

هل العدد الذي يقول يكون لها سلطان

على رأسها محرف؟ 1 كو 11: 10

Holy_bible_1

الشبهة

كورنثوس الأولى 11-10

لهذا ينبغي للمرأة أن يكون لها **سلطان** على رأسها، من أجل الملائكة

في كتابه ضد الهرطقات اقتبس إيرناوس النص بالشكل التالي:

لهذا ينبغي للمرأة أن يكون لها **نقاب** **καλυμμα** على رأسها، من أجل الملائكة

الرد

لنعرف هل النص التقليدي هو صحيح ام لا ندرس مع الترجمات المختلفة والمخطوطات وأيضا الأدلة

الداخلية

الترجمات العربي

أولا التي كتبت سلطان او علامة

فانديك

10 لِهَذَا يَنْبَغِي لِلْمَرْأَةِ أَنْ يَكُونَ لَهَا سُلْطَانٌ عَلَى رَأْسِهَا مِنْ أَجْلِ الْمَلَائِكَةِ.

الحياة

10 لذا يجب على المرأة أن تضع على رأسها علامة الخضوع، من أجل الملائكة.

اليسوعية

10 لذلك يجب على المرأة أن يكون سلطة على رأسها من أجل الملائكة.

الكاثوليكية

1كور-11-10: لِيَكُونَ عَلَى الْمَرْأَةِ أَنْ يَكُونَ سُلْطَةٌ عَلَى رَأْسِهَا مِنْ أَجْلِ الْمَلَائِكَةِ.

التي كتبت غطاء

البولسية

1كور-11-10: لذلك ينبغي للمرأة أن يكون لها، على رأسها، غطاءً علامة الخُضوع، من أجل الملائكة.

السارة

10 لذلك يجب على المرأة أن تغطي رأسها علامة الخضوع، من أجل الملائكة.

التراجم الإنجليزية

(Murdock) For this cause ought the woman to have on her head [the mark of] authority, because of the angels.

(ALT) For this reason, the woman ought to be having [*a symbol of*] authority on her head, because of the angels.

(ACV) Because of this the woman ought to have authority over her head, because of the heavenly agents.

(AKJ) For this cause ought the woman to have power on her head because of the angels.

(ALTNT) For this reason, the woman ought to be having *[a symbol of]* authority on her head, because of the angels.

(ASV) for this cause ought the woman to have *a sign of* authority on her head, because of the angels.

(BBE) For this reason it is right for the woman to have a sign of authority on her head, because of the angels.

(VW) For this reason the woman ought to have authority on her head, because of the angels.

(Bishops) For this cause ought the woman to haue power on her head, for the Angels sakes.

(CENT) Therefore the woman ought to have a symbol of authority on her head, because of the angels.

(CLV) Therefore the woman ought to have authority over her head because of the messengers.

(Darby) Therefore ought the woman to have authority on her head, on account of the angels.

(DIA) On account of this it is fitting the woman authority to have on the head, on account of the messengers.

(DRB) Therefore ought the woman to have a power over her head, because of the angels.

(EMTV) Because of this, the woman ought to have a *symbol of* authority upon her head, because of the angels.

(ESV) That is why a wife ought to have a symbol of authority on her head, because of the angels.^[2]

(Etheridge) Because of this the woman is a debtor,[Chaiobo.] that the power [Shultono.] shall be upon her head, on account of the angels.

(EVID) For this cause ought the woman to have power on her head because of the angels.

(Geneva) Therefore ought the woman to haue power on her head, because of the Angels.

(GDBY_NT) Therefore the woman ought to have authority on her head, on account of the angels.

(HCSB-r) This is why a woman should have a symbol of authority on her head: because of the angels.

(HNV) For this cause the woman ought to have authority on her head, because of the angels.

(csb) This is why a woman should have a symbol of authority on her head:
because of the angels.

(IAV) For this cause ought the woman to have power on her head because of the
angels.

(ISV) This is why a woman should have authority over her own head: because
of the angels.

(KJ2000) For this cause ought the woman to have authority on her head
because of the angels.

(KJVCNT) For this cause ought the woman to have power on her head because
of the angels.

(KJCNT) For this cause ought the woman to have power on her head because
of the angels.

(KJV) For this cause ought the woman to have power on *her* head because of the angels.

(KJV-Clar) For this cause ought the woman to have power on her head because of the angels.

(KJV-1611) For this cause ought the woman to haue power on her head, because of the Angels.

