

# هل العدد الذي يقول لا عصا في المخطوطات مفرد أم جمع؟ لوقا 9: 3

Holy\_bible\_1

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السؤال

في الرد شبيهة

هل امر السيد المسيح بأخذ عصي للطريق ولا لا ؟

ذكرت ان لوقا 9: 3 ذكر الكلمة بالجمع. فهل هي بالمفرد ام بالجمع

الرد

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

الملف

هل امر السيد المسيح بأخذ عصي للطريق ولا لا ؟

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

هو النص التقليدي الصحيح سأقدم التراجم المختلفة ثم المخطوطات

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

التي كتبت النص التقليدي بالجمع

(SVD) وقال لهم: «لا تحملوا شيئاً للطريق لا عصا ولا مزودا ولا خبزا ولا فضة ولا يكون للواحد ثوبان.

(ACV) And he said to them, Take nothing for the way, neither **staffs**, nor bag, nor bread, nor silver, nor have two coats each.

(AKJ) And he said to them, Take nothing for your journey, neither **staves**, nor money, neither bread, neither money; neither have two coats apiece.

(VW) And He said to them, Take nothing for the journey, neither **staffs** nor bag nor bread nor money; and do not have two tunics apiece.

(Bishops) And he saide vnto the: Take nothing to your iourney, neither **staues**, nor scrippe, neither bread, neither money, neither haue two coates.

(Mace) and he said to them make no provision for your journey: take neither staff, nor sack, nor bread, nor money; and but one coat for each.

(DRP (Gospels)) and said to them: "Take nothing for the journey— neither **staffs**, nor knapsack, nor bread, nor silver, neither have two tunics each.

(EMTV) And He said to them, "Take nothing for the journey, neither **staffs** nor knapsack nor bread nor silver; and do not have two tunics apiece.

(EVID) And he said to them, **Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.**

(Geneva) And he sayd to them, Take nothing to your iourney, neither **staues**, nor scrip, neither bread, nor siluer, neither haue two coates apiece.

(HNV) He said to them, "Take nothing for your journey--neither **staffs**, nor wallet, nor bread, nor money; neither have two coats apiece.

(IAV NC) And he said unto them, Take nothing for your journey, neither **staves**, nor scrip, neither bread, neither money; neither have two coats apiece.

(IAV) And he said unto them, Take nothing for your journey, neither **staves**, nor scrip, neither bread, neither money; neither have two coats apiece.

(ISRAV) And he said unto them, Take nothing for your journey, neither **staves**, nor scrip, neither bread, neither money; neither have two coats apiece.

(JST) And he said unto them, Take nothing for your journey, neither **staves**, nor scrip, neither bread, neither money; neither have two coats apiece.

(JOSMTH) And he said unto them, Take nothing for your journey, neither **staves**, nor scrip, neither bread, neither money; neither have two coats apiece.

(KJVCNT) And he said unto them, **Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.**

(KJCNT) And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

(KJV) And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

(KJV-Clar) And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

(KJV-1611) And he said vnto them, Take nothing for your iourney, neither **staues**, nor scrip, neither bread, neither money, neither haue two coates apeece.

(KJV21) And He said unto them, "Take nothing for your journey, neither **staves**, nor pack, neither bread, neither money; neither have two coats apiece.

(KJVA) And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

(LitNT) AND HE SAID TO THEM, NOTHING TAKE FOR THE WAY;  
NEITHER **STAVES**, NOR PROVISION BAG, NOR BREAD, NOR MONEY,  
NOR EACH TWO TUNICS TO HAVE.

(LITV) And He said to them, Take nothing for the way, neither **staffs**, nor moneybags, nor bread, nor silver, nor each to have two tunics.

(LONT) And he said to them, Provide nothing for your journey; nor staves, nor bag, nor bread, nor silver, nor two coats apiece;

(MKJV) And He said to them, Take nothing for *your* journey, neither **staves**, nor a bag, nor bread, nor money, nor each to have two tunics.

(NKJV) And He said to them, "Take nothing for the journey, neither **staves** nor bag nor bread nor money; and do not have two tunics apiece.

(RNKJV) And he said unto them, Take nothing for your journey, neither **staves**, nor scrip, neither bread, neither money; neither have two coats apiece.

(TMB) And He said unto them, "Take nothing for your journey, neither **staves**, nor pack, neither bread, neither money; neither have two coats apiece.

(Tyndale) And he sayd to them: Take nothings to sucker you by ye waye: nether staffe nor scribe nether breed nether money nether have twoo cootes.

(Webster) And he said to them, Take nothing for *your* journey, neither **staves**, nor bag, neither bread, neither money; neither have two coats apiece.

(Wesley's) neither **staves**, nor scrip, nor bread, nor money: neither have two coats apiece.

