

# ابياتار ولا ابيمالك

## ملخص

Holy\_bible\_1

في انجيل مرقس 2

26 كَيْفَ دَخَلَ بَيْتَ اللَّهِ فِي أَيَّامِ أَبِيآثَارَ رَئِيسِ الْكَهَنَةِ، وَأَكَلَ خُبْزَ التَّقْدِمَةِ الَّذِي لَا يَحِلُّ أَكْلُهُ إِلَّا لِلْكَهَنَةِ، وَأَعْطَى الَّذِينَ كَانُوا مَعَهُ أَيْضًا.»

ولكن في سفر صموئيل الاول 21

1 فَجَاءَ دَاوُدُ إِلَى ثُوبِ إِلَى أَحِيمَالِكَ الْكَاهِنِ، فَاضْطَرَبَ أَحِيمَالِكُ عِنْدَ لِقَاءِ دَاوُدَ وَقَالَ لَهُ: «لِمَاذَا أَنْتَ وَحَدِّكَ وَلَيْسَ مَعَكَ أَحَدٌ؟».

الرد

الجزء الخاص بالنقد النصي ومصادقية العدد ارجو الرجوع الي الملف المختص بذلك

<http://holy-bible-1.com/articles/display/10050>

ولكن باختصار

فالكل متفق علي قراءة في ايام ابياثار فيما عدا قله جدا لم تكتب اسم

(GNT) πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιερέως  
καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς  
ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὓσι;

pOs eisElthen eis ton oikon tou theou epi abiathar tou archiereOs kai  
tous artous tEs protheseOs ephagen ous ouk exestin phagein ei mE tois  
iereusin kai edOken kai tois sun autoO ousin

والترجمه الصحيحه هي في ايام ابياثار رئيس الكهنة

**the days of Abiathar the high priest,**

المخطوطات التي تؤكد ابياثار

السينائية

الفاتيكانية

الاسكندرية

باقي المخطوطات التي تؤكد كلمة ابي

CGKLΘΠΣΔΦΥ

892 1010 1195 1216 1230 1242 1342 1344 1365 1424 1646 2174 2427 074

28 33 565 579 700 1071 1079 1241 1253 1546<sup>c</sup> 2148

al Byz وهي مجموعة المخطوطات البيزنطيه وتقدر بالف واربع مائة مخطوطه للعدد

ومجموعة مخطوطات

f1 f13

واللاتينيه القديمه التي تعود للقرن الثاني

it<sup>aur</sup> it<sup>c</sup> it<sup>l</sup> it<sup>q</sup> it<sup>f</sup>

والفلجات القرن الرابع

Vg

السريانيه

اولا الاشوريه من سنة 165 م

من القرن الرابع

(syr<sup>p</sup>) syr<sup>h</sup> syr<sup>pal(mss)</sup>

الجوارجينييه من القرن الخامس

geo

مخطوطات القراءات الكنسية

1<sup>69</sup> 1<sup>70</sup> 1<sup>76</sup> 1<sup>80</sup> 1<sup>150</sup> 1<sup>299</sup> 1<sup>1127</sup> 1<sup>1634</sup> 1<sup>1761</sup>

Lect

القبطيه القديمه من القرن الرابع

cop<sup>sa</sup> cop<sup>bo</sup>

goth

المخطوطات التي لا تحتوي علي ابياثار

مخطوط واشنطون وبنظره متانيه للعدد نجد الاتي هو يقع بين صفحتين

ودخل بيت الرب واكل

مخطوط بيزا

وسنجد فراغ بالفعل لا يكفي للجمله ولكنه غريب لان الكلمه التاليه هي كي

وهو دلالة علي وجود خطأ معلوم للناسخ

وملخص ما قدمت

**المخطوطات ( فيما عدا بيزا وواشنطون وقد اوضحت اخطاؤهم ) تحتوي علي كلمة**

**في ايام ابياثار الهامه جدا والتي اراد المشكك اخفاء معناها**

وبعد هذا استخدم شاهد ثاني لا يقل اهمية من المخطوطات وهو شاهد عيان علي صحة العدد وهو

القديس يوحنا ذهبي الفم

But Mark saith, “In the days of Abiathar the High Priest:”

NPNF1 Volume 10

ترجمته

ويقول مرقس "في ايام ابياثار رئيس الكهنة "

وهي شهادة القديس جيروم

The same Mark brings before us the Saviour thus addressing the Pharisees: “Have ye never read what David did when he had need and was an **117** hungred, he and they that were with him, how he went into the house of God **in the days of Abiathar the highpriest**, and did eat the shew-bread which is not lawful to eat but for the priests?”<sup>17001700</sup> **Mark** ii. 25, 26. 

NPNF2 Volume 6

ويذكرها نسا في ايام ابياثار رئيس الكهنة

وبعد ان اكدت في عجاله ان القراءه الصحيحه **في ايام ابياثار رئيس الكهنة**

هل اخطأ السيد المسيح او مرقس الرسول في قول ابياثار بدل ابيمالك ؟

وللاجابة يجب ان نتعرف علي ابياتار وايضا ابيمالك

معني الاسم

H288

אחימלך

'āchîymelek

**BDB Definition:**

Ahimelech = “my brother is king” or “brother of Melek”

1) a priest murdered by Doeg at Saul’s command, for supposedly assisting David

2) a Hittite warrior under David

**Part of Speech: noun proper masculine**

**A Related Word by BDB/Strong’s Number: from [H251](#) and [H4428](#)**

اخيمالك

كان كاهنا في زمان شاول ولم يكن له دور كبير غير فقط ما نجده في قاموس الكتاب المقدس اسم عبري ومعناه "أخو الملك" ورد هذا اسماً:

لابن أخطوب ورئيس كهنة نوب، فلما كان داود هارباً من وجه شاول وكان في حاجة (1) شديدة إلى الطعام أعطاه أخيمالك خبز الوجوه الذي لا يحل أكله إلا للكهنة، وأعطاه أيضاً سيف جليات (1صم 21: 1-9 وقارنه مع مر 2: 26) وانظر "أبياتار". وقد نقل دواغ إلى شاول خبر هذا الأمر. وقد فسره شاول بأنه خيانة من أخيمالك وفرية من كهنة نوب فأمر بقتلهم. ولكن أبياتار ابن أخيمالك نجا بنفسه (1صم 21: 7، 22: 7-23 وانظر عنوان مز 52).

اسم لابن ابيآثار وحفيد أخيمالك المذكور آنفاً. وقد كان واحداً من رؤساء الكهنة الذين عاصروا داود (2 صم 8: 17، 1 أخبار 24: 3 و6 و31) ويرجح أن أخيمالك هذا هو المذكور في 1 أخبار 16: 18 مع أن اسمه ورد "أبيمالك" في بعض المخطوطات العبرية.

أبيمالك الكاهن، ابن أبيآثار

اسم عبري ومعناه "أبو ملك" أو "الأب ملك" وقد ورد:

اسماً لكاهن في أيام داود وهو ابن أبيآثار من نسل عالي (1 أخبار 18: 16) وأبيمالك هذا هو نفس أخيمالك المذكور في 1 أخبار 24: 6.

