

هل تعبير لان كثيرون يدعون وقليلين ينتخبون هو مضاف ؟ متي 20: 16

Holy_bible_1

الشبهة

يقول البعض ان تعبير " لأنَّ كَثِيرِينَ يُدْعَوْنَ وَقَلِيلِينَ يُنْتَخَبُونَ " في متي 20: 16 هو مضاف في
الفانديك لانه غير موجود في باقي التراجم العربي

الرد

لنتاكد من اصالة هذا المقطع ندرس الادلة الخارجية والداخلية
وفي الادلة الخارجية ندرس التراجم المختلفة والنصوص اليوناني والمخطوطات والترجمات
القديمة واقوال الاباء لنري ليهم اصلي

التراجم المختلفة

التراجم العربي

التي كتبت العدد كامل

الفانديك

16 هَكَذَا يَكُونُ الْآخِرُونَ أَوَّلِينَ وَالْأَوَّلُونَ آخِرِينَ لِأَنَّ كَثِيرِينَ يُدْعَوْنَ وَقَلِيلِينَ يُنْتَخَبُونَ».

التي حذفت المقطع

الحياة

16 فهكذا يصير الآخرون أولين، والأولون آخريين. «

المشتركة

16 وقال يسوع: ((هكذا يصير الآخرون أولين، والأولون آخريين)).

اليسوعية

16 فهكذا يصير الآخرون أولين والأولون آخريين ((.

البولسية

مت-20-16: فَعَلَى هَذَا النَّحْوِ يَكُونُ الْآخِرُونَ أَوَّلِينَ، وَالْأَوَّلُونَ آخِرِينَ

الكاثوليكية

مت-20-16: فَهَكَذَا يَصِيرُ الْآخِرُونَ أَوَّلِينَ وَالْأَوَّلُونَ آخِرِينَ ((.

وبالطبع النظره الاولى الغير مدققه قد تحكم (مثل المشكك) ان الفانديك خطأ لان بقية التراجم

العربي لم تكتب ذلك

ولكن بدراسة الامر اكثر سيتضح العكس

Matthew 20:16

(Murdock) Thus the last shall be first, and the first last: for the called are many, but the chosen are few.

(ALT) "In this manner the last will be first, and the first last, for many are called, but few chosen."

(ACV) So the last will be first, and the first last, for many are called but few chosen.

(AKJ) So the last shall be first, and the first last: for many be called, but few chosen.

(ALTNT) "In this manner the last will be first, and the first last, for many are called, but few chosen."

(VW) So the last will be first, and the first last. For many are called, but few chosen.

(Bishops) So the last, shalbe the first, & the first [shalbe] last: For many be called, but fewe [be] chosen.

(CEV) Jesus then said, "So it is. Everyone who is now first will be last, and everyone who is last will be first."

(Mace) thus the last shall be first, and the first last: for though many are invited, few have precedence.

(Darby) Thus shall the last be first, and the first last; for many are called ones, but few chosen ones.

(DIA) Thus shall be the last, first; and the first, last. Many for are called, few but chosen.

(DRB) So shall the last be first and the first last. For many are called but few chosen.

(EMTV) "Thus the last shall be first, and the first last. For many are called, but few *are* chosen."

(ERV) "So those who are last now will be first in the future. And those who are first now will be last in the future."

(Etheridge) Thus the last shall be first, and the first last; for many are the called, but few the chosen.

(EVID) So the last shall be first, and the first last: for many be called, but few chosen.

(Geneva) So the last shall be first, and the first last: for many are called, but few chosen.

(GLB) Also werden die Letzten die Ersten und die Ersten die Letzten sein. Denn viele sind berufen, aber wenige auserwählt.

(GNB) And Jesus concluded, "So those who are last will be first, and those who are first will be last."

(HNV) So the last will be first, and the first last. For many are called, but few are chosen."

(IAV NC) So the last shall be first, and the first last: for many be called, but few chosen.

(IAV) So the last shall be first, and the first last: for many be called, but few chosen.

(ISRAV) So the last shall be first, and the first last: for many be called, but few chosen.

(ISV) In the same way, the last will be first, and the first will be last. For many are called, but few are chosen."

(JMNT) "It is in this way that the last folks will be first and the first folks [will be] last."

(JST) And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

(JOSMTH) And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

(KJ2000) So the last shall be first, and the first last: for many are called, but few chosen.

(KJVCNT) So the last shall be first, and the first last: for many are called, but few chosen.

(KJCNT) So the last shall be first, and the first last: for many are called, but few chosen.

(KJV) So the last shall be first, and the first last: for many be called, but few chosen.

(KJV-Clar) So the last shall be first, and the first last: for many are called, but few chosen.

(KJV-1611) So the last shall be first, and the first last: for many bee called, but fewe chosen.

(KJV21) So the last shall be first, and the first last. For many are called, but few are chosen."

(KJVA) So the last shall be first, and the first last: for many be called, but few chosen.

