

هل العدد الذي يقول غير مميز جسد

الرب هو محرف ؟ 1 كو 11: 29

الجزء الثاني

Holy_bible_1

الشبهة

يقول البعض ان العدد الذي في 1 كورنثوس 11: 29 " لَأَنَّ الَّذِي يَأْكُلُ وَيَشْرَبُ بِدُونِ اسْتِحْقَاقٍ يَأْكُلُ وَيَشْرَبُ دَيْئُونَةً لِنَفْسِهِ، غَيْرَ مُمَيِّزٍ جَسَدَ الرَّبِّ. " محرف لان بعض التراجم لا تحتوي علي كلمة الرب بعد جسد

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

29 لَأَنَّ الَّذِي يَأْكُلُ وَيَشْرَبُ بِدُونِ اسْتِحْقَاقٍ يَأْكُلُ وَيَشْرَبُ دَيْنُونَةً لِنَفْسِهِ غَيْرَ مُمَيِّزٍ جَسَدَ الرَّبِّ.

الحياة

29 لأن الأكل والشرب يأكل ويشرب الحكم على نفسه إذ لا يميز جسد الرب.

المشتركة

29 لأن من أكل وشرب وهو لا يراعي جسد الرب، أكل وشرب الحكم على نفسه.

البولسية

1كور-11-29: لَأَنَّ مَنْ يَأْكُلُ وَيَشْرَبُ بِلَا اسْتِحْقَاقٍ، إِنَّمَا يَأْكُلُ وَيَشْرَبُ دَيْنُونَةً لِنَفْسِهِ، إِذْ لَمْ يُمَيِّزْ جَسَدَ الرَّبِّ.

المبسطة

فَمَنْ يَأْكُلُ الْخُبْزَ وَيَشْرَبُ الْكَاسَ دُونَ أَنْ يَهْتَمَّ بِأَوْلِيكَ الَّذِينَ هُمْ جَسَدُ الرَّبِّ، فَإِنَّهُ يَأْكُلُ وَيَشْرَبُ دَيْنُونَةً عَلَيْهِ.

اليسوعية

29 فمن أكل وشرب وهو لا يميز جسد الرب ، أكل وشرب الحكم على نفسه.

الكاثوليكية

1كور-11-29: فَمَنْ أَكَلَ وَشَرِبَ وَهُوَ لَا يُمَيِّزُ جَسَدَ الرَّبِّ ، أَكَلَ وَشَرِبَ الْحُكْمَ عَلَى نَفْسِهِ.

التي حذفه كلمة الرب

لا يوجد

التراجم الانجليزي

التي كتبه

1 Corinthians 11:29

(Murdock) for, whoever eateth and drinketh of it, while he is unworthy, eateth and drinketh condemnation on himself, by not discerning the body of the Lord.

(ALT) For the one eating and drinking unworthily [*or, in a careless manner*], eats and drinks judgment to himself, not discerning [*or, correctly judging*] the body of the Lord.

(ACV) For he who eats and drinks unworthily, eats and drinks condemnation to himself, not discerning the body of the Lord.

(AKJ) For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body.

(ALTNT) For the one eating and drinking unworthily [*or, in a careless manner*], eats and drinks judgment to himself, not discerning [*or, correctly judging*] the body of the Lord.

(VW) For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not making a distinction regarding the Lord's body.

(CEV) If you fail to understand that you are the body of the Lord, you will condemn yourselves by the way you eat and drink.

(CLV) For he who is eating and drinking unworthily is eating and drinking judgment to himself, not discriminating the body of the Lord."

(Mace) for he that eats and drinks in a disrespectful manner, not discriminating the Lord's body, eateth and drinketh to his own punishment.

(DIA) the for one eating and drinking unworthily, judgment to himself eats and drinks, not discerning the body of the Lord.

(DRB) For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord.

(EMTV) For he that eats and drinks in an unworthy manner eats and drinks judgment to himself, not judging correctly the body of the Lord.

(Etheridge) For whoever eateth and drinketh of it while not worthy, condemnation to himself he eateth and drinketh, because he hath not distinguished the body of the Lord.

(EVID) For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body.

(Geneva) For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he discerneth not the Lords body.

