

هل العدد الذي يقول لكي تتفرغوا للصوم والصلاة محرف ؟ 1 كو 7: 5

Holy_bible_1

الشبهة

يقول البعض ان العدد الذي في 1 كو 7: 5 " لَا يَسْلُبُ أَحَدُكُمْ الْآخَرَ إِلَّا أَنْ يَكُونَ عَلَى مُوَافَقَةٍ إِلَى
حِينَ لِكَيْ تَتَفَرَّغُوا لِلصَّوْمِ وَالصَّلَاةِ " محرف لان كلمة الصوم لم تاتي 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 للصوم

الفانديك

5 لَا يَسْلُبْ أَحَدُكُمْ الْآخَرَ إِلَّا أَنْ يَكُونَ عَلَى مُوَافَقَةٍ إِلَى حِينٍ لِكَيْ تَتَفَرَّغُوا لِلصَّوْمِ وَالصَّلَاةِ ثُمَّ تَجْتَمِعُوا
أَيْضًا مَعًا لِكَيْ لَا يُجَرِّبَكُمْ الشَّيْطَانُ لِسَبَبِ عَدَمِ نَزَاهَتِكُمْ.

اما التي حذفها

الحياة

5 فلا يمنع أحدهما الآخر عن نفسه إلا حين تتفقان معا على ذلك، ولفترة معينة، بقصد التفرغ
للصلاة. وبعد ذلك عودا إلى علاقتهما السابقة، لكي لا يجربكما الشيطان لعدم ضبط النفس.

المشتركة

1كور-7-5: لَا يَمْتَنِعُ أَحَدُكُمَا عَنِ الْآخَرِ إِلَّا عَلَى اتِّفَاقٍ بَيْنَكُمَا وَإِلَى حِينٍ، حَتَّى تَتَفَرَّغَا لِلصَّلَاةِ. ثُمَّ
عودا إلى الحياة الزوجية العادية لئلا يُعَوِّزَكُم ضَبْطُ النَّفْسِ، فَتَقَعُوا فِي تَجَرِبَةِ إِبْلِيسَ.

البولسية

1كور-7-5: لَا يَمْنَعُ أَحَدُكُمَا الْآخَرَ عَنْ ذَاتِهِ، مَا لَمْ يَكُنْ عَنْ مُوَافَقَةٍ، وَإِلَى حِينٍ، لِأَجْلِ التَّفَرُّغِ
لِلصَّلَاةِ؛ ثُمَّ عُودَا إِلَى مَا كُنْتُمَا عَلَيْهِ، لئلا يُجَرِّبَكُمَا إِبْلِيسُ، لِعَدَمِ عِفَّتِكُمَا.

المبسطة

فَلَا يَحْرِمُ أَحَدُكُمَا الْآخَرَ مِنَ الْجِنْسِ، إِلَّا إِذَا اتَّفَقْتُمَا عَلَى ذَلِكَ لِمُدَّةٍ مَحْدُودَةٍ، بِهَدَفٍ تَكْرِيسِ نَفْسَيْكُمَا
لِلصَّلَاةِ ثُمَّ عُودَا إِلَى مَا كُنْتُمَا عَلَيْهِ، لئلا يُجَرِّبَكُمَا إِبْلِيسُ، لِعَدَمِ عِفَّتِكُمَا.

اليسوعية

5 لا يمنع أحدهما الآخر إلا على اتفاق بينكما وإلى حين كي تتفرغا للصلاة، ثم عودا إلى الحياة
الزوجية لنلا يجربكما الشيطان لقلة عفتكما.

الكاثوليكية

1كور-7:5: لا يَمْنَعُ أَحَدُكُمَا الْآخَرَ إِلَّا عَلَى اتِّفَاقٍ بَيْنَكُمَا وَإِلَى حِينٍ كَيْ تَتَفَرَّغَا لِلصَّلَاةِ، ثُمَّ عَوْدَا إِلَى الْحَيَاةِ الزَّوْجِيَّةِ لِنَلَّا يُجَرِّبَكُمَا الشَّيْطَانُ لِقَلَّةِ عِفَّتِكُمَا.

