

هل العدد الذي يقول والايمان الذي بربنا يسوع المسيح محرف ؟ أعمال 21 :20

Holy_bible_1

الشبهة

البعض يقول ان العدد الذي في أعمال 20: 21 " شاهدا لليهود و اليونانيين بالتوبة الى الله و
الايمان الذي بربنا يسوع المسيح " محرف لان كلمة المسيح غير موجوده في بقية التراجم العربي

الرد

لنتأكد من اي قراءه هي الصحيحة ندرس الادلة الخارجية والداخلية

وفي الادلة الخارجية ندرس التراجم المختلفة والنصوص اليوناني والمخطوطات والترجمات
القديمة لنري ليهم اصلي

التراجم المختلفة

التراجم العربية

التي كتبت كلمة المسيح

الفانديك

21 شَاهِدًا لِلْيَهُودِ وَالْيُونَانِيِّينَ بِالتَّوْبَةِ إِلَى اللَّهِ وَالْإِيمَانِ الَّذِي بِرَبَّنَا يَسُوعَ الْمَسِيحِ.

التي حذفه لفظ المسيح

الحياة

21 فكنتم أحت اليهود واليونانيين على أن يتوبوا إلى الله ويؤمنوا بربنا يسوع.

المشتركة

21 وناشدت اليهود واليونانيين أن يتوبوا إلى الله ويؤمنوا بربنا يسوع.

البولسية

ع-20-21: وَمُنَاشِدًا الْيَهُودَ وَالْيُونَانِيِّينَ أَنْ يَتَوْبُوا إِلَى اللَّهِ وَيُؤْمِنُوا بِرَبَّنَا يَسُوعَ.

المبسطة

21 وَشَهِدْتُ لِلْيَهُودِ وَالْيُونَانِيِّينَ عَلَى حَدِّ سَوَاءٍ دَاعِيًا إِيَّاهُمْ إِلَى التَّوْبَةِ إِلَى اللَّهِ، وَالْإِيمَانِ بِرَبَّنَا

يَسُوعَ.

اليسوعية

21 فكنتم أناشد اليهود واليونانيين أن يتوبوا إلى الله ويؤمنوا بربنا يسوع.

الكاثوليكية

ع-20-21: فَكُنْتُ أَنَاشِدُ الْيَهُودَ وَالْيُونَانِيِّينَ أَنْ يَتَوْبُوا إِلَى اللَّهِ وَيُؤْمِنُوا بِرَبَّنَا يَسُوعَ.

ورغم ان كل التراجم العربية حذفها فيما عدا الفانديك التي تمثل النص التقليدي والبولسية
بالدراسة سنجد ان الفانديك هي التي تحتوي علي النص الكامل

التراجم الانجليزية

اولا التي كتبت المسيح

Acts 20:21

(Murdock) while I testified to Jews and to Gentiles, as to repentance towards God and faith in our Lord Jesus Messiah.

(AKJ) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

(AUV-NT) *[You know how]* I testified to both Jews and Greeks *[i.e., Gentiles]*, that they must repent *[i.e., change their attitudes and behavior]* toward God, and have faith toward our Lord Jesus Christ.

(ASV) testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ.

(BBE) Preaching to Jews and to Greeks the need for a turning of the heart to God, and faith in the Lord Jesus Christ.

(VW) testifying both to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.

(CENT) testifying both to Jews and to Greeks of repentance toward God and faith in our Lord Jesus Christ.

(CJB) declaring with utmost seriousness the same message to Jews and Greeks alike: turn from sin to God; and put your trust in our Lord, Yeshua the Messiah.

(CLV) certifying to both Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ.

(Darby) testifying to both Jews and Greeks repentance towards God, and faith towards our Lord Jesus Christ.

(DIA) earnestly testifying to Jews both and Greeks the towards the God reformation, and faith that towards the Lord of us Jesus Anointed.

(DRB) Testifying both to Jews and Gentiles penance towards God and faith in our Lord Jesus Christ.

(ESV) testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ.

(Etheridge) while I testified to Jihudoyee and to Aramoyee concerning repentance that is toward Aloha, and faith which is in our Lord Jeshu Meshiha.