اما ابيآثار

H54

אביתר

'ebyâthâr

**BDB Definition:**

**Abiathar = "my father is great"**

**1) priest, son of Ahitub (Ahimelech), faithful to David, but later rebelled with Adonijah**

**Part of Speech: noun proper masculine**

A Related Word by BDB/Strong's Number: contracted from **H1** and **H3498**

أبيآثار الكاهن

اسم عبري ومعناه "أبو الفضل" أو "أبو التفوق" أو "الأب فاضل" وكان كاهناً وهو ابن أخيمالك من نسل عالي. ولما قتل شاول أباه أخيمالك والكهنة في نوب لأنهم أعطوا الخبز المقدس وسيف جليات لداود عندما كان فاراً من وجه شاول، هرب أبيآثار إلى داود (1صم 22: 20-23) ويبدو أنه عندما أخذ داود الملك اشترك أبيآثار مع صادوق في رئاسة الكهنوت (قارن 1 أخبار 15: 11) وقد بقي أبيآثار أميناً لداود أثناء عصيان ابشالوم عليه ولكن لما أراد ادونيا أن يخلف داود في الملك اشترك أبيآثار مع يواب ابن صروية في مساعدته على تنفيذ مطمعه، ولكن هذه المحاولة باءت بالفشل وجلس سليمان على كرسي أبيه (1ملوك 1: 5-31).

وفي بداية ملك سليمان قام ادونيا بمحاولة أخرى فغضب سليمان عليه وأرسل وقتله وطرده أبيآثار من الكهنوت (1ملوك 2: 12-28).

وبطرده حرم ابناه أخيمالك ويوناتان من الكهنوت وبذلك تمت النبوة على بيت عالي من حيث نهاية كمن حيث نهاية كهنوته (1 صم 2: 31-35).

واتي الان الي نقطه هامه لماذا ذكر السيد المسيح ابيآثار بدل من ابيمالك ؟

ندرس الاعداد بدقه في سفر صموئيل الاول 21 بدقه

1 فَجَاءَ دَاوُدُ إِلَى نُوبٍ إِلَى أَخِيمَالِكَ الْكَاهِنِ، فَاضْطَرَبَ أَخِيمَالِكَ عِنْدَ لِقَاءِ دَاوُدَ وَقَالَ لَهُ: «لِمَآذَا أَنْتَ وَحَدَّكَ وَلَيْسَ مَعَكَ أَحَدٌ؟».

2 فَقَالَ دَاوُدُ لِأَخِيمَالِكَ الْكَاهِنِ: «إِنَّ الْمَلِكَ أَمَرَنِي بِشَيْءٍ وَقَالَ لِي: لَا يَعْزَمُ أَحَدٌ شَيْئًا مِنَ الْأَمْرِ الَّذِي أَرْسَلْتُكَ فِيهِ وَأَمَرْتُكَ بِهِ، وَأَمَّا الْغُلَمَانُ فَقَدْ عَيَّنْتُ لَهُمُ الْمَوْضِعَ الْفُلَاتِيَّ

وَالْفَلَانِيَّ.

3 وَالآنَ فَمَاذَا يُوجَدُ تَحْتَ يَدِكَ؟ أَعْطِ خَمْسَ خُبْزَاتٍ فِي يَدِي أَوْ الْمَوْجُودَ».

4 فَأَجَابَ الْكَاهِنُ دَاوُدَ وَقَالَ: «لَا يُوجَدُ خُبْزٌ مُحَلَّلٌ تَحْتَ يَدِي، وَلَكِنْ يُوجَدُ خُبْزٌ مُقَدَّسٌ إِذَا كَانَ الْعِلْمَانُ قَدْ حَفِظُوا أَنْفُسَهُمْ لَا سِيَّمَا مِنَ النِّسَاءِ».

5 فَأَجَابَ دَاوُدَ الْكَاهِنَ وَقَالَ لَهُ: «إِنَّ النِّسَاءَ قَدْ مُنِعَتْ عَنَّا مُنْذُ أَمْسٍ وَمَا قَبْلَهُ عِنْدَ خُرُوجِي، وَأَمْتَعَةُ الْعِلْمَانِ مُقَدَّسَةٌ. وَهُوَ عَلَى نَوْعِ مُحَلَّلٍ، وَالْيَوْمَ أَيْضًا يَتَقَدَّسُ بِالْأَنْبِيَاءِ».

6 فَأَعْطَاهُ الْكَاهِنُ الْمُقَدَّسَ، لِأَنَّهُ لَمْ يَكُنْ هُنَاكَ خُبْزٌ إِلَّا خُبْزُ الْوُجُوهِ الْمَرْفُوعِ مِنْ أَمَامِ الرَّبِّ لِكَيْ يُوضَعَ خُبْزٌ سَخْنٌ فِي يَوْمِ أَخْذِهِ.

7 وَكَانَ هُنَاكَ رَجُلٌ مِنْ عِبِيدِ شَاوُلَ فِي ذَلِكَ الْيَوْمِ مَحْصُورًا أَمَامَ الرَّبِّ، اسْمُهُ دُواغُ الْأَدُومِيُّ رَئِيسُ رُعَاةِ شَاوُلَ.

8 وَقَالَ دَاوُدُ لِأَخِيمَالِكَ: «أَفَمَا يُوجَدُ هُنَا تَحْتَ يَدِكَ رُمْحٌ أَوْ سَيْفٌ، لِأَنِّي لَمْ أَخُذْ بِيَدِي سَيْفِي وَلَا سِلَاحِي لِأَنَّ أَمْرَ الْمَلِكِ كَانَ مُعْجَلًا؟».

وهنا نرى ان الله لم يتركنا بلا شاهد فالعدد يقول ان الذي اضطرب هو اخيمالك الكاهن ويذكر مره اخيمالك ومره اخيمالك الكاهن وداود وجه كلامه الي اخيمالك اولا لانه هو رئيس الكهنة ولكن يظهر شخص ثالث في الحديث هو الذي اعطي الخبز الي داود وهو الكاهن القائم بالخدمه في هذا اليوم ولم يقل اخيمالك فهذه دقه لفظيه فهو كاهن معه وبالطبع الرب يسوع المسيح وضح ان هذا الكاهن هو ابياثار الذي كان مع ابيه وبخاصه ان ابيه مضطرب ومتحير فهو مع ابيه وهو الذي تشجع واعطي الخبز لداود والعدد يوضح ذلك

السيد المسيح ذكر في ايام ابياثار رئيس الكهنة لاهمية ابياثار ولانه هو بالفعل الذي اعطي داود الخبز المقدس

فهو

1 اهم رئيس كهنة في زمن داود

- 2 اهم شخصيه وكاهن ورئيس كهنة في بيت عالي الكاهن
- 3 و لانه ساعد داود كثيرا جدا طيله حياته حتي وفاة داود وتحمل الكثير جدا لاجل داود
- 4 و كما اتضح من الانجيل انه اخيمالك لو كان يعلم موقف داود لما كان اعطاه ان ياكل ويحقق مقاصد الله ولكن ابياثار كان ليس فقط يعطي داود الخبز ولكن علي استعداد ان يقدم لداود حياته كلها
- 5 و لانه كان انسان بار والدليل هو استجابة الرب لطلباته والافود التي اعطاها لداود (1 صم 30: 7)
- 6 و لانه هو اخر رئيس كهنة من بيت عالي الكاهن
- 7 ولكن ايضا اهم سبب انه هو الذي اعطي داود الخبز بيده

