

# هل العدد الذي يقول أَمَّا مِنْ جِهَتِهِمْ فَيُجَدِّفُ عَلَيْهِ، وَأَمَّا مِنْ جِهَتِكُمْ فَيُْمَجِّدُ محرف 2؟ 1 بطرس 4: 14

Holy\_bible\_1

الشبهة

يقول البعض ان العدد الذي في 1 بطرس 4: 14 " اِنْ عَيْرْتُمْ بِاسْمِ الْمَسِيحِ فَطُوبَى لَكُمْ، لَانَ رُوحَ الْمَجْدِ وَاللّٰهِ يَحِلُّ عَلَيْكُمْ. اَمَّا مِنْ جِهَتِهِمْ فَيُجَدِّفُ عَلَيْهِ، وَأَمَّا مِنْ جِهَتِكُمْ فَيُْمَجِّدُ. " محرف لان جملة اَمَّا مِنْ جِهَتِهِمْ فَيُجَدِّفُ عَلَيْهِ، وَأَمَّا مِنْ جِهَتِكُمْ فَيُْمَجِّدُ غير موجود في بقية التراجم العربي

الرد

لنتأكد من اي قراءه هي الصحيحة ندرس الادلة الخارجية والداخلية

وفي الادلة الخارجية ندرس التراجم المختلفة والنصوص اليوناني والمخطوطات والترجمات

القديمة لنري ليهم اصلي

التراجم المختلفة

التراجم العربية

التي كتبت الجملة

الفانديك

14 إِنَّ عَيْرْتُمْ بِاسْمِ الْمَسِيحِ فَطُوبَى لَكُمْ، لِأَنَّ رُوحَ الْمَجْدِ وَاللَّهُ يَحِلُّ عَلَيْكُمْ. أَمَّا مِنْ جِهَتِهِمْ فَيُجَدَّفُ عَلَيْهِ، وَأَمَّا مِنْ جِهَتِكُمْ فَيَمَجَّدُ.

التي حذفته

الحياة

14 فإذا لحقتكم الإهانة لأنكم تحملون اسم المسيح، فطوبى لكم! لأن روح المجد، أي روح الله، يستقر عليكم.

المشتركة

1بط-4:14: هنيئاً لكم إذا عيروكم من أجل اسم المسيح، لأنَّ رُوحَ الْمَجْدِ، رُوحَ اللَّهِ، يَسْتَقِرُّ عَلَيْكُمْ.

البولسية

1بط-4:14: إذا ما أهنئتم من أجل اسم المسيح فطوبى لكم! لأنَّ رُوحَ الْمَجْدِ ((الذي هُوَ رُوحُ)) اللَّهِ يَسْتَقِرُّ عَلَيْكُمْ.

المبسطة

فَهَنِيئاً لَكُمْ إِنْ كُنْتُمْ تُهَانُونَ مِنْ أَجْلِ اسْمِ الْمَسِيحِ، لِأَنَّ الرُّوحَ الْمَجِيدَ، رُوحَ اللَّهِ، يَحِلُّ عَلَيْكُمْ.

اليسوعية

14 طوبى لكم إذا عيركم من أجل اسم المسيح، لأن روح المجد، روح الله، يستقر فيكم.

الكاثوليكية

1بط-4-14: طوبى لكم إذا عَيَّركم مِن أَجْلِ اسْمِ الْمَسِيحِ، لِأَنَّ رُوحَ الْمَجْدِ، رُوحَ اللَّهِ، يَسْتَقِرُّ فِيكُمْ.

وبالرغم ان معظم التراجم العربي لم تكتبه ولكن بالدراسة اكثر سنكتشف ان الفانديك التي تمثل النص التقليدي هي الاصح

التراجم الانجليزي

التي كتبه

### 1 Peter 4:14

(ALT) When you<sub>p</sub> are being insulted for the name of Christ, [*you<sub>p</sub> are*] happy [*or, blessed*], for the Spirit of the glory and of God rests on you<sub>p</sub>. On the one hand according to them, He is being blasphemed, on the other hand according to you<sub>p</sub>, He is glorified.

