

هل العدد الذي يقول لَكُمْ مَالاً أَفْضَلَ

فِي السَّمَاوَاتِ وَبَاقِيًا مُحَرَفٌ ؟ عبرانيين

1: 34 الجزء الثاني

Holy\_bible\_1

الشبهة

يقول البعض ان العدد الذي في عبرانيين 10: 34 " لَأَنْتُمْ رَثِيئَةٌ لِقِيُودِي أَيْضًا، وَقَبِلْتُمْ سَلْبَ أَمْوَالِكُمْ بِفَرَحٍ، عَالِمِينَ فِي أَنْفُسِكُمْ أَنَّ لَكُمْ مَالاً أَفْضَلَ فِي السَّمَاوَاتِ وَبَاقِيًا " مُحَرَفٌ لان جملة في السماوات غير موجوده في بقية الترجمات 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 الجملة

الفانديك

34 لَا تَكُم رَثِيئُكُمْ لِقِيُودِي أَيْضًا، وَقَبِلْتُمْ سَلْبَ أَمْوَالِكُمْ بِفَرَحٍ، عَالِمِينَ فِي أَنْفُسِكُمْ أَنَّ لَكُمْ مَالًا أَفْضَلَ فِي السَّمَاوَاتِ وَبَاقِيًا.

الحياة

34 فقد تعاطفتم مع المسجونين، كما تقبلتم نهب ممتلكاتكم بفرح، علما منكم بأن لكم في السماء ثروة أفضل وأبقى.

التي حذفته

المشتركة

34 فشاركتم السجناء في آلامهم وصبرتم فرحين على نهب أموالكم، عارفين أن لكم مالا أفضل لا يزول.

البولسية

عب-10-34: أَجَلْ، إِنَّكُمْ قَدْ تَأَلَّمْتُمْ مَعَ الَّذِينَ فِي الْقِيُودِ، وَرَضِيتُمْ بَانْتِهَابِ أَمْوَالِكُمْ فَرِحِينَ، لِعِلْمِكُمْ أَنَّ لَكُمْ ثَرَوَةً أَفْضَلَ وَأَبْقَى.

المبسطة

وَأَنْتُمْ لَمْ تَتَأَلَّمُوا بِسَبَبِ الَّذِينَ سُجِنُوا فَحَسَبُ، لَكِنَّكُمْ قَبِلْتُمْ بِفَرَحٍ مُّصَادِرَةً مُّمْتَكَاتِكُمْ أَيْضاً، لِأَنَّكُمْ عَرَفْتُمْ أَنَّ لَكُمْ شَيْئاً أَفْضَلَ، شَيْئاً سَيَدُومُ.

### اليسوعية

34 فقد شاركتكم السجناء في آلامهم وتقبلتم فرحين أن تنهب أموالكم، عالمين أن لكم ثروة أفضل لا تزول.

### الكاثوليكية

عب-10-34: فَقَدْ شَارَكْتُمْ السُّجْنَاءَ فِي آلِمِهِمْ وَتَقَبَّلْتُمْ فَرِحِينَ أَنْ تُنْهَبَ أَمْوَالُكُمْ، عَالِمِينَ أَنَّ لَكُمْ ثَرَوَْةً أَفْضَلَ لَا تَزُولُ.

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

### التراجم الانجليزي

### التي كتبه

### Hebrews 10:34

(Murdock) and ye were grieved for those who were imprisoned; and ye cheerfully endured the plundering of your goods, because ye knew that ye had a possession in heaven, superior and not transitory.

(ALT) For indeed you<sub>p</sub> sympathized with [me] in my chains, and you<sub>p</sub> accepted the seizure of your<sub>p</sub> property with joy, knowing to be having for yourselves a better and lasting possession in [the] heavens.



(ACV) For ye were both compassionate about my bonds, and ye accepted with joy the plundering of your possessions, knowing yourselves to have a superior and an enduring existence in the heavens.

(AKJ) For you had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and an enduring substance.

(ALTNT) For indeed you\* sympathized with *[me]* in my chains, and you\* accepted the seizure of your\* property with joy, knowing to be having for yourselves a better and lasting possession in *[the]* heavens.

(AUV-NT) For you showed sympathy for those who were in prison and accepted it joyfully when your *[own]* possessions were taken away, *[because]* you knew that you yourselves had a better and more permanent possession *[in heaven]*.

