

# هل العدد الذي يقول فصاح الديك

## محرف ؟ مرقس 14 : 68

Holy\_bible\_1

الشبهة

يقول البعض ان العدد الذي في مرقس 14 : 68 " فانكر قانلا لست ادري و لا افهم ما تقولين و خرج خارجا الى الدهليز فصاح الديك." محرف لان فصاح الديك غير موجودة في بعض 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 فصاح الديك

الفانديك

68 فَأَنْكَرَ قَائِلًا: «لَسْتُ أُدْرِي وَلَا أَفْهَمُ مَا تَقُولِينَ!» وَخَرَجَ خَارِجًا إِلَى الدَّهْلِيْزِ فَصَاحَ الدِّيْكَ.

الحياة

68 ولكنه أنكر قائلا: «لا أدري ولا أفهم ما تقولين!» ثم ذهب خارجا إلى مدخل الدار. فصاح الديك

المشتركة

68 فأنكر قال: ((لا أعرف ولا أفهم ما تقولين!)) وخرج إلى الدهليز، فصاح الديك.

التي حذفته

البولسية

مر-14-68: فَأَنْكَرَ، وَقَالَ: "لَسْتُ أُدْرِي مَا تَقُولِينَ، وَلَا أَفْهَمُ..." وَمَضَى نَحْوَ الْخَارِجِ، إِلَى الدَّهْلِيْزِ

اليسوعية

68 فأنكر قال: ((لا أدري ولا أفهم ما تقولين)). ومضى إلى خارج الدار نحو الدهليز،

الكاثوليكية

مر-14-68: فَأَنْكَرَ قَالَ: ((لَا أُدْرِي وَلَا أَفْهَمُ مَا تَقُولِينَ)). وَمَضَى إِلَى خَارِجِ الدَّارِ نَحْوَ الدَّهْلِيْزِ،

التراجم الانجيلية

اولا التي كتبت جملة وصاح الديك

(Murdock) But he denied, and said: I know not what thou sayest. And he went out into the porch; and the cock crew.

(ALT) But he denied *[it]*, saying, "I do not know *[Him]*, neither do I understand what you are saying." And he went forth outside into the porch, and a rooster crowed.

(Phillips) <sup>68</sup> But he denied it, saying, "I don't understand. I don't know what you're talking about." And he walked out into the gateway, and a cock crew.

(ACV) But he denied, saying, I know not, nor understand what thou say. And he went outside onto the porch, and a cock sounded.

(AKJ) But he denied, saying, I know not, neither understand I what you say. And he went out into the porch; and the cock crew.

(ALTNT) But he denied *[it]*, saying, "I do not know *[Him]*, neither do I understand what you are saying." And he went forth outside into the porch, and a rooster crowed.

(AUV-NT) But he denied it, saying, "I do not know or understand what you are talking about." Then he went out onto the porch and the rooster crowed.

(ASV) But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock crew.



(BBE) But he said, I have no knowledge of him, or of what you are saying: and he went out into the doorway; and there came the cry of a cock.

(VW) But he denied it, saying, I neither know nor understand what you are saying. And he went out on the porch, and a rooster crowed.

(Bishops) And he denyed, saying: I knowe hym not, neither wote I what thou sayest. And he went out into the porche, and the cocke crewe.

(CEV) Peter replied, "That isn't true! I don't know what you're talking about. I don't have any idea what you mean." He went out to the gate, and a rooster crowed.

(CLV) Yet he denies, saying, "Neither am I aware, nor am I an adept in what you are saying. And he came outside into the forecourt. And a cock crows."

(Mace) but he denied it, saying, I don't know him, neither am I acquainted with any such you mention. and he went out into the porch, when the cock crow'd.

(Darby) But he denied, saying, I know not nor understand what thou sayest. And he went out into the vestibule; and a cock crew.

(DIA) He but denied, saying: Not know, nor comprehend what thou sayest. And he went out into the outer court; and a cock crew.

(DRB) But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew.

(EMTV) But he denied it, saying, "I neither know nor understand what you are saying." And he went outside into the forecourt, and a rooster crowed.

