον εστιν μη εσθιετε δι εκεινον
τον μηνυσαντα και την συνειδησιν

ean de tis umin eipē touto ierothuton estin mē esthiete di ekeinon ton
mēnusanta kai tēn suneidēsīn

فنري ان النسخ اليوناني اكدت اصالة النص الكامل

المخطوطات

بالفعل النص القصير في السينائية والفاتيكانية من القرن الرابع والاسكندرية من الخامس
والكلارومينتس من القرن السادس
ولكن في المقابل يوجد كم ضخم من المخطوطات التي تحتوي علي العدد كامل

الافرايمية

من القرن الخامس وجاء العدد متاخر قليلا

συνείδησιν - τοῦ γὰρ κυρίου ἢ γῆ καὶ τὸ πλήρωμα αὐτῆς

مخطوطة

H^c

وهي من القرن السادس

K 018 - Ninth century

L 020 - Ninth century

Psi 044 - Eight/Ninth/ century

6 88 104 263 326 330 424 451 459 614 1852 1984 2492 2495

واتي الي شئى هام جدا وهو مجموعة المخطوطات البيزنطية

Byzantine Text (450-1450 A.D.)

وهي تقدر بالمئات وكلها تحتوي علي العدد كامل بدون اختلاف وتؤكد ان النص الطويل اصلي

ومستمر من 450 م حتي زمن الطباعة

وايضا كل مخطوطات القراءات الكنسية تمثل النص الكامل

اما عن الترجمات

فالبشيتا والفلجاتا والقبطية هي مع النص القصير

ولكن الغوصية من القرن الرابع والجوراجينية من القرن الخامس والسريانية اتش وغيرهم هم

يشهدوا للنص الكامل

ولكن قبل ان انتقل من هذه النقطة اريد ان ندرس مخطوطة هامة وهي بردية 46

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ΟΥ ΔΥΝΑΤΕΣ ΤΟΤΗΡΙΑΝ ΤΟΥ ΚΥ
 ΠΙΝΘΙΝ ΚΑΙ ΤΟ ΠΥΘΗΡΙΟΝ ΔΑΙΜΟΝΙ
 ΩΝ ΟΥ ΔΥΝΑΤΕΣ ΤΡΗΣΙΝ ΟΚΥ ΜΟΤ
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 ΕΝ ΚΑΚΩ ΤΩ ΛΟΥΜΕΝΟΝ ΕΣΘΙΡΕ
 ΜΗ ΔΕ Η ΑΝΑΧΡΕΙΝΟΝΤΕΣ ΔΙΑ ΤΗΝ
 ΟΥΝΗΘΟΝ ΤΟΥ ΓΝΚΥ Η ΓΗ ΚΑΠΟ
 ΠΑΝΤΩΝ ΑΛ' ΎΗ ΕΙΤΙΣ ΚΑΜΕΙΥΜΑ
 ΤΩ ΚΑΠΙΟΥ ΟΝ ΚΑΘΕΧΕΤΕ ΤΟΥ ΟΥ
 ΠΑΝΤΟ ΠΑΡΑ ΤΙ ΕΦΕΜΕΝ ΟΥ ΔΕΙΝ
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 ΜΗΤΟΥ ΕΣΤΟ ΤΟΥ ΕΙΤΙΣ ΤΑΡΗ ΜΕΥΘΟ
 ΤΟΥ ΚΡΟΙΝ ΤΑΙ ΎΤΙΣ ΑΝΟΟΥ
 ΕΦΕΙΣΤΟ ΕΙΣΕΜΕΝΟΝ ΕΙΤΙΝΟ

ومن النظر الاولي هذه المخطوطة به نص اقصر من النص القصير

εαν δε τις υμειν ειπη τουτο ιεροθυτον εστιν μη εσθειετε δι
εκεινον

وتكمل بعد ذلك في نص 29 و 30

والصفحة المقابلة تبدأ من عدد 31

ونجد انه يوجد احتماليين

الاول ان بها خطأ نسخي فكتبت فقط نصف العدد وقد يكون هذا الخطأ النسخي جعل بعض
المخطوطات تكتب العدد القصير وبعضها يكتب العدد الطويل

والاحتمال الاخر نجده بمعرفة ان كل صفحة من هذه المخطوطة تحتوي علي من 28 الي 30 سطر
ولكن هذه الصفحة تحتوي علي 24 سطر فقط وهذا امر غير معتاد في هذه المخطوطة والسطر 24
متاكل وهو يحتوي علي بقية العدد 30 ولكن لماذا لم تكمل العدد 31 وبعض 32 في نفس الصفحة
فهي تكفي

