

هل العدد الذي يقول خير لي ان اموت

من ان يعطل احد افتخاري ناقص ؟ 1

كورنثوس 9: 15

Holy_bible_1

الشبهة

(أما أنا فلم أستعمل أي حق من هذه الحقوق، ولم أكتب هذا لأعامل هذه المعاملة. فالموت أفضل لي من أن. ٠٠ مَفْخَرَتِي هذه لن يَنْتَرَعَهَا أحد) ١ كورنثوس ١٥:٩ بحسب الترجمة الكاثوليكية للعهد الجديد

ومرة أخرى وليست الأخيرة نقفز النقاط الثلاث للكتاب المقدس ويعطي السادة مترجموا العهد الجديد للنسخة الكاثوليكية تفسيرهم كما يلي:
((لم يتم بولس الجملة وفعل ذلك غير مرة في رسائله لأنه كان يملئها إملاء ، والمعنى أنه يفضل الموت على أن يتلقى معونة من الكورنثيين فيحسبون أنه طامع في مالهم))

واليكم الأصل اليوناني
εγω δε ουδενι εχρησαμην τουτων ουκ εγραψα δε ταυτα
ινα ουτως γενηται εν εμοι καλον γαρ μοι μαλλον
αποθανειν η - το καυχημα μου ινα τις κενωση
والملاحظ للنص اليوناني يجد في السطر الثاني في منتصف الكلام علامة وضعها طابعوا النص اليوناني^{١٩٩} دليلاً على أن الكلام ناقص

الرد

الحقيقة تعليق الكاثوليكية ايضا غير دقيق في هذا العدد وايضا هي خالفت الترتيب الواضح لكلمات العدد حسب النص اليوناني التقليدي ولتبع النص النقدي في الترتيب الذي يجعل المعنى ناقص ولهذا سارد علي العدد من نقطتين اولا اصالته وعدم وجود ضياع في اي مقطع وثانيا هل كلام معلمنا بولس الرسول في هذا العدد ناقص

اصالة العدد

يوجد خلاف علي ترتيب وكلمة لن التي اتت في النص النقدي

التراجم المختلفة

التراجم العربي

اولا التي كتبت الترتيب الصحيح ولم تكتب لن

فانديك

15 أَمَا أَنَا فَلَمْ أَسْتَعْمِلْ شَيْئاً مِنْ هَذَا وَلَا كَتَبْتُ هَذَا لِكَيْ يَصِيرَ فِيَّ هَكَذَا. لِأَنَّهُ خَيْرٌ لِي أَنْ أَمُوتَ مِنْ أَنْ يُعْطَلَ أَحَدٌ فَخْرِي.

الحياة

15 على أني لم أستعمل أي من هذه الحقوق. وما كتبت هذا الآن لأحظى بشيء. فإني أفضل الموت على أن يعطل أحد فخري.

المشتركة

15 أما أنا، فما استعملت أي حق من هذه الحقوق، ولا أنا أكتب هذا الآن لأطالب بشيء منها. فإنا أفضل أن أموت على أن يجرمني أحد من هذا الفخر.

التي كتبت الترتيب النقدي وكتبت لن

اليسوعية

15 أما أنا فلم أستعمل أي حق من هذه الحقوق، ولم أكتب هذا لأعامل هذه المعاملة. فالموت أفضل لي من أن. مفخرتي هذه لن ينتزعها أحد.

الكاثوليكية

1كور-9-15: أَمَا أَنَا فَلَمْ أَسْتَعْمِلْ أَيَّ حَقٍّ مِنْ هَذِهِ الْحُقُوقِ، وَلَمْ أَكْتُبْ هَذَا لِأَعْمَلِ هَذِهِ الْمُعَامَلَةَ.
فَالْمَوْتُ أَفْضَلُ لِي مِنْ أَنْ. 00 مَفْخَرَتِي هَذِهِ لَنْ يَنْتَزِعَهَا أَحَدٌ.

التراجم الانجليزي

التي لم تكتب لن

1 Corinthians 9:15

(Murdock) But I have used none of these things: and I write not, that it may be so done to me; for it would be better for me to actually die, than that any one should make void my glorying.

(ALT) But I have used none of these [*things*]. Now I did not write these [*things*] so that it should become in this way in my [*case*], for [*it is*] good for me rather to die than that anyone makes my [*grounds for*] boosting empty.

(Phillips) ¹⁵ But I have never used any of these privileges, nor am I writing now to suggest that I should be given them. Indeed I would rather die than have anyone make this boast of mine an empty one!

(ACV) But I have used none of these things, and I did not write these things so that it should be done to me this way. For it is good for me rather to die, than that any man should make my boasting empty.

(AKJ) But I have used none of these things: neither have I written these things, that it should be so done to me: for it were better for me to die, than that any man should make my glorying void.

(ALTNT) But I have used none of these *[things]*. Now I did not write these *[things]* so that it should become in this way in my *[case]*, for *[it is]* good for me rather to die than that anyone makes my *[grounds for]* boosting empty.

(AUV-NT) But I have not availed myself of any of these rights. And I am not writing this so that it would be done in my case, for I would rather die than have anyone make my boast *[i.e., of preaching without financial support]* an empty one.

(ASV) But I have used none of these things: and I write not these things that it may be so done in my case; for *it were* good for me rather to die, than that any man should make my glorifying void.

(BBE) But I have not made use of any of these things: and I am not writing this in the hope that it may be so for me: for it would be better for me to undergo death, than for any man to make this pride of mine of no effect.

