

هل العدد الذي يقول لست استحي بانجيل المسيح محرف ؟ رومية 1: 16

Holy_bible_1

الشبهة

البعض يقول ان العدد الذي في رسالة رومية 1: 16 " لانني لست استحي بانجيل المسيح لانه قوة
الله للخلاص لكل من يؤمن لليهودي اولا ثم لليوناني " محرف لان كلمة المسيح غير موجودة في
بقية الترجمات العربية

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 كلمة المسيح

الفانديك

16 لَأَنِّي لَسْتُ أَسْتَحْي بِإِنْجِيلِ الْمَسِيحِ لِأَنَّهُ قُوَّةُ اللَّهِ لِلْخَلَاصِ لِكُلِّ مَنْ يُؤْمِنُ: لِلْيَهُودِيِّ أَوَّلًا ثُمَّ لِلْيُونَانِيِّ.

المشتركة

16 وأنا لا أستحي بإنجيل المسيح، فهو قدرة الله لخلاص كل من آمن، لليهودي أولا ثم لليوناني،

المبسطة

16 فَأَنَا لَا أَخْجَلُ مِنَ الْبَشَارَةِ بِالْمَسِيحِ، فَهِيَ قُوَّةُ اللَّهِ لِخَلَاصِ كُلِّ مَنْ يُؤْمِنُ. أَوَّلًا لِلْيَهُودِ، وَالآنَ لِعَیْرِ الْيَهُودِ أَيْضًا.

التي حذفه لفظ المسيح

الحياة

16 فانا لا أستحي بالإنجيل، لأنه قدرة الله للخلاص، لكل من يؤمن، لليهودي أولا ثم لليوناني على السواء.

البولسية

رو-16: 1-16: فإني لا أستحي بالإنجيل لأنه قوة الله لخلاص كل مؤمن، لليهودي أولا ثم لليوناني؛

اليسوعية

16 فإني لا أستحيي بالبشارة، فهي قدرة الله لخلاص كل مؤمن، لليهودي أولاً ثم لليوناني،

الكاثوليكية

رو-1:16: فَإِنِّي لَا أَسْتَحْيِي بِالْبَشَارَةِ، فَهِيَ قُدْرَةُ اللَّهِ لِخَلَاصِ كُلِّ مُؤْمِنٍ، لِلْيَهُودِيِّ أَوَّلًا ثُمَّ لِلْيُونَانِيِّ،

التراجم الانجليزي

Romans 1:16

(ALT) For I am not ashamed of the Gospel of Christ, for it is *[the]* power of God to salvation to every *[one]* believing, both to *[the]* Jew first and to *[the]* Greek.

(ACV) For I am not ashamed of the good-news of Christ, for it is the power of God for salvation to every man who believes, both to the Jew first, and to the Greek.

(AKJ) For I am not ashamed of the gospel of Christ: for it is the power of God to salvation to every one that believes; to the Jew first, and also to the Greek.

(ALTNT) For I am not ashamed of the Gospel of Christ, for it is *[the]* power of God to salvation to every *[one]* believing, both to *[the]* Jew first and to *[the]* Greek.

(VW) For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone who is believing, to the Jew first and also to the Greek.

(Bishops) For I am not ashamed of the Gospell of Christ, because it is the power of God vnto saluation to all that beleue, to the Iewe first, and also to the Greke.

(EMTV) For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believes, both to the Jew first and to the Greek.

(EVID) For I am not ashamed of the gospel of Christ: for it is the power of God to salvation to every one that believes; to the Jew first, and also to the Greek.

(Geneva) For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation to euery one that beleeueth, to the Iewe first, and also to the Grecian.

(GLB) Denn ich schäme mich des Evangeliums von Christo nicht; denn es ist eine Kraft Gottes, die da selig macht alle, die daran glauben, die Juden vornehmlich und auch die Griechen.