وبالرغم ان معظم التراجم العربي لم تكتبه ولكن بالدراسة اكثر سنكتشف ان الفانديك التي تمثل النص التقليدي هي الاصح

التراجم الانجليزي

التي كتبه

1 Corinthians 7:5

(Murdock) Therefore, deprive not one another, except when ye both consent, at the time ye devote yourselves to fasting and prayer; and return again to the same disposition, that Satan tempt you not because of the concupiscence of your body.

(ALT) Stop depriving one another, except by mutual consent for a time, so that you_p shall be devoting yourselves to *[or, having free time for]* fasting and prayer, and again to the same be coming together, lest Satan be tempting you_p because of your_p lack of self-control.

(ACV) Do not defraud each other except from agreement for a time, so that ye may have time for fasting and prayer. And come together again for the same thing, so that Satan not tempt you because of your lack of self-control.

(AKJ) Defraud you not one the other, except it be with consent for a time, that you may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

(ALTNT) Stop depriving one another, except by mutual consent for a time, so that you* shall be devoting yourselves to *[or, having free time for]* fasting and prayer, and again to the same be coming together, lest Satan be tempting you* because of your* lack of self-control.

(VW) Do not deprive one another except by agreement for a time, that you may be free for fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.

(Bishops) Defraude you not the one the other, except [it be] with both your consentes for a time, that ye may geue your selues to fasting and prayer: and afterward come together againe, that Satan tempt you not for your incontinencie.

(EMTV) Do not deprive one another, except by mutual agreement, *and that* for a season, so that you may devote yourselves to fasting and prayer; and come together again, lest Satan tempt you because of your lack of self-control.

(Etheridge) Defraud not then one the other, unless you both agree for a time, that you may humble yourselves by fasting and by prayer; and

return again unto the same will, that Satana may not tempt you on account of the desire of your bodies.

(EVID) Defraud not one the other, except it be with consent for a time, that you may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

(Geneva) Defraude not one another, except it be with consent for a time, that ye may giue your selues to fasting and praier, and againe come together that Satan tempt you not for your incontinecie.

(GLB) Entziehe sich nicht eins dem andern, es sei denn aus beider Bewilligung eine Zeitlang, daß ihr zum Fasten und Beten Muße habt; und kommt wiederum zusammen, auf daß euch der Satan nicht versuche um eurer Unkeuschheit willen.

(HNV) Don't deprive one another, unless it is by consent for a season, that you may give yourselves to fasting and prayer, and may be together again, that Hasatan doesn't tempt you because of your lack of self-control.

(IAV NC) Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

(IAV) Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

(ISRAV) Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

(JST) Depart ye not one from the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

(JOSMTH) Depart ye not one from the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

(KJ2000) Deprive not one the other, except it be with consent for a time, that you may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your lack of self-control.

(KJVCNT) Defraud you not one the other, unless it be with consent for a time, that you may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your lack of self control.

(KJCNT) Defraud you not one the other, unless it be with consent for a time, that you may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your lack of self control.

(KJV) Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

(KJV-Clar) Defraud you not one the other, unless it be with consent for a time, that you may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your lack of self control.

(KJV-1611) Defraud you not one the other, except it bee with consent for a time, that yee may giue your selues to fasting and prayer, and come together againe, that Satan tempt you not for your incontinencie.

(KJV21) Defraud ye not one the other, unless it be with consent for a time only, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not through your lack of selfrestraint.

(KJVA) Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

(LBP) Therefore do not deprive one another except when both of you consent to do so, especially at the time when you devote yourselves to fasting and prayer; and then come together again, so that Satan may not tempt you because of your physical passion.

(LitNT) NOT DEFRAUD ONE ANOTHER, UNLESS BY CONSENT FOR A SEASON, THAT YE MAY BE AT LEISURE FOR FASTING AND FOR PRAYER, AND AGAIN INTO ONE PLACE COME TOGETHER, THAT NOT MAY TEMPT YOU SATAN BECAUSE OF YOUR INCONTINENCE.