(VW) But I have used none of these things, nor have I written these things that it should be done so with me; for it would be better for me to die than that anyone should make my exulting void.

(Bishops) But I haue vsed none of these thinges. Neuerthelesse, I wrote not these thinges, that it shoulde be so done vnto me: For it were better for me to die, then that any man should make my reioycing vayne.

(CENT) But I have not used any of these rights. And I am not writing this in the hope that you will do such things for me. I would rather die than have anyone deprive me of my ground for boasting.

(CEV) But I have never used these privileges of mine, and I am not writing this because I want to start now. I would rather die than have someone rob me of the right to take pride in this.

(CLV) Yet I do not use any of these things. Now I do not write these things that it may be becoming thus with me, for it is my ideal rather to be dying, than that anyone shall be making my boast void."

(Mace) but I have not made use of these advantages. neither have I writ this to obtain such maintenance: for I had rather die for want, than be deprived of such matter of glorying.

(Darby) But *I* have used none of these things. Now I have not written these things that it should be thus in my case; for *it were* good for me rather to die than that any one should make vain my boast.

(DIA) I but not have used not one of these things. Not I did write and these things, that thus it may be done to me; well for to me rather to die, than the boasting of me that any one should make void.

(DRB) But I have used none of these things. Neither have I written these things, that they should be so done unto me: for it is good for me to die rather than that any man should make my glory void.

(EMTV) But I used none of these things, nor have I written these things that it should become thus for me; for it is better for me rather to die than that anyone should make my boasting void.

(ESV) But I have made no use of any of these rights, nor am I writing these things to secure any such provision. For I would rather die than have anyone deprive me of my ground for boasting.

(ERV) But I have not used any of these rights, and I am not trying to get anything from you. That is not my purpose for writing this. I would rather die than to have someone take away what for me is a great source of pride.

(Etheridge) But I am not used in one of these; nor on this account have I thus written, that so it should be done unto me: for it were better for me that dying I should die, than that any man my glorying should make void.

(EVID) But I have used none of these things: neither have I written these things, that it should be so done to me: for it were better for me to die, than that any man should make my glorying void.

(Geneva) But I haue vused none of these things: neither wrote I these things, that it should be so done vnto me: for it were better for me to die, then that any man should make my reioycing vaine.

(GLB) Ich aber habe der keines gebraucht. Ich schreibe auch nicht darum davon, daß es mit mir also sollte gehalten werden. Es wäre mir lieber, ich stürbe, denn daß mir jemand meinen Ruhm sollte zunichte machen.

(GDBY_NT) But I have used none of these things. But I have not written these things that it may be so in me: for it is good for me rather to die than that any one shall make void my boasting.

(GSB) Ich aber habe davon keinerlei Gebrauch gemacht; ich habe auch solches nicht darum geschrieben, damit es mit mir so gehalten werde. Viel lieber wollte ich sterben, als daß mir jemand meinen Ruhm zunichte machte!

(GW) I haven't used any of these rights, and I haven't written this in order to use them now. I would rather die than have anyone turn my bragging into meaningless words.

(HCSB-r) But I have used none of these rights, and I have not written this to make it happen that way for me. For it would be better for me to die than for anyone to deprive me of my boast!

(HNV) But I have used none of these things, and I don't write these things that it may be done so in my case; for I would rather die, than that anyone should make my boasting void.

(csb) But I have used none of these rights, and I have not written this to make it happen that way for me. For it would be better for me to die than for anyone to deprive me of my boast!

(IAV NC) But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

(IAV) But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

(ISRAV) But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

(ISV) But I have not used any of these rights, and I'm not writing this so that they may be applied in my case. I would rather die than let anyone deprive me of my reason for boasting.

(JST) But I have used none of these things; neither have I written these things, that it should be so done unto me; for it were better for me to die, than that any man should make my glorying void.

(JOSMTH) But I have used none of these things; neither have I written these things, that it should be so done unto me; for it were better for me to die, than that any man should make my glorying void.

(KJ2000) But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my boasting void.

(KJVCNT) But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

(KJV+TVM) But^{G1161} I^{G1473} have used^{G5530 [G5662]} none^{G3762} of these things^{G5130:G1161} neither^{G3756} have I written^{G1125 [G5656]} these things^{G5023}, that^{G2443} it should be^{G1096} so^{G3779} done^{G1096 [G5638]} unto^{G1722} me^{G1698}: for^{G1063} it were better^{G3123} for me^{G3427} to die^{G599 [G5629] G2570}, than^{G2228} that^{G2443} any man^{G5100} should make^{G2758} my^{G3450} glorying^{G2745} void^{G2758 [G5661]}.

(KJCNT) But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

(KJV) But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

(KJV-Clar) But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

(KJV+) But^{G1161} I^{G1473} have used^{G5530} none^{G3762} of these things:^{G5130} neither^{G1161} ^{G3756} have I written^{G1125} these things, ^{G5023} that^{G2443} it should be so^{G3779} done^{G1096} unto^{G1722} me:^{G1698} for^{G1063} *it were* better^{G2570} for me^{G3427} to^(G3123) die,^{G599} than^{G2228} that^{G2443} any man^{G5100} should make my glorying void.^{G2758} ^{G3450} ^{G2745}

(KJV-1611) But I haue vused none of these things. Neither haue I written these things, that it should bee so done vnto me: for it were better for me to die, then that any man should make my glorying voyd.

(KJV21) But I have used none of these things; neither have I written, that these things should be so done unto me. For it would be better for me to die than that any man should make my glorying void.

