

# هل العدد الذي يقول فلماذا الناموس

## محرف؟ غلاطية 3 : 19

Holy\_bible\_1

الشبهة

غلاطية 3-19

٩ فَمَاذَا النَّامُوسُ؟

النص عند إيرناوس:

" لذلك أين إذن يعمل الناموس؟"

تعليق الموسوعة:

(هذا النص وفقا للنسخة اللاتينية , وهو لا يوافق أي مخطوطة يونانية للعهد الجديد)

الرد

ما يقوله المشكك والمرجع الذي ينقل عنه غير دقيق لان يوجد مخطوطتين يوناني قالوا ذلك وسندرس معا

بشيء من التفصيل

لنعرف اصالة العدد ندرس معا الترجمات المختلفة والمخطوطات

الترجمات العربي

التي كتبت لماذا الناموس

الفانديك

19 فلماذا الناموس؟ قد زيد بسبب التّعديّات، إلى أن يأتي النسل الذي قد وعد له، مرتباً بملائكة في يد

وسيط.

الحياة

19 فلماذا الشريعة إذن؟ إنها فقط أضيفت إظهارا للمعاصي، إلى أن يجيء «النسل» الذي قطع له الوعد،

وقد رتبت بملائكة وعلى يد وسيط.

المشتركة

19 فلماذا الشريعة، إذا؟ إنها أضيفت من أجل المعاصي إلى أن يجيء النسل الذي جعل الله له الوعد.

أعلنتها الملائكة على يد وسيط،

### اليسوعية

19 فما شأن الشريعة إذا؟ إنها أضيفت بداعي المعاصي إلى أن يأتي النسل الذي جعل له الموعد. أعلنها

الملائكة عن يد وسيط،

### البولسية

غل-3-19: فِيمَ النَّامُوسِ إِذْنٌ؟ إِنَّمَا أُضِيفَ بِسَبَبِ الْمَعَاصِي حَتَّى مَجِيءِ "النَّسْلِ" الَّذِي جُعِلَ لَهُ الْمَوْعِدُ.

وَلَقَدْ أُغْلِنَ بِوَسِيطَةِ الْمَلَائِكَةِ عَلَى يَدِ وَسِيطٍ،

### الكاثوليكية

غل-3-19: فما شأن الشريعة إذا؟ إنها أضيفت بداعي المعاصي إلى أن يأتي النسل الذي جعل له

الموعد. أعلنها الملائكة عن يد وسيط،

التي كتبت لماذا الناموس يعمل؟

لم أجد

### التراجم الإنجليزي

التي كتبت لماذا الناموس

## Galatians 3:19

(Murdock) What then is the law? It was added on account of transgression, until that seed should come, to whom belonged the promise: and the law was given by angels through a mediator.

(ALT) Why then the Law? It was added on account of transgressions, until the Seed should come to whom it had been promised, having been set in order *[or, ordained]* by means of angels by *[the]* hand of a mediator *[i.e. Moses]*.

(Phillips) <sup>19-20</sup> Where then lies the point of the Law? It was an addition made to underline the existence and extent of sin until the arrival of the "seed" to whom the promise referred. The Law was inaugurated in the presence of angels and by the hand of a human intermediary. The very fact that there was an intermediary is enough to show that this was not the fulfilling of the promise. For the promise of God needs neither angelic witness nor human intermediary but depends on him alone.

(ACV) Why then the law? It was added on account of transgressions, until the seed would come to whom it was promised, which was arranged through heavenly agents in the hand of a mediator.

(AKJ) Why then serves the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

(ALTNT) Why then the Law? It was added on account of transgressions, until the Seed should come to whom it had been promised, having been set in order *[or, ordained]* by means of angels by *[the]* hand of a mediator *[i.e. Moses]*.

(ASV) What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained through angels by the hand of a mediator.

(BBE) What then is the law? It was an addition made because of sin, till the coming of the seed to whom the undertaking had been given; and it was ordered through angels by the hand of a go-between.

(VW) What purpose then does the Law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator.

(Bishops) Wherefore then [serueth] the lawe? It was added because of transgressions, tyl the seede came to whom the promise was made: and it was ordayned by Angels in the hande of a mediatour.

(CENT) Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.

(CEV) What is the use of the Law? It was given later to show that we sin. But it was only supposed to last until the coming of that descendant who was given the promise. In fact, angels gave the Law to Moses, and he gave it to the people.