(LITV) So the last shall be first, and the first last; for many are called, but few chosen.

(LONT) Thus the last shall be first, and first last; for there are many called, but few chosen.

(MKJV) So the last shall be first, and the first last, for many are called, but few are chosen.

(NCV) "So those who have the last place now will have the first place in the future, and those who have the first place now will have the last place in the future."

(LitNT) THUS SHALL BE THE LAST FIRST, AND THE FIRST LAST : FOR MANY ARE CALLED, BUT FEW CHOSEN.

(Murdock R) Thus the last shall be first, and the first last: for the called are many, but the chosen are few.

(RNKJV) So the last shall be first, and the first last: for many be called, but few chosen.

(RYLT-NT) So the last shall be first, and the first last, for many are called, and few chosen.'

(TMB) So the last shall be first, and the first last. For many are called, but few are chosen."

(TRC) So the last shall be first, and the first shall be last. For many are called, and few be chosen.

(Tyndale) Soo the laste shalbe fyrste and the fyrste shalbe laste. For many are called and feawe be chosen.

(UPDV) And being asked by the Pharisees, when the kingdom of God comes, he answered them and said, The kingdom of God does not come with observation:

(Webster) So the last shall be first, and the first last: for many are called, but few chosen.

(Wesley's) So the last shall be first, and the first last: for many are called,
but few chosen.

(WESNT) So the last shall be first, and the first last: for many are called,
but few chosen.

(WORNT) Is thine eye evil because I am good? Thus the last shall be first,
and the first last; for there are many called, but few chosen.

(WTNT) So the last shall be first, and the first shall be last. For many are
called, and few be chosen.

(Wycliffe) So the laste schulen be the firste, and the firste the laste; `for
many ben clepid, but fewe ben chosun.

(WycliffeNT) So the laste schulen be the firste, and the firste the laste; `for
many ben clepid, but fewe ben chosun.

(YLT) So the last shall be first, and the first last, for many are called, and few chosen.'

اما التي حذفت هذا المقطع

(ASV) So the last shall be first, and the first last.

(BBE) So the last will be first, and the first last.

(ESV) So the last will be first, and the first last."

(GW) "In this way the last will be first, and the first will be last."

(RV) So the last shall be first, and the first last.

(WNT) "So the last shall be first, and the first last."

ونري ان التراجم التقليدية والاغلبية وايضا بعض النقدية كتبت العدد الكامل . وفقط بعض التراجم النقدية هي التي حذفتها

النسخ اليوناني

اولا التي كتبت العدد كامل

KATA MATΘAION 20:16 Greek NT: Greek Orthodox Church

.....

Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ
γὰρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

.....

**KATA MATΘAION 20:16 Greek NT: Stephanus Textus Receptus
(1550, with accents)**

.....

Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι πολλοὶ
γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί

.....

**KATA MATΘAION 20:16 Greek NT: Byzantine/Majority Text
(2000)**

.....

οὕτως εσονται οι εσχατοι πρωτοι και οι πρωτοι εσχατοι πολλοι
γαρ εισιν κλητοι ολιγοι δε εκλεκτοι

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KATA MATΘAION 20:16 Greek NT: Textus Receptus (1550)

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οὕτως εσονται οι εσχατοι πρωτοι και οι πρωτοι εσχατοι πολλοι
γαρ εισιν κλητοι ολιγοι δε εκλεκτοι

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KATA MATΘAION 20:16 Greek NT: Textus Receptus (1894)

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οὕτως εσονται οι εσχατοι πρωτοι και οι πρωτοι εσχατοι πολλοι

γαρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοὶ

(ABP+) Thus^{G3779} will be^{G1510.8.6} the^{G3588} last^{G2078} first, ^{G4413} and^{G2532} the^{G3588} first^{G4413} last. ^{G2078} For many^{G4183} ^{G1063} are^{G1510.2.6} called, ^{G2822} but few^{G3641} ^{G1161} chosen. ^{G1588}

(ABP-G+) οὕτως^{G3779} ἔσονται^{G1510.8.6} οἱ^{G3588} ἔσχατοι^{G2078} πρωτοὶ^{G4413} καὶ ^{G2532} οἱ^{G3588} πρωτοὶ^{G4413} ἔσχατοι^{G2078} πολλοὶ γὰρ^{G4183} ^{G1063} εἰσι^{G1510.2.6} κλητ οἱ^{G2822} ὀλίγοι δὲ^{G3641} ^{G1161} ἐκλεκτοὶ^{G1588}

(GNT) Οὕτως ἔσονται οἱ ἔσχατοι πρώτοι καὶ οἱ πρώτοι ἔσχατοι· πολλοὶ γὰρ εἰσι κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

(GNT-TR) οὕτως ἔσονται οἱ ἔσχατοι πρώτοι καὶ οἱ πρώτοι ἔσχατοι πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοὶ

(GNT-V) οὕτως ἔσονται οἱ ἔσχατοι πρώτοι καὶ οἱ πρώτοι ἔσχατοι ^{TSB}πολλοὶ ^{TSB}γὰρ ^{TSB}εἰσιν ^{TSB}κλητοὶ ^{TSB}ὀλίγοι ^{TSB}δὲ ^{TSB}ἐκλεκτοὶ

(IGNT+) οὕτως^{G3779} THUS ἔσονται^{G2071} [G5704] SHALL BE οἱ^{G3588} THE ἔσχατοι ^{G2078} LAST πρωτοὶ^{G4413} FIRST, καὶ^{G2532} AND οἱ^{G3588} THE πρωτοὶ^{G4413} FIRST ἔσχ

ατοι^{G2078} LAST : πολλοι^{G4183} γαρ^{G1063} FOR MANY εισιν^{G1526} [G5748] ARE κλητοι

^{G2822} CALLED, ολιγοι^{G3641} δε^{G1161} BUT FEW εκλεκτοι^{G1588} CHOSEN.

(SNT) ουτως εσονται οι εσχατοι πρωτοι και οι πρωτοι εσχατοι πολλοι γαρ

εισιν κλητοι ολιγοι δε εκλεκτοι

KATA MATΘAION 20:16 Greek NT: Westcott/Hort

ΟΥΤΩΣ ΕΣΟΝΤΑΙ ΟΙ ΕΣΧΑΤΟΙ ΠΡΩΤΟΙ ΚΑΙ ΟΙ ΠΡΩΤΟΙ ΕΣΧΑΤΟΙ

KATA MATΘAION 20:16 Greek NT: Tischendorf 8th Ed.

ΟΥΤΩΣ ΕΣΟΝΤΑΙ ΟΙ ΕΣΧΑΤΟΙ ΠΡΩΤΟΙ ΚΑΙ ΟΙ ΠΡΩΤΟΙ ΕΣΧΑΤΟΙ

outōs esontai oi eschatoi prōtoi kai oi prōtoi eschatoi

فنري ان النسخ اليوناني التي تمثل النص التقليدي والاغلبية كتبت النص اما بعض النسخ النقدية
فحذفته

المخطوطات

اولا التي حذفت العدد

السينائية والفاتيكانية من القرن الرابع وبعض مخطوطات الخط الصغير من بعد ذلك

والترجمه القبطية

اما التي تشهد لاصالة العدد

واشنتون

وهي من القرن الثاني الميلادي

وصورتها

MATTHEW XX. 12-21.

ومخطوطة بيزا

من القرن الخامس

بشقيها اليوناني واللاتيني

وصورتها

ΟΤΙ ΟΥΔΕΙΣ ΗΜΑΣ ΕΜΦΙΘΩΣΑΤΟ
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وبقية مخطوطات الخط الكبير

E F G H N^{vid} O W Δ Θ Σ

وايضا

0300

ومجموعة مخطوطات

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وايضا مجموعة مخطوطات الخط الصغير

(28) 33 157 180 205 565 579 597 700 892^{mg} 1006 1010 1071 1241 1243^c

1292 1505

ومجموعة مخطوطات البيزنطية وهي بالمئات

Byz

ومخطوطات القراءات الكنسية

Lect (l⁵⁴⁷) (l⁸⁵⁹) (l¹⁶²⁷)

والترجمات القديمة

اولا الترجمة اللاتينية القديمة

وهي بدأت من منتصف القرن الثاني

it^{aur} it^b (it^c) it^d it^e it^f it^{ff1} it^{ff2} it^{g1} it^h (it^l) itⁿ (it^q)

وايضا الفلجاتا للقديس جيروم

vg

(clVulgate) Sic erunt novissimi primi, et primi novissimi. Multi enim sunt vocati, pauci vero electi.

(Vulgate) sic erunt novissimi primi et primi novissimi multi sunt enim vocati pauci autem electi

وايضا الترجمات السريانية

اولا الاشورية

وهي تعود الي سنة 165 م

وصورتها

[illegible]

والسلافينية

slav

هذا بالاضافه الي شهادات اقوال الاباء وعلي سبيل المثال القديس يوحنا ذهبي الفم والقديس
جيروم وغيرهم

فالادله الخارجيه لاتترك اي مجال في الشك في صحة العدد التقليدي

اما عن الادلة الداخلية

سبب الحذف واضح وهو خطأ النهايات المتشابهة

οὕτως εἰσὶν κλητοὶ ὀλίγοι δὲ ἐκλεκτοὶ πολλοὶ
εἰσὶν κλητοὶ ὀλίγοι δὲ ἐκλεκτοὶ

وهذا ما ذكره فليب كامفورت في تعليقه

وايضا اشار اليه بروس متزجر

وبالطبع يكون هذا هو السبب في القراءه الاخرى

ولكن ان يخترع احد النساخ هذا المقطع ويضيفه من العدد هو احتمال صعب للغاية

فالتحليل الداخلي يؤكد ان القراءه الطويله والعدد التقليدي هو الصحيح

والمجد لله دائما