(KJVA) But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

(LBP) But I have used none of these privileges: neither have I written these things that it should be so done to me: for it were better for me to die, than that any man should declare my pride in my teaching worthless.

(LEB) But I have not made use of any of these *rights*. And I am not writing these *things* in order that it may be thus with me. For *it would be* better to me rather to die than *for* anyone to deprive me of my reason for boasting.

(LitNT) BUT I NONE USED OF THESE THINGS. NOW I DID NOT WRITE THESE THINGS THAT THUS IT SHOULD BE WITH ME; [IT WERE] GOOD FOR FOR ME RATHER TO DIE, THAN MY BOASTING THAT ANYONE SHOULD MAKE VOID.

(LITV) But I have not used one of these. And I do not write these things that it be so with me. For *it is* good to me rather to die than that anyone nullify my glorying.

(LONT) But I have used none of these privileges; neither have I written these things that it should be done to me: for it were good for me rather to die, than that any one should make my boasting void.

(MKJV) But I have used none of these things, nor have I written these things that it should be done so to me; for *it is* good for me rather to die than that anyone nullify my glorying.

(Moffatt NT) Only, I have not availed myself of any of these rights, and I am not writing in order to secure any such provision for myself. I would die sooner than let anyone deprive me of this, my source of pride.

(nas) But I have used ⁽³³²⁾ none of these things. And I am not writing these things so that it will be done so in my case; for it would be better for me to die than have any man make my ⁽³³³⁾ boast an empty one.

(NCV) But I have not used any of these rights. And I am not writing this now to get anything from you. I would rather die than to have my reason for bragging taken away.

(NIVUK) But I have not used any of these rights. And I am not writing this in the hope that you will do such things for me. I would rather die than have anyone deprive me of this boast.

(NLV) I have not used any of these things. I am not writing now to get anything. I would rather die than lose the joy of preaching to you without you paying me.

(Noyes NT) But I have used no right of this kind; nor have I written thus that anything of this kind should be done for me; for it were better for me to die, than that any one should take from me what I glory in.

(OrthJBC) But I have not used any of these privileges; I did not write these things that it might be so with me; for it is better for me rather to die than that someone deprive me of my kavod [in Rebbe, Melech HaMoshiach--Phil.1:21).

(SRB) Men jag har inte gjort bruk av n?got s?dant, och jag skriver inte detta f?r att jag skall f? n?gon. Jag ville hellre vara d?d, ?n att n?gon skulle f? ta min ber?mmelse ifr?n mig.

(Murdock R) But I have used none of these things: and I write not, that it may be so done to me; for it would be better for me to actually die, than that any one should make void my glorying.

(RNKJV) But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

(RV) But I have used none of these things: and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my glorying void.

(RYLT-NT) And I have used none of these things; neither did I write these things that it may be so done in my case, for *it is* good for me rather to die, than that any one may make my glorying void;

(TMB) But I have used none of these things; neither have I written, that these things should be so done unto me. For it would be better for me to die than that any man should make my glorying void.

(TRC) But I have used none of these things. Neither wrote I these things that it should be so done unto me. ^(For) It were better for me to die than any man should take this rejoicing from me.

(UPDV) But I have used none of these things: and I do not write these things that it may be so done in my case; for [it was] good for me rather to die, than that any man should make my glorying void.

(Webster) But I have used none of these things: neither have I written these things, that it should be so done to me: for *it were* better for me to die, than that any man should make my glorying void.

(Wesley's) But I have used none of these things; nor have I written thus, that it might be done so unto me: for it were better for me to die, than that any man should make this my glorying void.

(WESNT) But I have used none of these things; nor have I written thus, that it might be done so unto me: for it were better for me to die, than that any man should make this my glorying void.

(WNT) But I, for my part, have not used, and do not use, my full rights in any of these things. Nor do I now write with that object so far as I myself am concerned, for I would rather die than have anybody make this boast of mine an empty one.

(WORNT) But I have availed myself of none of these *things*. Nor have I written these *things*, that it might be so done as to me: for *it were* better for me to die, than that any *one* should make *this* my glorying void.

(WTNT) But I have used none of these things. ¶ Neither wrote I these things that it should be so done unto me. It were better for me to die than any man should take this rejoicing from me.

(Wycliffe) But Y vside noon of these thingis; sotheli Y wroot not these thingis, that tho be don so in me; for it is good `to me rather to die, than that ony man `auoyde my glorie.

(WycliffeNT) But Y vside noon of these thingis; sotheli Y wroot not these thingis, that tho be don so in me; for it is good `to me rather to die, than that ony man `auoyde my glorie.

(YLT) And I have used none of these things; neither did I write these things that it may be so done in my case, for *it is* good for me rather to die, than that any one may make my glorying void;

التي كتبت لا ووضعت ترتيب مختلف

(GNB) But I haven't made use of any of these rights, nor am I writing this now in order to claim such rights for myself. I would rather die first! Nobody is going to turn my rightful boast into empty words!

(NET.) But I have not used any of these rights. And I am not writing these things so that something will be done for me. In fact, it would be better for me to die than — no one will deprive me of my reason for boasting!

(NAB-A) I have not used any of these rights, however, nor do I write this that it be done so in my case. I would rather die. Certainly no one is going to nullify my boast.

(nrs) But I have made no use of any of these rights, nor am I writing this so that they may be applied in my case. Indeed, I would rather die than that—no one will deprive me of my ground for boasting!