ثانيا لقب رئيس الكهنة رغم ان ابياثار لم يكن رئيس كهنة وقت ذلك لكن من الناحية التاريخية المعلومه التي ذكرها السيد المسيح ( في ايام ابياثار رئيس الكهنة ) صحيحه ففعلا داود اكل في ايام ابياثار وكلمة رئيس الكهنة كاهم لقب حصل عليه واضرب مثال توضيحي

ان قلت في حياة البابا كيرلس في الطاحونه كان يصنع معجزات كثيره هل اكون اخطأت ؟ فللقب البابا هو اعلي لقب حصل عليه رغم انه اثناء الطاحونه كان راهب فللقب رئيس الكهنة هو اعلي لقب حصل عليه

وحيثما اقول علي ان البابا اثاناسيوس تحتاج بشده مع اريوس واطهر خطأ فكره في المجمع, هل اكون اخطأت ؟ رغم انه لم يكن بابا في ذلك الوقت ولكنه كان شماس في عصر البابا الكسندروس.

فللقب رئيس هو اعلي لقب حصل عليه ويذكر به

وقد لا نتعجب عندما نعلم ان اليهود ليس عندهم اي مشكله عندما يقول يسوع هذا الذي يعتبره البعض خطأ تاريخي هنا ( اي اليهود المتحاورين مع المسيح لم يعترضوا علي كلامه وساتي لها في التحليل الداخلي ). ولكن رابي كون شيربوك قال انه يسوع يبدوا انه متعودا علي اسلوب التنسيقي للرابوات

وايضا الاسمين يبدلان معا وهذه ساتكلم عنها

الموسوعه اليهوديه

## 1. ABIATHAR -

... ABIATHAR ("Father of Plenty").—Biblical Data: A son of Ahimelech or...David to the kingship. At the time of Absalom's rebellion Abiathar remained loyal to his old patron (II Sam. xv....F. K.—In Rabbinical Literature: The rescue of the chief priest Abiathar , in the massacre of the priests of Nob ordered  
**RELEVANCY: 76.9%**

2. son of Ahimelech or Ahijah (*melech* and *yah* apparently interchanging; compare I Sam. xiv. 3, xxii. 9); the chief priest of the sanctuary at Nob. He alone escaped from the massacre of his family by Saul (I Sam. xxii. 20) and found a refuge with David. By means of the priestly ephod which he brought with him, he was able officially to ascertain the will of YHWH (I Sam. xxiii. 9, xxx. 7). Having shared David's hardships, he also profited by the exaltation

of David to the kingship. At the time of Absalom's rebellion **Abiathar** remained loyal to his old patron (II Sam. xv. 24-36); but later, like Joab, he espoused the cause of Adonijah rather than that of Solomon. On this account he and his family were banished to their estate at Anathoth, and their priestly rights and duties in connection with the Temple were transferred to the rival house of Zadok (I Kings, ii. 26-33)

3. The rescue of the chief priest **Abiathar**, in the massacre of the priests of Nob ordered by Saul, was fortunate for the house of David; for if he had lost his life, David's descendants would through divine retaliation have been entirely wiped out of existence at the hands of Athaliah (Sanh. 95*b*). It was David's acts that had really brought about the death of the priests, and to make amends he appointed **Abiathar** high priest. **Abiathar** retained the office until he was deserted by the Holy Spirit, without which the high priest could not successfully consult the Urim and Thummim. When David, on his flight from Absalom, recognized this loss in **Abiathar**, he felt compelled to put Zadok in his place. See Seder 'Olam R. xiv.; Yoma, 73*b*; Soṭah, 48*b*; Ber. 4*a* (Rashi); Sanh. 21*a*. Compare also Ginzberg, "Haggada bei den Kirchenvätern," i., on II Sam. xv. 24, 25

Read more:

<http://www.jewishencyclopedia.com/view.jsp?artid=265&letter=A&search=Abiathar#ixzz0a9HseNNb>

ابن اخيمالك وصديق داوود وفي ايام ابشالوم بقي مواليا لداود  
ونجد شئ مهم جدا ان الموسوعه تتكلم عن ابياتار الاب والابن ايضا  
اي ان انه ممكن ان يطلق ابياتار علي الاثنين  
واعتقد هذا رد ايضا علي المشكك

اضع اقوال المفسرين

وايضا المفسرين الشرقيين

ابونا تادرس

ذكر القديس مرقس اسم رئيس الكهنة الذي التقى به داود "أبياتار" [26]، بينما جاء في سفر  
صموئيل "أبيمالك". ويرى بعض الدارسين أن أبياتار هو ابن أبيمالك وكانا معاً حين التقى بهما  
داود النبي، وأن الأب قتله شاول فهرب أبياتار إلى داود وصار رفيقاً له في فترة هروبه، ولما  
استقر الأمر صار رئيس كهنة ونال شهرة أكثر مما لأبيه.

ابونا انطونيوس

- في إنجيل معلمنا مرقس يذكر أن رئيس الكهنة هو أبياتار، بينما جاء في سفر صموئيل "أبيمالك" :-

أ- (يمكن) أن أبياتار كان وهو ابن إبيمالك وكانا معاً حين التقى بهما داود النبي، ثم أن  
شاول قتل إبيمالك وهرب ابياتار إلى داود وصار رفيقاً له. ولما استقر داود في ملكه  
صار أبياتار هو رئيس الكهنة والأكثر شهرة من أبيمالك، واستمر رئيساً للكهنة طوال  
فترة ملك داود. ونال شهرة أكثر من أبيه. (1 صم 22:20+7:30).

ب- (يمكن) أن أبيعك رفض إعطاء الخبز المقدس لداود ورجاله ولكن أبيعك ابنه هو الذي وافق على ذلك، أو أن أبيعك كرئيس للكهننة رأى أنه بحكم مركزه لا يصح أن يكسر الشريعة فأعطى الخبز المقدس لابنه ليعطيه هو لداود فنسب العمل لأبيثار.

الغربيين

Henry

Mar 2:18-28

Christ had been put to *justify* himself in conversing with *publicans and sinners*: here he is put to justify his disciples; and in what they do according to his will he will justify them, and bear them out.

I. He justifies them in their *not fasting*, which was turned to their reproach by the Pharisees. Why do the Pharisees and the disciples of John fast? They *used to fast*, the Pharisees fasted *twice in the week* ([Luk 18:12](#)), and probably the disciples of John did so too; and, it should seem, this very day, when Christ and his disciples were feasting in Levi's house, was their *fast-day*, for the word is *nēsteuosi* - *they do fast, or are fasting*, which aggravated the offence. Thus apt are strict professors to make their own practice a standard, and to censure and condemn all that do not fully come up to it. They invidiously suggest that if Christ went among sinners to do them *good*, as he had pleaded, yet the disciples went to indulge their appetites, for they never knew what it was to fast, or to deny themselves. Note, Ill-will always suspects the worst.

