

هل العدد الذي يقول بأحرف يونانية ورومانية وعبرانية محرف ؟ لوقا 38 :23

Holy_bible_1

الشبهة

يقول البعض ان العدد الذي في لوقا 23: 38 " و كان عنوان مكتوب فوقه باحرف يونانية و رومانية و عبرانية هذا هو ملك اليهود " محرف لان المقطع الذي فيه باحرف يونانية و رومانية و عبرانية غير موجود في بقية الترجمات 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 المقطع

الفانديك

38 وَكَانَ عُنْوَانُ مَكْتُوبٍ فَوْقَهُ بِأَحْرَفٍ يُونَانِيَّةٍ وَرُومَانِيَّةٍ وَعِبْرَانِيَّةٍ: «هَذَا هُوَ مَلِكُ الْيَهُودِ».

التراجم التي حذفته

الحياة

38 وكان معلقا فوقه لافتة كتب فيها: «هذا هو ملك اليهود».

المشتركة

لو-23-38: وكانَ فَوْقَ رَأْسِهِ لَوْحَةٌ مَكْتُوبٌ فِيهَا: ((هَذَا مَلِكُ الْيَهُودِ!))

البولسية

لو-23-38: وكانَ أَيْضًا فَوْقَهُ هَذِهِ الْكِتَابَةُ: "هَذَا هُوَ مَلِكُ الْيَهُودِ".

المبسطة

وَكَانَتْ فَوْقَهُ لَافِتَةٌ مَكْتُوبٌ عَلَيْهَا: هَذَا هُوَ مَلِكُ الْيَهُودِ.

اليسوعية

38 وكان أيضا فوقه كتابة خط فيها: ((هذا ملك اليهود)).

الكاثوليكية

لو-23-38: وكانَ أَيْضًا فَوْقَهُ كِتَابَةٌ خُطٌّ فِيهَا: ((هَذَا مَلِكُ الْيَهُودِ)).

وبالرغم ان معظم التراجم العربي لم تكتبه ولكن بالدراسة اكثر سنكتشف ان الفانديك التي تمثل النص التقليدي هي الاصح

التراجم الانجيزية

اولا التي كتبت المقطع كامل

Luke 23:38

(Murdock) And there was likewise a superscription over him, written in Greek, and Latin, and Hebrew: THIS IS THE KING OF THE JEWS.

(ALT) Now an inscription also had been written over Him in Greek and Latin and Hebrew letters: "This is the King of the Jews."

(ACV) And there was also an inscription over him written in letters, in Greek and Latin and Hebrew: THIS IS THE KING OF THE JEWS.

(AKJ) And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

(ALTNT) Now an inscription also had been written over Him in Greek and Latin and Hebrew letters: "This is the King of the Jews."

(VW) And an inscription also was written over Him in letters of Greek, Latin, and Hebrew: THIS IS THE KING OF THE JEWS.

(Bishops) And a superscription was written ouer him, with letters of greke, and latin, and hebrue, This is the king of the Iewes.

(CLV) Now there was an inscription also, inscribed over Him, in letters of Greek and Roman and Hebrew, "The King of the Jews is this."

(Mace) they likewise put the following inscription over his head, in Greek, in Latin, and in Hebrew, THIS IS THE KING OF THE JEWS.

(Darby) And there was also an inscription *written* over him in Greek, and Roman, and Hebrew letters: This is the King of the Jews.

(DIA) Was and also an inscription having been written over him letters in Greek, and Latin, and Hebrew: This is the king of the Jews.

(DRB) And there was also a superscription written over him in letters of Greek and Latin and Hebrew THIS IS THE KING OF THE JEWS.

(EMTV) And an inscription also was written over Him, in Greek, Latin, and Hebrew letters: THIS IS THE KING OF THE JEWS.

(Etheridge) And there was also an inscription which was written over him in Greek and Roman and Hebrew, [Javanoith, Rumoth, Ebroith.] THIS IS THE KING OF THE JIHUDOYEE.

(EVID) And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

(Geneva) And a superscription was also written ouer him, in Greeke letters, and in Latin, and in Hebrewe, This is that King of The Iewes.

(GLB) Es war aber auch oben über ihm geschrieben die Überschrift mit griechischen und lateinische und hebräischen Buchstaben: Dies ist der Juden König.

(HNV) An inscription was also written over him in letters of Greek, Latin, and Hebrew: "THIS IS THE KING OF THE JEWS."

(IAV NC) And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

(IAV) And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

(ISRAV) And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

(ISV) There was also an inscription over him written in Greek, Latin, and Hebrew: "This is the King of the Jews."

(KJ2000) And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

(KJVCNT) And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

(KJCNT) And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

(KJV) And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

(KJV-Clar) And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

(KJV-1611) And a superscription also was written ouer him in letters of Greeke, and Latin, & Hebrew, THIS IS THE KING OF THE IEWES.

(KJV21) And a superscription also was written over Him in letters of Greek and Latin and Hebrew: THIS IS THE KING OF THE JEWS.

(KJVA) And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

(LBP) There was also an inscription which was written over him, in Greek and Roman, and Hebrew, THIS IS THE KING OF THE JEWS.

(LitNT) AND THERE WAS ALSO AN INSCRIPTION WRITTEN OVER HIM IN LETTERS GREEK AND LATIN AND HEBREW : THIS IS THE KING OF THE JEWS.

(LITV) And also an inscription was written over Him, in Greek and Latin and Hebrew letters: THIS IS THE KING OF THE JEWS.

(LONT) There was also an inscription over his head in Greek, Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

(MKJV) And an inscription also was written over Him in letters of Greek and Latin and Hebrew, THIS IS THE KING OF THE JEWS.

(Moffatt NT) (For there was an inscription over him in Greek and Latin and Hebrew characters, THIS IS THE KING OF THE JEWS.)

(NLV) These words were written in the Greek and Latin and Hebrew languages above His head: 'THIS IS THE KING OF THE JEWS.'

(Murdock R) And there was likewise a superscription over him, written in Greek, and Latin, and Hebrew: THIS IS THE KING OF THE JEWS.

(RNKJV) And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

(RYLT-NT) And there was also a superscription written over him, in letters of Greek, and Roman, and Hebrew, 'This is the King of the Jews.'

(TMB) And a superscription also was written over Him in letters of Greek and Latin and Hebrew: THIS IS THE KING OF THE JEWS.

(TRC) *(And)* His superscription was written over him, in greek, latin, and hebrew letters: This is the King of the Jews.

(Tyndale) And his superscripcio was writte over him in greke in latine and Ebreu: This is the kynge of the Iewes.

(Webster) And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

(Wesley's) And a superscription also was written over him in Greek, and Latin, and Hebrew letters, THIS IS THE KING OF THE JEWS.

(WESNT) And a superscription also was written over him in Greek, and Latin, and Hebrew letters, THIS IS THE KING OF THE JEWS.

(WORNT) And there was a superscription written over Him in Greek, and Latin and Hebrew letters, THIS IS THE KING OF THE JEWS.

(WTNT) His superscription was written over him, in greek, latin, and ebrue letters: This is the king of the jews.