(LITV) Do not deprive one another, unless by agreement for a time, that you may be free for fasting and prayer. And come together again on the same *place*, that Satan may not tempt you through your incontinence.

(MKJV) Do not deprive one another, unless *it is* with consent for a time, so that you may give yourselves to fasting and prayer. And come together again so that Satan does not tempt you for your incontinence.

(Murdock R) Therefore, deprive not one another, except when you both consent, at the time you devote yourselves to fasting and prayer; and return again to the same disposition, that Satan tempt you not because of the concupiscence of your body.

(RNKJV) Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

(RYLT-NT) Defraud not one another, except by consent for a time, that you may be free for fasting and prayer, and again may come together, that the Adversary may not tempt you because of your incontinence;

(TMB) Defraud ye not one the other, unless it be with consent for a time only, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not through your lack of selfrestraint.

(TRC) Withdraw not your selves one from another except it be with consent for a time, for to give yourselves to fasting and prayer, and afterward come again to the same thing, lest Satan tempt you for your incontinency.

(Webster) Defraud ye not one the other, except with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan may not tempt you for your incontinence.

(WORNT) Do not withdraw from one another, unless by consent for a season, that ye may attend to fasting and prayer: and come together again, lest Satan tempt you through your incontinency.

(WTNT) Withdraw not your selves one from another except it be with consent for a time, for to give yourselves to fasting and prayer, and afterward come again to the same thing, lest Satan tempt you for your incontinency.

(YLT) Defraud not one another, except by consent for a time, that ye may be free for fasting and prayer, and again may come together, that the Adversary may not tempt you because of your incontinence;

التي حذفت كلمة للصوم

(ASV) Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency.

(BBE) Do not keep back from one another what is right, but only for a short time, and by agreement, so that you may give yourselves to prayer, and come together again; so that Satan may not get the better of you through your loss of self-control.

(CEV) So don't refuse sex to each other, unless you agree not to have sex for a little while, in order to spend time in prayer. Then Satan won't be able to tempt you because of your lack of self-control.

(Darby) Defraud not one another, unless, it may be, by consent for a time, that ye may devote yourselves to prayer, and again be together, that Satan tempt you not because of your incontinency.

(DRB) Defraud not one another, except, perhaps, by consent, for a time, that you may give yourselves to prayer: and return together again, lest Satan tempt you for your incontinency.

(ESV) Do not deprive one another, except perhaps by agreement for a limited time, that you may devote yourselves to prayer; but then come together again, so that Satan may not tempt you because of your lack of self-control.

(ERV) Don't refuse to give your bodies to each other. But you might both agree to stay away from sex for a while so that you can give your time to prayer. Then come together again so that Satan will not be able to tempt you in your weakness.

(GNB) Do not deny yourselves to each other, unless you first agree to do so for a while in order to spend your time in prayer; but then resume normal marital relations. In this way you will be kept from giving in to Satan's temptation because of your lack of self-control.

(GW) Don't withhold yourselves from each other unless you agree to do so for a set time to devote yourselves to prayer. Then you should get back together so that Satan doesn't use your lack of self-control to tempt you.

(ISV) Do not withhold yourselves from each other unless you agree to do so for a set time in order to devote yourselves to prayer. Then you should come together again so that Satan does not tempt you through your lack of self-control.

(NET.) Do not deprive each other, except by mutual agreement for a specified time, so that you may devote yourselves to prayer. Then resume your relationship, so that Satan may not tempt you because of your lack of self-control.

(RV) Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency.

(WNT) Do not refuse one another, unless perhaps it is just for a time and by mutual consent, so that you may devote yourselves to prayer and may

then associate again; lest the Adversary begin to tempt you because of your deficiency in self-control.