(EVID) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. [c]

(Geneva) Witnessing both to the Iewes, and to the Grecians the repentance towarde God, and faith toward our Lord Iesus Christ.

(GLB) und habe bezeugt, beiden, den Juden und Griechen, die Buße zu Gott und den Glauben an unsern HERRN Jesus Christus.

(IAV) Testifying both to the Jews, and also to the Greeks, repentance toward Elohim, and faith toward our Lord Yehowshua HaMoshiach.

(JST) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith on the name of our Lord Jesus Christ.

(JOSMTH) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith on the name of our Lord Jesus Christ.

(KJ2000) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

(KJVCNT) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

(KJCNT) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

(KJV) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

(KJV-Clar) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

(KJV-1611) Testifying both to the Iewes and also to the Greekes, repentance toward God, and faith toward our Lord Iesus Christ.

(KJV21) testifying both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ.

(KJVA) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

(LBP) Thus testifying both to the Jews and to the Syr?i-ans, about repentance toward God and faith in our LORD Jesus Christ.

(LitNT) EARNESTLY TESTIFYING BOTH TO JEWS AND GREEKS TOWARD GOD REPENTANCE AND FAITH TOWARD LORD OUR JESUS CHRIST.

(LITV) earnestly testifying both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ.

(LONT) testifying both to the Jews and Greeks, reformation with respect to God, and faith with respect to our Lord Jesus Christ.

(MKJV) testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ.

(Moffatt NT) bearing my testimony, both to Jews and Greeks, of repentance before God and faith in our Lord Jesus Christ.

(NLV) I preached to the Jews and to the Greeks. I told them to turn from their sin to God and to put their trust in our Lord Jesus Christ.

(Murdock R) while I testified to Jews and to Gentiles, as to repentance towards Alaha and faith in Maran Yeshua Mshikha.

(RNKJV) Testifying both to the Jews, and also to the Greeks, repentance toward YHVH, and faith toward our Saviour Yeshua the Messiah.

(RV) testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ.

(RYLT-NT) testifying fully both to Jews and Greeks, toward God reformation, and faith toward our Lord Jesus Christ.

(TMB) testifying both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ.

(Webster) Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ.

(Wesley's) Testifying both to Jews and Greeks repentance towards God and faith in our Lord Jesus Christ.

(WESNT) Testifying both to Jews and Greeks repentance towards God and faith in our Lord Jesus Christ.

(WORNT) testifying both to the Jews and Greeks, repentance towards God, and faith in our Lord Jesus Christ.

(Wycliffe) and Y witnesside to Jewis and to hethene men penaunce in to God, and feith in to oure Lord Jhesu Crist.

(WycliffeNT) and Y witnesside to Jewis and to hethene men penaunce in to God, and feith in to oure Lord Jhesu Crist.

(YLT) testifying fully both to Jews and Greeks, toward God reformation, and faith toward our Lord Jesus Christ.

والتى حزفت

(ACV) testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus.

(CEV) I told Jews and Gentiles to turn to God and have faith in our Lord Jesus.

(EMTV) solemnly bearing witness to both Jews and to Greeks, the repentance toward God and faith toward our Lord Jesus.

(ERV) I told everyone--Jewish and non-Jewish people--to change and turn to God. I told them all to believe in our Lord Jesus.

(GNB) To Jews and Gentiles alike I gave solemn warning that they should turn from their sins to God and believe in our Lord Jesus.

(GW) I warned Jews and Greeks to change the way they think and act and to believe in our Lord Jesus.

(ISV) I testified to both Jews and Greeks about repentance toward God and faith toward our Lord Jesus.

(NET.) testifying to both Jews and Greeks about repentance toward God and faith in our Lord Jesus.

(Tyndale) witnessinge bothe to the Iewes and also to the Grekes the repentaunce toward God and faith towarde oure Lorde Iesu.

(WNT) and urging upon both Jews and Greeks the necessity of turning to God and of believing in Jesus our Lord.