(HNV) For I am not ashamed of the Good News of Messiah, for it is the power of God for salvation for everyone who believes; for the Jew first, and also for the Greek.

(IAV) For I am not ashamed of the good news of Moshiach: for it is the power of Elohim unto salvation to every one that believeth; to the Jew first, and also to the Greek.

(JST) For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

(JOSMTH) For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

(KJ2000) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believes; to the Jew first, and also to the Greek.

(KJVCNT) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believes; to the Jew first, and also to the Greek.

(KJCNT) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believes; to the Jew first, and also to the Greek.

(KJV) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

(KJV-Clar) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believes; to the Jew first, and also to the Greek.

(KJV-1611) For I am not ashamed of the Gopel of Christ: for it is the power of God vnto saluation, to euery one that beleeueth, to the Iew first, and also to the Greeke.

(KJV21) For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one who believeth, to the Jew first and also to the Greek.

(KJVA) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

(LBP) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one who believes; whether they are Jews first, or Arameans (Syrians). *

(LitNT) FOR I AM NOT ASHAMED OF THE GLAD TIDINGS OF THE CHRIST : POWER FOR OF GOD IT IS UNTO SALVATION TO

EVERY ONE THAT BELIEVES, BOTH TO JEW FIRST AND TO GREEK :

(LITV) For I am not ashamed of the gospel of Christ, for it is *the* power of God to salvation to everyone believing, both to Jew first, and to Greek;

(MKJV) For I am not ashamed of the gospel of Christ, for it is *the* power of God unto salvation to everyone who believes, to the Jew first and also to the Greek.

(NET.) For I am not ashamed of the gospel, for it is God's power for salvation to everyone who believes, to the Jew first and also to the Greek.

(RNKJV) For I am not ashamed of the glad tidings of the Messiah: for it is the power of YHVH unto salvation to every one that believeth; to the Jew first, and also to the Greek.

(RYLT-NT) for I am not ashamed of the good news of the Christ, for it is the power of God to salvation to every one who is believing, both to Jew first, and to Greek.

(TMB) For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one who believeth, to the Jew first and also to the Greek.

(TRC) For I am not ashamed of the Gospell of Christ, because it is the power of God unto salvation to ^(which saveth) all that believe, namely to the jew, and also to the gentile.

(Tyndale) For I am not ashamed of the Gospell of Christ because it is ye power of God vnto salvacio to all yt beleve namely to the Iewe and also to ye getyle.

(Webster) For I am not ashamed of the gospel of Christ: for it is the power of God to salvation to every one that believeth; to the Jew first, and also to the Greek.

(WORNT) For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, both Jew and Greek:

(WTNT) ¶ For I am not ashamed of the Gospell of Christ, because it is the power of God unto salvation to all that believe, namely to the iewe, and also to the gentile.

(YLT) for I am not ashamed of the good news of the Christ, for it is the power of God to salvation to every one who is believing, both to Jew first, and to Greek.

والتي حذفته

(ASV) For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

(BBE) For I have no feeling of shame about the good news, because it is the power of God giving salvation to everyone who has faith, to the Jew first, and then to the Greek.

(CEV) I am proud of the good news! It is God's powerful way of saving all people who have faith, whether they are Jews or Gentiles.

(Darby) For I am not ashamed of the glad tidings; for it is God's power to salvation, to every one that believes, both to Jew first and to Greek:

(DRB) For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth: to the Jew first and to the Greek.

(ESV) For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

(ERV) I am proud of the Good News, because it is the power God uses to save everyone who believes--to save the Jews first, and now to save those who are not Jews.

(GNB) I have complete confidence in the gospel; it is God's power to save all who believe, first the Jews and also the Gentiles.

(GW) I'm not ashamed of the Good News. It is God's power to save everyone who believes, Jews first and Greeks as well.

(ISV) For I am not ashamed of the gospel, because it is God's power for the salvation of everyone who believes, of the Jew first and of the Greek as well.

