

هل العدد الذي يقول نقف أمام كرسي المسيح محرف ؟ رومية 14 : 10

Holy_bible_1

الشبهة

يقول البعض ان العدد الذي في رومية 14 : 10 " وَأَمَّا أَنْتَ فَلِمَاذَا تَدِينُ أَخَاكَ؟ أَوْ أَنْتَ أَيْضاً لِمَاذَا تَزْدَرِي بِأَخِيكَ؟ لَأَنَّنَا جَمِيعاً سَوْفَ نَقِفُ أَمَامَ كُرْسِيِّ الْمَسِيحِ " محرف لان بقية التراجم العربي كتبت محكمة الله وليس كرسي المسيح.

الرد

في النص اليوناني لا يوجد اختلاف علي كلمة كرسي فالكلمة اليوناني تحمل معني كرسي قضاء وعرش ولكن الخلاف هو علي كلمة المسيح ام الله.

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 كرسي المسيح

الفانديك

10 وَأَمَّا أَنْتَ فَلِمَاذَا تَدِينُ أَخَاكَ؟ أَوْ أَنْتَ أَيْضًا لِمَاذَا تَزْدَرِي بِأَخِيكَ؟ لِأَنَّنَا جَمِيعًا سَوْفَ نَقِفُ أَمَامَ
كُرْسِيِّ الْمَسِيحِ

التي كتبت الله

الحياة

10 ولكن، لماذا أنت تدين أخاك؟ وأنت أيضا، لماذا تحتقر أخاك؟ فإننا جميعا سوف نقف أمام عرش
الله لنحاسب.

المشتركة

رو-10-14: فَكَيْفَ يَا هَذَا تَدِينُ أَخَاكَ؟ وَكَيْفَ يَا هَذَا تَحْتَقِرُ أَخَاكَ؟ نَحْنُ جَمِيعًا سَنَقِفُ أَمَامَ مَحْكَمَةِ
اللَّهِ،

البولسية

رو-10-14: فَأَنْتَ إِذْنُ، لِمَ تَدِينُ أَخَاكَ؟ وَأَنْتَ أَيْضًا، لِمَ تَزْدَرِي أَخَاكَ؟ فَإِنَّا جَمِيعًا سَنَقِفُ أَمَامَ مَنْبَرِ
اللَّهِ،

المبسطة

فَلِمَاذَا تَدِينُ أَخَاكَ؟ أَوْ لِمَاذَا تَسْتَخِفُّ بِأَخِيكَ؟ لِأَنَّنَا كُلُّنَا سَنَقِفُ أَمَامَ كُرْسِيِّ قَضَاءِ اللَّهِ.

اليسوعية

10 فما بالك يا هذا تدين أخاك؟ ومما بالك يا هذا تزدرى أخاك؟ سنمثل جميعا أمام محكمة الله.

الكاثوليكية

رو-14-10: فَمَا بِالْكَ يَا هَذَا تَدِينُ أَخَاكَ؟ وَمِمَّا بِالْكَ يَا هَذَا تَزْدَرِي أَخَاكَ؟ سَنَمُتُّ جَمِيعًا أَمَامَ مَحْكَمَةِ اللَّهِ.

وبالرغم ان معظم التراجم العربي كتبت الله ولكن بالدراسة اكثر سنكتشف ان الفانديك التي تمثل النص التقليدي وكتبت المسيح هي الاصح

التراجم الانجليزي

التي كتبت المسيح

Romans 14:10

(Murdock) But thou, why dost thou judge thy brother? or, why dost thou despise thy brother? For we must all stand before the judgment seat of Messiah,

(ALT) But why do you judge your brother? Or also, why do you despise [*or, look down on*] your brother? For we will all stand before the judgment seat of Christ.

(ACV) But why do thou criticize thy brother? Or also why do thou disdain thy brother? For we will all stand before the judgment seat of Christ.

(AKJ) But why do you judge your brother? Or why do you set at nothing your brother? For we shall all stand before the judgment seat of Christ.

(ALTNT) But why do you judge your brother? Or also, why do you despise [*or, look down on*] your brother? For we will all stand before the judgment seat of Christ.

(VW) But why do you judge your brother? Or why do you treat your brother as being of no account? For everyone shall appear before the judgment seat of Christ.

(Bishops) But why doest thou then iudge thy brother? Either, why doest thou despise thy brother? We shalbe all brought before the iudgement seate of Christe.

(Mace) why then dost thou judge thy brother? or why dost thou think contemptibly of thy brother? since we shall all of us be brought before the judgment-seat of Christ.