(CJB) So then, why the legal part of the Torah? It was added in order to create transgressions, until the coming of the seed about whom the promise had been made. Moreover, it was handed down through angels and a mediator.

(CLV) What, then, is the law? On behalf of transgressions was it added, until the Seed should come to Whom He has promised, being prescribed through messengers in the hand of a mediator."

(Mace) "To what purpose then was the law?" it was added as a check to transgressors, till the offspring should come to whom the promise was made; and it was ordained by angels with the intervention of a mediator.

(Darby) Why then the law? It was added for the sake of transgressions, until the seed came to whom the promise was made, ordained through angels in *the* hand of a mediator.

(DIA) Why then the law? The transgressions on account of it was appointed, (to which time should have come the seed, to whom it has been promised,) having been instituted by means of messengers, in hand of mediator.

(DRB) Why then was the law? It was set because of transgressions, until the seed should come to whom he made the promise, being ordained by angels in the hand of a mediator.

(EMTV) Why then the law? It was added on account of transgressions, until the Seed should come to whom it had been promised; and it was commanded through angels by the hand of a mediator.



(ESV) Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.

(ERV) So what was the law for? The law was given to show the wrong things people do. The law would continue until the special Descendant of Abraham came. This is the Descendant mentioned in the promise, which came directly from God. But the law was given through angels, and the angels used Moses as a mediator to give the law to the people.

(Etheridge) Wherefore then was the law? It was added on account of transgression, until the Seed should come, he, of whom was the promise; and the law was given by angels into the hand of a Mediator.

(EVID) Wherefore then serves the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. [c]

(Geneva) Wherefore then serueth the Law? It was added because of the transgressions, til the seed came, vnto the which the promise was made: and it was ordeined by Angels in the hande of a Mediatour.

(GNB) What, then, was the purpose of the Law? It was added in order to show what wrongdoing is, and it was meant to last until the coming of Abraham's descendant, to whom the promise was made. The Law was handed down by angels, with a man acting as a go-between.

(GDBY\_NT) Then what is the law? It was added on account of the transgressions, until the seed to whom the promise was made should come; being ordained by angels in the hand of a mediator.

(GW) What, then, is the purpose of the laws given to Moses? They were added to identify what wrongdoing is. Moses' laws did this until the descendant to whom the promise was given came. It was put into effect through angels, using a mediator.

(HCSB-r) Why the law then? It was added because of transgressions until the Seed to whom the promise was made would come. The law was ordered through angels by means of a mediator.

(HNV) What then is the law? It was added because of transgressions, until the seed should come to whom the promise has been made. It was ordained through angels by the hand of a mediator.

(csb) Why the law then? It was added because of transgressions until the Seed to whom the promise was made would come. The law was ordered through angels by means of a mediator.

(IAV) Wherefore then serveth the Torah? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

(ISV) Why, then, was the law given? It was added because of transgressions until the descendant came to whom the promise was given. It was put into effect through angels by means of an intermediary.

(KJ2000) Why then the law? It was added because of transgressions, till the descendant should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

(KJVCNT) Why then serves the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

(KJCNT) Why then serves the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

(KJV) Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

(KJV-Clar) Why then serves the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

(KJV-1611) Wherefore then serueth the Law? it was added because of transgressions, till the seed should come, to whome the promise was made, and it was ordeyned by Angels in the hand of a Mediatour.

(KJV21) For what then serveth the law? It was added because of transgressions until the Seed should come to whom the promise was made; and it was ordained by angels through the hand of a mediator.

(KJVA) Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

(LBP) Then what is the use of the law? It was added because of transgression, till the coming of the heir to whom the promise was made; and the law was given by angels by the hand of a mediator;

(LEB) Why then the law? It was added on account of transgressions, until the descendant should come to whom it had been promised, having been ordered through angels by the hand of a mediator.

(LitNT) WHY THEN THE LAW? TRANSGRESSIONS FOR THE SAKE OF IT WAS ADDED, UNTIL SHOULD HAVE COME THE SEED TO WHOM PROMISE HAS BEEN MADE, HAVING BEEN ORDAINED THROUGH ANGELS IN HAND A MEDIATOR'S.

(LITV) Why the Law then? It was for the sake of transgressions, until the Seed should come, to whom it had been promised, being ordained through angels in a mediator's hand.