(NWT) But I have not made use of a single one of these *[provisions]*. Indeed, I have not written these things that it should become so in my case, for it would be finer for me to die than-no man is going to make my reason for boasting void!

(WMSNT) But I myself have never used any of these rights. And I am not writing this just to make it so in my case, for I had rather die than do that.

No one shall rob me of this ground of boasting.

واترك الحكم للقارئ بمقارنت الترجمات وتنوعها وخلفياتها

النصوص اليوناني

التي كتبت (كايخيما موي ان تيس كينوسي) اي احد ينزع (او يعطل) فخري

(GNT) ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων. Οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ τὸ καύχημά μου ἵνα τις κενώσῃ.

(ABP+) But I^{G1473} ^{G1161} [2none^{G3762} 1used]^{G5530} of these *things* .^{G3778} [2I did not^{G3756} 3write^{G1125} 1But]^{G1161} these *things* , ^{G3778} that^{G2443} thus^{G3779} it should happen^{G1096} with^{G1722} me.^{G1473} For *it is* good^{G2570} ^{G1063} for me^{G1473} rather^{G3123} to die^{G599} than^{G2228} ^{G3588} [4my boasting^{G2745} ^{G1473} 1that^{G2443} 2anyone^{G5100} 3should nullify].^{G2758}

(ABP-G+) εγω δε^{G1473} ^{G1161} ουδενι^{G3762} εχρησαμην^{G5530} τουτων^{G3778} ουκ ^{G3756} εγραψα^{G1125} δε^{G1161} ταυτα^{G3778} ινα^{G2443} ουτω^{G3779} γενηται^{G1096} εν^{G1722} ε ^{G1473} μοι^{G1473} καλον γαρ^{G2570} ^{G1063} μοι^{G1473} μαλλον^{G3123} αποθανειν^{G599} η^{G2228} το ^{G3588} καυχημα μου^{G2745} ^{G1473} ινα^{G2443} τις^{G5100} κενωση^{G2758}

(GNT-TR) εγω δε ουδενι εχρησαμην τουτων ουκ εγραψα δε ταυτα ινα ουτ
ως γενηται εν εμοι καλον γαρ μοι μαλλον αποθανειν η το **καυχημα μου ινα τ**
ις κενωση

(SNT) εγω δε ουδενι εχρησαμην τουτων ουκ εγραψα δε ταυτα ινα ουτως γ
ενηται εν εμοι καλον γαρ μοι μαλλον αποθανειν η το **καυχημα μου ινα τις κ**
ενωση

(GNT-V) εγω δε **A**ου **A**κεχρημαι ουδενι **TSB**εχρησαμην τουτων ουκ εγραψα
δε ταυτα ινα ουτως γενηται εν εμοι καλον γαρ μοι μαλλον αποθανειν η το κ
αυχημα μου **A**ουδεις **A**κενωσει **TSB**ινα **TSB**τις **TSB**κενωση

(G-NT-TR (Steph)+) εγω I 1473 P-1NS δε But 1161 CONJ ουδενι none 3762 A-
DSN εχρησαμην have used 5530 V-ADI-1S τουτων of these things 5130 D-GPN ου
κ 3756 PRT-N εγραψα have I written 1125 V-AAI-1S δε neither 1161 CONJ ταυτα
these things 5023 D-APN ινα that 2443 CONJ ουτως it should be so 3779 ADV γε
νηται done 1096 V-2ADS-3S εν unto 1722 PREP εμοι me, 1698 P-1DS καλον better
2570 A-NSN γαρ for 1063 CONJ μοι for me 3427 P-1DS μαλλον to 3123 ADV αποθανε
iv die 599 V-2AAN η than 2228 PRT το 3588 T-ASN **καυχημα** 2745 N-ASN **μου**

should make my glorying void ^{3450 P-IGS} ἵνα that ^{2443 CONJ} τις any man

^{5100 X-NSM} κενώση should make my glorying void. ^{2758 V-AAS-3S}

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 9:15 Greek NT: Greek Orthodox Church

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ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων. Οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτω
γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ τὸ καύχημά
μου ἵνα τις κενώσῃ.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 9:15 Greek NT: Stephanus Textus Receptus (1550, with accents)

.....

ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως
γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ τὸ καύχημά
μου ἵνα τις κενώσῃ

egō de oudeni echrēsamēn toutōn ouk egrapsa de tauta ina outōs
genētai en emoi kalon gar moi mallon apothanein ē to kauchēma
mou ina tis kenōsē

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 9:15 Greek NT: Byzantine/Majority Text (2000)

.....

εγω δε ουδενι εχρησαμην τουτων ουκ εγραψα δε ταυτα ινα ουτως
γενηται εν εμοι καλον γαρ μοι μαλλον αποθανειν η το **καυχημα**
μου ινα τις κενωση

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 9:15 Greek NT: Textus Receptus (1550)

εγω δε ουδενι εχρησαμην τουτων ουκ εγραψα δε ταυτα ινα ουτως
γενηται εν εμοι καλον γαρ μοι μαλλον αποθανειν η το **καυχημα**
μου ινα τις κενωση

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 9:15 Greek NT: Textus Receptus (1894)

εγω δε ουδενι εχρησαμην τουτων ουκ εγραψα δε ταυτα ινα ουτως
γενηται εν εμοι καλον γαρ μοι μαλλον αποθανειν η το **καυχημα**
μου ινα τις κενωση

التي كتبت كايخيما موي اويديس كينوسي اي فخري لن ينزعها احد

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 9:15 Greek NT: Tischendorf 8th Ed.