(Wycliffe) And the superscripcioun was writun ouer hym with Greke lettris, and of Latyn, and of Ebreu, This is the kyng of Jewis.

(WycliffeNT) And the superscripcioun was writun ouer hym with Greke lettris, and of Latyn, and of Ebreu, This is the kyng of Jewis.

(YLT) And there was also a superscription written over him, in letters of Greek, and Roman, and Hebrew, `This is the King of the Jews.'

التي حذفته

(ASV) And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

(BBE) And these words were put in writing over him, THIS IS THE KING OF THE JEWS.

(CEV) Above him was a sign that said, "This is the King of the Jews."

(ESV) There was also an inscription over him,^[3] "This is the King of the Jews."

(GNB) Above him were written these words: "This is the King of the Jews."

(GW) A written notice was placed above him. It said, "This is the king of the Jews."

(RV) And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

(WNT) There was moreover a writing over His head: THIS IS THE KING OF THE JEWS.

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

النسخ اليوناني

KATA ΛΟΥΚΑΝ 23:38 Greek NT: Textus Receptus (1550)

.....
ην δε και επιγραφη γεγραμμενη επ αυτω γραμμασιν ελληνικοις
και ρωμαικοις και εβραιοις ουτος εστιν ο βασιλευς των ιουδαιων

ēn de kai epigraphē gegrammenē ep autō grammasin ellēnikois kai
rōmaikois kai ebraikois outos estin o basileus tōn ioudaiōn

(ABP+) And there was^{G1510.7.3 G1161} also^{G2532} an inscription^{G1923} being
depicted^{G1125} above^{G1909} him^{G1473} in letters^{G1121} in Greek,^{G*} and^{G2532}
Roman,^{G*} and^{G2532} Hebrew --^{G*} This^{G3778} is^{G1510.2.3} the^{G3588} king^{G935} of
the^{G3588} Jews.^{G*}

(ABP-G+) ην δε^{G1510.7.3 G1161} και^{G2532} επιγραφη^{G1923} γεγραμμενη^{G1125} επ'
^{G1909} αυτω^{G1473} γραμμασιν^{G1121} Ελληνικοις^{G*} και^{G2532} Ρωμαϊκοις^{G*} και^{G2532}
Εβραϊκοις^{G*} ουτος^{G3778} εστιν^{G1510.2.3} ο^{G3588} βασιλευς^{G935} των^{G3588} Ιουδαιων
^{G*}

(GNT) Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς
καὶ Ῥωμαῖκοις καὶ Ἑβραῖκοις· οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων.

(GNT-V) ην δε και επιγραφη ^{TSB}γεγραμμενη επ αυτω ^{TSB}γραμμασιν ^{TSB}ελληνικοις ^{TSB}και ^{TSB}ρωμαιοις ^{TSB}και ^{TSB}εβραιοις ^{TSB}ουτος ^{TSB}εστιν ο βασιλευς των ιουδαιων ^Aουτος

(IGNT+) ην^{G2258 [G5713]} δε^{G1161} AND THERE WAS και^{G2532} ALSO επιγραφη^{G1923} AN INSCRIPTION γεγραμμενη^{G1125 [G5772]} WRITTEN επ^{G1909} OVER αυτω^{G846} HIM γραμμασιν^{G1121} IN LETTERS ελληνικοις^{G1673} GREEK και^{G2532} AND ρωμαιοις^{G4513} LATIN και^{G2532} AND εβραιοις^{G1444} HEBREW : ουτος^{G3778} THIS εστιν^{G2076 [G5748]} IS ο^{G3588} THE βασιλευς^{G935} KING των^{G3588} OF THE ιουδαιων^{G2453} JEWS.

(SNT) ην δε και επιγραφη γεγραμμενη επ αυτω γραμμασιν ελληνικοις και ρωμαιοις και εβραιοις ουτος εστιν ο βασιλευς των ιουδαιων

KATA ΛΟΥΚΑΝ 23:38 Greek NT: Greek Orthodox Church

.....
ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ’ αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ρωμαϊκοῖς καὶ Ἑβραϊκοῖς· οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων.
.....

**KATA ΛΟΥΚΑΝ 23:38 Greek NT: Stephanus Textus Receptus
(1550, with accents)**

.....
ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς,
καὶ Ῥωμαικοῖς καὶ Ἑβραικοῖς, οὗτος ἐστὶν Ὁ βασιλεὺς τῶν
Ἰουδαίων

KATA ΛΟΥΚΑΝ 23:38 Greek NT: Byzantine/Majority Text (2000)

.....
ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν ἑλληνικοῖς
καὶ ῥωμαικοῖς καὶ ἐβραικοῖς οὗτος ἐστὶν ὁ βασιλεὺς τῶν ἰουδαίων

KATA ΛΟΥΚΑΝ 23:38 Greek NT: Textus Receptus (1894)

.....
ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν ἑλληνικοῖς
καὶ ῥωμαικοῖς καὶ ἐβραικοῖς οὗτος ἐστὶν ὁ βασιλεὺς τῶν ἰουδαίων

النسخ اليوناني التي حذفها

KATA ΛΟΥΚΑΝ 23:38 Greek NT: Westcott/Hort

.....
ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ ὁ βασιλεὺς τῶν ἰουδαίων οὗτος

ēn de kai epigraphē ep autō o basileus tōn ioudaiōn outos

KATA ΛΟΥΚΑΝ 23:38 Greek NT: Tischendorf 8th Ed.