(DIA) Thou but, why judgest the brother of thee? or also thou, why settest at nought the brother of thee? all for shall stand before the judgment seat of the Anointed.

(DRB) But thou, why judgest thou thy brother? Or thou, why dost thou despise thy brother? For we shall all stand before the judgment seat of Christ.

(EMTV) But why do you judge your brother? Or why do you despise your brother? For we shall all stand before the judgment seat of Christ.

(Etheridge) But thou, why dost thou judge thy brother? Or thou, also, why despisest thou thy brother? For we shall all stand before the tribunal of the Meshiha:

(EVID) But why do you judge your brother? or why do you set at nought your brother? for we shall all stand before the judgment seat of Christ. [b]

(Geneva) But why doest thou condemn thy brother? Or why doest thou despise thy brother? for we shal all appeare before the iudgement seate of Christ.

(GLB) Du aber, was richtest du deinen Bruder? Oder, du anderer, was verachtest du deinen Bruder? Wir werden alle vor den Richtstuhl Christi dargestellt werden;

(HNV) But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Messiah.

(IAV) But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Moshiah.

(JST) But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.

(JOSMTH) But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.

(KJ2000) But why do you judge your brother? or why do you despise your brother? for we shall all stand before the judgment seat of Christ.

(KJVCNT) But why do you judge your brother? or why do you set at naught your brother? for we shall all stand before the judgment seat of Christ.

(KJCNT) But why do you judge your brother? or why do you set at naught your brother? for we shall all stand before the judgment seat of Christ.

(KJV) But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.

(KJV-Clar) But why do you judge your brother? or why do you set at naught your brother? for we shall all stand before the judgment seat of Christ.

(KJV-1611) But why doest thou iudge thy brother? Or why dost thou set at nought thy brother? Wee shall all stand before the Iudgement seat of Christ.

(KJV21) But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ.

(KJVA) But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

(LBP) Why, then, do you judge your brother? or why do you despise your brother? for we must all stand before the judgment seat of Christ.

(LitNT) BUT THOU WHY JUDGEST THOU BROTHER THY? OR ALSO THOU WHY DOST THOU DESPISE THY BROTHER? ALL FOR WE SHALL STAND BEFORE THE JUDGMENT SEAT OF CHRIST.

(LITV) But why do you judge your brother? Or why also do you despise your brother? For all shall stand before the judgment seat of Christ.

(LONT) But you, why do you condemn your brother? and you, also, why do you despise your brother? for we shall all be placed before the judgment seat of Christ.

(MKJV) But why do you judge your brother? Or also why do you despise your brother? For all shall stand before the judgment seat of Christ.

(NKJV) But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.^[c]

(Murdock R) But you, why do you judge your brother? or, why do you despise your brother? For we must all stand before the judgment seat of Mshikha,

(RNKJV) But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of the Messiah.

(RYLT-NT) And you, why do you judge your brother? or again, you, why do you set at nought your brother? for we shall all stand at the tribunal of the Christ;

(TMB) But why dost thou judge thy brother? Or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ.

(TRC) But why doest thou then judge thy brother? other why dost thou despise thy brother? We shall all be brought before the judgement seat of Christ.

(Tyndale) But why doest thou then iudge thy brother? Other why doest thou despyse thy brother? We shall all be brought before the iudgement seate of Christ.

(Webster) But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ.

(Wesley's) But why dost thou judge thy brother? or why dost thou despise thy brother? For we shall all stand before the judgment-seat of Christ.

(WESNT) But why dost thou judge thy brother? or why dost thou despise thy brother? For we shall all stand before the judgment-seat of Christ.

(WORNT) But why dost thou censure thy brother? or why dost thou set at nought thy brother? since we shall all stand before the tribunal of Christ;

(WTNT) ¶ But why doest thou then judge thy brother? other why dost thou despise thy brother? We shall all be brought before the judgement seat of Christ.

(Wycliffe) But what demest thou thi brothir? or whi dispisist thou thi brothir? for alle we schulen stonde bifore the trone of Crist.

(WycliffeNT) But what demest thou thi brothir? or whi dispisist thou thi brothir? for alle we schulen stonde bifore the trone of Crist.

(YLT) And thou, why dost thou judge thy brother? or again, thou, why dost thou set at nought thy brother? for we shall all stand at the tribunal of the Christ;

اما التي كتبت الله

(AMP) Why do you criticize and pass judgment on your brother? Or you, why do you look down upon or despise your brother? For we shall all stand before the judgment seat of God.

(ASV) But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God.