(WESNT) neither **staves**, nor scrip, nor bread, nor money: neither have two coats apiece.

(WORNT) And He said unto them, **Take nothing for *your* journey, neither staves, nor bag, nor bread, nor money; nor two coats a piece.**

## التي كتبت النص النقدي بالمفرد

(ALT) And He said to them, "Be taking nothing for the journey, neither staff nor traveler's bag nor bread nor money; neither be having two coats apiece.

(AMP) And He said to them, Do not take anything for your journey--neither walking stick, nor <sup>[1]</sup> wallet [for a collection bag], nor food of any kind, nor money, and do not have two undergarments (tunics).

(ASV) And he said unto them, **Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats.**

(BBE) And he said to them, Take nothing for your journey, no stick or bag or bread or money, and do not take two coats.

(CEV) He told them, "Don't take anything with you! Don't take a walking stick or a traveling bag or food or money or even a change of clothes.

(Darby) And he said to them, Take nothing for the way, neither staff, nor scrip, nor bread, nor money; nor to have two body-coats apiece.

(DRB) And he said to them: Take nothing for your journey, neither staff, nor scrip, nor bread, nor money; neither have two coats.

(ESV) And he said to them, **"Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics.<sup>[1]</sup>**

(ERV) He said to them, "When you travel, don't take a walking stick. Also, don't carry a bag, food, or money. Take for your trip only the clothes you are wearing.

(GNB) after saying to them, "Take nothing with you for the trip: no walking stick, no beggar's bag, no food, no money, not even an extra shirt.

(GW) He told them, "Don't take anything along on the trip. Don't take a walking stick, traveling bag, any food, money, or a change of clothes.

(ISV) He told them, "Don't take anything along on the trip--no walking stick, traveling bag, bread, money, or even an extra shirt.

(NIRV) He told them, "Don't take anything for the journey. Do not take a walking stick or a bag. Do not take any bread, money or extra clothes.

(NIV) He told them: "Take nothing for the journey--no staff, no bag, no bread, no money, no extra tunic.

(NRSV) He said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money-- not even an extra tunic.

(RV) And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats.

(YLT) And he said unto them, `Take nothing for the way, neither staff, nor scrip, nor bread, nor money; neither have two coats each;

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

النصوص اليوناني

التي قالت عصي بالجمع (رابدوس)

### RP Byzantine Majority Text 2005

Καὶ εἶπεν πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν· μήτε **ράβδους**, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν.

### Greek Orthodox Church 1904

καὶ εἶπε πρὸς αὐτούς· Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε **ράβδους** μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε ἀνὰ δύο χιτῶνας ἔχειν.

### Scrivener's Textus Receptus 1894

καὶ εἶπε πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν· μήτε **ράβδους**, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν.

### Stephanus Textus Receptus 1550

καὶ εἶπεν πρὸς αὐτούς Μηδὲν αἴρετε εἰς τὴν ὁδόν μήτε **ράβδους**, μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε ἀνὰ δύο χιτῶνας ἔχειν

### Stephanus Textus Receptus 1550

και ειπεν προς αυτους μηδεν αιρετε εις την οδον μητε **ραβδους** μητε πηραν μητε αρτον μητε αργυριον μητε ανα δυο χιτωνας εχειν

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

και ειπε προς αυτους, Μηδεν αιρετε εις την οδον· μητε **ραβδους**, μητε πηραν, μητε αρτον, μητε αργυριον, μητε ανα δυο χιτωνας εχειν.



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

και ειπεν προς αυτους μηδεν αιρετε εις την οδον μητε **ραβδους** μητε πηραν  
μητε αρτον μητε αργυριον μητε ανα δυο χιτωνας εχειν

(ABP-G+) και<sup>G2532</sup> ειπε<sup>G2036</sup> προς<sup>G4314</sup> αυτους<sup>G1473</sup> μηδεν<sup>G3367</sup> αιρετε<sup>G142</sup> εις<sup>G1519</sup>  
την<sup>G3588</sup> οδον<sup>G3598</sup> μητε<sup>G3383</sup> **ραβδους**<sup>G4464</sup> μητε<sup>G3383</sup> πηραν<sup>G4082</sup> μητε<sup>G3383</sup>  
αρτον<sup>G740</sup> μητε<sup>G3383</sup> αργυριον<sup>G694</sup> μητε<sup>G3383</sup> ανα<sup>G303</sup> δυο<sup>G1417</sup> χιτωνας<sup>G5509</sup>  
εχειν<sup>G2192</sup>

