

هل العدد الذي يقول خذُوا كُلُّوا هَذَا هُوَ جَسَدِي الْمَكْسُورُ لِأَجْلِكُمْ محرف ؟ 1 كو 11: 24

Holy_bible_1

الشبهة

يقول البعض ان العدد الذي في 1 كورنثوس 11: 24 " و شكر فكسر و قال خذوا كلوا هذا هو
جسدي المكسور لاجلكم اصنعوا هذا لذكري " محرف لان بقية التراجم العربي حذفت تعبير خذوا
كلوا وتعبير المكسور

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 خذوا كلوا وكلمة مكسور

الفانديك

24 وَشَكَرَ فَكَسَّرَ وَقَالَ: «خُذُوا كُلُّوا هَذَا هُوَ جَسَدِي الْمَكْسُورُ لِأَجْلِكُمْ. اصْنَعُوا هَذَا لِذِكْرِي».

اما التي حذفت هذه الكلمات

الحياة

24 وشكر، ثم كسر الخبز وقال: «هذا هو جسدي الذي يكسر من أجلكم اعملوا هذا لذكري».

المشتركة

1كور-11-24: وَشَكَرَ وَكَسَّرَهُ وَقَالَ: ((هَذَا هُوَ جَسَدِي، إِنَّهُ لِأَجْلِكُمْ. اِعْمَلُوا هَذَا لِذِكْرِي)).

البولسية

1كور-11-24: وَشَكَرَ، وَكَسَّرَهُ وَقَالَ: " هَذَا هُوَ جَسَدِي الَّذِي هُوَ لِأَجْلِكُمْ؛ اصْنَعُوا هَذَا لِذِكْرِي".

المبسطة

وَشَكَرَ اللَّهُ ثُمَّ قَسَّمَهُ وَقَالَ: هَذَا هُوَ جَسَدِي الَّذِي أُعْطِيهِ لَكُمْ. اَعْمَلُوا هَذَا تَذْكَارًا لِي.

اليسوعية

24 وشكر، ثم كسره وقال: ((هذا هو جسدي، إنه من أجلكم. اصنعوا هذا لذكري)).

الكاثوليكية 1كور-11-24: وَشَكَرَ، ثُمَّ كَسَّرَهُ وَقَالَ: ((هَذَا هُوَ جَسَدِي، إِنَّهُ مِنْ أَجْلِكُمْ. اصْنَعُوا هَذَا لِذِكْرِي)).

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 11:24

(Murdock) and blessed, and brake [it], and said: "Take, eat; this is my body, which is broken for your sakes: thus do ye, in remembrance of me."

(ALT) and having given thanks, He broke [it] and said, "Take, eat; this is My body, the [one] being broken on behalf of you_p. Be doing this in remembrance of Me."

(ACV) and having expressed thanks, he broke in pieces, and said, Take ye, eat, this is my body broken for you. This do ye for my memorial.

(AKJ) And when he had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

(ALTNT) and having given thanks, He broke [it] and said, "Take, eat; this is My body, the [one] being broken on behalf of you*. Be doing this in remembrance of Me."

(VW) and when He had given thanks, He broke it and said, Take, eat; this is My body which is broken on behalf of you; do this in remembrance of Me.

(Bishops) And when he had geuen thankes, he brake it, and sayde: Take ye [and] eate, this is my body which is broke for you: This do ye in the remembraunce of me.

(Mace) and when he had given thanks, he brake it, and said, "take, eat; this is my body, which is broken for you: this do in remembrance of me."

(DRB) And giving thanks, broke and said: Take ye and eat: This is my body, which shall be delivered for you. This do for the commemoration of me.

(EMTV) and having given thanks, He broke it and said, "Take, eat; this is My body which has been broken for you; do this in remembrance of Me."

(Etheridge) and he blessed and brake, and said, Take, eat, this (is) my body which for you is broken: so do to my remembrance.

(EVID) And when he had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

(Geneva) And when hee had giuen thankes, hee brake it, and sayde, Take, eate: this is my body, which is broken for you: this doe ye in remembrance of me.

(GLB) dankte und brach's und sprach: Nehmet, esset, das ist mein Leib, der für euch gebrochen wird; solches tut zu meinem Gedächtnis.