(ACV) Blessed are ye if ye are reviled for the name of Christ, because the Spirit of glory and of God rests upon you. From them he is indeed blasphemed, but from you he is glorified.

(AKJ) If you be reproached for the name of Christ, happy are you; for the spirit of glory and of God rests on you: on their part he is evil spoken of, but on your part he is glorified.

(ALTNT) When you\* are being insulted for the name of Christ, [*you\* are*] happy [*or, blessed*], for the Spirit of the glory and of God rests on you\*. On the one hand according to them, He is being blasphemed, on the other hand according to you\*, He is glorified.

(VW) If you are reproached for the name of Christ, you are blessed, for the Spirit of glory and of God rests upon you. According to them He is blasphemed, but according to you He is glorified.

(Bishops) Yf ye be rayled vpon for the name of Christe, happy are ye. For the spirite of glory and of God, resteth vpon you: On their part he is euill spoken of, but on your part he is glorified.

(Darby) If ye are reproached in *the* name of Christ, blessed *are ye* ; for the *Spirit* of glory and the Spirit of God rests upon you: *on their part he is blasphemed, but on your part he is glorified.*

(DIA) If you are reproached in name of Anointed, happy ones; because the of the glory and the of the God spirit on you rests; according to indeed them he is evil spoken of, according to but you he is glorified.

(EMTV) If you are reviled in the name of Christ, blessed are you, because the Spirit of glory and of God rests upon you. On the one hand He is blasphemed, but on the other He is glorified.

(EVID) If you are reproached for the name of Christ, happy are you; for the spirit of glory and of God rests upon you: on their part he is evil spoken of, but on your part he is glorified. [c]

**(Geneva)** If yee be railed vpon for the Name of Christ, blessed are ye: for the spirit of glory, and of God resteth vpon you: which on their part is euill spoken of: but on your part is glorified.

**(GLB)** Selig seid ihr, wenn ihr geschmäht werdet über den Namen Christi; denn der Geist, der ein Geist der Herrlichkeit und Gottes ist, ruht auf euch. Bei ihnen ist er verlästert, aber bei euch ist er gepriesen.

**(HNV)** If you are insulted for the name of Messiah, you are blessed; because the Spirit of glory and of God rests on you. On their part he is blasphemed, but on your part he is glorified.

**(IAV)** If ye be reproached for the name of Moshiach, happy are ye; for the spirit of glory and of Elohim resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

**(JST)** If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified.

**(JOSMTH)** If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified.

(KJ2000) If you be reproached for the name of Christ, happy are you; for the spirit of glory and of God rests upon you: on their part he is evil spoken of, but on your part he is glorified.

(KJVCNT) If you be reproached for the name of Christ, happy are you; for the spirit of glory and of God rests upon you: on their part he is evil spoken of, but on your part he is glorified.

(KJCNT) If you be reproached for the name of Christ, happy are you; for the spirit of glory and of God rests upon you: on their part he is evil spoken of, but on your part he is glorified.

(KJV) If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

(KJV-Clar) If you be reproached for the name of Christ, happy are you; for the spirit of glory and of God rests upon you: on their part he is evil spoken of, but on your part he is glorified.

(KJV-1611) If ye be reproched for the Name of Christ, happie are ye, for the spirit of glory, and of God resteth vpon you: on their part hee is euill spoken of, but on your part he is glorified.

(KJV21) If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you. On their part evil is spoken of Him, but on your part He is glorified.

(KJVA) If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

(LitNT) IF YE ARE REPROACHED IN [THE] NAME OF CHRIST, BLESSED [ARE YE]; BECAUSE THE [SPIRIT] OF GLORY AND THE OF GOD SPIRIT UPON YOU RESTS; ON THEIR PART HE IS BLASPHEMED, BUT ON YOUR PART GLORIFIED.

(LITV) If you are reviled in *the* name of Christ, *you are* blessed, because "the Spirit of God and of glory rests on you." Truly, according to them, He is blasphemed; but according to you, He is glorified. *Isa.*

*11:2*

(MKJV) If you are reviled for *the* name of Christ, *you are* blessed, because the Spirit of God and of glory rests on you. Truly according to them, He is blasphemed, but according to you He is glorified.