(VW) for you had compassion on me in my bonds, and joyfully accepted the plundering of your goods, knowing, yourselves, that you have a better and an enduring possession in Heaven.

(Bishops) For ye suffred also with my bondes, & toke in woorth the spoylyng of your goodes with gladnesse: knowyng in your selues how that ye haue in heauen a better and an enduryng substaunce.

(CLV) For you sympathize with my prisoners also, and anticipate the pillage of your possessions with joy, knowing you yourselves have better and permanent property in the heavens."

(EMTV) For you sympathized with me in my chains, and you received the plunder of your possessions with joy, knowing that you have for yourselves a better and enduring possession in heaven.

(Etheridge) And it afflicted you on account of them who were bound; and the pillage of your goods with joy ye sustained, as knowing that ye have a possession in heaven, which is better, and passeth not away.

(EVID) For you had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and an enduring substance.

(Geneva) For both ye sorowed with mee for my bonds, and suffered with ioy the spoyling of your goods, knowing in your selues howe that ye haue in heauen a better, and an enduring substance.

(GLB) Denn ihr habt mit den Gebundenen Mitleiden gehabt und den Raub eurer Güter mit Freuden erduldet, als die ihr wisset, daß ihr bei euch selbst eine bessere und bleibende Habe im Himmel habt.

(JST) For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

(JOSMTH) For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

(KJ2000) For you had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and an enduring possession.

(KJVCNT) For you had compassion of me in my bonds, and took joyfully the plundering of your goods, knowing in yourselves that you have in heaven a better and an enduring substance.

(KJCNT) For you had compassion of me in my bonds, and took joyfully the plundering of your goods, knowing in yourselves that you have in heaven a better and an enduring substance.

(KJV) For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

(KJV-Clar) For you had compassion of me in my bonds, and took joyfully the plundering of your goods, knowing in yourselves that you have in heaven a better and an enduring substance.



(KJV-1611) For yee had compassion of me in my bonds, and tooke ioyfully the spoyling of your goods, knowing in your selues that yee haue in heauen a better and an induring substance.

(KJV21) For ye had compassion on me in my bonds and took joyfully the despoiling of your goods, knowing in yourselves that ye have in Heaven a better and an enduring substance.

(KJVA) For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

(LBP) And you had pity on those who were prisoners, and you took the seizure of your property cheerfully, for you know in yourselves that you have a better and a more enduring possession in heaven.

(LitNT) FOR BOTH WITH MY BONDS YE SYMPATHIZED, AND THE PLUNDER OF YOUR POSSESSIONS WITH JOY YE RECEIVED, KNOWING TO HAVE IN YOURSELVES A BETTER POSSESSION IN [THE] HEAVENS AND ABIDING.

(LITV) For also you suffered together in my bonds; and you accepted the seizure of your possessions with joy, knowing yourselves to have a better and abiding possession in Heaven.

(LONT) For you also suffered with me in my bonds, and with joy sustained the spoiling of your goods, knowing within yourselves, that you have in heaven a better and a permanent substance.

(MKJV) For you both sympathized with my bonds and took joyfully the spoiling of your goods, knowing in yourselves that you have in Heaven a better and an enduring substance.

(HNV) For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens.

(NLV) You had loving for those who were in prison. You had joy when your things were taken away from you. For you knew you would have something better in heaven which would last forever.

(Murdock R) and you were grieved for those who were imprisoned; and you cheerfully endured the plundering of your goods, because you knew that you had a possession in heaven, superior and not transitory.

(RNKJV) For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.



(RYLT-NT) for also with my bonds you sympathized, and the robbery of your goods with joy you did receive, knowing that you have in yourselves a better substance in the heavens, and an enduring one.

(TRC) For ye suffered also with my bonds, and took a<sup>(in)</sup> worth the spoiling of your goods, and that with gladness, remembering<sup>(knowing)</sup> in yourselves how that ye had in heaven a better, and an enduring substance.

(Tyndale) For ye suffered also with my bondes and toke a worth the spoylynge of youre goodes and that with gladnes knowynge in youre selves how that ye had in heven a better and an endurynge substaunce

(Webster) For ye had compassion of me in my bonds, and took joyfully the seizing of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

(Wesley's) For ye sympathized with my bonds, and received with joy the spoiling of your goods, knowing that ye have in heaven a better and an enduring substance.