(GLB) Denn welcher unwürdig isset und trinket, der isset und trinket sich selber zum Gericht, damit, daß er nicht unterscheidet den Leib des HERRN.

(GNB) For if you do not recognize the meaning of the Lord's body when you eat the bread and drink from the cup, you bring judgment on yourself as you eat and drink.

(HNV) For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, if he doesn't discern the Lord's body.

(IAV) For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

(JST) For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body.

(JOSMTH) For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body.

(KJ2000) For he that eats and drinks unworthily, eats and drinks judgment to himself, not discerning the Lord's body.

(KJVCNT) For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body.

(KJCNT) For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body.

(KJV) For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

(KJV-Clar) For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body.

(KJV-1611) For hee that eateth and drinketh vnworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body.

(KJV21) For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

(KJVA) For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

(LBP) For he who eats and drinks unworthily, eats and drinks to his condemnation; for he does not discern the LORD's body.

(LitNT) FOR HE THAT EATS AND DRINKS UNWORTHILY,
JUDGMENT TO HIMSELF EATS AND DRINKS, NOT DISCERNING
THE BODY OF THE LORD.

(LITV) for he eating and drinking unworthily eats and drinks
judgment to himself, not discerning the body of the Lord.

(LONT) For he who eats and drinks unworthily, eats and drinks
judgment to himself, not distinguishing the body of the Lord.

(MKJV) For he who eats and drinks unworthily eats and drinks
condemnation to himself, not discerning the Lord's body.

(NET.) For the one who eats and drinks without careful regard for
the body eats and drinks judgment against himself.

(Murdock R) for, whoever eats and drinks of it, while he is unworthy,
eats and drinks condemnation on himself, by not discerning the body
of Mar - Yah.

(RNKJV) For he that eateth and drinketh unworthily, eateth and
drinketh damnation to himself, not discerning the body of the Master.

(RYLT-NT) for he who is eating and drinking unworthily, judgment to himself he does eat and drink -- not discerning the body of the Lord.

(TMB) For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

(TRC) For he that eateth or drinketh unworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lord's^(lordis) body.

(Tyndale) For he yt eateth or drinketh vnworthely eateth and drynketh his awne damnacion because he maketh no difference of the lordis body.

(Webster) For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body.

(Wesley's) For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not distinguishing the Lord's body.

(WESNT) For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not distinguishing the Lord's body.

(WORNT) for he that eateth and drinketh unworthily, eateth and drinketh judgement against himself, not distinguishing the Lord's body.

(WTNT) For he that eateth or drinketh unworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lord's body.

(Wycliffe) For he that etith and drinkith vnworthili, etith and drinkith doom to hym, not wiseli demyng the bodi of the Lord.

(WycliffeNT) For he that etith and drinkith vnworthili, etith and drinkith doom to hym, not wiseli demyng the bodi of the Lord.

(YLT) for he who is eating and drinking unworthily, judgment to himself he doth eat and drink--not discerning the body of the Lord.

(BBE) For a man puts himself in danger, if he takes part in the holy meal without being conscious that it is the Lord's body.

(ERV) If you eat and drink without paying attention to those who are the Lord's body, your eating and drinking will cause you to be judged guilty.

(GW) Anyone who eats and drinks is eating and drinking a judgment against himself when he doesn't recognize the Lord's body.

التي حذفته

(ASV) For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

(Darby) For *the* eater and drinker eats and drinks judgment to himself, not distinguishing the body.

(ESV) For anyone who eats and drinks without discerning the body eats and drinks judgment on himself.

(ISV) For the one who eats and drinks without recognizing the body eats and drinks judgment on himself.

(RV) For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

(WNT) For any one who eats and drinks, eats and drinks judgement to himself, if he fails to estimate the body aright.