(RNKJV) If ye be reproached for the name of Messiah, happy are ye; for the spirit of glory and of YHVH resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

(RYLT-NT) if you be reproached in the name of Christ -- happy *are you*, because the Spirit of glory and of God upon you does rest; in regard, indeed, to them, he is evil-spoken of, and in regard to you, he is glorified;

(TMB) If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you. On their part evil is spoken of Him, but on your part He is glorified.

(TRC) Happy are ye when ye suffer rebuke for the name of Christ.(If ye be railed upon for the name of Christ happy are ye.) For the spirit of glory and the spirit of God resteth upon you. On their part he is evil spoken of: but on your part he is glorified.(praised)

(Tyndale) If ye be rayled vpon for the name of Christ happie are ye. For the sprete of glory and the sprete of god resteth apon you. On their parte he is evyll spoken of: but on youre parte he is glorified.

(Webster) If ye are reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified.



(Wesley's) If ye are reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil-spoken of, but on your part he is glorified.

(WESNT) If ye are reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil-spoken of, but on your part he is glorified.

(WORNT) If ye be reproached for the name of Christ, happy *are ye*; for the Spirit of glory and of God resteth upon you: *and* though as to them He is blasphemed, yet as to you He is glorified.

(WTNT) ¶ Happy are ye when ye suffer rebuke for the name of Christ. For the spirit of glory and the spirit of God resteth upon you. On their part he is evil spoken of: but on your part he is glorified.

(YLT) if ye be reproached in the name of Christ--happy *are ye* , because the Spirit of glory and of God upon you doth rest; in regard, indeed, to them, he is evil-spoken of, and in regard to you, he is glorified;

والتي حذفته

(ASV) If ye are reproached for the name of Christ, blessed *are ye*; because the *Spirit* of glory and the Spirit of God resteth upon you.

(BBE) If men say evil things of you because of the name of Christ, happy are you; for the Spirit of glory and of God is resting on you.

(CEV) Count it a blessing when you suffer for being a Christian. This shows that God's glorious Spirit is with you.

(DRB) If you be reproached for the name of Christ, you shall be blessed: for that which is of the honour, glory and power of God, and that which is his Spirit resteth upon you.

(ESV) If you are insulted for the name of Christ, you are blessed, because the Spirit of glory<sup>[2]</sup> and of God rests upon you.

(ERV) When people say bad things to you because you follow Christ, consider it a blessing. When that happens, it shows that God's Spirit, the Spirit of glory, is with you.

(GNB) Happy are you if you are insulted because you are Christ's followers; this means that the glorious Spirit, the Spirit of God, is resting on you.

(GW) If you are insulted because of the name of Christ, you are blessed because the Spirit of glory-the Spirit of God-is resting on you.

(ISV) If you are insulted because of the name of Christ, you are blessed, for the glorious Spirit of God is resting on you.

(NET.) If you are insulted for the name of Christ, you are blessed, because the Spirit of glory, who is ***the Spirit of God, rests*** on you.

(RV) If ye are reproached for the name of Christ, blessed *are ye*; because the *Spirit* of glory and the Spirit of God resteth upon you.

(WNT) You are to be envied, if you are being reproached for bearing the name of Christ; for in that case the Spirit of glory-- even the Spirit of God--is resting upon you.

ونري ان التراجم التقليدية والاعلبيية وقلّة من النقدية كتبت العدد الكامل . التراجم النقدية هي التي حذفها.

