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(P³⁸, P⁴⁸, P⁶⁹)

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Ehrman, *The Orthodox Corruption of Scripture*, pp. 146-50

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:Introduction to New Testament Textual Criticism

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Bart D. Ehrman

Corruption of Scripture, pp. 187-194

NASB and NRSV

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" F.C.Grant

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Gordon Fee, *The Expositor's Bible*) " .

.(Commentary, Vol1, p. 430

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Aplified Bible
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How to Read the Bible for All Its

.Gordon Fee and Douglas Stuart

Worth, pp34-41

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(1987, 118) Silva
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A Man In Christ H.A.A. Kennedy .

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" *Theology of the NT* 379

G.E. Ladd .

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Frank Stagg

:New Testament Theology

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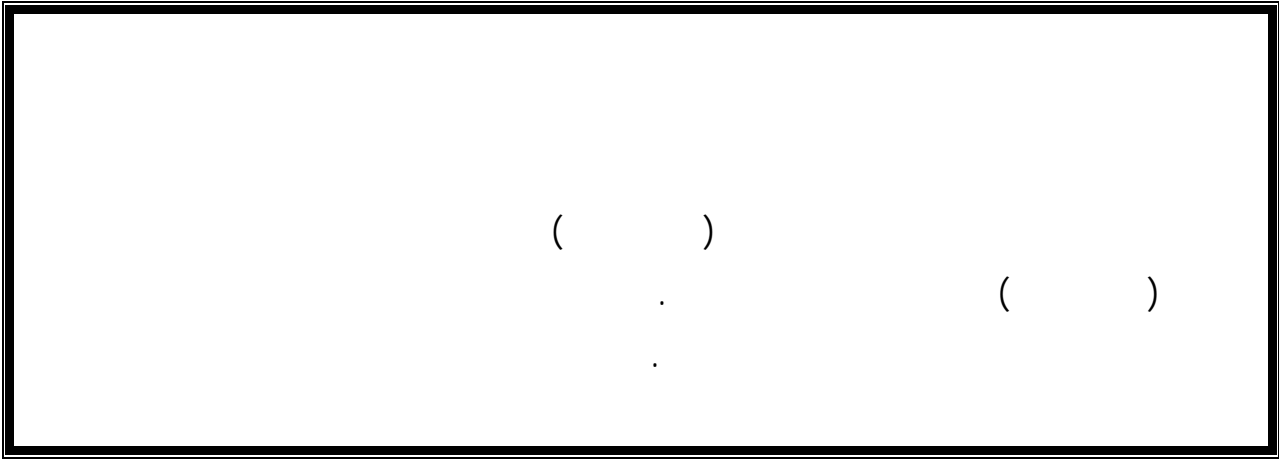
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Doug Gordon Fee

How to Read the Bible For All Its Worth

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.(Grant and Tracy 1984, 53-54) "

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.(1987, 74)

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.(1973, 28) Sterrett

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.(1982, 29) Fee and Stuart "

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(1979, 53) Osborne and "

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(1983, 139) Silva "

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(NASB Study Bible NIV Study Bible)

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.(1982, 105

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.(1973, 63) Sterrett "

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Methodical Bible Study by Robert A. Traina, pp

42-43

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(Westminster Confession, chap 9)

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(1979, 154) Osbourn and Woodward "

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Protestant Biblical Interpretation by Ramm, p)

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(1979, 150) Osborne and Woodward

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(1987,63,65) Silva

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How to Interpret the Bible For Yourself, 1986, p 64

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: Bruce Minter)

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(of the Bible, H.H. Rowley, p 19

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How to Read the Bible With All Its Worth, Fee)

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Osborne and Woodward 1979,) "

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.(Silva 1987, 21)

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- www.BakerBooksretain.com •
- www.ChristianUsedbooks.net •

