

# هل العدد الذي يقول لا عصا في المخطوطات مفرد أم جمع؟ متى 10:10

Holy\_bible\_1

15\7\2018

السؤال

في الرد شبيهة

هل امر السيد المسيح بأخذ عصي للطريق ولا لا؟

ذكرت ان متى 10:10 ذكر الكلمة بالجمع. فهل هي بالمفرد ام بالجمع

الرد

في البداية لن اتطرق لموضوع شبيهة امر المسيح بأخذ عصا او لا لاني بمعونة الرب ردت عليها في هذا

الملف

هل امر السيد المسيح بأخذ عصي للطريق ولا لا؟

لكن هنا أركز على العدد في انجيل متى الذي قال لا تأخذ أي أكثر من عصا ولكي أؤكد ان لفظ عصا بالجمع

هو النص التقليدي الصحيح سأقدم التراجم المختلفة ثم المخطوطات

والتراجم العربي غير واضح اللفظ لتشابه المفرد مع الجمع فأقدم التراجم الإنجليزي

التي كتبت النص التقليدي بالجمع

(SVD) ولا مزودا للطريق ولا ثوبين ولا أحذية ولا عصا لأن الفاعل مستحق طعامه.

(ACV) no bag for the road, nor two coats, nor shoes, nor **staffs**, for the workman is worthy of his provision.

(AKJ) Nor money for your journey, neither two coats, neither shoes, nor yet **staves**: for the workman is worthy of his meat.

(VW) nor bag for your journey, nor two tunics, nor sandals, nor **staffs**; for a worker is worthy of his food.

(Bishops) Nor yet scrippe, towards your iourney, neither two coates, neither shoes, nor yet a **staffe**. For the workman is worthy of his meate.

(Mace) nor scrip for your journey, neither two coats, nor shoes, nor **staves**: for the workman deserves his maintenance.

(DRP (Gospels)) neither a bag for the trip, nor two tunics, nor sandals, nor **staffs**; for the worker is worthy of his food.

(EMTV) not a knapsack for the road, nor two tunics, nor sandals, nor **staffs**; for a worker is worthy of his food.

(EVID) Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

(Geneva) Nor a scrippe for the iourney, neither two coates, neither shoes, nor a staffe: for the workeman is worthie of his meate.

(IAV NC) Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: <sup>[21]</sup> for the workman is worthy of his meat.

(IAV) Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

(ISRAV) Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: <sup>[21]</sup> for the workman is worthy of his meat.

(KJVCNT) Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his food.

(KJCNT) Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his food.

(KJV) Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

(KJV-Clar) Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his food.



(KJV21) nor pack for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.

(KJVA) Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

(LITV) nor provision bag for *the* road, nor two tunics, nor sandals, nor staves. For the worker is worthy of his food.

(MKJV) nor a bag for *the* journey, nor two coats, nor sandals, nor staves. For the workman is worthy of his food.

(NIRV) Do not take a bag for the journey. Do not take extra clothes or sandals or walking sticks. Workers should be given what they need.

(NKJV) nor bag for *your* journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food.

(RNKJV) Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

(TMB) nor pack for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.

(Vulgate) non peram in via neque duas tunicas neque calciamenta neque virgam dignus enim est operarius cibo suo

(Wycliffe) nether twei cootis, nethir shoon, nether a yerde; for a werkman is worthi his mete.

(WycliffeNT) nether twei cootis, nethir shoon, nether a yerde; for a werkman is worthi his mete.

والتي كتبت مفرد عصا واتبعت النص النقدي

(ASV) no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food.

(BBE) Take no bag for your journey and do not take two coats or shoes or a stick: for the workman has a right to his food.

(CEV) And don't carry a traveling bag or an extra shirt or sandals or a walking stick. Workers deserve their food.

(Darby) nor scrip for the way, nor two body coats, nor sandals, nor a staff: for the workman is worthy of his nourishment.

(DRB) Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat.

