

هل العدد الذي يقول رجسة الخراب التي قال عنها دانيال النبي محرف ؟ مرقس 13: 14

Holy_bible_1

الشبهة

يقول البعض ان العدد الذي في مرقس 13: 14 " فمتى نظرتم رجسة الخراب التي قال عنها دانيال النبي قائمة حيث لا ينبغي ليفهم القارئ فحينئذ ليهرب الذين في اليهودية الى الجبال " محرف لان تعبير التي قال عنها دانيال النبي غير موجود في بقية التراجم العربي

الرد

لنتأكد من اي قراءه هي الصحيحة ندرس الادلة الخارجية والداخلية

وفي الادلة الخارجية ندرس التراجم المختلفة والنصوص اليوناني والمخطوطات والترجمات القديمة لنري ليهم اصلي

التراجم المختلفة

التراجم العربية

التي كتبت المقطع

الفانديك

14 فَمَتَّى نَظَرْتُمْ «رَجَسَةَ الْخَرَابِ» الَّتِي قَالَ عَنْهَا دَانِيَالُ النَّبِيُّ قَائِمَةً حَيْثُ لَا يَنْبَغِي - لِيَفْهَمَ الْقَارِئُ -
فَحِينَذَا لِيَهْرَبِ الَّذِينَ فِي الْيَهُودِيَّةِ إِلَى الْجِبَالِ

التي حذفت المقطع

الحياة

14 فعندما ترون رجاسة الخراب قائمة حيث لا ينبغي، ليفهم القاريء! عندئذ ليهرب الذين في
منطقة اليهودية إلى الجبال؛

المشتركة

14 وإذا رأيتم ((نجاسة الخراب)) قائمة حيث يجب أن لا تكون، (إفهم هذا أيها القارئ)، فليهرب
إلى الجبال من كان في اليهودية.

البولسية

مر-13-14: فإذا ما رأيتم رجاسة الخراب قائمة حيث لا ينبغي ليفهم القارئ!- فالذين في
اليهودية، فليهربوا عندئذ إلى الجبال؛

اليسوعية

14 وإذا رأيتم المخرب الشنيع قائما حيث لا ينبغي أن يكون، (ليفهم القارئ) فمن كان يومئذ في
اليهودية فليهرب إلى الجبال.

الكاثوليكية

مر-13-14: وَإِذَا رَأَيْتُمُ الْمُخَرَّبَ الشَّنِيعَ قائماً حيث لا ينبغي أن يكون، (ليفهم القارئ) فمن كان يومئذ في اليهودية فليهرب إلى الجبال.

وبالطبع اعرف ان البعض قد يقفز الي استنتاج ان الفانديك خطأ لان كل التراجم العربية الاخرى خالفتها ولكن بالدراسة اكثر سنكتشف العكس

التراجم الانجيلزية

اولا التي كتبت المقطع كامل

Mark 13:14

(Murdock) And when ye see the profane sign of desolation, which was mentioned by Daniel the prophet, standing where it ought not; let him that readeth, understand; then let those that are in Judaea, flee to the mountain:

(ALT) "Now when you_p see the abomination of the desolation [*or, the detestable thing that causes desecration*], the one having been spoken [*of*] by Daniel the prophet, having stood where it should not be, (the one reading, let him be understanding [*or, be paying attention*]), then the [*ones*] in Judea must be fleeing into the mountains. [*Dan 8:13; 9:27; 12:11*]

(ACV) But when ye see the abomination of desolation, which was spoken by Daniel the prophet, standing where it ought not (let him who reads understand), then let those in Judea flee to the mountains,

(AKJ) But when you shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that reads understand,) then let them that be in Judaea flee to the mountains:

(ALTNT) "Now when you* see the abomination of the desolation [*or, the detestable thing that causes desecration*], the one having been spoken [*of*] by Daniel the prophet, having stood where it should not be, (the one reading, let him be understanding [*or, be paying attention*]), then the [*ones*] in Judea must be fleeing into the mountains. [*Dan 8:13; 9:27; 12:11*]

(VW) So when you see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let the reader understand), then let those who are in Judea flee to the mountains.

