

هل العدد الذي يقول وكان يوسف وامه يتعجبان محرف ؟ لوقا 2: 33

Holy_bible_1

الشبهة

يقول البعض ان العدد في لوقا 1: 33 " و كان يوسف و امه يتعجبان مما قيل فيه " محرف لان
بقية التراجم العربي كتبت ابوه وليس يوسف

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 يوسف

الفانديك

33 وَكَانَ يُوسُفُ وَأُمُّهُ يَتَعَجَّبَانِ مِمَّا قِيلَ فِيهِ.

التي كتبت ابوه

الحياة

33 وكان أبوه وأمه يتعجبان من هذا الكلام الذي قيل فيه.

المشتركة

33 فتعجب أبوه وأمه مما قاله سمعان فيه.

البولسية

لو-2-33: وكان أبوه وأمه منذ عَينَ لِمَا يُقَالُ فِيهِ.

اليسوعية

33 وكان أبوه وأمه يعجبان مما يقال فيه.

الكاثوليكية

لو-2-33: وكان أبوه وأمه يَعَجَبَانِ مِمَّا يُقَالُ فِيهِ.

ورغم ان كل التراجم العربي خالفت الفانديك الا انه بدراسه اكثر سنتأكد من ان تعبير الفانديك هو
الاصح

التراجم الانجليزي

(Murdock) And Joseph and his mother were astonished at those things which were spoken concerning him.

(ALT) And Joseph and His mother [*were*] marveling at the things being spoken concerning Him.

(ACV) And Joseph and his mother were marveling at the things being spoken about him.

(AKJ) And Joseph and his mother marveled at those things which were spoken of him.

(ALTNT) And Joseph and His mother [*were*] marveling at the things being spoken concerning Him.

(VW) And Joseph and His mother marveled at the things which were spoken concerning Him.

(Bishops) And Ioseph and his mother marueyled at those thinges which were spoken of hym.

(Mace) Joseph and the mother of Jesus were surprized to hear such things pronounc'd concerning him.

(EMTV) And Joseph and His mother were marveling at the things being spoken about Him.

(Etheridge) But Jauseph and his mother wondered at these words which were spoken concerning him.

(EVID) And Joseph and his mother marveled at those things which were spoken of him.

(Geneva) And Ioseph and his mother marueiled at those things, which were spoken touching him.

(HNV) Yosef and his mother were marveling at the things which were spoken concerning him,

(IAV) And Yosef and his mother marvelled at those things which were spoken of him.

(JST) And Joseph, and Mary, marveled at those things which were spoken of the child.

(JOSMTH) And Joseph, and Mary, marveled at those things which were spoken of the child.

(KJ2000) And Joseph and his mother marveled at those things which were spoken of him.

(KJVCNT) And Joseph and his mother marvelled at those things which were spoken of him.

(KJCNT) And Joseph and his mother marvelled at those things which were spoken of him.

(KJV) And Joseph and his mother marvelled at those things which were spoken of him.

(KJV-Clar) And Joseph and his mother marvelled at those things which were spoken of him.

(KJV-1611) And Ioseph and his mother marueiled at those things which were spoken of him.

(KJV21) And Joseph and His mother marveled at those things which were spoken of Him.

(KJVA) And Joseph and his mother marvelled at those things which were spoken of him.

(LBP) And Joseph and his mother marvelled about these things which were spoken concerning him.

(LitNT) AND WERE JOSEPH AND HIS MOTHER WONDERING AT THE THINGS WHICH WERE SPOKEN CONCERNING HIM.

(LITV) And Joseph was marveling, also His mother, at the things being said concerning Him.

(LONT) And Joseph, and the mother of Jesus heard, with admiration, the things spoken concerning him.

(MKJV) And Joseph and His mother marveled at those things which were spoken by him.

(NLV) Joseph and the mother of Jesus were surprised and wondered about these words which were said about Jesus.

(Murdock R) And Yoseph and his mother were astonished at those things which were spoken concerning him.

(RNKJV) And Joseph and his mother marvelled at those things which were spoken of him.

(RYLT-NT) And Joseph and his mother were wondering at the things spoken concerning him,

(TMB) And Joseph and His mother marveled at those things which were spoken of Him.

(Vulgate) et erat pater eius et mater mirantes super his quae dicebantur de illo

(Webster) And Joseph and his mother marveled at those things which were spoken concerning him.

(WORNT) And Joseph and his mother were amazed at the things that were spoken concerning Him.