(LONT) Why, then, the law? It was added on account of transgression, till the seed should come to whom it was promised; being ordained by messengers, in the hand of a Mediator;

(MKJV) Why then the Law? It was added because of transgressions, until the Seed should come *to those* to whom it had been promised, being ordained through angels in the Mediator's hand.

(Moffatt NT) Then what about the Law? Well, it was interpolated for the purpose of producing transgressions till such time as the Offspring arrived to whom the Promise was made; also, it was transmitted by means of angels through the agency of an intermediary

(NCV) So what was the law for? It was given to show that the wrong things people do are against God's will. And it continued until the special descendant, who had been promised, came. The law was given through angels who used Moses for a mediator to give the law to people.

(NET.) Why then was the law given? It was added because of transgressions, until the arrival of the descendant to whom the promise had been made. It was administered through angels by an intermediary.

(NET) Why then was the law given?<sup>39</sup> It was added<sup>40</sup> because of transgressions,<sup>41</sup> until the arrival of the descendant<sup>42</sup> to whom the promise had been made. It was administered<sup>43</sup> through angels by an intermediary.<sup>44</sup>

(NAB-A) Why, then, the law? It was added for transgressions, until the descendant came to whom the promise had been made; it was promulgated by angels at the hand of a mediator.



(NIRV) Then what was the purpose of the law? It was added because of human sin. And it was supposed to control us until the promised Seed had come. The law was put into effect through angels by a go-between.

(NIV) What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator.

(NIVUK) What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator.

(NKJV) What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator.

(NLT) Well then, why was the law given? It was given to show people how guilty they are. But this system of law was to last only until the coming of the child to

whom God's promise was made. And there is this further difference. God gave his laws to angels to give to Moses, who was the mediator between God and the people.

(NLV) Then why do we have the Law? It was given because of sin. It was to be used until Christ came. The promise had been made looking toward Christ. The Law was given by angels through Moses who stood between God and man.

(Noyes NT) To what end then was the Law? It was added because of transgressions, till the offspring should come to whom the promise belongeth, having been ordained through angels by the hand of a mediator.

(nrs) Why then the law? It was added because of transgressions, until the offspring <sup>[22]</sup> would come to whom the promise had been made; and it was ordained through angels by a mediator.

(NRSV) Why then the law? It was added because of transgressions, until the offspring would come to whom the promise had been made; and it was ordained through angels by a mediator.

(NWT) Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made; and it was transmitted through angels by the hand of a mediator.

(Murdock R) What then is the Torah? It was added on account of transgression, until that seed should come, to whom belonged the promise: and the Torah was given by angels through a mediator.

(RNKJV) Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

(RSVA) Why then the law? It was added because of transgressions, till the offspring should come to whom the promise had been made; and it was ordained by angels through an intermediary.

(RV) What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained through angels by the hand of a mediator.

(RYLT-NT) Why, then, the law? on account of the transgressions it was added, till the seed might come to which the promise has been made, having been set in order through messengers in the hand of a mediator --

(NS-T) ou Ce ntooun pe pnomos entaukaaF etbe mparabasis Sante pesperma ei. pai entaFerht naF. eautoSF ebol Hitn naggelos Hn tCiJ mpmesiths.

(TCNT) What, then, you ask, was the use of the Law? It was a later addition, to make men conscious of their wrong-doings, and intended to last only till the

coming of that 'offspring' to whom the promise had been made; and it was delivered through angels by a mediator.

**(TMB)** For what then serveth the law? It was added because of transgressions until the Seed should come to whom the promise was made; and it was ordained by angels through the hand of a mediator.

**(TNIV)** What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was given through angels and entrusted to a mediator.

**(Translit)** ti oun ho nomos; ton parabaseon xarin prosetethe, axris ou elthe to sperma o epeggeltai, diatageis di' aggelon en xeiri mesitou.

**(TRC)** Wherefore then serveth the law? The law was added because of transgression (till the seed came to which the promise was made) and it was ordained by angels in the hand of a mediator. (given of angels, by the hand of the mediator)

(Tyndale) Wherefore then serveth ye lawe? The lawe was added because of transgression (tyll the seed cam to which ye promes was made) and it was ordeyned by angels in ye honde of a mediator.

(UPDV) What then is the law? It was added because of transgressions, until the seed should come to whom the promise has been made; [and it was] directed through angels by the hand of a mediator.

(Webster) What purpose then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

(Wesley's) Wherefore then was the law? It was added because of transgressions, till the seed should come to whom the promise was made: and it was ordained by angels, in the hand of a mediator.