(Bishops) Moreouer, when ye see the abhomination of desolation, wherof is spoken by Daniel the prophete, stande where it ought not (let hym that readeth vnderstande) then let them that be in Iurie, flee to the mountaynes:

(CENT) "When you see 'the abomination of desolation' standing where it ought not to be (let the reader understand), then let those who are in Judea flee to the mountains.

(CLV) Now whenever you may be perceiving the abomination of desolation, declared by Daniel the prophet, standing where it must

not (let the reader apprehend), then let those in Judea flee into the mountains."

(Mace) Now when you shall see the-abomination of desolation, mentioned by the prophet Daniel, establish'd where it ought not to be (let the reader observe) then let those, who are in Judea, flee to the mountains:

(EMTV) "So whenever you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing where he must not"--he who reads, let him understand--"then let those who are in Judea flee to the mountains.

(Etheridge) But when you see the unclean sign of desolation, that which is spoken of by Daniel the prophet, standing where it ought not, - he who readeth, let him understand! - then let those who are in Jehud flee to the mountain.

(EVID) But when you shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that reads understand,) then let them that be in Judea flee to the mountains:

(Geneva) Moreouer, when ye shall see the abomination of desolation (spoken of by Daniel the Prophet) set where it ought not, (let him that readeth, consider it) then let them that be in Iudea, flee into the mountaines,

(GLB) Wenn ihr aber sehen werdet den Greuel der Verwüstung (von dem der Prophet Daniel gesagt hat), daß er steht, wo er nicht soll (wer es liest, der merke darauf!), alsdann, wer in Judäa ist, der fliehe auf die Berge;

(HNV) But when you see the abomination of desolation, spoken of by Daniyel the prophet, standing where it ought not (let the reader understand), then let those who are in Yehudah flee to the mountains,

(IAV) But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Yhudah flee to the mountains:

(JST) When ye therefore shall see the abomination of desolation, spoked of by Daniel the prophet concerning the destruction of Jerusalem, then ye shall stand in the holy place. (Whoso readeth let him understand.)

(JOSMTH) When ye therefore shall see the abomination of desolation, spoked of by Daniel the prophet concerning the destruction of Jerusalem, then ye shall stand in the holy place. (Whoso readeth let him understand.)

(KJ2000) But when you shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him

that reads understand,) then let them that be in Judea flee to the mountains:

(KJVCNT) But when you shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it should not, (let him that read understand,) then let them that be in Judaea flee to the mountains:

(KJCNT) But when you shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it should not, (let him that read understand,) then let them that be in Judaea flee to the mountains:

(KJV) But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

(KJV-Clar) But when you shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it should not, (let him that read understand,) then let them that be in Judaea flee to the mountains:

(KJV-1611) But when ye shall see the abomination of desolation spoken of by Daniel the Prophet, standing where it ought not (let him that readeth vnderstand) then let them that be in Iudea, flee to the mountaines:

(KJV21) "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not be" (let him that readeth understand), "then let them that be in Judea flee to the mountains.

(KJVA) But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

(LitNT) BUT WHEN YE SEE THE ABOMINATION OF THE DESOLATION WHICH WAS SPOKEN OF BY DANIEL THE PROPHET, STANDING WHERE IT SHOULD NOT (HE WHO READS LET HIM UNDERSTAND), THEN THOSE IN JUDEA LET THEM FLEE TO THE MOUNTAINS,

(LITV) But when you see "the abomination of desolation," the *one* spoken of by Daniel the prophet, standing where it ought not (he reading, let him understand), then let those in Judea flee into the mountains. *Dan. 11:31; 12:11*

(MKJV) But when you see the abomination of desolation, that spoken of by Daniel the prophet, standing where it ought not (let him who reads understand), then let those who are in Judea flee to the mountains.

(NLV) 'You will see a very sinful manmade god standing in the house of God where it has no right to stand. Then those in the country of Judea should run to the mountains. It was spoken of by the early preacher Daniel. (Daniel 9:27; 12:11) The one who reads this should understand.