(BBE) But you, why do you make yourself your brother's judge? or again, why have you no respect for your brother? because we will all have to take our place before God as our judge.

(CEV) Why do you criticize other followers of the Lord? Why do you look down on them? The day is coming when God will judge all of us.

(Darby) But thou, why judgest thou thy brother? or again, thou, why dost thou make little of thy brother? for we shall all be placed before the judgment-seat of God.

(ESV) Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God;

(ERV) So why do you judge your brother or sister in Christ? Or why do you think that you are better than they are? We will all stand before God, and he will judge us all.

(GNB) You then, who eat only vegetables---why do you pass judgment on others? And you who eat anything---why do you despise other believers? All of us will stand before God to be judged by him.

(GW) Why do you criticize or despise other Christians? Everyone will stand in front of God to be judged.

(ISV) Why, then, do you criticize your brother? Or why do you despise your brother? For all of us will stand before the judgment seat of God.

(NET.) But you who eat vegetables only — why do you judge your brother or sister? And you who eat everything — why do you despise your brother or sister? For we will all stand before the judgment seat of God.

(NIV) You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat.

(RV) But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God.

(WNT) But you, why do you find fault with your brother? Or you, why do you look down upon your brother? We shall all stand before God to be judged;

ونري ان التراجم التقليدية والاغلبية وقلة من النقدية كتبت المسيح . التراجم النقدية هي التي التي
كتبت الله

النسخ اليوناني

اولا التي كتبت المسيح

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 14:10 Greek NT: Stephanus Textus Receptus
(1550, with accents)

.....
σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν
ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ

su de ti krineis ton adelphon sou ē kai su ti exoutheneis ton adelphon
sou pantes gar parastēsometha tō bēmati tou christou

(ABP+) But you, ^{G1473 G1161} why^{G5100} do you judge^{G2919 G3588} your
brother?^{G80 G1473} or^{G2228} also^{G2532} why do you^{G1473 G5100} treat with
contempt^{G1848 G3588} your brother?^{G80 G1473} for all^{G3956 G1063} of us shall
stand before^{G3936} the^{G3588} rostrum^{G968} of the^{G3588} Christ.^{G5547}

(ABP-G+) συ δε^{G1473 G1161} τι^{G5100} κρινεις^{G2919} τον^{G3588} αδελφον σου^{G80 G1473}
η^{G2228} και^{G2532} συ τι^{G1473 G5100} εξουθενεις^{G1848} τον^{G3588} αδελφον σου^{G80 G1473}
παντες γαρ^{G3956 G1063} παραστησομεθα^{G3936} τω^{G3588} βηματι^{G968} του^{G3588} χρισ
του^{G5547}

(GNT) Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελ
φόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ.

(IGNT+) συ^{G4771} BUT δε^{G1161} THOU τι^{G5101} WHY κρινεις^{G2919 [G5719]} τον^{G3588}
JUDGE THOU αδελφον^{G80} BROTHER σου^{G4675} THY? η^{G2228} OR και^{G2532} ALSO συ
^{G4771} THOU τι^{G5101} WHY εξουθενεις^{G1848 [G5719]} DOST THOU DESPISE τον^{G3588} THY
αδελφον^{G80} σου^{G4675} BROTHER? παντες^{G3956} ALL γαρ^{G1063} FOR παραστησομεθ

α^{G3936} [G5695] WE SHALL STAND BEFORE τω^{G3588} THE βηματι^{G968} JUDGMENT SEAT του
^{G3588} OF χριστου^{G5547} CHRIST.

(SNT) συ δε τι κρινεις τον αδελφον σου η και συ τι εξουθενεις τον αδελφο
ν σου παντες γαρ παραστησομεθα τω βηματι του χριστου

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 14:10 Greek NT: Greek Orthodox Church

.....

Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν
ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ
Χριστοῦ.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 14:10 Greek NT: Byzantine/Majority Text (2000)

.....

συ δε τι κρινεις τον αδελφον σου η και συ τι εξουθενεις τον
αδελφον σου παντες γαρ παραστησομεθα τω βηματι του χριστου

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 14:10 Greek NT: Textus Receptus (1550)

.....

συ δε τι κρινεις τον αδελφον σου η και συ τι εξουθενεις τον
αδελφον σου παντες γαρ παραστησομεθα τω βηματι του χριστου

.....
ΠΡΟΣ ΡΩΜΑΙΟΥΣ 14:10 Greek NT: Textus Receptus (1894)
.....

