

هل العدد الذي يقول وكانوا يضربون وجهه محرف ؟ لوقا 22: 64

Holy_bible_1

الشبهة

يقول البعض ان العدد الذي في لوقا 22: 64 " و غطوه و كانوا يضربون وجهه و يسالونه قائلين
تنبا من هو الذي ضربك " محرف لان جملة يضربون وجهه غير موجوده في بقية الترجمات
العربي فيما عدا الفانديك

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 المقطع

الفانديك

64 وَغَطُّوْهُ وَكَانُوا يَضْرِبُوْنَ وَجْهَهُ وَيَسْأَلُوْنَهُ: «تَنْبَأْ! مَنْ هُوَ الَّذِي ضَرَبَكَ؟»

التراجم التي حذفته

الحياة

64 ويغطون وجهه ويسألونه: «تنبأ! من الذي ضربك؟»

المشتركة

64 ويغطون وجهه ويسألونه: ((من ضربك؟ تنبأ!))

المبسطة

وَعَطُّوا عَيْنَيْهِ وَبَدَأُوا يَسْأَلُوْنَهُ: مَا دُمْتَ نَبِيًّا، اَعْرِفْ مَنْ الَّذِي ضَرَبَكَ؟

البولسية

لو-22-64: وكانوا يُغَطُّونَ وَجْهَهُ، ويسألونه، قائلين: "تَنْبَأْ! مَنْ ضَرَبَكَ؟"

اليسوعية

64 ويفتقون وجهه فيسألونه: ((تنبأ! من ضربك ؟))

الكاثوليكية

لو-22-64: وَيُقَنَّنُونَ وَجْهَهُ فَيَسْأَلُوْنَهُ: ((تَنْبَأْ! مَنْ ضَرَبَكَ ؟))

وبالرغم ان معظم التراجم العربي لم تكتبه ولكن بالدراسة اكثر سنكتشف ان الفانديك التي تمثل

النص التقليدي هي الاصح

التراجم الانجيلزية

Luke 22:64

(Murdock) and smote him on his face, and said: Prophesy thou, who smote thee?

(ALT) And having blindfolded Him, they kept striking Him on the face and kept questioning Him, saying, "Prophesy, who is the one having struck You?"

(ACV) And having covered him, they struck his face, and demanded him, saying, Prophesy! Who is he who struck thee?

(AKJ) And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote you?

(ALTNT) And having blindfolded Him, they kept striking Him on the face and kept questioning Him, saying, "Prophesy, who is the one having struck You?"

(VW) And having blindfolded Him, they struck Him on the face and asked Him, saying, Prophesy! Who is the one who struck You?

(Bishops) And when they had blindfolded him, they stroke hym on the face, and asked him, saying: Arede, who is it that smote thee?

(CLV) And putting a covering about Him, they beat His face and inquired of Him, saying "Prophecy! Who is it that hits you?"

(Mace) they made him blind-fold, they slapt him on the face, and cry'd out, divine who it was that smote thee.

(DIA) and having blindfolded him, they struck of him the face, and they asked him, saying: Prophecy, who is he striking thee?

(DRB) And they blindfolded him and smote his face. And they asked him saying: Prophecy: Who is it that struck thee?

(EMTV) And having blindfolded Him, they were striking His face and asking Him, saying, "Prophecy! Who is the one who struck You?"

(EVID) And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote you?

(Geneva) And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecie who it is that smote thee.

(GLB) verdeckten ihn und schlugen ihn ins Angesicht und fragten ihn und sprachen: Weissage, wer ist's, der dich schlug?

(HNV) Having blindfolded him, they struck him on the face and asked him, "Prophecy! Who is the one who struck you?"

(IAV NC) And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

(IAV) And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

(ISRAV) And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

(JST) And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophecy, who is it who smote thee?

(JOSMTH) And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophecy, who is it who smote thee?

(KJ2000) And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that struck you?

(KJVCNT) And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote you?

(KJCNT) And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote you?