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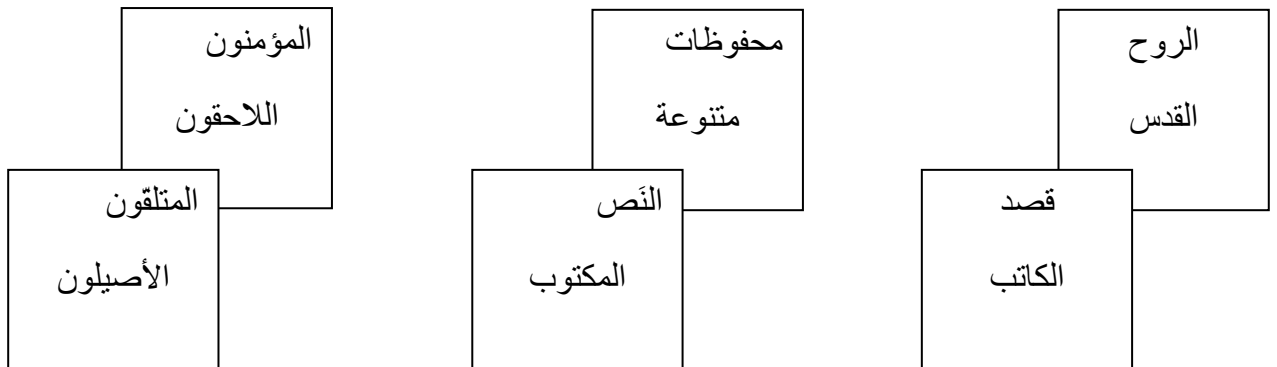
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How To Read The Bible

Douglas Stuart

Gordon Fee

For All its Worth
Zondervan

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James w. *Scripture Twisting*

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:Kierkegaard

" Protestant Biblical Interpretation

Bernard Ramm, p. 75

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Kierkegaard

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" The Relevance of the Bible

: H. H. Rowley

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.(“Languages [Hebrew],” ABD 4:203ff) .7

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Sue Green

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(*Linguistic Analysis of Biblical Hebrew*, pp, 46-49

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A Survey of Syntax in the Hebrew Old

J.Wash watt,

:36 *Testament,*

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A Treatise on the Use of the Tenses in

S.R.Driver,

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Robert B. Chisholm, Jr.

From Exegesis to Exposition

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A Survey of Syntax in the Hebrew Old

J.Wash watt,

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An Introduction 452 – 343

Bruce K. Walke and M.O’Conner

to Biblical Hebrew Syntax

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Bruce K. Walke

An Introduction to Biblical Hebrew Syntax

359 – 354

and M.O’Conner

A Short Account of the Hebrew Tenses

R.H.Kennett

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Sue Groom
Linguistic Analysis of Biblical Hebrew

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J.Wash Watts

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A Survey of Syntax in the Hebrew Old Testament

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J.Wash Watts

Syntax in the Hebrew Old Testament

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A Survey of Syntax in the Hebrew Old Testament J.Wash Watts .
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A practical Grammar for 44 J.Weingreen
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The Bible in Twenty Six Translations

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| <i>Analytical Greek New Testament</i> | | .1 |
| .1988: Baker Grand Rapids | Friberg, Barbara and Timothy | |
| <i>Interlinear Greek-English New</i> | - | .2 |
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| | | .Zondervan |
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A Manual Grammar of the Greek New

.H. E. Dana & Julius K. Mantey *Testament*

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NRSV, RSV, NASB, ASV, NKJV,) :

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The Bible in Twenty-Six Translations

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Joseph Bryanl *The Emphasized Bible* •

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ASV *The American Standard Version* (1)