ونري ان التراجم الانجليزية التي تمثل النص التقليدي ومعظم التي تمثل النص النقدي كتبت
المسيح اما التراجم التي تمثل النص الاغلبية مع بعض النقدية حذفته

النسخ اليوناني

ΠΡΑΞΕΙΣ 20:21 Greek NT: Stephanus Textus Receptus (1550,
with accents)

.....
διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλησιν τὴν εἰς τὸν θεὸν
μετάνοιαν καὶ πίστιν τὴν εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν

diamarturomenos ioudaiois te kai ellEsin tEn eis ton theon metanoian
kai pistin tEn eis ton kurion EmOn iEsoun christen

(ABP+) testifying^{G1263} both to Jews,^{G* G5037} and^{G2532} Greeks^{G*} the *thing*
^{G3588} for^{G1519 G3588} God --^{G2316} repentance^{G3341} and^{G2532} belief,^{G4102} the
one^{G3588} in^{G1519 G3588} our Lord^{G2962 G1473} Jesus^{G*} Christ.^{G5547}

(ABP-G+) διαμαρτυρομενος^{G1263} Ιουδαιοις τε^{G* G5037} και^{G2532} Ἑλλησι^{G*} τη
^{vG3588} εις^{G1519} τον^{G3588} θεον^{G2316} μετανοιαν^{G3341} και^{G2532} πιστιν^{G4102} την^{G3588}
εις^{G1519} τον^{G3588} κυριον ημων^{G2962 G1473} Ιησουν^{G*} χριστον^{G5547}

(GNT) διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλησι τὴν εἰς τὸν Θεὸν μετάν
οιαν καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.

(IGNT+) διαμαρτυρομενος^{G1263 [G5740]} EARNESTLY TESTIFYING ιουδαιοις^{G2453} τ
ε^{G5037} BOTH TO JEWS και^{G2532} AND ελλησιν^{G1672} την^{G3588} GREEKS εις^{G1519} τον
G3588 TOWARD θεον^{G2316} GOD μετανοιαν^{G3341} REPENTANCE και^{G2532} AND πιστιν
G4102 την^{G3588} FAITH εις^{G1519} τον^{G3588} TOWARD κυριον^{G2962} LORD ημων^{G2257} OUR
ιησουν^{G2424} JESUS χριστον^{G5547} CHRIST.

(SNT) διαμαρτυρομενος ιουδαιοις τε και ελλησιν την εις τον θεον μετανοι
αν και πιστιν την εις τον κυριον ημων ιησουν χριστον

ΠΡΑΞΕΙΣ 20:21 Greek NT: Greek Orthodox Church

.....
διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλησι τὴν εἰς τὸν Θεὸν
μετάνοιαν καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν
Χριστόν.....

ΠΡΑΞΕΙΣ 20:21 Greek NT: Textus Receptus (1550)

.....
διαμαρτυρομενος ιουδαιοις τε και ελλησιν την εις τον θεον
μετανοιαν και πιστιν την εις τον κυριον ημων ιησουν χριστον
.....

ΠΡΑΞΕΙΣ 20:21 Greek NT: Textus Receptus (1894)

.....

διαμαρτυρομενος ιουδαιοις τε και ελλησιν την εις τον θεον
μετανοιαν και πιστιν την εις τον κυριον ημων ιησουν χριστον

ΠΡΑΞΕΙΣ 20:21 Greek NT: Tischendorf 8th Ed.

.....

διαμαρτυρομενος ιουδαιοις τε και ελλησιν την εις θεον μετανοιαν
και πιστιν εις τον κυριον ημων ιησουν χριστον

التي حذفته

ΠΡΑΞΕΙΣ 20:21 Greek NT: Westcott/Hort

.....

διαμαρτυρομενος ιουδαιοις τε και ελλησιν την εις θεον μετανοιαν
και πιστιν εις τον κυριον ημων ιησουν

diamarturomenos ioudaiois te kai ellEsin tEn eis theon metanoian kai
pistin eis ton kurion EmOn iEsoun

ΠΡΑΞΕΙΣ 20:21 Greek NT: Byzantine/Majority Text (2000)

.....