(ESV) But he denied it, saying, "I neither know nor understand what you mean." And he went out into the gateway<sup>[8]</sup> and the rooster crowed.<sup>[9]</sup>

(ERV) But Peter said this was not true. "That makes no sense," he said. "I don't know what you are talking about!" Then he left and went to the entrance of the yard, and a rooster crowed.

(Etheridge) But he denied, and said, I know not what thou sayest. And he went without into the vestibule; and the cock crew.

(EVID) But he denied, saying, I know not, neither understand I what you say. And he went out into the porch; and the cock crew.

(Geneva) But he denied it, saying, I knowe him not, neither wot I what thou saiest. Then he went out into the porche, and the cocke crewe.

(GLB) Er leugnete aber und sprach: Ich kenne ihn nicht, weiß auch nicht, was du sagst. Und er ging hinaus in den Vorhof; und der Hahn krähte.

(GNB) But he denied it. "I don't know...I don't understand what you are talking about," he answered, and went out into the passageway. Just then a rooster crowed.

(GDBY\_NT) And he denied, saying, I know not, neither do I understand what you say. And he went out into the portico; and the cock crew.

(GW) But Peter denied it by saying, "I don't know him, and I don't understand what you're talking about." He went to the entrance. Then a rooster crowed.

(HCSB-r) But he denied it: "I don't know or understand what you're talking about!" Then he went out to the entryway, and a rooster crowed.

(HNV) But he denied it, saying, "I neither know, nor understand what you are saying." He went out on the porch, and the rooster crowed.



(csb) But he denied it: "I don't know or understand what you're talking about!" Then he went out to the entryway, and a rooster crowed.

(IAV NC) But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

(IAV) But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

(ISRAV) But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

(ISV) But he denied it, saying, "I don't know or understand what you're talking about." Then he went out into the entryway. Just then a rooster crowed.

(KJ2000) But he denied, saying, I know not, neither understand I what you say. And he went out into the porch; and the cock crowed.

(KJVCNT) But he denied, saying, I do not know, neither understand I what you say. And he went out into the porch; and the cock crowed.

(KJCNT) But he denied, saying, I do not know, neither understand I what you say. And he went out into the porch; and the cock crowed.

(KJV) But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

(KJV-Clar) But he denied, saying, I do not know, neither understand I what you say. And he went out into the porch; and the cock crowed.

(KJV-1611) But hee denied, saying, I know not, neither vnderstand I what thou sayest. And he went out into the porch, and the cocke crew.

(KJV21) But he denied it, saying, "I know not, neither understand I what thou sayest." And he went out into the porch, and the cock crowed.

(KJVA) But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

(LitNT) BUT HE DENIED, SAYING, NOT I KNOW NOR EVEN UNDERSTAND WHAT THOU SAYEST. AND HE WENT FORTH OUT INTO THE PORCH, AND A COCK CREW.

(LEB) But he denied *it*, saying, "I neither know nor understand what you mean!" And he went out into the gateway, and a rooster crowed.

(LITV) But he denied, saying, I do not know nor understand what you say. And he went out into the forecourt. And a cock crowed.



(LONT) But he denied it, saying, I know him not: nor do I understand what you mean. Immediately he went out into the portico, and the cock crew.

(MKJV) But he denied, saying, I do not know nor even understand what you are saying. And he went out into the forecourt. And a cock crowed.

(Moffatt NT) But he denied it. "I do not know," he said, "I have no idea what you mean." Then he went outside into the passage. The cock crowed.

(NCV) But Peter said that he was never with Jesus. He said, "I don't know or understand what you are talking about." Then Peter left and went toward the entrance of the courtyard. And the rooster crowed.

(NLV) Peter lied, saying, 'I do not know Jesus and do not understand what you are talking about.' As he went out, a rooster crowed.

(Noyes NT) But he denied, saying, I do not know nor understand what thou sayest. And he went out into the forecourt; and a cock crew.

(nrs) But he denied it, saying, "I do not know or understand what you are talking about."