(YLT) And Joseph and his mother were wondering at the things spoken concerning him,

التي كتبت ابوه

(ASV) And his father and his mother were marvelling at the things which were spoken concerning him;

(BBE) And his father and mother were full of wonder at the things which were said about him.

(CEV) Jesus' parents were surprised at what Simeon had said.

(Darby) And his father and mother wondered at the things which were said concerning him.

(DRB) And his father and mother were wondering at those things which were spoken concerning him.

(ESV) And his father and his mother marveled at what was said about him.

(ERV) Jesus' father and mother were amazed at what Simeon said about him.

(GNB) The child's father and mother were amazed at the things Simeon said about him.

(GW) Jesus' father and mother were amazed at what was said about him.

(ISV) Jesus' father and mother kept wondering at the things being said about him.

(RV) And his father and his mother were marveling at the things which were spoken concerning him;

(Tyndale) And his father and mother mervelled at those thinges which were spoke of him.

(WNT) And while the child's father and mother were wondering at the words of Symeon concerning Him,

فنري ان النسخ التي تمثل النص التقليدي ونص الاغلبية حذفته

النسخ اليوناني

اولا التي كتبتة

KATA ΛΟΥΚΑΝ 2:33 Greek NT: Greek Orthodox Church

καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς
λαλουμένοις περὶ αὐτοῦ.

kai ēn iōsēph kai ē mētēr autou thaumazontes epi tois laloumenois
peri autou

KATA ΛΟΥΚΑΝ 2:33 Greek NT: Stephanus Textus Receptus (1550, with accents)

καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς

λαλουμένοις περι αυτού

KATA ΛΟΥΚΑΝ 2:33 Greek NT: Byzantine/Majority Text (2000)

και ην ιωσηφ και η μητηρ αυτου θαυμαζοντες επι τοις
λαλουμενοις περι αυτου

KATA ΛΟΥΚΑΝ 2:33 Greek NT: Textus Receptus (1550)

και ην ιωσηφ και η μητηρ αυτου θαυμαζοντες επι τοις
λαλουμενοις περι αυτου

KATA ΛΟΥΚΑΝ 2:33 Greek NT: Textus Receptus (1894)

και ην ιωσηφ και η μητηρ αυτου θαυμαζοντες επι τοις
λαλουμενοις περι αυτου

(ABP+) And^{G2532} [2^{was}^{G1510.7.3} 1^{Joseph}^{G*} 4^{and}^{G2532} ^{G3588} 5^{his}
mother^{G3384} ^{G1473} 3^{marveling}]^{G2296} over^{G1909} the *things* ^{G3588} being
spoken^{G2980} concerning^{G4012} him.^{G1473}

(ABP-G+) και^{G2532} ην^{G1510.7.3} Ιωσηφ^{G*} και^{G2532} η^{G3588} μητηρ αυτου^{G3384}

^{G1473} θαυμαζοντες^{G2296} επι^{G1909} τοις^{G3588} λαλουμενοις^{G2980} περι^{G4012} αυτου

^{G1473}

(GNT) καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοι
ς περὶ αὐτοῦ·

(GNT-BYZ+) καὶ^{G2532} CONJ ἦν^{G1510} V-IAI-3S ἰωσηφ^{G2501} N-PRI καὶ^{G2532} CONJ ἡ
^{G3588} T-NSF μητηρ^{G3384} N-NSF αὐτου^{G846} P-GSM θαυμάζοντες^{G2296} V-PAP-NPM ἐπι
^{G1909} PREP τοῖς^{G3588} T-DPN λαλουμένοις^{G2980} V-PPP-DPN περὶ^{G4012} PREP αὐτου
^{G846} P-GSM

(IGNT+) καὶ^{G2532} AND ἦν^{G2258} [G5713] WERE ἰωσηφ^{G2501} JOSEPH καὶ^{G2532} ἡ^{G3588}
AND μητηρ^{G3384} αὐτου^{G846} HIS MOTHER θαυμάζοντες^{G2296} [G5723] WONDERING ε
πι^{G1909} AT τοῖς^{G3588} THE THINGS WHICH λαλουμένοις^{G2980} [G5746] WERE SPOKEN πε
ρι^{G4012} CONCERNING αὐτου^{G846} HIM.