(WESNT) For ye sympathized with my bonds, and received with joy the spoiling of your goods, knowing that ye have in heaven a better and an enduring substance.

(WMSNT) For you showed sympathy with those who were in prison and cheerfully submitted to the violent seizure of your property, for you knew that you had in yourselves and in heaven one that was lasting.

(WTNT) For ye suffered also with my bonds, and took a worth the spoiling of your goods, and that with gladness, remembering in yourselves how that ye had in heaven a better, and an enduring substance.

(YLT) for also with my bonds ye sympathised, and the robbery of your goods with joy ye did receive, knowing that ye have in yourselves a better substance in the heavens, and an enduring one.

والتي حذفته

**(ASV)** For ye both had compassion on them that were in bonds, and took joyfully the spoiling of you possessions, knowing that ye have for yourselves a better possession and an abiding one.

**(BBE)** For you had pity on those who were in prison, and had joy in the loss of your property, in the knowledge that you still had a better property and one which you would keep for ever.

**(CEV)** You were kind to people in jail. And you gladly let your possessions be taken away, because you knew you had something better, something that would last forever.

**(Darby)** For ye both sympathised with prisoners and accepted with joy the plunder of your goods, knowing that ye have for yourselves a better substance, and an abiding one.

**(DIA)** And for with the prisoners you sympathized, and the seize of the goods of you with joy you submitted to, knowing to have for yourselves better property in heavens and abiding.

**(DRB)** For you both had compassion on them that were in bands and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance.

**(ESV)** For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one.



(ERV) Yes, you helped them in prison and shared in their suffering. And you were still happy when everything you owned was taken away from you. You continued to be happy, because you knew that you had something much better--something that would continue forever.

(GNB) You shared the sufferings of prisoners, and when all your belongings were seized, you endured your loss gladly, because you knew that you still possessed something much better, which would last forever.

(GW) You suffered with prisoners. You were cheerful even though your possessions were stolen, since you know that you have a better and more permanent possession.

(IAV) For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

(ISV) For you sympathized with the prisoners and cheerfully submitted to the violent seizure of your property, because you know that you have a better and more permanent possession.

(NET) For in fact you shared the sufferings of those in prison,<sup>40</sup> and you accepted the confiscation of your belongings with joy, because you knew that you certainly<sup>41</sup> had a better and lasting possession.

(RV) For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye yourselves have a better possession and an abiding one.

(WNT) For you not only showed sympathy with those who were imprisoned, but you even submitted with joy when your property was taken from you, being well aware that you have in your own selves a more valuable possession and one which will remain.

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

النصوص اليوناني

اولا التي كتبت النص كامل

ΠΡΟΣ ΕΒΡΑΙΟΥΣ 10:34 Greek NT: Stephanus Textus Receptus  
(1550, with accents)

.....  
καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε καὶ τὴν ἀρπαγὴν τῶν  
ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε γινώσκοντες ἔχειν  
ἐν ἑαυτοῖς κρείττονα ὑπαρξιν ἐν οὐρανοῖς καὶ μένουσαν

kai gar tois desmois mou sunepathēsate kai tēn arpagēn tōn  
uparchontōn umōn meta charas prosedexasthe ginōskontes echein  
en eautois kreittona uparxin en ouranois kai menousan

(ABP+) For both<sup>G2532 G1063</sup> *in*<sup>G3588</sup> my bonds<sup>G1199 G1473</sup> you  
sympathized;<sup>G4834</sup> and<sup>G2532</sup> the<sup>G3588</sup> seizure<sup>G724 G3588</sup> of your  
possessions<sup>G5224 G1473</sup> with<sup>G3326</sup> joy<sup>G5479</sup> you accepted,<sup>G4327</sup> knowing<sup>G1097</sup>  
to have<sup>G2192</sup> in<sup>G1722</sup> yourselves<sup>G1438</sup> a better<sup>G2908</sup> possession<sup>G5223</sup> in<sup>G1722</sup>  
heavens,<sup>G3772</sup> and<sup>G2532</sup> abiding.<sup>G3306</sup>