(Murdock R) And when you see the profane sign of desolation, which was mentioned by Daniel the prophet, standing where it ought not; (let him that reads, understand;) then let those that are in Judaea, flee to the mountain:

(RNKJV) But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

(RYLT-NT) 'And when you may see the abomination of the desolation, that was spoken of by Daniel the prophet, standing where it ought not, (whoever is reading let him understand), then those in Judea, let them flee to the mountains;

(TMB) "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not be" (let him that readeth understand), "then let them that be in Judea flee to the mountains.

(TRC) Moreover when ye see the abominable^(abomination that betokeneth)

desolation, whereof is spoken by Daniel the prophet, stand where it ought

not, let him that readeth understand it.^(mark it well) Then let them that be in

Jewry,^(Iurie) flee to the mountains.

(Tyndale) Moreover whe ye se the abhominacio that betokeneth desolacion

wherof is spoken by Daniel the Prophet stonde where it ought not let him

that redeth vnderstonde. Then let them that be in Iurie fle to the

mountaynes.

(Webster) But when ye shall see the abomination of desolation, spoken of

by Daniel the prophet, standing where it ought not, (let him that readeth

understand) then let them that are in Judea flee to the mountains:

(Wesley's) But when ye shall see the abomination of desolation spoken of

by Daniel the prophet standing where it ought not, (let him that readeth

understand) then let them that are in Judea flee to the mountains:

(WESNT) But when ye shall see the abomination of desolation spoken of by Daniel the prophet standing where it ought not, (let him that readeth understand) then let them that are in Judea flee to the mountains:

(WORNT) Now when ye shall see the desolating abomination, spoken of by Daniel the prophet, set up where it ought not *to be*, (let him that readeth, attend) then let those in Judea flee to the mountains:

(WTNT) ¶ Moreover when ye see the abominable desolation, whereof is spoken by Daniel the prophet, stand where it ought not, let him that readeth understand it. Then let them that be in jewrie, flee to the mountains.

(YLT) ` And when ye may see the abomination of the desolation, that was spoken of by Daniel the prophet, standing where it ought not, (whoever is reading let him understand), then those in Judea, let them flee to the mountains;

اما التي لم تكتب المقطع

(ASV) But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judaea flee unto the mountains:

(BBE) But when you see the unclean thing which makes destruction, in the place where it has no right to be *let this be clear to the reader*, then let those who are in Judaea go quickly to the mountains:

(CEV) Someday you will see that "Horrible Thing" where it should not be. Everyone who reads this must try to understand! If you are living in Judea at that time, run to the mountains.

(Darby) But when ye shall see the abomination of desolation standing where it should not, (he that reads let him consider *it* ,) then let those in Judaea flee to the mountains;

(DRB) And when you shall see the abomination of desolation, standing where it ought not (he that readeth let him understand): then let them that are in Judea flee unto the mountains.

(ESV) "But when you see the abomination of desolation standing where it ought not to be (let the reader understand), then let those who are in Judea flee to the mountains.

(ERV) "You will see 'the terrible thing that causes destruction.' You will see this thing standing in the place where it should not be."

(Reader, I trust you understand what this means.) "Everyone in Judea at that time should run away to the mountains.

(GNB) "You will see 'The Awful Horror' standing in the place where he should not be." (Note to the reader: understand what this means!) "Then those who are in Judea must run away to the hills.

(GW) "When you see the disgusting thing that will cause destruction standing where it should not (let the reader take note), those of you in Judea should flee to the mountains.

(ISV) "So when you see the destructive desecration standing where it should not be (let the reader take note), then those who are in Judea must flee to the mountains.