(WESNT) Wherefore then was the law? It was added because of transgressions, till the seed should come to whom the promise was made: and it was ordained by angels, in the hand of a mediator.

(WMSNT) Then what about the law? It was added later on to increase transgressions, until the descendant to whom the promise was made should come, enacted through the agency of angels in the person of an intermediary.

(WNT) Why then was the Law given? It was imposed later on for the sake of defining sin, until the seed should come to whom God had made the promise; and its details were laid down by a mediator with the help of angels.

(WORNT) What then *availeth* the law? It was added because of transgressions, till the seed should come, to whom the promise was made; *and it was* delivered by angels in the hand of a mediator.

(WTNT) ¶ Wherefore then serveth the law? The law was added because of transgression (till the seed came to which the promise was made) and it was ordained by angels in the hand of a mediator.

(Wycliffe) What thanne the lawe? It was sett for trespassing, to the seed come, to whom he hadde maad his biheest. Whiche lawe was ordeyned bi aungels, in the hoond of a mediatour. But a mediatour is not of oon. But God is oon.

(WycliffeNT) What thanne the lawe? It was sett for trespassing, to the seed come, to whom he hadde maad his biheest. Whiche lawe was ordeyned bi aungels, in the hoond of a mediatour. But a mediatour is not of oon. But God is oon.

(YLT) Why, then, the law? on account of the transgressions it was added, till the seed might come to which the promise hath been made, having been set in order through messengers in the hand of a mediator--

التي كتبت لماذا الناموس يعمل؟

لم أجد



## النصوص اليوناني

## التي كتبت لماذا الناموس

(GNT)

Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπηγγέλται, διαταγίς δι' ἀγγέλων ἐν χειρὶ μεσίτου·

(IGNT+)

τι<sup>G5101</sup> WHY ουν<sup>G3767</sup> THEN ο<sup>G3588</sup> THE νομος<sup>G3551</sup> των<sup>G3588</sup> LAW?  
παραβασεων<sup>G3847</sup> TRANSGRESSIONS χάριν<sup>G5484</sup> FOR THE SAKE OF προσετεθη<sup>G4369</sup> [G5681]  
IT WAS ADDED, ἀχρισ<sup>G891</sup> ου<sup>G3739</sup> UNTIL ελθη<sup>G2064</sup> [G5632] SHOULD HAVE COME το<sup>G3588</sup> THE  
σπερμα<sup>G4690</sup> SEED ω<sup>G3739</sup> TO WHOM επηγγελται<sup>G1861</sup> [G5766] PROMISE HAS BEEN MADE,  
διαταγεις<sup>G1299</sup> [G5651] HAVING BEEN ORDAINED δι<sup>G1223</sup> THROUGH αγγελων<sup>G32</sup> ANGELS  
εν<sup>G1722</sup> IN χειρι<sup>G5495</sup> HAND μεσιτου<sup>G3316</sup> A MEDIATOR'S.

## Nestle Greek New Testament 1904

Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις ἂν ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγίς δι' ἀγγέλων ἐν χειρὶ μεσίτου.

### Westcott and Hort 1881

Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις ἂν ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου·

### Westcott and Hort / [NA27 variants]

Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις ἂν / οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου·

### RP Byzantine Majority Text 2005

Τί οὖν ὁ νόμος; Τῶν παραβάσεων χάριν προσετέθη, ἄχρι οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου.

### Greek Orthodox Church 1904

Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου.

### Scrivener's Textus Receptus 1894

τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου.

### Stephanus Textus Receptus 1550

Τί οὖν ὁ νόμος τῶν παραβάσεων χάριν προσετέθη ἄχρις οὗ ἔλθῃ τὸ σπέρμα  
ὃ ἐπήγγελται διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου

### Westcott and Hort 1881 w/o Diacritics

τι ουν ο νομος των παραβασεων χαριν προσετεθη αχρισ αν ελθη το σπερμα  
ω επηγγελται διαταγεις δι αγγελων εν χειρι μεσιτου

### Tischendorf 8th Ed. w/o Diacritics

τι ουν ο νομος των παραβασεων χαριν προσετεθη αχρισ ου ελθη το σπερμα  
ω επηγγελται διαταγεις δι αγγελων εν χειρι μεσιτου

### Stephanus Textus Receptus 1550

τι ουν ο νομος των παραβασεων χαριν προσετεθη αχρισ ου ελθη το σπερμα  
ω επηγγελται διαταγεις δι αγγελων εν χειρι μεσιτου

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

τι ουν ο νομος; των παραβασεων χαριν προσετεθη, αχρισ ου ελθη το  
σπερμα ω επηγγελται, διαταγεις δι αγγελων εν χειρι μεσιτου.