ونري ان التراجم التقليدية والاغلبية وقلة من النقدية كتبت العدد الكامل . التراجم النقدية هي التي
حذفتها

النسخ اليوناني

اولا التي كتبت المقطع

**ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 7:5 Greek NT: Stephanus Textus
Receptus (1550, with accents)**

.....
μὴ ἀποστερεῖτε ἀλλήλους εἰ μὴ τι ἂν ἐκ συμφώνου πρὸς καιρὸν
ἵνα σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ
συνέρχησθε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρᾶσίαν
ὑμῶν

mē apostereite allēlous ei mē ti an ek sumphōnou pros kairon ina
scholazēte tē nēsteia kai tē proseuchē kai palin epi to auto
sunerchēsthe ina mē peirazē umas o satanas dia tēn akrasian umōn

(ABP+) Do not^{G3361} deprive^{G650} one another,^{G240} except^{G1509 G302} for^{G1537} harmony's sake^{G4859} for^{G4314} a time,^{G2540} that^{G2443} you should relax^{G4980} in the^{G3588} fasting^{G3521} and^{G2532 G3588} prayer!^{G4335} and^{G2532} again^{G3825} at the same *time* ^{G1909 G3588 G1473} you should come together,^{G4905} that^{G2443} [²should not^{G3361} ³test^{G3985} ⁴you^{G1473 G3588} ¹Satan]^{G4567} because of^{G1223 G3588} your intemperance.^{G192 G1473}

(ABP-G+) μη^{G3361} αποστερείτε^{G650} αλλήλους^{G240} ει μη τι αν^{G1509 G302} εκ^{G1537} συμφωνου^{G4859} προς^{G4314} καιρον^{G2540} ινα^{G2443} σχολαζιτε^{G4980} τη^{G3588} νηστεια^{G3521} και^{G2532} τη^{G3588} προσευχη^{G4335} και^{G2532} παλιν^{G3825} επι το αυτο^{G1909 G3588 G1473} συνερχησθε^{G4905} ινα^{G2443} μη^{G3361} πειραζη^{G3985} υμας^{G1473} ο^{G3588} σατανας^{G4567} δια^{G1223} την^{G3588} ακρασιαν υμων^{G192 G1473}

(GNT) μη ἀποστερεῖτε ἀλλήλους, εἰ μή τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχησθε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

(GNT-V) μη αποστερειτε αλληλους ει Αμητι TSBμη TSBτι αν εκ συμφωνου προς καιρον ινα Ασχολασητε TSBσχολαζιτε TSBτη TSBνηστεια TSBκαι τη προσευχη και παλιν επι το αυτο Αητε TSBσυνερχησθε ινα μη πειραζη υμας ο σατανας δια την ακρασιαν υμων

(IGNT+) μη^{G3361} NOT αποστερειτε^{G650} [G5720] DEFRAUD αλληλους^{G240} ONE
ANOTHER, ει^{G1487} μη^{G3361} τι^{G5100} αν^{G302} UNLESS εκ^{G1537} BY συμφωνου^{G4859}
CONSENT προς^{G4314} FOR καιρον^{G2540} A SEASON, ινα^{G2443} THAT σχολαζητε^{G4980}
[G5725] τη^{G3588} YE MAY BE AT LEISURE νηστεια^{G3521} FOR FASTING και^{G2532} τη^{G3588}
AND προσευχη^{G4335} FOR PRAYER, και^{G2532} AND παλιν^{G3825} AGAIN επι^{G1909} το
G3588 αυτο^{G846} INTO ONE PLACE συνερχησθε^{G4905} [G5741] COME TOGETHER, ινα^{G2443}
THAT μη^{G3361} NOT πειραζη^{G3985} [G5725] MAY TEMPT υμας^{G5209} O G3588 YOU σαταν
ας^{G4567} SATAN δια^{G1223} BECAUSE OF την^{G3588} ακρασιαν^{G192} υμων^{G5216} YOUR
INCONTINENCE.

(SNT) μη αποστερειτε αλληλους ει μη τι αν εκ συμφωνου προς καιρον ινα
σχολαζητε τη νηστεια και τη προσευχη και παλιν επι το αυτο συνερχησθε ιν
α μη πειραζη υμας ο σατανας δια την ακρασιαν υμων

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 7:5 Greek NT: Greek Orthodox Church

μη αποστερειτε αλληλους, ει μη τι αν εκ συμφωνου προς καιρον,
ινα σχολαζητε τη νηστεια και τη προσευχη και παλιν επι το αυτο
συνερχησθε, ινα μη πειραζη υμας ο σατανας δια την ακρασιαν

ύμῶν.

**ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 7:5 Greek NT: Byzantine/Majority Text
(2000)**

μη αποστερειτε αλληλους ει μη τι αν εκ συμφωνου προς καιρον
ινα σχολαζητε τη νηστεια και τη προσευχη και παλιν επι το αυτο
συνερχησθε ινα μη πειραζη υμας ο σατανας δια την ακρασιαν
υμων

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 7:5 Greek NT: Textus Receptus (1550)

μη αποστερειτε αλληλους ει μη τι αν εκ συμφωνου προς καιρον
ινα σχολαζητε τη νηστεια και τη προσευχη και παλιν επι το αυτο
συνερχησθε ινα μη πειραζη υμας ο σατανας δια την ακρασιαν
υμων

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 7:5 Greek NT: Textus Receptus (1894)

μη αποστερειτε αλληλους ει μη τι αν εκ συμφωνου προς καιρον
ινα σχολαζητε τη νηστεια και τη προσευχη και παλιν επι το αυτο
συνερχησθε ινα μη πειραζη υμας ο σατανας δια την ακρασιαν
υμων

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 7:5 Greek NT: Westcott/Hort

μη αποστερειτε αλληλους ει μητι [αν] εκ συμφωνου προς καιρον
ινα σχολασητε τη προσευχη και παλιν επι το αυτο ητε ινα μη
πειραζη υμας ο σατανας δια την ακρασιαν [υμων]

mē apostereite allēlous ei mēti [an] ek sumphōnou pros kairon ina
scholasēte tē proseuchē kai palin epi to auto ēte ina mē peirazē
umas o satanas dia tēn akrasian [umōn]

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 7:5 Greek NT: Tischendorf 8th Ed.

μη αποστερειτε αλληλους ει μητι αν εκ συμφωνου προς καιρον
ινα σχολασητε τη προσευχη και παλιν επι το αυτο ητε ινα μη
πειραζη υμας ο σατανας δια την ακρασιαν υμων

وايضاً التقليدية والاغلبية تحتوي عليه اما النقدية حذفته

المخطوطات

اولا التي حذفته

بردية 46 والفاتيكانية والاسكندرية والافرايمية وايضا الفلجاتا والترجمات القبطي

التي كتبت كلمة الصوم

السينائية

من القرن الرابع (تصحيح بجانب العدد)