συ δε τι κρινεις τον αδελφον σου η και συ τι εξουθενεις τον
αδελφον σου παντες γαρ παραστησομεθα τω βηματι του χριστου

التي كتبت الله

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ΠΡΟΣ ΡΩΜΑΙΟΥΣ 14:10 Greek NT: Westcott/Hort
.....

συ δε τι κρινεις τον αδελφον σου η και συ τι εξουθενεις τον
αδελφον σου παντες γαρ παραστησομεθα τω βηματι του θεου

su de ti krineis ton adelphon sou ē kai su ti exoutheneis ton adelphon
sou pantes gar parastēsometha tō bēmati tou theou

.....
ΠΡΟΣ ΡΩΜΑΙΟΥΣ 14:10 Greek NT: Tischendorf 8th Ed.
.....

συ δε τι κρινεις τον αδελφον σου η και συ τι εξουθενεις τον
αδελφον σου παντες γαρ παραστησομεθα τω βηματι του θεου

وايضا التقليدية والاغلبية تحتوي علي المسيح اما النقدية تحتوي علي الله

المخطوطات

اولا التي كتبت الله

الفاتيكانية من القرن الرابع والاسكندرية من الخامس والقبطية وبعض مخطوطات الفلجاتا

التي كتبت المسيح

السينائية

من القرن الرابع وهو تصحيح لخطأ الناسخ

وصورتها

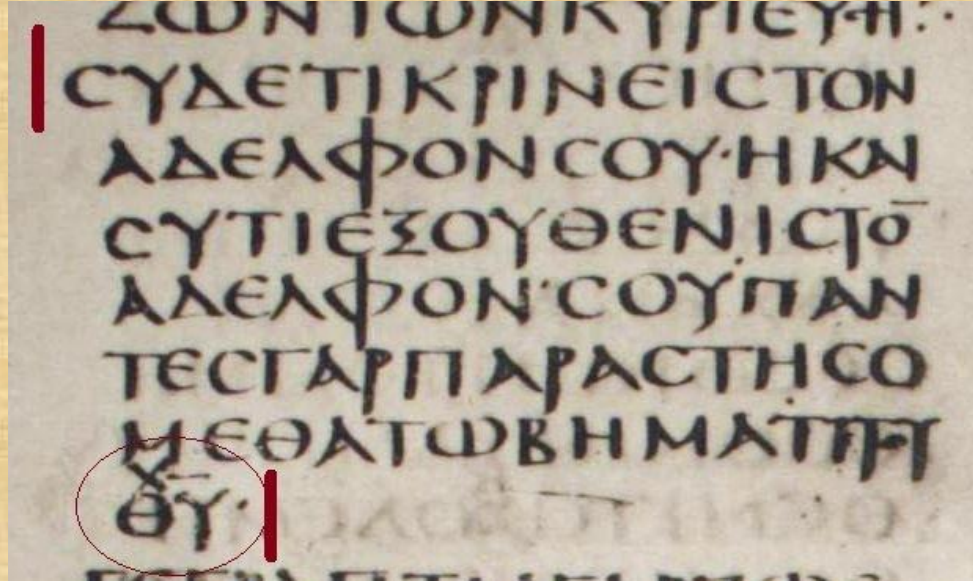
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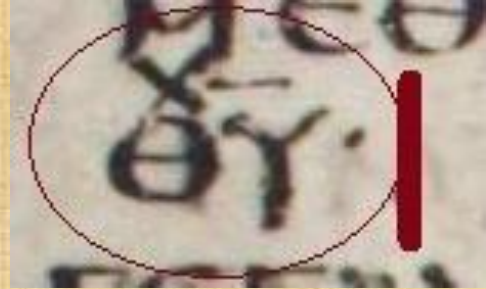
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وصورة العدد



ولتكبير كلمة الرب



وايضا الافرايمية في تصحيح

وغيرهم من مخطوطات الخط الكبير علي سبيل المثال

L P Ψ 048 0209

ومخطوطات الخط الصغير

6 33 81 88 104 181 256 263 326 330 365 424 436 451 459 614 629 1175

1241 1319 1573 1877 1881 1912 1962 1984 1985 2127 2492 2495

ومجموعة مخطوطات البيزنطية

Byz

ومجموعة مخطوطات القراءات الكنسية

Lect

والترجمات القديمة

او لا بعض مخطوطات الترجمات اللاتينية القديمة

it^{dem} it^{gue} it^r

وايضا بعض مخطوطات ترجمة الفلجاتا

vg^{cl}

(clVulgate) Tu autem quid judicas fratrem tuum? aut tu quare
spernis fratrem tuum? omnes enim stabimus ante tribunal Christi.

