

هل العدد الذي يقول لِكَي يَذُوقَ بِنِعْمَةِ اللَّهِ

الْمَوْتِ محرف بشهادة اقوال الإباء؟

عبرانيين 2: 9

Holy_bible_1

الشبهة

يقول البعض ان العدد الذي في عبرانيين 2: 9 "لِكَي يَذُوقَ بِنِعْمَةِ اللَّهِ الْمَوْتِ لِأَجْلِ كُلِّ وَاحِدٍ" محرف لان

في بعض الترجمات واقوال الإباء يقول

<p>اقتبسه أمبروسيوس : " لكي يذوق بعيدا عن الله الموت لأجل كل واحد" واقتبسه بنفس صورة أمبروسيوس كل من أوريجانوس و وثوديرت، وفلجنتيوس، وفجيليوس، وموجود في المخطوط اليوناني كامبيانوس M من القرن التاسع</p>	<p>لِكَيْ يَذُوقَ بِنِعْمَةِ اللَّهِ الْمَوْتَ لِأَجْلِ كُلِّ وَاحِدٍ.</p>
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الرد

أولا للتأكد من القراءة الصحيحة قبل معرفة اقوال الإباء ندرس العدد في التراجم المختلفة وفي المخطوطات

أولا الترجمات العربي

التي كتبت النص التقليدي بنعمة

الفانديك

9 وَلَكِنَّ الَّذِي وُضِعَ قَلِيلًا عَنِ الْمَلَائِكَةِ، يَسُوعَ، نَرَاهُ مُكَلَّلًا بِالْمَجْدِ وَالْكَرَامَةِ، مِنْ أَجْلِ أَلَمِ الْمَوْتِ، لِكَيْ يَذُوقَ
بِنِعْمَةِ اللَّهِ الْمَوْتَ لِأَجْلِ كُلِّ وَاحِدٍ.

الحياة

9 إلا أننا نرى يسوع الآن مكلا بالمجد والكرامة، لأنه قاسى الموت. وذلك بعدما صار أدنى من الملائكة

إلى حين، ليذوق بنعمة الله الموت عوضا عن كل واحد.

السارة

9 ولكن ذاك الذي جعله الله حيناً دون الملائكة، أعني يسوع، نراه مكللاً بالمجد والكرامة لأنه احتمل ألم الموت، وكان عليه أن يذوق الموت بنعمة الله لخير كل إنسان.

اليسوعية

9 ولكن ذاك الذي ((حط قليلاً دون الملائكة))، أعني يسوع، نشاهده مكللاً بالمجد والكرامة لأنه عانى الموت، وهكذا بنعمة الله ذاق الموت من أجل كل إنسان.

البولسية

عب-2-9: بيد أن الذي خُفِضَ عن الملائكة حيناً، يسوع، نراه مُكَلَّلًا بِالْمَجْدِ وَالْكَرَامَةِ، لكونه قد قاسى ألم الموت حتى يكون الموت الذي قاساه ((مفيداً)) لكل أحد بنعمة الله.

الكاثوليكية

عب-2-9: ولكن ذاك الذي ((حط قليلاً دون الملائكة))، أعني يسوع، نُشَاهِدُهُ مُكَلَّلًا بِالْمَجْدِ وَالْكَرَامَةِ لِأَنَّهُ عانى الموت، وهكذا بنعمة الله ذاق الموت من أجل كل إنسان.

اما التي كتبت بعيدا

لم أجد

التراجم الإنجليزي

(Murdock) But we see him, who was depressed somewhat lower than the angels, to be this Jesus, because of the passion of his death; and glory and honor are placed on his head; for God himself, in his grace, tasted death for all men.

(ALT) But we see Jesus, the One having been made only a little lower *[or, only for a short while lower]* than *[the]* angels because of the suffering of death, having been awarded the victor's wreath *[of] [or, having been crowned with]* glory and honor, in order that by *[the]* grace of God He should taste *[fig., experience]* death on behalf of all.

(ACV) But we see Jesus who has been made a little something less than the heavenly agents, who, because of the suffering of death, has been crowned with glory and honor, so that by the grace of God he would taste of death for every man.

(AKJ) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

(ALTNT) But we see Jesus, the One having been made only a little lower *[or, only for a short while lower]* than *[the]* angels because of the suffering of death, having been awarded the victor's wreath *[of] [or, having been crowned with]* glory and honor, in order that by *[the]* grace of God He should taste *[fig., experience]* death on behalf of all.