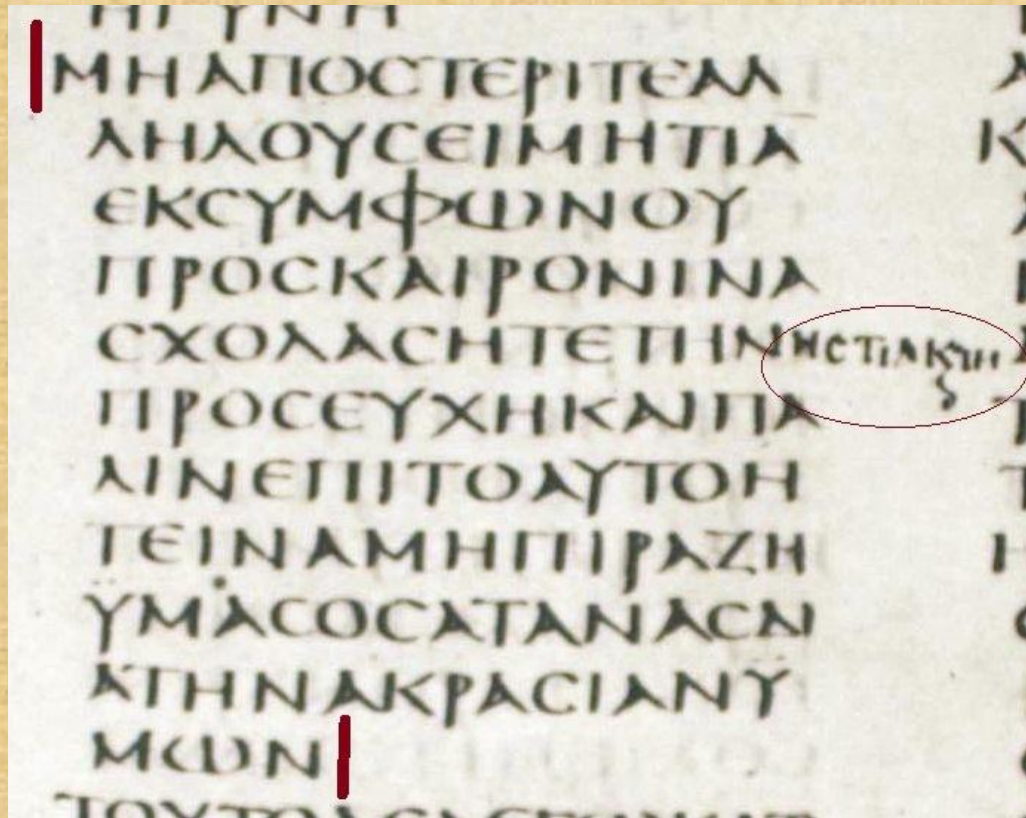
ΙΟΛΕΩΜΑΟΥΤΗ
 ΠΟΡΝΙΑΑΛΛΑΙΩΚΕ
 ΚΑΙΟΚΤΩΩΜΑΝ
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 ΗΤΕΙΡΕΝΚΑΙΗΜΑ
 ΕΞΕΤΕΡΙΑΙΑΠΙΣΚΥ
 ΜΕΩΣΑΥΤΟΥ
 ΟΥΚΟΙΔΑΤΕΟΤΙΤΕ
 ΜΑΙΑΥΜΟΝΜΟΥΡ
 ΕΣΤΙΝΑΡΑΘΥΝΙΑ
 ΜΕΑΗΤΟΥΧΥΠΟΙΗ
 ΣΩΠΟΡΝΗΜΕΝΗ
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وصورة العدد



وبعض مخطوطات الخط الكبير

K L 0150

والكثير من مخطوطات الخط الصغير

88 256 326 330 365 424* 436 451 614 1241 1319 1573 1852 1984 1985

2127 2492 2495

ومجموعة المخطوطات البيزنطية وهي تقترب من ألف مخطوطة لهذا العدد

Byz

ومجموعة مخطوطات القراءات الكنسية

Lect

والترجمات القديمة

السريانية

اولا الاشورية

وهي تعود الي سنة 168 م

وصورتها

1. *Handwritten text in a South Indian script, likely Grantha or Tamil, covering the majority of the page. The text is arranged in approximately 25 horizontal lines. There are several red vertical lines drawn through the text, possibly indicating word boundaries or specific characters of interest.*

7:5 Defraud not then one the other, unless you both agree for a time, that you may humble yourselves by fasting and by prayer; and return again unto the same will, that Satana may not tempt you on account of the desire of your bodies.

وايضا البشيتا

[illegible]

(Lamsa) Therefore do not deprive one another except when both of you consent to do so, especially at the time when you devote yourselves to fasting and prayer; and then come together again, so that Satan may not tempt you because of your physical passion.

(Peshita X) LA HKYL TGLZWN XD LXD ALA AMTY DTRYKWN
T\$TWWN BZBN DTTENWN LCWMA WLCLWTA WTWB LH
LCBWTA TTPNWN DLA NNSYKWN SJNA MJL RGTA DPGRKWN ;

وايضا السريانية

 syr^h

والغوصية

goth

(WulfilaGothic) [A] izwara misso, niba þau us gaqissai hvo
hveilo, ei uhteigai sijaip fastan jah bidan; þaþroþ~þan samap
gawandjaiþ, ei ni fraisai izwara Satana in ungahobainais izwaraizos.