ην δε και επιγραφη επ αυτω ο βασιλευς των ιουδαιων ουτος

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

المخطوطات

اولا التي حذفته

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

المخطوطات التي كتبتها

اولا السينائية

وهي من القرن الرابع وصورتها

KATA

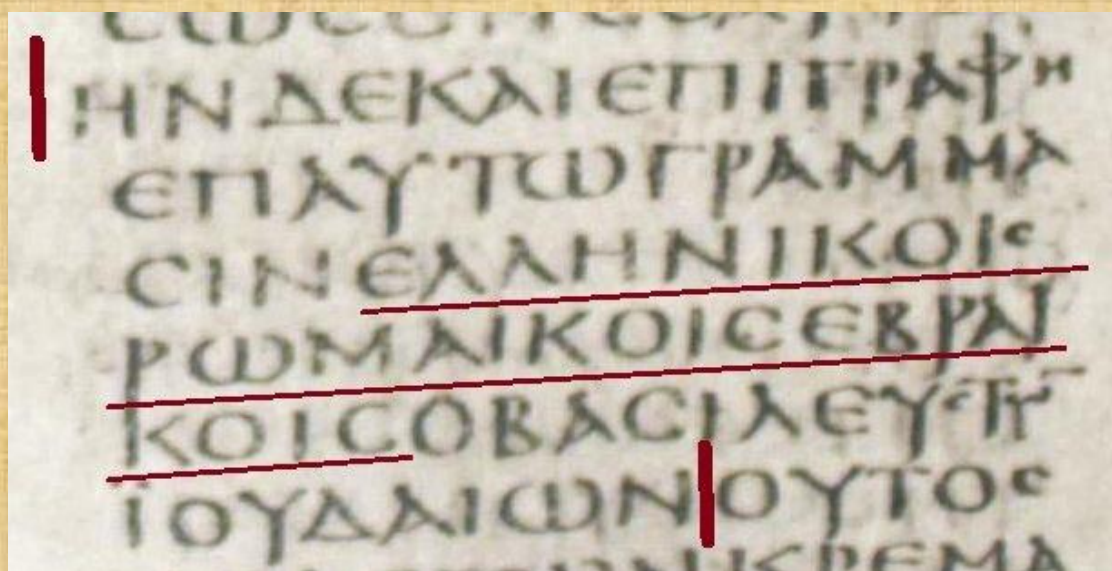
ΟΥΘΕΚΕΥΡΩΝΕΝ
ΤΩΔΑΝΟΡΩΤΩΤΗ
ΤΩΔΑΤΙΟΝΩΝΙΚΑ
ΤΗΓΟΡΕΤΕΛΥΤΟΝ
ΔΑΛΟΥΛΕΗΤΩΔΑ
ΑΝΕΠΕΜΥΕΓΑΡΑ
ΤΟΝΠΙΟΧΗΜΑΕΣ
ΕΙΛΟΟΥΜΕΝΑΙΕΝ
ΘΑΝΑΤΟΥΕΣΤΙΝ
ΠΕΠΡΑΜΕΝΟΝ
ΑΥΤΩΤΗΜΑΕΥΣΑ
ΟΥΗΛΥΤΟΝΑΠΟ
ΛΥΣΩ
ΑΝΔΙΣΗΜΕΙΣΘΝ
ΑΠΟΛΥΣΙΝΑΥΤΟΝ
ΚΑΤΑΟΡΤΗΝΗΝΑ
ΑΝΕΚΡΑΤΟΝΑΕΠΙΛΗ
ΠΛΑΤΕΙΑΕΓΟΝΤΕ
ΑΙΡΕΤΟΥΤΟΝΑΠΟ
ΛΥΣΟΝΑΕΗΜΗΤΕ
ΕΛΛΕΞΑΝΘΕΤΗΝ
ΔΙΑΣΤΑΣΙΝΤΗΝ
ΝΟΜΟΝΗΝΕΝΤΗ
ΠΟΛΕΙΚΑΙΦΟΝΟΝ
ΕΝΤΗΦΥΛΛΗ
ΠΛΑΝΑΟΠΗΚΗ
ΠΡΟΣΕΦΩΝΗΕΝ
ΑΥΤΟΙΣΘΕΛΩΝΑ
ΠΟΛΥΣΑΙΤΟΝΑ
ΟΙΔΕΣΤΕΦΩΝΟΥ
ΑΕΤΟΝΤΕΣΧΑΥΡ
ΕΤΑΥΤΟΥΑΥΤΟΝ
ΟΔΕΤΤΟΝΕΠΗ
ΠΡΟΣΧΥΤΟΥΣΤΗ
ΚΑΚΟΝΕΠΟΙΗΣΕΝ
ΟΥΤΟΣΟΥΔΕΝΑΠ
ΟΝΘΑΝΑΤΟΥΕΥΤ
ΕΝΑΥΤΩ
ΠΑΙΔΕΥΣΑΟΥΝ
ΑΥΤΟΝΑΠΟΛΥΣΩ
ΟΙΔΕΕΚΕΝΤΟΦ
ΝΑΙΣΜΕΤΑΛΛΙΟΝ
ΤΟΥΜΕΝΟΙΑΥΤΟΝ
ΕΤΑΥΤΩΘΗΝΑΙΦ
ΚΑΤΕΧΥΟΝΑΙΦ
ΝΑΙΑΥΤΩΝ
ΚΑΙΤΗΤΟΣΕΤΕ
ΚΡΗΝΕΓΕΝΕΣΘΝ

ΤΟΑΙΤΗΜΑΥΤΩ
ΑΠΕΛΥΣΕΝΔΕΤΟΝ
ΔΙΑΣΤΑΣΙΝΚΑΙΦ
ΝΟΝΕΒΛΗΜΕΝ
ΕΙΣΦΥΛΛΗΝΟΝ
ΗΤΟΥΝΤΟΝΑ
ΙΝΤΑΡΕΔΩΚΕΝΤ
ΘΕΗΜΑΤΙΑΥΤΩ
ΚΗΩΣΑΠΗΓΑΙΟΝ
ΑΥΤΟΝΕΠΙΛΑΟ
ΜΕΝΟΙΣΙΜΩΝΑ
ΤΗΝΑΚΥΡΗΝΑΙΟΝ
ΕΡΧΟΜΕΝΟΝΑΠ
ΓΟΥΕΠΕΘΗΚΕΝ
ΑΥΤΩΤΟΝΕΤΑΥΤ
ΟΠΙΣΘΕΝΤΟΥΤ
ΗΚΟΝΟΥΘΕΙΔΕΧΥ
ΤΩΠΟΛΥΠΛΗΘ
ΤΟΥΛΑΟΥΚΑΙΤ
ΝΑΙΚΩΝΕΚΟΤΕ
ΤΟΚΛΕΘΗΝΟΥΑ
ΑΥΤΟΝΕΤΑΦΕΙ
ΔΕΠΡΟΣΑΥΤΑΙ
ΠΕΝΟΥΤΑΡΕΑΙ
ΕΡΟΥΣΑΝΗΜΗ
ΚΑΙΕΤΕΕΠΕΜΕ
ΠΑΝΗΕΦΕΑΥΤ
ΚΑΙΕΤΕΚΝΕΠ
ΤΑΤΕΚΝΑΥΜΩΝ
ΟΤΗΛΟΥΗΜΕΡΑ
ΕΡΧΟΝΤΑΙΕΝΑΙ
ΡΟΥΣΙΝΜΑΚΑΡΙΑ
ΕΤΕΡΑΙΚΑΙΛΙΚ
ΛΙΑΙΔΟΥΚΕΓΕΝΗ
ΣΑΝΚΑΙΜΑΣΤΟΙ
ΟΥΚΕΘΕΡΑΝΤΟ
ΤΕΛΕΟΝΤΑΙΕΤ
ΤΟΙΣΟΡΕΣΙΝΠΕ
ΤΕΕΦΗΜΑΣΚΑ
ΤΟΙΣΟΥΝΟΙΣΚΑ
ΑΥΤΑΤΗΜΑΣΟΤ
ΕΙΕΝΤΑΥΓΡΩΣΥ
ΑΛΩΤΑΥΤΑΠΟΙ
ΕΝΤΩΣΗΡΩΤΗ
ΝΗΤΑΙ
ΗΤΟΝΤΑΔΕΚΑΙΕ
ΡΟΙΚΑΚΟΥΠΟΙ
ΣΥΝΑΥΤΩΑΝΑΚ

