

# هل تعبير نحو المسيح مضاف ؟

## غلاطية 3 : 17

Holy\_bible\_1

الشبهة

يقول البعض ان العدد الذي في غلاطية 3: 17 " و انما اقول هذا ان الناموس الذي صار بعد اربع مئة و ثلاثين سنة لا ينسخ عهدا قد سبق فتمكن من الله نحو المسيح حتى يبطل الموعد " محرف لان تعبير نحو المسيح غير موجود 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 جملة نحو المسيح

### الفانديك

17 وَإِنَّمَا أَقُولُ هَذَا: إِنَّ النَّامُوسَ الَّذِي صَارَ بَعْدَ أَرْبَعِينَ وَثَلَاثِينَ سَنَةً، لَا يَنْسَخُ عَهْدًا قَدْ سَبَقَ فَتَمَكَّنَ مِنَ اللَّهِ نَحْوَ الْمَسِيحِ حَتَّى يُبْطَلَ الْمَوْعِدُ.

## التي لغت جملة نحو المسيح

### الحياة

17 فما أقوله هو هذا: إن عهدا سبق أن أقره الله لا تنقضه الشريعة التي جاءت بعده بأربع مئة وثلاثين سنة، وكأنها تلغي الوعد.

## المشتركة

17 وما أريد أن أقوله هو أن الشريعة التي جاءت بعد مرور أربعين سنة لا تقدر أن تنقض عهدا أثبتته الله، فتجعل الوعد بطلا.

## البولسية

غل-3-17: فَأَقُولُ إِذْنًا: إِنَّ وَصِيَّةَ قَدْ قَرَّرَهَا اللَّهُ، لَا قَبْلَ لِلنَّامُوسِ، الَّذِي كَانَ بَعْدَهَا بِأَرْبَعِ مِئَةٍ وَثَلَاثِينَ سَنَةً، أَنْ يَنْسَخَهَا فَيُبْطَلَ الْمَوْعِدُ.

## المبسطة

17 مَا أَقْصِدُهُ هُوَ أَنَّ الْعَهْدَ الَّذِي أَقَرَّهُ اللَّهُ مُسَبِّقًا، لَا تُلْغِيهِ الشَّرِيعَةُ الَّتِي جَاءَتْ بَعْدَ ذَلِكَ بِأَرْبَعِ مِئَةٍ وَثَلَاثِينَ سَنَةً. وَهَكَذَا لَا يَتِمُّ إِبْطَالُ الْوَعْدِ أَيْضًا.

## اليسوعية

17 فأقول: إن وصية أثبتها الله فيما مضى لا تنقضها شريعة جاءت بعد أربعين سنة وثلاثين سنة فتبطل الموعد.

## الكاثوليكية

غل-3-17: فأقول: إِنَّ وَصِيَّةَ أَثْبَتَهَا اللهُ فِيما مَضَى لا تَنْقُضُها شَرِيعَةٌ جَاءَتْ بَعْدَ أَرْبَعِمِائَةٍ وَثَلَاثِينَ سَنَةً فَتُبْطَلُ المَوْعِدِ.

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

## التراجم الانجليزية

اولا التي كتبت نحو المسيح

### Galatians 3:17

(Murdock) And this I say: That the covenant which was previously confirmed by God in the Messiah, the law which was four hundred and thirty years after, cannot set it aside, and nullify the promise.

(ALT) Now this I say: the Law having come four hundred and thirty years later does not nullify a covenant previously confirmed by God to Christ, so as to make the promise of no effect *[or, to cancel the promise]*.

(ACV) And I say this, a covenant previously confirmed by God in Christ, the law, which happened four hundred and thirty years after, does not annul in order to make the promise useless.

(AKJ) And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot cancel, that it should make the promise of none effect.

(ALTNT) Now this I say: the Law having come four hundred and thirty years later does not nullify a covenant previously confirmed by God to Christ, so as to make the promise of no effect [*or, to cancel the promise*].

(VW) And this I say, A covenant having been established before by God in Christ, the Law coming into being four hundred and thirty years later, does not annul the promise, so as to abolish it.