(GDBY_NT) and having given thanks, broke it, and said; **This is my body, which is for you: do this in remembrance of me.**

(HNV) When he had given thanks, he broke it, and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me."

(IAV) And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

(JST) And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me.

(JOSMTH) And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me.

(KJ2000) And when he had given thanks, he broke it, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.**

(KJVCNT) And when he had given thanks, he broke it, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.**

(KJCNT) And when he had given thanks, he broke it, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.**

(KJV) And when he had given thanks, he brake *it*, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.**

(KJV-Clar) And when he had given thanks, he broke it, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.**

(KJV-1611) And when he had giuen thanks, he brake it, and sayd, **Take, eate, this is my body, which is broken for you: this doe in remembrance of mee.**

(KJV21) and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you: this do in remembrance of Me."

(KJVA) And when he had given thanks, he brake *it*, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.**

(LBP) And when he had given thanks, he broke it and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

(LitNT) AND HAVING GIVEN THANKS HE BROKE [IT], AND SAID, TAKE, EAT, THIS OF ME IS THE BODY WHICH FOR YOU [IS] BEING BROKEN : THIS DO IN REMEMBRANCE OF ME.

(LITV) and giving thanks, He broke and said, Take, eat; this is My body which is broken on behalf of you; this do in remembrance of Me.

(LONT) and, having given thanks, he broke it; and said, **Take, eat; this is my body, which is broken for you: do this in remembrance of me.**

(MKJV) And giving thanks, He broke *it* and said, "Take, eat; this is My body, which is broken for you; this do in remembrance of Me."

(NLV) When He had given thanks, He broke it and said, 'Take this bread and eat it. This is My body which is broken for you. Do this to remember Me.'

(Murdock R) and blessed, and brake [it], and said: Take, eat; this is my body, which is broken for your sakes: thus do you, in remembrance of me.

(RNKJV) And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

(TMB) and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you: this do in remembrance of Me."

(TRC) and thanked and brake, and said: Take ye, and eat ye this is my body which is broken for you. This do ye in the remembrance of me.

(Tyndale) and thanked and brake and sayde. Take ye and eate ye: this is my body which is broken for you. This do ye in the remembraunce of me.

(Webster) And when he had given thanks, he broke *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

(Wesley's) took bread, And when he had given thanks, he brake it, and said,
Take, eat, this is my body, which is broken for you; do this in remembrance
of me.

(WESNT) took bread, And when he had given thanks, he brake it, and said,
Take, eat, this is my body, which is broken for you; do this in remembrance
of me.

(WORNT) and gave thanks, and brake *it*, and said, "**Take *and* eat; this is my
body, *which is going to be* broken for you: this do in remembrance of me.**"

(WTNT) and thanked and brake, and said. Take ye, and eat ye this is my
body which is broken for you. This do ye in the remembrance of me.

(Wycliffe) took breed, and dide thankngis, and brak, and seide, Take ye,
and ete ye; this is my bodi, which schal be bitraied for you; do ye this thing in
to my mynde.

(WycliffeNT) took bread, and did thankyngis, and brak, and seide, Take ye, and ete ye; this is my bodi, which schal be bitraied for you; do ye this thing in to my mynde.

(YLT) and having given thanks, he brake, and said, `Take ye, eat ye, this is my body, that for you is being broken; this do ye--to the remembrance of me.'

التي حذفت

(ASV) and when he had given thanks, he brake it, and said, **This is my body, which is for you: this do in remembrance of me.**

(BBE) And when it had been broken with an act of praise, he said, This is my body which is for you: do this in memory of me.

(CEV) Then after he had given thanks, he broke it and said, "This is my body, which is given for you. Eat this and remember me."

(Darby) and having given thanks broke *it*, and said, This is my body, which *is* for you: this do in remembrance of me.

(ESV) and when he had given thanks, he broke it, and said, **"This is my body which is for^[4] you. Do this in remembrance of me."^[5]**

(ERV) and gave thanks for it. Then he divided the bread and said, "This is my body; it is for you. Eat this to remember me."

(GNB) gave thanks to God, broke it, and said, "This is my body, which is for you. Do this in memory of me."

(GW) and spoke a prayer of thanksgiving. He broke the bread and said, "This is my body, which is given for you. Do this to remember me."

(ISV) gave thanks for it, and broke it in pieces, saying, "This is my body that is for you. Keep doing this in memory of me."