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Jerusalem Bible •

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- .4-1 :1 " (1)
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| 13-11 :2 | 13-11 :2 | 22-11 :2 | 12-11 :2 18-13 :2 | 18-11 :2 |
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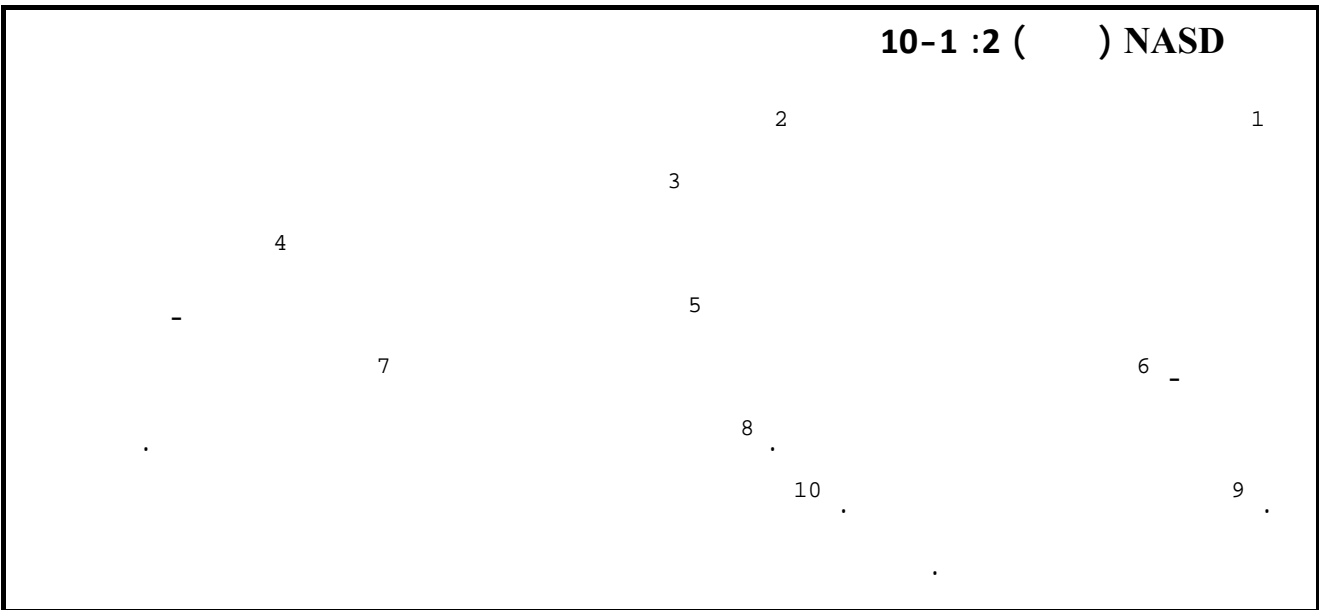
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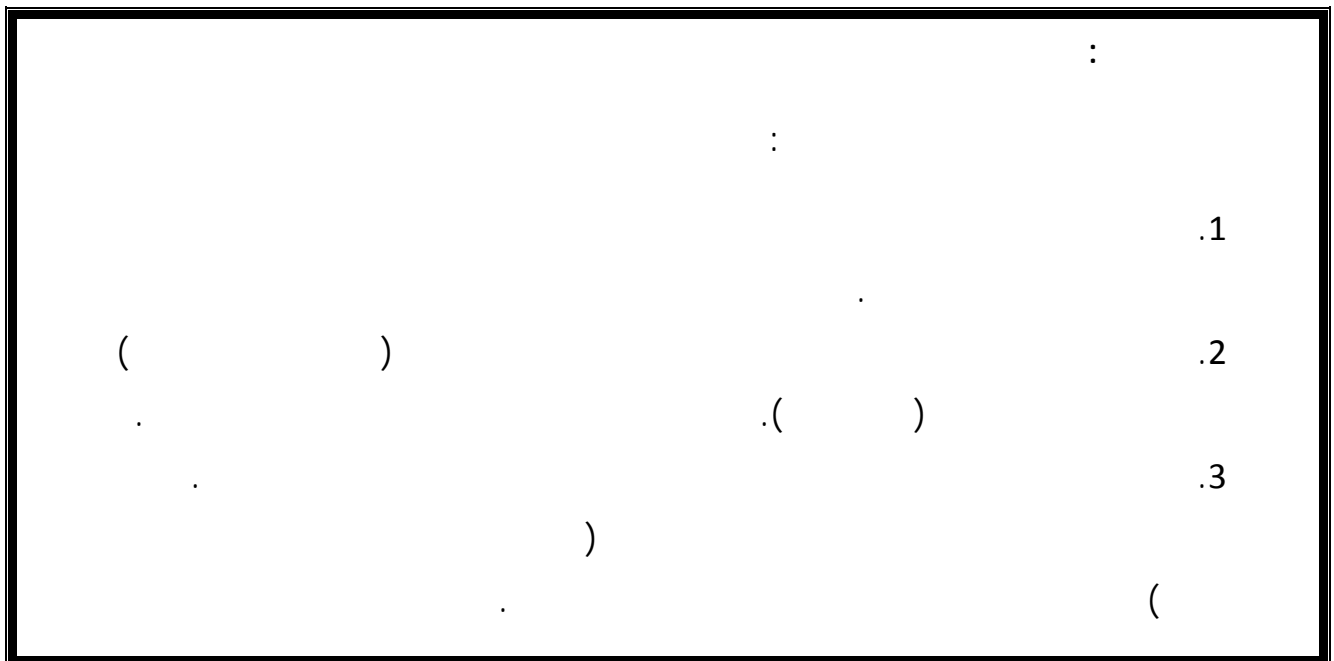
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Alfred Edersheim