(KJV) And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

(KJV-Clar) And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote you?

(KJV-1611) And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophesie, who is it that smote thee?

(KJV21) And when they had blindfolded Him, they struck Him on the face and asked Him, saying, "Prophesy! Who is it that smote thee?"

(KJVA) And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

(LitNT) AND HAVING COVERED UP HIM THEY WERE STRIKING HIS FACE, AND WERE ASKING HIM, SAYING, PROPHECY, WHO IS IT THAT STRUCK THEE?

(LITV) And blindfolding Him, *they were* striking His face and questioning Him, saying, Prophesy, who is the one stinging You?

(LONT) and having blindfolded him, struck him on the face, and asked him, saying, Divine who it is that smote you.

(MKJV) And blindfolding Him, *they* struck Him on His face. And they asked Him, saying, Prophesy! Who is it who struck you?

(RNKJV) And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

(RYLT-NT) and having blindfolded him, they were striking him on the face, and were questioning him, saying, 'Prophecy who he is who smote you?'

(TMB) And when they had blindfolded Him, they struck Him on the face and asked Him, saying, "Prophecy! Who is it that smote thee?"

(TRC) and blindfolded him, and smote his face. And asked him saying: Areed^(Prophecy) who it is that smote thee?

(Tyndale) and blyndfolded him and smoote his face. And axed him sayinge: arede who it is that smoote ye?

(Webster) And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

(WORNT) and when they had blind-folded Him, they struck Him on the face, and asked Him, saying, Prophecy who it was that smote thee.

(Wycliffe) And thei blynfelden hym, and smyten his face, and axiden hym, and seiden, Arede, thou Crist, to vs, who is he that smoot thee?

(WycliffeNT) And thei blynfelden hym, and smyten his face, and axiden hym, and seiden, Arede, thou Crist, to vs, who is he that smoot thee?

(YLT) and having blindfolded him, they were striking him on the face, and were questioning him, saying, `Prophecy who he is who smote thee?'

(ASV) And they blindfolded him, and asked him, saying, Prophecy: who is he that struck thee?

(BBE) And, covering his eyes, they said to him, Are you prophet enough to say who gave you that blow?

(CEV) They put a blindfold on him and said, "Tell us who struck you!"

(Darby) and covering him up, asked him saying, Prophecy, who is it that struck thee?

(ESV) They also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?"

(ERV) They covered his eyes so that he could not see them. Then they hit him and said, "Be a prophet and tell us who hit you!"

(GNB) They blindfolded him and asked him, "Who hit you? Guess!"

(GW) They blindfolded him and said to him, "Tell us who hit you."

(ISV) They blindfolded him and asked him over and over again, "Prophecy! Who is the one who hit you?"

(RV) And they blindfolded him, and asked him, saying, Prophecy: who is he that struck thee?

(WNT) or blindfolded Him, and then challenged Him. "Prove to us," they said, "that you are a prophet, by telling us who it was that struck you."

ونري ان التراجم التقليدية والاغلبية بل وكثير من النقدية كتبت العدد الكامل . وفقط بعض التراجم
النقدية هي التي حذفها

النسخ اليوناني

اولا التي كتبت المقطع

KATA ΛΟΥΚΑΝ 22:64 Greek NT: Stephanus Textus Receptus (1550, with accents)

καὶ περικαλύψαντες αὐτὸν ἔτυπον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων
αὐτὸν, λέγοντες Προφήτευσον τίς ἐστὶν ὁ παῖσας σε

kai perikalupsantes auton etupton autou to prosōpon kai epērōtōn auton
legontes prophēteuson tis estin o paisas se

(ABP+) And ^{G2532} having covered him up, ^{G4028 G1473} they beat ^{G5180} his ^{G1473}
^{G3588} face, ^{G4383} and ^{G2532} asked ^{G1905} him, ^{G1473} saying, ^{G3004} Prophecy! ^{G4395}
who ^{G5100} is ^{G1510.2.3} the one ^{G3588} hitting ^{G3817} you? ^{G1473}