εγω δε ου κεχρημαι ουδενι τουτων ουκ εγραψα δε ταυτα ινα ουτως
γενηται εν εμοι καλον γαρ μοι μαλλον αποθανειν η το **καυχημα**

μου ουδεις κενωσει

egō de ou kechrēmai oudenī toutōn ouk egrapsa de tauta ina outōs
genētai en emoi kalon gar moi mallon apothanein ē to kauchēma
mou oudeis kenōsei

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄ 9:15 Greek NT: Westcott/Hort

.....
εγω δε ου κεχρημαι ουδενι τουτων ουκ εγραψα δε ταυτα ινα ουτως
γενηται εν εμοι καλον γαρ μοι μαλλον αποθανειν η το **καυχημα**
μου ουδεις κενωσει

فالنسخ اليوناني اتفقت علي تعبير (لانه خير لي ان اموت من ان يعطل احد فخري) هي الاكثر
وتمثل التقليدي والاعليه

اما النسختين النقديتين التي بني عليهما بعض النصوص النقدية الاخرى هما التين كتبنا (فالموت
أفضل لي من أن. مفخرتي هذه لن ينتزعها أحد) وهذه النسخه هي السبب في سوء فهم بعض
المترجمين

المخطوطات

اولا التي تشهد فخري لن ينزعها

اولا بردية

ΔΩΜΕΝΤΩ ΕΥΑΓΓΕΛΙΩ ΤΟΥ ΧΥ ΟΥΚ
 ΔΑΤΕ ΟΤΙ ΟΙ ΤΑΙ' ΕΡΑ ΕΡΓΑΖΟΜΕΝΟΙ
 ΕΚ ΤΟΥΤΟΥ ΕΘΕΙΟΥ ΟΥ ΟΙΝ ΟΥΤΩΟΥ
 ΟΙ Δ' ΑΣΤΗΡΙΩ ΠΑΡΕΔΡΟΥΟΝΤΕΣ ΤΩ
 ΘΥ ΟΙ ΑΣΤΗΡΙΩ ΟΥΝ ΜΕΦΡΙΖΟΝΤΑΙ
 ΟΥΤΩΣ ΚΑΙ ΟΧΕ ΔΙΕΤΑΖΟΝΤΟΙ ΟΤΟ
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 ΕΥΑΓΓΕΛΙΟΥ ΖΗΝ ΕΤΩ ΔΕ ΟΥΚ ΕΧΗ
 ΜΑΙ ΟΥ ΔΕΝΙ ΤΟΥΤΩ ΟΥΚ ΕΓΡΑΦΑ
 ΔΕ ΤΑΥΤΑ Ι' Η ΑΟΥΤΩ ΕΓΕΝΗΤΑΙ ΟΝΩΜΑ
 ΚΑΛΟΝ ΓΑΡ ΜΟΙ Δ' ΠΟΘΑΝ ΟΙΝ ΖΗΜΑ
 ΛΟΝ ΗΤΟ ΚΑΥΧΗ ΜΑ ΜΟΥ ΟΥ ΔΕ ΟΧΕ
 ΝΩΟΦΙ ΒΑΝ ΟΥ ΑΓΓΕΛΙΩ ΜΑΙ ΟΥΚ Ε
 ΣΤΙΝ ΜΟΙ ΚΑΥΧΗ ΜΑ ΔΝΑΙ ΚΗΓΑΡ
 ΜΟΙ ΕΠΙ ΚΕΙΤΑΙ ΟΥ ΑΓΓΕΛΟΙ ΕΣΤΙΝ
 ΒΑΝΩΝ ΕΥΑΓΓΕΛΙΩ ΜΑΙ ΕΙ ΓΑΡ ΕΧΩ
 ΤΟΥΤΟ ΠΙΣΤΩ ΜΑ ΟΘΟΝ ΕΧΩ ΕΙ ΔΕ ΕΧΩ
 ΟΥΚ ΕΝΩ ΜΑΝ ΓΕ ΕΠΙ ΤΟΥΤΩ ΜΑΙ ΤΙ ΟΘΟΝ
 ΜΟΙ ΕΣΤΙΝ Ο ΜΑΙ ΟΘΟΝ Ι' Η ΑΕΥΑΓΓΕΛΟΙ
 ΖΟΧΕ ΝΟΟ Δ' ΑΓΓΕΛΟΝ ΕΝΩ ΤΟΥ
 ΑΓΓΕΛΟΝ ΕΙΣ ΤΟ ΜΗ ΚΑΤΑΧΗ ΜΕ ΟΜΑ
 ΕΣΤΙΝ Ο ΜΟΥ ΕΝΤΩ ΟΥ ΑΓΓΕΛΟΙ
 ΕΡΕΤΕΤΑΩΝ ΕΚ ΠΑΝΤΩΝ ΠΑ
 ΤΩΝ ΕΔΟΥ ΜΑΙ) ΝΑΙ ΤΟΥ
 ΕΝΤΩ ΟΥΤΟ ΜΟΙ ΟΝ

وهي بالفعل شهاده قوية للنص النقدي في هذا العدد لانها من القرن الثاني

εγω δε ου κεχημαι ουδενι τουτων ουκ εγραψα δε ταυτα ινα ουτως
γενηται εν εμοι καλον γαρ μοι αποθανειν η μαλλον η το καυχημα μου
ουδεις κενωσει