διαμαρτυρομενος ιουδαιοις τε και ελλησιν την εις τον θεον
μετανοιαν και πιστιν την εις τον κυριον ημων ιησουν

وايضا التقليدية وبعض النقدية تحتوي عليه اما الاغلبية وبعض النقدية حذفته

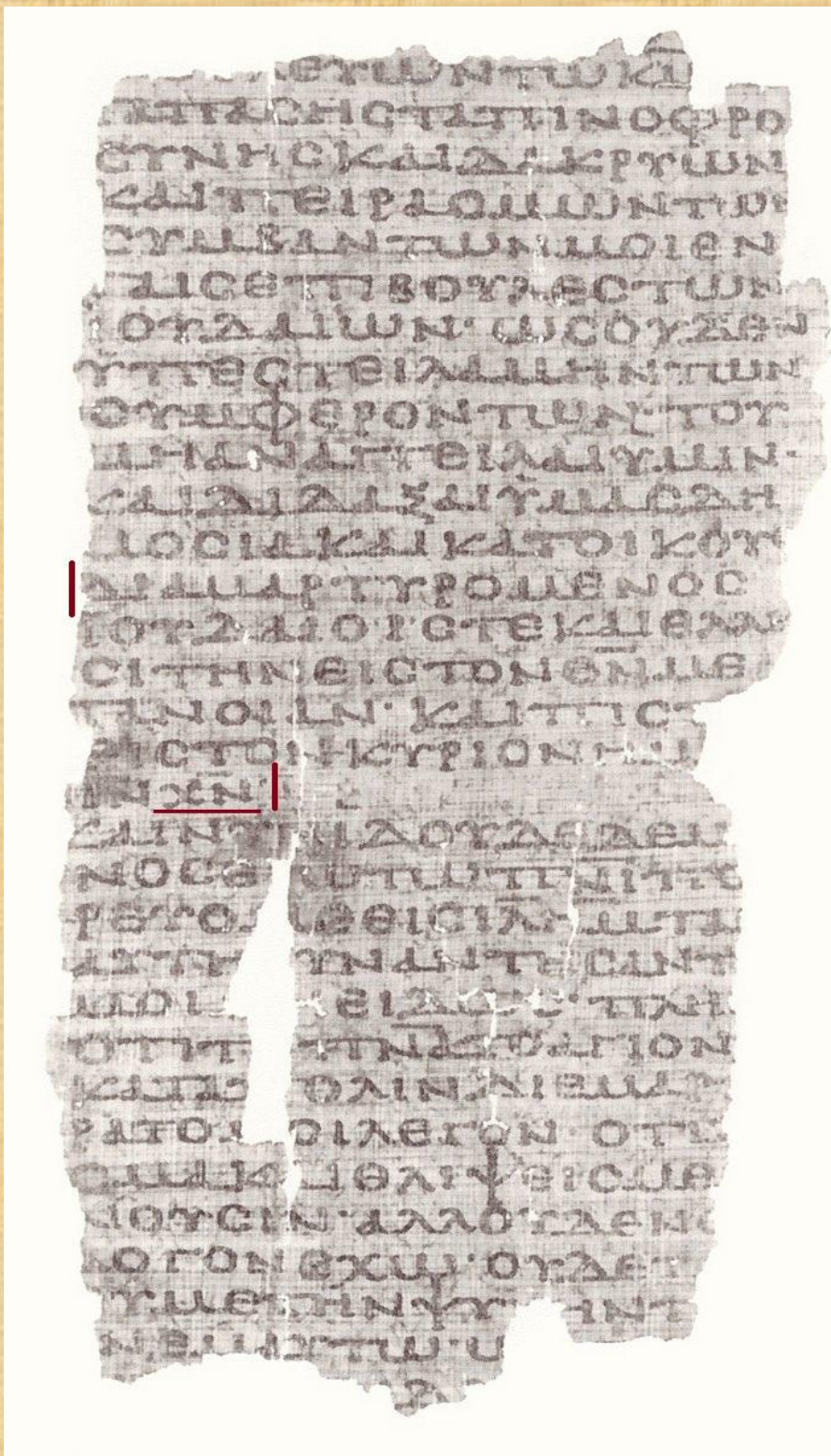
المخطوطات

اولا التي حذفته

الفاتيكانية والترجمة القبطي الصعيدي وايضا بعض المخطوطات البيزنطية

ثانيا التي كتبتة فهي كثيرة جدا

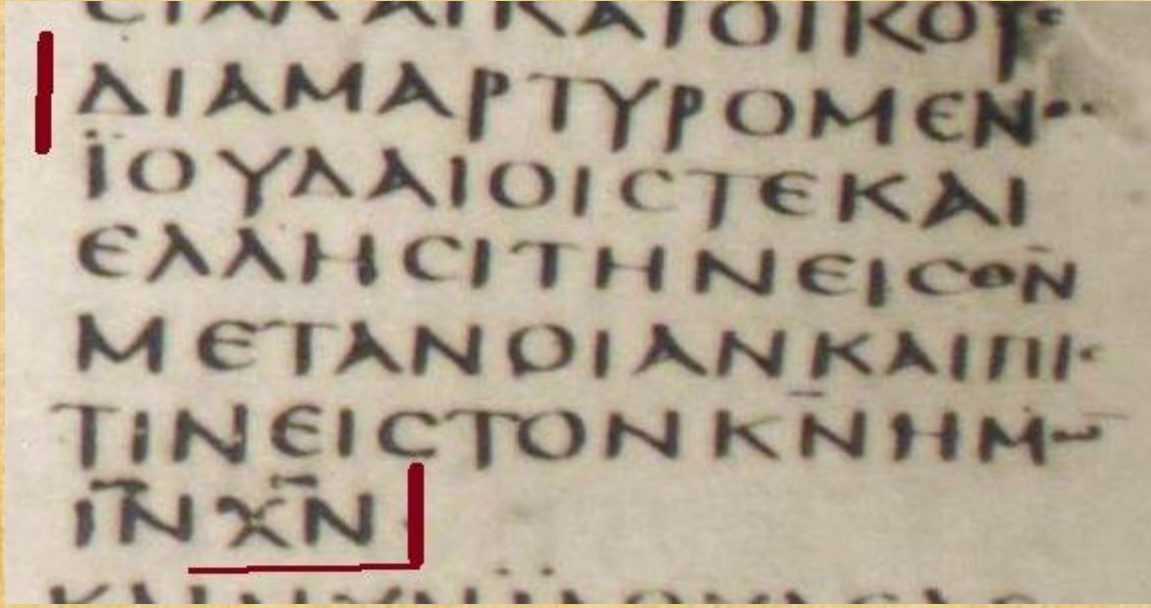
اولا بردية 74



21 διαμαρτυρομενος ιουδαιους τε και ελλησι την εις τον θν̄· μετανοιαν