(RV) But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judaea flee unto the mountains:

(WNT) "As soon, however, as you see the ABOMINATION OF DESOLATION standing where he ought not" --let the reader observe these words-- "then let those in Judaea escape to the hills;

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

النسخ اليوناني

اولا التي كتبت المقطع كامل

KATA MAPKON 13:14 Greek NT: Greek Orthodox Church

.....
Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν ὑπὸ Δανιήλ
τοῦ προφήτου ἐστῶς ὅπου οὐ δεῖ - ὁ ἀναγινώσκων νοεῖτω - τότε οἱ
ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

otan de idēte to bdelugma tēs erēmōseōs to rēthen upo daniēl tou
prophētou estōs opou ou dei o anaginōskōn noeitō tote oi en tē
ioudaia pheugetōsan eis ta orē

(ABP+) And whenever^{G3752 G1161} you should behold^{G1492} the^{G3588}
abomination^{G946} of the^{G3588} desolation,^{G2050} the *thing* ^{G3588} having
been spoken^{G4483} by^{G5259} Daniel^{G*} the^{G3588} prophet,^{G4396} standing^{G2476}
where^{G3699} *it* must not,^{G3756 G1163} (let the one^{G3588} reading^{G314}
comprehend!)^{G3539} then^{G5119} [²the ones^{G3588} ³in^{G1722} ^{G3588} ⁴Judea^{G*} ¹let]
flee^{G5343} into^{G1519} the^{G3588} mountains!^{G3735}

(ABP-G+) οταν δε^{G3752 G1161} ιδητε^{G1492} το^{G3588} βδελυγμα^{G946} της^{G3588} ερημ
ωσεως^{G2050} το^{G3588} ρηθεν^{G4483} υπο^{G5259} Δανιηλ^{G*} του^{G3588} προφητου^{G4396} εσ
τως^{G2476} οπου^{G3699} ου δει^{G3756 G1163} ο^{G3588} αναγινωσκων^{G314} νοειτω^{G3539} τοτε

G5119 οι G3588 εν G1722 τη G3588 Ιουδαία G* φευγετωσαν G5343 εις G1519 τα G3588 ορη
G3735

(GNT) "Όταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν ὑπὸ Δανιὴλ το
ῦ προφήτου ἐστὼς ὅπου οὐ δεῖ - ὁ ἀναγινώσκων νοεῖτω - τότε οἱ ἐν τῇ Ἰουδ
αίᾳ φευγέτωσαν εἰς τὰ ὄρη,

(GNT-V) οταν δε ιδητε το βδελυγμα της ερημωσεως Aεστηκοτα TSBτο TSBρη
θεν TSBυπο TSBδανιηλ TSBτου TSBπροφητου SBεστως Tεστος οπου ου δει ο ανα
γινωσκων νοειτω τοτε οι εν τη ιουδαια φευγετωσαν εις τα ορη

(IGNT+) οταν G3752 δε G1161 BUT WHEN ιδητε G1492 [G5632] YE SEE το G3588 THE βδε
λυγμα G946 ABOMINATION της G3588 OF THE ερημωσεως G2050 DESOLATION το G3588
WHICH ρηθεν G4483 [G5685] WAS SPOKEN OF υπο G5259 BY δανιηλ G1158 DANIEL του
G3588 THE προφητου G4396 PROPHET, εστος G2476 [G5756] STANDING οπου G3699 ου
G3756 WHERE δει G1163 [G5904] IT SHOULD NOT ο G3588 [GHE WHO αναγινωσκων G314
[G5723] READS νοειτω G3539 [G5720] LET HIM UNDERSTAND], τοτε G5119 THEN οι G3588
THOSE εν G1722 τη G3588 IN ιουδαια G2449 JUDEA φευγετωσαν G5343 [G5720] LET THEM
FLEE εις G1519 TO τα G3588 THE ορη G3735 MOUNTAINS,

(SNT) οταν δε ιδητε το βδελυγμα της ερημωσεως το ρηθεν υπο δανιηλ του
προφητου εστος οπου ου δει ο αναγινωσκων νοειτω τοτε οι εν τη ιουδαια φ
ευγετωσαν εις τα ορη

**KATA MAPKON 13:14 Greek NT: Stephanus Textus Receptus
(1550, with accents)**

.....
Όταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν ὑπὸ Δανιήλ
τοῦ προφήτου, ἐστός ὅπου οὐ δεῖ ὁ ἀναγινώσκων νοεῖτω τότε οἱ ἐν
τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη

KATA MAPKON 13:14 Greek NT: Byzantine/Majority Text (2000)