ΕΗΝΑΙ
ΚΑΙΟΤΕΝΑΘΟΝΕΠ
ΤΟΝΤΟΠΟΝΤΟΝΑ
ΛΟΥΜΕΝΟΝΚΡΑΝ
ΟΝΕΚΕΙΕΣΤΑΥΡΩ
ΣΑΝΑΥΤΟΝ
ΚΑΙΤΟΥΣΚΑΚΟΥ
ΟΝΜΕΝΕΚΔΕΣ
ΟΝΔΕΣΑΡΙΕΤΕΡ
ΟΔΕΙΣΕΛΕΓΕΝΤΙ
ΑΦΕΣΑΥΤΟΙΣΟΥ
ΟΙΔΑΣΙΝΠΙΠΟ
ΣΙΝ
ΔΙΑΜΕΠΖΟΜΕΝΟΥ
ΔΕΤΑΙΜΑΤΙΑΥΤ
ΕΒΛΑΟΝΚΗΡΟΝ
ΚΑΙΕΤΗΚΕΙΟΛΛΟ
ΘΕΩΡΩΝ
ΕΞΕΜΥΚΤΗΡΕΖΟΝ
ΔΕΟΙΡΧΟΝΤΕΣΝ
ΤΟΝΤΕΣΑΛΛΟΥΣ
ΣΕΝΟΙΣΑΥΤΟΥ
ΤΟΝΕΙΟΥΣΕΩΤ
ΟΧΘΕΤΟΥΕΥΟΕΚ
ΛΕΚΤΟ
ΕΝΕΠΕΣΑΝΔΕΑΥ
ΟΙΣΤΡΑΤΙΩΤΑΠ
ΕΡΧΟΜΕΝΟΙΟΥ
ΠΡΟΣΦΕΡΟΝΤΕ
ΑΥΤΩΚΑΙΛΕΟΝΤ
ΕΙΣΥΕΙΟΚΑΙΛΕ
ΤΩΝΤΟΥΑΛΙΩΝ
ΣΩΣΟΝΙΣΕΑΥΤΟΝ
ΗΝΔΕΚΑΙΕΠΙΤΡ
ΕΠΙΛΥΤΩΓΡΑΜΜΑ
ΣΙΝΕΛΛΗΝΙΚΟΙ
ΡΩΜΑΙΚΟΙΣΕΡΑ
ΚΟΙΣΟΚΑΙΛΕΥΕ
ΤΟΥΑΛΙΩΝΟΥΤΟ
ΕΙΣΔΕΤΩΝΚΡΕΜΑ
ΣΘΕΝΤΩΝΚΑΚΗ
ΓΩΝΕΡΛΑΣΦΗΜ
ΑΥΤΟΝΛΕΓΩΝ
ΟΥΧΙΣΥΕΙΟΧΘΩ
ΣΟΝΣΕΑΥΤΟΝΚΑ
ΗΜΑΣΑΠΟΚΡΙΘΕ
ΔΕΟΕΤΕΡΟΣΕΠΙ
ΜΩΝΑΥΤΩΕΦΗ

ΟΥΦΟΚΜΟΥΤΟΝΩ
ΟΤΙΕΝΤΩΑΥΤΩ
ΚΡΙΜΑΤΙΕΙΚΑΝ
ΜΙΣΜΕΝΑΙΚΑΚΟΥ
ΑΣΙΑΓΑΡΩΝΕΙΡΑ
ΣΑΝΕΝΑΠΟΛΛΗ
ΕΛΑΝΟΜΕΝΟΥ
ΔΕΟΥΔΕΝΑΠΟΕΠΗ
ΕΙΡΑΞΕΝΚΑΙΕΜΕ
ΓΥΜΝΗΟΗΤΙΜ
ΟΤΑΝΕΛΘΕΝ
ΤΗΕΑΙΔΙΑΟΥ
ΕΙΠΕΝΑΥΤΩΑ
ΜΗΝΛΕΙΩΣΟΙΣ
ΜΕΡΟΝΜΕΤΕΡ
ΕΣΧΕΝΤΩΠΑΡΑ
ΛΙΣ
ΚΑΙΗΝΩΡΑΩΣΕ
ΚΤΗΚΟΤΟΣΕΤΕ
ΝΕΤΟΕΦΟΛΗΝΤ
ΠΗΝΕΩΣΩΡΑ
ΝΑΙΗΤΟΥΗΝΟΥ
ΕΚΑΠΟΝΤΟ
ΕΣΧΙΣΘΗΕΤΟΚΑ
ΤΑΠΕΤΑΣΜΑΤΟΥ
ΝΑΟΥΜΕΣΟΝΚΑ
ΦΩΝΗΣΑΟΦΩ
ΗΗΜΕΛΛΗΟΙ
ΕΙΠΟΝ
ΠΚΤΕΡΙΣΧΙΡΑ
ΠΑΡΑΤΟΕΜΑΙ
ΠΗΝΑΜΟΥΤΟΥ
ΔΕΕΠΤΩΝΕΣ
ΤΗΝΕΥΣΕΝ
ΙΑΩΝΔΕΟΕΚΑ
ΤΑΡΧΕΤΟΓΕΝ
ΜΕΝΟΝΕΛΕΣ
ΖΕΝΤΟΝΘΗΛΕ
ΟΤΙΟΝΤΩΣΟΛ
ΑΡΩΠΟΟΤΟ
ΔΙΚΑΙΟΣΗΝ
ΚΑΙΠΑΝΤΕΩΙΣΥΝ
ΠΑΡΕΝΟΜΕΝ
ΟΧΛΟΙΕΣΤΗΝ
ΦΡΑΝΤΑΥΤΗΝ
ΦΡΗΚΑΝΤΕΣΤΑ
ΝΟΜΕΝΑΥΤΗΝ
ΤΕΣΤΑΟΠΗΝΤΗ