(ABP+) And<sup>G2532</sup> he said<sup>G2036</sup> to<sup>G4314</sup> them,<sup>G1473</sup> [nothing<sup>G3367</sup> Take]<sup>G142</sup> for<sup>G1519</sup>  
the<sup>G3588</sup> way!<sup>G3598</sup> neither<sup>G3383</sup> **rods**,<sup>G4464</sup> nor<sup>G3383</sup> provision bag,<sup>G4082</sup> nor<sup>G3383</sup>  
bread,<sup>G740</sup> nor<sup>G3383</sup> money,<sup>G694</sup> nor<sup>G3383</sup> [up to<sup>G303</sup> two<sup>G1417</sup> inner garments<sup>G5509</sup> to  
have].<sup>G2192</sup>

(IGNT+) και<sup>G2532</sup> AND ειπεν<sup>G2036</sup> [G5627] HE SAID προς<sup>G4314</sup> TO αυτους<sup>G846</sup> THEM,  
μηδεν<sup>G3367</sup> NOTHING αιρετε<sup>G142</sup> [G5720] TAKE εις<sup>G1519</sup> FOR την<sup>G3588</sup> THE οδον<sup>G3598</sup> WAY;  
μητε<sup>G3383</sup> NEITHER **ραβδους**<sup>G4464</sup> **STAVES**, μητε<sup>G3383</sup> NOR πηραν<sup>G4082</sup> PROVISION BAG,  
μητε<sup>G3383</sup> NOR αρτον<sup>G740</sup> BREAD, μητε<sup>G3383</sup> NOR αργυριον<sup>G694</sup> MONEY, μητε<sup>G3383</sup> NOR  
ανα<sup>G303</sup> EACH δυο<sup>G1417</sup> TWO χιτωνας<sup>G5509</sup> TUNICS εχειν<sup>G2192</sup> [G5721] TO HAVE.

(SNT) και ειπεν προς αυτους μηδεν αιρετε εις την οδον μητε **ραβδους** μητε  
πηραν μητε αρτον μητε αργυριον μητε ανα δυο χιτωνας εχειν

التي قالت عصا (رابدون)

## Nestle Greek New Testament 1904

και ειπεν προς αυτους Μηδεν αιρετε εις την οδον, μητε ραβδον μητε πηραν  
μητε αρτον μητε αργυριον μητε ανα δυο χιτωνας εχειν.

## Westcott and Hort 1881

καὶ εἶπεν πρὸς αὐτοὺς Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ράβδον μήτε πήραν  
μήτε ἄρτον μήτε ἀργύριον, μήτε δύο χιτῶνας ἔχειν.

## Tischendorf 8th Edition

καὶ εἶπεν πρὸς αὐτοὺς· μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ράβδον μήτε πήραν  
μήτε ἄρτον μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν.

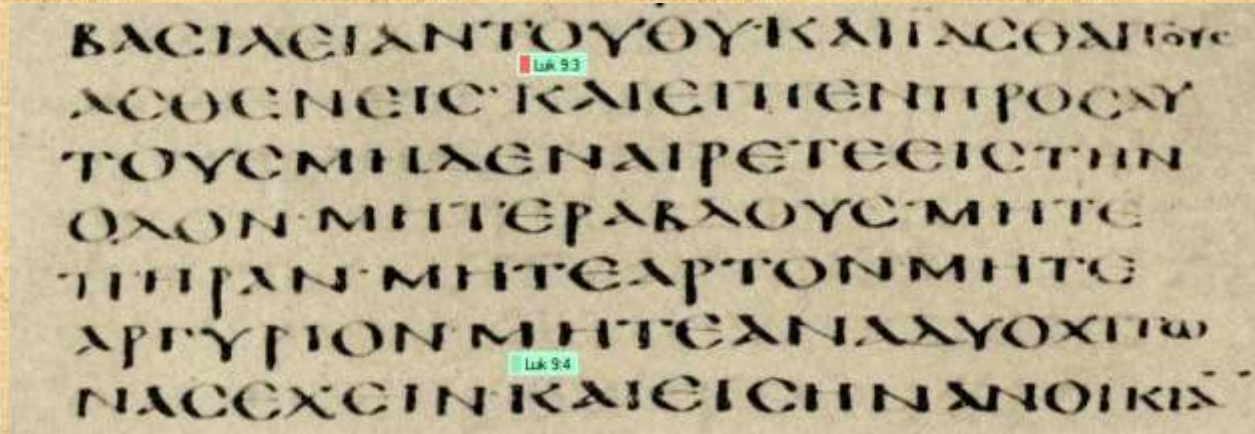
فالحقيقة اغلبيّة النصوص اليوناني تؤكد النص التقليدي