The Life and Times of Jesus [776-770

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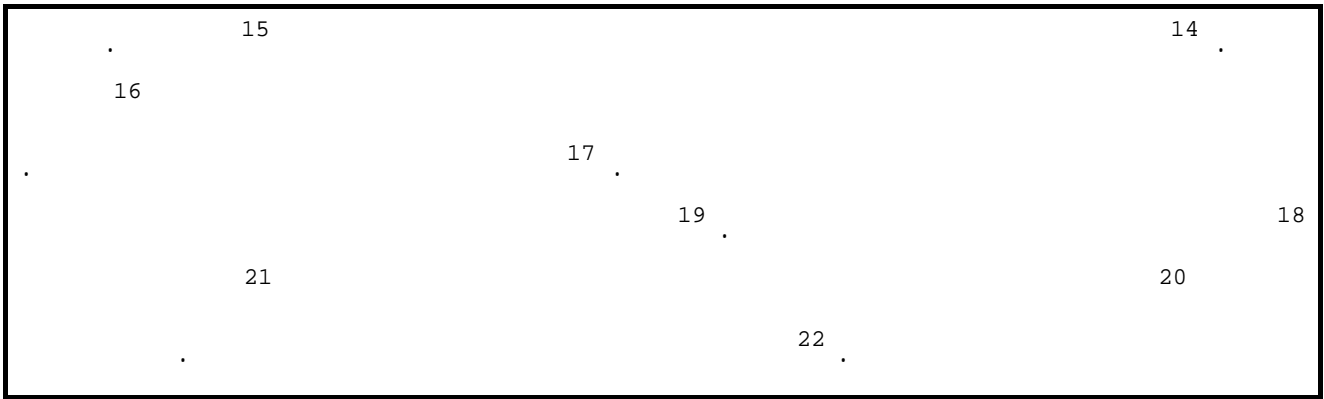
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الموضوع الخاص: العهد

ليس من السهل تعريف كلمة عهد *berith* في العهد القديم، ولا يوجد في العبرانية فعل معادل. وكل المحاولات لاشتقاق تعريف للمعنى اللفظي باءت بالفشل. إلا أن المركزية الواضحة للفكرة أجبرت العلماء على فحص استعمالات الكلمة في محاولة لإقرار المعنى الأدائي للكلمة.

العهد هو الوسيلة التي يتعامل بها الله الواحد الحقيقي مع خليقته البشرية. وفكرة العهد والمعاهدة والاتفاقية حاسمة في فهم الإعلان الكتابي. فالتوتر الحاصل بين سيادة الله وحرية الإرادة عند الإنسان ظاهر بوضوح في فكرة العهد. وبعض العهود مؤسّسة على طبيعة الله وأفعاله وغاياته.