ولكن قد يكون الامر خطأ نسخي

السينائية

في الحقيقه السينائية تشهد للنصين

صورتها

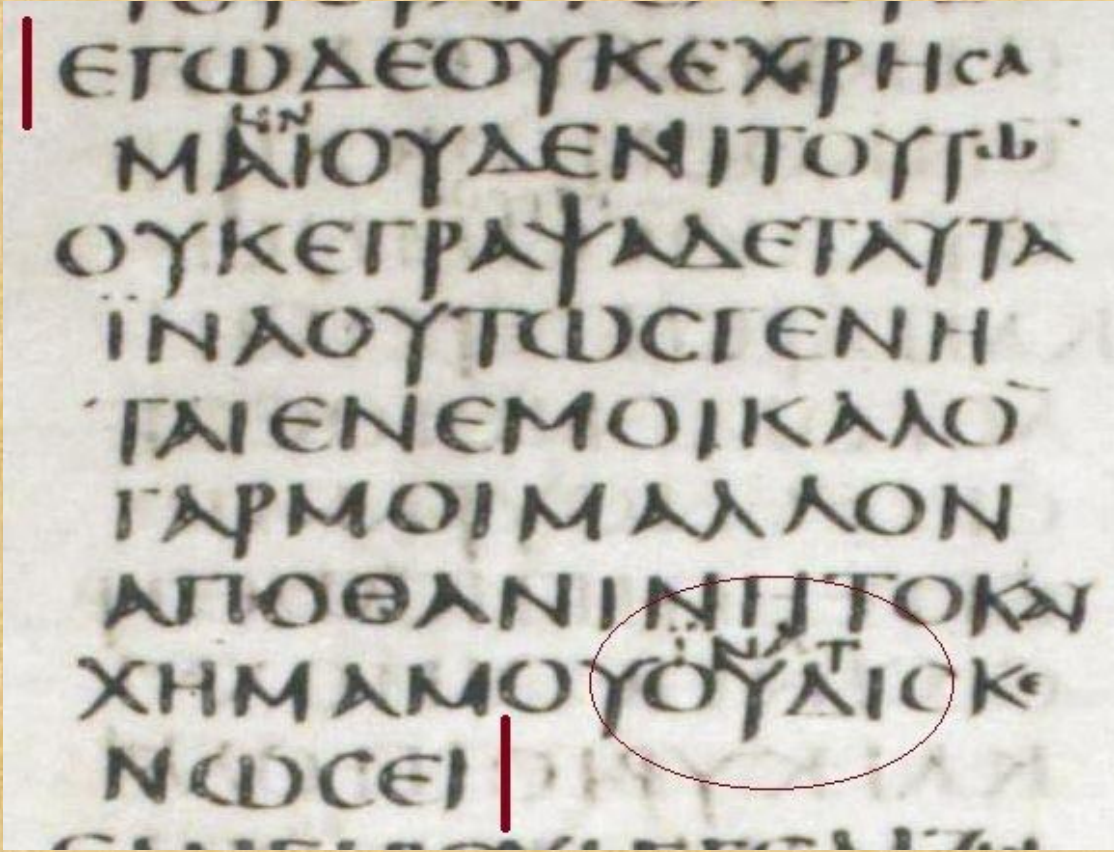
ΚΑΙ ΕΑΝ ΜΕΛΕΣΟΥΡ
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ΤΗ ΗΝΕΦΕΛΗ
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 ΕΑΛΑΣΤΟΣ ΔΗ
 ΚΑΙ ΠΑΝΤΕΣ
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 ΣΑΝ ΕΝ ΤΗ ΝΕ
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 ΣΗΚΑΙ ΠΑΝΤΕ
 ΚΟΝ ΡΩΜΑ Ε
 ΚΑΙ ΠΑΝΤΕΣ
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2
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فهي شهدت للقراءتين وخط التصحيح هو في نفس وقت النسخ

وايضا الفاتيكانية تشهد لهذه القراءة

وايضا قلة من المخطوطات من بعد القرن التاسع

المخطوطات التي تشهد لقراءة من ان يعطل احد فخري

ذكرت سابقا السينائية فهي شاهد قوي ايضا علي القراءة التقليدية

وايضا الافرايمية من القرن الخامس تشهد لنفس القراءة

مخطوطة كلارومنتس

وايضا

K L Ψ P

0150 6 81 88 104 256 263 326 614 1241 1877 1962 1985 2127

330 365 424 436 451 459 629 630 1319 1573 1852 1912 1984 2200 2464

2492 2495

وايضا مجموعة المخطوطات البيزنطية

وكل مخطوطات القراءة الكنسية تشهد للنص التقليدي

وايضا الترجمات القديمة

اولا اللاتينية القديمة

وهي عدة ترجمات تمت في القرن الثاني الميلادي . وبعض مخطوطاتها التي تشهد للعدد.

it^{ar} it^{dem} it^f it^t it^z

وايضا الفلجاتا للقديس جيروم

من القرن الرابع

(cIVulgate) Ego autem nullo horum usus sum. Non autem scripsi hæc ut ita fiant in me: bonum est enim mihi magis mori, quam ut gloriam meam quis evacuet.

(Vulgate) ego autem nullo horum usus sum non scripsi autem haec ut ita
fiant in me bonum est enim mihi magis mori quam ut gloriam meam quis
evacuet

But I have used none of these things. Neither have I written these things,
that they should be so done unto me: for it is good for me to die rather
than that any man should make my glory void.