(AMP) But we are able to see Jesus, Who was ranked lower than the angels for a little while, crowned with glory and honor because of His having suffered death, in order that by the grace (unmerited favor) of God [to us sinners] He might experience death for every individual person.

(AUV-NT) But we do see Jesus, who was made a little bit lower than the angels *[i.e., by suffering death as a human being]*, and was crowned with

splendor and honor because He suffered death. It was by God's unearned favor that He would experience death for every person.

(ASV) But we behold him who hath been made a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every *man*.

(BBE) But we see him who was made a little lower than the angels, even Jesus, crowned with glory and honour, because he let himself be put to death so that by the grace of God he might undergo death for all men.

(VW) But we see Jesus, who was made a little less than the angels for the suffering of death, crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

(Bishops) But hym that [for a whyle] was made lesse then the Angels, we see [that it was] Iesus, who through the sufferynge of death, was crowned with glorie and honour, that he by the grace of God, shoulde taste of death for all.

(CENT) But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

(CEV) What we do see is Jesus, who for a little while was made lower than the angels. Because of God's wonderful kindness, Jesus died for everyone. And now that Jesus has suffered and died, he is crowned with glory and honor!

(CJB) But we do see Yeshua – who indeed was made for a little while lower than the angels – now crowned with glory and honor because he suffered death, so that by God's grace he might taste death for all humanity.

(CLV) Yet we are observing Jesus, Who has been made some bit inferior to messengers (because of the suffering of death, wreathed with glory and honor), so that in the grace of God, He should be tasting death for the sake of everyone."

(Mace) but Jesus, who was for a while inferior to the angels by his sufferings and death, we see was crown'd with glory and honour; when by the divine goodness, he had pass'd thro' death for every man.

(Darby) but we see Jesus, who *was* made some little inferior to angels on account of the suffering of death, crowned with glory and honour; so that by the grace of God he should taste death for every thing.

(DIA) The but a short time than messengers having been made less we see Jesus on account of the suffering of the death with glory and with honor having been crowed; so that by favor of God on behalf of all he might taste of death.

(DRB) But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour: that, through the grace of God he might taste death for all.

(EMTV) But we see Jesus, who was made a little lower than the angels, through the suffering of death, having been crowned with glory and honor, so that by the grace of God, He might taste death for everyone.

(ESV) But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

(ERV) For a short time Jesus was made lower than the angels, but now we see him wearing a crown of glory and honor because he suffered and died. Because of God's grace, Jesus died for everyone.

(Etheridge) But him who was humbled to be less than the angels, we see to be JESHU himself, for the sake of the passion of his death; and glory and honour set upon his head; for He Aloha,[Hu ger Aloho.] in his grace, for every man hath tasted death!

(EVID) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

(Geneva) But we see Iesus crowned with glory and honour, which was made little inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

(GNB) But we do see Jesus, who for a little while was made lower than the angels, so that through God's grace he should die for everyone. We see him now crowned with glory and honor because of the death he suffered.

(GDBY_NT) But we see Jesus humiliated somewhat in comparison with the angels, having been crowned with glory and honor on account of the suffering of death, in order that by the grace of God he might taste death for every one.

(GW) Jesus was made a little lower than the angels, but we see him crowned with glory and honor because he suffered death. Through God's kindness he died on behalf of everyone.

(HCSB-r) But we do see Jesus-- made lower than the angels for a short time so that by God's grace He might taste death for everyone--crowned with glory and honor because of the suffering of death.

(HNV) But we see him who has been made a little lower than the angels, Yeshua, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for everyone.

(csb) But we do see Jesus-- made lower than the angels for a short time so that by God's grace He might taste death for everyone--crowned with glory and honor because of the suffering of death.

(IAV NC) But we see Yehowshua, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of Elohim should taste death for every man.

(IAV) But we see Yehowshua, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of Elohim should taste death for every man.

(ISRAV) But we see Yehowshua, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of Elohim should taste death for every man.

(ISV) But we do see someone who was made a little lower than the angels. He is Jesus, who is crowned with glory and honor because he suffered death, so that by the grace of God he might experience death for everyone.

(JST) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

(JOSMTH) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

(KJ2000) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

(KJVCNT) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

(KJCNT) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

(KJV) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

(KJV-Clar) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

(KJV-1611) But wee see Iesus, who was made a little lower then the Angels, for the suffering of death, crowned with glory and honour, that hee by the grace of God should taste death for euery man.

(KJV21) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every man.