(ABP-G+) και γαρ<sup>G2532 G1063</sup> τοις<sup>G3588</sup> δεσμοις μου<sup>G1199 G1473</sup> συνεπαθησατε  
<sup>G4834</sup> και<sup>G2532</sup> την<sup>G3588</sup> αρπαγην<sup>G724</sup> των<sup>G3588</sup> υπαρχοντων υμων<sup>G5224 G1473</sup> με  
τα<sup>G3326</sup> χαρας<sup>G5479</sup> προσεδεξασθε<sup>G4327</sup> γνωσκοντες<sup>G1097</sup> εχειν<sup>G2192</sup> εν<sup>G1722</sup> ε  
αυτοις<sup>G1438</sup> κρειττονα<sup>G2908</sup> υπαρξιν<sup>G5223</sup> εν<sup>G1722</sup> ουρανοις<sup>G3772</sup> και<sup>G2532</sup> μενο  
υσαν<sup>G3306</sup>

(GNT) καὶ γὰρ τοῖς δεσμίοις μου συνεπαθήσατε καὶ τὴν ἀρπαγὴν τῶν ὑπα  
χόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρεῖ  
ττονα ὑπαρξιν ἐν οὐρανοῖς καὶ μένουσαν.



(IGNT+) και<sup>G2532</sup> γαρ<sup>G1063</sup> FOR BOTH τοις<sup>G3588</sup> δεσμοις<sup>G1199</sup> μου<sup>G3450</sup> WITH MY BONDS συνεπαθησατε<sup>G4834</sup> [G5656] YE SYMPATHIZED, και<sup>G2532</sup> AND την<sup>G3588</sup> THE αρπαγην<sup>G724</sup> PLUNDER των<sup>G3588</sup> υπαρχοντων<sup>G5224</sup> [G5723] υμων<sup>G5216</sup> OF YOUR POSSESSIONS μετα<sup>G3326</sup> WITH χαρας<sup>G5479</sup> JOY προσεδεξασθε<sup>G4327</sup> [G5662] YE RECEIVED, γινωσκοντες<sup>G1097</sup> [G5723] KNOWING εχειν<sup>G2192</sup> [G5721] TO HAVE εν<sup>G1722</sup> IN εαυτοις<sup>G1438</sup> YOURSELVES κρειττονα<sup>G2909</sup> A BETTER υπαρξιν<sup>G5223</sup> POSSESSION εν<sup>G1722</sup> IN "THE" ουρανοις<sup>G3772</sup> HEAVENS και<sup>G2532</sup> AND μενουσαν<sup>G3306</sup> [G5723] ABIDING.

(SNT) και γαρ τοις δεσμοις μου συνεπαθησατε και την αρπαγην των υπαρχοντων υμων μετα χαρας προσεδεξασθε γινωσκοντες εχειν εν εαυτοις κρειττονα υπαρξιν εν ουρανοις και μενουσαν

### ΠΡΟΣ ΕΒΡΑΙΟΥΣ 10:34 Greek NT: Greek Orthodox Church

καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε καὶ τὴν ἀρπαγὴν τῶν  
ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν  
ἐν ἑαυτοῖς κρείττονα ὑπαρξιν ἐν οὐρανοῖς καὶ μένουσαν

**ΠΡΟΣ ΕΒΡΑΙΟΥΣ 10:34 Greek NT: Byzantine/Majority Text (2000)**

.....  
και γαρ τοις δεσμοις μου συνεπαθησατε και την αρπαγην των  
υπαρχοντων υμων μετα χαρας προσεδεξασθε γινωσκοντες εχειν  
εαυτοις κρειττονα υπαρξιν εν ουρανοις και μενουσαν  
.....

**ΠΡΟΣ ΕΒΡΑΙΟΥΣ 10:34 Greek NT: Textus Receptus (1550)**

.....  
και γαρ τοις δεσμοις μου συνεπαθησατε και την αρπαγην των  
υπαρχοντων υμων μετα χαρας προσεδεξασθε γινωσκοντες εχειν  
εν εαυτοις κρειττονα υπαρξιν εν ουρανοις και μενουσαν  
.....

**ΠΡΟΣ ΕΒΡΑΙΟΥΣ 10:34 Greek NT: Textus Receptus (1894)**

.....  
και γαρ τοις δεσμοις μου συνεπαθησατε και την αρπαγην των  
υπαρχοντων υμων μετα χαρας προσεδεξασθε γινωσκοντες εχειν  
εν εαυτοις κρειττονα υπαρξιν εν ουρανοις και μενουσαν  
.....