وصورة العدد



والاسكندرية

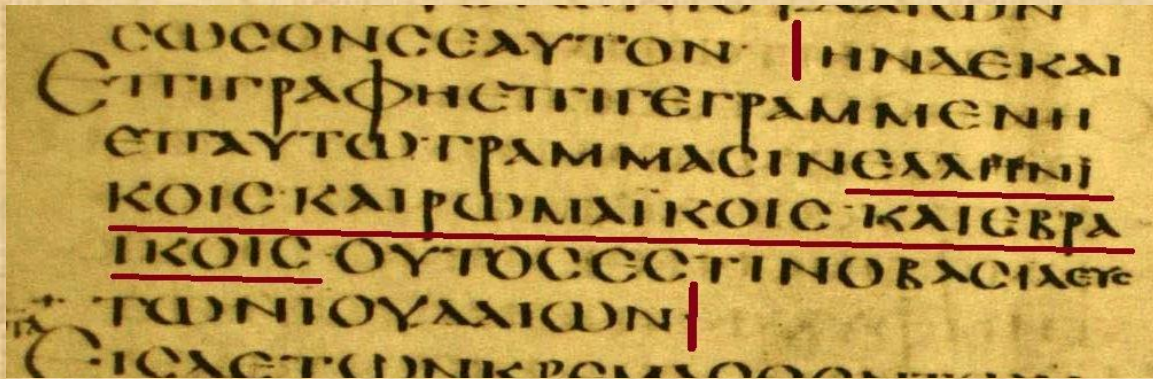
من القرن الخامس

وصورتها

ΕΚΕΙ ΕΣΤΑΥΡΩΘΕΝ ΑΥΤΟΝ
ΚΑΙ ΤΟΥΣ ΚΑΙ ΟΥΡΟΥΣ ΟΝ ΜΕΝ
ΕΚΛΕΨΩΝ ΟΝ ΛΕΞΑΡΙΕΤΕΡΩΝ
ΟΙ ΛΑΟΙ ΕΝ ΤΗ ΠΟΛΕΙ ΟΥΣ ΕΙΝ
ΛΙΑ ΜΕΡΙΖΟΜΕΝ ΟΙ ΛΕΤΑΙΜΑΤΑ
ΑΥΤΟΥΣ ΕΚΑΛΟΝ ΚΑΙ ΤΟΥΣ ΚΑΙ
ΙΣΤΗΚΕΙ Ο ΛΑΟΣ ΟΘΕΩΡΩΝ
ΕΣΕΜΥΚΤΗΡΙΖΟΝ ΛΕΚΑΙ ΟΙ ΑΡΧΟ
ΤΕΣ ΟΥΝ ΑΥΤΟΙΣ ΕΛΕΓΟΝ ΤΕΣ
ΛΑΟΙ ΟΥΣ ΕΩΣ ΕΝΕΩΣΑΤΟ ΕΥ
ΤΟΝ ΕΙΟΥΤΟ ΕΣΤΙΝ ΟΧΛΟΣ
ΟΥΣ ΕΚΛΕΚΤΟΣ ΕΝΕΠΕΖΟΝ
ΛΕΥΤΩΝ ΚΑΙ ΟΙΣ ΤΡΑΤΙΩΤΑ ΠΡΕ
ΕΡΧΟΜΕΝΟΙ ΟΣΟΙ ΠΡΟΕΦΕΡΟ
ΤΕΣ ΑΥΤΩ ΚΑΙ ΕΓΟΝΤΕΣ ΟΥΕΙ
ΟΒΑΙ ΕΥΕΤΩΝ ΟΥ ΑΛΙΩΝ
ΕΩΣ ΟΝ ΕΣΑΥΤΟΝ
ΕΤΙ ΠΡΑΦΙΣΤΗ ΓΕΓΡΑΜΜΕΝΗ
ΕΤΙ ΑΥΤΩ ΓΡΑΜΜΑΣ ΕΝΕΛΑΡΕΤΑ
ΚΟΙΣ ΚΑΙ ΡΟΜΑΙΟΙΣ ΚΑΙ ΕΡΤΑ
ΠΚΟΙΣ ΟΥΤΟ ΕΣΤΙΝ ΟΒΑΙ ΕΥΕ
ΤΩΝ ΟΥ ΑΛΙΩΝ
ΕΙΣ ΕΤΩΝ ΚΡΕΜΑΘΕΝΤΩΝ
ΚΑΚΟΥΡΩΝ ΕΒΑΛΟΦΗΜΕΙΣ
ΤΟΝ ΛΕΓΩΝ ΕΙΟΥΣ ΟΧΛΟΣ
ΕΣΑΥΤΟΝ ΚΑΙ ΗΜΑΣ
ΑΠΟΚΡΙΘΕΙΣ ΟΣΤΕΡΟΣ ΕΤΕΡΗ
ΜΑΛΛΩΤΕΡΩΝ ΟΥ ΑΕΦΟΒΗ
ΟΥΤΟΝ ΟΝ ΟΤΙ ΕΝ ΚΩΝΥΝ
ΚΡΙΜΑΤΙ ΕΙΣ ΚΑΙ ΗΜΕΙΣ ΜΕΝ
ΚΑΙ ΟΥ ΑΣΙΑΡΩΝ ΕΠΡΑΞΑΜΕ
ΑΠΟΛΑΜΒΑΝΟΜΕΝ ΟΥΤΟ ΕΛΕ
ΟΥ ΑΝΑΤΟΙΡΩΝ ΕΠΡΑΞΕΝ ΚΑΙ
ΕΛΕΓΕΝ ΤΩ ΜΗΝ ΟΝ ΤΗΝ ΕΥ
ΚΕΟΤΑΝ ΕΛΟΝ ΕΣΕΝ ΤΗ ΕΛΕΙ
ΛΕΙΛΑΟΥ ΚΑΙ ΕΠΙΕΝ ΑΥΤΩ ΟΙΣ
ΑΜΗΝ ΛΕΓΩ ΟΓΟΝ ΗΜΕΡΟΝ ΗΜΕ
ΤΕΜΟΥ ΕΣΕΝ ΤΩ ΠΡΑΛΟΙΩ
ΗΝ ΛΕΩΣ ΕΙΩΡΑ ΕΚΤΗ ΚΑΙ ΟΚΟ
ΤΟ ΕΣΕΝ ΕΤΕΡΟΦΟΛΗΝ ΤΗΝ
ΕΩΣ ΕΡΑ ΕΝ ΚΗΣ
ΚΑΙ ΕΣΚΟΡΤΙΣΘΗ ΟΝ ΛΑΟΣ ΚΑΙ ΕΣ
ΧΙΣΘΗΤΟ ΚΑΤΑ ΤΕΤΑΡΧΟΥ
ΝΑΟΥ ΜΕΣΟΝ ΚΑΙ ΦΩΝΗΘΕ
ΦΩΝΗΜΕΓΑΛΗ ΟΙΣ ΠΕΝΤΙ
ΕΙΣ ΕΙΡΑ ΕΣΟΥΤΑΡΑ ΕΟΚΑΙ
ΤΟΙΣ ΝΑΟΥ ΚΑΙ ΑΥΤΑ ΕΠΙ
ΕΣΕΙΤΗΝ ΟΥΣ ΕΝ ΕΛΩΝ ΛΕΩ
ΚΑΤΟΝ ΤΑΡΧΟΣ ΤΟΡΕΝΟΜΕΝΟ
ΕΛΟΖΑ ΕΝ ΤΟΝ ΟΝ ΛΕΓΩΝ