(KJVA) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

(LitNT) BUT WHO LITTLE SOME THAN [THE] ANGELS MADE LOWER WE SEE JESUS ON ACCOUNT OF THE SUFFERING OF DEATH WITH GLORY AND WITH HONOUR CROWNED; SO THAT BY [THE] GRACE OF GOD FOR EVERY ONE HE MIGHT TASTE DEATH.

(LITV) but we do see Jesus crowned with glory and honor because of the suffering of death *was* made a little less than the angels, so that by *the* grace of God He might taste of death for all.

(LONT) but we see Jesus, who was made a little lower than the angels, that he, by the favor of God, might taste death for all; for the suffering of death, crowned with glory and honor!

(MKJV) But we see Jesus, who *was* made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by *the* grace of God should taste death for all.

(Moffatt NT) what we do see is Jesus who was put lower than the angels for a little while to suffer death, and who has been crowned with glory and honour that by God's grace he might taste death for everyone.

(MSG) What we do see is Jesus, made "not quite as high as angels," and then, through the experience of death, crowned so much higher than any angel, with a glory "bright with Eden's dawn light." In that death, by God's grace, he fully experienced death in every person's place.

(nas) But we do see Him who was made ⁽⁵⁵⁾ for ^[18] a little while lower than the angels, namely, Jesus, because ⁽⁵⁶⁾ of the suffering of death crowned ⁽⁵⁷⁾ with glory and honor, so that by ⁽⁵⁸⁾ the grace of God He might taste ⁽⁵⁹⁾ death for ⁽⁶⁰⁾ everyone.

(NCV) But we see Jesus, who for a short time was made lower than the angels. And now he is wearing a crown of glory and honor because he suffered and died. And by God's grace, he died for everyone.

(NET.) but we see Jesus, who was made ***lower than the angels for a little while***, now crowned with glory and honor because he suffered death, so that by God's grace he would experience death on behalf of everyone.

(NAB-A) but we do see Jesus crowned with glory and honor because he suffered death, he who for a little while was made lower than the angels, that by the grace of God he might taste death for everyone.

(NIRV) But we do see Jesus already given a crown of glory and honor. He was made a little lower than the angels. He suffered death. By the grace of God, he tasted death for everyone. That is why he was given his crown.

(NIV) But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

(NIVUK) But we see Jesus, who was made a little lower than the angels, now crowned with glory and honour because he suffered death, so that by the grace of God he might taste death for everyone.

(NKJV) But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

(NLT) What we do see is Jesus, who "for a little while was made lower than the angels" and now is "crowned with glory and honor" because he suffered death for us. Yes, by God's grace, Jesus tasted death for everyone in all the world.

(Noyes NT) But we see him who was made a little lower than the angels, Jesus, on account of the suffering of death crowned with glory and honor; that by the grace of God he might taste death for every one.

(nrs) but we do see Jesus, who for a little while was made lower ^[13] than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God ^[14] he might taste death for everyone.

(NRSV) but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

(NWT) but we behold Jesus, who has been made a little lower than angels, crowned with glory and honor for having suffered death, that he by God's undeserved kindness might taste death for every *[man]*.

(Murdock R) But we see him, who was depressed somewhat lower than the angels, to be this Yeshua, because of the passion of his death; and glory and honor are placed on his head; for Alaha himself, in his grace, tasted death for all men.

(RNKJV) But we see Yeshua, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of YHVH, should taste death for every man.

(RSVA) But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one.

(RV) But we behold him who hath been made a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every *man*.

(RYLT-NT) and him who was made some little less than messengers we see -- Jesus -- because of the suffering of the death, with glory and honour having been crowned, that by the grace of God for every one he might taste of death.

(TCNT) What our eyes do see is Jesus, who was made for a while lower than angels, now, because of his sufferings and death, crowned with glory and honour; so that his tasting the bitterness of death should, in God's loving-kindness, be on behalf of all mankind.

(TMB) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every man.

(TNIV) But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

(TRC) Nevertheless we yet see not all things subdued unto him: but that Jesus which for a season was made less than the angels, we see thorow the punishment of death crowned with glory and honour: (but him that was made less than the angels: we see that it was lesus, which is crowned with glory and honour for the suffering of death:) that he by the grace of God, should taste of death for all men.

(Tyndale) Neverthelesse we yet se not all thynges subdued but him yt was made lesse the ye angelles: we se that it was lesus which is crouned with glory and honour for the sofferinge of death: that he by the grace of god shulde tast of deeth for all men.

(UPDV) But we see him who has been made a little lower than the angels, [even] Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every [man].