النصوص اليوناني

ΠΕΤΡΟΥ Α΄ 4:14 Greek NT: Stephanus Textus Receptus (1550,  
with accents)

.....  
εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ μακάριοι ὅτι τὸ τῆς δόξης καὶ τὸ  
τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται κατὰ μὲν αὐτοὺς  
βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται

ei oneidizesthe en onomati christou makarioi oti to tēs doxēs kai to  
tou theou pneuma eph umas anapauetai kata men autous  
blasphēmeitai kata de umas doxazetai

(ABP+) If<sup>G1487</sup> you are berated<sup>G3679</sup> in<sup>G1722</sup> *the* name<sup>G3686</sup> of Christ,<sup>G5547</sup>  
blessed *are you* ,<sup>G3107</sup> for<sup>G3754</sup> the<sup>G3588</sup> <sup>G3588</sup> glory<sup>G1391</sup> and<sup>G2532</sup> the<sup>G3588</sup>  
<sup>G3588</sup> spirit of God<sup>G2316</sup> <sup>G4151</sup> [<sup>2</sup>unto<sup>G1909</sup> <sup>3</sup>you<sup>G1473</sup> <sup>1</sup>gives rest].<sup>G373</sup> Indeed  
according to<sup>G2596</sup> <sup>G3303</sup> them<sup>G1473</sup> he is blasphemed,<sup>G987</sup> but according  
to<sup>G2596</sup> <sup>G1161</sup> you<sup>G1473</sup> he is glorified.<sup>G1392</sup>

(ABP-G+) εἰ<sup>G1487</sup> ονειδίζεσθε<sup>G3679</sup> ἐν<sup>G1722</sup> ὀνόματι<sup>G3686</sup> χριστοῦ<sup>G5547</sup> μακα  
ριοι<sup>G3107</sup> ὅτι<sup>G3754</sup> τὸ<sup>G3588</sup> τῆς<sup>G3588</sup> δόξης<sup>G1391</sup> καὶ<sup>G2532</sup> τὸ<sup>G3588</sup> τοῦ<sup>G3588</sup> θεοῦ π

νευμα<sup>G2316 G4151</sup> εφ'<sup>G1909</sup> υμας<sup>G1473</sup> αναπαυεται<sup>G373</sup> κατα μεν<sup>G2596 G3303</sup> αυτου  
ς<sup>G1473</sup> βλασφημειται<sup>G987</sup> κατα δε<sup>G2596 G1161</sup> υμας<sup>G1473</sup> δοξάζεται<sup>G1392</sup>

**(GNT)** ει όνειδιζεσθε εν όνόματι Χριστου, μακάριοι, ότι τὸ τῆς δόξης καὶ τ  
ὸ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κ  
ατὰ δὲ ὑμᾶς δοξάζεται.

**(IGNT+)** ει<sup>G1487 IF</sup> ονειδιζεσθε<sup>G3679 [G5743]</sup> YE ARE REPROACHED εν<sup>G1722</sup> IN "THE"  
ονοματι<sup>G3686 NAME</sup> χριστου<sup>G5547 OF CHRIST,</sup> μακαριοι<sup>G3107 BLESSED " ARE YE ";</sup> οτι  
G3754 BECAUSE το<sup>G3588</sup> της<sup>G3588</sup> THE " SPIRIT " δοξης<sup>G1391 OF GLORY</sup> και<sup>G2532 AND</sup> τ  
ο<sup>G3588</sup> του<sup>G3588</sup> THE θεου<sup>G2316 OF GOD</sup> πνευμα<sup>G4151 SPIRIT</sup> εφ<sup>G1909 UPON</sup> υμας  
G5209 YOU αναπαυεται<sup>G373 [G5731] RESTS;</sup> κατα<sup>G2596</sup> μεν<sup>G3303</sup> αυτους<sup>G846 ON</sup>  
THEIR PART βλασφημειται<sup>G987 [G5743] HE IS BLASPHEMED,</sup> κατα<sup>G2596</sup> δε<sup>G1161</sup> υμας  
G5209 BUT ON YOUR PART δοξάζεται<sup>G1392 [G5743] GLORIFIED.</sup>

**(SNT)** ει ονειδιζεσθε εν ονοματι χριστου μακαριοι οτι το της δοξης και το τ  
ου θεου πνευμα εφ υμας αναπαυεται κατα μεν αυτους βλασφημειται κατα δ  
ε υμας δοξάζεται

**ΠΕΤΡΟΥ Α΄ 4:14 Greek NT: Greek Orthodox Church**

Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ  
δυνάμεως καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ’ ὑμᾶς ἀναπαύεται· κατὰ  
μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.