1. الخليقة ذاتها (قارن تكوين 1-2).

2. دعوة إبراهيم (قارن تكوين 12).

3. العهد مع إبراهيم (قارن تكوين 15).

4. الوعد والحفظ المعطى لنوح (قارن تكوين 6-9).

مع هذا، فطبيعة العهد تقتضي الاستجابة.

1. بالإيمان كان يتوجّب على آدم إطاعة الله وتجنّب الأكل من الشجرة في وسط الجنة (قارن تك 2).

2. بالإيمان كان يتوجّب على إبراهيم ترك أهله واتباع الله والإيمان بذرية مستقبلية (قارن تكوين 12،

15).

3. بالإيمان كان يتوجّب على نوح بناء سفينة ضخمة بعيداً عن المياه وإيواء الحيوانات أيضاً (قارن

تكوين 6-9).

4. بالإيمان أخرج موسى الإسرائيليين خارج مصر وتلقّى إشارات محدّدة للحياة الدينيّة والاجتماعيّة مع

وعود بالبركات واللعنات (قارن تثنية 27-28).

نفس التوتر الحاصل في علاقة الله مع البشرية مُعالج في "العهد الجديد" ويمكن مشاهدة التوتر بوضوح

لدى مقارنة حزقيال 18 مع حزقيال 36: 27 - 37. فهل العهد مؤسس على أفعال الله النعموية أو على

استجابة الإنسان الانتدابية التكاليفية؟ هذه هي المسألة الملتهبة للعهديين القديم والجديد. فأهداف كليهما واحدة:

(1) استعادة العلاقة المفقودة في تكوين 3 و(2) إنشاء شعب بارّ يعكس خصائص الله.

إن العهد الجديد الذي يذكره إرميا 31: 31 – 34 يحلّ التوتّر باستبعاد الأداء الإنساني كوسيلة للحصول على القبول. وناموس الله يصير رغبة داخلية بدلاً من أن يكون أداءً خارجياً مظهرياً. أما هدف الشعب التقويّ البارّ فيبقى كما هو، لكن المنهج يتغيّر. لقد برهن الجنس البشري الساقط أنه غير ملائم ليكون انعكاساً لصورة الله (قارن رومية 3: 9-18). فالمشكلة ليست في العهد بل في ضعف وخطأ الناس (قارن رومية 7؛ غلا 3).

إن التوتّر الحاصل في العهود المشروطة وغير المشروطة في العهد القديم يبقى على ما هو في العهد الجديد. فالخلاص مجانيٌّ بالمطلق بالعمل الذي أنجزه يسوع المسيح، لكنّه يتطلّب توبة وإيماناً (بداية واستمراراً كليهما). إنهما نطق قانوني قضائي ودعوة للتشبه بالمسيح، إقرار دالّ على القبول والالتزام بالقداسة! لا يخلص المؤمنون بأدائهم الديني بل بطاعتهم (قارن أفسس 2: 8-10). فحياة الصلاح والورع هي البرهان على الخلاص ولكنها ليست واسطة الخلاص.

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‘NKJV ‘NASB

(14 :2) NRSV

(14 :2) TEV

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.(10-8 :4

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.(27-26 :36 34-31 :31)



NKJV †**NASB**

NRSV

TEV

NJB

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(21 18 :5 2 22 20 :1 11-10 :5)
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NASB

NKJB

NRSV

TEV

NJB

.(NASB, NRSV)

(TEV, NJB)

6 :56

.7 :52

19 :57

17 :2

:4 18 :2 17 14-3 :1) **18 :2**
 :28 17-16 :3) .(6-4
 :1 1 10-9 :8 1 :56 5-4 :1 39-38 34-33 :2 26 :14 19
 :1 1 6-4 :4 17-14 :3 18 :2 14-3 :1 6-4 :4 14 :13 22-21
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35-34 :2 14 :8)

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22- 21

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)^cA,C,P

)^{*},B,D,F,G

(NASB, NKJV, NRSV, NIV, TEV, REB)

(ASV, NJB, Philips)