Two things Christ pleads in excuse of his disciples *not fasting*.

1. That these were *easy days* with them, and fasting was not so *seasonable* now as it would be hereafter, [Mar 2:19](#), [Mar 2:20](#). There is a time for all things. Those that enter into the married state, must expect care and *trouble in the flesh*, and yet, during the nuptial solemnity, they are merry, and think it becomes them to be so; it was very absurd for Samson's bride to *weep before him, during the days that the feast lasted*, [Jdg 14:17](#). Christ and his disciples were but newly married, the bridegroom was *yet with them*, the nuptials were yet in the celebrating (Matthew's particularly); when the bridegroom should be removed from them to the far country, about his business, then would be a proper time to sit as a widow, in solitude and fasting.

2. That these were *early days* with them, and they were not so able for the severe exercises of religion as hereafter they would be. The Pharisees had long accustomed themselves to such austerities; and John Baptist himself came neither eating nor drinking. His disciples from the first inured themselves to hardships, and thus found it easier to bear strict and frequent fasting, but it was not so with Christ's disciples; their Master came *eating and drinking*, and had not bred them up to the difficult services of religion as yet, for it was all in good time. To put them upon such frequent fasting at first, would be a discouragement to them, and perhaps drive them off from following Christ; it would be of as ill consequence as *putting new wine into old casks*, or sewing *new cloth* to that which is worn thin and threadbare, [Mar 2:21](#), [Mar 2:22](#). Note, God graciously *considers the frame* of young Christians, that are *weak and tender*, and so must we; nor must we expect more than the *work of the day in its day*, and that day according to the strength, because it is not in our hands to give strength according to the day. Many contract an antipathy to some kind of food, otherwise good, by being

surfeited with it when they are young; so, many entertain prejudices against the exercises of devotion by being burthened with them, and *made to serve with an offering*, at their setting out. Weak Christians must take heed of *over-tasking* themselves, and of making the yoke of Christ otherwise than as it is, easy, and sweet, and pleasant.

II. He justifies them in *plucking the ears of corn on the sabbath day*, which, I will warrant you, a disciples of the Pharisees would not dare to have done; for it was contrary to an express tradition of their elders. In this instance, as in that before, they reflect upon the discipline of Christ's school, as if it were not so strict as that of theirs: so common it is for those who deny the *power of godliness*, to be jealous for the *form*, and censorious of those who affect not *their* form.

Observe, 1. What a poor breakfast Christ's disciples had on a sabbath-day morning, when they were going to church ([Mar 2:23](#)); they *plucked the ears of corn*, and that was the best they had. They were so intent upon spiritual dainties, that they forgot even their *necessary food*; and the word of Christ was to them instead of that; and their zeal for it even *ate them up*. The Jews made it a piece of religion, to eat dainty food on sabbath days, but the disciples were content with any thing.

2. How even this was *grudged them* by the Pharisees, upon supposition that it was not lawful to *pluck the ears of corn* on the sabbath day, that that was as much a servile work as *reaping* ([Mar 2:24](#)); *Why do they on the sabbath day that which is not lawful?* Note, If Christ's disciples do that which is unlawful, Christ will be reflected upon, and upbraided with it, as he was here, and dishonour will redound to his name. It is observable, that when the Pharisees thought Christ did amiss, they told the disciples

([Mar 2:16](#)); and now when they thought the disciples did amiss, they spoke to Christ, as make-bates, that did what they could to sow discord between Christ and his disciples, and make a breach in the family.

3. How Christ defended them in what they did.

(1.) By example. They had a good precedent for it in David's eating the *show-bread*, when he was hungry, and there was no other bread to be had ([Mar 2:25](#), [Mar 2:26](#)); *Have ye never read?* Note, Many of our mistakes would be rectified, and our unjust censures of others corrected, if we would but recollect what *we have read* in the scripture; appeals to that are most convincing. "You have read that David, the man after God's own heart, *when he was hungry*, made no difficulty of eating *the show-bread*, which by the law none might eat of but the priests and their families." Note, Ritual observances must give way to moral obligations; and that may be done in a case of necessity, which otherwise may not be done. This, it is said, David did in the days of *Abiathar the High-Priest*; or *just before* the days of Abiathar, who immediately succeeded Abimelech his father in the pontificate, and, it is probable, was at that time his father's deputy, or assistant, in the office; and he it was that escaped the massacre, and brought the ephod to David.

(2.) By argument. To reconcile them to the disciples' *plucking the ears of corn*, let them consider,

[1.] Whom the sabbath was *made for* ([Mar 2:27](#)); *it was made for man, and not man for the sabbath*. This we had not in Matthew. The sabbath is a sacred and divine institution; but we must receive and embrace it as a privilege and a benefit, not as a task and a drudgery. *First*, God never designed it to be an *imposition* upon us, and therefore we must not make it

so to ourselves. *Man was not made for the sabbath*, for he was made a day before the sabbath was instituted. Man was made *for God*, and for his honour and service, and he just rather die than deny him; but he was not *made for the sabbath*, so as to be tied up by the law of it, from that which is necessary to the support of his life. *Secondly*, God did design it to be an *advantage* to us, and so we must make it, and improve it. He made it *for man*. 1. He had *some* regard to our *bodies* in the institution, that they might rest, and not be tired out with the constant business of this world ([Deu 5:14](#)); *that thy man-servant and thy maid-servant may rest*. Now he that intended the *sabbath-rest* for the *repose* of our bodies, certainly never intended it should restrain us, in a case of necessity, from fetching in the necessary *supports* of the body; it must be construed so as not to contradict itself - for *edification*, and not for *destruction*. 2. He had *much more* regard to our *souls*. The *sabbath* was made a day of rest, only in order to its being a day of holy work, a day of communion with God, a day of praise and thanksgiving; and the rest from worldly business is *therefore* necessary, that we may closely apply ourselves to this work, and spend the whole time in it, in public and in private; but then time is allowed us for that which is necessary to the fitting of our bodies for the service of our souls in God's service, and the enabling of them to *keep pace* with them in that work. See here, (1.) What a *good Master* we serve, all whose institutions are for our own benefit, and if we be so wise as to observe them, we are *wise for ourselves*; it is not he, but we, that are gainers by our service. (2.) What we should aim at in our *sabbath work*, even the good of our own souls. If the sabbath was made for man, we should then ask ourselves at night, "What am I the better for this sabbath day?" (3.) What care we ought to take not to make those exercises of religion burthens to ourselves or others, which God

ordained to be blessings; neither adding to the command by unreasonable strictness, nor indulging those corruptions which are adverse to the command, for thereby we make those devout exercises a penance to ourselves, which otherwise would be a pleasure.