**ΠΕΤΡΟΥ Α΄ 4:14 Greek NT: Byzantine/Majority Text (2000)**

εἰ ονειδιζεσθε εν ονοματι χριστου μακαριοι οτι το της δοξης και το  
του θεου πνευμα εφ υμας αναπαυεται κατα μεν αυτους  
βλασφημεται κατα δε υμας δοξαζεται

**ΠΕΤΡΟΥ Α΄ 4:14 Greek NT: Textus Receptus (1550)**

εἰ ονειδιζεσθε εν ονοματι χριστου μακαριοι οτι το της δοξης και το  
του θεου πνευμα εφ υμας αναπαυεται κατα μεν αυτους  
βλασφημεται κατα δε υμας δοξαζεται

**ΠΕΤΡΟΥ Α΄ 4:14 Greek NT: Textus Receptus (1894)**

εἰ ονειδιζεσθε εν ονοματι χριστου μακαριοι οτι το της δοξης και το  
του θεου πνευμα εφ υμας αναπαυεται **κατα μεν αυτους**  
**βλασφημεται κατα δε υμας δοξαζεται**

والتي حذفته

ΠΕΤΡΟΥ Α΄ 4:14 Greek NT: Westcott/Hort

ει ονειδιζεσθε εν ονοματι χριστου μακαριοι οτι το της δοξης και το του θεου πνευμα εφ υμας αναπαυεται

ei oneidizesthe en onomati christou makarioi oti to tēs doxēs kai to tou theou pneuma eph umas anapauetai

ΠΕΤΡΟΥ Α΄ 4:14 Greek NT: Tischendorf 8th Ed.

ει ονειδιζεσθε εν ονοματι χριστου μακαριοι οτι το της δοξης και το του θεου πνευμα εφ υμας αναπαυεται

وايضا التقليدية والاغلبية تحتوي عليه اما النقدية حذفته

المخطوطات

اولا التي حذفته

السينائية ( وفيها عدة تعديلات ) والفاتيكانية والاسكندرية وبردية 72 والبشيتا وبعض مخطوطات الفلجاتا وبعض مخطوطات القبطي البحيري فقط

التي كتبتة

اولا مخطوطات الخط الكبير علي سبيل المثال

K L P Ψ

ومخطوطات الخط الصغير مثال

88 104 326<sup>mg(vid)</sup> 1505 1611 2495 181 326<sup>text</sup> 451 629<sup>c</sup> 1877 2127 2298

ومجموعة المخطوطات البيزنطية الكثيرة

Byz

ومخطوطات القراءات الكنسية

Lect |<sup>590</sup> |<sup>1441</sup>

والترجمات القديمة

اولا الترجمات اللاتينية القديمة

وهي تعود زمن ترجماتها الي منتصف القرن الثاني الميلادي

it<sup>ar</sup> it<sup>p</sup> it<sup>q</sup> it<sup>r</sup> it<sup>t</sup> it<sup>z</sup>

وبعض مخطوطات الفلجاتا من القرن الرابع

vg<sup>ww</sup>

والترجمات السريانية مثل

syr<sup>h\*</sup>

والترجمة القبطي الصعيدي ( من القرن الثالث )

cop<sup>sa</sup>



(NS) ΕΥΧΕ ΣΕΝΟΒΝΕΒ ΜΜΨΤΝ ΕΤΒΕ ΠΡΑΝ ΜΠΕΧΡΙΣΤΟΣ ΝΑΙ  
ΑΤ ΤΗΥΤΝ ΞΕ ΠΕΠΝΕΥΜΑ ΜΠΕΟΟΥ ΜΝ ΤΒΟΜ ΜΠΝΟΥΤΕ ΑΨΜ  
ΤΟΝ ΜΜΟΨ ΕΞΝ ΤΗΥΤΝ ΚΑΤΑΡΟΟΥ ΜΕΝ ΕΥΧΙ ΟΥΑ ΕΡΟΨ ΚΑΤ  
ΑΡΨΤΝ ΔΕ ΕΨΧΙ ΕΟΟΥ.