And he went out into the forecourt. <sup>[120]</sup> Then the cock crowed. <sup>[121]</sup>

(Murdock R) But he denied, and said: I know not what you say. And he went out into the porch; and the cock crew.

(RNKJV) But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

(RV) But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock crew.

(RYLT-NT) and he denied, saying, 'I have not known *him*, neither do I understand what you say;' and he went forth without to the porch, and a cock crew.

(TMB) But he denied it, saying, "I know not, neither understand I what thou sayest." And he went out into the porch, and the cock crowed.

(TRC) And he denied it saying: I know him not, neither wot I what thou sayest: And he went out into the porch, and the cock crew.

(Tyndale) And he denyed it sayinge: I knowe him not nether wot I what thou sayest. And he went out into ye poorche and the cocke crewe.

(UPDV) But he denied, saying, I neither know, nor understand what you say: and he went out into the porch; and the rooster crowed.

(Webster) But he denied, saying, I know not, neither do I understand what thou sayest. And he went out into the porch; and the cock crowed.

(Wesley's) But he denied, saying, I know not, neither understand I what thou meanest. And he went out into the porch, and the cock crew.

(WESNT) But he denied, saying, I know not, neither understand I what thou meanest. And he went out into the porch, and the cock crew.

(WNT) But he denied it, and said, "I don't know--I don't understand--What do you mean?" And then he went out into the outer court. Just then a cock crowed.

(WORNT) but he denied *it*, saying, I do not know *Him*, nor do I understand what thou meanest. And he went out into the porch, and the cock crew.



(WTNT) And he denied it saying: I know him not, neither wot I what thou sayest: And he went out into the porch, and the cock crew.

(Wycliffe) And he denyede, and seide, Nethir Y woot, nethir Y knowe, what thou seist. And he wente without forth bifor the halle; and anoon the cok crewe.

(WycliffeNT) And he denyede, and seide, Nethir Y woot, nethir Y knowe, what thou seist. And he wente without forth bifor the halle; and anoon the cok crewe.

(YLT) and he denied, saying, 'I have not known *him*, neither do I understand what thou sayest;' and he went forth without to the porch, and a cock crew.

وترجمة واحده وجدتها حذف المقطع

(CENT) But he denied it, saying, "I neither know nor understand what you mean." And he went out into the gateway.

النسخ اليوناني

اولا التي كتبت جملة صاح الديك

**KATA MAPKON 14:68 Greek NT: Greek Orthodox Church**

ὁ δὲ ἠρνήσατο λέγων· Οὐκ οἶδα οὐδὲ ἐπίσταμαι τί σὺ λέγεις· καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον, καὶ ἀλέκτωρ ἐφώνησε.

o de ērnēsato legōn ouk oida oude epistamai ti su legeis kai exēlthen exō eis to proaulion kai alektōr ephōnēsen

(ABP+) But he<sup>G3588 G1161</sup> denied,<sup>G720</sup> saying,<sup>G3004</sup> I have not known *him*<sup>G3756 G1492</sup> nor<sup>G3761</sup> have knowledge of<sup>G1987</sup> what<sup>G5100</sup> you<sup>G1473</sup> say.<sup>G3004</sup> And<sup>G2532</sup> he went forth<sup>G1831</sup> outside<sup>G1854</sup> into<sup>G1519</sup> the<sup>G3588</sup> porch of the courtyard;<sup>G4259</sup> and<sup>G2532</sup> a rooster<sup>G220</sup> called out.<sup>G5455</sup>

(ABP-G+) ο δε<sup>G3588 G1161</sup> ηρνησατο<sup>G720</sup> λεγων<sup>G3004</sup> ουκ οιδα<sup>G3756 G1492</sup> ουδε<sup>G3761</sup> επισταμαι<sup>G1987</sup> τι<sup>G5100</sup> συ<sup>G1473</sup> λεγεις<sup>G3004</sup> και<sup>G2532</sup> εξηλθεν<sup>G1831</sup> εξω<sup>G1854</sup> εις<sup>G1519</sup> το<sup>G3588</sup> προαυλιον<sup>G4259</sup> και<sup>G2532</sup> αλεκτωρ<sup>G220</sup> εφωνησε<sup>G5455</sup>

(GNT) ὁ δὲ ἠρνήσατο λέγων· οὐκ οἶδα οὐδὲ ἐπίσταμαι τί σὺ λέγεις καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον, καὶ ἀλέκτωρ ἐφώνησεν.