المخطوطات

باختصار شديد كل المخطوطات التي تمثل النص التقليدي كتبت عصي

على سبيل المثال

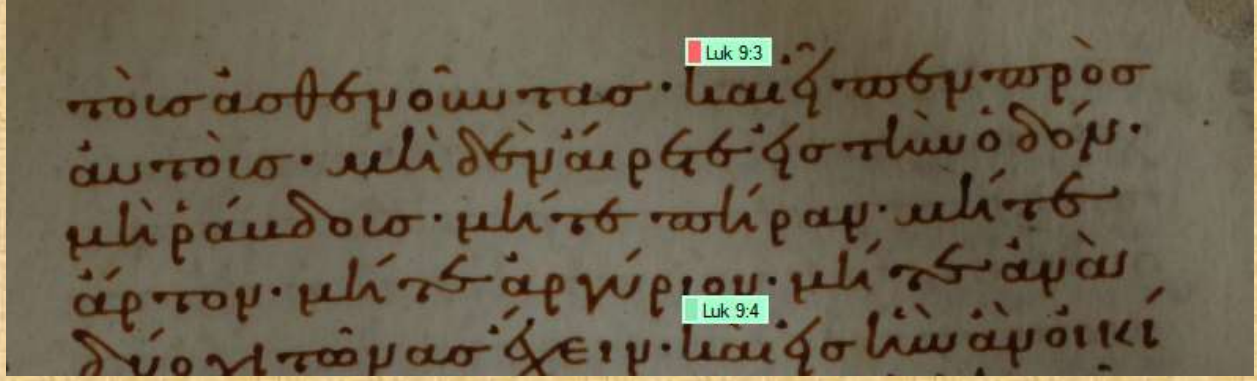
الإسكندرية من القرن الخامس



وتصحیح الافرايمية

وغيرها من مخطوطات الخط الكبير

Ε² Η Κ Υ Ν Γ Δ Θ Λ Π



ومجموعة المخطوطات البيزنطي التي بالمئات ومخطوطات القراءات الكنسية

والترجمات اللاتينية القديمة من منتصف القرن الثاني وترجمات سريانية والجوارجينية وغيرهم الكثير

وكثير من اقوال الإباء مثل يوسابيوس وغيره

وكما احصى فون سويدن

Aδ | 3 παβδους (Mt 10 10 K) K gg Mp H<sup>exc 63c 76 sa</sup> I α δ 5 η ι φ α c 1091f r 72f o 129f  
σ 207 1132 r 6398 | 1246 370f 1354 1385 1416 pa A1 A3 K<sup>i 55f</sup> lat sy Eus (1438) | add μητε υποδη-

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

ولهذا بعض علماء النقد النصي سواء تقليديين مثل سويدن وأيضا نقديين مثل ديفيد بالمر قالوا ان النص الصحيح هو قراءة عصي بالجمع وهو فقط خطأ من نساخ النص الاسكندري انهم جعلوها بالمفرد لتتماشى مع بقيم الأسماء الموجودة في العدد التي جاءت بالمفرد

وقال لهم: «لا تحملوا شيئا للطريق لا عصا ولا مزودا ولا خبزا ولا فضة ولا يكون للواحد ثوبان

فلأسف نساخ الخط الاسكندري وفقوا بين المفرد في الثلاث كلمات التالية فجعلوا عصا بالمفرد

وهذا تساؤل بالمر

**Did an Alexandrian copyist accidentally change the number of this word to the singular in conformity with the surrounding subjects in the phrase?**

**The ancient Greek text, alternating verse by verse with A new translation from the Greek by David Robert Palmer P, 43.**

وهذا ما يتماشى مع قواعد التحليل الداخلي

فوجود كلمة جمع وسط مفرد هذه قراءة حادة وحسب قاعدة

***The hardest reading is best***

القراءة الاصعب هي الافضل

***Difficilior lectio potior or Proclivi scriptioni praestat ardua***

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

وأيضاً 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

وهذه القاعده هي من انتاج تشندورف وهي القراءة الافضل هي التي تفسر بقية القراءات

فكما قال بالمر محاولة النساخ تصحيح ما ظنوه خطأ وهو كلمة بالجمع وسط مفرد هو الذي يفسر سبب

القراءة الثانية

وتشابهها قاعدة

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

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

ولها تسميه اخري

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

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

وأیضا حسب قاعدة

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

القراءة التي تناسب الفكر اللاهوتي للكاتب هي الافضل

وكما نرى ان لوقا بوضوح في نفس العدد يطلب عن عدم اخذي شيء ثاني احتياطي (ولا يكون للواحد ثوبان) فهذا يناسب فكر الكاتب لوقا البشير

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

وبهذا نكون تأكدنا ان مرقس البشير

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

يقصد يأخذوا عصا واحدة

ولوقا البشير

وقال لهم: «لا تحملوا شيئا للطريق لا عصي ولا مزودا ولا خبزا ولا فضة ولا يكون للواحد ثوبان

أي لا يأخذوا عصي احتياطي للطريق

واكتفي بهذا القدر

والمجد لله دائما