فهي تعبير عن نص يوناني ترجم لللاتيني من القرن الثاني ايضا مساوي في قدمه للبرديات

وايضا التراجم السريانية

اولا الاشورية

من سنة 165 م

Handwritten text in a South Indian script, likely Grantha or Tamil, arranged in approximately 25 horizontal lines. The script is dense and cursive. There are several red vertical lines or marks on the page, notably one near the middle and another towards the right side. The text appears to be a form of liturgical or philosophical writing, possibly a commentary or a specific type of prayer. The ink is dark, and the paper shows signs of age and wear.

وترجمتها لويزلي

9:15 But I am not used in one of these; nor on this account have I thus written, that so it should be done unto me: for it were better for me that dying I should die, than that any man my glorying should make void.

وبقية التراجم السريانية مثل

البشيتا

(Peshitta) כן לא אהעבדא בעבורא דא מלכא אלה דכלל מוהא חלכא דמחכא

במסא לא חמד לא רעא דמחכא דמחכא אלה דאזא אעבדא, בעזא ❖

(Peshita X) ANA DYN LA ATX\$XT BXDA MN HLYN WLW MJL
HDA KTB T D HKNA NHWA LY PQX LY GYR DMM T AMWT WLA
DAN\$ \$WBHRY NSRQ ;

(Lamsa) But I have used none of these privileges; neither have I written these things that it should be so done to me; for it were better for me to die, than that any man should declare my empty pride.

(Lamsa NT) But I have used none of these privileges: neither have I written these things that it should be so done to me: for it were better for me to die, than that any man should declare my pride in my teaching worthless.

والقبطية

(NS) ANOK ΔΕ ΜΠΙΧΡΙΩ ΝΛΑΑΥ ΝΝΑΙ. ΝΤΑΙ ΣΕΖΝΑΙ ΔΕ ΑΝ ΧΕ Ε
ΥΕΨΩΠΕ ΝΤΕΕΙΖΕ ΝΖΗΤ. ΝΑΝΟΥΣ ΓΑΡ ΝΑΙ ΕΤΡΑΜΟΥ ΕΖΟΥΕ Π
ΑΨΟΥΨΟΥ ΕΤΕ ΜΝ ΛΑΑΥ ΝΑΨΤΡΕΨΩΠΕ ΕΨΟΥΕΙΤ.

(NS-T) anok de mpicrw nlaau nnai. ntai seHnai de an Je eueSwpe nteeiHe
nHht. nanous gar nai etramou eHoue paSouSou ete mn laau naStreFSwpe
eFSoueit.

والسريانية اتش

والجوارجينية

والسلافينية

وايضا مجموعة الشواهد الثالثة هي اقوال الاباء

فاقوال الاباء واقتباساتهم تشهد للانص التقليدي

والقائمة التي قدمها ريتشارد ويلسون

Ephraem

Basil

Chrysostom

Pelagius

Jerome

Augustine

Theodoret

John-Damascus

فكل هؤلاء يشهدون لاصالة النص التقليدي

اذا بالفعل الشواهد علي النص النقدي قديم ولكن ايضا الشواهد علي النص التقليدي مساوية في القدم ولكن هي اكثر بكثير من ناحية العدد والتنوع والتوزيع الجغرافي وباضافة اقوال الاباء يثبت اصالة النص التقليدي وواضح اتنه فقط خطأ نسخي قديم انتج النص النقدي ولاحظنا ايضا في دراسة المخطوطات عدم وجود فاصل او وجود شرطة او وجود مسافة تدل علي ضياع كلمات كما قيل في التعليق الخاطئ في الترجمة الكاثوليكية

التحليل الداخلي

رغم ان كثير من مؤيدي النص النقدي مثل بروس متزجر وروجر اومانسون يقودوا كالعاده هنا القراءة النقدية الا انهم يوضحوا ان التركيب النقدي بانتهاء كلامه فجأه بتعبير " من أن . " هذا ليس اسلوب بولس الرسول ولم يستخدمه ولا مره. وبالطبع التعبير النقدي يكون هناك خطأ في التعبير وانقطاع وايضا نحويا غير دقيق . فمن يقبل هذا يقول ان تعبير بولس الرسول الفليسوف الرائع ناقص وخطأ

وحتى لو تماشيت معها خطأ ان معلمنا بولس نسي بسبب الاملاء فكيف نقبل ذلك رغم ان العدد 16 متصل في المعني ؟ ولماذا لم يطلب من الذي يملي عليه ان يصحح ما كتب ؟ والكاتب الذي يملي عليه بولس الرسول كيف لم يكتشف ذلك ؟ وان كان اكتشف ذلك كيف لم ينبه الرسول بولس انه لم يكمل جملة ؟ فكل هذه افتراضيات خطأ من النقاديين ليس لها اي اصل من الصحة وغير مقبولة

وتاكيد ذلك سياق الكلام

رسالة بولس الرسول الاولي الي اهل كورنثوس 9

9:14 هكذا ايضا امر الرب ان الذين ينادون بالانجيل من الانجيل يعيشون

9:15 اما انا فلم استعمل شيئا من هذا و لا كتبت هذا لكي يصير في هكذا لانه خير لي ان اموت من ان يعطل احد فخري

9:16 لانه ان كنت ابشر فليس لي فخر اذ الضرورة موضوعة علي فويل لي ان كنت لا ابشر

9:17 فانه ان كنت افعل هذا طوعا فلي اجر و لكن ان كان كرها فقد استؤمنت على وكالة

9:18 فما هو اجري اذ و انا ابشر اجعل انجيل المسيح بلا نفقة حتى لم استعمل سلطاني في الانجيل