(Bishops) This I say, that the lawe which began afterwarde, beyonde foure hundred and thirtie yeres, doth not disanull the testament that was confirmed afore of God, vnto Christe warde, to make the promise of none effect.

(EMTV) And this I say, that the law, which was four hundred and thirty years later, does not annul the covenant previously confirmed to Christ by God, so that it make the promise of no effect.

(Etheridge) But I say this, that the covenant which was confirmed before by Aloha, in the Meshiha, the law which was after, four hundred and thirty years, cannot nullify, nor (can it) abolish the promise.

(EVID) And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

(Geneva) And this I say, that the couenant that was confirmed afore of God in respect of Christ, the Lawe which was foure hundreth and thirtie yeeres after, can not disanull, that it shoulde make the promise of none effect.

(GLB) Ich sage aber davon: Das Testament, das von Gott zuvor bestätigt ist auf Christum, wird nicht aufgehoben, daß die Verheißung sollte durchs Gesetz aufhören, welches gegeben ist vierhundertdreißig Jahre hernach.

(HNV) Now I say this. A covenant confirmed beforehand by God in Messiah, the law, which came four hundred thirty years after, does not annul, so as to make the promise of no effect.

(IAV) And this I say, that the covenant, that was confirmed before of Elohim in Moshiaich, the Torah, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

(JST) And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

(JOSMTH) And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

(KJ2000) And this I say, that the covenant, that was confirmed before by God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of no effect.

(KJVCNT) And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of no effect.

(KJCNT) And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of no effect.

(KJV) And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

(KJV-Clar) And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty

years after, cannot disannul, that it should make the promise of no effect.

**(KJV-1611)** And this I say, that the Couenant that was confirmed before of God in Christ, the Lawe which was foure hundred and thirtie yeres after, cannot disanul, that it should make the promise of none effect.

**(KJV21)** And this I say, that the Covenant which was confirmed earlier by God in Christ cannot be annulled by the law, which came four hundred and thirty years after, so as to make the promise of no effect.

**(KJVA)** And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

**(LBP)** And this I say, that the covenant which was previously confirmed of God in Christ cannot be repudiated and the promise nullified by the law which came four hundred and thirty years later.

**(LitNT)** THIS NOW I SAY, [THE] COVENANT CONFIRMED BEFOREHAND BY GOD TO CHRIST, THE AFTER YEARS FOUR HUNDRED AND THIRTY WHICH TOOK PLACE LAW DOES NOT ANNUL SO AS TO MAKE OF NO EFFECT THE PROMISE.

(LITV) And I say this, A covenant having been ratified before to Christ by God, *the* Law coming into being four hundred and thirty years after, does not annul the promise, so as to abolish *it*.

(LONT) Wherefore, this I affirm, that the Will which was before ratified by God concerning Christ, the law, which was made four hundred and thirty years after can not annul, so as to abolish the promise.

(MKJV) And I say this, A covenant having been ratified by God in Christ, the Law (coming into being four hundred and thirty years after) does not annul the promise, so as to abolish it.

(Murdock R) And this I say: That the covenant which was previously confirmed by Alaha in Mshikha, the Torah which was four hundred and thirty years after, cannot set it aside, and nullify the promise.

(RNKJV) And this I say, that the covenant, that was confirmed before of YHVH in the Messiah, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

(RYLT-NT) and this I say, A covenant confirmed before by God to Christ, the law, that came four hundred and thirty years after, does not set aside, to make void the promise,



(TMB) And this I say, that the Covenant which was confirmed earlier by God in Christ cannot be annulled by the law, which came four hundred and thirty years after, so as to make the promise of no effect.

(TRC) This I say that the law which began afterward, beyond four hundred and thirty years, doth not disannul the testament, that was confirmed *(afore)* of God unto Christ ward, to make the promise of none effect.

(Tyndale) This I saye that the lawe which beganne afterwarde beyonde .iiii.C and .xxx. yeares doth not disanull the testament that was confermed afore of God vnto Christ ward to make the promes of none effect.

(Webster) And this I say, *that* the covenant that was confirmed before by God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of no effect.