(ABP-G+) και^{G2532} περικαλυψαντες αυτον^{G4028 G1473} ετυπτον^{G5180} αυτου^{G1473}
το^{G3588} προσωπον^{G4383} και^{G2532} επηρωτων^{G1905} αυτον^{G1473} λεγοντες^{G3004}
προφητευσον^{G4395} τις^{G5100} εστιν^{G1510.2.3} ο^{G3588} παισας^{G3817} σε^{G1473}

(GNT) και περικαλύψαντες αὐτὸν ἔτυπτον αὐτοῦ τὸ πρόσωπον καὶ
ἐπηρώτων αὐτὸν λέγοντες· προφήτευσον τίς ἐστιν ὁ παῖσας σε;

(GNT-V) και περικαλυψαντες αυτον^{TSB} ετυπτον^{TSB} αυτου^{TSB} το^{TSB}
^{TSB}προσωπον^{TSB} και επηρωτων^{TSB} αυτον λεγοντες προφητευσον τις εστιν ο
παισας σε

(IGNT+) και^{G2532 AND} περικαλυψαντες^{G4028 [G5660] HAVING COVERED UP}
αυτον^{G846 HIM} ετυπτον^{G5180 [G5707] THEY WERE STRIKING} αυτου^{G846} το^{G3588 HIS}
προσωπον^{G4383 FACE,} και^{G2532 AND} επηρωτων^{G1905 [G5707] WERE ASKING} αυτον^{G846}
HIM, λεγοντες^{G3004 [G5723] SAYING,} προφητευσον^{G4395 [G5657] PROPHECY,} τις^{G5101}
WHO εστιν^{G2076 [G5748] IS IT} ο^{G3588 THAT} παισας^{G3817 [G5660] STRUCK} σε^{G4571 THEE?}

(SNT) και περικαλυψαντες αυτον ετυπτον αυτου το προσωπον και
επηρωτων αυτον λεγοντες προφητευσον τις εστιν ο παισας σε

KATA ΛΟΥΚΑΝ 22:64 Greek NT: Greek Orthodox Church

καὶ περικαλύψαντες αὐτὸν ἔτυπτον αὐτοῦ τὸ πρόσωπον καὶ ἐπηρώτων
αὐτὸν λέγοντες· Προφήτευσον τίς ἐστιν ὁ παῖσας σε;

KATA ΛΟΥΚΑΝ 22:64 Greek NT: Byzantine/Majority Text (2000)

.....
και περικαλυψαντες αυτον ετυπτον αυτου το προσωπον και επηρωτων
αυτον λεγοντες προφητευσον τις εστιν ο παισας σε
.....

KATA ΛΟΥΚΑΝ 22:64 Greek NT: Textus Receptus (1550)

.....
και περικαλυψαντες αυτον ετυπτον αυτου το προσωπον και επηρωτων
αυτον λεγοντες προφητευσον τις εστιν ο παισας σε
.....

KATA ΛΟΥΚΑΝ 22:64 Greek NT: Textus Receptus (1894)

.....
και περικαλυψαντες αυτον ετυπτον αυτου το προσωπον και επηρωτων
αυτον λεγοντες προφητευσον τις εστιν ο παισας σε
.....

التي حذفته

KATA ΛΟΥΚΑΝ 22:64 Greek NT: Westcott/Hort

.....
και περικαλυψαντες αυτον επηρωτων λεγοντες προφητευσον τις εστιν ο
παισας σε

kai perikalupsantes auton epērōtōn legontes prophēteuson tis estin o paisas
se

KATA ΛΟΥΚΑΝ 22:64 Greek NT: Tischendorf 8th Ed.

