

هل العدد الذي يقول أبيتوس حبيبي

الذي هو باكورة اخائية محرف؟ رومية

5 :16

Holy_bible_1

16/18/2018

الشبهة

أبيتوس أحد المسيحيين الأوليين ... واحد من الرسل السبعين ... صار أسقفا على قرطاجنة

وصفه بولس بأنه أول المهتمين في آسيا ...

ونظرا لأن هذه المعلومة غير صحيحة ... فقد عمدت نسخة الفانديك واخواتها إلى تغييرها لتصبح (باكورة

إخائية) بدلا من (باكورة آسيا)

و(إخائية) اسم لمنطقة صغيرة في اليونان ... لربما كان بالفعل ابينتوس أول المؤمنين من سكانها

ويستمر التحريف

الرد

لنعرف أي قراءة هي الصحيحة ندرس معا الأدلة الخارجية والداخلية

الأدلة الخارجية من الترجمات والمخطوطات

(SVD) وعلى الكنيسة التي في بيتهما. سلموا على أبينتوس حبيبي الذي هو باكورة أخائية للمسيح.

التراجم الإنجليزية

التي كتبت اخائية

(Murdock) And give a salutation to the church which is in their house. Salute my

beloved Epenetus, who was the first-fruits of Achaia in Messiah.

(ALT) and the assembly [*or, church*] at their house. Greet Epäenetüs, my beloved, who is [*the*] first-fruit of Achaia to Christ.

(ACV) Salute Epäenetüs my beloved who is the first fruit of Achaia for Christ.

(AKJ) Likewise greet the church that is in their house. Salute my well-beloved Epäenetüs, who is the first fruits of Achaia to Christ.

(ALTNT) and the assembly [*or, church*] at their house. Greet Epäenetüs, my beloved, who is [*the*] first-fruit of Achaia to Christ.

(Bishops) Lykewyse [greete] the Churchē that is in their house. Salute my welbeloued Epenetus, which is the first fruite of Achaia in Christe.

(EMTV) And greet the church that is in their house. Greet my beloved Epäenetüs, who is the firstfruits of Achaia to Christ.

(Etheridge) And give salutation [Shalomo.] to the church which is in their house. Ask the peace of Epenetos, my beloved, who was the first-fruits of Akaia in the Meshiha.

(EVID) Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia to Christ. ^[a]

(Geneva) Likewise greete the Church that is in their house. Salute my beloued Epenetus, which is the first fruites of Achaia in Christ.

(GLB) Auch grüßet die Gemeinde in ihrem Hause. Grüßet Epänetus, meinen Lieben, welcher ist der Erstling unter denen aus Achaja in Christo.

(HNV) Greet the assembly that is in their house. Greet Epaenetus, my beloved, who is the first fruits of Achaia to Messiah.

(IAV) Likewise greet the Congregation that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Moshiach.

(JST) Likewise greet the church that is in their house. Salute my well– beloved Epenetus, who is the first fruits of Achaia unto Christ.

(JOSMTH) Likewise greet the church that is in their house. Salute my well– beloved Epenetus, who is the first fruits of Achaia unto Christ.

(KJ2000) Likewise greet the church that is in their house. Greet my well beloved Epaenetus, who is the firstfruits of Achaia unto Christ.

(KJVCNT) Likewise greet the church that is in their house. Salute my well– beloved Epaenetus, who is the first fruits of Achaia unto Christ.

(KJCNT) Likewise greet the church that is in their house. Salute my well– beloved Epaenetus, who is the first fruits of Achaia unto Christ.

(KJV) Likewise *greet* the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

(KJV-Clar) Likewise greet the church that is in their house. Salute my well-beloved Epäenetüs, who is the first fruits of Achaia unto Christ.

(KJV-1611) Likewise greet the Church that is in their house. Salute my welbeloued Epenetus, who is the first fruits of Achaia vnto Christ.

(KJV21) Likewise greet the church that is in their house. Salute my well-beloved Epäenetüs, who is the firstfruits of Achaia unto Christ.

(KJVA) Likewise *greet* the church that is in their house. Salute my wellbeloued Epäenetüs, who is the firstfruits of Achaia unto Christ.