(KJV21) For this cause ought the woman to have power on her head, because of the angels.

(KJVA) For this cause ought the woman to have power on *her* head because of the angels.

(LEB) Because of this, the woman ought to have *a symbol of* authority on her head, on account of the angels.

(LitNT) BECAUSE OF THIS OUGHT THE WOMAN AUTHORITY TO HAVE ON THE HEAD, ON ACCOUNT OF THE ANGELS.

(LITV) because of this, the woman ought to have authority on the head, because of the angels.

(MKJV) For this reason the woman ought to have authority on *her* head because of the angels.

(Moffatt NT) Therefore, in view of the angels, woman must wear a symbol of subjection on her head.

(nas) Therefore the woman ought to have a symbol of authority on her head, because of the angels.

(NCV) So that is why a woman should have a symbol of authority on her head, because of the angels.

(NET.) For this reason a woman should have a symbol of authority on her head, because of the angels.

(NAB-A) for this reason a woman should have a sign of authority on her head, because of the angels.

(NIV) For this reason, and because of the angels, the woman ought to have a sign of authority on her head.

(NIVUK) For this reason, and because of the angels, the woman ought to have a sign of authority on her head.

(NKJV) For this reason the woman ought to have *a symbol of* authority on *her* head, because of the angels.

(NLT) So a woman should wear a covering on her head as a sign of authority because the angels are watching.

(Noyes NT) For this cause the woman ought to have a sign of authority on her head, because of the angels.

(nrs) For this reason a woman ought to have a symbol of ^[55] authority on her head, ^[56] because of the angels.

(NRSV) For this reason a woman ought to have a symbol of authority on her head, because of the angels.

(NWT) That is why the woman ought to have a sign of authority upon her head because of the angels.

(Murdock R) For this cause ought the woman to have on her head [the mark of] authority, because of the angels.

(RNKJV) For this cause ought the woman to have power on her head because of the angels.

(RV) for this cause ought the woman to have *a sign of* authority on her head, because of the angels.

(RYLT-NT) because of this the woman ought to have *a token of* authority upon the head, because of the messengers;

(TMB) For this cause ought the woman to have power on her head, because of the angels.

(TNIV) It is for this reason that a woman ought to have authority over her own head, because of the angels.

(TRC) For this cause ought the woman to have power in_(on) her head, for the angels' sake._(sakes)

(Tyndale) For this cause ought the woma to have power on her heed for the angels sakes.

(UPDV) for this cause ought the woman to have [a sign of] authority on her head, because of the angels.

(Webster) For this cause ought the woman to have power on *her* head, because of the angels.

(WMSNT) This is why woman ought to wear upon her head a symbol of man's authority, especially out of respect to the angels.

(WNT) That is why a woman ought to have on her head a symbol of subjection, because of the angels.

(WORNT) For this *reason* ought the woman to have power on *her* head, because of the angels.

(WTNT) For this cause ought the woman to have power in her head, for the angels' sake.

(Wycliffe) Therfor the womman schal haue an hilyng on hir heed, also for aungelis.

(WycliffeNT) Therfor the womman schal haue an hilyng on hir heed, also for aungelis.

(YLT) because of this the woman ought to have *a token of* authority upon the head, because of the messengers;

التي كتبت غطاء

(CEV) And so, because of this, and also because of the angels, a woman ought to wear something on her head, as a sign of her authority.

(ERV) So that is why a woman should have her head covered with something that shows she is under authority. Also, she should do this because of the angels.

(GNB) On account of the angels, then, a woman should have a covering over her head to show that she is under her husband's authority.

(GW) Therefore, a woman should wear something on her head to show she is under someone's authority, out of respect for the angels.

(JST) For this cause ought the woman to have a covering on her head because of the angels.

(NIRV) That's why a woman should have her head covered. It shows that she is under authority. She should also cover her head because of the angels.

(NLV) For this reason a woman should have a covering on her head. This shows she respects man. This is for the angels to see also.

(RSVA) That is why a woman ought to have a veil on her head, because of the angels.

(Wesley's) For this cause also the woman ought to have a veil upon her head,
because of the angels.

فواضح ان التراجم الإنجليزية تقليدية واغلبية والكثير من النقدية كتبت سلطان او علامة اما قلة قليلة من

النقدية كتبت غطاء

النصوص اليوناني

(GNT)

διὰ τοῦτο ὀφείλει ἡ γυνὴ **ἐξουσιᾶν** ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοῦς
ἀγγέλους.