[2.] Whom the sabbath was *made by* ([Mar 2:28](#)); “*The Son of man is Lord also of the sabbath*; and therefore he will not see the kind intentions of the institution of it frustrated by your impositions.” Note, The sabbath days are *days of the Son of man*; he is the Lord of the day, and to his honour it must be observed; by him God made the worlds, and so it was by him that the sabbath was first instituted; by him God gave the law at mount Sinai, and so the *fourth* commandment was *his law*; and that little alteration that was shortly to be made, by the shifting of it one day forward to the first day of the week, was to be in remembrance of *his* resurrection, and therefore the Christian sabbath was to be called *the Lord's day* ([Rev 1:10](#)), the Lord Christ's day; and the *Son of man*, Christ, as Mediator, is always to be looked upon as Lord of the sabbath. This argument he largely insists upon in his own justification, when he was charged with having broken the sabbath, [Joh 5:16](#).

### Adam Clarke

#### Mar 2:26

**The days of Abiathar the high priest** - It appears from [1Sa 21:1](#), which is the place referred to here, that Ahimelech was then high priest at Nob: and from [1Sa 22:20](#); [1Sa 23:6](#), and [1Ch 18:16](#), it appears that Abiathar was the

son of Ahimelech. The Persic reads Abimelech instead of Abiathar. Theophylact supposes that Abiathar was the priest, and Ahimelech or Abimelech the high priest, and thus endeavors to reconcile both the sacred historians. Others reconcile the accounts thus: Ahimelech was called Ahimelech Abiathar, אב ab, father, understood; and Abiathar was called Abiathar Ahimelech, בן ben, son, understood. Probably they both officiated in the high priesthood; and the name of the office was indifferently applied to either.

**Shew-bread** - See [Mat 12:4](#).

## **Barnes**

### **Mar 2:23-28**

See [Mat 12:1-8](#).

**The cornfields** - The fields sown with wheat or barley. The word “corn,” in the Bible, refers only to grain of that kind, and never to “maize” or “Indian corn.”

**To pluck the ears of corn** - They were hungry, [Mat 12:1](#). They therefore gathered the wheat or barley as they walked and rubbed it in their hands to shell it, and thus to satisfy their appetite. Though our Lord was with them, and though he had all things at his control, yet he suffered them to resort to this method of supplying their wants. When Jesus, thus “with” his disciples, suffered them to be “poor,” we may learn that poverty is not disgraceful; that God often suffers it for the good of his people; and that he will take care, in some way, that their wants shall be supplied. It was “lawful” for them thus to supply their needs. Though the property belonged to another, yet the law

of Moses allowed the poor to satisfy their desires when hungry. See [Deu 23:25](#).

### **Mar 2:24**

**That which is not lawful** - That is, that which they esteemed to be unlawful on the “Sabbath day.” It was made lawful by Moses, without any distinction of days, but “they” had denied its lawfulness on the Sabbath. Christ shows them from their own law that it was “not” unlawful.

### **Mar 2:25**

**Have ye never read ...** - See the notes at [Mat 12:3](#).

### **Mar 2:26**

**Abiathar the priest** - From [1Sa 21:1](#), it appears that Ahimelech was high priest at the time here referred to. And from [1Sa 23:6](#), it appears that “Abiathar” was the son of “Ahimelech.” Some difficulty has been felt in reconciling these accounts. The probable reason as to why Mark says it was in the days of “Abiathar” is that Abiathar was better known than Ahimelech. The son of the high priest was regarded as his successor, and was often associated with him in the duties of his office. It was not improper, therefore, to designate him as high priest even during the life of his father, especially as that was the name by which he was afterward known. “Abiathar,” moreover, in the calamitous times when David came to the throne, left the interest of Saul and fled to David, bringing with him the ephod, one of the special garments of the high priest. For a long time, during David’s reign, he was high priest, and it became natural, therefore, to associate “his” name with that of David; to speak of David as king, and Abiathar the high priest of his time. This will account for the fact that he was spoken of rather than his father. At the same time this was strictly true, that

this was done in the days of “Abiathar,” who was afterward high priest, and was familiarly spoken of as such; as we say that “General” Washington was present at the defeat of Braddock and saved his army, though the title of “General” did not belong to him until many years afterward. Compare the notes at [Luk 2:2](#).

**showbread** - See the notes at [Mat 12:4](#).

### Mar 2:27

**The sabbath was made for man** - For his rest from toil, his rest from the cares and anxieties of the world, to give him an opportunity to call off his attention from earthly concerns and to direct it to the affairs of eternity. It was a kind provision for man that he might refresh his body by relaxing his labors; that he might have undisturbed time to seek the consolations of religion to cheer him in the anxieties and sorrows of a troubled world; and that he might render to God that homage which is most justly due to him as the Creator, Preserver, Benefactor, and Redeemer of the world. And it is easily capable of proof that no institution has been more signally blessed to man’s welfare than the Sabbath. To that we owe, more than to anything else, the peace and order of a civilized community. Where there is no Sabbath there is ignorance, vice, disorder, and crime. On that holy day the poor and the ignorant, as well as the learned, have undisturbed time to learn the requirements of religion, the nature of morals, the law of God, and the way of salvation. On that day man may offer his praises to the Great Giver of all good, and in the sanctuary seek the blessing of him whose favor is life. Where that day is observed in any manner as it should be, order prevails, morals are promoted, the poor are elevated in their condition, vice flies away, and the community puts on the appearance of neatness, industry,

morality, and religion. The Sabbath was therefore pre-eminently intended for man's welfare, and the best interests of mankind demand that it should be sacredly regarded as an appointment of merciful heaven intended for our best good, and, where improved aright, infallibly resulting in our temporal and eternal peace.

**Not man for the sabbath** - Man was made "first," and then the Sabbath was appointed for his welfare, [Gen 2:1-3](#). The Sabbath was not "first" made or contemplated, and then the man made with reference to that. Since, therefore, the Sabbath was intended for man's "good," the law respecting it must not be interpreted so as to oppose his real welfare. It must be explained in consistency with a proper attention to the duties of mercy to the poor and the sick, and to those in peril. It must be, however, in accordance with man's "real good on the whole," and with the law of God. The law of God contemplates man's "real good on the whole;" and we have no right, under the plea that the Sabbath was made for man, to do anything contrary to what the law of God admits. It would not be for our "real good," but for our real and eternal injury, to devote the Sabbath to vice, to labor, or to amusement.

### **Mar 2:28**

**Therefore the Son of man ...** - See the notes at [Mat 12:8](#).

## **Darby**

### **Mar 2:1-28**

Afterwards (chapter 2) He goes again into the city, and immediately the multitude gather together. What a living picture of the Lord's life of service! He preaches to them. This was His object and His service (see [Mar 1:38](#)). But again, in devoting Himself to the humble accomplishment of it as

committed to Him, His service itself, His love — for who serves like God when He deigns to do it? — bring out His divine rights. He knew the real source of all these evils, and He could bring in its remedy. "Thy sins," said He to the poor paralytic man, who was brought to Him with a faith that overcame difficulties, persevering in spite of them — that perseverance of faith which is fed by the sense of want, and certainty that power is to be found in Him who is sought — "thy sins are forgiven thee." To the reasoning of the scribes He gives an answer that silenced every gainsayer. He exercises the power that authorised Him to pronounce the pardon of the poor sufferer.