(Webster) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

(Wesley's) But we see Jesus crowned with glory and honour, for the suffering of death, who was made a little lower than the angels, that by the grace of God he might taste death for every man.

(WESNT) But we see Jesus crowned with glory and honour, for the suffering of death, who was made a little lower than the angels, that by the grace of God he might taste death for every man.

(WMSNT) but we do see Jesus, who was made inferior to the angels for a little while, crowned with glory and honor because He suffered death, so that by God's favor He might experience death for every human being.

(WNT) But Jesus—who was made a little inferior to the angels in order that through God's grace He might taste death for every human being—we already see wearing a crown of glory and honour because of His having suffered death.

(WORNT) But we see Jesus, who was made *for* a little *while* lower than the angels, in order to suffer death, that by the grace of God He might taste death for every man, crowned with glory and honor.

(WTNT) Nevertheless we yet see not all things subdued unto him: but that lesus which for a season was made less than the angels, we see thorow the punishment of death crowned with glory and honour: that he by the grace of God, should taste of death for all men.

(Wycliffe) but we seen hym that was maad a litil lesse than aungels, Jhesu, for the passioun of deth crowned with glorie and onour, that he thorouy grace of God schulde taste deth for alle men.

(WycliffeNT) but we seen hym that was maad a litil lesse than aungels, Jhesu, for the passioun of deth crowned with glorie and onour, that he thorouy grace of God schulde taste deth for alle men.

(YLT) and him who was made some little less than messengers we see-- Jesus--because of the suffering of the death, with glory and honour having been crowned, that by the grace of God for every one he might taste of death.

اما التي كتبت بعيدا

لم أجد (الا ترجمة لنسخة سريانية ستاتي لاحقا في الترجمات القديمة)

النسخ اليوناني

التي كتبت نعمة **χαριτι**

[Nestle Greek New Testament 1904](#)

τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξη καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου.

Westcott and Hort 1881

τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου.

Westcott and Hort / [NA27 variants]

τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου.

RP Byzantine Majority Text 2005

Τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου.

Greek Orthodox Church 1904

τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου.

Tischendorf 8th Edition

ὁ δὲ βραχὺς τις παρά ἄγγελος ἐλαττώω βλέπω Ἰησοῦς διὰ ὁ πάθημα ὁ θάνατος δόξα καὶ τιμὴ στεφανώω ὅπως χάρις θεός ὑπὲρ πᾶς γεύομαι θάνατος

Scrivener's Textus Receptus 1894

τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου δόξη καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου.

Stephanus Textus Receptus 1550

τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξη καὶ τιμῇ ἐστεφανωμένον ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου

Westcott and Hort 1881 w/o Diacritics

τον δε βραχυ τι παρ αγγελους ηλαττωμενον βλεπομεν ιησουν δια το παθημα του θανατου δοξη και τιμη εστεφανωμενον οπως χαριτι θεου υπερ παντος γευσηται θανατου

Tischendorf 8th Ed. w/o Diacritics

τον δε βραχυ τι παρ αγγελους ηλαττωμενον βλεπομεν ιησουν δια το παθημα του θανατου δοξη και τιμη εστεφανωμενον οπως χαριτι θεου υπερ παντος γευσηται θανατου

Stephanus Textus Receptus 1550

τον δε βραχυ τι παρ αγγελους ηλαττωμενον βλεπομεν ιησουν δια το παθημα του θανατου δοξη και τιμη εστεφανωμενον οπως χαριτι θεου υπερ παντος γευσηται θανατου

Scrivener's Textus Receptus 1894 w/o Diacritics

τον δε βραχυ τι παρ αγγελους ηλαττωμενον βλεπομεν Ιησουν, δια το παθημα του θανατου δοξη και τιμη εστεφανωμενον, οπως χαριτι Θεου υπερ παντος γευσηται θανατου.

