

هل العدد الذي يقول لَأَنَّكُمْ رَثِيئُمْ لِقُيُودِي أَيْضاً محرف 1 ؟ عبرانيين 1:

34

Holy_bible_1

الشبهة

يقول البعض ان العدد الذي في عبرانيين 10: 34 " لَأَنَّكُمْ رَثِيئُمْ لِقُيُودِي أَيْضاً، وَقَبِلْتُمْ سَلْبَ أَمْوَالِكُمْ
بِفَرَحٍ، عَالِمِينَ فِي أَنْفُسِكُمْ أَنَّ لَكُمْ مَالاً أَفْضَلَ فِي السَّمَاوَاتِ وَبَاقِيًا " محرف لان في بقية الترجمات
العربي كتبت تعاطفتم مع المساجين

الرد

لنتأكد من اي قراءه هي الصحيحة ندرس الادلة الخارجية والداخلية

وفي الأدلة الخارجية ندرس التراجم المختلفة والنصوص اليوناني والمخطوطات والترجمات
القديمة لنري ليهم اصلي

التراجم المختلفة

التراجم العربية

التي كتبت الجملة رثيم لقيودي

الفانديك

34 لَأَنْتُمْ رَثِيْتُمْ لِقِيُودِي أَيْضاً، وَقَبِلْتُمْ سَلْبَ أَمْوَالِكُمْ بِفَرَحٍ، عَالِمِينَ فِي أَنْفُسِكُمْ أَنَّ لَكُمْ مَالاً أَفْضَلَ فِي
السَّمَاوَاتِ وَبَاقِيًا.

التي كتبت تعاطفتم مع المساجين

الحياة

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

المشتركة

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

البولسية

عب-10-34: أَجَلْ، إِنَّكُمْ قَدْ تَأَلَّمْتُمْ مَعَ الَّذِينَ فِي الْفُيُودِ، وَرَضِيْتُمْ بَانْتِهَابِ أَمْوَالِكُمْ فَرِحِينَ، لِعِلْمِكُمْ أَنَّ
لَكُمْ ثَرَوَةً أَفْضَلَ وَبَاقِيًا.

المبسطة

وَأَنْتُمْ لَمْ تَتَأَلَّمُوا بِسَبَبِ الَّذِينَ سَجَنُوا فَحَسَبُ، لَكِنَّكُمْ قَبِلْتُمْ بِفَرَحٍ مُصَادِرَةً مُمْتَلَكَاتِكُمْ أَيْضًا، لِأَنَّكُمْ عَرَفْتُمْ أَنَّ لَكُمْ شَيْئًا أَفْضَلَ، شَيْئًا سَيَدُومُ.

اليسوعية

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

الكاثوليكية

عب-10-34: فقد شاركتكم السجناء في آلامهم وتقبلتم فرحين أن تنهب أموالكم، عالمين أن لكم ثروة أفضل لا تزول.

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

التراجم الانجليزي

التي كتبت لقيودي

Hebrews 10:34

(ALT) For indeed you_p sympathized with [me] in my chains, and you_p accepted the seizure of your_p 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.

(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.

(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.

(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.

(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.

(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.

(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⁽ⁱⁿ⁾ worth the spoiling of your goods, and that with gladness, remembering^(knowing) 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.

(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 كتبت تعاطفتم مع المساجين

(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.

(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,⁴⁰ and you accepted the confiscation of your belongings with joy, because you knew that you certainly⁴¹ 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 كتبت قيودي . التراجم النقدية هي التي كتبت المساجين.

