

هل العدد الذي يقول صرف عندهم أكثر

من عشر أيام محرف؟ اعمال 25: 6

Holy_bible_1

23 Apr 2020

الشبهة

العدد الذي يقول

[الفاندايك][أعمال الرسل 6:25] [وبعد ما صرف عندهم أكثر من عشرة ايام انحدر الى قيصرية.وفي الغد

جلس على كرسي الولاية وامر ان يؤتى ببولس.]

هو محرف لان في الكاثوليكية لا يقول أكثر من عشر أيام بل لا تزيد من ثمانية أو العشرة

[الكاثوليكية][أعمال الرسل 6:25] ومكث عندهم أياماً لا تزيد على الثمانية أو العشرة، ثم نزل إلى

قيصرية فجلس في الغد على كرسي القضاء، وأمر بإحضار بولس.]

الرد

لنعرف ان كان محرف ام لا وان كان النص التقليدي الذي تسلمناه خطأ ام صحيح ندرس معا الأدلة

الخارجية والداخلية

وفي الأدلة الخارجية ندرس التراجم والمخطوطات

التراجم

Acts 25:6

(ALT) Then having stayed among them more than ten days, having gone down to Caesarea, the next day having sat on the judgment seat, he ordered Paul to be brought.

(ACV) And after remaining among them more than ten days, having gone down to Caesarea, on the morrow having sat on the judgment seat, he commanded Paul to be brought.

(AKJ) And when he had tarried among them more than ten days, he went down to Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

(ALTNT) Then having stayed among them more than ten days, having gone down to Caesarea, the next day having sat on the judgment seat, he ordered Paul to be brought.

(VW) And when he had remained among them more than ten days, he went down to Caesarea. And the next day, sitting on the judgment seat, he commanded Paul to be brought.

(Bishops) And when he had taryed among them more then ten dayes, he went downe vnto Cesarea, & the next day sate downe in the iudgement seate, and commaunded Paul to be brought.

(EMTV) And when he had stayed among them more than ten days, he went down to Caesarea. And the next day, sitting on the judgment seat, he commanded Paul to be brought.

(EVID) And when he had tarried among them more than ten days, he went down to Caesarea; and the next day sitting on the judgment seat commanded Paul to

be brought.

(Geneva) Now when he had tarried among them no more then ten dayes, hee went downe to Cæsarea, and the next day sate in the iudgement seat, and commaunded Paul to be brought.

(GLB) Da er aber bei ihnen mehr denn zehn Tage gewesen war, zog er hinab gen Cäsarea; und des andern Tages setzte er sich auf den Richtstuhl und hieß Paulus holen.

(HNV) When he had stayed among them more than ten days, he went down to Caesarea, and on the next day he sat on the judgment seat, and commanded Sha'ul to be brought.

(IAV NC) Georgia; And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

(IAV) And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

(ISRAV) Georgia; And when he had tarried among them more than ten days, he

went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

(JST) And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

(JOSMTH) And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

(JUB) And when he had tarried among them no more than ten days, he went down unto Caesarea and the next day, sitting on the judgment seat, commanded Paul to be brought.

(KJ2000) And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

(KJVCNT) And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

(KJCNT) And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

(KJV) And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

(KJV-Clar) And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

(KJV-1611) And when hee had taried among them more then ten dayes, hee went downe vnto Cesarea, and the next day sitting in the iudgement seat, commanded Paul to be brought.

(KJV21) And when he had tarried among them more than ten days, he went down unto Caesarea. And the next day, sitting in the judgment seat, he commanded Paul to be brought.

(KJVA) And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded

Paul to be brought.

(KJV-BRG) And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

(LitNT) AND HAVING SPENT AMONG THEM DAYS MORE THAN TEN, HAVING GONE DOWN TO CAESAREA, ON THE MORROW HAVING SAT ON THE JUDGMENT SEAT HE COMMANDED PAUL TO BE BROUGHT.

(LITV) And remaining among them more than ten days, going down to Caesarea, on the morrow sitting on the tribunal, he ordered Paul to be brought.

(LONT) And, having continued among them more than ten days, he went down to Caesarea; and the next day, sitting down on the tribunal, he commanded Paul to be brought.

(MKJV) And staying among them more than ten days, going down to Caesarea, on the next day sitting on the judgment seat, he commanded Paul to be brought.

(NKJV) *And when he had remained among them more than ten days, he went down to Caesarea. And the next day, sitting on the judgment seat, he commanded Paul to be brought.*

(NLV) After staying with them about ten days, Festus went down to Caesarea.

The next day he sat in the courtroom and asked for Paul to be brought in.

(OrthJBC) And having stayed with them no more than shmonah asarah yamim,

Festus went down to Caesarea; the next day he sat on the Kes HaMishpat and

ordered Rav Sha'ul to be brought in.