والترجمات السريانية

اولا الاشورية

وهي تعود الي سنة 168 م تقريبا

[illegible]

14:10 But thou, why dost thou judge thy brother? Or thou, also, why despisest thou thy brother ? For we shall all stand before the tribunal of the Meshiha:

وايضا البشيتا من القرن الرابع

 syr^p

(Peshitta) כֹּהֵן וְיָחִיד זֶה אֱלֹהֵינוּ לֹא מַעֲבִיר
 חַי ה' עֲלֵינוּ לְמַעַן נִשְׁתַּחֲוֶה לְפָנָיו

(Peshitta-T))NT DYN MN) D)N)NT L)XWK)W)P)NT LMN) \$)+
)NT L)XWK KLN GYR (TYDYNN LMQM QDM BYM DM\$YX)

(Lamsa) Why, then, do you judge your brother? or why do you despise your brother? For we must all stand before the judgment seat of Christ.

وايضا

 syr^h

والغوصية

goth

(WulfilaGothic) [Car] iþ þu, hva stojis broþar þeinana? aiþþau jah þu, hva frakant broþr þeinamma? allai auk gasatjanda faura stauastola Xristaus.

وبعض الارمنية

arm^{ms}

والاثيوبية

eth

والجوارجينية

geo

والسلافينية

slav^{ms}

والكثير من اقوال الاباء من القرون الاولى الميلادة الذين اقتبسوا العدد وكتبوا بوضوح كرسي
المسيح

علي سبيل المثال

Marcion^{according to Tertullian}

Polycarp

Origen^{lat(1/6)}

Cyprian

Ambrosiaster

Amphilochius^{vid}

Ambrose

Didymus^{dub}

Chrysostom

Severian

Jerome^{2/3}

Theodore

Augustine^{5/6}

Theodore

Gennadius

Antiochus

فالدليل الخارجي لكثرتة وتنوعه وقدمه يؤكد اصاله النص التقليدي وكلمة المسيح

التحليل الداخلي

سبب الحذف هو الاختصارات

فكما رأينا في السينائية اختصار

الله ثيوي

θ̄υ

المسيح خريستوي

Xŭ

فهو خطأ في حرف واحد فقط

وايضا من سياق الكلام

رسالة بولس الرسول الي أهل رومية 14

14: 9 لانه لهذا مات **المسيح** وقام و عاش لكي يسود على الاحياء و الاموات

14: 10 و اما انت فلماذا تدين اخاك او انت ايضا لماذا تزدرى باخيك لاننا جميعا سوف نقف امام

كرسي **المسيح**

14: 11 لانه مكتوب انا حي يقول **الرب** انه لي ستجتو كل ركبة و كل لسان سيحمد الله

فهو في عدد 9 يتكلم عن **المسيح** هو الذي مات وقام و**المسيح** هو الذي يسود علي الاحياء

والاموات وبالطبع **المسيح** هو الذي سيدين وهذا اكده الكتاب المقدس كثيرا

اولا بولس الرسول نفسه

رسالة بولس الرسول الثانية إلى أهل كورنثوس 5: 10

لأنه لأبدًا أننا جميعًا نَظْهَرُ أمامَ **كُرْسِيِّ الْمَسِيحِ**، لِنَبْأَلَ كُلُّ وَاحِدٍ مَا كَانَ بِالْجَسَدِ بِحَسَبِ مَا صَنَعَ،
خَيْرًا كَانَ أَمْ شَرًّا.

والرب يسوع نفسه

إنجيل يوحنا 5: 22

لأنَّ الآبَ لَا يَدِينُ أَحَدًا، بَلْ قَدْ أُعْطِيَ كُلُّ الدِّينُونَةِ لِلابْنِ،

إنجيل يوحنا 8: 16

وَإِنْ كُنْتُ أَنَا أَدِينُ فَدِينُونَنِي حَقًّا، لِأَنِّي لَسْتُ وَحْدِي، بَلْ أَنَا وَالآبُ الَّذِي أَرْسَلَنِي.

فإن الله هو الديان ولكن لو تمييز وظيفي هو وظيفة الرب يسوع المسيح هو الديان

فهذا يؤكد النص التقليدي وهذا حسب قاعدة

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

القراءة التي تتماشى مع أسلوب الكاتب هي الأفضل

وايضا

The reading which best fits the context or the author's theology(and ideology) is best.

القراءة التي تناسب الفكر اللاهوتي للكاتب هي الأفضل

ولهذا النص التقليدي هو الصحيح وقراءة المسيح هي الصحيحة

والمجد لله دائما