και πιστ[iv] εις τον κυριον ημ[ων] iv̄· χv̄

السينائية
من القرن الرابع
وصورتها

وصورة العدد

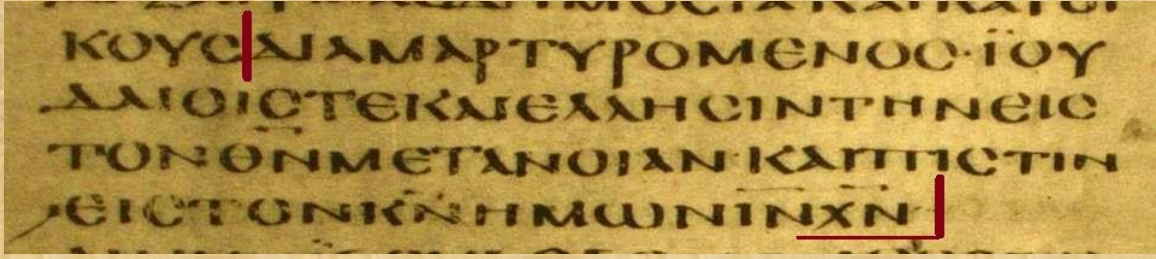


والاسكندرية

من القرن الخامس

وصورتها

وصورة العدد



ومخطوطة بيزا

من القرن الخامس بشقيها اليوناني واللاتيني

صورة اليوناني

142

X
Α

ΚΑΙ ΕΣΥ ΝΕΒΑΛΩΝ ΗΜΕΙΝ ΕΙΣ ΤΗΝ ΑΣΣΟΝ
 ΑΝΑΛΑΒΟΝΤΕΣ ΑΥΤΟΝ ΗΛΘΟΜΕΝ ΕΙΣ ΜΙΤΥΛΗΝ
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ΥΠΕΡΒΕΒΗΝ