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| UBS ⁴ | NKJV | NRSV | TEV | JB |
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| 14 - 12 :5 | 21 - 12 :5 | 14 - 12 :5 | 14-12 :5 17 - 14 :5 | 14 - 12 :5 |
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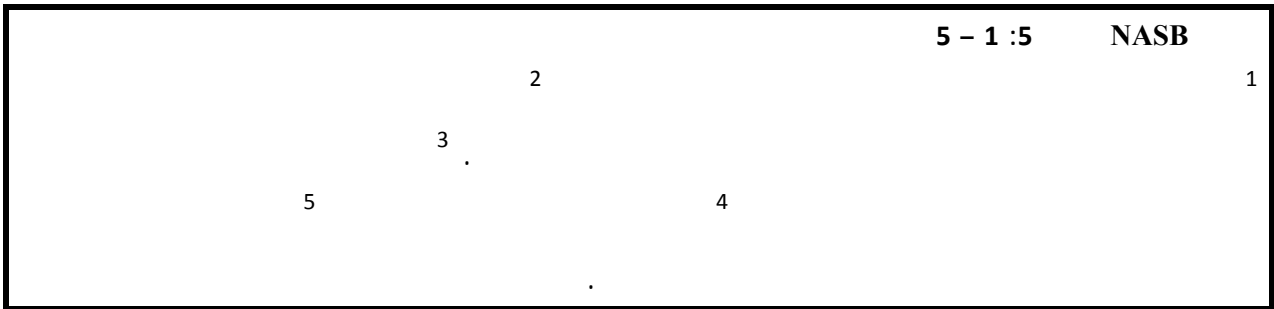
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A Translator's Handbook on "

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92 Newman & Nida تأليف *Paul's Letter to the romans*

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Orgē

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.14 :7 22 10 – 9 :2 9 :1 *Thlipsis* .1

.15 :19 19 :16 18 :11 17 – 16 :6 *Orgē* .2

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" " **NKJV, NRSV** " "

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+ " NASB, NRSV " "
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 .(20 :1 13 :2 7 :1 27 25 :11 1 9 :5 25 :3) " " .1
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 .(14 :2 20 :1 8
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 : *huper*
 " " .1

" *huper*

) (Louw & Nida) "

(*The International Dictionary of New Testament Theology* 1196 3

" " *anti* *huper*

.(6 :2 1 14 :5 2 14 :18 50 :11 45 :10)

" :(NIDOTTE 1197 3) M. J. Hareis

: 6 :2 1) = *anti hēmōn*

strong :) ?(*antilutron huper pantōn :huper*

.(" " = *hemon* 2257 = anti 473

. *anti* *huper*

" : 2 *Word Studies* M. R. Vincent

. *anti* *huper*

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over

" *anti* *huper*

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huper 18 :3 1 15 :14 13 :3

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" " **TEV,** **NASB,** "

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" " **NRSV** " "

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النص NASB الدارج 5 : 12 – 14

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.17 :6 (Tupos)

النص NASB الدارج 5 : 15 - 17

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TEV, NASB, NRSV

19 – 15 :5

NBS⁴, NKJV, JB

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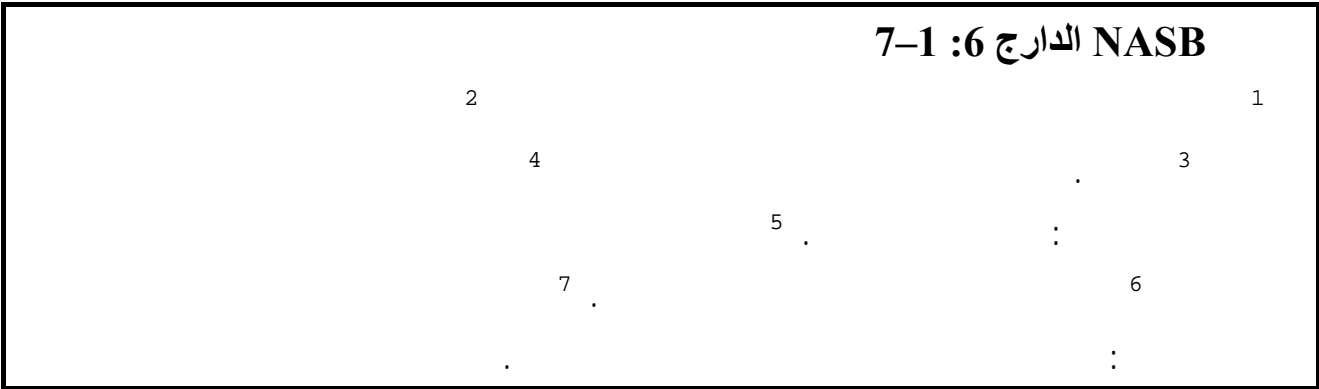
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17 :13 28 :11 21 :8 27-24 :7)