(LBP) Likewise salute the congregation that is in their house. Salute my well beloued E-pün?etus, who is the first-fruits of A-cha?ia unto Christ.

(LitNT) AND THE AT HOUSE THEIR ASSEMBLY. SAINTS EPAENETUS MY BELOVED, WHO IS A FIRSTFRUIT OF ACHAIA FOR CHRIST.

(LITV) And *greet* the assembly at their house, and my beloved Epenetus, who is a firstfruit of Achaia for Christ.

(MKJV) Likewise *greet* the church that is in their house. Greet my beloved Epenetus, who is the first-fruits of Achaia to Christ.

(NKJV) Likewise *greet* the church that is in their house.

Greet my beloved Epaenetus, who is the firstfruits of Achaia^[a] to Christ.

(Murdock R) And give a salutation to the church which is in their house. Salute my beloved Epenetus, who was the first – fruits of Achaia in Mshikha.

(RNKJV) Likewise greet the assembly that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto the Messiah.

(RYLT-NT) and the assembly at their house; salute Epaenetus, my beloved, who is first-fruit of Achaia to Christ.

(TMB) Likewise greet the church that is in their house. Salute my well-beloved Epaenetus, who is the firstfruits of Achaia unto Christ.

(TRC) Likewise greet all the company^(congregation) that is in their house. Salute my well beloved Epenetes, which is the firstfruit among them of Achaia.

(Tyndale) Lyke wyse grete all the copany that is in thy housse. Salute my welbeloved Epenetos which is the fyrst frute amoge them of Achaia.

(Webster) Likewise *greet* the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia to Christ.

(Wesley's) Salute also the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Asia unto Christ.

(WORNT) and the church in their house. Salute my beloved Epenetus, who is the first-fruits of Achaia unto Christ.

(WTNT) Likewise greet all the company that is in their house. Salute my well beloved Epenetes, which is the firstfruit among them of Achaia.

(Wycliffe) And grete ye wel her meyneal chirche. Grete wel Efenete, louyd to me, that is the firste of Asie in Crist Jhesu.

(YLT) and the assembly at their house; salute Epaenetus, my beloved, who is first-fruit of Achaia to Christ.

التي كتبت اسيا

(ASV) and *salute* the church that is in their house. Salute Epaenetus my beloved, who is the first-fruits of Asia unto Christ.

(BBE) And say a kind word to the church which is in their house. Give my love to my dear Epaenetus, who is the first fruit of Asia to Christ.

(CEV) Greet the church that meets in their home. Greet my dear friend Epaphroditus, who was the first person in Asia to have faith in Christ.

(Darby) and the assembly at their house. Salute Epaphroditus, my beloved, who is *the* first-fruits of Asia for Christ.

(DRB) And the church which is in their house. Salute Epaphroditus, my beloved: who is the firstfruits of Asia in Christ.

(ESV) Greet also the church in their house. Greet my beloved Epaphroditus, who was the first convert^[1] to Christ in Asia.

(ERV) Also, give greetings to the church that meets in their house. Give greetings to my dear friend Epaphroditus. He was the first person to follow Christ in Asia.

(GNB) Greetings also to the church that meets in their house. Greetings to my dear friend Epaenetus, who was the first in the province of Asia to believe in Christ.

(GW) Also greet the church that meets in their house. Greet my dear friend Epaenetus. He was the first person in the province of Asia to become a believer in Christ.

(ISV) Greet also the church in their house. Greet my dear friend Epaenetus, who was the first convert to Christ in Asia.

(NCV) Also, greet for me the church that meets at their house. Greetings to my dear friend Epenetus, who was the first person in the country of Asia to follow Christ.

(NET.) Also greet the church in their house. Greet my dear friend Epenetus, who was the first convert to Christ in the province of Asia.

(NIRV) Greet also the church that meets in the house of Priscilla and Aquila.

Greet my dear friend Epenetus. He was the first person in Asia Minor to become a believer in Christ.

(NIV) Greet also the church that meets at their house. Greet my dear friend Epenetus, who was the first convert to Christ in the province of Asia.

(NLT) Please give my greetings to the church that meets in their home. Greet my dear friend Epenetus. He was the very first person to become a Christian in the province of Asia.