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

النصوص اليوناني

اولا التي كتبت النص كامل

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 11:29 Greek NT: Stephanus Textus Receptus (1550, with accents)

.....
ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα τοῦ κυρίου

o gar esthiōn kai pinōn anaxiōs krima eautō esthie kai pinei mē diakrinōn to sōma tou kuriou

(ABP+) For the one^{G3588 G1063} eating^{G2068} and^{G2532} drinking^{G4095} unworthily,^{G371} [4judgment^{G2917} 5to himself^{G1438} 1eats^{G2068} 2and^{G2532} 3drinks],^{G4095} not^{G3361} discriminating^{G1252} the^{G3588} body^{G4983} of the^{G3588} Lord.^{G2962}

(ABP-G+) ο γαρ^{G3588 G1063} εσθίων^{G2068} και^{G2532} πινων^{G4095} αναξίως^{G371} κριμα^{G2917} εαυτω^{G1438} εσθιει^{G2068} και^{G2532} πινει^{G4095} μη^{G3361} διακρινων^{G1252} το^{G3588} σωμα^{G4983} του^{G3588} κυριου^{G2962}

(GNT) ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως κριμα ἐαυτῶ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου.

(IGNT+) ο^{G3588} γαρ^{G1063} FOR HE THAT εσθίων^{G2068} [G5723] EATS και^{G2532} AND πινων^{G4095} [G5723] DRINKS αναξίως^{G371} UNWORTHILY, κριμα^{G2917} JUDGMENT εαυτω^{G1438} TO HIMSELF εσθιει^{G2068} [G5719] EATS και^{G2532} AND πινει^{G4095} [G5719] DRINKS, μη^{G3361} NOT διακρινων^{G1252} [G5723] DISCERNING το^{G3588} THE σωμα^{G4983} BODY το^{G3588} OF THE κυριου^{G2962} LORD.

(SNT) ο γαρ εσθίων και πινων αναξίως κριμα εαυτω εσθιει και πινει μη διακρινων το σωμα του κυριου

[ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 11:29 Greek NT: Greek Orthodox Church](#)

.....

ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως κριμα ἐαυτῶ ἐσθίει καὶ πίνει, μὴ

διακρίνων τὸ σῶμα τοῦ Κυρίου.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 11:29 Greek NT: Byzantine/Majority Text (2000)

ο γαρ εσθίων και πινών αναξίως κρῖμα εαυτω εσθίει και πίνει μη
διακρίνων το σῶμα του κυριου

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 11:29 Greek NT: Textus Receptus (1550)

ο γαρ εσθίων και πινών αναξίως κρῖμα εαυτω εσθίει και πίνει μη
διακρίνων το σῶμα του κυριου

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 11:29 Greek NT: Textus Receptus (1894)

ο γαρ εσθίων και πινών αναξίως κρῖμα εαυτω εσθίει και πίνει μη
διακρίνων το σῶμα του κυριου

التي حذفته

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 11:29 Greek NT: Westcott/Hort

ο γαρ εσθίων και πινών κρῖμα εαυτω εσθίει και πίνει μη
διακρίνων το σῶμα

o gar esthiōn kai pinōn krima eautō esthiei kai pinei mē diakrinōn to soma

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 11:29 Greek NT: Tischendorf 8th Ed.