(NET.) and after he had given thanks he broke it and said, "This is my body, which is for you. Do this in remembrance of me."

(RV) and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me.

(WNT) and after giving thanks He broke it and said, "This is my body which is about to be broken for you. Do this in memory of me."

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

حذفتها

النصوص اليوناني

اولا التي كتبت النص كامل

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 11:24 Greek NT: Stephanus Textus
Receptus (1550, with accents)

καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν Λάβετε, φάγετε, Τοῦτό μου
ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλῶμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
ἀνάμνησιν

(ABP+) and^{G2532} having given thanks^{G2168} he broke *it* ,^{G2806} and^{G2532}
said,^{G2036} Take^{G2983} eat,^{G2068} this^{G3778} is my^{G1473} ^{G1510.2.3} ^{G3588} body^{G4983}
^{G3588} [²for^{G5228} ³you^{G1473} ¹being broken];^{G2806} this^{G3778} do^{G4160} in^{G1519}
^{G3588} my^{G1699} remembrance!^{G364}

(ABP-G+) και^{G2532} ευχαριστησας^{G2168} εκλασεν^{G2806} και^{G2532} ειπεν^{G2036} λα
βετε^{G2983} φαγετε^{G2068} τουτο^{G3778} μου εστι^{G1473} ^{G1510.2.3} το^{G3588} σωμα^{G4983} το
^{G3588} υπερ^{G5228} υμων^{G1473} κλωμενον^{G2806} τουτο^{G3778} ποιειτε^{G4160} εις^{G1519} την
^{G3588} εμην^{G1699} αναμνησιν^{G364}

(GNT) καὶ εὐχαριστήσας ἔκλασε καὶ εἶπε· λάβετε φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλῶμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

(GNT-V) καὶ εὐχαριστήσας ἐκλάσεν καὶ εἶπεν ^{TSB}λάβετε ^{TSB}φάγετε τοῦτο μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν ^{TSB}κλῶμενον τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν

(IGNT+) καὶ ^{G2532} AND εὐχαριστήσας ^{G2168} [G5660] HAVING GIVEN THANKS ἐκλάσεν ^{G2806} [G5656] HE BROKE "IT", καὶ ^{G2532} AND εἶπεν ^{G2036} [G5627] SAID, λάβετε ^{G2983} [G5628] TAKE, φάγετε ^{G5315} [G5628] EAT, τοῦτο ^{G5124} THIS μου ^{G3450} OF ME ἐστὶν ^{G2076} [G5748] IS τὸ ^{G3588} THE σῶμα ^{G4983} BODY τὸ ^{G3588} WHICH ὑπὲρ ^{G5228} FOR ὑμῶν ^{G5216} YOU "IS" κλῶμενον ^{G2806} [G5746] BEING BROKEN : τοῦτο ^{G5124} THIS ποιεῖτε ^{G4160} [G5720] DO εἰς ^{G1519} τὴν ^{G3588} IN ἐμὴν ^{G1699} ἀνάμνησιν ^{G364} REMEMBRANCE OF ME.

(SNT) καὶ εὐχαριστήσας ἐκλάσεν καὶ εἶπεν λάβετε φάγετε τοῦτο μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλῶμενον τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν

[ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 11:24 Greek NT: Greek Orthodox Church](#)

.....

λάβετε, φάγετε· τοῦτό μου ἔστι τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλῶμενον·
τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

**ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 11:24 Greek NT: Byzantine/Majority Text
(2000)**

.....

και ευχαριστησας εκλασεν και ειπεν λαβετε φαγετε τουτο μου
εστιν το σωμα το υπερ υμων κλωμενον τουτο ποιειτε εις την εμην
αναμνησιν

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 11:24 Greek NT: Textus Receptus (1550)

.....

και ευχαριστησας εκλασεν και ειπεν λαβετε φαγετε τουτο μου
εστιν το σωμα το υπερ υμων κλωμενον τουτο ποιειτε εις την εμην
αναμνησιν

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 11:24 Greek NT: Textus Receptus (1894)

.....

και ευχαριστησας εκλασεν και ειπεν λαβετε φαγετε τουτο μου
εστιν το σωμα το υπερ υμων κλωμενον τουτο ποιειτε εις την εμην
αναμνησιν

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 11:24 Greek NT: Westcott/Hort

.....