ΟΝ ΤΩ ΕΩΑΝ ΟΣΟΥΤΟ ΣΑΠΚΑ
ΚΑΙ ΤΑΝ ΤΕΣ ΟΙΣ ΕΝ ΠΑΡΕΝΟ
ΜΕΝ ΟΙ ΟΧΛΟΙΣ ΕΝ ΤΗΝ ΟΣΟΥ
ΤΑΥΤΗΝ ΤΗΝ ΤΟΝ ΤΕΣ ΕΣΤΙΟΝ
ΥΠΕΣΤΡΕΦΟΝ ΙΣΤΗΚΕΙ ΕΛΕ
ΤΑΝ ΤΕΣ ΟΙΣ ΤΩ ΕΥΤΩ ΜΑ
ΚΡΟΟΕΝ ΚΑΙ ΡΥΝΑΙ ΚΕΣΑΙ ΟΥΝ
ΑΚΟΛΟΥΘΟΝ ΕΣΑΙ ΑΥΤΩ ΧΙΟΤΗ
ΓΑΛΑΙΑΣ ΟΡΩΣ ΜΑΥΤΑ
ΚΑΙ ΑΟΥΑΝΗΡΟΝ ΟΚΙΧΡΩΝ
ΚΟΥΛΕΥΤΗ ΕΥΤΑΡΧΩΝ ΑΥΤΩ
ΑΓΑΘΟΣ ΚΑΙ ΑΙΜΑΛΟΣ ΟΥΤΟ
ΚΗΝ ΕΥΝ ΚΑΙ ΤΕΣ ΟΙΣ ΜΕΝ ΟΣΤΗ
ΚΟΥΑΝ ΚΑΙ ΤΗ ΠΡΑΞΕΙ ΑΥΤΩΝ
ΑΠΟ ΑΡΙΜΑΘΙΑΣ ΤΟ ΧΕΩΣΤΩ
ΙΟΥ ΑΛΙΩΝ ΟΣΚΑΙ ΤΡΟΣ ΕΛΕ
ΧΕΤΟ ΚΑΙ ΑΥΤΟ ΕΣΤΗΝ ΕΚΕΙΝ
ΤΟΥ ΟΥ ΟΥΤΟ ΕΠΡΟΣΕΛΟΩΝ
ΤΩ ΤΗ ΕΙΛΩΝ ΤΗ ΕΣΑΤΟ ΤΟ
ΜΑΤΟΥΤΥ ΚΑΙ ΚΑΘΕΛΩΝ ΑΥ
ΤΟ ΕΝΕΤΥΛΙΣ ΕΝ ΑΥΤΟ ΕΝ ΛΑΟΝ
ΚΑΙ ΕΟΗΚΕΝ ΑΥΤΟ ΕΝ ΜΗΝ
ΜΑΤΙΑΣ ΕΥΤΩ ΟΥΟΥΚ ΗΝ
ΟΥΛΕΙ ΟΥΤΩ ΚΕΙΜΕΝΟ
ΚΑΙ ΗΝ ΜΕΡΑ ΗΝ ΤΑΡΧΕΥΗ
ΕΛΕΧΤΟΝ ΕΠΙ ΕΦΩΚΕΝ
ΚΑΤΑΚΟΛΟΥΘΟΝ ΕΣΑΙ ΑΥΤΩ
ΚΕΣΑΡΤΙΝ ΕΣΕΝ ΕΛΑΝ ΟΥΝ ΕΛ
ΛΟΥ ΑΙ ΑΥΤΩ ΕΚ ΤΗ ΓΑΛΑΙΑ
ΕΟΣ ΕΛΑΝ ΤΟ ΤΟ ΜΗΝ ΗΜΕ
ΚΑΙ ΕΣΕΤΟ ΤΟ ΤΩ ΜΑΥΤΩ
ΥΠΟ ΕΤΡΕΛΕΧΕΝ ΤΟ ΜΑΥ
ΑΥΤΩ ΜΑΤΑ ΚΑΙ ΜΥΡΑΚΑΙ ΤΟ ΜΕ
ΕΛΕΧΤΟΝ Η ΕΥΧΑΛΑΝ ΚΑΙ
ΤΗΝ ΕΝ ΤΟΛΗΝ ΤΗ ΕΣΑΙ
ΤΩΝ ΕΣΑΡΧΕΤΩΝ ΟΥΟΥΒΑ
ΕΩΝ ΑΘΟΝ ΕΝ ΤΟ ΜΗΝ ΗΜΕ
ΦΕΡΟΥΣΑΙ ΑΠΟ ΤΩ ΜΑΥΝ ΑΡ
ΜΑΤΑ ΚΑΙ ΤΕΙΝ ΕΣΕΝ ΑΥΤΩ
ΕΥΤΟΝ ΛΕΤΟΝ ΑΙΟΝΑΤΟ Ε
ΚΥΛΙΣ ΜΕΝ ΟΝ ΚΑΙ ΤΟ ΤΩ ΜΗ
ΜΕΙΟΥ ΚΑΙ ΕΙΣ ΕΛΑΟΥ ΟΥ
ΧΕΥΡΟΝ ΤΟ ΕΜΑΤΟΥ ΕΥ
ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΑΙΟΝΕ
ΘΑΙ ΑΥΤΑ ΕΤΕΡΟΥ ΤΟΥ ΚΑΙ
ΑΝΑΡΕΣ ΑΥΟ ΕΙΣ ΕΤΗ ΕΛΑΥ
ΤΑΙ ΟΝ ΑΙΟΝ ΕΣΕΝ ΕΛΕΤΑ
ΤΤΟΥ ΕΛΕ ΕΜΦΟΕΝ ΕΛΕ
ΤΕΝΟΜΕΝ ΟΝ ΑΥΤΩΝ ΚΑΙ
ΝΟΥ ΕΝ ΤΟ ΤΩ ΕΛΕΤΟΝ ΕΙ
ΤΗΝ ΕΤΕΡΟΝ ΤΩ ΤΩ ΕΛΕ
ΤΗ ΕΤΕΡΟΝ ΤΩΝ ΖΩΝΤΑ ΜΕΤΑ