F. F. Bruce

.(26-14 :2 25 - 22 :1 13 :2

" *(Paul: Apostle of the Heart Set Free)*

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(23-15 4-1 :6) .

.(6-1 :7) 282

James S. Stewart

"A Man in Christ"

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5. = *Stauroō* + *Sun* -2

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الموضوع الخاص: الصورة أو الشكل (Tupos)

Tupos

:Moulton & Milligan

645

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:Louw & Nida 249 2 - .2

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: Harold K. Moulton 411 .3

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The Expositor's

R.K.Harrison

"Historical and Literary Christians of the Old

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(Mari, Nuzu, and Boghazköy)

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| | .Walton, pp. 52 - 58 | | |
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| " | <i>Biblical Criticism</i> | 5 | R.K. Harrison .8 |
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| : | John W. Walton | | |
| | <i>Ancient Israelite Literature in Its Cultural Context</i> , Grand Rapids, MI: Zondervan, 1990. Pp. 23 - 34, 32 - 34. | | |
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Douglas Stuart

How to Read the Bible for All Its Worth, pp. 83 – 84

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Walter Kaiser

: *Towards Exegetical Theology*

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(Interpreter's Dictionary of "

the Bible, vol 3, p. 896)

"Encyclopedea Judaica" "Prophets and Prophecy" .3

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Fee & Stuart, *How to Read the Bible For All Its*) "

.(*Worth*, p. 166

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Fee and Stuart, p.)

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- A Guide to Biblical Prophecy* by Carl E. Armerding and W. Ward Gasque •
- How to Read the Bible For All its Worth* by Gordon Fee and Douglass Stewart •
- My Servants the Prophets* by Edward J. Young •
- Plow Shares and Pruning Hooks: Rethinking the Language of Biblical Prophecy and Apocalyptic* by D. Brent Sandy •
- Cracking the Old Testament Code*, D. Brent Sandy and Ronald L. Giese, Jr. •

(BDB 611)

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How to Read the Bible for All its Worth

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R. K. Harrison, Introduction to the Old Testament

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Bishop Robert Lowth

Lectures on the Sacred Poetry of the Hebrews

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General Introduction to the Study of the Holy Scriptures (1899)

A. Briggs

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G.B. Gray *The Forms of Hebrew Poetry* (1915)

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(J. Williams, "Wisdom in the Ancient Near East," *Interpreter Dictionary of the Bible*, Supplement)

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(LaSor, Hubbard, Bush, *Old Testament Survey*, P. 533)

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| <i>How to Read the Bible for All Its Worth</i> | | | | | | | | | | | | | | | | | | | .2 |
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D.S.Russell, *The Method and* 38 - 37

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Message of Jewish Apocalyptic.

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594 (*Dictionary of Jesus and the Gospels*)

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(*The Zondervan Pictorial*

" : 590 *Bible Encyclopedia*)

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.(BerkleyMickelsen, *Interpreting the Bible*, pp. 221-224

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239 Hermeneutical Spiral Grant Osborn

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Linguistics

Max Turner

Peter Cotterell

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and Biblical Interpretation

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(1990) Blombers .