(SNT) και ην ιωσηφ και η μητηρ αυτου θαυμαζοντες επι τοις λαλουμενοις
περι αυτου

التي كتبت ابيه

KATA ΛΟΥΚΑΝ 2:33 Greek NT: Westcott/Hort

καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μητὴρ θαυμάζοντες ἐπὶ τοῖς
λαλοῦμενοις περὶ αὐτοῦ

kai ēn o patēr autou kai ē mētēr thaumazontes epi tois laloumenois
peri autou

KATA ΛΟΥΚΑΝ 2:33 Greek NT: Tischendorf 8th Ed.

καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μητὴρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς
λαλοῦμενοις περὶ αὐτοῦ

نري ان النسخ اليوناني التي تمثل النص التقليدي والاعلبيية كتبت يوسف اما النقدية فكتبت ابوه

المخطوطات

الحقيقه في المخطوطات يوجد ثلاث نصوص

ابوه وامه

ابوه وام (بدون كلمة الملكية)

يوسف وامه

اولا التي كتبت ابوه وام

الفاتيكانية وواشنطن وبيزا وبعض مخطوطات الفلجاتا

التي كتبت ابوه وامه

السينائية وبعض مخطوطات الفلجاتا والقبطي الصعيدي

اما التي تمثل النص التقليدي وكتبت يوسف وامه

الاسكندرية

من القرن الخامس وصورتها

ΕΠΙ ΤΩ ΜΙΩ ΤΟΥ ΤΩ ΙΝΑ ΓΕΝΗ
 ΤΑ ΑΡΤΟΣ ΚΑΙ ΧΥΜΟΣ ΚΡΗΝΙΣ
 ΠΡΟΣΧΥΤΟΝ ΛΑΓΩΝ ΓΕΓΡΑΓΜΕΝΟΝ
 ΟΤΙ ΟΥΚ ΕΙΣ ΤΩ ΜΟΝΩΣ ΗΣΕΩ
 ΟΑΝΟΣ ΑΧΧΕΙ ΠΤΑΝΤΙ ΤΗ ΜΑΧΩ
 ΚΑΙ ΑΝΤΙΓΩΝΑΥΤΟΝ ΟΛΙΑ ΒΟΛΟΣ
 ΕΙΣ ΟΡΟΣΥ ΤΗ ΧΟΝ ΕΛΕΙΞΕΝ ΧΥ
 ΤΑΤΑ ΣΑΤΑΣ ΒΑΧΙΕΙΑΣ ΤΗΣ ΟΙ
 ΚΟΥ ΜΕΝ ΗΣΕΝ ΣΤΗ ΜΗΧΡΟΝΟΥ
 ΚΑΙ ΕΠΤΕΝΑΥΤΩ ΟΛΙΑ ΒΟΛΟΣ ΟΙ