وصورة العدد



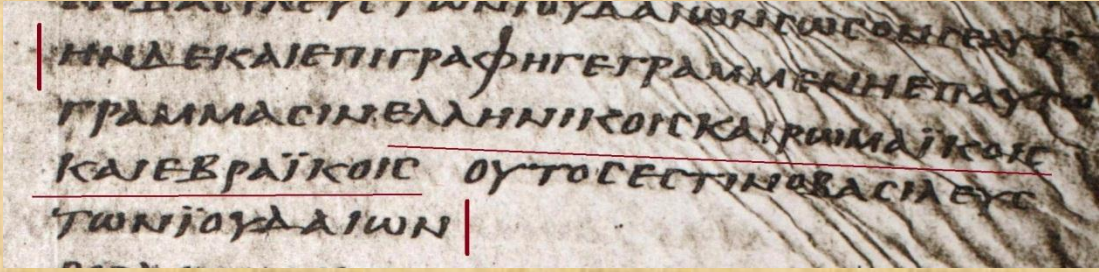
مخطوطة واشنطن

وهي اما من القرن الثاني او الرابع

وصورتها

ΠΡΟΦΕΡΟΝΤΕΣ ΑΥΤΩ ΚΑΙ ΛΕΓΟΝΤΕΣ ΕΙΣ
 ΤΗΝ ΒΑΣΙΛΕΥΣΤΩΝ Η ΟΥΔΑΙΩΝ Η ΤΩΣΟΝΤΕΣ ΕΙΣ
 ΗΜΕΣ ΚΑΙ ΕΠΙΓΡΑΦΗ ΓΕΤΡΑΜΜΕΝΗ ΕΤΑΣΤΕ
 ΓΡΑΜΜΑΣ ΜΕΛΛΗΝΗ ΚΟΙΣ ΚΑΙ ΡΩΜΑΙΟΙΣ
 ΚΑΙ ΕΒΡΑΙΟΙΣ ΟΥΤΟΣ ΕΣΤΙΝ Η ΒΑΣΙΛΕΥΣ
 ΤΩΝ Η ΟΥΔΑΙΩΝ
 ΕΙΔΕΤΩΝ ΚΡΕΜΑΣΘΕΝΤΩΝ ΚΑΙ ΣΥΡΓΩΝ
 ΕΒΧΑΣΦΗΜΕΙΑΥΤΟΝ ΛΕΓΩΝ ΕΙΣΥΕΙΟΧΕΩ
 ΣΩΗ ΚΑΙ ΑΥΤΟΝ ΚΑΝΗΜΑΣ ΑΠΟΚΡΙΘΕΙΣ
 ΟΥΤΕΡΟΣ ΕΠΕΤΕΙΜΑ ΑΥΤΩ ΛΕΓΩΝ ΟΥΔΕ
 ΦΟΒΗΣΥΤΟΝ ΘΕΟΤΙ ΕΝ ΤΩ ΑΥΤΩ ΚΡΙΜΑΤΙ
 ΕΣΜΕΝ ΚΑΙ ΗΜΕΙΣ ΜΕΝ ΔΙ ΚΑΙ ΩΣ ΑΣΙΑ ΠΡ
 ΩΙΝΕΤΡΑΞΑΜΕΝ ΔΙ ΠΟΛΑΜΒΑΝΟΜΕΝ
 ΟΥΤΟ ΕΔΕ ΟΥΔΕΝΑΤΟ ΠΟΝΕΠΡΑΞΕΝ ΚΑΙ
 ΛΕΓΕΝ ΤΩ ΙΥΜΝΗΣΘΗΤΙ ΜΟΥ ΚΕ ΟΤΑΝ ΕΛ
 ΘΗΣ ΕΝ ΤΗ ΒΑΣΙΛΕΙΑ ΣΟΥ
 ΚΑΙ ΕΠΕΝ ΑΥΤΩ ΟΙΣ ΑΜΗΝ ΛΕΓΩΣ ΟΙΣ Η
 ΜΕΡΟΝ ΜΕΤΕΜΟΥΕΣ ΕΝ ΤΩ ΠΑΡΑΔΙΣΩ
 ΗΝ ΔΕ ΩΣ ΕΙΩΡΑ ΕΚΤΗ ΚΑΙ ΣΚΟΤΟΣ ΕΓΕΝΕΤΟ
 ΕΦ' ΟΛΗΝ ΤΗΝ ΓΗΝ ΕΩΣ ΠΡΑΞΕΝ ΑΤΗΣ
 ΚΑΙ ΕΣΚΟΤΙΣΘΗ Ο ΗΛΙΟΣ ΚΑΙ ΕΣΧΙΣΘΗΤΟ
 ΚΑΤΑ ΠΕΤΑΣΜΑΤΟΥ ΝΑΟΥ ΜΕΣΟΝ ΚΑΙ ΦΩ
 ΝΗΣΑΣ ΦΩΝΗ ΜΕΓΑΛΗ ΟΙΣ ΕΙΠΕΝ ΠΕΡΕΙΣ
 ΧΕΙΡΑΣ ΣΟΥ ΠΑΡΑΤΙΘΕΜΑΙ ΤΟ ΠΝΗΛΜΟΥ ΤΟΥ
 ΤΟΥ ΔΕ ΕΙΠΩΝ ΕΞΕΠΝΕΥΣΕΝ
 ΕΛΩΚΙΔΕ Ο ΕΚΑΤΟΝΤΑΡΧΟΣ ΤΟ ΓΕΝΙΟΜΕΝΟ
 ΕΛΘΑΣ ΕΝ ΤΟΝ ΘΗΝ ΛΕΓΩΝ ΟΝ ΤΩΣΟΔΗΟΣΟΥ
 ΤΟΣ ΔΙ ΚΑΙ ΟΣΗΝ ΚΑΙ ΠΑΝΤΕΣ ΟΙΣΥΝ ΠΑΡ
 ΓΕΝΟΜΕΝΟΙ ΟΧΛΟΙ ΕΠΙ ΤΗΝ ΘΕΩΡΙΑΝ ΤΑΥΤΗ
 ΘΕΩΡΟΥΝΤΕΣ ΤΑ ΓΕΝΟΜΕΝΑ ΤΥΠΤΟΝΤΕΣ Α

وصورة العدد



مخطوطة بيزا

وهي من القرن الخامس

وهي تحتوي علي النص اليوناني وايضا ترجمة لاتيني

صورة اليوناني

ΤΑΙ ΜΑΤΙΑ ΑΥΤΟΥ ΒΑΛΟΝΤΕΣ

ΤΙΚΕ: ΚΛΗΡΟΝ ΕΚΔΙΕΙΣΤΗΚΕΙ Ο ΛΑΟΣ ΟΥΩΝ

ΤΙΚΕ: ΕΜΥΚΤΗΡΙΖΟΝ ΛΕΑΥΓΟΝ ΚΑΙ ΕΛΕΓΑΝ ΑΥΤΩ
ΑΛΛΟΥΣ ΕΩΣ ΑΣ ΣΣΑΥΤΟΝ ΣΩΣΟΝ
ΕΙ ΥΙΟΣ ΕΙΤΟΥΘΥ ΕΙΧΗΣ ΕΙΘΕ ΚΛΕΚΤΟΣ
ΕΝΕΠΕΖΟΝ ΛΕΑΥΓΩ ΚΑΙ ΟΙ ΣΤΡΑΤΙΩΤΑΙ
ΠΡΟΣΕΡΧΟΜΕΝΟΙ ΟΣΟΣ ΤΕ ΠΡΟΣΕΦΕΡΟΝ
ΛΕΓΟΝΤΕΣ ΧΑΙΡΕ ΘΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ

ΤΙΚΑ: ΠΕΡΙ ΤΕΘΕΝΤΕΣ ΑΥΤΩ ΚΑΙ ΑΚΑΝΘΙΝΟΝ
ΣΤΕΦΑΝΟΝ ΙΗΝ ΔΕ ΚΑΙ Η ΕΠΙΓΡΑΦΗ
ΕΠΙΓΕΓΡΑΜΜΕΝΗ ΕΙΝΑΥΤΩ ΓΡΑΜΜΑΣΙΝ
ΕΛΛΗΝΙΚΟΙΣ ΡΩΜΑΪΚΟΙΣ ΕΒΡΑΪΚΟΙΣ