صورة اللاتيني

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UTAUTEM CONVENIENS IN ASSUON
 AD SUPROEUM NIMIS MITYLENEN
 ET INDE CUM ENACHASSEMUS PER
 PERVENIMUS CONTRACHIUM
 ET ALIADIE APPLICAVIMUS SAMUM
 ET MANENTES IN TRICOYLIO
 SEQUENTI VENIMUS IN MILETUM
 IUDICAVERAT ENIM PAULUS
 PRÆTER NAUICAM PERHESUM
 UT NON CONTINGERET EIMOKANDIGUYNASTA
 FESTINABAT ENIM IN DIE PENTECOSTES
 AD ESSE IN HIEROSALYMIS
 AMILETO AUTEM CUM MYSIS ET INEPHESUM
 TRANSMISIT PER ESBYTEROS DE ECCLESIAM
 AD UBIUENEKUNTADEUM
 SIMUL QUE CUM ESSET AIT ADEOS
 VOS SCITIS FRATRES APPLIMADIE
 INQUAINCRESUMASIAM
 QUASITRIENNIO ET AMPLIUS
 QUE AD MODUM VIBISCUM FUI
 PER OMNEM TEMPERA QUI ENUS DNO
 CUM OMNI HUMILITATE SENSUI
 ET LACRIMIS ET TEMPTATIONIBUS
 QUAE EU ENEKUNTMIBI
 EX INSIDIIS ADIUDAELIS
 QUAM NIHIL SUBSTRAXERIM QUE UTILIA ESSENT
 UT AD NUNTIAREM VOBIS
 ET DOCEREM PER DOMOS ET PUBLICAS
 TESTIFICANDO IUDAELIS QUAE ET CÆCÆ
 QUAE IN DŌ PAENITENTIA MASCENT
 ET FIDE M IN DŌ NOSTRUM IHŌ XPM
 ET NUNC ECCE COLICATUS PROUADO
 IN HIEROSOLYMA QUAE INEAM IUVENTURASUNT

والاфраيمية من القرن الخامس

وغيرهم الكثير من مخطوطات الخط الكبير مثل

E 049

ومخطوطات الخط الصغير

33 36 88 104 181 307 323 326 330 436 451 453 610 629 630 945 1175 1241

1409 1505 1678 1739 1891 2344 2464 2495

وتقريبا نصف مخطوطات البيزنطية

Byz^{pt}

وايضا مخطوطات القراءات الكنسية

1178 | 1159 | 599 | 60

والترجمات القديمة

اولا الترجمات اللاتينية القديمة

ويعود زمن ترجماتها الي منتصف القرن الثاني الميلادي

ومخطوطاتها مثل

it^{ar} it^c it^d it^e it^{dem} it^{ph} it^p it^{ro} it^w

وايضا ترجمة الفلجاتا للقديس جيروم

وهي تعود الي القرن الرابع

(Vulgate) testificans Iudaeis atque gentilibus in Deum paenitentiam et
fidem in Dominum nostrum Iesum Christum

والترجمات السريانية

اولا الاشورية خابورس

وهي تعود الي سنة 168 م تقريبا

وصورتها

Handwritten text in a script, likely a form of Tamil or a related South Asian script. The text is arranged in approximately 25 horizontal lines. There are several red vertical lines and red markings on the page, possibly indicating corrections or specific sections. The text is dense and appears to be a continuous passage of prose or a list of items.

20:21 while I testified to Jihudoyee and to Aramoyee concerning repentance that is toward Aloha, and faith which is in our Lord Jeshu Meshiha.