.....
οταν δε ιδητε το βδελυγμα της ερημωσεως το ρηθεν υπο δανιηλ
του προφητου εστως οπου ου δει ο αναγινωσκων νοειτω τοτε οι εν
τη ιουδαια φευγετωσαν εις τα ορη

KATA MAPKON 13:14 Greek NT: Textus Receptus (1550)

.....
οταν δε ιδητε το βδελυγμα της ερημωσεως το ρηθεν υπο δανιηλ
του προφητου εστος οπου ου δει ο αναγινωσκων νοειτω τοτε οι εν
τη ιουδαια φευγετωσαν εις τα ορη

.....
KATA MAPKON 13:14 Greek NT: Textus Receptus (1894)
.....

οταν δε ιδητε το βδελυγμα της ερημωσεως **το ρηθεν υπο δανιηλ**
του προφητου εστως οπου ου δει ο αναγινωσκων νοειτω τοτε οι εν
τη ιουδαια φευγετωσαν εις τα ορη

اما التي لم تكتبه

.....
KATA MAPKON 13:14 Greek NT: Westcott/Hort
.....

οταν δε ιδητε το βδελυγμα της ερημωσεως εστηκοτα οπου ου δει ο
αναγινωσκων νοειτω τοτε οι εν τη ιουδαια φευγετωσαν εις τα ορη

otan de idēte to bdelugma tēs erēmōseōs estēkota opou ou dei o
anaginōskōn noeitō tote oi en tē ioudaia pheugetōsan eis ta orē

.....
KATA MAPKON 13:14 Greek NT: Tischendorf 8th Ed.
.....

οταν δε ιδητε το βδελυγμα της ερημωσεως εστηκοτα οπου ου δει ο
αναγινωσκων νοειτω τοτε οι εν τη ιουδαια φευγετωσαν εις τα ορη