(IGNT+)

διὰ ^{G1223} BECAUSE OF **τοῦτο** ^{G5124} THIS **οφείλει** ^{G3784 [G5719]} OUGHT **ἡ** ^{G3588} THE
γυνὴ ^{G1135} WOMAN **ἐξουσιᾶν** ^{G1849} AUTHORITY **ἔχειν** ^{G2192 [G5721]} TO HAVE **ἐπὶ** ^{G1909} ON
τῆς ^{G3588} THE **κεφαλῆς** ^{G2776} HEAD, **διὰ** ^{G1223} ON ACCOUNT OF **τοῦς** ^{G3588} THE
ἀγγέλους ^{G32} ANGELS.

[Nestle Greek New Testament 1904](#)

διὰ τοῦτο ὀφείλει ἡ γυνὴ **ἐξουσίαν** ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοῦς ἀγγέλους.

[Westcott and Hort 1881](#)

διὰ τοῦτο ὀφείλει ἡ γυνὴ **ἐξουσίαν** ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοῦς ἀγγέλους.

[Westcott and Hort / \[NA27 variants\]](#)

διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

[RP Byzantine Majority Text 2005](#)

διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

[Greek Orthodox Church 1904](#)

διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

[Tischendorf 8th Edition](#)

διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

[Scrivener's Textus Receptus 1894](#)

διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

[Stephanus Textus Receptus 1550](#)

διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους

[Westcott and Hort 1881 w/o Diacritics](#)

δια τουτο οφειλει η γυνη εξουσιαν εχειν επι της κεφαλης δια τους αγγελους

[Tischendorf 8th Ed. w/o Diacritics](#)

δια τουτο οφειλει η γυνη εξουσιαν εχειν επι της κεφαλης δια τους αγγελους

Stephanus Textus Receptus 1550

δια τουτο οφειλει η γυνη εξουσιαν εχειν επι της κεφαλης δια τους αγγελους

Scrivener's Textus Receptus 1894 w/o Diacritics

δια τουτο οφειλει η γυνη εξουσιαν εχειν επι της κεφαλης δια τους
αγγελους.

Byzantine/Majority Text (2000) w/o Diacritics

δια τουτο οφειλει η γυνη εξουσιαν εχειν επι της κεφαλης δια τους αγγελους

Westcott/Hort, UBS4 variants w/o Diacritics

δια τουτο οφειλει η γυνη εξουσιαν εχειν επι της κεφαλης δια τους αγγελους

وكلهم بما فيهم التي تضع الاختلافات كتبت سلطان

المخطوطات

الحقيقة المخطوطات اليوناني كلها كتبت سلطان وأيضا اغلب الترجمات القديمة فيما عدا قلة قليلة من

الترجمات مثل واحدة لاتينية وقلة قليلة من الفلجاتا وقلة من القبطي البحيري والارمنية