(RV) For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

(WNT) For I am not ashamed of the Good News. It is God's power which is at work for the salvation of every one who believes--the Jew first, and then the Gentile.

ونري ان التراجم الانجليزية التي تمثل النص التقليدي ونص الاغلبية وقلة من النقدية كتبت
المسيح اما التراجم التي تمثل النص النقدي حذفته

النسخ اليوناني

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 1:16 Greek NT: Stephanus Textus Receptus
(1550, with accents)

.....
Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ, δύναμις γὰρ
θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι Ἰουδαίῳ τε πρῶτον
καὶ Ἑλληνι

ou gar epaischunomai to euangelion tou christou dunamis gar theou
estin eis sOtErian panti tO pisteuonti ioudaiO te prOton kai ellEni

(ABP+) For not^{G3756 G1063} am I ashamed of^{G1870} the^{G3588} good
news^{G2098} of the^{G3588} Christ; ^{G5547} [3power^{G1411} 1for^{G1063} 4of God^{G2316} 2it
is]^{G1510.2.3} for^{G1519} deliverance^{G4991} to every one^{G3956 G3588} trusting; ^{G4100}
both to the Jew^{G* G5037} first, ^{G4412} and^{G2532} to *the* Greek. ^{G*}

(ABP-G+) ου γαρ^{G3756 G1063} επαισχυνομαι^{G1870} το^{G3588} ευαγγελιον^{G2098} του
^{G3588} χριστου^{G5547} δυναμις^{G1411} γαρ^{G1063} θεου^{G2316} εστιν^{G1510.2.3} εις^{G1519} σωτη
ριαν^{G4991} παντι^{G3956} τω^{G3588} πιστευοντι^{G4100} Ιουδαιω τε ^{G* G5037} πρωτον^{G4412}
και^{G2532} Ἑλληνι^{G*}

(GNT) Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ· δύναμις γὰρ Θεο
ὑ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.

(IGNT+) ου^{G3756} FOR γαρ^{G1063} I AM επαισχυνομαι^{G1870} [G5736] NOT ASHAMED OF
το^{G3588} THE ευαγγελιον^{G2098} GLAD TIDINGS του^{G3588} OF THE χριστου^{G5547} CHRIST
: δυναμις^{G1411} POWER γαρ^{G1063} FOR θεου^{G2316} OF GOD εστιν^{G2076} [G5748] IT IS εις
^{G1519} UNTO σωτηριαν^{G4991} SALVATION παντι^{G3956} TO EVERY ONE τω^{G3588} THAT πισ

τευοντι^{G4100} [G5723] BELIEVES, ιουδαιω^{G2453} BOTH TO τε^{G5037} JEW πρωτον^{G4412}

FIRST και^{G2532} AND ελληνι^{G1672} TO GREEK :

(SNT) ου γαρ επαισχυνομαι το ευαγγελιον του χριστου δυναμις γαρ θεου ε
στιν εις σωτηριαν παντι τω πιστευοντι ιουδαιω τε πρωτον και ελληνι

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 1:16 Greek NT: Greek Orthodox Church

.....
οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ· δύναμις γὰρ
Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον
καὶ Ἕλληνι.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 1:16 Greek NT: Byzantine/Majority Text (2000)

.....
ου γαρ επαισχυνομαι το ευαγγελιον του χριστου δυναμις γαρ
θεου εστιν εις σωτηριαν παντι τω πιστευοντι ιουδαιω τε πρωτον
και ελληνι

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 1:16 Greek NT: Textus Receptus (1550)

.....
ου γαρ επαισχυνομαι το ευαγγελιον του χριστου δυναμις γαρ
θεου εστιν εις σωτηριαν παντι τω πιστευοντι ιουδαιω τε πρωτον

και ελληνι

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 1:16 Greek NT: Textus Receptus (1894)