(NS-T) eSJe senoCneC mmwtn etbe pran mpecristos naiat thutn Je  
pepneuma mpeoou mn tCom mpnoute aFmton mmoF eJn thutn kataroou  
men euJi oua eroF katarwtn de eFJi eoou.

وبعض مخطوطات الترجمة القبطي البحيري

cop<sup>bo</sup>

والترجمة السلافينية

slav

وبعض اقوال الاباء

(<sup>ms</sup>) Cyprian

Ps-Oecumenius

Theophylact

فرغم ان النص النقدي له ادلة قديمة الا ان النص التقليدي له ادلة ايضا قديمة ومتنوعه وكثيرة

## التحليل الداخلي

اولا سبب الخطأ هو غالبا النهايات المتشابهة فنري في العدد

ει ονειδιζεσθε εν ονοματι χριστου μακαριοι οτι το της δοξης και το  
του θεου πνευμα εφ υμας αναπαυεται κατα μεν αυτους  
βλασφημειται κατα δε υμας δοξαζεται

فالناسخ يخطئ لان عينه تقفز من ايتاي التي قبل بداية الجملة الي ايتاي التي في نهايتها ويحذف  
ما بينهما . وكما راينا في امثلة كثيرة ان خطأ النهايات المتشابهة هو ينتشر جدا لانه يتكرر  
بسهولة ولانه عادة يكون قديم.

وبناء علي قاعدة

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

القراءه التي هي بوضوح السبب في بقية القراءات هي الافضل

وايضا قاعدة

*The reading which could have given rise to the others accidentally is best.*

القراءه التي تكون السبب في اخطاء اخري هي الافضل

وهي قالها كيلى مكارتر بطريقه

**Look first for the unconscious error**

تبحث اولاً عن الخطأ اللاارادي .

فهذه القراءة هي سبب في بقية الاخطاء بسبب خطأ لا ارادي. فهي تؤكد ان النص التقليدي هو الصحيح.

ونلاحظ ايضا ان النص التقليدي في هذا العدد حاد وقد لا يفهم معناه الكثيرين من اول مرة

4:14 ان عيرتم باسم المسيح فطوبى لكم لان روح المجد و الله يحل عليكم اما من جهتهم فيجذف عليه و اما من جهتم فيمجد

فهذا المقطع قراءة حادة

وبناء علي قاعدة

*The hardest reading is best*

القراءه الاصعب هي الافضل

*Difficilior lectio potior or Proclivi scriptioni praestat ardua*

ومن تكلم عليها هو بنجيل ( وبالنسبه له هي كانت القاعده الاساسيه )

وهي تعتمد ان النساخ يميلوا الي جعل النص ابسط وليس اصعب لا اراديا وبخاصه املائيا

وايضا النص التقليدي يتفق مع اسلوب بطرس الرسول

4:14 ان عيرتم باسم المسيح فطوبى لكم لان روح المجد و الله يحل عليكم اما من جهتهم فيجذف عليه و اما من جهتم فيمجد

فهو قدم نفس المعني بطرق مختلفة

بط 2:2 وسيتبع كثيرون تهلكاتهم.الذين بسببهم يجذف على طريق الحق.

1بط 2: 12 وان تكون سيرتكم بين الامم حسنة لكي يكونوا في ما يفترون عليكم كفاعلي شر  
يمجدون الله في يوم الافتقاد من اجل اعمالكم الحسنة التي يلاحظونها.

1بط 3: 16 ولكم ضمير صالح لكي يكون الذين يشتمون سيرتكم الصالحة في المسيح يخزون في  
ما يفترون عليكم كفاعلي شر.

فهذا هو اسلوبه

وبناء علي قاعدة

*The reading most in accord with the author's style ( and vocabulary ) is  
best.*

القراءه التي تتماشي مع اسلوب الكاتب هي الافضل

وايضا قاعدة

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

القراءه التي تناسب الفكر اللاهوتي للكاتب هي الافضل

وهذا يؤكد اصالة النص التقليدي

**والمجد لله دائما**