(Wesley's) And this I say, the covenant which was before confirmed of God through Christ, the law which was four hundred and thirty years after, doth not disannul, so as to make the promise of no effect.

(WESNT) And this I say, the covenant which was before confirmed of God through Christ, the law which was four hundred and thirty years after, doth not disannul, so as to make the promise of no effect.

(WORNT) This then I say, *that* the law, which was *given* four hundred and thirty years after, cannot disannul the covenant, which was *so long* before confirmed by God unto Christ, to make void the promise.

(WTNT) This I say that the law which began afterward, beyond iiij. C. and xxx. years, doth not disannul the testament, that was confirmed of God unto Christward, to make the promise of none effect.

(YLT) and this I say, A covenant confirmed before by God to Christ, the law, that came four hundred and thirty years after, doth not set aside, to make void the promise,

والتي حذفته

(ASV) Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect.

(BBE) Now this I say: The law, which came four hundred and thirty years after, does not put an end to the agreement made before by God, so as to make the undertaking without effect.

(CEV) What I am saying is that the Law cannot change or cancel God's promise that was made 430 years before the Law was given.

(Darby) Now I say this, A covenant confirmed beforehand by God, the law, which took place four hundred and thirty years after, does not annul, so as to make the promise of no effect.

(DRB) Now this I say: that the testament which was confirmed by God, the law which was made after four hundred and thirty years doth not disannul, to make the promise of no effect.

**(ESV)** This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.

**(ERV)** This is what I mean: The agreement that God gave to Abraham was made official long before the law came. The law came 430 years later. So the law could not take away the agreement and change God's promise.

**(GNB)** What I mean is that God made a covenant with Abraham and promised to keep it. The Law, which was given four hundred and thirty years later, cannot break that covenant and cancel God's promise.

**(GW)** This is what I mean: The laws given to Moses 430 years after God had already put his promise to Abraham into effect didn't cancel the promise to Abraham.

**(NET.)** What I am saying is this: The law that came four hundred thirty years later does not cancel a covenant previously ratified by God, so as to invalidate the promise.

**(RV)** Now this I say; A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect.

(WNT) I mean that the Covenant which God had already formally made is not abrogated by the Law which was given four hundred and thirty years later--so as to annul the promise.

ونري ان التراجم الانجليزية التي تمثل النص التقليدي ونص الاغلبية وقلة من النقدية كتبت المسيح اما التراجم التي تمثل النص النقدي حذفته

النسخ اليوناني

اولا التي كتبت جملة نحو المسيح

**ΠΡΟΣ ΓΑΛΑΤΑΣ 3:17 Greek NT: Stephanus Textus Receptus**  
**(1550, with accents)**

.....  
τουτο δε λεγω· διαθηκην προκεκυρωμενην υπο του θεου εις  
Χριστον ο μετα ετη τετρακοσια και τριακοντα γεγονως νομος ουκ  
ακυροι εις το καταργησαι την επαγγελιαν

touto de legō diathēkēn prokekurōmenēn upo tou theou eis christon o  
meta etē tetrakosia kai triakonta gegonōs nomos ouk akuroi eis to  
katargēsai tēn epangelian

(ABP+) And this<sup>G3778 G1161</sup> I say,<sup>G3004</sup> *the* covenant<sup>G1242</sup> being validated before<sup>G4300</sup> by<sup>G5259 G3588</sup> God<sup>G2316</sup> in<sup>G1519</sup> Christ --<sup>G5547 G3588</sup> [3after<sup>G3326</sup> 7years<sup>G2094</sup> 4four hundred<sup>G5071</sup> 5and<sup>G2532</sup> 6thirty<sup>G5144</sup> 2taking place<sup>G1096</sup> 1 *the* law]<sup>G3551</sup> does not<sup>G3756</sup> void<sup>G208</sup> so as to<sup>G1519 G3588</sup> render useless<sup>G2673</sup> the<sup>G3588</sup> promise.<sup>G1860</sup>