فما هو السبب الذي جعل الناسخ يترك بقية السطور ويبدا بقية الاعداد في الصفحة التالية ؟
فقد يكون (وهذا افتراض مني) الجزء المتاكل من المخطوطة الذي يكفي 3 سطور تقريبا يكون به
المقطع كامل تصحيحا للخطأ النسخي وهذا ما ارجحة
ولكن هذا صعب الفصل فيه فقط يترك احتمالية

اما الدليل الخارجي الثاني المهم وهو اقوال الاباء

شهادة الاباء تؤكد اصالة العدد الكامل

Ephraem

Chrysostom

Euthalius

Theodoret

Oecumenius Photius^{according to Ps-Oecumenius}

Theophylact

فاعتقد بهذا ان الادلة الخارجية ترجح بقوة اصالة العدد الطويل

الادلة الداخلية

هل يوجد سبب للحذف

في الحقيقة يوجد سبب قوي جدا للحذف وهو النهايات المتشابهة وهو كلمة الضمير

10: 28 و لكن ان قال لكم احد هذا مذبح لوثن فلا تاكلوا من اجل ذاك الذي اعلمكم و الضمير لان

للرب الارض و ملاها

10: 29 اقول الضمير ليس ضميرك انت بل ضمير الاخر لانه لماذا يحكم في حريتي من ضمير اخر

وبدراسة العدد يوناني نجد الصورة اوضح بكثير

28 ἐὰν δέ τις ὑμῖν εἴπη Τοῦτο εἰδωλόθυτόν ἐστιν μὴ ἐσθίετε δι'

ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν· τοῦ γὰρ κυρίου ἢ γῆ

καὶ τὸ πλήρωμα αὐτῆς **29** συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ

ἀλλὰ τὴν τοῦ ἑτέρου ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ

ἄλλης συνειδήσεως

فللتشابه تقفز عين الناسخ بسهولة من كلمة سونيديسين (الضمير) الاولي الي الثانية وينتج انه يحذف ما بينهما

وهذا سبب قوي جدا لانتشار الحذف

اما عن هل يوجد سبب لاضافة العدد ففي راني لا يوجد ومن قال انه فقط تكرر من عدد 26 فاسائل ما السبب الذي يجعل الناسخ يكرر ؟

لا يوجد

وان قال البعض كررها بعد كلمة الضمير كما هو الحال في عدد 25 و 26 فاسئله لماذا لم يكررها في عدد 27 وبه ايضا كلمة الضمير او عدد 29 وهو انسب ان يكرر المقطع بعده

10: 25 كل ما يباع في الملحمة كلوه غير فاحصين عن شيء من اجل الضمير

10: 26 لان للرب الارض و ملاها

10: 27 و ان كان احد من غير المؤمنين يدعوكم و تريدون ان تذهبوا فكل ما يقدم لكم كلوا منه غير فاحصين من اجل الضمير

10: 28 و لكن ان قال لكم احد هذا مذبح لوثن فلا تاكلوا من اجل ذاك الذي اعلمكم و الضمير لان للرب الارض و ملاها

10: 29 اقول الضمير ليس ضميرك انت بل ضمير الاخر لانه لماذا يحكم في حرיתי من ضمير اخر

فاعتقد ان هذا السبب كافي جدا لتاكيد اصالة المقطع وان العدد الطويل هو الصحيح

وهذا ما تؤكد قاعدة

The reading which could most easily have given rise to the other readings is best.

القراءه التي هي بوضوح السبب في بقية القراءات هي الافضل

وايضا قاعدة

The reading which could have given rise to the others accidentally is best.

القراءة التي تكون السبب في اخطاء اخري هي الافضل

وهي قالها كيلى مكارتر بطريقه

Look first for the unconscious error

تبحث اولاً عن الخطأ اللارادي .

وايضا اسلوب الكاتب فهو ذكر التعبير مقتبسا من مزمو ر 24

1:24 للرب الارض و ملؤها المسكونة و كل الساكنين فيها

واقتباسه هذا مناسب لامر الذبائح للالهة الوثنية ولهذا تكرير المقطع مناسب وحسب قاعدة

The reading most in accord with the author's style (and vocabulary) is best.

القراءة التي تتماشى مع اسلوب الكاتب هي الافضل

فهي ايضا توضح ان العدد الكامل هو الاصلي

وبهذا يكون قواعد التحليل الخارجي والداخلي تؤكد اصالة النص التقليدي

والمجد لله دائما