.....
και περικαλυψαντες αυτον επηρωτων λεγοντες προφητευσον τις εστιν ο
παισας σε

فنري ان النسخ اليوناني التي تمثل النص التقليدي والاغلبية كتبت المقطع كامل اما النسخ النقدية
فحذفته

المخطوطات

اولا التي حذفته

بردية 75 من القرن الثالث والفاثيكانية من القرن الرابع والترجمة القبطي البحيري

اما السينائية فيوجد فيها اختلاف ترتيب للكلمات

المخطوطات التي تشهد باصالة العدد

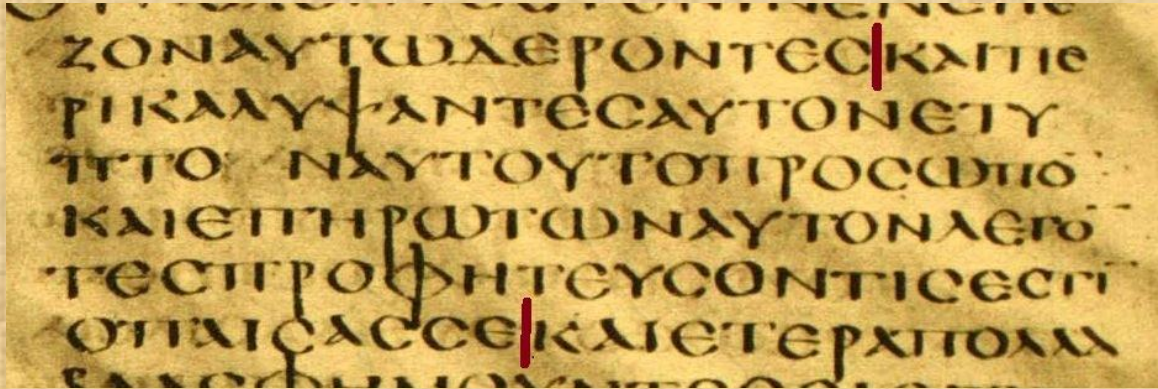
اولا الاسكندرية من القرن الخامس

وصورتها

ΠΑΝΗΜΗΤΟΟΕΝΗΜΑΜΟΥΑΛΛΑ
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ΟΥΕΙΟΒΑΙΕΥΕΤΩΝΙΟΥΑΛΛΑ

وصورة العدد



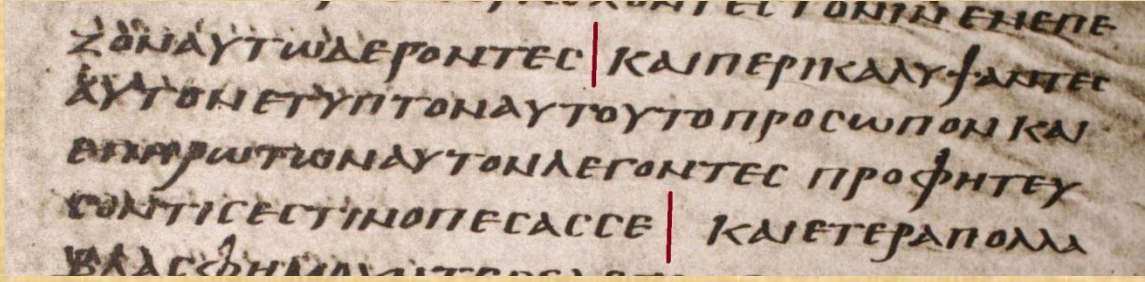
وايضا مخطوطة واشنطون

وكما قلت عليها اختلاف هل هي من القرن الرابع ام الثاني

وصورتها

ΚΑΙ ΠΑΡΑΧΡΗΜΑ ΕΤΙ ΛΑΛΟΥΝΤΟΣ ΑΥΤΟΥ ΕΦΩ
 ΚΗΘΕΝ ΔΕ ΛΕΚΤΩΡ ΚΑΙ ΣΤΡΑΦΕΙΣ ΟΙΚΣΕΝ
 ΒΛΕΦΕΝΤΩ ΠΕΤΡΩ ΚΑΙ ΥΠΕΜΝΗΣΑΝΤΕ
 ΤΟΣ ΤΟΥ ΛΟΓΟΥ ΤΟΥ ΚΥΩΣΕΝ ΠΕΝ ΑΥΤΩ
 ΟΤΙ ΠΡΙΝ ΑΛΕΚΤΟΡΑ ΦΩΝΗΣΑΙ ΑΠΑΡΗΝΕΝ ΜΕ
 ΤΗΝ ΚΑΙ ΕΞΕΛΘΩΝ ΕΞΩ ΠΕΤΡΟΣ ΕΚΛΑΥ