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

τι ουν ο νομος των παραβασεων χαριν προσετεθη αχρισ ου ελθη το σπερμα  
ω επηγγελται διαταγεις δι αγγελων εν χειρι μεσιτου

## Westcott/Hort, UBS4 variants w/o Diacritics

τι ουν ο νομος των παραβασεων χαριν προσετεθη αχρισ {VAR1: αν } {VAR2:  
ου } ελθη το σπερμα ω επηγγελται διαταγεις δι αγγελων εν χειρι μεσιτου

التي كتبت لماذا الناموس يعمل؟

لم اجد

ونلاحظ ان حتى النصوص التي تضع الاختلافات لم تضعه كاختلاف

المخطوطات

عند دراستها نجد ان كل المخطوطات اليوناني فيما عدا اثنين واغلبية مخطوطات الترجمات القديمة

كتبته مثل النص التقليدي مثل

السينائية

Gal 3:19

ΤΙΟΥΝΟΝΟΜΟΣΙΩ  
ΠΑΡΑΒΑΣΕΩΝΧΑ  
ΡΙΝΠΡΟΣΕΤΕΘΗΑ  
ΧΡΙΣΟΥΕΛΘΗΤΟΣΠΗ  
ΜΑΩΕΠΗΓΓΕΛΤΩ  
ΔΙΑΤΑΓΕΙΣΔΙΑΓΓΕ  
ΛΩΝΕΝΧΕΙΡΙΜΕΙ  
ΤΟΥΟΔΕΜΕΣΙΤΗΣ

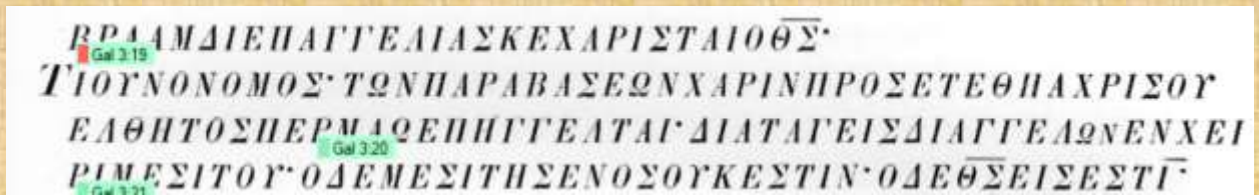
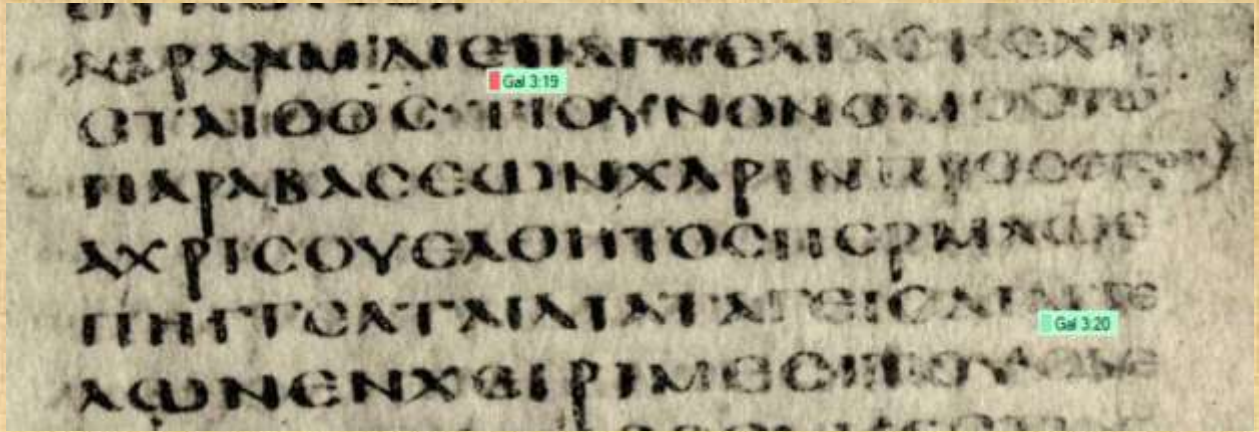
Gal 3:20