(NLV) Greet the church that worships in their house. Greet Epaenetus, my much friend. He was the first Christian in the countries of Asia.

(NRSV) Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert in Asia for Christ.

(RSVA) greet also the church in their house. Greet my beloved Epae'netus, who was the first convert in Asia for Christ.

(RV) and *salute* the church that is in their house. Salute Epae'netus my beloved, who is the firstfruits of Asia unto Christ.

(WNT) Greetings, too, to the Church that meets at their house. Greetings to my dear Epae'netus, who was the earliest convert to Christ in the province of Asia;

فكل الترجمات التقليدية وأيضاً الأغلبية بل وبعض النقدية كتبت اخائية ولكن الترجمات النقدية كتبت اسيا

النصوص اليوناني

التي كتبت اخائية

(GNT) καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας εἰς Χριστόν.

(IGNT+) και^{G2532} AND την^{G3588} THE κατ^{G2596} AT οικον^{G3624} HOUSE αυτων^{G846} THEIR
εκκλησιαν^{G1577} ASSEMBLY. ασπασασθε^{G782} [G5663] SAINTS επαινετον^{G1866} τον^{G3588}
EPAENETUS αγαπητον^{G27} μου^{G3450} MY BELOVED, ος^{G3739} WHO εστιν^{G2076} [G5748] IS
απαρχη^{G536} της^{G3588} A FIRSTFRUIT αχαιας^{G882} OF ACHAIA εις^{G1519} FOR χριστον^{G5547}
CHRIST.

(GNT-V) και την κατ οικον αυτων εκκλησιαν ασπασασθε επαινετον τον
αγαπητον μου ος εστιν απαρχη της^A ασιας^{TSB} αχαιας εις χριστον

(SNT) και την κατ οικον αυτων εκκλησιαν ασπασασθε επαινετον τον
αγαπητον μου ος εστιν απαρχη της αχαιας εις χριστον

RP Byzantine Majority Text 2005

καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητὸν
μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀχαΐας εἰς χριστόν.

Greek Orthodox Church 1904

καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητὸν
μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀχαΐας εἰς χριστόν.

Scrivener's Textus Receptus 1894

καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητὸν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀχαΐας εἰς Χριστόν.

Stephanus Textus Receptus 1550

καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητὸν μου ὅς ἐστιν ἀπαρχὴ τῆς Ἀχαΐας εἰς Χριστόν

Byzantine/Majority Text (2000) w/o Diacritics

και την κατ οικον αυτων εκκλησιαν ασπασασθε επαινετον τον αγαπητον μου ος εστιν απαρχη της αχαιας εις χριστον

التي كتبت اسيا

Westcott and Hort 1881

καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητὸν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.

Tischendorf 8th Edition

καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαινετὸν τὸν ἀγαπητὸν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.

المخطوطات

بالفعل المخطوطات التي تمثل النص السكندري وبعض النصوص الأخرى بها اسيا $\alpha\sigma\iota\alpha\varsigma$

⌘ A B C F G 6. 81. 365. 630. 1739 vg cop

ولكن أيضا هناك مخطوطات كثيرة جدا كتبت اخائية $\alpha\chi\alpha\iota\alpha\varsigma$