[3]

The murmuring of the scribes brought out doctrinally who was there; as the verdict of the priests, who pronounce the leper clean, put the seal of their authority upon the truth that Jehovah, the healer of Israel, was there. That which Jesus carries on is His work, His testimony. The effect is to make it manifest that Jehovah is there, and has visited His people. It is Psalm 103 which is fulfilled, with respect to the rights and the revelation of the Person of Him who wrought.

Jesus leaves the city; the people flock around Him; and again He teaches them. The call of Levi gives occasion for a new development of His ministry. He was come to call sinners, and not the righteous. After this He tells them that He could not put the new divine energy, unfolded in Himself, into the old forms of Pharisaism. And there was another reason for it — the presence of the Bridegroom. How could the children of the bridechamber fast while the Bridegroom was with them? He should be taken from them, and then would be the time to fast. He proceeds to insist on the incompatibility between the old Jewish vessels and the power of the gospel.

The latter would but subvert Judaism, to which they sought to attach it. That which took place when the disciples went through the cornfields confirms this doctrine.

Ordinances lost their authority in the presence of the King ordained of God, rejected and a pilgrim on the earth. Moreover the sabbath — a sign of the covenant between God and the Jews — was made for man, and not man for the sabbath; therefore He, the Son of man, was Lord of the sabbath. As Son of David rejected, the ordinances lost their force, and were subordinate to Him. As Son of man possessor (in the sight of God) of all the rights which God had bestowed on man, He was Lord of the sabbath, which was made for man. In principle the old things were passed away. But this was not all. It was in fact the new things of grace and power, which did not admit of the old order of things. But the question was, whether God could act in grace, and bestow blessing, in sovereignty, on His people — whether He must submit to the authority of men availing themselves of His ordinances against His goodness, or do good according to His own power and love as being above all. Was man to limit the operation of God's goodness? And this, in truth, was the new wine which the Lord brought to man.

### Note #3

We must distinguish between governmental forgiveness, and absolute pardon of sins. Only, such as man is, there could not have been the former without the latter. But till Christ was rejected and had died this was not fully brought out.

**Geneva**

**Mar 2:26** How he went into the house of God in the days of <sup>(i)</sup> Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

<sup>(i)</sup> In ([1Sa 21:1](#)) he is called Ahimelech and his son is called Abiathar, but by conferring other places it is plain that both of them had two names; see ([1Ch 24:6](#); [2Sa 8:17](#); [2Sa 15:29](#); [1Ki 2:26](#); [2Ki 25:18](#)).

### **Scofield**

#### **shewbread**

Showbread, type of Christ, the Bread of God, nourisher of the Christian's life as a believer-priest ([1Pe 2:9](#)); ([Rev 1:6](#)). In ([Joh 6:33-58](#)) our Lord has more in mind the manna, that food which "came down"; but all typical meanings of "bread" are there gathered into His words. The manna is the life-giving Christ; the showbread, the life-sustaining Christ. The showbread typifies Christ as the "corn of wheat" ([Joh 12:24](#)) ground in the mill of suffering ([Joh 12:27](#)) and brought into the fire of judgment ([Joh 12:31-33](#)). We, as priests, by faith feed upon Him as having undergone that in our stead and for our sakes. It is meditation upon Christ, as in ([Heb 12:2](#)); ([Heb 12:3](#)).

### **Robertson**

#### **Mar 2:26**

**The house of God** (*ton oikon tou theou*). The tent or tabernacle at Nob, not the temple in Jerusalem built by Solomon.

**When Abiathar was high priest** (*epi Abiathar archiereōs*). Neat Greek idiom, in the time of Abiathar as high priest. There was confusion in the Massoretic text and in the lxx about the difference between Ahimelech (Abimelech) and Abiathar ([2Sa 8:17](#)), Ahimelech's son and successor ([1Sa 21:2](#); [1Sa 22:20](#)). Apparently Ahimelech, not Abiathar was high priest at this time. It is possible that both father and son bore both names ([1Sa 22:20](#); [2Sa 8:17](#); [1Ch 18:16](#)), Abiathar mentioned though both involved. *Epi* may so mean in the passage about Abiathar. Or we may leave it unexplained. They had the most elaborate rules for the preparation of the shewbread (*tous artous tēs protheseōs*), the loaves of presentation, the loaves of the face or presence of God. It was renewed on the commencement of the sabbath and the old bread deposited on the golden table in the porch of the Sanctuary. This old bread was eaten by the priests as they came and went. This is what David ate.

## Henry

### Mar 2:23-28

The sabbath is a sacred and Divine institution; a privilege and benefit, not a task and drudgery. God never designed it to be a burden to us, therefore we must not make it so to ourselves. The sabbath was instituted for the good of mankind, as living in society, having many wants and troubles, preparing for a state of happiness or misery. Man was not made for the sabbath, as if his keeping it could be of service to God, nor was he commanded to keep it

outward observances to his real hurt. Every observance respecting it, is to be interpreted by the rule of mercy.

### Wesley

**Mar 2:26** In the days of Abiathar the high priest - Abimelech, the father of Abiathar, was high priest then; Abiathar himself not till some time after.

This phrase therefore only means, In the time of Abiathar, who was afterward the high priest. [1Sa 21:6](#).

### Vincent

**Mar 2:26**

**The shewbread (τοὺς ἄρτους τῆς προθέσεως)**

Lit., *the loaves of proposition*, i.e., the loaves which were *set forth* before the Lord. The Jews called them the *loaves of the face*, i.e., of *the presence of God*. The bread was made of the finest wheaten flour that had been passed through eleven sieves. There were twelve loaves, or cakes, according to the number of tribes, ranged in two piles of six each. Each cake was made of about five pints of wheat. They were anointed in the middle with oil, in the form of a cross. According to tradition, each cake was five hand-breadths broad and ten long, but turned up at either end, two hand-breadths on each side, to resemble in outline the ark of the covenant. The shewbread was prepared on Friday, unless that day happened to be a feast-day that required sabbatical rest; in which case it was prepared on Thursday afternoon. The renewal of the shewbread was the first of the priestly functions on the commencement of the Sabbath. The bread which was taken off was

deposited on the golden table in the porch of the sanctuary, and distributed among the outgoing and incoming courses of priests (compare *save for the priests*). It was eaten during the Sabbath, and in the temple itself, but only by such priests as were Levitically pure. This old bread, removed on the Sabbath morning, was that which David ate.