(GNT-BYZ+) ο<sup>G3588</sup> T-NSM δε<sup>G1161</sup> CONJ ηρνησατο<sup>G720</sup> V-ADI-3S λεγων<sup>G3004</sup> V-  
PAP-NSM ουκ<sup>G3756</sup> PRT-N οιδα<sup>G1492</sup> V-RAI-1S | ουδε<sup>G3761</sup> CONJ-N | [ουδε]<sup>G3761</sup> CONJ-  
N VAR: ουτε<sup>G3777</sup> CONJ-N :END | επισταμαι<sup>G1987</sup> V-PNI-1S τι<sup>G5101</sup> I-ASN συ<sup>G4771</sup>  
P-2NS λεγεις<sup>G3004</sup> V-PAI-2S και<sup>G2532</sup> CONJ εξηλθεν<sup>G1831</sup> V-2AAI-3S εξω<sup>G1854</sup> ADV εις  
G1519 PREP το<sup>G3588</sup> T-ASN προαυλιον<sup>G4259</sup> N-ASN και<sup>G2532</sup> CONJ αλεκτωρ<sup>G220</sup> N-  
NSM εφωνησεν<sup>G5455</sup> V-AAI-3S

(GNT-V) ο δε ηρνησατο λεγων Αουτε<sup>TSB</sup> ουκ οιδα Αουτε<sup>TSB</sup> ουδε επισταμαι  
TSBτι συ Ατι λεγεις και εξηλθεν εξω εις το προαυλιον Ακαι<sup>TSB</sup> και αλεκτωρ<sup>Α</sup> ε  
φωνησεν<sup>TSB</sup> εφωνησεν

(IGNT+) ο<sup>G3588</sup> δε<sup>G1161</sup> BUT HE ηρνησατο<sup>G720</sup> [G5662] DENIED, λεγων<sup>G3004</sup>  
[G5723] SAYING, ουκ<sup>G3756</sup> NOT οιδα<sup>G1492</sup> [G5758] I KNOW ουδε<sup>G3761</sup> NOR EVEN επιστα  
μαι<sup>G1987</sup> [G5736] UNDERSTAND τι<sup>G5101</sup> WHAT συ<sup>G4771</sup> THOU λεγεις<sup>G3004</sup> [G5719]  
SAYEST. και<sup>G2532</sup> AND εξηλθεν<sup>G1831</sup> [G5627] HE WENT FORTH εξω<sup>G1854</sup> OUT εις<sup>G1519</sup>  
INTO το<sup>G3588</sup> THE προαυλιον<sup>G4259</sup> PORCH, και<sup>G2532</sup> AND αλεκτωρ<sup>G220</sup> A COCK ε  
φωνησεν<sup>G5455</sup> [G5656] CREW.



(SNT) ο δε ηρνησατο λεγων ουκ οιδα ουδε επισταμαι τι συ λεγεις και εξηλθεν εξω εις το προαυλιον και αλεκτωρ εφωνησεν

**KATA MAPKON 14:68 Greek NT: Stephanus Textus Receptus (1550, with accents)**

.....  
ὁ δὲ ἠρνήσατο λέγων, Οὐκ οἶδα οὐδέ ἐπίσταμαι τί σὺ λέγεις καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον καὶ ἀλέκτωρ ἐφώνησεν

**KATA MAPKON 14:68 Greek NT: Tischendorf 8th Ed.**

.....  
ο δε ηρνησατο λεγων ουτε οιδα ουτε επισταμαι συ τι λεγεις και εξηλθεν εξω εις το προαυλιον και αλεκτωρ εφωνησεν

**KATA MAPKON 14:68 Greek NT: Byzantine/Majority Text (2000)**

.....  
ο δε ηρνησατο λεγων ουκ οιδα ουδε επισταμαι τι συ λεγεις και εξηλθεν εξω εις το προαυλιον και αλεκτωρ εφωνησεν

**KATA MAPKON 14:68 Greek NT: Textus Receptus (1550)**

.....  
ο δε ηρνησατο λεγων ουκ οιδα ουδε επισταμαι τι συ λεγεις και εξηλθεν εξω εις το προαυλιον και αλεκτωρ εφωνησεν

.....  
**KATA MAPKON 14:68 Greek NT: Textus Receptus (1894)**  
.....