 ΛΩΣΩΤΗ ΗΣΟΥΣΙΑΝ ΤΧΥΤΗΝ
 ΑΤΙΑΣ ΑΝ ΚΑΙ ΤΗ ΗΛΟΣ ΑΝΑΥΤΩΝ
 ΟΤΙ ΕΜΟ ΠΑΡΑΛΕΟΤΑΙ ΚΑΙ Ω ΕΛ
 ΘΕΛΩ ΑΙΛΩ ΜΙΧΥΤΗΝ ΣΥΟΥΝ
 ΕΛΠΙ ΠΡΟΣΚΥΝΗΣΗ ΣΕΝ ΑΠΙΟ
 ΜΟΥΣ ΕΤΑΙΣ ΟΥ ΠΑΣΑ ΚΑΙ ΧΥ
 ΚΡΙΘΕΙΣ ΕΠΤΕΝΑΥΤΩ ΟΙ ΟΥΤΑ
 ΓΕ ΟΙ ΠΩ ΜΟΥΣ ΕΤΑΝ Α ΓΕΓΡΑ
 ΠΤΑ ΓΕ ΠΡΟΣΚΥΝΗΣΕΙΣ ΚΝ ΤΟ
 ΟΝ ΣΟΥ ΚΑΙ ΧΥ ΤΩ ΜΟΝΩ ΑΧΧΕ
 ΣΕΙΣ ΚΑΙ Η ΓΑ ΓΕΝΑΥΤΟΝ
 ΕΙΣ ΑΝΗΜ ΚΑΙ ΕΣΤΗ ΣΕΝΑΥΤΟΝ
 ΕΠΙ ΤΟΙΣ ΠΕΡΥΓΙΟΝ ΤΟΥ ΙΕΡΟΥ
 ΚΑΙ ΕΠΤΕΝΑΥΤΩ ΕΙΣ ΕΙΣ ΤΟΥ ΟΥ
 ΚΑΛΕΣ ΧΥ ΤΟΝ ΕΝ ΤΕΥΘΕΝ ΚΑΙ
 ΓΕΓΡΑΤΑΙ ΓΑΡ ΟΤΙ ΤΟΙΣ ΑΓΓΕΛΟΙ
 ΧΥ ΤΟΥ ΕΝ ΤΕΛΕΙ ΤΕ ΠΕΡΙ ΣΟΥ ΤΟΥ
 ΛΙΑ ΦΥΛΑΞΕΣ ΚΑΙ ΟΤΙ ΕΣΤΗ ΧΕΙ
 ΡΩΝ ΑΡΟΥΣΙΝ ΣΕ ΜΗ ΠΟΤΕ ΠΡΟ
 ΚΟ ΤΗΣ ΓΕ ΠΡΟΣΧΕΟΝ ΤΟΝ ΗΛΩ
 ΣΟΥ ΚΑΙ ΧΥ ΤΟ ΚΡΙΘΕΙΣ ΕΠΤΕ
 ΧΥ ΤΩ ΟΙ ΟΤΙ ΕΙΡΗ ΤΑ ΟΥΚ ΕΙΣ Π
 ΡΑΣΕΙΣ ΚΝ ΤΟΝ ΟΝ ΣΟΥ ΚΑΙ ΕΥΝ
 ΤΕΛΕΣΧΤΑΝΤΙ ΧΥ ΠΕΡΑ ΣΜΟΝΟΥ
 ΔΟΛΟΣ ΕΠΤΕΣΤΗ ΧΥ ΤΟΥ ΑΧΧΕ
 ΚΑΙ ΡΟΥ ΚΑΙ ΧΥ ΠΕΣΤΕ ΤΕ ΕΝ
 ΟΙΣ ΕΝ ΤΗ ΧΥ ΝΑ ΜΕ ΠΟΥ ΤΗ ΕΙΣ
 ΤΗ Η ΓΑ ΛΙΑΝ ΚΑΙ ΦΗΜ ΗΣΕΩ
 ΘΕΝ ΚΑΘΟΛΗ ΣΤΗΣ ΠΕΡΙ ΧΥ ΡΟΥ
 ΤΕ ΠΕΡΑ ΧΥ ΤΟΥ ΚΑΙ ΕΛΑΔΕ ΚΕΝΕ
 ΤΑΙΣ ΣΥΝΑΓΩΓΑΙΣ ΧΥ ΤΩΝ ΑΛΩ
 ΖΟΜΕΝΟΣ ΕΥΠΟΤΑΝ ΤΩΝ
 ΚΑΙ Η ΘΕΝ ΕΙΣ ΤΗ Η ΝΑ ΖΑΡΧΟΥ
 ΤΕ ΘΡΑΜ ΜΕΝΟΣ ΚΑΙ ΕΙΣ ΗΛΩ
 ΚΑΤΑ ΤΟ ΙΩΘΟΣ ΧΥ ΤΩ ΕΝ ΤΗ Η
 ΜΕΡΑ ΧΥ ΤΩΝ ΑΧΧΕ ΧΥ ΤΩ ΝΕΙΣ ΤΗ Η
 ΣΥΝΑΓΩΓΗ Η ΚΑΙ ΑΝ ΕΣΤΗ Η ΑΝ
 ΤΗ ΦΩΝΑΙ ΚΑΙ ΕΠΙ ΤΩ ΧΥ ΤΩ
 ΒΙΒΛΙΟΝ ΗΣ ΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ
 ΚΑΙ ΑΝ ΟΙΣ ΑΣΤΟ ΒΙΒΛΙΟΝ ΕΥΡΕ
 ΤΟΝ ΤΟ ΠΟΝΟΥ ΗΝ ΓΕ ΓΡΑΜΜΕΝΟ