النصوص اليوناني

اولا التي كتبت النص قيودي

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^{G2532 G1063} *in*^{G3588} my bonds^{G1199 G1473} you sympathized;^{G4834} and^{G2532} the^{G3588} seizure^{G724 G3588} of your possessions^{G5224 G1473} with^{G3326} joy^{G5479} you accepted, ^{G4327} knowing^{G1097} to have^{G2192} in^{G1722} yourselves^{G1438} a better^{G2908} possession^{G5223} in^{G1722} heavens,^{G3772} and^{G2532} abiding.^{G3306}

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

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

(IGNT+) και^{G2532} γαρ^{G1063} FOR BOTH τοις^{G3588} δεσμοις^{G1199} μου^{G3450} WITH MY BONDS συνεπαθησατε^{G4834 [G5656]} YE SYMPATHIZED, και^{G2532} AND την^{G3588} THE αρπαγην^{G724} PLUNDER των^{G3588} υπαρχοντων^{G5224 [G5723]} υμων^{G5216} OF YOUR POSSESSIONS μετα^{G3326} WITH χαρας^{G5479} JOY προσεδεξασθε^{G4327 [G5662]} YE

RECEIVED, γινωσκοντες^{G1097 [G5723]} KNOWING εχειν^{G2192 [G5721]} TO HAVE εν^{G1722} IN
εαυτοις^{G1438} YOURSELVES κρειττονα^{G2909} A BETTER υπαρξιν^{G5223} POSSESSION εν
G1722 IN "THE" ουρανοις^{G3772} HEAVENS και^{G2532} AND μενουσαν^{G3306 [G5723]}
ABIDING.

(SNT) και γαρ τοις δεσμοις μου συνεπαθησατε και την αρπαγην των υπαρχ
οντων υμων μετα χαρας προσεδεξασθε γινωσκοντες εχειν εν εαυτοις κρειττ
ονα 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

والتى 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 δεσμοις συνεπαθησατε και την αρπαγην των
υπαρχοντων υμων μετα χαρας προσεδεξασθε γινωσκοντες εχειν
εαυτους κρεισσονα υπαρξιν και μενουσαν

وايضا التقليدية والاغلبية تحتوي علي قيودي اما النقدية مساجين

مع ملاحظة انه في العربي الفرق كبير ولكن في اليوناني الفرق بين قيودي وبين مساجين هو
حرف واحد وهو حرف يوتا

مساجين

δεσμοις

قيود

δεσμοις

المخطوطات

في البداية في المخطوطات يوجد ثلاث قراءات

اولا قراءة (النقدية) مساجين

الاسكندرية من القرن الخامس السريانية والقبطي

ثانيا التي كتبت قيود (بدون تحديد)

بردية 46 وابسلون

التي قيودي (القراءة التقليدية)

اولا السينائية

من القرن الرابع

وصورتها

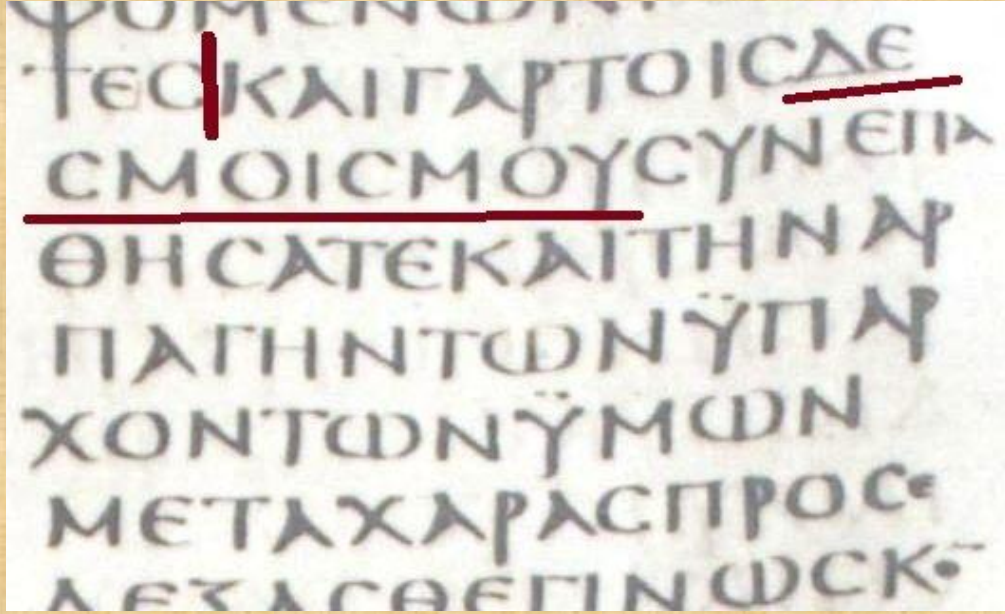
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αυτου