και ευχαριστησας εκλασεν και ειπεν τουτο μου εστιν το σωμα το
υπερ υμων τουτο ποιειτε εις την εμην αναμνησιν

kai eucharistēsas eklasen kai eipen touto mou estin to sōma to uper
umōn touto poieite eis tēn emēn anamnēsin

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 11:24 Greek NT: Tischendorf 8th Ed.

.....
και ευχαριστησας εκλασεν και ειπεν τουτο μου εστιν το σωμα το
υπερ υμων τουτο ποιειτε εις την εμην αναμνησιν

وايضا التقليدية والاغلبية تحتوي عليه اما النقدية حذفته

المخطوطات

اولا التي حذفته

بردية 46 و الفاتيكانية وبعض مخطوطات الفلجاتا والترجمات القبطية وبعض مخطوطات الخط
الصغير

المخطوطات التي عليها خلاف

اولا السينائية

وهي من القران الرابع

وهي تشهد لكلمة المكسور فقط

وصورتها

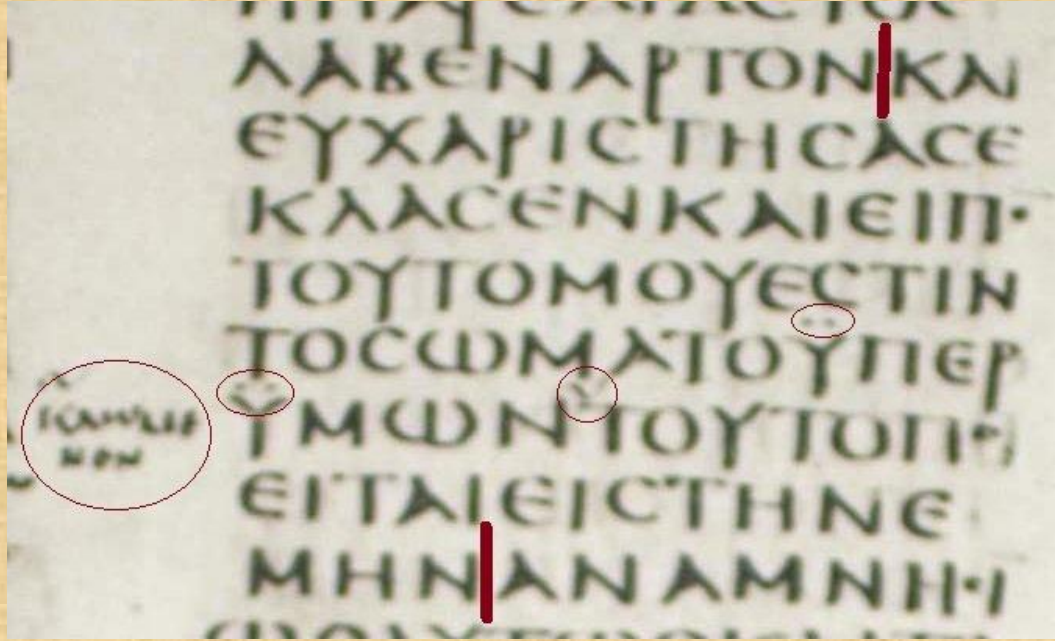
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وصورة العدد