ΤΗ Η ΚΥΣ ΕΜΕ ΟΥ ΕΙΝ ΕΚ ΗΣ ΕΡΕΙ
 ΣΕΝ ΜΕ ΕΥΑΓΓΕΛΙΟ ΣΑ ΟΛΗ ΓΕ ΤΩ
 ΧΟΙ ΕΧΙ ΕΣΤΑ ΑΚΕΝ ΜΕ ΤΑ ΧΕ
 ΘΑΙ ΤΟΥ ΣΥΝ ΓΕ ΤΡΗ Μ ΜΕΝΟΥ
 ΤΗ Η ΚΑΡΑΙ ΑΝ ΚΗ ΤΥΣ ΑΙ ΜΑ
 ΧΑ ΤΟΙΣ ΑΦΕΣΤΗ ΚΑΙ ΤΥΦΟΙΣ
 ΑΝ ΔΕ ΑΣΤΗ Η ΧΥ ΟΣΤΕ ΑΙ ΑΤΕ
 ΟΡΑΥΣ ΜΕΝΟΥΣ ΕΝ ΑΦΕΣΕΝ ΕΡΕ
 ΖΑΙ ΕΝ ΧΥ ΤΟΝ ΚΥ ΧΕΙ ΤΟΝ
 ΚΑΙ ΤΥΣ ΑΣΤΟ ΚΙ ΒΙΒΛΙΟΝ ΗΣ ΟΥ
 ΤΩ ΥΤΗ Η ΡΕ ΤΗ ΚΑΘΟΣΙΝ ΚΑΙ ΤΗ
 ΤΩ ΝΕΝ ΤΗ ΣΥΝΑΓΩΓΗ ΗΣ ΧΝ
 ΟΙ ΟΦΘΑΛΜΟΙ ΧΙ ΕΝΙΖΟΝ ΤΕ ΑΠ
 ΗΡΕ ΤΟ Α ΕΛΕΓΕ ΗΝ ΠΡΟΣΧΥ ΤΟ
 ΟΤΙ ΣΗ ΜΕΡΟΝ ΤΙ ΕΤΑΙ ΡΑ ΤΑ
 Η ΓΡΑΦΗ ΧΥ ΤΗ ΕΝ ΤΟΙΣ ΕΙΝ Η ΧΥ
 ΚΑΙ ΤΑ Η ΓΕ ΕΜΑΧΡΥ ΤΟΥ Ν ΧΥ ΤΩ
 ΚΑΙ ΕΘΑΥΜΑΖΟΝ ΕΠΙ ΤΟΙΣ ΟΛΩ
 ΤΗΣ ΧΑΡΙΤΟΣ ΤΟΙΣ ΕΚ ΤΟΡΕΥΟ ΜΕ
 ΝΟΙΣ ΕΚ ΤΟΥ ΣΤΟΜΑΧΟΥ ΤΟΥ
 ΚΑΙ ΕΛΕΓΟΝ ΟΥ ΧΟΥ ΤΟΣ ΕΣΤΗ ΟΥ
 ΙΟ ΟΙΩΣ ΗΦ ΚΑΙ ΕΠΤΕΝΑΥΤΟΝ
 ΛΥΤΟΥΣ ΤΑΝ ΤΩ ΣΕΡΕΙΤΕ ΜΟΤΗ
 ΤΑ ΡΑ ΒΟΛΗ ΗΝ ΧΥ ΤΗ Η ΙΑ ΤΡΑΙ Ο ΕΡΑ
 ΤΗ ΕΥΣΟΝ ΣΕ ΧΥ ΤΟΝ ΟΣ ΑΙ Η ΟΥ ΕΛ
 ΜΕΝ ΓΕΝΟΜΕΝΑ ΧΕΝ ΚΗ ΠΕΡΑ ΧΥ ΤΩ
 ΤΟ Η ΣΟΝ ΚΑΙ ΑΧΧΕ ΕΝ ΤΗ ΠΑΡ
 ΜΙΣΟΥ ΕΠΤΕΝΑΥΤΟΝ ΗΝ ΥΜΙ
 ΛΕΓΩ ΟΤΙ ΟΥ ΔΕΙΣ ΠΡΟΦΗΤΗΣ ΕΛ
 ΚΤΟΣ ΕΣΤΗ ΕΝ ΤΗ Η ΤΑ ΤΑ ΧΥ ΤΩ
 ΕΤΑ Η ΘΕΙΑΣ ΕΛΕΓΕ ΤΑΥΜΗ Η ΠΟΛ
 ΛΑ ΧΗΡΑ Η ΣΑΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙ
 Η ΧΕΙ ΟΥ ΕΝ ΤΩ ΗΛΩ ΤΕ ΕΚ ΧΕΙ ΟΝ
 Ο ΟΥΝ ΟΣ ΕΠΤΕ ΤΗ ΤΡΑΙ ΚΑΙ ΜΗ Η ΔΩΣ
 ΩΣ ΕΙ ΓΕΝΕΤΟ ΕΙΜΟΣ ΜΕΓΑΧΥ
 ΤΑ ΕΑΝ ΤΗ Η ΓΗ Η ΚΑΙ ΠΡΟΣΟΥ
 ΔΕ ΜΙΑΝ ΧΥ ΤΩΝ ΣΗ ΜΕ ΦΟΝΗ ΔΕ
 ΒΗΜ ΗΙΣ ΑΡΕΙ ΓΧ ΗΣ ΕΡΑ ΔΩΝ Ε
 Τ ΠΡΟΣΓΥΝΑΙ ΚΑ ΧΗΡΑΝ
 ΚΑΙ ΤΟ ΑΛΩΙΣ ΕΠΤΟ Η ΣΑΝ ΕΠΕΛΙ
 ΣΜΟΥ ΤΟΥ Η ΠΡΟΦΗΤΟΥ ΕΝ ΤΩ Η Η
 ΚΑΙ ΟΥ ΔΕ ΙΣ ΧΥ ΤΩ ΝΕ ΚΑΘΕΡΕ ΟΙ
 ΕΙ ΜΗ Η ΛΙΑ ΜΑΝΟΣ ΥΡΟΣ
 ΚΑΙ ΕΠΤΑ Η ΣΟΝ ΣΑΝ ΤΑΝ ΤΕ ΣΟΥ
 ΜΟΥ ΕΝ ΤΗ ΣΥΝΑΓΩΓΗ Η ΧΟΥ Ο
 ΤΕ ΣΤΑΥΤΑ ΚΑΙ ΑΝ ΑΣΤΑΝ ΤΟΣ
 ΕΣ ΕΒΑΛΟΝ ΑΥΤΟΝ ΕΣ ΤΗ ΣΤΟ
 ΛΕΦΩ ΚΑΙ Η ΓΑ ΤΟΝ ΑΥΤΟΝ ΕΣ
 ΟΦΡΥΟΣ ΤΟΥ ΟΡΟΥΣ ΕΦΟΥ Η ΠΟ
 ΧΙΣ ΧΥ ΤΩ ΝΩ ΚΑΛΟΝ Η ΤΡΕΙΣ
 ΚΑΤΑ ΚΡΗΜΝΙΣ ΧΥ ΤΟΝ