(RNKJV) And when he had tarried among them more than ten days, he went

down unto Caesarea; and the next day sitting on the judgment seat commanded

Paul to be brought.

(RYLT-NT) and having tarried among them more than ten days, having gone

down to Caesarea, on the morrow having sat upon the tribunal, he commanded

Paul to be brought;

(NS-T) ntereFraSmoun de hmht nHoou mmau. aFei eHrai ekaisaria. auw

ntereFHmoos mpeFraste epbhma aFoueHsaHne eeine mpaulos.

(TMB) And when he had tarried among them more than ten days, he went

down unto Caesarea. And the next day, sitting in the judgment seat, he

commanded Paul to be brought.

(TRC) When he had tarried there more than ten days he departed unto

Cesarea, and the next day sat down in the judgement seat, and commanded Paul to be brought.

(TS2009) And having spent more than ten days among them, he went down to Caesarea. And on the next day, sitting on the judgment seat, he commanded Sha'ul to be brought.

(Tyndale) When he had taried there moare then ten dayes he departed vnto Cesarea and the nexte daye sate doune in the iudgemet seate and commaunded Paul to be brought.

(WEB) When he had stayed among them more than ten days, he went down to Caesarea, and on the next day he sat on the judgment seat, and commanded Paul to be brought.

(WEB) When he had stayed among them more than ten days, he went down to Caesarea, and on the next day he sat on the judgment seat, and commanded Paul to be brought.

(Webster) And when he had tarried among them more than ten days, he went down to Cesarea; and the next day sitting on the judgment-seat, commanded Paul to be brought.

(WORNT) And when he had staid among them more than ten days, he went down to Cesarea, and the next day sitting on the tribunal, he commanded Paul to be brought before him.

(WTNT) ¶ When he had tarried there more then ten days he departed unto Cesarea, and the next day sat down in the judgement seat, and commanded Paul to be brought.

(YLT) and having tarried among them more than ten days, having gone down to Caesarea, on the morrow having sat upon the tribunal, he commanded Paul to be brought;

ونجد التراجم التي تمثل النص التقليدي وأيضاً الأغلبية وبعض النقدية تكتب عشرة

التي كتبت ثمانية او عشرة

(Murdock) And when he had been there eight or ten days, he came down to Caesarea. And the next day, he sat on the tribunal, and commanded Paul to be brought.

(AMP) So when Festus had remained among them not more than eight or ten days, he went down to Caesarea, took his seat the next day on the judgment bench, and ordered Paul to be brought before him.

(ASV) And when he had tarried among them not more than eight or ten days, he went down unto Caesarea; and on the morrow he sat on the judgment-seat, and commanded Paul to be brought.

(BBE) And when he had been with them not more than eight or ten days, he went down to Caesarea; and on the day after, he took his place on the judge's seat, and sent for Paul.

(CEV) Festus stayed in Jerusalem for eight or ten more days before going to Caesarea. Then the next day he took his place as judge and had Paul brought into court.

(Darby) And having remained among them not more than eight or ten days, he went down to Caesarea; and on the next day, having sat down on the judgment-seat, commanded Paul to be brought.

(DRB) And having tarried among them no more than eight or ten days, he went down to Caesarea. And the next day, he sat in the judgment seat and commanded Paul to be brought.

(ESV) After he stayed among them not more than eight or ten days, he went down to Caesarea. And the next day he took his seat on the tribunal and ordered

Paul to be brought.

(ERV) Festus stayed in Jerusalem another eight or ten days and then went back to Caesarea. The next day Festus told the soldiers to bring Paul before him.

Festus was seated on the judgment seat.

(GW) Festus stayed in Jerusalem for eight or ten days at the most and then returned to Caesarea. The next day Festus took his place in court and summoned Paul.

(ISV) Festus stayed with them no more than eight or ten days and then went down to Caesarea. The next day he sat on the judge's seat and ordered Paul brought in.

(NCV) Festus stayed in Jerusalem another eight or ten days and then went back to Caesarea. The next day he told the soldiers to bring Paul before him.

Festus was seated on the judge's seat

(NET.) After Festus had stayed not more than eight or ten days among them, he went down to Caesarea, and the next day he sat on the judgment seat and ordered Paul to be brought.

(NIRV) Festus spent eight or ten days in Jerusalem with them. Then he went

down to Caesarea. The next day he called the court together. He ordered Paul to be brought to him.

(NIV) After spending eight or ten days with them, he went down to Caesarea, and the next day he convened the court and ordered that Paul be brought before him.

(NRSV) After he had stayed among them not more than eight or ten days, he went down to Caesarea; the next day he took his seat on the tribunal and ordered Paul to be brought.