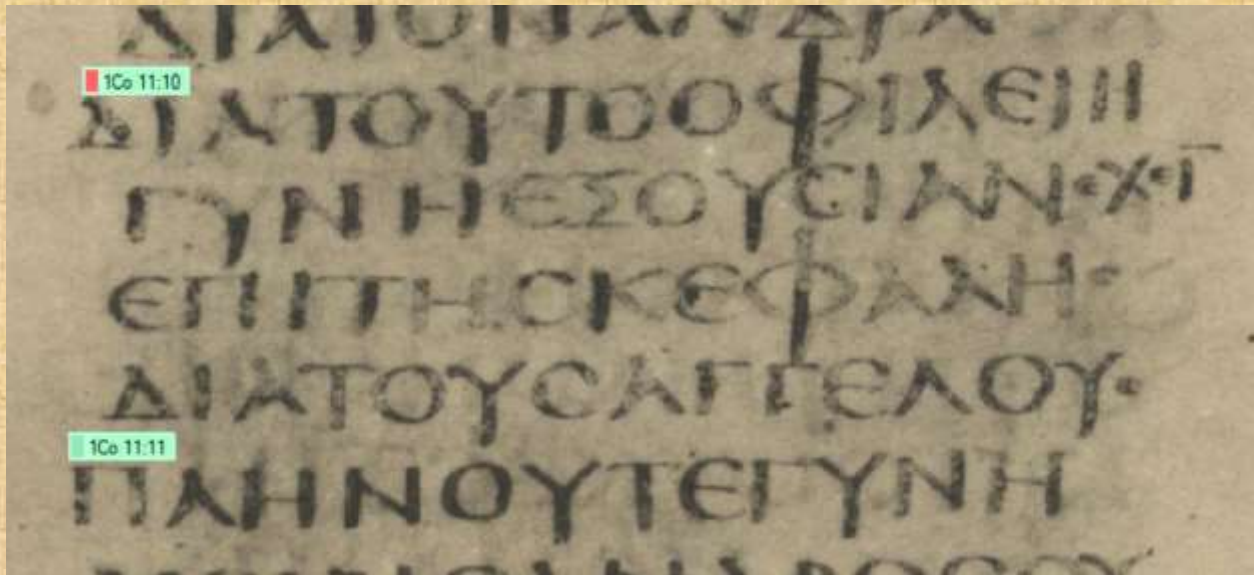
it^c vg^{mss} cop^{bo(pt)} arm

اما الباقي كله كما قلت هو يشهد لكلمة سلطان

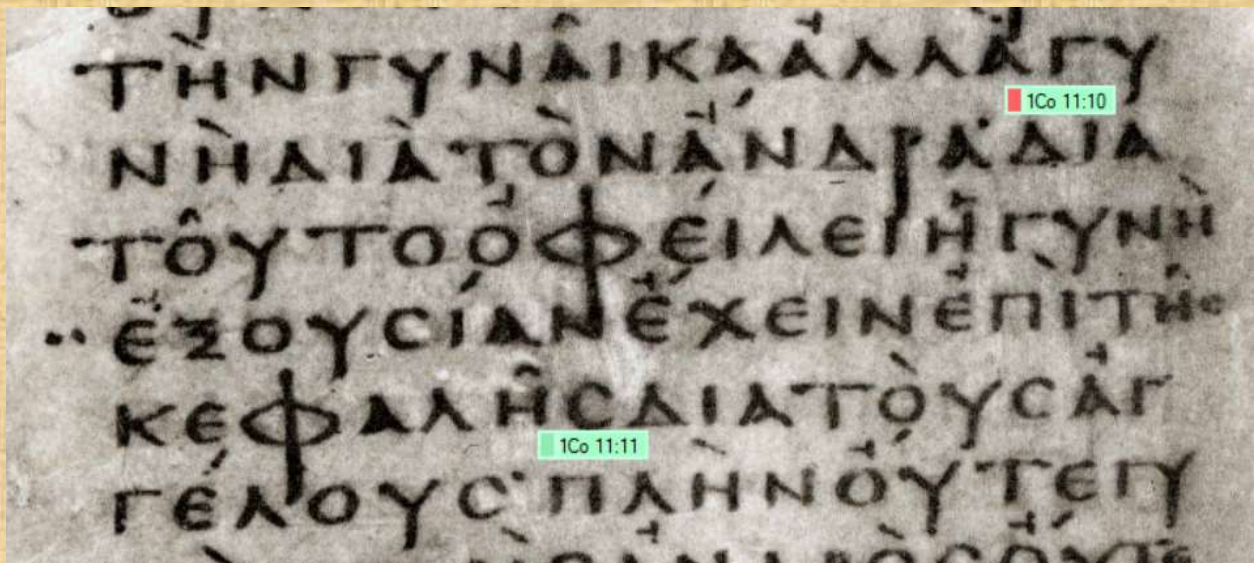
وامثلة

البردية التي من القرن الثاني p⁴⁶

السينائية



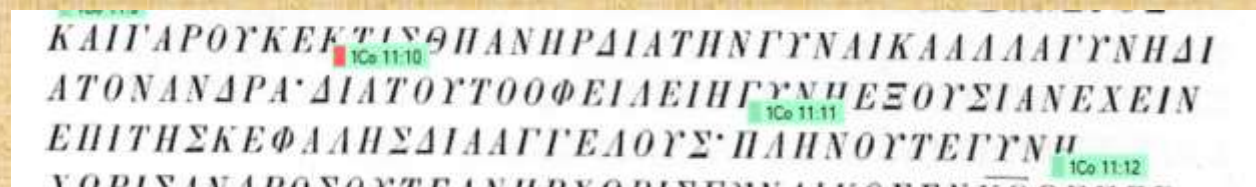
الفاتيكانية



الإسكندرية



الافرايمية



وغيرهم الكثير من مخطوطات الخط الكبير

D F G H K L P Ψ 0150

والخط الصغير

6 33 81 88 104 181 256 263 326 330 365 424 436 451 459 614 629 630

1175 1241 1319 1573 1739 1852 1877 1881 1912 1962 1984 1985 2127

2200 2464 2492 2495

والبيزنطية وهي بمئات المخطوطات

Byz

ومخطوطات القراءات الكنسية

(NS-T) etbe pai SSe etesHime ekw nouexousia eJn tesape etbe naggelos.