والتي حذفته

**ΠΡΟΣ ΕΒΡΑΙΟΥΣ 10:34 Greek NT: Westcott/Hort**

.....  
και γαρ τοις δεσμοις συνεπαθησατε και την αρπαγην των  
.....

υπαρχοντων υμων μετα χαρας προσεδεξασθε γινωσκοντες εχειν  
εαυτους κρειττονα υπαρξιν και μενουςαν

kai gar tois desmiois sunepathēsate kai tēn arpagēn tōn uparchontōn  
umōn meta charas prosedexasthe ginōskontes echein eautous  
kreittona uparxin kai menousan

### ΠΡΟΣ ΕΒΡΑΙΟΥΣ 10:34 Greek NT: Tischendorf 8th Ed.

και γαρ τοις δεσμιοις συνεπαθησατε και την αρπαγην των  
υπαρχοντων υμων μετα χαρας προσεδεξασθε γινωσκοντες εχειν  
εαυτους κρεισσονα υπαρξιν και μενουςαν

وايضا التقليدية والاغلبية تحتوي عليه اما النقدية حذفته

المخطوطات

اولا التي حذفته

بردية 13 و 46 والاسكندرية وبعض الفلجاتا والقبطي

التي كتبها

اولا السينائية



من القرن الرابع

وصورتها

ΗΝΔΙΔΩΝΟΜΑΙ  
 ΠΡΟΣΑΥΤΟΥΣΜΕΤΑ  
 ΤΑΧΗΜΕΡΑΣΚΕΙΝΗ  
 ΑΣΤΕΙΣΚΑΙΔΟΥΤΗΝ  
 ΜΟΥΣΟΥΕΠΙΤΗΝ  
 ΔΙΑΣΑΥΤΩΝΙΚΛΙΕ  
 ΠΙΤΗΝΔΙΑΝΟΙΩΝ  
 ΑΥΤΩΝΕΠΙΓΡΑΥΩ  
 ΑΥΤΟΥΣΚΑΙΤΩΝΑ  
 ΜΑΡΤΩΝΑΥΤΩΝ  
 ΚΑΙΤΩΝΑΝΟΜΩ  
 ΑΥΤΩΝΟΥΜΗΜΗ  
 ΣΟΝΣΟΜΑΙΕΤΙ  
 ΟΠΟΥΔΕΑΦΕΙΣΤΗ  
 ΤΗΠΡΟΣΦΟΡΑΙΕΡ  
 ΑΜΑΡΤΙΑΣ  
 ΕΧΟΝΤΕΣΟΥΝΑΛΛΑ  
 ΦΟΙΠΑΡΗΘΙΑΝΕΡ  
 ΤΗΝΕΙΣΟΛΟΝΤΩ  
 ΑΠΩΝΕΝΤΩΑΙΜΑ  
 ΤΗΥΗΝΕΝΕΚΑΙΝΗ  
 ΗΜΙΝΟΛΟΝΤΗΡΟΣ  
 ΦΑΤΟΝΚΑΙΖΩΣΑΝ  
 ΔΙΑΤΟΥΚΑΤΑΙΕΤΧΑ  
 ΤΟΣΤΟΥΤΕΣΤΗΝΗ  
 ΣΑΡΚΟΣΑΥΤΟΥΚΑΙ  
 ΕΙΡΕΜΕΓΑΝΕΠΙΤΗ  
 ΟΙΚΟΝΤΟΥΟΥΤΗΡ  
 ΕΡΧΩΜΕΘΑΜΕΤΑ  
 ΑΝΘΙΝΗΣΚΑΡΑΙ  
 ΑΣΕΝΠΑΝΤΟΣΦΟΙ  
 ΑΠΙΣΤΕΩΣΕΡΑΝ  
 ΤΙΣΜΕΝΟΙΤΑΣΚΑΙ  
 ΔΙΑΣΑΠΤΟΣΥΝΗΛ  
 ΣΕΩΣΤΟΝΗΡΑΣ  
 ΚΑΙΔΕΛΘΟΥΣΜΕΝΟΙ  
 ΤΟΣΩΜΑΥΛΑΤΙΚΑ  
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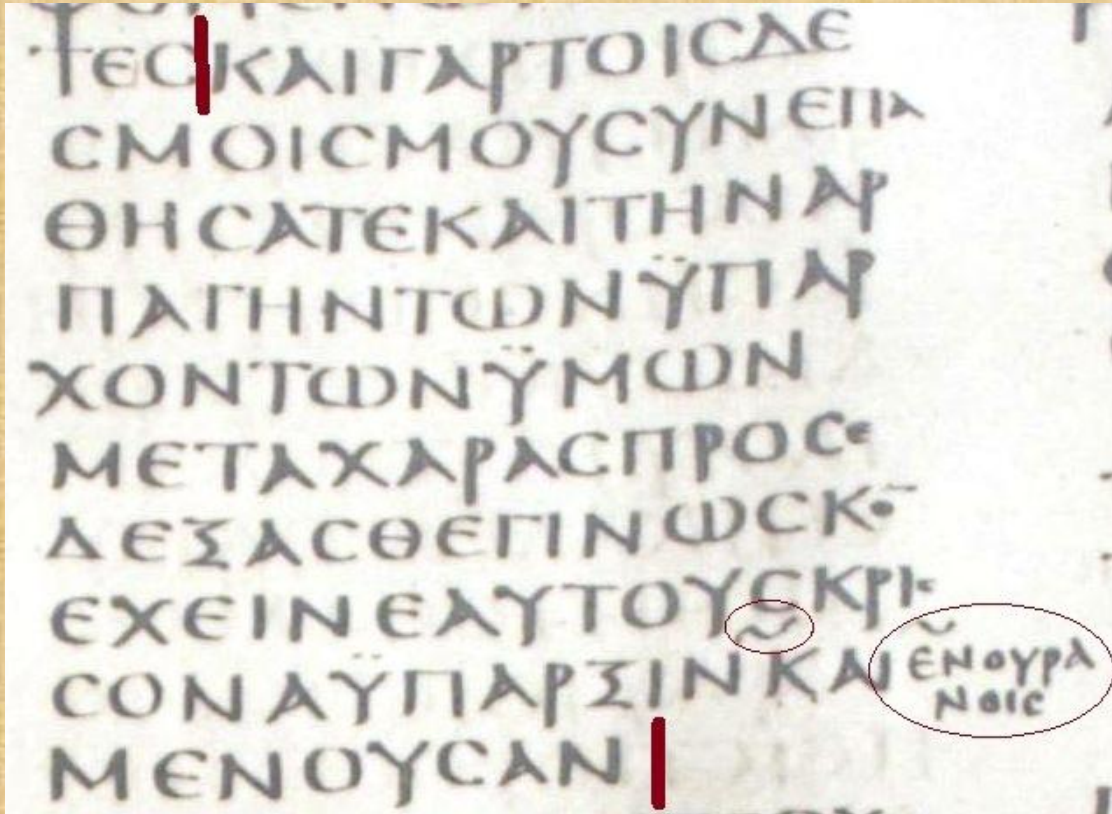
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αυτου