ο γαρ εσθίων και πινών κριμα εαυτω εσθιει και πινει μη
διακρινων το σωμα

وإيضاً التقليدية والأغلبية تحتوي عليه أما النقدية حذفته

المخطوطات

أولا التي حذفته

بردية 46 و الفاتيكانية والاسكندرية والترجمات القبطي

التي كتبتة

أولا السينائية

وهي تعود الي القرن الرابع

وصورتها

ΚΟΜΑΛΟΥΣ ΑΥΤΗΝ
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 ΑΝΤΙΠΕΡΙΚΟΛΗ
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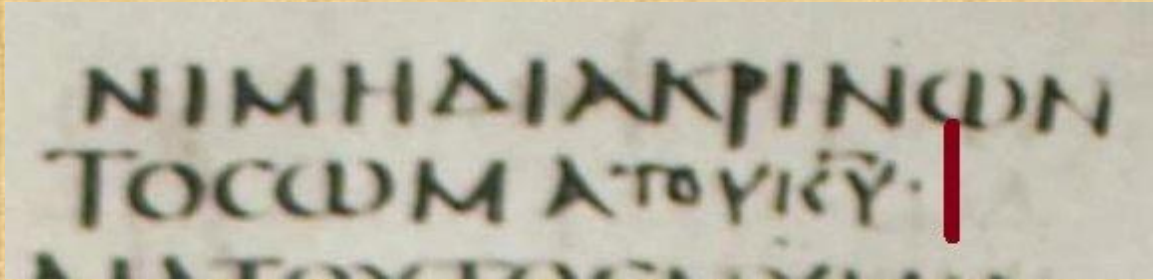
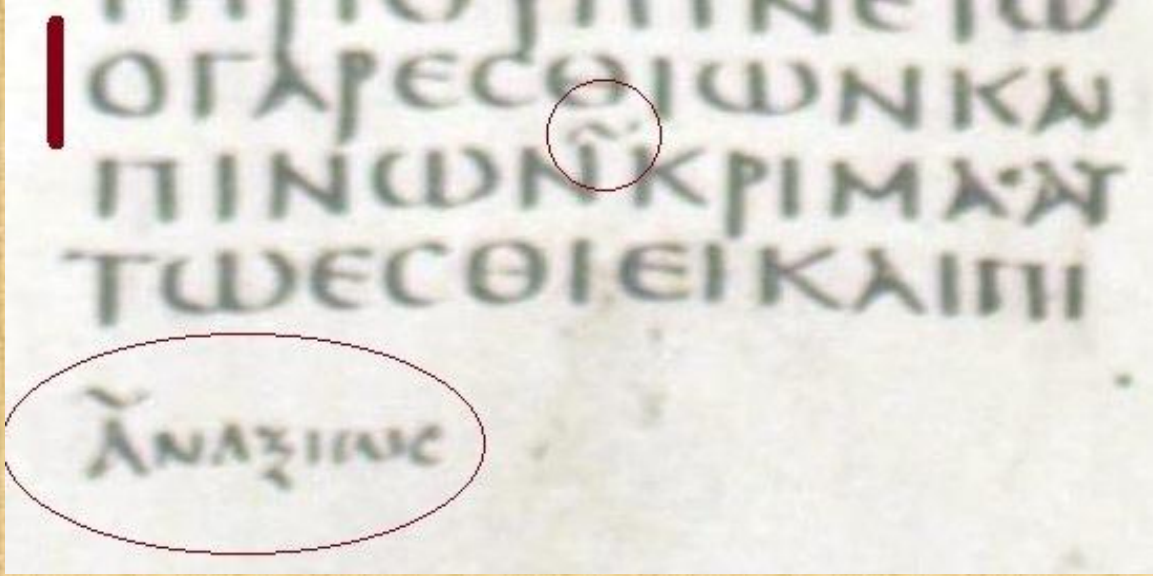
Αμαζιαν

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 ΠΑΩΣ ΑΝ ΕΛΘΩ
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 ΑΔΕΛΦΟΙ ΟΥΟΣ
 ΥΜΑΣ ΑΓΝΟΕΙΝ Τ
 ΑΤΕΘΟΤΙΟ ΤΕΘΗ
 Η ΤΕ ΠΡΟΣΤΑΙΩ
 ΑΚΤΑΛΦΩΝ ΑΩ
 ΑΝ Η ΤΕ ΘΕΑ ΠΑΡ
 ΜΕΝΟΙ ΔΙΟ ΓΝΩΡΗ
 ΖΩ ΥΜΙΝ ΟΤΙ ΟΥ
 ΔΙΣ ΕΝ ΤΗΝ ΘΥΛΑΚ
 ΛΕΓΕΙ ΑΝ ΑΘΕΜΑ
 ΚΑΙ ΟΥ ΑΙΣ ΥΝ ΗΡΗ
 ΕΙΠΕΙΝ ΚΕ ΤΩ ΒΙ
 ΜΗ ΕΝ ΤΗΝ ΑΠΩ
 ΔΙΑΙΡΕΣ ΕΙΣ ΔΕ ΧΑ
 ΡΙΣ ΜΑΤΩΝ ΕΙΣ ΙΝ
 ΤΟ ΔΕ ΑΥΤΟ ΠΗΛ
 ΚΑΙ ΔΙΑΙΡΕΣ ΕΙΝ
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 ΕΙΣ ΙΝ Ο ΔΕ ΑΥΤΟΣ
 ΘΟΣ ΕΝΕΡΓΩΝ ΤΑ