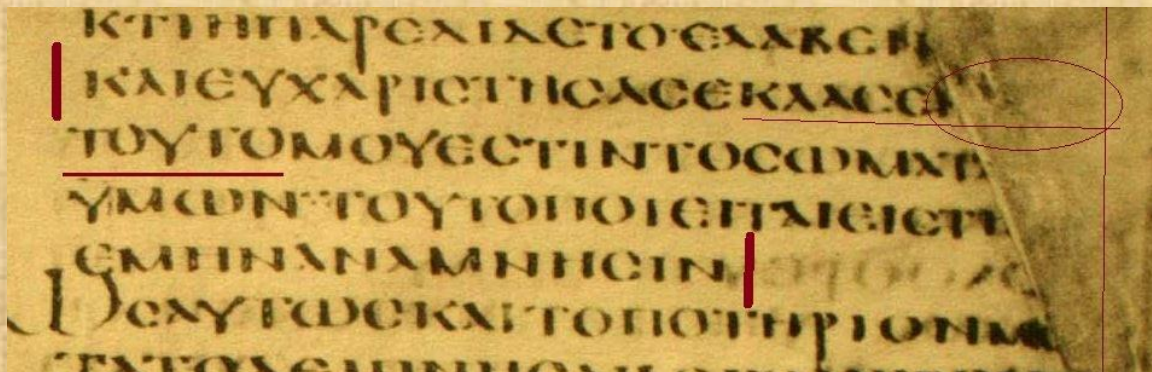


ثانيا الاسكندرية

وهي من القرن الخامس

والحقيقه هي نصلا لا تحتوي لا علي كلمة خذوا كلوا ولا كلمة مكسور ولكن يوجد جزء مغطي في
المخطوطة قبل كلمة هذا هو جسدي قد يكون فيه كلمة كلوا ولكنه ليس بدليل قوي ولهذا وضعتها
في ما عليهم خلاف

وصورة العدد



وايضا

الافرايمية من القرن الخامس

وكلارومنتس من القرن السادس

وكثير من مخطوطات الخط الكبير مثل

FGKLPΨ 0150

وكثير من مخطوطات الخط الصغير

81 88 104 181 256 263 326 330 365 424* 436 451 459 614 629 1175 1241

1319 1573 1739^c 1852 1877 1881 1912 1962 1984 1985 2127 2200 2464

2492 2495

ومجموعة مخطوطات البيزنطية

Byz

ومخطوطات القراءات الكنسية الكثيرة

l⁵⁹¹ l⁵⁹⁷ l⁸⁰⁹ l¹¹⁵⁴ l^{AD} Lect

والترجمات القديمة

اولا الترجمات اللاتينية القديمة

وهي تعود الي منتصف القرن الثاني الميلادي

it^b it^d it^e it^{f(c)} it^g

وبعض مخطوطات الفلجاتا

vg^{cl}

(clVulgate) et gratias agens fregit, et dixit: Accipite, et manducate:
hoc est corpus meum, quod pro vobis tradetur: hoc facite in meam
commemorationem.

والترجمات السريانية

اولا الاشورية

وهي تعود تقريبا الي سنة 168 م

وصورتها

[illegible]

11:24 and he blessed and brake, and said, Take, eat, this (is) my body which for you is broken: so do to my remembrance.

وايضا البشيتا من القرن الرابع

[illegible]

❖ കർമ്മ കാരണ

(Peshitta-T) WBRK WQC) W)MR SBW)KWLW HNW PGRY D(L
)PYKWN MTQC) HKN) HWYTNW (BDYN LDWKRNY

(Lamsa) And when he had given thanks, he broke it and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me.

وايضا غيرها من الترجمات السريانية مثل

 syr^h

والغوصية

goth

(WulfilaGothic) [A] jah awiliudonds gabrak jah qap: nimip, matjip,
þata ist leuk mein, þata in izwara gabrukano; þata waurkjaip du
meinai gamundai.

والارمنية

arm

والجوارحينية

geo

والسلافينية

slav

وايضا الكثير من اقوال الاباء مثل

Ambrosiaster

Basil

Chrysostom

Euthalius

Nestorius

Theodoret

John-Damascus

فالادلة الخارجية تؤكد اصالة النص التقليدي

التحليل الداخلي

في البداية يقتبس بولس الرسول من كلام الرب يسوع المسيح

رسالة بولس الرسول الاولى الي اهل كورنثوس 11

11: 23 لانني تسلمت من الرب ما سلمتكم ايضا ان الرب يسوع في الليلة التي اسلم فيها اخذ خبزا

11: 24 و شكر فكسر و قال خذوا كلوا هذا هو جسدي المكسور لاجلكم اصنعوا هذا لذكري

ونجد ان هذا هو كلام الرب في

إنجيل متى 26: 26

وَفِيمَا هُمْ يَأْكُلُونَ أَخَذَ يَسُوعُ الْخُبْزَ، وَبَارَكَ وَكَسَّرَ وَأَعْطَى التَّلَامِيذَ وَقَالَ: «خُذُوا كُلُّوا. هَذَا هُوَ جَسَدِي.»