(RSVA) When he had stayed among them not more than eight or ten days, he went down to Caesare'a; and the next day he took his seat on the tribunal and ordered Paul to be brought.

(RV) And when he had tarried among them not more than eight or ten days, he went down unto Caesarea; and on the morrow he sat on the judgment-seat, and commanded Paul to be brought.

(WNT) After a stay of eight or ten days in Jerusalem--not more--he went down to Caesarea; and the next day, taking his seat on the tribunal, he ordered Paul to be brought in.

(Wycliffe) And he dwellede among hem no more than eihte ether ten daies, and cam doun to Cesarie; and the tother dai he sat for domesman, and comaundide Poul to be brouyt.

ونجد التي تمثل الكثير من التراجم النقدية فقط كتبت ثمانية او عشرة.

فأغلبية التراجم كتبت أكثر من عشرة

النسخ اليونانية

التي كتبت عشرة

RP Byzantine Majority Text 2005

Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῆ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον ἀχθῆναι.

Greek Orthodox Church 1904

Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῆ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε τὸν Παῦλον ἀχθῆναι.

Scrivener's Textus Receptus 1894

Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε τὸν Παῦλον ἀχθῆναι.

Stephanus Textus Receptus 1550

Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα καταβὰς εἰς Καισάρειαν τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον ἀχθῆναι

Stephanus Textus Receptus 1550

διατριψας δε εν αυτοις ημερας πλειους η δεκα καταβας εις καισαρειαν τη επαυριον καθισας επι του βηματος εκελευσεν τον παυλον αχθηναι

Scrivener's Textus Receptus 1894 w/o Diacritics

Διατριψας δε εν αυτοις ημερας πλειους η δεκα, καταβας εις Καισαρειαν, τη επαυριον καθισας επι του βηματος εκελευσε τον Παυλον αχθηναι.

Byzantine/Majority Text (2000) w/o Diacritics

διατριψας δε εν αυτοις ημερας πλειους η δεκα καταβας εις καισαρειαν τη επαυριον καθισας επι του βηματος εκελευσεν τον παυλον αχθηναι

^{GOC} Acts 25:6

Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε τὸν Παῦλον ἀχθῆναι

MET Acts 25:6

Παρέμεινε τότε μεταξύ τους όχι περισσότερες από οχτώ ή δέκα ημέρες, κατέβηκε στην Καισάρεια, την επόμενη ημέρα κάθισε πάνω στο βήμα¹²⁹⁹ και διέταξε να φέρουν τον Παύλο.

MGK Acts 25:6

Καὶ ἀφοῦ διέτριψε μεταξύ αὐτῶν ὑπὲρ τὰς δέκα ἡμέρας, κατέβη εἰς Καισάρειαν, καὶ τῆ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, προσέταξε νὰ φερθῆ ὁ Παῦλος.

TBT Acts 25:6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῆ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε τὸν Παῦλον ἀχθῆναι.

BFT Acts 25:6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῆ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον ἀχθῆναι. (Acts 25:6 BFT)

BGNT Acts 25:6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῆ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε τὸν Παῦλον ἀχθῆναι. (Acts 25:6 BGNT)

^{RPT} **Acts 25:6** Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς
Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε τὸν Παῦλον
ἀχθῆναι (Acts 25:6 RPT)

وهي اغلب النسخ اليوناني

اما التي كتبت ثمانية او عشرة

Nestle Greek New Testament 1904

Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτὼ ἢ δέκα, καταβὰς εἰς
Καισαρίαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον
ἀχθῆναι.

Westcott and Hort 1881

Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτὼ ἢ δέκα, καταβὰς εἰς
Καισαρίαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον
ἀχθῆναι.

Tischendorf 8th Edition

διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτὼ ἢ δέκα, καταβὰς εἰς
Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον
ἀχθῆναι.

المخطوطات

يوجد بالفعل كلمة ثمانية او عشرة في السينائية وأيضا الفاتيكانية ولكن بينهما اختلاف بسيط

فالنص النقدي يوجد اختلاف بين نسخته

النقدي مختلف فيه ليس اكثر من ثمانية او عشرة $\sigma\upsilon\ \pi\lambda\epsilon\iota\omicron\upsilon\varsigma\ \omicron\kappa\tau\omega\ \eta\ \delta\epsilon\kappa\alpha$

واخر ثمانية

واخر اكثر ثمانية

والسينائية والفاتيكانية من القرن الرابع والإسكندرية من القرن الخامس ومعهم مخطوطات من القرن

الثامن والعاشر وأيضا ترجمات مثل الفلجاتا والبحيري.