(ABP-G+) τουτο δε<sup>G3778 G1161</sup> λεγω<sup>G3004</sup> διαθηκην<sup>G1242</sup> προκεκυρωμενην <sup>G4300</sup> υπο<sup>G5259</sup> του<sup>G3588</sup> θεου<sup>G2316</sup> εις<sup>G1519</sup> χριστου<sup>G5547</sup> ο<sup>G3588</sup> μετα<sup>G3326</sup> ετη <sup>G2094</sup> τετρακοσια<sup>G5071</sup> και<sup>G2532</sup> τριακοντα<sup>G5144</sup> γεγονως<sup>G1096</sup> νομος<sup>G3551</sup> ουκ <sup>G3756</sup> ακυροι<sup>G208</sup> εις το<sup>G1519 G3588</sup> καταργησαι<sup>G2673</sup> την<sup>G3588</sup> επαγγελιαν<sup>G1860</sup>

(GNT) τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν ὁ μετὰ ἔτη τετρακόσια καὶ τριάκοντα γεγονῶς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

(IGNT+) τουτο<sup>G5124</sup> THIS δε<sup>G1161</sup> NOW λεγω<sup>G3004</sup> [G5719] I SAY, διαθηκην<sup>G1242</sup> "THE" COVENANT προκεκυρωμενην<sup>G4300</sup> [G5772] CONFIRMED BEFOREHAND υπο<sup>G5259</sup> του<sup>G3588</sup> BY θεου<sup>G2316</sup> GOD εις<sup>G1519</sup> TO χριστον<sup>G5547</sup> CHRIST, ο<sup>G3588</sup> THE μετα<sup>G3326</sup> AFTER ετη<sup>G2094</sup> YEARS τετρακοσια<sup>G5071</sup> FOUR HUNDRED και<sup>G2532</sup> AND τριακοντα<sup>G5144</sup> THIRTY γεγονως<sup>G1096</sup> [G5756] WHICH TOOK PLACE νομος<sup>G3551</sup> LAW ουκ

G3756 ακυροί G208 [G5719] DOES NOT ANNUL εις G1519 το G3588 SO AS καταργησαι G2673  
[G5658] TO MAKE OF NO EFFECT την G3588 THE επαγγελίαν G1860 PROMISE.

(SNT) τουτο δε λεγω διαθηκην προκεκυρωμενην υπο του θεου εις χριστον  
ο μετα ετη τετρακοσια και τριακοντα γεγονως νομος ουκ ακυροι εις το κατ  
αργησαι την επαγγελιαν

### ΠΡΟΣ ΓΑΛΑΤΑΣ 3:17 Greek NT: Greek Orthodox Church

.....  
τουτο δε λεγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς  
Χριστὸν ὁ μετὰ ἔτη τετρακόσια καὶ τριάκοντα γεγονῶς νόμος οὐκ  
ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

### ΠΡΟΣ ΓΑΛΑΤΑΣ 3:17 Greek NT: Byzantine/Majority Text (2000)

.....  
τουτο δε λεγω διαθηκην προκεκυρωμενην υπο του θεου εις  
χριστον ο μετα ετη τετρακοσια και τριακοντα γεγονως νομος ουκ  
ακυροι εις το καταργησαι την επαγγελιαν

### ΠΡΟΣ ΓΑΛΑΤΑΣ 3:17 Greek NT: Textus Receptus (1550)

.....  
τουτο δε λεγω διαθηκην προκεκυρωμενην υπο του θεου εις

χριστον ο μετα ετη τετρακοσια και τριακοντα γεγονως νομος ουκ  
ακυροι εις το καταργησαι την επαγγελιαν

**ΠΡΟΣ ΓΑΛΑΤΑΣ 3:17 Greek NT: Textus Receptus (1894)**

τουτο δε λεγω διαθηκην προκεκυρωμενην υπο του θεου εις  
χριστον ο μετα ετη τετρακοσια και τριακοντα γεγονως νομος ουκ  
ακυροι εις το καταργησαι την επαγγελιαν