وايضا البشيتا من القرن الرابع

(Peshitta) ܕܠܡܬܘܢ ܕܡܫܝܚܐ ܕܡܫܬܘܢ ܕܡܫܬܘܢ ܕܡܫܬܘܢ ܕܡܫܬܘܢ ܕܡܫܬܘܢ
ܕܡܫܬܘܢ ܕܡܫܬܘܢ ܕܡܫܬܘܢ ܕܡܫܬܘܢ ܕܡܫܬܘܢ ܕܡܫܬܘܢ

(Peshita X) KD MSHD HWYT LYHWDYA WLARMYA EL TYBWTA
DLWT ALHA WHYMNWTA DBMRN Y\$WE M\$YXA ;

(Lamsa) Thus testifying both to the Jews and to the Arameans about repentance toward God and faith in our Lord Jesus Christ.

وكثير من مخطوطات الترجمة القبطي البحيري

cop^{bo(pt)} cop^{bo(pt)}

والارمنية

arm

والاثيوبية

eth

والجوارينية

geo

والسلافينية

slav

وايضا الكثير من اقوال الاباء

علي سبيل المثال

Chrysostom^{lem}

Theophylact^b

فالادلة الخارجية كثيرة وقديمة ومتنوعة تؤكد اصالة النص التقليدي وكلمة المسيح

الادلة الداخلية

اولا سبب الخطأ هو الاختصارات فكلمة الكسيح تكتب باختصار حرفين

Ⲫϥ

والاختصارات هي من الاسباب الشائعة للاخطاء النسخية وتقود للحذف فهناك اكثر من عشرين
مرة كان اختصار اسم اخرستوس لحرفين سبب خطأ نسخي ادي الي حذف الكلمة وكان اختصار
اسم يسوع الي حرفين سبب في اكثر من خمسين خطأ نسخي غير مقصود لحذف اسم يسوع

ولكن لا يوجد سبب للاضافه فالمعني واضح بدون كلمة المسيح

لذلك كلمة المسيح في العدد حقيقية

وهذا بناء علي 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 الأفضل

وأيضا

The reading which could have given rise to the others accidentally is best.

القراءة التي تكون السبب في اخطاء اخري هي الأفضل

وهي قالها كيلي مكارتر بطريقه

Look first for the unconscious error

تبحث اولاً عن الخطأ اللارادي

ثانياً سياق الكلام فهو يتكلم عن بولس الرسول يبشر بالخلاص فيجب لمن يخلص ان يؤمن ان يسوع هو المسيح فيجب ان يؤمن بالرب يسوع المسيح المخلص لينال الخلاص. فكلمة المسيح مهمة لهذا الفهم انه يقول ان يسوع هو المسيح

إنجيل يوحنا 20: 31

وَأَمَّا هَذِهِ فَقَدْ كُتِبَتْ لِتُؤْمِنُوا أَنَّ يَسُوعَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ، وَلِكَيْ تَكُونَ لَكُمْ إِذَا آمَنْتُمْ حَيَاةً بِاسْمِهِ.

سفر أعمال الرسل 8: 37

فَقَالَ فِيلِبُّسُ: «إِنْ كُنْتَ تُؤْمِنُ مِنْ كُلِّ قَلْبِكَ يَجُوزُ». فَأَجَابَ وَقَالَ: «أَنَا أُوْمِنُ أَنَّ يَسُوعَ الْمَسِيحَ هُوَ ابْنُ اللَّهِ.»

سفر أعمال الرسل 18: 28

لأنه كان يشتدّادٍ يُفحِمُ الْيَهُودَ جَهْرًا، مُبَيِّنًا بِالْكَتَبِ أَنَّ يَسُوعَ هُوَ الْمَسِيحُ.
وغيرها الكثير

فهذا يؤكد انه يبشر بان يسوع هو المسيح لينالوا الخلاص

وبناء علي قاعدة

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

القراءه التي تتماشى مع اسلوب الكاتب هي الافضل

وقاعدة

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

القراءه التي تناسب الفكر اللاهوتي للكاتب هي الافضل

فبهذا الادلة الداخلية والخارجية تؤكد اصالة النص التقليدي وتعبير الرب يسوع المسيح

والمجد لله دائما