وايضا مخطوطات الخط الكبير

Π Ψ Ε Γ Η Κ Ν Χ Δ Θ

وايضا

053

ومجموعة مخطوطات

f13

وايضا مخطوطات الخط الصغير

28 33 180 205 565 597 892 1006 1009 1010 1071 1079 1195 1216 1230

1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174

ومخطوطات الخط البيزنطي

Byz

ومخطوطات القراءات الكنسية

Lect

والترجمات القديمة مثل

اولا اللاتينية القديمة وهي بدأت من القرن الثاني الميلادي

it^a it^{aur} it^b it^β it^c it^e it^f it^{ff2} it^l it^q it^{r1}

وايضا بعض مخطوطات الفلجاتا

vg^{mss}

وايضا بقية الترجمات السريانية القديمة مثل

syr^h syr^{pal(mss)}

وايضا بعض مخطوطات القبطي البحيري

cop^{bo(pt)}

والغوصية

goth

والاثيوبية

ethTH

وايضا كتاب مهم من القرن الثاني وهو كتاب الدياتسرون للعلامة تيتان

وهو بين 160 الي 180 م

Diatessaron^a Diatessaronⁿ Diatessaron^{t vid}

وبعض اقوال الاباء مثل

Hilary Hesychius

التحليل الداخلي

اولا اسلوب الكاتب

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

القراءة التي تتماشى مع أسلوب الكاتب هي الأفضل

ونجد ان لوقا كرر اكثر من مره يوسف وامه

انجيل لوقا

2: 43 و بعدما اكملوا الايام بقي عند رجوعهما الصبي يسوع في اورشليم و يوسف و امه لم يعلما

فهذا يؤكد ان العدد التقليدي الذي يقول يوسف وامه صحيح

ايضا بناء علي قاعدة

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

القراءة التي تناسب الفكر اللاهوتي للكاتب هي الأفضل

ولوقا البشير وضح ان يوسف كان يظن انه ابوه

انجيل لوقا 3

3: 23 و لما ابتدا يسوع كان له نحو ثلاثين سنة و هو على ما كان يظن ابن يوسف بن هالي

وهذا يؤكد ان النص التقليدي صحيح

والمجد لله دائما