## TSK

### Mar 2:26

**Abiathar:** It appears from the passage referred to here, that Ahimelech was then high priest at Nob; and from other passages, that Abiathar was his son. Various conjectures have been formed in order to solve this difficulty; and some, instead of untying, have cut the knot, by pronouncing it an interpolation. The most probable opinion seems to be, that both father and son had two names, the father being also called Abiathar; and this appears almost certain from [2Sa 8:17](#); [1Ch 18:16](#), where Ahimelech seems evidently termed Abiathar, while Abiathar is called Ahimelech or Abimelech. (Compare [1Ki 2:26-27](#).) [1Sa 22:20-22](#), [1Sa 23:6](#), [1Sa 23:9](#); [2Sa 8:17](#), [2Sa 15:24](#), [2Sa 15:29](#), [2Sa 15:35](#), [2Sa 20:25](#); [1Ki 1:7](#); [1Ki 2:22](#), [1Ki 2:26-27](#), [1Ki 4:4](#)

**which is not lawful:** [Exo 29:32-33](#); [Lev 24:5-9](#)

## 1 اخ 18

14: 18 و ملك داود على جميع اسرائيل و كان يجري قضاء و عدلا لكل شعبه

15: 18 و كان يواب بن صروية على الجيش و يهوشافاط بن اخيلود مسجلا

16: 18 و صادق بن اخيطوب و ابيمالك بن ابياتار كاهنين و شوشا كاتبا

( اي ابياتار هو الكاهن في طيلة حياة داوود والاسماء تحمل نفس المعني وهو الجد والحفيد ايضا )

## 1 اخ 24

24: 3 و قسمهم داود و صادق من بني العازار و اخيمالك من بني ايثار حسب وكالتهم في خدمتهم

24: 4 و وجد لبني العازار رؤوس رجال اكثر من بني ايثار فانقسموا لبني العازار رؤوسا لبيت ابائهم ستة عشر و لبني ايثار لبيت ابائهم ثمانية

24: 5 و انقسموا بالقرعة هؤلاء مع هؤلاء لان رؤساء القدس و رؤساء بيت الله كانوا من بني العازار و من بني ايثار

24: 6 و كتبهم شمعيان بن نثنيل الكاتب من اللاويين امام الملك و الرؤساء و صادق الكاهن و اخيمالك بن ابياتار و رؤوس الاباء للكهنة و اللاويين فاخذ بيت اب واحد للعازار و اخذ واحد لايثار

24: 31 و القوا هم ايضا قرعا مقابل اخوتهم بني هرون امام داود الملك و صادق و اخيمالك و رؤوس اباء الكهنة و اللاويين الاباء الرؤوس كما اخوتهم الاصاغر

( وهنا يؤكد ان الكاهن في زمن ملك داوود هو اخيمالك ) اي ان ابياتار هو نفس اسم ابيمالك وايضا اسم الجد والحفيد

اي ان ابياثار وابيمالك او اخيمالك اطلقا علي الاب والحفيد معا نفس الاسماء وايضا اسم ثاني  
لابياثار

2 صم 8

8: 13 و نصب داود تذكارا عند رجوعه من ضربه ثمانية عشر الفا من ارام في وادي الملح

8: 14 و جعل في ادوم محافظين وضع محافظين في ادوم كلها و كان جميع الادوميين عبدا لداود  
و كان الرب يخلص داود حيثما توجه

8: 15 و ملك داود على جميع اسرائيل و كان داود يجري قضاء و عدلا لكل شعبه

8: 16 و كان يواب ابن صروية على الجيش و يهوشافاط بن اخيلود مسجلا

8: 17 و صادوق بن اخيطوب و اخيمالك بن ابياثار كاهنين و سرايا كاتبا

8: 18 و بناياهو بن يهوئاداع على الجلادين و السعاة و بنو داود كانوا كهنة

ابياثار الذي كان رئيس كهنة في زمن داوود

قاموس الكتاب

(5) اسماً لكاهن في أيام داود وهو ابن أبياثار من نسل عالي (1 أخبار 18: 16) وابيمالك هذا هو  
نفس أخيمالك المذكور في 1 أخبار 24: 6.

اي ان اخيمالك هو نفسه ابياثار الذي كان في زمن داوود

اسم لابن ابياثار وحفيد أخيمالك المذكور آنفاً. وقد كان واحداً من رؤساء الكهنة الذين (1)  
عاصروا داود (2 صم 8: 17، 1 أخبار 24: 3 و 6 و 31) ويرجح أن أخيمالك هذا هو

المذكور في 1 أخبار 18: 16 مع أن اسمه ورد "أبيمالك" في بعض المخطوطات العبرية.

فهو يقدم احتماليين احدهم هو المرجح

الاول الغير مرجح انه حفيد

الثاني المرجح ان ابيآثار هو نفسه ابيمالك

ولكن الحلول التي قدمت

اولا المرفوضه

التي قدمها الملحدين او اليهود او اصحاب الرأى المرفوض من المؤمنين

1 المسيح اخطأ وبناء عليه مرقس اخطأ ولكن متي ولوقا ادركا الخطأ وحزفوه

وابسط دليل اقدمه علي ان هذا الكلام خطأ ان كل التلاميذ قدموا حياتهم لخدمة رب المجد حتي الاستشهاد

فهل انسان يقدم حياته للمسيح ويكون يعتقد انه اخطأ؟

2 مرقس هو الذي اخطأ ومتي ولوقا ادركوا خطؤه ولكن اوضحت ان مرقس لم يكن اخطأ وكتبه بالوحي الالهي بدقه ولم يهاجمه اي يهودي في ذلك الزمان

3 المخطوطات اخطأت وردت علي ذلك سابقا

الاراء المقبوله

1 السيد المسيح يعني ما يقوله وهذا لمكانة ابياثار ولهذا كتب الانجيل بدقه في ايام ابياثار  
2 اسم ابياثار واسم ابيمالك يستخدمان مكان بعضهما اي ان ابياثار له نفس الاسمين ( ابياثار وابيمالك او اخيمالك )

3 قد يكون ابيمالك رفض ان يقدم الخبز مباشره لكي لا يكسر الشريعه لانه ارتعد ولكنه سمح لابنه ابياثار ان يقدم الخبز لداود ولهذا ذكره الرب يسوع وهذا الرأى الذي في فكري انه الصحيح

وهنا لي وقفه

هل هذه الاراء متعارضه ؟

بالطبع لا فهو

اسمين لشخص واحد ابياثار وابيمالك وذكر اسم ابياثار الذي تكرر اكثر والشخص الاله لداود ولان الرب لا ينسى من جاهد كثيرا واحب اكثر وابياثار هو الذي قدم الخبز بيده وهو ايضا تحزيرا لليهود من نهاية كهنوتهم

والاهم هو المعنى الروحي والرمزي

وهذا ما قاله بعض العلماء في ردودهم كما اوضحت سابقا

وايضا

W C A

Mar 2:26

**Mar 2:26** —Was Jesus wrong when He mentioned Abiathar as high priest instead of Ahimelech?

**PROBLEM:** Jesus says that at the time David ate the consecrated bread, Abiathar was high priest. Yet **1Sa 21:1-6** mentions that the high priest at that time was Ahimelech.

**SOLUTION:** First Samuel is correct in stating that the high priest was Ahimelech. On the other hand neither was Jesus wrong. When we take a closer look at Christ's words we notice that He used the phrase "in the days of Abiathar" (v. 26 ) which does not necessarily imply that Abiathar was high priest at the time David ate the bread. After David met Ahimelech and ate the bread, King Saul had Ahimelech killed ( **1Sa 22:17-19** ). Abiathar escaped and went to David (v. 20 ) and later took the place of the high priest. So even though Abiathar was made high priest after David ate the bread, it is still correct to speak in this manner. After all, Abiathar was alive when David did this, and soon following he became the high priest after his father's death. Thus, it was during the time of Abiathar, but not during his tenure in office.