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 ΖΩΝ ΑΥΤΩ ΔΕΡΟΝΤΕΣ ΚΑΙ ΠΕΡΙΚΑΛΥΨΑΜΕΝ
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 ΟΙ ΑΡΧΙΕΡΕΙΣ ΑΥΤΟΝ ΛΕΓΟΝΤΕΣ ΠΡΟΦΗΤΕΥ
 ΟΝΤΙΣ ΕΣΤΙΝ Ο ΠΕΡΑΣΣΕ ΚΑΙ ΕΤΕΡΑ ΠΟΛΛ
 ΒΛΑΣΦΗΜΟΥΝΤΕΣ ΕΛΕΓΟΝ ΕΙΣ ΑΥΤΟΝ
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 ΒΥΤΕΡΙΟΝ ΤΟΥ ΛΑΟΥ ΑΡΧΙΕΡΕΙΣ ΤΕ ΚΑΙ ΠΡΑ
 ΜΑΤΕΙΣ ΚΑΙ ΑΝΗΓΑΓΟΝ ΑΥΤΟΝ ΕΙΣ ΤΟ ΣΥΝΕ
 ΔΡΙΟΝ ΕΑΥΤΩΝ ΛΕΓΟΝΤΕΣ ΕΙΣΥΕΙΟΧΣΕΙ
 ΠΕΝ ΜΙΝ ΕΙΠΕΝ ΔΕ ΑΥΤΟΙΣ
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 ΔΕ ΚΑΙ ΕΡΩΤΗΣΩ ΟΥ ΜΗΔΕ ΠΟΙΣΘΗΤΑΙ ΜΟΙ
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 ΑΠΟ ΤΟΥΝΥΝ ΕΣΤΑΙ ΟΥΙΟΣ ΤΟΥ ΑΒΡΑΟΥ ΚΑΘΗ
 ΜΕΝΟΣ ΕΚ ΔΕΞΙΩΝ ΤΗΣ ΔΥΝΑΜΕΩΣ ΤΟΥ ΘΥ
 ΕΙΠΟΝ ΟΥΝ ΠΑΝΤΕΣ ΣΥΟΥΝ ΕΙ ΟΥΙΟΣ ΤΟΥ ΘΥ
 ΟΔΕ ΠΡΟΣ ΑΥΤΟΥΣ ΕΦΗΜΕΙΣ ΛΕΓΕΤΑΙ ΟΤΙ Ε
 ΓΩ ΕΙΜΕΙ ΟΙΔΕ ΕΙΠΟΝ ΤΙ ΕΤΙ ΧΡΕΙΑΝ ΕΧΟ
 ΜΕΝ ΜΑΡΤΥΡΙΑΣ ΑΥΤΟΙΓΑΡ ΗΚΟΥΣΑΜΕΝΑ
 ΠΟΤΟΥΣ ΤΟΜΑΤΟΣ ΑΥΤΟΥ ΚΑΙ ΑΝΑΣΤΑΝ
 ΑΠΑΝΤΟ ΠΛΗΘΟΣ ΑΥΤΩΝ ΗΓΑΓΟΝ ΑΥΤΟΝ
 ΕΙΣ ΤΟΝ ΠΡΕΙΛΑΤΟΝ