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

وغيرهم من مخطوطات الخط الكبير

KLP

وكثير من مخطوطات الخط الصغير

88 181 263 326 330 365 424* 436 459 614 629 630 1175 1241 1319 1852

1877 1881 1962 1984 2495 451 2492

وايضا مجموعة المخطوطات البيزنطية

Byz

ومخطوطات القراءات الكنسية

Lect

والترجمات القديمة

eth

geo²

slav

وكثير من اقوال الاباء

Clement

Origen

Euthalius

Theodoret^{text}

Ps-Oecumenius^{text}

John-Damascus^{text}

Theophylact^{text}

التحليل الداخلي

اولا معلمنا بولس الرسول يقول

اف 3: 1 بسبب هذا انا بولس اسير المسيح يسوع لاجلكم ايها الامم

اف 4: 1 فاطلب اليكم انا الاسير في الرب ان تسلكوا كما يحق للدعوة التي دعيتم بها.

اف 6: 20 الذي لاجله انا سفير في سلاسل لكي اجاهر فيه كما يجب ان اتكلم

في 1: 7 كما يحق لي ان افكر هذا من جهة جميعكم لاني حافظكم في قلبي في وثقي وفي المحاماة عن الانجيل وتشبيته انتم الذين جميعكم شركائي في النعمة.

تي 1: 16 يعطى الرب رحمة لبيت انيسيفورس لانه مرارا كثيرة اراحي ولم يخجل بسلسلتي

تي 2: 9 الذي فيه احتمل المشقات حتى القيود كمنذب لكن كلمة الله لا تقيد.

فهو تكلم كثيرا عن قيوده ولم يذكر ولا مره ان هناك اخرين مقيدين معه

وايضا اكد هذا المعنى لوقا الطبيب رفيق بولس في التبشير

اع 21: 33 حينئذ اقترب الامير وامسكه وامر ان يقيد بسلسلتين وطفق يستخبر ترى من يكون وماذا فعل.

اع 28: 20 فلهذا السبب طلبتكم لاراكم واكلمكم لاني من اجل رجاء اسرايل موثق بهذه السلسلة.

فهذا اسلوب بولس الرسول وكلامه ويمدح كثيرين علي احتماله في قيوده او زيارته في قيوده

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

أيضا بولس الرسول يقول بعد ذلك

رسالة بولس الرسول الي العبرانيين 13

13: 2 لا تنسوا اضافة الغرباء لان بها اضاف اناس ملائكة و هم لا يدرون

13: 3 اذكروا المقيدون كانكم مقيدون معهم و المذلين كانكم انتم ايضا في الجسد

فهو يقول اذكروا المقيدون فاذا كانوا بالفعل اهتموا جدا بالسجناء كما يظهر من النص النقدي فلماذا يقول لهم افعلوا شئى هم فعلوه ومدحهم عليه ؟

وهذا يؤكد اصالة النص التقليدي

اما عن سبب الخطأ فهو خطأ واحد يمكن ان يسقط فيه اي ناسخ وبخاصه لو كانت وسيلة النسخ هي الوسيلة الاملائية . او قد يكون ناسخ حول قرآنة قيود باضافة يوتا لتتماشي مع قراءة عب 13: 3 لانه اعتقد ان الناسخ السابق حذفها فهو صحح ما ظنه خطأ فحول الصحيح الي خطأ

والمجد لله دائما