(ESV) no bag for your journey, nor two tunics<sup>[3]</sup> nor sandals nor a staff, for the laborer deserves his food.

(ERV) Don't carry a bag. Take only the clothes and sandals you are wearing. And don't take a walking stick. A worker should be given what he needs.

(GW) Don't take a traveling bag for the trip, a change of clothes, sandals, or a walking stick. After all, the worker deserves to have his needs met.

(ISV) or a traveling bag for the trip, or an extra shirt, or sandals, or a walking stick. For a worker deserves his food.

(NCV) Don't carry a bag or extra clothes or sandals or a walking stick. Workers should be given what they need.

(NIV) take no bag for the journey, or extra tunic, or sandals or a staff; for the worker is worth his keep.

(NIVUK) take no bag for the journey, or extra tunic, or sandals or a staff; for the worker is worth his keep.

(NRSV) no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food.

(RSVA) no bag for your journey, nor two tunics, nor sandals, nor a staff; for the laborer deserves his food.

(RV) no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food.

(YLT) nor scrip for the way, nor two coats, nor sandals, nor staff--for the workman is worthy of his nourishment.



فكل الترجمات التي تمثل النص التقليدي والاعلبيية كتبت عصي بالجمع اما التي تمثل النص النقدي كتبت مفرد

النصوص اليوناني

التي قالت عصي بالجمع (رابدووس)

(ABP-G+) μη<sup>G3361</sup> πηραν<sup>G4082</sup> εις<sup>G1519</sup> οδον<sup>G3598</sup> μηδε<sup>G3366</sup> δυο<sup>G1417</sup> χιτωνας<sup>G5509</sup>  
μηδε<sup>G3366</sup> υποδηματα<sup>G5266</sup> μηδε<sup>G3366</sup> ραβδους<sup>G4464</sup> αξιος<sup>G514</sup> γαρ<sup>G1063</sup> ο<sup>G3588</sup>  
εργατης<sup>G2040</sup> της<sup>G3588</sup> τροφης αυτου<sup>G5160 G1473</sup> εστιν<sup>G1510.2.3</sup>

(ABP+) nor<sup>G3361</sup> a provision bag<sup>G4082</sup> for<sup>G1519</sup> *the* way,<sup>G3598</sup> nor<sup>G3366</sup> two<sup>G1417</sup> inner  
garments,<sup>G5509</sup> nor<sup>G3366</sup> sandals,<sup>G5266</sup> nor<sup>G3366</sup> rods;<sup>G4464</sup> [5 worth<sup>G514</sup> 1 for<sup>G1063</sup> 2 the<sup>G3588</sup>  
3 worker<sup>G2040 G3588</sup> 6 his provision<sup>G5160 G1473</sup> 4 is].<sup>G1510.2.3</sup>

### RP Byzantine Majority Text 2005

μη πήραν εις όδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ **ράβδους**. ἄξιος  
γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν.

### Scrivener's Textus Receptus 1894

μη πήραν εις όδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ **ράβδους**. ἄξιος  
γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν.

### Scrivener's Textus Receptus 1894 w/o Diacritics

μη πηραν εις οδον, μηδε δυο χιτωνας, μηδε υποδηματα, μηδε **ραβδους**. αξιος  
γαρ ο εργατης της τροφης αυτου εστιν.

### Byzantine/Majority Text (2000) w/o Diacritics

μη πήραν εις οδον μηδε δυο χιτωνας μηδε υποδηματα μηδε ραβδους αξιος  
γαρ ο εργατης της τροφης αυτου εστιν

التي كتبت النص النقدي عصا مفرد

### Westcott and Hort 1881

μη πήραν εις οδον μηδε δυο χιτωνας μηδε υποδηματα μηδε ραβδον· αξιος γαρ ο  
εργατης της τροφης αυτοῦ.

### Tischendorf 8th Edition

μη πήραν εις οδον μηδε δυο χιτωνας μηδε υποδηματα μηδε ραβδον· αξιος γαρ ο  
εργατης της τροφης αυτοῦ.