ο δε ηρνησατο λεγων ουκ οιδα ουδε επισταμαι τι συ λεγεις και  
εξηλθεν εξω εις το προαυλιον και αλεκτωρ εφωνησεν

التي حذفها

.....  
**KATA MAPKON 14:68 Greek NT: Westcott/Hort**  
.....

ο δε ηρνησατο λεγων ουτε οιδα ουτε επισταμαι συ τι λεγεις και  
εξηλθεν εξω εις το προαυλιον

فنري ان النسخ اليوناني التي تمثل النص التقليدي والاعلبيية وحتى النقدية مثل تشندورف كتبت  
المقطع كامل اما النسخة النقدية وست كوت وهورت فحذفته

المخطوطات

اولا التي حذفته

المخطوطة السينائية والفاتيكانية وواشنطن وايضا الترجمة القبطية البحيري

اما التي كتبتة

اولا الاسكندرية

وهي تعود الي القرن الخامس

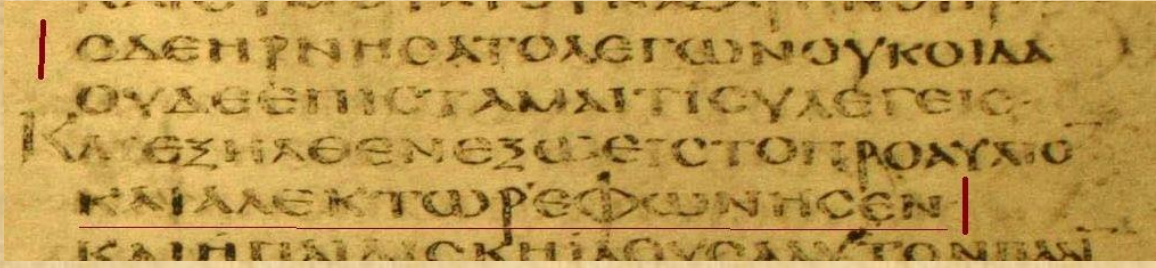
وصورتها







## وصورة العدد



## ومخطوطة بيزا

من القرن الخامس وهي تحتوي علي النص اليوناني واللاتيني

## وصورة اليوناني

EN BΛEΨAC AΛEΓE IAYTO C YMETATOY IHY  
 TOY NAZOY HNOY HΘA OΔE H PNHCA TO ΛEΓΩN  
 OYTE OIDA OYTE HICCA MAITIA EΓEIC  
 r45: EZHΘE NE ZΩ EICTH HTPOC AYΛHN  
 KAI AΛEKTΩ PEFΩNHCE N  
 ITA IIN ΔE EIAOYCA AYTON H TIA IAIACKH  
 OΔE ITA IIN H PNHCA TO KAI H PZATO ΛEΓEIN  
 TOICTI APECTH KOCIN OTI KAI AYTO CE ZAYTON ECIT  
 KAI METAMEK PION ITA IIN OTI APECTH KOCOTEC  
 EAEΓON AΛHΘΩ CE ZAYTON EI  
 KAI ΓAP ΓAΛIΛAIOC EIC OΔE H PZATO  
 ANΘEMATEIZEIN KAI ΛEΓEIN  
 OTI OYKO IDATON ANΘPOTI ON O N ΔE EΓAI  
 KAI EYΘEΩ CE KAEYTEPOY  
 AΛEKTΩ PEFΩNHCE N  
 r47: KAI ANEMNHΘH OTI ETPOC  
 TON HMAΘE MEN TIB  
 r48: KAI H PZATO KAI I EIC KAI EYΘEΩ CT PΩP  
 C YNBOYΛION EΠOIH C AN OI APXIEPEIC  
 METATΩN TP EC B YTEPΩN KAI TP N ΓPAMMATEC  
 KAI OΛONTOC YNEAPION  
 r49: KAI AN C ANTE CT ON H N A T H ΓATON  
 EICTH N AYΛHN KAI TAP EΛΩ KAKH EIDATE  
 C: KAI ETP PΩT H C EN AYTON O H E I AATOC  
 C Y E IO BACI EYCTΩN IOY A ΛIΩN  
 KAI AΠOKP IΘE IC AYTO ΛEΓEIC YAE P EIC  
 CA: KAI KATH ΓOP OY C I N AYTOY  
 OI APXIEPEIC TIOΛA OΔE T E I AATOC  
 ETP PΩT H C EN AYTON ITA IIN ΛEΓΩN  
 OY KAI AΠOKP E I N H OY A EN  
 I ΔE TP OC A COY KATH ΓOP OY C I N  
 OΔE I H C OY K E T IOY A EN A ΠE K P I O H  
 O C T E Θ AY MAZE I N TON T E I AATON