ولكن التي كتبت عشرة أي النص التقليدي

التقليدي اكثر عن عشرة $\pi\lambda\epsilon\iota\omicron\upsilon\varsigma\ \eta\ \delta\epsilon\kappa\alpha$

من الخط الكبير من السادس والثامن

Ψ E

ومن الخط الصغير

18. 63. 76. 104 180. 614 2495

ولكن الترجمات القديمة مهمة فهي أيضا في بعض السريانية

syr^{sch}

وبعض اللاتينية القديمة

et^p

وبعض مخطوطات القبطي

cop^{bo(ms)} sah^{gb}

والاثيوبية

aeth^{utr}

وأیضا مخطوطات القراءات الكنسية

al

وأیضا مخطوطات النص البيزنطي بالمئات

فالنص النقدي قديم من القرن 4 في النص الاسكندري ولكن النص التقليدي اقدم واكثر تنوع وانتشار

واكثر عدد

أیضا شهادات الإباء على النص التقليدي مثل يوحنا ذهبي الفم وثاؤوفيلوس

Chr^{9,428} Thphyl^a

فرغم وجود شواهد خارجية كثيرة للنقدي ثمانية او عشرة الا ان التقليدي مرجح عنه بالكثرة والتنوع والقدم

ما يرجح الان أكثر هو قواعد التحليل الداخلي

وحسب القاعدة الشهيرة وهي

The shorter reading is best

القراءة الاقصر هي الافضل او هي

Lectio brevior praeferenda

يكون النص التقليدي هو الاصح

أيضا حسب قاعدة

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

best.

القراءة التي تتماشى مع اسلوب الكاتب هي الافضل

فالنص التقليدي الذي رقم عشرة أيام يناسب تماما أسلوب الطبيب لوقا البشير الذي دائما مدقق ويحدد

الايام ولم يقل ولا مرة نحو ثمانية او عشرة أيام بل يقول رقم واحد

فبناء على قواعد التحليل الداخلي النص التقليدي واضح انه هو الصحيح الذي يناسب أسلوب لوقا البشير.

أيضا النص يتكلم عن ان فيستوس القادم حديثا

سفر اعمال الرسل 25

- 1 فَلَمَّا قَدِمَ فَسْتُوسُ إِلَى الْوَلَايَةِ صَعِدَ بَعْدَ ثَلَاثَةِ أَيَّامٍ مِنْ قَيْصَرِيَّةَ إِلَى أُورُشَلِيمَ.
- 2 فَعَرَضَ لَهُ رَئِيسُ الْكَهَنَةِ وَوُجُوهُ الْيَهُودِ ضِدَّ بُولُسَ، وَاتَّمَسُوا مِنْهُ
- 3 طَالِبِينَ عَلَيْهِ مِنْهُ، أَنْ يَسْتَحْضِرَهُ إِلَى أُورُشَلِيمَ، وَهُمْ صَانِعُونَ كَمِينًا لِيَقْتُلُوهُ فِي الطَّرِيقِ.
- 4 فَأَجَابَ فَسْتُوسُ أَنْ يُحْرَسَ بُولُسُ فِي قَيْصَرِيَّةَ، وَأَنَّهُ هُوَ مُزْمَعٌ أَنْ يَنْطَلِقَ عَاجِلًا.
- 5 وَقَالَ: «فَلْيُنزِلْ مَعِيَ الَّذِينَ هُمْ بَيْنَكُمْ مُقْتَدِرُونَ. وَإِنْ كَانَ فِي هَذَا الرَّجُلِ شَيْءٌ فَلْيَشْتَكُوا عَلَيْهِ.»
- 6 وَبَعْدَ مَا صَرَفَ عِنْدَهُمْ أَكْثَرَ مِنْ عَشْرَةِ أَيَّامٍ انْحَدَرَ إِلَى قَيْصَرِيَّةَ. وَفِي الْعَدِ جَلَسَ عَلَى كُرْسِيِّ الْوَلَايَةِ وَأَمَرَ أَنْ يُؤْتَى بِبُولُسَ.

ملحوظة فيستوس قضى فترة اما 8 الى 10 او نحو عشرة. خلالها تكلم مع رئيس الكهنة عن بولس وتفقد البلد وأرسل الى قيصرية (مرسال ذهب وعاد) ان يبقوا بولس في قيصرية لانه سيذهب الى قيصرية ثم هو بعد هذا ذهب لقيصرية

المسافة من اليهودية لقيصرية هي تقريبا 90 كم ولو هو في موكب يأخذ وقت طويل فذهاب الرسول ثم رجوعه ثما ذهاب فيستوس في موكب لا يكفيها ثمان أيام لهذا أكثر من عشر أيام هو الصحيح

واكتفي بهذا القدر بعد تأكدنا ان النص التقليدي هو الصحيح

والمجد لله دائما