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

المخطوطات

اولا التي حذفته

السينائية والفاتيكانية وبيزا وايضا الترجمة القبطي

والحقيقة السينائية في هذا العدد يوجد به تصحيح ولكن لم يكتب المقطع

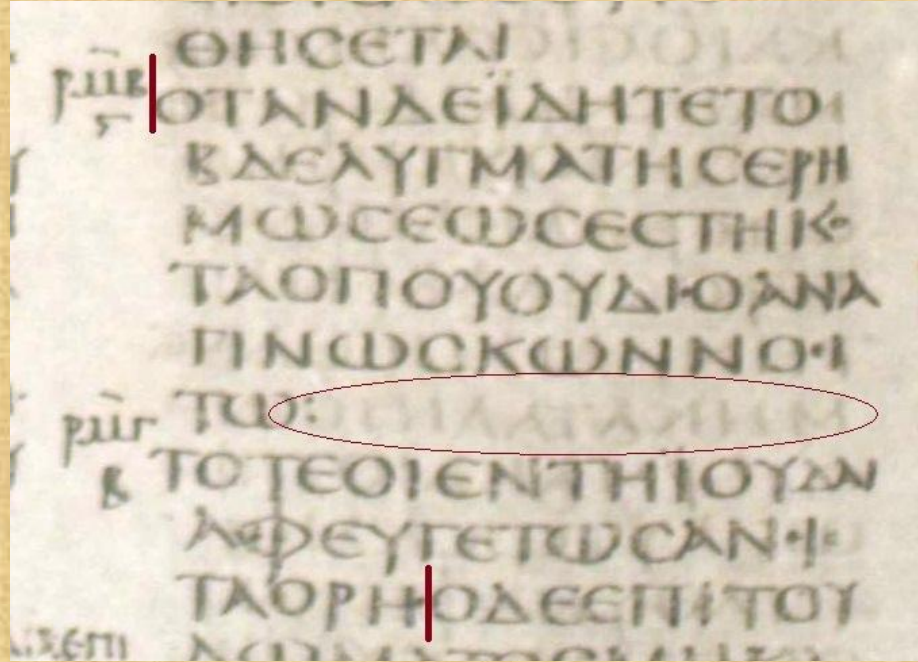
وصورتها

ЭНФУГНҮМ

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ΕΙΣΤΟΝ ΑΥΤΩΝ ΜΗ
 ΠΙΣΤΕΥΟΝΤΩΝ ΟΤΙ
 ΑΥΤΟΙΣ ΑΝΤΙΘΕΤΟΝ
 ΟΥΔΑΙΣΤΑΙΝ ΕΝΤΕ
 ΟΥΣ ΟΥΚ ΕΙΣΚΑΤΑ
 ΟΗΛΑΔΟΥΣ ΑΝΘ
 ΚΕΙΝΑΙΣΤΑΙΣ ΑΝΘ
 ΡΩΠΕΣΥΣ ΕΘΕΛΕΙΝ
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 ΕCΤΑΙΝ ΑΥΤΗΜΕ
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 ΠΡΟCΕΡΗΚΑΥΜΙΝ
 ΠΑΝΤΑ
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 ΗΜΕCΝΙCΜΕΤΑ
 ΕΛΥΝΕΚΕΙΝΗ
 ΟΝ ΑΙCCΟCΤΙC
 CΕΡΑΚΑΙ ΗCΕΑΝ
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 ΑΥΤΗCΚΑΙ ΑΥΤ
 ΕCΤΟΝ ΕΚ ΤΟΥ
 ΡΑΝΟΥCΤΟΝ
 ΚΑΙ ΑΥΤΗC

وصورة العدد



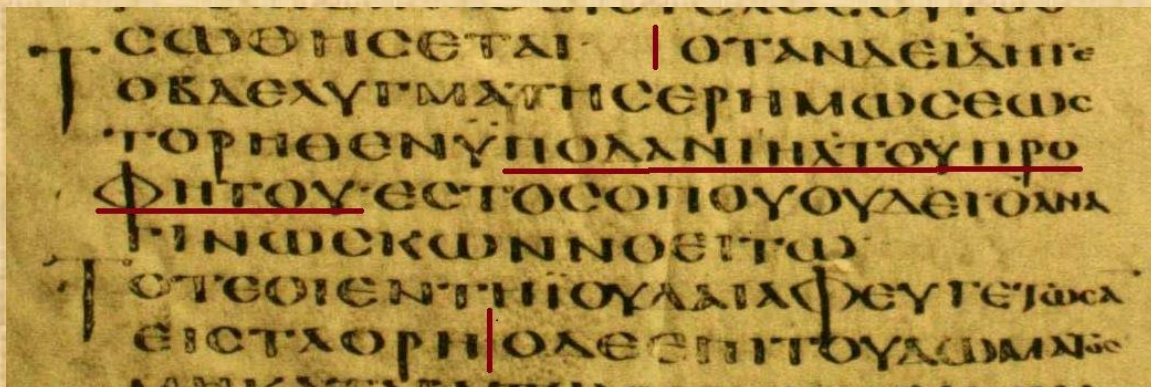
فقد يكون الناسخ علي علم ولكنه لسبب ما حذفه وترك مسافه فارغه ولكن علي اي حال الناسخ لم يكن مدقق في هذه الصفحة فهي مليئة بالاططاء

اما التي كتبت العدد كامل

اولا الاسكندرية

من القرن الخامس وصورتها

وصورة العدد



وايضا بقية مخطوطات الخط الكبير وعلي سبيل المثال

κ Δ Θ Π Φ

ومخطوطات الخط الصغير

28 579 1424 22 157 1071 1342

ومجموعة مخطوطات

f1 f13

ومجموعة مخطوطات البيزنطية وهي بالمئات

Byz

ايضا الترجمات القديمة

اولا الترجمات اللاتينية القديمة التي بدأت في منتصف القرن الثاني وبعض مخطوطاتها

it^{aur} it^c it^e it^k it^l it^q

وبعض مخطوطات الفلجاتا

vg^{mss}

والترجمات السريانية

اولا الاشورية خابوس

وهي تعود الي سنة 165 م تقريبا

وصورتها

[illegible]