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Bernard Ramm

:Protestant Biblical Interpretation

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How to Read the Bible For All Its

Gorden Fee

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:(135) Worth

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Understanding and Applying the Bible

.2

: J. Robertson McQuilkin

(164)

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The Hermeneutical Spiral

(235)

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(235)

Grant Osborne

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(Wisdom literature) :

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(Aristotle) :

Inductive :

(Paraphrase) :

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How to Read the

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Bible For All Its Worth

(Revelation) :(-)

- (1) :

- (2)

- (3)

(Presupposition) : -

priori

(Plato) :

(Apocalyptic Literature) :

(48 - 36)

(1)

2 2 13 24

(2) (12 - 7)

.Exegesis

Eisegesis :

(Arianism) :

)

Illumination :

– (revelation) (1) :

– (inspiration) (2)

(illumination) (3)

(Exegesis) :

(Deductive) :

(inductive)

(Natural revelation) :

6-1 :19

.(15-14 :2)

(20-19 :1)

.2-1

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.(Hugh Ross

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(Eclectic) :

(Paradox) :

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(A priori) :

(Papyri) :

(Proof-texting) :

(Adoptionism) :

(11 :1 17 :3)

.(4 :1)

.(9 :2 4 :1) ()

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Interlinear :

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(Hermeneutics) :

(genre)

(Legalism) :

(Talmud) :

(Analogy of Scripture) :

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(Torah) :

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(Dialectical) :

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(Literal) :

(Muratorian Fragments) :

200

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(Spiritualize) :

(Septuagint) :()

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(2)

(1)

(3)

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(Biblical Authority) :

(Diaspora) :

(Typological) :

(Antithetical) :

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.(1 :15 1 :10

(Ambiguity) :

Gnosticism :

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(1) :

eons)

(2)

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(3) (*kosmos*)

.(14 :1)

:1 1)

(4) (6-1 :4 3-1

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.(*passwords*

(1) :

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(2) (*eons*)

(*passwords*

(Vaticanus) :

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."B"

380

(Vulgate) : ()

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(Canon) :

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(Original author) :

(Metonymy) :

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(Systematic theology) :

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(Allegory) :

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(Semantic field) :

(Autographs) :

(Maunscript) :

(2) () (1)
() "MS" .()
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(Alexandrinus) :

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(Sinaiticus) :

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Apologist (Apologestics) :

(Alexanderian School) :

Moises Silva

(1987)

(Antiochian School):

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(Literary Genre) :

(Dynamic Equivalent) :

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How to

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Read the Bible For All Its Worth

TEV

(Analytical Lexicon) :

(Parallel passages) :

(Paragraph) :

(Nestorianism) :

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(Masoretic Text) :

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(Elzevir)

(Textus Receptus) :

1633

(Stephanus (Erasmus 1510-1535)

An Introduction to the Textual

.(1678-1624) 1546-1559)

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Introduction of the New Testament

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" A.T. Robertson

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(1522)

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"textual criticism"

(Lower criticism) :

(Higher Criticism) :

(Textual criticism) :

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Genre :

(Literary Unit) :

Inspiration :

(1) :

(illumination) – (inspiration) (2) – (revelation)
(3)

(Rabbinical Judaism) :

.(538-586)

70

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(Bias) :

(Synthetical) :

:19) " "

.(9-7

(Commentary) :

(World picture and worldview) :

" " " " " " " "

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/ **(Parochialism) :**

(Syntax) :()

(Etymology) :

(Concordance) :

(1) :

(3)

(2)

(4)

(5)

How to

55-54)

.(Walter Clark

Use New Testament Greek Study Aids

(Language of description) :

(Dead Sea Scrolls) :

.1947

(Anthropomorphic) :

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.(23-19 :22 1 8 :3)

(Bezae) :

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"Textus Receptus"

(Synonymous) :

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.(3 :103)

(Christocentric) :

.(48-17 :5)

Idiom :

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(YHWH) :

.14 :3

" "

" " " " (Lord) *Adonai*

APPENDIX ELEVEN
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