### Stephanus Textus Receptus 1550

μη πήραν εις οδον μηδε δυο χιτωνας μηδε υποδηματα μηδε ραβδον αξιος γαρ  
ο εργατης της τροφης αυτου εστιν

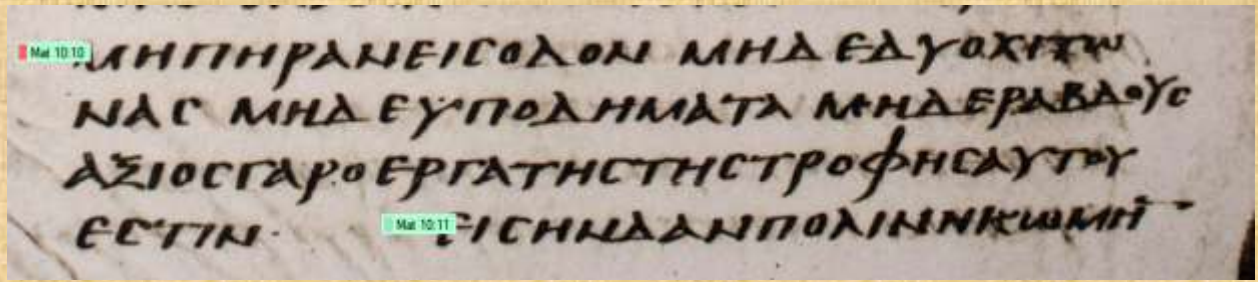
المخطوطات

باختصار شديد كل المخطوطات التي تمثل النص التقليدي كتبت عصي

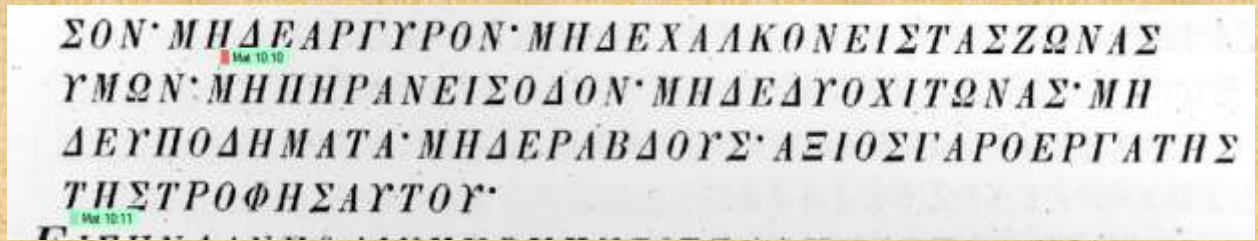
على سبيل المثال

مخطوطة واشنطن ما بين الرابع والخامس





والافرايمية من القرن الخامس

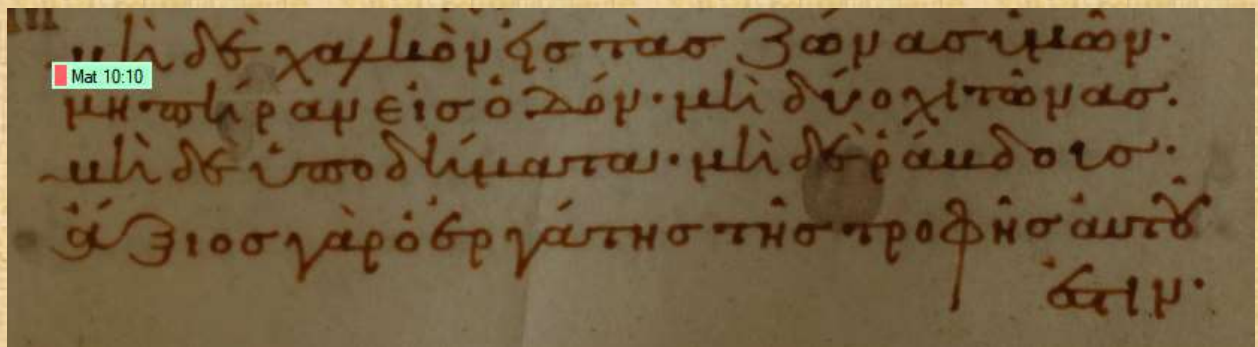


وغيرها من مخطوطات الخط الكبير

ΕFGKLMPSUVXΓΔ<sup>gr</sup>Π

ومخطوطات الخط الصغير مثل f13

m-1141



ومجموعة المخطوطات البيزنطي التي بالمئات ومخطوطات القراءات الكنسية

والترجمات اللاتينية القديمة من منتصف القرن الثاني  $it^a it^{ff1} it^h it^u$

القبطي البحيري

وترجمات سريرية  $syr^h$  والجوارجينية وغيرهم الكثير

وكثير من اقوال الإباء<sup>1</sup> Chr<sup>mo</sup>

وكما احصى فون سودين

μη | μηδε<sup>1</sup> I z<sup>b</sup> 1225f | 247, μη | μηδε<sup>3</sup> I<sup>247</sup> | παβδους (Lk 9<sup>3</sup>) K gg Ταεα H<sup>exc</sup> δ3 56f I α δ5f-600  
337 η φ<sup>a</sup> b 287ff 1413 c δ362 β σ 1132 ρ | 178ff 370f 1353 1416 sy it vg Χρ Βασ | του μισθου | της τροφης

اما التي كتبت عصا بالمفرد هي مخطوطات النص الاسكندري مثل السينائية والفاتيكانية وبيزا وغيرهم

فالنص الصحيح هو قراءة عصي بالجمع وهو فقط خطأ من نساخ النص الاسكندري انهم جعلوها بالمفرد

لتتماشى مع ما هو في مرقس وما هو في لوقا النص النقدي

وحسب قواعد النقد النصي التحليل الداخلي مثل 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