F. 342 b

Marc. III. 67 - VI. 6

وصورة العدد

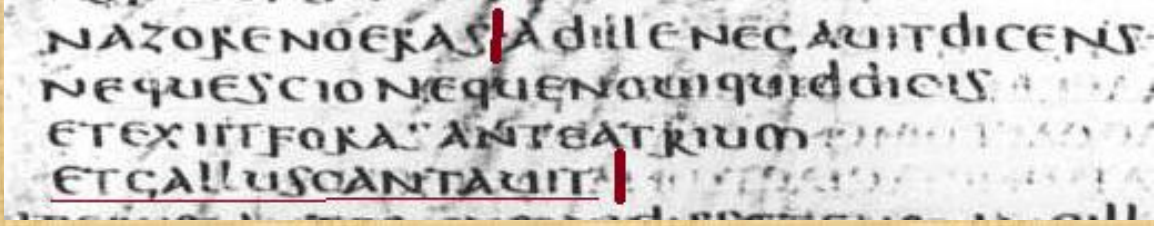


ΕΝΔΕΥΧΑΚΑΙ ΕΙΣΑΥΤΩ ΕΥΜΕΤΑΤΟΥ ΤΗΥ  
ΤΟΥΝΑΖΟΡΗΝΟΥ ΗΘΑ ΟΔΕΗΡΝΗΣΑΤΟΛΕΓΩΝ  
ΟΥΤΕΟΙΔΑ ΟΥΤΕΝΗΙΣΑΜΑΙΤΙΑΕΓΕΙΣ  
Σ: ΕΖΗΛΘΕΝ ΕΞΩ ΕΙΣ ΤΗΝ ΠΡΟΣΑΥΛΗΝ  
ΚΑΙ ΔΕΚΤΩΡΕΦΩΝ ΗΣΕΝ  
ΠΑΛΙΝ ΕΣΤΙΝ ΟΥΚ ΕΥΡΕΘΗΝ ΤΗΝ

واللاتيني

ASPICIENS AT ILLI ET TU CUM IHS  
 NAZARENUS ERAS AD ILLE NEC QUI DICENS  
 NE QUESCIONE QUENAM QUID DICIS  
 ET EXIT FORAS ANTE ATRIUM  
 ET CALLUSO CANTAVIT  
 ITEXUM AUTEM CUM IN DISSET EUM ANCIILLA  
 AD ILLE XUS NEC QUI ET COEPIIT DICERE  
 CIK CUM STANTIBUS QUONIAM HIC EX IHS EST  
 ET POSTERUS ILLUM ITEXUM QUI STABANT  
 DICEBANT UE RE EX IHS EST  
 ET IHS CALILA EUSES AD ILLE COEPIIT  
 DEUOTARE ET DICERE  
 QUAM NESCIO HOMINEM IHS  
 ET STATIM SECUNDO  
 CALLUSO CANTAVIT  
 ET REMEMORATUS EST PETRUS  
 UERBUM QUOD DIXERAT IHS  
 ET COEPIIT FLERE ET CONFESTIM MANE  
 CONSILIUM FECERUNT SUMMI SACERDOTES  
 CUM SENIORIBUS ET SCRIBIS  
 ET UNI VERSO CONCILIO  
 ET VINCTUM IHS DUXERUNT  
 IN ATRIUM ET TRADIDERUNT PILATO  
 ET INTERROCAUIT EUM PILATUS  
 TU ES REX IUDAEORUM  
 ET RESPONDENS DIXIT ILLI TU DICIS  
 ET ACCUSADANTE EUM  
 SUMMI SACERDOTES MULTA PILATUS AUTEM  
 INTERROCAUIT EUM ITEXUM DICENS  
 NON RESPONDIS QUID QUAM  
 QUIDES QUANTUM RE ACCUSANT  
 IHS AUTEM NIHIL AMPLIUS RESPONDIT  
 ITA UT MIRARETUR PILATUS