الفاتيكانية

ΑΜΔΙΕΠΑΓΓΕΛΙΑΣΚΕ  
ΧΑΡΙΣΤΑΙΟΥΘΟΣ ΤΙΟΥΝ  
ΟΝΟΜΟΣΤΩΝΠΑΡΑΒΑ  
ΣΕΩΝΧΑΡΙΝΠΡΟΣΕΤΕ  
ΘΗΑΧΡΙΣΑΝΕΛΘΗΤΟ  
ΣΠΕΡΜΑΩΕΠΗΓΓΕΛΤΑΙ  
ΔΙΑΤΑΓΕΙΣΔΙΑΓΓΕΛΩ  
ΕΝΧΕΙΡΙΜΕΣΕΙΤΟΥΟ

Gal 3:19

Gal 3:20



وغيرهم الكثير من مخطوطات الخط الكبير

D<sup>2</sup> K L P Ψ 075 0150 0176<sup>vid</sup>

ومخطوطات الخط الصغير

6 33 81 104 256 263 365 424 436 1912 2464 459 1175 1241 1319 1573

1739 1852 1881 1962 2127 2200

ومجموعة المخطوطات البيزنطية وهم بالمئات

Byz



(Bohairic) ογ χε πε ` φνομος αγχαϋ εθβε νιπαρabaςις ωατεϋ `ι ` νχε  
πι `χροχ εταϋωω ναϋ `εαγθαωϋ `εβολ ριτεν ραναγγελοϋ ςεν `τχιχ  
`νογμεσιθς.

وبعض اللاتيني القديم

(itʿ)

والارمنية

arm

والجوارجينية

geo

والسلافينية

slav

اما عن المخطوطات التي بها اختلافات

هي فقط بعض الترجمات القديمة ونجد فيهم اختلافات بينهم وبين بعض

فاولا بعضها كتبت لماذا الناموس؟ ولكن غيرت فيها كلمة اضيف بكلمة وضع والاثنين متساويين فهذا لا

يعتبر اختلاف أصلا



it<sup>ar</sup> it<sup>d</sup> it<sup>f</sup> it<sup>o</sup> vg

(Vulgate) quid igitur lex propter transgressionem posita est donec veniret semen

cui promiserat ordinata per angelos in manu mediatoris

Why then was the law? It was set because of transgressions, until the seed should come to whom he made the promise, being ordained by angels in the hand of a mediator.

لماذا الناموس؟ قد وضع بسبب التعديات

وسارت معها ترجمة ويكلف وهذا كما قلت ليس اختلاف ولكن فقط فروقات ترجمة

ثانيا

التي كتبت لماذا ناموس الاعمال (والتي يمشي معها كلام القديس ارينيؤس)

هم اثنين يوناني واثنين لاتيني

F G it<sup>b</sup> it<sup>g</sup>

فمن ناحية الأدلة الخارجية واضح جدا ان النص التقليدي هو الصحيح

ولكن قبل ان ندرس اقوال الإباء

التحليل الداخلي

نجد ان النص اليوناني لفظيا

Τί οὖν ὁ νόμος τῶν παραβάσεων χάριν προσετέθη

τι<sup>WHY</sup> οὖν<sup>THEN</sup> ὁ<sup>THE</sup> νόμος τῶν<sup>LAW?</sup> παραβάσεων<sup>TRANSGRESSIONS</sup> χάριν<sup>FOR</sup>  
THE SAKE OF προσετέθη IT WAS ADDED,

لماذا إذا الناموس التعدييات لأجله اضيف

ولم يكن هناك علامات ترقيم بما فيها فصالات او علامات استفهام او غيره

فالمترجم يجد ان الجملة تقرأ: لماذا إذا الناموس؟ التعدييات لأجله اضيف

ولكن قلة ممكن يفهموه التالي: لماذا إذا ناموس التعدييات؟ لأجله اضيف

والاثنين نفس المعنى ولكن يختلف في الترجمة

وفي اليوناني توضيح بتغيير كلمة παραβάσεων TRANSGRESSIONS تعدييات بكلمة

اعمال Deeds πράξεων

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 الافضل

يكون النص التقليدي الذي ممكن يفهم بطريقة مختلفة يسبب خطأ في الترجمة.