وهذه القاعدة هي من انتاج تشندورف وهي القراءة الأفضل هي التي تفسر بقية القراءات

فكما قلت محاولة النساخ تصحيح ما ظنوه خطأ وهو كلمة بالجمع ومرقس ولوقا سكندري ذكروها فرد هو

الذي يفسر سبب القراءة الثانية

وتشابهها قاعدة

*If one reading appears to be an intentional correction, the reading which invited such a correction is best.*

لو قراءه تبدو مصححه , تكون القراءه التي دعت الي ذلك التصحيح هي الأفضل

ولها تسميه اخري

*That reading which is most likely to have suffered change by copyists is best.*



اي القراءه التي عانت من تصحيح النساخ هي الافضل ( قبل التصحيح ) وهي اقترحها تشندورف مثل تفضيله للقراءه الحاده . وهي تعني لو كان هناك قراءه تدعوا الي التصحيح بالطبع قد يندفع ناسخ ويصححها

وأیضا حسب قاعدة

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

القراءة التي تناسب الفكر اللاهوتي للكاتب هي الافضل

وكما نرى ان متى البشير بوضوح في نفس العدد يطلب عن عدم اخذ شيء ثاني احتياطي (ولا ثوبين) فهذا يناسب فكر الكاتب لوقا البشير

فاعتقد بالتحليل الخارجي والداخلي تأكدنا من ان قراءة عصي بالجمع هي الصحيحة

وبهذا نكون تأكدنا ان مرقس البشير

6: 8 واوصاهم ان لا يحملوا شيئا للطريق غير **عصا** فقط لا مزودا ولا خبزا ولا نحاسا في المنطقة

يقصد يأخذوا عصا واحدة وهي الأساسية للمشي

ولوقا البشير

مت 10: 10 و لا مزودا للطريق و لا ثوبين و لا احذية و لا **عصي** لان الفاعل مستحق طعامه

أي لا يأخذوا عصي احتياطي للطريق

واكتفي بهذا القدر



والمجد لله دائما