وصورة العدد



وايضا مخطوطة بيزا

من القرن الخامس بشقيتها اليوناني واللاتيني

اليوناني

ΕΝ ΜΕΣΩ ΤΗΣ ΑΥΛΗΣ ΚΑΙ ΠΕΡΙΚΛΑΘΙΣΑΝΤΩΝ
 ΕΚΛΟΗΤΟ ΚΑΙ Ο ΠΕΤΡΟΣ ΜΕΤΑΥΤΩΝ
 ΘΕΡΜΑΙΝΟΜΕΝΟΣ ΊΔΟΥΣ ΕΛΘΟΝΤΑ
 ΤΑΙΔΙΣ ΚΗΤΙΣ ΚΛΘΗΜΕΝΟΝ ΠΡΟΣ ΤΟ ΦΩΣ
 ΚΑΙ ΑΓΕΝΙΣΑ ΣΑΥΤΩ ΕΙΠΕΝ· ΚΑΙ ΟΥΤΟΣ
 C98: C98: ΟΥΚ ΟΙΛΑΑΥΤΟΝ· ΚΑΙ ΜΕΤΑΒΡΑΧΥΕΤΕΡΟΣ
 ΣΙΩΝΑΥΤΟΝ ΕΙΠΕΝ ΤΟ ΑΥΤΟ ΟΔΕ ΕΙΠΕΝ·
 ΑΝΘΡΩΠΕ ΟΥΚ ΕΙΜΙ ΚΑΙ ΔΙΑ ΤΗΣ ΑΣΩΣΕΩΣ
 ΩΡΑΣΜΙΑΣ ΑΛΛΟΤΙΣ ΔΙΣΧΥΡΙΖΕΤΟ
 ΣΠΑΛΗΘΕΙΑΣ ΛΕΓΩ· ΚΑΙ ΟΥΤΟΣ ΜΕΤΑΥΤΟΥ ΗΝ
 ΚΑΙ ΓΑΡ ΓΑΛΙΛΑΙΟΣ ΕΤΙΝ ΕΙΠΕΝ ΔΕ Ο
 ΠΕΤΡΟΣ ΑΝΘΡΩΠΕ ΟΥΚ ΟΙΛΑΤΙ ΛΕΓΕΙΣ
 C99: C99: ΚΑΙ ΠΑΡΑΧΡΗΜΑ ΕΓΓΑΛΛΟΥΝΤΟΣ ΑΥΤΟΥ
 ΕΦΩΝΗΣΕΝ ΑΔΕΚΤΩΡ· ΣΤΡΑΦΕΙΣ ΔΕ ΟΙ ΗΘΕ
 ΕΝΕΒΛΕΨΕΝ ΤΩ ΠΕΤΡΩ ΚΑΙ ΥΠΕΜΝΗΣΘΗ
 ΤΟΥ ΛΟΓΟΥ ΤΟΥ ΚΥ· ΩΣ ΕΠΕΝΑΥΤΩ
 ΠΡΙΝ ΑΔΕΚΤΟΡΑ ΦΩΝΗΣΑΙ ΤΡΕΙΣ
 C9A: C9A: ΑΠΑΡΗΝΗΣΗ ΜΕ ΜΗ ΕΙΔΕΝΑΙ ΜΕ· ΚΑΙ ΕΞΕΛΘΩΝ
 ΕΞΩ ΕΚΛΑΥΣΑΝΤΙ ΚΡΩΣ· ΟΙ ΔΕ ΑΝΔΡΕΣ
 ΟΙΣ ΥΝΕΧΟΝΤΕΣ ΑΥΤΟΝ ΕΝΕΠΕΖΟΝ ΑΥΤΩ
 ΚΑΙ ΠΕΡΙΚΑΛΥΨΑΝΤΕΣ ΑΥΤΟΥ ΤΟ ΠΡΟΣΩΠΟΝ
 ΕΤΥΓΓΙΟΝ ΑΥΤΟΝ· ΚΑΙ ΕΛΕΓΟΝ ΤΡΟΦΗΤΕΥΣ ΟΝ
 ΤΙΣ ΕΣΤΙΝ Ο ΠΑΙΣ ΑΣΣΕ· ΚΑΙ ΑΛΛΑ ΠΟΛΛΑ
 ΒΛΑΣΦΗΜΟΥΝΤΕΣ ΕΛΕΓΟΝ ΕΙΣ ΑΥΤΟΥΣ
 C9E: C9E:· ΚΑΙ ΟΣ ΕΓΕΝΕΤΟ Η ΜΕΡΑ ΣΥΝΗΧΘΗ
 ΤΟ ΠΡΕΣΒΥΤΕΡΙΟΝ ΤΟΥ ΛΑΟΥ· ΚΑΙ ΑΡΧΙΕΡΕΙΣ
 ΚΑΙ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΑΠΗΛΘΟΝ ΑΥΤΟΝ ΕΙΣ ΤΟ
 C9F: C9F: ΣΥΝΕΔΡΙΟΝ ΑΥΤΩΝ ΛΕΓΟΝΤΕΣ· ΟΥ ΕΙΟΧΡΕ
 ΤΙΣ ΤΕ ΥΣΗΤΕ· ΕΑΝ ΕΡΩΤΗΣΩ ΟΥΜΗ
 ΑΠΟΚΡΙΘΗΤΕ ΜΟΙ· Η ΑΠΟΛΥΣΗΤΕΙ
 C9Z: C9Z:· ΑΠΟ ΤΩΝ ΥΝΔΕ ΕΣΤΑΙ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ

IN MEDIO ATQUE ET CIRCU M SEDENTUM
SEDEBAT ET PETRUS CUM EIS
CALFICIENS SE UIDENS AUTEM EUM
PUELLA QUAE DAM SEDENTEM AD LUMEN
ET INTENDENS IN EUM DIXIT ET HIC
CUM EO ERAT AD ILLE NEC AUIR EUM DICENS
NE SCIO ILLUM ET PROPTER US ILLUM ALIUS
UIDENS EUM DIXIT IDIPSUM AD ILLE DIXIT
HOMO NON SUM ET IN TEK KEYSO QUASI
HOMINIS ALIUS QUI SCERTABATUR
IN UERBIS TEO ET HIC CUM EO ERAT
ET ENIM CALILAE US EST DIXIT AUTEM
PETRUS HOMO NE SCIO QUID DICIS
ET CONTINUO ADHUC EO LOQUENTE
CALLUSCANT AUIT CONUEKUS AUTEM IHS
RESPEXIT PETRUM ET MEMORATUS EST
UERBUM DMI SICUT DIXIT ILLE
QUI APRILIUS QUAM CALLUSCANT ET TEK
ABNECAULUME ET EXIENS
FORAS FLEUIT ADMARE UIKIAUTEM
QUI CONTENEbant EUM INLUDEbant EUM
ET CORPEKIENTES EIU FACIEM
PERCUTIEbant EUM ET DICEbant PROPHETA
QUI EST QUI TE PERCUSIT ET ALIA MULTA
BLASFEMANTES DICEbant IN EUM
ET CUM FACTUS EST DIES CONCRECATI SUNT
SENIOR ES POPULI ET PRINCIPES SACERDOTUM
ET SCRIBAE ET ADDUXERUNT EUM IN
CONCILIUM SUUM DICENTES TU ES XPI
AD ILLE DIXIT ILLIS SI UOBIS DIXERO NON
RESPONDETIS MIHI AUT DIMITTETIS
CREDETIS SI IN TEK KO CAUERO NON
AMODO AUTEM EKIT FILIUS HOMINIS

وايضاً مخطوطات الخط الكبير

© P070

ومجموعة مخطوطات

f1 f13

وكثير من مخطوطات الخط الصغير علي سبيل المثال

157, 579, 700, 1071,

ومجموعة المخطوطات البيزنطية (وتقريبا في هذا العدد اكثر من 800 مخطوطة)

Byz

والترجمات القديمة

اولا اللاتينية

الترجمات اللاتينية القديمة ويعود تاريخ ترجماتها الي منتصف القرن الاول

it it^a it^f it^q it^{r1}

والفلجاتا للقديس جيروم

من القرن الرابع

(Vulgate) et velaverunt eum et percutiebant faciem eius et interrogabant
eum dicentes prophetiza quis est qui te percussit

والتراجم السريانية

اولا السريانية الاشورية خابوس

وهي تعود الي سنة 165 م

وصورتها

[illegible]

22:64 and veiled him, and they struck him upon the face, saying, Prophecy, who struck thee.