9:19 فاني اذ كنت حرا من الجميع استعبدت نفسي للجميع لاربح الاكثرين

فما يتكلم عنه معلمنا بولس الرسول في عدد 14 عن الذي يعيش علي دخل الانجيل ولكن هو لم يفعل ذلك ويوضح لماذا ويكمل ايضا السبب في الاعداد التالية وبخاصة في عدد 17 فهو يقول لهم في عدد 15 اما انا فلم اكتب لكم هذا حتى احصل منكم علي اموال بل لتتشبهوا انتم بي وتتركوا بعضا من حقوقكم في اكل ما ذبح للأوثان، محبة للضعفاء. وانا اخدمكم واتعب في عمل يدي (أع 20: 34) لأنفق علي نفسي حتى أفخر بكم أمام الرب. وخير لي أن أموت (جوعاً وعطشاً) من أن تتعشروا إذ تنفقوا علي (من أن يعطل أحد فخري) فخري أن يكون الكل مؤمنين وتمتلي الكنيسة. هذا أفضل من أي أموال.

واخيرا المعني الروحي

من تفسير ابونا تادرس يعقوب واَقوال الاباء

أما أنا فلم استعمل شيئاً من هذا،

ولا كتبت هذا لكي يصير فيّ هكذا،

لأنه خير لي أن أموت من أن يعطل أحد فخري" [15].

لقد قدم أمثلة كثيرة لتأكيد حقه في إعالة الكنيسة له: الجندي والكرام والراعي والحارث والكاهن مقدم الذبيحة في العهد القديم.

فضل الرسول بولس خلاص اخوته عن حياته، فإنه يشتهي أن يموت ولا تتعطل خدمة الكرازة. بذله لذاته متشبهًا بالسيد المسيح يهبه سعادة داخلية أفضل من نوال حتى ضروريات الحياة. بالحب الحقيقي لا يطلب ما لنفسه بل ما هو لله وما هو للآخرين. هذه هي الضرورة الموضوعية علي أعماقه الداخلية والتي لا يقف أمامها أي معطل.

إذن الطبيعة نفسها والشريعة والإنجيل يعطونه حق الإعالة، لكن حبه للكرازة منعه، "لأنه خير لي أن أموت من أن يعطل أحد فخري".

لم يرد أن ينل شيئاً لئلا يفهم البعض أنه يخدم كأجير، يعمل في كرم الرب لكي يأكل ويعيش، الأمر الذي قد يشكك البعض فلا يهتموا بخلاص نفوسهم.

لم يستخدم هذا الحق في الماضي، ولا كتب ذلك لكي يطالب بحقه في المستقبل حين يعود إليهم ليفتقدهم.

بمعنى أن أمورًا كثيرة تعطيني الحق (في أن أكل من الإنجيل): الجندي والفلاح والراعي والرسول والناموس والأشياء التي فعلناها لكم وما فعلتموه أنتم مع الآخرين، والكهنة، وأمر المسيح، هذا كله لا يدفعني أن أبطل القانون الذي وضعته لنفسي حتى أقبل شيئاً. لست أتكلم فقط عن الماضي (مع أنه

يمكنني ذلك، فقد احتملت الكثير في الماضي في هذا الأمر) ومع ذلك فإنني أتحدث عن المستقبل بخصوصي فإنني أفضل أن أموت جوعاً ولا يحرمني أحد من إكليلي [562].

لئلا يقول أحد: "حقاً لقد فعل هذا لكن ليس ببهجة إنما في حزن وضيق" أراد أن يظهر فيض فرحه وعظم غيرته، فدعا هذا الأمر "مجداً" (فخرًا) [563].

القديس يوحنا ذهبي الفم

لقد نال الرسول بولس فخراً ومجداً في خدمته، لكنه يؤمن أنه مغبوط هو العطاء أكثر من الأخذ، لذا يود أن يعطى أكثر منه أن يأخذ، وفي نفس الوقت لا يريد أن يعطل أحد فخره في المسيح يسوع. ربما يسأل أحد: كيف وهو يقول "مغبوط هو العطاء أكثر من الأخذ" (أع 20: 34، 35) ويقول "حاجاتي وحاجات الذين معي خدمتها هاتان اليدان" (أع 20: 34)، وعندما كتب آلي أهل كورنثوس: "لأنه خير لي أن أموت من أن يعطل أحد فخري" [15]، سمح لمجده أن يبطل! كيف؟ بأنه تقبل (العطاء)... يقول: "سلبت كنائس أخرى، أخذت أجره لأجل خدمتكم" (2 كو 11: 8). هنا يُظهر أنه أخذ. بحق أخذ بولس، إذ قدم عملاً عظيماً كهذا، وذلك إن كان بالحق قد أخذ، أما الذين لا يعملون فكيف يأخذون؟ [564]

القديس يوحنا الذهبي الفم

أظهر أن هذه الممارسة مسموح بها، لكنها ليست أمراً لئلا يظن التلميذ الذي نال شيئاً من الجراء من أجل احتياجاته الشخصية من الذين يكرز لهم أنه يخطئ. أما التوقف عن هذه الممارسة فهو أمر ممدوح كما يظهر بوضوح في حياة الرسول... الذي أعلن: "لم أستعمل شيئاً من هذا"... لديه الحق، لكنه لم يلزم زملائه بأمر [565].

القديس أغسطينوس

إنه من الأفضل لي أن أموت ولا يُسلب بعض اخوتي أو ينخدع الأطفال الصغار والرضع في المسيح [566].

العلامة أوريجينوس

والمجد لله دائما