ومخطوطة كلارومنته من اخر القرن الخامس بداية القرن السادس وايضا ال وك و ابسلون

وغيرهم من مخطوطات الخط الكبير

وكثير من مخطوطات الخط الصغير

وايضا مجموعة المخطوطات البيزنطية

Byz

ومخطوطات القراءات الكنسية

Lect



والترجمات القديمة

اولا الترجمات السريانية

اولا الاشورية خابورس

وهي تعود الي سنة 168 م تقريبا

Handwritten text in a South Indian script, likely Grantha or Tamil, written on a palm leaf manuscript. The text is arranged in approximately 25 horizontal lines. Two vertical red lines are drawn through the text, one near the center and one towards the right edge. The script is finely inscribed and the leaf shows signs of age and wear.



**10:34** And it afflicted you on account of them who were bound; and the pillage of your goods with joy ye sustained, as knowing that ye have a possession in heaven, which is better, and passeth not away.

## وايضا البشيتا من القرن الرابع

(Peshitta) חכא לא חל אלא דאמרינן מסלפא פקא ונבסחא כמנא חא סבא חא  
חלל ונחבא אבא דאמרינן חא מילא כמנא ונבסחא חא חל חא

(Peshita X) WKAB LKWN EL AYLYN DASRYN WXJWPYA  
DNKSYKWN BXDWTA SYBRTWN MJL DYDEYN ANTWN DAYT  
LKWN QNYNA B\$MYA DMYTR HW WLA EBR ;

(Lamsa) And you had pity on those who were prisoners, and you took the seizure of your property cheerfully, for you know in yourselves that you have a better and a more enduring possession in heaven.