وصورة العدد



والا فرامية من القرن الخامس

وبقية مخطوطات الخط الكبير

EGHKNXΔΘΣΨ<sup>c</sup> 067

ومجموعة مخطوطات

f1 f13

ومخطوطات الخط الصغير

28 33 157 180 205 517 954 1424 1675 565 597 700 1006 1009 1010 1071

1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1505

1546 1646 2148 2174

ومجموعة المخطوطات البيزنطية ( وهي بالمئات )

Byz

ومخطوطات القراءات الكنسية

Lect

والترجمات القديمة



اولا اللاتينية القديمة

it<sup>a</sup> it<sup>aur</sup> it<sup>d</sup> it<sup>f</sup> it<sup>ff2</sup> it<sup>k</sup> it<sup>l</sup> it<sup>q</sup>

وايضا ترجمة الفلجاتا للقديس جيروم

vg

(Vulgate) at ille negavit dicens neque scio neque novi quid dicas et exiit

foras ante atrium et gallus cantavit

(clVulgate) At ille negavit, dicens: Neque scio, neque novi quid dicas.

Et exiit foras ante atrium, et gallus cantavit.

وايضا الترجمات السريانية









والاثيوبية

eth

والجوارجينية

geo<sup>2</sup>

والسلافينية

slav

واقوال الاباء

Eusebius

Chrysostom

Augustine

وغيرهم

فالادلة الخارجية تؤكد اصالة المقطع

والادلة الداخلية

اولا بناء علي قاعدة

*The disharmonious reading is best.*

القراءه التي اقل في توفيق الكلام هي الافضل

وهذه القاعده تطبق غالبا علي الاناجيل الاربعه فقط لانه كثير من النساخ يميلوا لجعل الاربع اناجيل متوافقه معا . ولهذا لو وجد قراءتين الاولي تتوافق مع قراءة انجيل اخر والثانيه تختلف يكون التي تختلف او مميزه هي الاقرب الي الصحة . وقال سودين ان غالبا النساخ يميلوا لجعل الاناجيل تشبه انجيل متي ولهذا القراءه التي لا توافق انجيل متي هي الافضل .

والعدد بالحذف هو لكي يشبهه بقية الاناجيل

**Matthew 26:71; Luke 22:57; John 18:25**

وهذا الذي قاله بعض باحثي النقد النصي

بروس متزجر

It is also easy to explain the omission of the words: copyists wished to bring the Markan account of two cock-crowings into harmony with the narratives of the other three Gospels, which mention only one cock-crowing (perhaps copyists also asked themselves why, if Peter had heard the cock, he did not at once repent).

الامر الثاني

مرقس يقول في عدد

72 :14 و صاح الديك ثانية فتذكر بطرس القول الذي قاله له يسوع انك قبل ان يصيح الديك مرتين تنكرني ثلاث مرات فلما تفكر به بكى

فاين هي المره الاولي لو كان المقطع غير اصيل ؟

وبهذا يكون كلام مرقس ناقص وخطا فكان يجب ان يقول صاح الديك مرتين وليس مره ثانية

فهذا يؤكد اصالة المقطع ايضا

والمجد لله دائما