ου γαρ επαισχυνομαι το ευαγγελιον του χριστου δυναμις γαρ
θεου εστιν εις σωτηριαν παντι τω πιστευοντι ιουδαιω τε πρωτον
και ελληνι

والتي حذفته

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 1:16 Greek NT: Westcott/Hort

ου γαρ επαισχυνομαι το ευαγγελιον δυναμις γαρ θεου εστιν εις
σωτηριαν παντι τω πιστευοντι ιουδαιω τε [πρωτον] και ελληνι

ou gar epaischunomai to euangelion dunamis gar theou estin eis
sōtērian panti tō pisteuonti ioudaiō te [prōton] kai ellēni

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 1:16 Greek NT: Tischendorf 8th Ed.

ου γαρ επαισχυνομαι το ευαγγελιον δυναμις γαρ θεου εστιν εις
σωτηριαν παντι τω πιστευοντι ιουδαιω τε πρωτον και ελληνι

وايضا التقليدية والاغلبية تحتوي عليه اما النقدية حذفته

المخطوطات

اولا التي حذفته

السينائية والفاتيكانية والاسكندرية والتراجم القبطي والفلجاتا

التي كتبه

مخطوطة كلارومنتس بين القرن الخامس والسادس

مخطوطة ايسلون

مجموعة المخطوطات البيزنطية وهي بالمئات

ومن الترجمات القديمة

البشيتا وهي من القرن الرابع

وترجمتها للدكتور لامزا

(Lamsa) For I am not ashamed of the gospel of Christ; for it is the power of God to salvation to every one who believes, whether they are Jews first, or Arameans (Syrians).

(Lamsa NT) For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one who believes; whether they are Jews first, or Arameans (Syrians). *

وغيرها من الترجمات القديمة

بل ايضا شهادة قديمة وهي من كتاب ماركيون الهرطوقي سنة 140 م الذي اخذ اجزاء من انجيل
لوقا من اغلب رسائل بولس الرسول يوجد به العدد حسب نصه التقليدي

وايضا من رد ترتليان علي ماركيون

Tertullian Against Marcion Book V

http://ccel.org/fathers2/ANF-03/anfo3-35.htm#P7775_2218841

And so in the passage where he says: "I am not ashamed of the gospel
of Christ: for it is the power of god unto salvation to every one that
beheveth; to the Jew first, and also to the Greek; for therein is the
righteousness of God revealed from faith to faith,"[598]

فبالفعل يوجد تنوع للنص النقدي ولكن ايضا يوجد شواهد للنص التقليدي اقدم واكثر في العدد

الادلة الداخلية

اولا سبب الخطأ هو الاختصارات فكلمة المسيح تكتب باختصار حرفين

χς

والاختصارات هي من الاسباب الشائعة للاخطاء النسخية وتقود للحذف فهناك اكثر من عشرين
مرة كان اختصار اسم اخرستوس لحرفين سبب خطأ نسخي ادي الي حذف الكلمة وكان اختصار
اسم يسوع الي حرفين سبب في اكثر من خمسين خطأ نسخي غير مقصود لحذف اسم يسوع

ولكن لا يوجد سبب للاضافه فالمعني واضح بدون كلمة المسيح

لذلك كلمة المسيح في العدد حقيقية

وهذا بناء 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

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 اولا عن الخطأ اللا ارادي

ثانيا اسلوب بولس الرسول

هو استخدم كلمة انجيل في الرسالة 10 مرات

5 مرات انت انجيل المسيح او انجيل يسوع المسيح وكلها عن البشارة

3 مرات انجيل الله او انجيل ابن الله وايضا عن البشارة

2 الانجيل ولكن عن الطاعة للانجيل

فهذا يتماشى مع اسلوب بولس الرسول

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

وقاعدة

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

القراءه التي تناسب الفكر اللاهوتي للكاتب هي الافضل

فبهذا الادلة الداخلية والخارجية تؤكد اصالة النص التقليدي وتعبير انجيل المسيح

والمجد لله دائما