Byzantine/Majority Text (2000) w/o Diacritics

τον δε βραχυ τι παρ αγγελους ηλαττωμενον βλεπομεν ιησουν δια το παθημα του θανατου δοξη και τιμη εστεφανωμενον οπως χαριτι θεου υπερ παντος γευσηται θανατου

Westcott/Hort, UBS4 variants w/o Diacritics

τον δε βραχυ τι παρ αγγελους ηλαττωμενον βλεπομεν ιησουν δια το παθημα του θανατου δοξη και τιμη εστεφανωμενον οπως χαριτι θεου υπερ παντος γευσηται θανατου

التي كتبت بعيدا **χωρίς**

لم اجد

المخطوطات

عندما ندرس المخطوطات ندرك اكثر ان كلها تقريبا تؤكد اصالة النص التقليدي بما فيها مخطوطات الخط
الكبير والصغير والقراءات الكنسية والترجمات القديمة كلها بما فيهم اللاتينية القديمة والفلاجتا والاشورية
والسريانية بما فيهم البشيتا والقبطية صعيدي وبحيري وغيرهم

p⁴⁶ א A B C D K L P Ψ 075 0150 6 33 81 88 104 181 256 263 326 330 365

424* 436 451 459 614 629 630 1175 1241 1319 1573 1739^{v.r.(vid)} 1852 1877

1881 1912 1962 1984 1985 2127 2200 2464 2492 2495 Byz Lect it^{ar} it^b it^c

it^{comp} it^d it^{dem} it^{div} it^e it^f it^t it^v it^x it^z vg syr^p syr^h syr^{pal} cop^{sa} cop^{bo} cop^{fay} arm eth geo

slav

السينائية

Heb 2:9

ΤΕΤΑΓΜΕΝΑ
ΤΟΝ ΔΕ ΒΡΑΧΥΤΙΠΑΡΑΓ-
ΓΕΛΟΥΣΗ ΛΑΤΤΩΜΕΝΟΝ
ΒΛΕΠΟΜΕΝΙΝ ΔΙΑΤ
ΠΑΘΗΜΑΤΟΥ ΘΑΝΑ-
ΤΟΥ ΔΟΣΗ ΚΑΙ ΤΙΜΗ
ΕΣΤΕ ΦΑΝΩΜΕΝΟΝ
ΟΠΩΣ ΧΑΡΙΤΙ ΘΥ
ΠΕΡ ΠΑΝΤΟΣ ΓΕΥΣΗ
ΤΑΙ ΘΑΝΑΤΟΥ

Heb 2:10

الفاتيكانية

Heb 2:9

ΤΕΤΑΓΜΕΝΑ ΤΟΝ ΔΕ ΒΡΑ-
ΧΥΤΙΠΑΡΑΓΓΕΛΟΥΣΗ
ΛΑΤΤΩΜΕΝΟΝ ΒΛΕΠΟ-
ΜΕΝΙΝ ΔΙΑ ΤΟ ΠΑΘΗΜΑ
ΤΟΥ ΘΑΝΑΤΟΥ ΔΟΣΗ

ΤΕΙΜΗΕΣΤΕΦΑΝΩΜΕ
ΝΟΝΟΨΧΑΡΙΤΙΘΥΥ
ΠΕΠΑΝΤΟΣΓΕΥΣΗΤΑΙ
ΘΑΝΑΤΟΥ ΕΠΡΕΠΕΝΓΑΡ

Heb 2:10

والاسكندرية

ΛΕΟΥΠΩΡΩΜΕΝΑΥΤΩΤΑΙΑ
ΤΑΥΝΟΤΕΤΑΙΜΕΝΑ ΤΟΝΔΕΒΡΑ
ΧΥΤΙΠΑΡΑΓΓΕΛΟΥΣΗΛΑΤΤΩΜΕ
ΝΟΝΒΛΕΠΟΜΕΝΗΝΔΙΑΤΟΠΑΘΗ
ΜΑΤΟΥΘΑΝΑΤΟΥΔΟΞΗΚΑΙΤΙΜΗ
ΕΣΤΕΦΑΝΩΜΕΝΟΝΟΨΧΑ
ΡΙΤΙΘΥΥΠΕΡΠΑΝΤΟΣΓΕΥΣΗ
ΤΑΙΘΑΝΑΤΟΥ ΕΠΡΕΠΕΝΓΑΡΑΥΤΩ