القس منيس عبد النور

قال المعارض: «جاء في مرقس 2:25 و26 «فقال لهم: أما قرأتم قط ما فعله داود حين احتاج وجاع هو والذين معه؟ كيف دخل بيت الله في أيام أبياتار وأكل خبز التقدمة الذي لا يحل أكله إلا للكهنة، وأعطى الذين كانوا معه أيضاً؟» لكن يفهم من 1صموئيل 1:21-5 أن داود كان منفرداً، وكذلك ورد في متى 3:12 ولوقا 4:6 مثل ذلك. وجاء اسم رئيس الكهنة في سفر صموئيل «أخيمالك» بينما جاء في إنجيل مرقس أن اسمه «أبياتار».

وللرد نقول: (1) لما هرب داود من شاول لم يكن وحده، بل كان معه بعض رجاله (1صموئيل 19:21-5) والقول الوارد في سفر صموئيل الأول يؤيد قول البشيرين الثلاثة.

(2) أبيتار هو ابن أخيمالك، وكان مشاركاً لوالده في وظيفته حين جاء داود ورفقاؤه إلى بيت الرب.

(3) حصلت هذه الحادثة في أيام أبيتار الذي صار بعد ذلك رئيس كهنة.

(4) تخلى أبيتار عن شاول والتصق بداود، فكان داود ملكاً وأبيتار كاهناً.

انظر تعليقنا على 1صموئيل 14:3

قال المعارض: «جاء في 1صموئيل 14:3 أن أخيا بن أخطوب كان رئيس الكهنة زمن شاول، ولكن 1صموئيل 21:1 يقول إنه أخيمالك، بينما يقول مرقس 2:26 إن اسمه أبيتار».

وللرد نقول: (1) من المحتمل أن يكون للشخص الواحد ثلاثة أسماء. (2) ولعل أبيتار كان قائماً مقام أبيه أخيمالك. (3) قد يكون أبيتار المذكور في مرقس 2:26 كاهناً وقت الحادثة المذكورة، وصار رئيساً للكهنة بعد ذلك، وأطلق عليه اللقب الذي ناله بعد معاونته لداود

وغيرهم كثيرين جدا

الختام

وملخص كلامي

المسيح لم يخطئ بالأدلة والتوضيح ومرقس لم يخطئ والإنجيل لم تنقل من بعضها بل نقلت من كلام السيد المسيح بالوحي الالهي

والمخطوطات تؤكد صحة النص المسلم مثل كنج جيمس وترجمة فاندريك

واراء المفسرين لم تتضارب بل تكمل بعضها بان ابياتار هو نفس اسم ابيمالك او اخيمالك وهو اهم شخصيه وهو اخر كاهن في اسرة عالي ولذلك ذكر الانجيل بدقه كلمة في ايام

نحن نقراء كتابنا جيد وليس قراءه سطحيه واقتطاع شبهات بل ايضا نفتش فيه كما امرنا السيد المسيح

انجيل يوحنا 5: 39

فَتَسُوا الْكُتُبَ لِأَنَّكُمْ تَظُنُّونَ أَنَّ لَكُمْ فِيهَا حَيَاةً أَبَدِيَّةً. وَهِيَ الَّتِي تَشْهَدُ لِي.

وايضا نفهم الفكر جيد جدا ولكن فكرنا عميق وليس سطحي مركز فقط في نواقض الموضوع وايضا اثناء التفتيش والبحث نشكر ربنا باستمرار علي نور النعمة الذي لا يدركه العميان منذ ولادتهم رغم ان لهم اعين ولا يبصرون

**والمجد لله دائما**

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الهوامش:

1-

Misquoting Jesus pages 9,10

والترجمة العربية للمترجم كرم شومان

2-John Gill's Exposition of the Entire Bible

تحت مرقص 2:26 كتب: the Jew charges (k) Mark with an error, and Matthew and Luke too;

whereas the two last make no mention of the name of any high priest;

3- NET BIBLE BY Dan Wallace and others under Mark 2:26 52tn

4- New Testament Manuscripts by text type of manuscript by Richard Wilson

Terry, Bruce - A student's Guide to NT Textual Variants

A Textual Commentary on the Greek New Testament by Bruce M. Metzger

NET BIBLE BY Dan Wallace and others 52tn

كل المراجع السابقة تحت مرقص 2:26

5- Terry, Bruce - A student's Guide to NT Textual Variants

تحت مرقص 2:26

6- نفس المراجع فى الهامش رقم 4

**7- A Textual Commentary on the Greek New Testament by Bruce M. Metzger**

NET BIBLE BY Dan Wallace and others 52tn

تحت مرقص 2:26

8- المرجع السابق

9- المرجع السابق

**10- 52tn ,Mark 2:26 NET BIBLE BY Dan Wallace and others**

يقول: 52 (ἐπὶ Ἀβιαθᾶρ ἄρχιερέως, eipi Abiaqar ajrcierew") is very difficult for a number of reasons

ترجمة وافية للمقطع صعبة لعدد من الاسباب

وينهى تعليقه بالقول

Deciding upon a translation here is difficult. The translation above has followed the current consensus on the most natural and probable meaning of the phrase ἐπὶ Ἀβιαθᾶρ ἄρχιερέως: “when Abiathar was high priest.” It should be recognized, however, that this translation is tentative because the current state of knowledge about the meaning of this grammatical construction is incomplete, and any decision about the meaning of this text is open to future revision.

يقول: ان ترجمتنا لهذا المقطع هي ترجمة مؤقتة تجريبية لان معرفتنا بالبناء اللغوي للجمله غير مكتمل واتخاذ قرار بخصوص معنى النص مفتوح لاي مراجعة مستقبلية!

11-التفسير الحديث للعهد الجديد, انجيل مرقس بقلم ر.ألان كول, دار الثقافة ص 68

12-الانجيل بحسب القديس مرقس, الاب متي المسكين, دار القديس انبا مقار ص 183

### 13-Adam Clarke's Commentary on the Bible

تحت مرقص 2:26

14-نفس المرجع فى الهامش رقم 2

### 15- word pictures in the new testament by Archibald Thomas Robertson

تحت مرقص 2:26

Or we may leave it unexplained

### 16-Albert Barnes Notes on the Bible

تحت مرقص 2:26

17-Treasury of Scriptural Knowledge by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey.

تحت مرقص 2:26

18-Encyclopaedia Biblica: A Critical Dictionary of the Literary, Political and Religion History, the Archeology, Geography and Natural History of the Bible

.edit by Thomas Kelly cheyne and j.sutherland black 1899

19-ويليام فارمر من القائلين بذلك ونقل فيه كلام العالم استانتون

William R. Farmer, The Synoptic Problem: A Critical Analysis (Macon, GA: Mercer University Press, 1976).

-20 توماس لندسي قال Various explanations of the difficulty have been given, none very satisfactory وترجمته: كثير من الحلول قدمت لحل هذه الصعوبة في النص ولكن كلها غير مرضية.

Thomas M. Lindsay, *The Gospel according to St. Mark* (Edinburgh: Clark, 1883) 91