وأغلب البحيري^{bo} cop

(Bohairic) εθβεφαι σεμ `πωα `ντε ϣ `ςζιμι χα ογερωιωι `εχεν τες `αφε εθβε

νιαγγελος..

والاثيوبية eth

والجوارجينية geo

والسلافينية slav

قبل ان انتقل الى اقوال الإباء أقدم ادلة من قواعد التحليل الداخلي

حسب قاعدة

The hardest reading is best

القراءة الاصعب هي الافضل

Difficilior lectio potior or Proclivi scriptioni praestat ardua

فقراءة لها سُلْطَانٌ عَلَى رَأْسِهَا هي قراءة صعبة ولهذا بعض المترجمين وضحوها بمعنى لها غطاء على

رأسها. ولكن العكس لا يصلح. فهذا يؤكد ان قراءة لها سلطان على رأسها هو الصحيح

وأیضا حسب قاعدة

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

القراءة التي هي بوضوح السبب في بقية القراءات هي الأفضل

وهي نفس المقياس فلو كان العدد يقول لها غطاء على رأسها لا يحتاج مترجم ان يغيرها الى سلطان ولكن لها سلطان على رأسها يحتاج المترجم ان يوضح ان المقصود بسلطان هو غطاء كعلامة تظهر هذا فلها قراءة لها سلطان هي السبب في ظهور الثانية وهذا ما قاله دارسي قواعد النقد النصي فيقول هذا

بروس متزجر

The presumed meaning of the difficult *evxousi,an* in this passage is given by the explanatory gloss *ka,lumma* "a veil," read by several versional and patristic witnesses (

مرشد الطلبة

COMMENTS: The reading "veil" is an explanatory translation in a few manuscripts of the difficult reading "authority," as also in the RSV.

ترجمة تفسيرية

وأیضا فليب كامفورت

All Greek manuscripts say that a woman should have “authority” (ἐξουσίαν) on her head. But the word “authority” was changed to “veil” because the latter was considered a metonym for the former. A marginal note in the RSV, which places “veil” in the text, explains that a “veil” is a symbol for the Greek word “authority.” Those who argue that this passage is speaking of the subordination of women say that a woman has to wear a veil in deference to the angels because they were considered the guardians of order and decorum in public worship (see NJBmg, citing a Qumran interpretation of Deut 23:15). But this is the traditional view; the word ἐξουσίαν can also mean “the right to exercise one’s freedom” (see 6:12; 8:9 for this usage). Thus, Paul could have been saying that a woman has the freedom to cover or not cover her head during public worship—“a woman ought to exercise her rights when it comes to her head.”

اتي الى اقوال الإباء

إباء كثيرين جدا اقتبسوا العدد بنصه التقليدي وكلمة سلطان

Marcion

Clement

Tertullian

Origen

Ambrosiaster

Evagrius

Chrysostom

Pelagius

اما عن القديس ارينيؤس فهو الحقيقة يرد على ما قاله الهرطقة وفي هذا الجزء يقول ان هذا ما قاله
Valentinians الغنوسي الذي يكره النساء ويقول انهم سبب شر لانهم يتسببوا بالحمل ان تحبس روح
في جسد شرير خلقه الديميورج الشرير

فهذا كلامه عنا قاله فالينتينيانس في مقاله كيف غير فالينتينيانس نص الكتاب

Again, the coming of the Saviour with His attendants to Achamoth is declared in like manner by him in the same Epistle, when he says, "A woman ought to have a veil upon her head, because of the angels." Now, that Achamoth, when the Saviour came to her, drew a veil over herself through modesty, Moses rendered manifest when he put a veil upon his face.

ANF01.Irenaeus,Against Heresies,Book1.chapter8.2

فهو لا يقول ان هذا كلامه ولكن يشرح ان حتى غطاء الشعر للنساء ليس ليعيب فيهم بل موسى وضع
برقع على وجهه امام الشعب

فهو يتكلم مما كتبه فالينتينيانس الذي كتب النص خطأ فنسب هذا الكلام الى القديس ارينيؤس رغم انه
غير صحيح

واعتقد بهذا انتفت أي شبهة

والمجد لله دائما