وقال هذا كثير من علماء النقد النصي مثل

## Galatians 3:19

TR WH NU read τι ουν ο νομος; των παραβασεων χαριν προσετεθη, αχρισ ου ελθη το σπερμα ("Why then the law? It was added for the sake of transgressions until the seed should come."), supported by  $\aleph$  A B C D<sup>2</sup>  $\Psi$  0176<sup>vid</sup> 33 1739 Maj, and followed by all English versions. However, there are some noteworthy textual variants:

1. τι ουν ο νομος; των παραδοσεων χαριν ετεθη, αχρισ ου ελθη το σπερμα ("Why then the law? It was established on account of the traditions, until the seed should come"). Appears in D\*.
2. τι ουν ο νομος των πραξεων; ετεθη αχρισ ου ελθη το σπερμα ("Why then the law of deeds? It was established until the seed should come"). Appears in F G it.
3. τι ουν ο νομος των πραξεων αχρισ ου ελθη το σπερμα ("Why then the law of deeds[? It was] until the seed should come"). Appears in  $\Phi$ <sup>46</sup>.

*New Testament Text & Translation Commentary* . . . . . 566

In the earliest manuscripts of the NT there were no question marks (so  $\Phi$ <sup>46</sup>). Therefore, a scribe copying this verse could read the first words as Τι ουν ο νομος; ("Why then the law?") or as Τι ουν ο νομος των παραβασεων; ("Why then the law of transgressions?"). Since the latter makes little sense, scribes changed παραβασεων ("transgressions") to πραξεων ("deeds"), as in the second and third variants. Although the resultant change is nearly as difficult, it connotes the law requiring one's deeds or actions to fulfill it. The original scribe of D made an interesting change—from "transgressions" to "traditions," which was later corrected.

اما عن اقوال الإباء

فكثير من الإباء شهدوا للنص التقليدي وعلى سبيل المثال

Clement

Origen

Letter of Hymenaeus

Eusebius

Severian

Theodore

Augustine

Cyril

Theodoret

اما عن مقولة القديس ارينيؤس الذي لا يؤثر على اصالة العدد

فقد يكون ينقل من مخطوطة بها النص النقدي ولكن هذا احتمال اقل وقد يكون الاحتمال الاوضح انه لا

يقتبس العدد كامل فهو يقول فقط

"An example occurs in the [Epistle] to the Galatians, where he expresses himself

as follows: "Wherefore then the law of works?"

فهو ليس اقتباس نصي

وشرح سابقا عدة مرات

انواع الاقتباسات

1 اقتباسات نصية

هو الذي يقتبس النص كما هو لفظيا فيلتزم بالنص والمعني معنا

2 اقتباسات ضمنية

هو الذي ياخذ المضمون بدون الالتزام باللفظ

3 اقتباسات بسيطة

والاقتباس البسيط هو الاقتباس من شاهد واحد فقط ويكون واضح انه ياخذ مقطع من سفر فقط بطريقه

واضحة

4 اقتباسات مركبه

الاقتباس المركب هو الذي يستخدم فيه المستشهد بأكثر من عدد وأكثر من مقطع ويضعهم في تركيب

لغوي مناسب ويوضح المعني وبخاصه النبوات بطريقه رائعة

5 اقتباسات جزئية

جزئي اي يقتبس مقطع قصير الذي يريده فقط من منتصف العدد وهو قد يصل من القصر الي ان يكون

كلمة واحده طويله من نوعية الكلمات المركبة او كلمتين يوضحوا معني مهم او أكثر

6 واقتباسات كليه

اي يقتبس مقطع كامل سواء عدد او أكثر وقد يصل الي خمس اعداد في بعض الاقتباسات وهو يقصد به

ان ينقل الفكرة الكاملة وغالبا يستخدم في التأكيد على تحقيق نبوة كامله بكل محتوياتها

وبالإضافة الي الستة انواع التي مضت هناك انواع مشتركة بمعني اقتباس لفظي مركب او ضمني كلي

وغيره

وايضا انواع معقده مثل ان يكون مركب من جزء لفظي وجزء ضمني وهكذا

فلماذا المشككين يفترضوا ان الاقتباسات لفظية كلية فقط؟

فلان اقتباسه ضمني جزئي فهو يفهم من اقتباسه بالطريقتين ولهذا الاحتمال الاقوي ان اقتباسه أصلا

يتفق مع النص التقليدي

ولا يوجد إشكالية في كلامه

وبعض النظر عن هذا العدد في نصه التقليدي لا خلاف عليه

## والمجد لله دائما