والجوارجينية

geo²

والسلافينية

slav

واقوال اباء مثل

Ephraem

Origen

Chrysostom

Theodoret

John-Damascus

الادلة الداخلية

الحقيقة لا اجد سبب لاضافة هذه الكلمة وبخاصة انها موجودة في مصادر قديمة . ولكن سبب
الحذف هو فقط قد يكون خطأ ناسخ قديم حذف الكلمة بطريقة البدايات المتشابهة بمعنى ان عين
الناسخ قفدت من كلمة تي الي كلمة تي التالية وحذف كلمة الصوم بينهما

μη αποστερειτε αλληλους ει μη τι αν εκ συμφωνου προς καιρον
ινα σχολαζητε **τη νηστεια και τη** προσευχη και παλιν επι το αυτο
συνερχησθε ινα μη πειραζη υμας ο σατανας δια την ακρασιαν
υμων

وبناء علي 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.

القراءه التي تكون السبب في اخطاء اخري هي الافضل

وهي قالها كيلى مكارتر بطريقه

Look first for the unconscious error

تبحث اولاً عن الخطأ اللا ارادي .

فالتحليل الداخلي يؤكد اصالة النص التقليدي

واخيرا المعني الروحي

من تفسير ابونا تادرس يعقوب واقتوال الالباء

بالنسبة للمتزوجين فقد صاروا في ملكية متبادلة، كل يقدم جسده للآخر كملكٍ له، ليس له حق الامتناع عن العلاقة الجسدية وإلا صار سالبًا حق الآخرين [5]. فامتناع أي طرف من العلاقة الجسدية دون رضا الطرف الآخر هو سلب لحقوق الزواج. وبالأولي الالتصاق بطرف ثالث سلب لها. يمكن الامتناع إذا اتفق الاثنان للتفرغ للصوم والصلاة إلي حين، دون ضغط من أحد الطرفين على الآخر [5].

يلاحظ أن الرسول لم يقل: "للصوم والصلاة"، وإلا كان ذلك معناه أن العلاقة دنسة، إنما "لكي تتفرغوا" لهما. يقول الرسول: "أقول ذلك علي سبيل الإذن لا علي سبيل الأمر" [6]، لئلا يظن من لا يمتنع عن العلاقة للتفرغ أنهما قد كسرا وصية إلهية... إنه طريق الكمال للقادرين!

ليس من الصعب بالنسبة للمتزوجين المخلصين أن يضعوا لمدة أيام ما تعهد به الأرامل والبتوليون القديسون أن يفعلوه كل أيام حياتهم، لهذا لتلتهب فيكم الغيرة، ولتضبط الشهوات [434].

القديس أغسطينوس

يلزم أن تتم أسرار الزواج بقدسيةٍ وبتريثٍ وليس بأهواء مشوشة [435].

العلامة أوريجينوس

لست أخجل أن أنطق بهذا ما دام بولس لم يخجل من القول: "لا يسلب أحدكم الآخر" [5] فيبدو ما يقوله مخجل أكثر مما أقوله، ومع هذا لم يخجل. فإنه لا يهتم بالكلمات بل بالأعمال التي توضع في مكانها اللائق كما بسيوف [436].

لماذا هذا؟ لأن شرورا عظيمة تصدر عن هذا النوع من الامتناع. لأن الزنا والنجاسة ودمار العائلات غالبًا ما يحدث بسبب هذا. فإن كان الرجال وهم لهم نساؤهم يتعرضون لارتكاب الزنا فبالأكثر يسقطون إن نزعت عنهم هذه التعزية... يمكنك أن تعيش مع زوجة وتهتم بالصلاة. ولكن بالعفة تصوير الصلاة أكثر كمالًا. إذ لم يقل: "لكي تصلوا، بل قال: "لكي تتفرغوا للصلاة"، فما يتكلم عنه ليس بسبب دنس ما وإنما للتفرغ أكثر... ألا ترون المعنى القوي الذي يقصده بأن العفة أفضل، ومع هذا فهو لا يلزم الشخص العاجز عن بلوغها، لئلا يعترض أحد [437].

القديس يوحنا الذهبي الفم

والمجد لله دائما