ومنهم كلارومينتوس من القرن الخامس

وأيضا مخطوطات كثيرة على سبيل المثال

Ψ 33. 1881

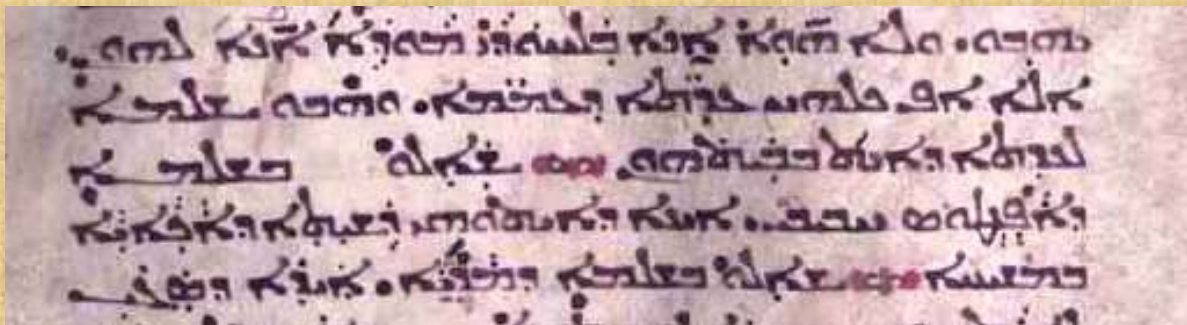
والمخطوطات البيزنطية وهم بالمئات

والترجمات القديمة مثل اللاتينية القديمة وهي بدأت ترجماتها من منتصف القرن الثاني الميلادي

وهي هامة جدا لانها تعبر عن نصوص معزولة وأيضا قديمة جدا لانها تراجم من مخطوطات يونانية

قديمة

وأيضا الاشورية وهي بعد مئة سنة من نيرون



فواضح انه خطأ قديم وانتشر ولكن النص التقليدي عليه ادلة كثيرة وقديمة ومتنوعة

الأدلة الداخلية

الكلمتين بهم تشابه كثير وبخاصة في اول حرف واخر ثلاث حروف

ασιας

αχαϊας

فسهل ان يخطئ الناسخ ويختصر فتصبح اسيا

وبخاصة ان معلمنا بولس الرسول تكلم كثير عن كنائس اسيا في 1 كو 16: 19 و 2 كو 1: 8 و 2 تي

1: 15 فلهذا يخطئ الناسخ ويحول اخائية لأسيا وبخاصة انه العدد السابق معلمنا بولس الرسول يقول

جميع الكنائس فيفهم كلامه عن اسيا

4اللَّذِينَ وَضَعَا غُنْقِيَهُمَا مِنْ أَجْلِ حَيَاتِي، اللَّذِينَ لَسْتُ أَنَا وَحْدِي أَشْكُرُهُمَا بَلْ أَيْضًا جَمِيعَ كَنَائِسِ الْأُمَمِ،

5وَعَلَى الْكَنِيسَةِ الَّتِي فِي بَيْتِهِمَا. سَلِّمُوا عَلَى أَبِيثُوسَ حَبِيبِي، الَّذِي هُوَ بَاكُورَةُ أَخَائِيَةِ لِلْمَسِيحِ.

ولكن لو كان الأصل اسيا لا يحتاج ناسخ ان يخطئ ويحولها اخائية بإضافة حروف فلهذا اخائية هي سبب

بقية القراءات

فحسب قاعدة القراءة التي هي سبب بقية القراءات هي الصحيحة تكون النص التقليدي هي الصحيحة

وهي اخائية

أيضاً حسب قاعدة القراءة الحادة هي الصحيح وهنا رأينا انه يتكلم عن جميع الكنائس فاخائية فقط حادة
إذا هي القراءة الصحيحة

بل أيضاً كما يذكر لنا التقليد ان أبينتوس هو من بيت استفانوس وهو اول من امن
ونجد في

رسالة بولس الرسول الأولى إلى أهل كورنثوس 16: 15

وَأَطْلُبُ إِلَيْكُمْ أَيُّهَا الإِخْوَةُ: أَنْتُمْ تَعْرِفُونَ بَيْتَ اسْتِفَانَسَ أَنَّهُمْ بَاكُورَةُ أَخَائِيَّةَ، وَقَدْ رَتَّبُوا أَنْفُسَهُمْ لِحِدْمَةِ
الْقَدِيسِينَ،

فهو اول من امن من اخائية ومن اول بيت امن في اخائية واصبح اول كنيسة هناك وهذا يؤكد بدليل
داخلي ان النص التقليدي الذي يقول اخائية هو الصحيح
فحسب قواعد التحليل الداخلي النص التقليدي هو الصحيح

ولكن تعليق المشككين الذي ليس له أي علاقة بالموضوعية او البحث العلمي من تعبيرات تعمد إخفاء
ويستمر التحريف وغيرها. فاين ادلة هؤلاء على التعمد؟ كيف نصدق هؤلاء ان كان كلا كلامهم غير
حيادي وبدون دراسة ومليء بالتدليس؟

اكتفي بهذا القدر

والمجد لله دائما