وايضا البشيتا من القرن الرابع

 syr^p

❖ **ܡܫܝܚܐ ܕܡܪܝܡ (Peshitta)**ܡܫܝܚܐ ܕܡܪܝܡ

(Peshitta-T) WMXYN HWW LH (L)PWHY W)MRYN)TNB) MNW
MXK

(Lamsa) And they covered his head and smote him on his face, saying,
Prophecy! Who has struck you?

وبقية التراجم السريانية

 $\text{syr}^h \text{syr}^s \text{syr}^c$

وايضا الترجمة القبطي الصعيدي

cop^{sa}

64. αυΗβς πεΦΗο αυθνουΦ ευθω μμοσ θε προφητευε ναν πεχριστος
θε νιμ πενταΦραΗτκ

وغيرها من الترجمات القديمة

الادلة الداخلية

اولا العدد يقول

انجيل لوقا 22

22: 63 و الرجال الذين كانوا ضابطين يسوع كانوا يستهزنون به و هم يجلدونه

22: 64 و غطوه و كانوا يضربون وجهه و يسالونه قائلين تنبا من هو الذي ضربك

اولا الجملة في سياقها بدون مقطع كانوا يضربونه هي خطأ وتركيب ناقص لان هم سالوه من ضربك ولكن العدد بدون هذا المقطع لا يوجد ضرب فهل لوقا الطبيب المشهور بدقة تعبيراته والفاظة وسرده للقصة وهذا قدمت عليه ادلة كثيرة في قانونية انجيل لوقا وكاتب الانجيل . لن يخطئ في تعبير كهذا وبخاصه انه يكتب بارشاد الروح القدس

ثانيا تصريف الفعل مختلف تماما فتعبير غطوه هو ماضي تام

V-AAP-NPM

Part of Speech: Verb

Tense: Aorist

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

اما يسالونه فهو مضارع

V-IAI-3P

Part of Speech: Verb

Tense: Imperfect

Voice: Active

Mood: Indicative

Person: third [they]

Number: Plural

فكان يجب ان يقول وغطوه وسالوه وبدون تعبير وكانوا يضربونه يوجد مشكلة لغوية ولكن غطوه
وكانوا يضربوه علي وجهه ويسالوه هذا ادق لغويا في تصريف الافعال

ثالثا متي البشير ومرقس البشير اكدوا ان الجند كان يضربوه ويطلبوا منه ان يتنبا من ضربه
باسلوب مختلف اذا ما قدمه النص التقليدي هو الصحيح

انجيل متي 26

26: 67 حينئذ بصقوا في وجهه و لكموه و اخرون لطموه

26: 68 قائلين تنبا لنا ايها المسيح من ضربك

انجيل مرقس 14

14: 65 فابتدا قوم يبصقون عليه و يغطون وجهه و يلكمونه و يقولون له تنبا و كان الخدام
يلطمونه

الرد علي من يقول انها منقوله من متي 26: 67 فنلاحظ ان الكلام مختلف في الالفاظ اليوناني بين متي وبين لوقا

متي

τοτε ενεπτυσαν εις το προσωπον αυτου και εκολαφισαν αυτον οι δε
ερραπισαν

لوقا

καὶ περικαλύψαντες αὐτὸν ἔτυπον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων
αὐτὸν, λέγοντες Προφήτευσον τίς ἐστὶν ὁ παῖσας σε

ولهذا لو ناسخ اراد ان ينقل من متي لنقل نصا واضاف نفس الكلمات

واكتفي بهذا القدر

والمجد لله دائما