التي حذفت

**ΠΡΟΣ ΓΑΛΑΤΑΣ 3:17 Greek NT: Westcott/Hort**

τουτο δε λεγω διαθηκην προκεκυρωμενην υπο του θεου ο μετα  
τετρακοσια και τριακοντα ετη γεγονως νομος ουκ ακυροι εις το  
καταργησαι την επαγγελιαν

touto de legō diathēkēn prokekurōmenēn upo tou theou o meta  
tetrakosia kai triakonta etē gegonōs nomos ouk akuroi eis to  
katargēsai tēn epangelian

**ΠΡΟΣ ΓΑΛΑΤΑΣ 3:17 Greek NT: Tischendorf 8th Ed.**



τουτο δε λεγω διαθηκην προκεκυρωμενην υπο του θεου ο μετα  
τετρακοσια και τριακοντα ετη γεγονως νομος ουκ ακυροι εις το  
καταργησαι την επαγγελιαν

وايضا التقليدية والاعلبيية تحتوي عليه اما النقدية حذفته

المخطوطات

اولا التي حذفته

السينائية والفاتيكانية والاسكندرية والافرايمية وبعض مخطوطات الفلجاتا وبعض مخطوطات  
الترجمات السريانية والقبطي الصعيدي

التي كتبت نحو المسيح

مخطوطة كلارومنتس

D

مخطوطات الخط الكبير مثل

F G I K L 075 0176

والكثير من مخطوطات الخط الصغير

88 104 181 256 365 1319 1573 2127 424 459 614 629 630 1852 1877 1912

1962 1984 1985 2200 2495

ومخطوطات المجموعة البيزنطية وهي بالمئات

Byz

ومخطوطات القراءات الكنسية

Lect

والترجمات القديمة

اولا الترجمات اللاتينية القديمة

ويعود زمن ترجماتها الي منتصف القرن الثاني

it<sup>ar</sup> it<sup>b</sup> it<sup>d</sup> it<sup>e</sup> it<sup>g</sup> (it<sup>o</sup>)

وبعض مخطوطات الفلجاتا

vg<sup>mss</sup>

والترجمات السريانية

اولا الاشورية خابورس

وهي تعود الي سنة 168 م تقريبا

وصورتها





slav

والكثير من اقوال الاباء

Eusebius

Ambrosiaster

Chrysostom

Pelagius

Theodore<sup>lat</sup>

Theodoret

Paschal

Chronicle

Theophylact

فبالفعل يوجد تنوع للنص النقدي ولكن ايضا يوجد شواهد للنص التقليدي اقدم واكثر في العدد

الادلة الداخلية

اولا سبب الخطأ هو الاختصارات فكلمة المسيح تكتب باختصار حرفين

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XS

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.*

القراءه التي هي بوضوح السبب في بقية القراءات هي الافضل

وايضا

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

القراءه التي تكون السبب في اخطاء اخري هي الافضل

وهي قالها كيلى مكارتر بطريقه

**Look first for the unconscious error**

تبحث اولاً عن الخطأ اللارادي

امر اخر وهو ان العدد التقليدي معناه من الوهله الاولى غير مفهوم

17 وَإِنَّمَا أَقُولُ هَذَا: إِنَّ النَّامُوسَ الَّذِي صَارَ بَعْدَ أَرْبَعِينَ وَثَلَاثِينَ سَنَةً، لَا يَنْسَخُ عَهْدًا قَدْ سَبَقَ

فَتَمَكَّنَ مِنَ اللَّهِ نَحْوَ الْمَسِيحِ حَتَّى يُبْطَلَ الْمَوْعِدَ

فقد يكون بعض النساخ تسالوا ما علاقة تعبير نحو المسيح بعهد الله مع ابراهيم الذي تنفذ بعد  
430 سنة فلهذا ظنوا ان هذا خطأ فصحوه

وبناء علي قاعدة

*The hardest reading is best*

القراءه الاصعب هي الافضل

*Difficilior lectio potior or Proclivi scriptioni praestat ardua*

ولكن لا يوجد سبب يجعل ناسخ يضيف تعبير نحو المسيح في هذا العدد

فبهذا الادلة الداخلية والخارجية تؤكد اصالة النص التقليدي وتعبير انجيل المسيح

**والمجد لله دائما**