ΠΑΝΤΑ ΕΝ ΠΑΣΙΝ
 ΕΚΑΣΤΩ ΔΕ ΔΙΔΟ
 ΤΑΙ Η ΦΑΝΕΡΩΣ
 ΤΟΥΤΗΝ ΣΠΡΟΣΤ
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 ΓΑΡ ΑΙ ΤΟΥΤΗΝ ΕΝ
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 ΝΙ ΠΗ Η ΜΕΙΣ ΠΗ
 ΤΕΣ ΕΙΣ ΕΝ ΣΩΜΑ
 ΕΠΙ ΤΟΝ ΜΕΝ
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 ΚΕΣΤΙΝ ΕΝ ΜΕΛ
 ΑΛΛΑ ΠΟΛΛΑ ΕΑΝ
 ΕΠΙ ΤΗ ΟΠΟΥ ΟΤΗ

وصورة العدد

(وهو يقع بين عمودين نهاية العمود الثاني وبداية الثالث)



وايضا الافرايمية من القرن الخامس

ومخطوطة كلارومنتس من الخامس او السادس الميلادي

وغيرهم الكثير من مخطوطات الخط الكبير مثل

FGKLPΨ 0150

وايضا الكثير من مخطوطات الخط الصغير

6 81 88 104 181 256 263 326 330 365 424 436 451 459 614 629 630 1175
1241 1319 1573 1852 1877 1881 1912 1962 1984 1985 2127 2200 2464
2492 2495

ومجموعة مخطوطات البيزنطية

Byz

وايضا مجموعة مخطوطات القراءات الكنسية

Lect

والترجمات القديمة

اولا اللاتينية القديمة

ويعود زمن ترجمتها الي منتصف القرن الثاني

it^{ar} it^b it^d it^{dem} it^e it^f it^g it^t it^x it^z

والفلجاتا من القرن الرابع للقديس جيروم

vg

(clVulgate) Qui enim manducatur et bibit indigne, iudicium sibi
manducatur et bibit, non diiudicans corpus Domini.

والترجمات السريانية

اولا الاشورية

وتعود الي سنة 168 م

وصورتها

Handwritten text in a script, likely Indic, with several lines of text. The text is written in black ink on a light-colored background. There are two vertical red lines drawn through the text, one near the middle and one near the bottom. The text appears to be a list or a series of entries, possibly related to a calendar or a record of events. The script is dense and difficult to decipher without a key.

والارمنية

arm

والاثيوبية

eth

والسلافينية

slav

والكثير من اقوال الاباء

Ambrosiaster

Athanasius

Ephraem

Basil

Pacian

Chrysostom

Jerome

Augustine

Cyril

Euthalius

Theodoret

فالأدلة الخارجية تؤكد أصالة النص التقليدي من حيث القدم والكثرة والتنوع

قبل ان اقدم تحليل داخلي سريع ارجو البعض من مراجعة الجزء الاول من 1 كو 11: 29 فس نجد ان الادلة الخارجية لجملة بدون استحقاق اكثر بقليل من الادلة الخارجية لكلمة الرب (ولكن في الحالتين الادلة الخارجية كثيرة جدا) الا ان الكثير من التراجم النقدية سواء عربية او انجليزي وضعت كلمة الرب وحذفت جملة بدون استحقاق . والحقيقة هذا الامر لفت نظري للمقياس الغريب التي تستخدم التراجم النقدية.

التحليل الداخلي

اولا هذا التعبير هو تعبير بولس الرسول

رسالة بولس الرسول الاولي الي اهل كورنثوس 11

11: 27 اذا اي من اكل هذا الخبز او شرب كاس الرب بدون استحقاق يكون مجرما في جسد الرب و دمه

11: 28 و لكن ليمتحن الانسان نفسه و هكذا ياكل من الخبز و يشرب من الكاس

11: 29 لان الذي ياكل و يشرب بدون استحقاق ياكل و يشرب دينونة لنفسه غير مميز جسد الرب

فمعلمنا بولس الرسول يؤكد علي من ياكل ويشرب بدون استحقاق.

وبناء علي قاعدة

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

القراءة التي تتماشى مع أسلوب الكاتب هي الأفضل

وأيضا قاعدة

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

القراءة التي تناسب الفكر اللاهوتي للكاتب هي الأفضل

فهذا يؤكد النص التقليدي

اما عن سبب الحذف هو فقط خطأ نسخي من ناسخ يميل بدون قصد الي الحذف فحذف فقط اسم كيريوس الذي يكتب باختصار.

والمجد لله دائما