Heb 2:9

Heb 2:10

والافرايمية

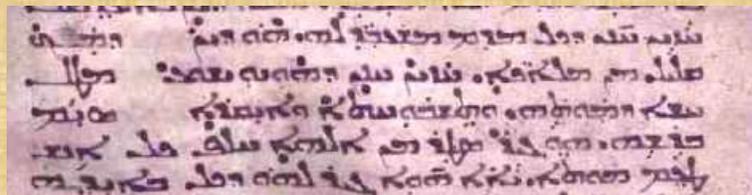
Heb 2:9 ΤΟΝΔΕΒΡΑΧΥΤΙΠΑΡΑΓΓΕΛΟΥΣΗΛΑΤΤΩΜΕΝΟΝΒΛΕΠΟΜΕ
Heb 2:10 ΗΝΔΙΑΤΟΠΑΘΗΜΑΤΟΥΘΑΝΑΤΟΥΔΟΞΗΚΑΙΤΙΜΗΕΣΤΕ
ΦΑΝΩΜΕΝΟΝΟΨΧΑΡΙΤΙΘΥΥΠΕΡΠΑΝΤΟΣΓΕΥΣΗΤΑΙ
ΘΑΝΑΤΟΥ ΕΠΡΕΠΕΝΓΑΡΑΥΤΩ ΔΙΟΝΤΑΠΑΝΤΑ ΚΑΙΔΙΟΥ

والقبطي

(Bohairic) φη δε εταφθεβιοϋ `νογκοϋχι `εζοτε νιαγγελος τενναϋ `ει̅η̅ς̅ ε̅ϑ̅βε
 πι `μκαζ `ντε `φμοϋ αφερ `πωοϋ νεμ `πταιο `νοϋ `χλομ `εχωϋ ζοπωσ
 ςεν πι `ζμοτ `ντε φ† `ντεϋχεμ† πι `μ `φμοϋ `εχεν οϋον νιβεν.

(NS) ΠΕΝΤΑΥΒΟΧΒΕϢ ΔΕ ΝΟΥΚΟΥΙ ΠΑΡΑ ΝΑΓΓΕΛΟΣ. ΤΝΝΑΥ ΕΙΗ̅Σ̅ΟΥ̅Σ̅
 ΕΤΒΕ ΠΖΙΣΕ ΜΠΜΟΥ ΕϢΣΤΕΦΑΝΟΥ ΔΕ ΖΝ ΟΥΕΟΟΥ ΜΝ ΟΥΤΑΕΙΟ. ΧΕΚΑΑΣ
 ΖΜ ΠΕΖΜΟΤ ΜΠΝΟΥΤΕ ΕϢΕΧΙ†ΠΕ ΜΠΜΟΥ ΖΑ ΠΤΗΡϢ.

والاشورية السريانية من القرن الثاني



2:9	ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ
2:10	ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ ܘܢܗܘܢ

وترجمتها لجون ويزلي

2:9 But him who was humbled to be less than the angels, we see to be JESHU
 himself, for the sake of the passion of his death; and glory and honour set upon
 his head; for He Aloha,*** in his grace, for every man hath tasted death !

There are only three letters' difference between the two readings. Perhaps the reading "without God" arose when copyists misread the text reading.

اما عن اقوال الإباء

التي تشهد للنص التقليدي كثيرة

Origen

Eusebius

Faustinus

Athanasius

Didymus

Chrysostom

Jerome

Cyril

Euthalius

Theodoret

Oecumenius

وهم اباء متقدمين

اما الإباء الذين اقتبسوا ما عدا الله

ما يقوله المشكك

اقتبسه أمير وسيوس :

" لكي يذوق بعيدا عن الله الموت لأجل كل واحد"

واقتبسه بنفس صورة أمبروسيوس كل من أوريجانوس،
وثيوديرت، وفلجنتيوس، وفيجيليو، وموجود في
المخطوط اليوناني كامبيانوس M من القرن التاسع

أولا اوريجانوس اقتبس العدد بصورتيه فواضح انه يشرح في المرة الثانية انه يموت عن الجميع ولكن

بالطبع لا يموت عن الله لان الله لا يحتاج فداء فاوريجانوس لا يصلح كدليل لأنه ذكر الصيغتين

امبروسيوس من القرن الرابع ثيوديرت و فيجيليوس من القرن الخامس وفلجنتيوس من القرن السادس

فقد يكونوا نقلوا من النص السرياني الذي انتشر فيه الخطأ بقلّة كما وضحت. فهو ليس بدليل على وجود

خطأ بعد فهم الصورة كاملة.

وبخاصة حسب قواعد التحليل الداخلي

The reading which could most easily have given rise to the other readings is best.

القراءة التي هي بوضوح السبب في بقية القراءات هي الافضل

فقراءة لكي يذوق بعيدا عن الله الموت لا تسبب في تستبدل بنعمة الله

ولكن لكي يذوق بنعمة الله الموت هي التي تتسبب في خطأ بعيدا عن الله ولهذا بنعمة الله هي الاسلية

و فقط تسبب توضيح ان المسيح يموت لأجل الكل ولكن ليس من اجل الله أي اللاهوت لان الله لا يحتاج

فداء

والمجد لله دائما