وايضا في

إنجيل مرقس 14: 22

وَفِيمَا هُمْ يَأْكُلُونَ، أَخَذَ يَسُوعُ خُبْزًا وَبَارَكَ وَكَسَّرَ، وَأَعْطَاهُمْ وَقَالَ: «خُذُوا كُلُّوا، هَذَا هُوَ جَسَدِي.»

فما يقوله بولس الرسول هنا هو ما قاله رب المجد وهذا يؤكد ان النص التقليدي هو الصحيح

وبناء علي قاعدة

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

القراءه التي تناسب الفكر اللاهوتي للكاتب هي الافضل

وايضا بناء علي قاعدة

That reading which is most likely to have suffered change by copyists is best.

اي القراءه التي عانت من تصحيح النساخ هي الافضل

وايضا بالنسبة للسينائية وغيرها معروف عادة النساخ بالحذف

وبناء علي قاعدة

The reading which is contrary to the habits of the scribe is best.

القراءه التي تتعارض مع عادات الناسخ هي الافضل

فكل هذا يؤكد اصالة النص التقليدي

واخيرا المعني الروحي

من تفسير ابونا تادرس يعقوب واقتوال الابهاء

أخذ السيد المسيح خبزاً وشكر وقسّم. هكذا تسلم الرسول وهكذا سلّم الكنيسة في كورنثوس، فإنه يلزم إقامة السرّ كما قدّمه السيد نفسه تماماً. لأن خادم السرّ الخفي هو المخلص نفسه القادر وحده أن يقول: "هذا هو جسدي، هذا هو دمي".

"جسدي المكسور"، هذا البذل تحقق على الصليب، لكنه عمل دائم، نتمتع في السرّ بعمل الصليب الذي لن يقدم مع الزمن بل هو حاضر في كنيسته للتمتع بالخلاص.

حيث أن المسيح من جانبه قدم للجميع بالتساوي قائلاً: "خذوا كلوا". قدم جسده بالتساوي، ولكن أنتم ألا تعطون حتى الخبز بغير تمييز بينهم وبينما الجسد متساوي للكل [785].

ماذا تقولون؟ هل تتذكرون المسيح وتحتقرون الفقير ولا ترتعبون؟ [786]

لنصغ إلى هذه الكلمات نحن جميعاً، فإذا كثيرون هنا يقتربون مع الفقراء إلى هذه المائدة المقدسة، ولكن عندما نخرج نبدو كأننا لم ننظرهم، بل نكون سكرى ونحتقر الفقراء، الأمور التي أتهم بها أهل كورنثوس [787].

القديس يوحنا الذهبي الفم

أتريد أن تعرف كيف تتقدس بالكلمات السماوية؟ أقبل الكلمات. ما هي؟ يقول الكاهن: "تمم لنا هذا القربان المكتوب والمعقول والمقبول الذي هو مثال جسد ربنا يسوع المسيح ودمه". قبل التقديس هو خبز، وبعد إضافة كلمات المسيح يكون جسد المسيح...

قبل كلمات المسيح الكأس مملوءة خمراً وماءً. وعندما تضاف كلمات المسيح يكون الدم الفعال الذي خلص الشعب [788].

القديس أمبروسيوس

تعلم الطوباوي بولس في ذاته فيه الكفاية ليعطي ضماناً كاملاً للأسرار الإلهية، بأن تصوير جسداً واحداً ودماً واحداً مع المسيح...

تحدث السيد نفسه بوضوح عن الخبز: "هذا هو جسدي" فهل يتجاسر أحد ويشك؟ إن كان هو نفسه ضماناً يقول: "هذا هو دمي" من يتذبذب ويقول أنه ليس بدمه؟... بثقة كاملة نحن نشترك في جسد المسيح ودمه [789]

القديس كيرلس الأورشليمي

يذكرنا بولس بأن السيد قد سلم كل شيء بما فيه نفسه من أجلنا، بينما نحن نمتنع عن المساهمة في قليلٍ من [الطعام](#) مع زملائنا المؤمنين. لكن إن جئت إلى ذبيحة الشكر فلا تفعل شيئاً لا يليق بها. لا تهين اخوتك ولا تتجاهلهم في جوعهم، لا تسكر، ولا تسيء إلى الكنيسة. عندما تأتي أشكر من أجل ما قد تمتعت به، ولا تقطع نفسك عن أقربائك [790].

القديس يوحنا الذهبي الفم

والمجد لله دائماً