13:14 But when you see the unclean sign of desolation, that which is spoken of by Daniel the prophet, standing where it ought not, he who readeth, let him understand ! then let those who are in Jehud flee to the mountain

والبشيتا من القرن الرابع

(Peshitta) כה נב גמלו אלה לפי אשר נשבעו, והאמת בנפול בכה
 ופועל אלה בל אלה מה נפול לפי אשר נשבעו, והאמת בנפול בכה

(Peshita X) MA DYN DXZYTWN ATA JNPTA DXWRBA HY
DAMYRA BDNYAYL NBYA DQYMA AYKA DLA WLA HW DQRA
NSTKL HYDYN AYLYN DBYHWD ANWN NERQWN LJWRA ;

(LBP) But when you see the sign of the refuse of desolation, as spoken by the prophet Daniel, accumulating where it should not be, whoever reads can understand it. Then let those who are in Judaea flee to the mountain;

(Lamsa) But when you see the sign of uncleanness and desolation, as spoken by the prophet Daniel, accumulating where it should not be (let him who reads understand), then let those who are in Judea flee to the mountain,

وايضا السريانية اتش

فالادلة الخارجية تؤكد اصالة العدد ولكن ايضا ندرس معا

الادلة الداخلية

العدد يوناني

οταν δε ιδητε το βδελυγμα της ερημωσεως το ρηθεν υπο δανιηλ
του προφητου εστως οπου ου δει ο αναγινωσκων νοειτω τοτε οι εν
τη ιουδαια φευγετωσαν εις τα ορη

قد يكون السبب هو وجود نهايات متشابهة لذلك النص النقدي مختلف في كلمة ايستوس

οταν δε ιδητε το βδελυγμα της ερημωσεως εστηκοτα οπου ου δει ο
αναγινωσκων νοειτω τοτε οι εν τη ιουδαια φευγετωσαν εις τα ορη
ولو كان المقطع منقول من متي كما ادعي البعض لكان اخذه نصا

τὸ ῥηθὲν διὰ Δανιήλ τοῦ προφήτου

واخيرا المعني الروحي

من تفسير ابونا تادرس يعقوب واقوال الاباء

رجسة الخراب

يقدم لنا السيد المسيح "رجسة الخراب" التي تحدث عنها دانيال النبي (دا 12: 11، راجع 9: 27، 11: 31) كعلامة خراب الهيكل، وأيضًا علامة من علامات نهاية الأزمنة ومجيء السيد المسيح الأخير. ويمكننا تلخيص الآراء في رجسة الخراب هكذا:

أولًا: يرى بعض الآباء والدارسين أن رجسة الخراب تشير إلى دخول العدو بجنوده إلى الهيكل وتدنيسه قبل هدمه وحرق المدينة بالنار. يقول الأب ثيوفلاكتيوس: [ربما يعني برجسة الخراب دخول الأعداء إلى المدينة بالقوة].

ثانيًا: جاء في سفر المكابيين الأول (1: 54) إلى تحقيق رجسة الخراب هذه عندما أقام أنتيوخوس ابيفانيوس تمثال زيوس أولمبياس على مذبح المحرقة في الهيكل عام 167 ق.م [315] (راجع أيضًا 2 مك 6: 2). ويرى البعض أن هذه الرجسة تكررت، فوضع بيلاطس تمثال قيصر في الهيكل، وحاول كالجولا Caligula أن يقيم لنفسه تمثالًا في هيكل أورشليم عام 40م تقريبًا، كما أقيم أيضًا تمثال لأدريان في قدس الأقداس نفسه لوقت طويل.

ثالثًا: رفض فريق من المفسرين الرأيين السابقين إذ يروا أن النص اليوناني لا يشير إلى رجسة خراب خلال إقامة تمثال أو دخول جنود وثنيين، إنما إلى ظهور شخص حقيقي ضد المسيح يقيم نفسه إلهاً في الهيكل كقول الرسول بولس في الرسالة الثانية إلى أهل تسالونيكي. وكأن هذه العلامة تشير إلى ظهور ضد المسيح الذي يقيم نفسه في هيكل الرب معبودًا.

والمجد لله دائما