وغيرهم من الترجمات السريانية

وايضا بعض مخطوطات الفلجاتا وغيرها من الترجمات القديمة

## التحليل الداخلي

اولا معلمنا بولس الرسول يقول ما يوافق تعاليم معلمه الرب يسوع المسيح



[إنجيل متى 6: 20](#)

بَلْ اكْنِزُوا لَكُمْ كُنُوزًا فِي السَّمَاءِ، حَيْثُ لَا يَفْسِدُ سُوسٌ وَلَا صَدَأٌ، وَحَيْثُ لَا يَنْقُبُ سَارِقُونَ وَلَا يَسْرِقُونَ،

[إنجيل متى 19: 21](#)

قَالَ لَهُ يَسُوعُ: «إِنْ أَرَدْتَ أَنْ تَكُونَ كَامِلًا فَادْهَبْ وَبِعْ أَمْلاكَكَ وَأَعْطِ الْفُقَرَاءَ، فَيَكُونَ لَكَ كَنْزٌ فِي السَّمَاءِ، وَتَعَالَ اتَّبِعْنِي.»

[إنجيل مرقس 10: 21](#)

فَنَظَرَ إِلَيْهِ يَسُوعُ وَأَحَبَّهُ، وَقَالَ لَهُ: «يُعْوزُكَ شَيْءٌ وَاحِدٌ: اذْهَبْ بِعْ كُلَّ مَا لَكَ وَأَعْطِ الْفُقَرَاءَ، فَيَكُونَ لَكَ كَنْزٌ فِي السَّمَاءِ، وَتَعَالَ اتَّبِعْنِي حَامِلًا الصَّلِيبَ.»

[إنجيل لوقا 6: 23](#)

افْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا، فَهُوَذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ. لِأَنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ بِالْأَنْبِيَاءِ.

[إنجيل لوقا 18: 22](#)

فَلَمَّا سَمِعَ يَسُوعُ ذَلِكَ قَالَ لَهُ: «يُعْوزُكَ أَيْضًا شَيْءٌ: بِعْ كُلَّ مَا لَكَ وَوَرِّعْ عَلَى الْفُقَرَاءِ، فَيَكُونَ لَكَ كَنْزٌ فِي السَّمَاءِ، وَتَعَالَ اتَّبِعْنِي.»

فلهذا بولس الرسول بالتاكيد يكتب ما يوافق كلام المسيح

وايضا هذا اسلوب بولس الرسول

رسالة بولس الرسول الثانية إلى أهل كورنثوس 5: 1

لَأَنَّا نَعْلَمُ أَنَّهُ إِنْ نَقِضَ بَيْتُ خَيْمَتِنَا الْأَرْضِيِّ، فَلَنَّا **فِي السَّمَاوَاتِ** بِنَاءً مِنَ اللَّهِ، بَيْتٌ غَيْرُ مَصْنُوعٍ  
بِيَدٍ، أَبَدِيٌّ.

رسالة بولس الرسول إلى أهل كولوسي 3: 2

**اهْتَمُّوا بِمَا فَوْقَ** لَا بِمَا عَلَى الْأَرْضِ،

ثانيا بولس الرسول معروف بأسلوبه الدقيق في تعبيراته فهو لن يترك تعبير مال افضل بدون ما  
يوضح مقصده

34 لَأَنَّكُمْ رَتَبْتُمْ لِقِيُودِي أَيْضًا، وَقَبَلْتُمْ سَلْبَ أَمْوَالِكُمْ بِفَرَحٍ، عَالِمِينَ فِي أَنْفُسِكُمْ أَنَّ لَكُمْ مَالًا أَفْضَلَ **فِي**  
**السَّمَاوَاتِ** وَبَاقِيًا

وبناء علي قاعدة

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

القراءه التي تتماشى مع اسلوب الكاتب هي الافضل

وايضا 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

وهذا يؤكد اصالة النص التقليدي

اما عن سبب الحذف هو باختصار خطأ من ناسخ حذف اختصار اورانوس في مخطوطه قديمه  
وانتشر الخطأ

**والمجد لله دائماً**