ΑΝΤΙΦΩΝ
ΕΙΣ ΤΟΝ
ΕΛΛΗΝΙΣΜΟΝ

ΤΙΚΕ: ΟΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΥΤΟΣ ΕΣΤΙΝ
ΕΙΣ ΤΩΝ ΚΑΚΟΥΡΓΩΝ ΕΒΛΑΣΦΗΜΕΙ

ΤΙΚΕ: ΑΥΤΟΝ: ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΕΤΕΡΟΣ
ΕΠΕΤΕΙΜΑ ΑΥΤΩ ΛΕΓΩΝ ΟΤΙ ΟΥΦΟΒΗΣΥ
ΓΟΝ ΕΝ ΟΤΙ ΕΝΤΩ ΑΥΤΩ ΚΡΙΜΑΤΙ
ΚΑΙ ΗΜΕΙΣ ΕΣΜΕΝ ΚΑΙ ΗΜΕΙΣ ΕΣΜΕΝ
ΔΙΚΑΙΩΣ ΑΖΙΑΓΑΡΩΝ ΕΠΡΑΞΑΜΕΝ
ΑΠΟΛΑΜΒΑΝΟΜΕΝ ΟΥΤΟΣ ΔΕ ΟΥΔΕΝ
ΠΟΝΗΡΟΝ ΕΠΡΑΞΕΝ ΚΑΙ ΣΤΡΑΦΕΙΣ
ΠΡΟΣ ΤΟΝ ΚΥΝ ΕΙΠΕΝ ΑΥΤΩ ΜΗ ΣΩΗΤΙΜΟΥ
ΕΝ ΤΗ ΗΜΕΡΑ ΤΗΣ ΕΛΕΥΣΕΩΣ ΟΥ

ΑΠΟΚΡΙΘΕΙΣ ΔΕ ΟΙΝ ΕΙΠΕΝ ΑΥΤΩ ΤΩ ΕΠΛΗΘΕΙ
ΘΑΡΣΕΙΣ ΗΜΕΡΟΝ ΜΕΤΕΜΟΥ ΕΣΗ

ΤΙΚΕ: ΕΝ ΤΩ ΠΑΡΑΔΕΙΣΩ ΚΑΙ ΗΝΩΣΕΙ
ΩΡΑ ΕΚΤΗ ΚΑΙ ΣΚΟΤΟΣ ΕΓΕΝΕΤΟ
ΕΦΟΛΗΝ ΤΗΝ ΓΗΝ ΕΩΣ ΩΡΑΣ

ΤΙΚΗ: ΣΝΑΤΗΣ ΕΣΚΟΤΙΣΘΗ ΔΕ Ο ΗΛΙΟΣ

ΤΙΚΕ: ΚΑΙ ΦΩΝΗΣΑΣ ΟΙΝ ΜΕΓΑΛΗ ΦΩΝΗ
ΕΙΠΕΝ ΠΑΤΕΡΕΙΣ ΧΕΙΡΑΣ ΟΥ ΠΑΡΑΤΙΘΕΜΙ
ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΤΟΥΤΟ ΔΕ ΕΙΠΩΝ ΕΞΕΤΙΝΘΕ
ΚΑΙ ΠΟΚΑΤΑΠΕΤΑΣΜΑΤΟΥ ΝΑΟΥ

p p d quo

uestimenta eius mittentes
 sortem et stabat populus uidens
 subsannabant autem eum et dicebant illi
 alius saluum fecisti te ipsum saluum fac
 si filius es dei si xps es electus
 deludebant autem eum et milites
 accedentes acetum offerebant ei
 dicentes habet rex iudaeorum
 inponentes illi et despinis
 coronam **I**ekatautem et inscriptio
 super scriptas super eum litteras
 graecis latinis hebraicis
 rex iudaeorum **H**ic est
 unus autem de malicis blasphemabat
 eum respondens autem alius
 increpabat eum dicens quoniam non time tu
 domini quoniam in iudicio
 et nos sumus et nos quidem
 iuste dicemus enim secundum quod eciam
 recipimus hanc rem nihil
 in iudicio me citet conuersus
 ad domum dixit illi memento me
 in die aduentus tui
 respondens autem illis dixit quoniam increpabat eum
 anime qui okey tohodie mecum eris
 in paradiso et ekatsi ut
 hora sexta et tenebrae factae sunt
 in tota terra usque hora
 nona obscuratus autem est sol
 et clamans ihesus voce magna
 dixit pater in manus tuas commendo
 spiritum meum et hoc cum dixisset exspirauit
 et uelum templi

N2

والمخطوطة الافرايمية

من القرن الخامس

E G H K N X Ψ Δ Θ Π 063 0250

ومجموعة مخطوطات

f13 f1

ومخطوطات الخط الصغير

33 1230 28 157 180 205 565 579^c 700 892 1006 1009 1010 1071 1079 1195
1216 1242* 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148
2194

ومجموعات مخطوطات البيزنطية

Byz

ومجموعة مخطوطات القراءات الكنسية

Lect |⁶⁰ |⁷⁰ |^{211(1/2)} |^{524(1/2)} |⁵⁶³ |^{524(1/2)} |⁹⁵⁰ |^{1552(1/2)}

والترجمات القديمة

اولا اللاتينية القديمة

وهي بدأت من منتصف القرن الثاني

it^{ff2} it^{aur} (it^c) it^e (it^f) it^l it^{r1} it^d(it^b) it^q

وايضا الفلجاتا للقديس جيروم من القرن الرابع

vg^{cl} vg^{ww} vgst

(clVulgate) Erat autem et superscriptio scripta super eum litteris
græcis, et latinis, et hebraicis: Hic est rex Judæorum.

(Vulgate) erat autem et superscriptio inscripta super illum litteris graecis et
latinis et hebraicis hic est rex Iudaeorum

والترجمات السريانية

واولا الاشورية من سنة 168 م

والعدد بين صفحتين

[illegible]

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100

23:38-a And there was also an inscription which was written over him in Greek and Roman and Hebrew, * THIS IS THE KING OF THE JIHUDOYEE

والبشيتا من القرن الرابع

syr^p

ܕܠܟܝܢܐ ܕܠܟܝܢܐܝܐ ܕܠܟܝܢܐ ܡܬܬ ܠܠ ܕܠܟܝܢܐ ܕܠܟܝܢܐ ܕܠܟܝܢܐ (Peshitta)

ܕܠܟܝܢܐ ܕܠܟܝܢܐ ܕܠܟܝܢܐ

(Peshita X) AYT HWA DYN AP KTBA DKTYB LEL MNH YWNAYT WRHWMAYT WEBRAYT HNW MLKA DYHWDYA ;

(Lamsa) There was also an inscription which was written over him, in Greek and Roman and Hebrew, THIS IS THE KING OF THE JEWS.

(Lamsa NT) There was also an inscription which was written over him, in Greek and Roman, and Hebrew, THIS IS THE KING OF THE JEWS.

وايضا

syr^h syr^{pal}

وايضا بعض مخطوطات الترجمة القبطي البحيري

cop^{bo(mss)}

والارمنية

arm

والاثيوبية

eth

والجوارجينية

geo

والسلافينية

slav

وبعض اقوال الاباء

Pilate Cyril^{lem}

فالادلة الخارجية هي في صالح القراءة التقليدية من حيث القدم والتنوع والانتشار والكثرة

التحليل الداخلي

لوقا البشير يقول

انجيل لوقا 23

23: 37 قائلين ان كنت انت ملك اليهود فخلص نفسك

23: 38 و كان عنوان مكتوب فوقه باحرف يونانية و رومانية و عبرانية هذا هو ملك اليهود

هذا لم يكتبه متي البشير

انجيل متي 27

37 وَجَعَلُوا فَوْقَ رَأْسِهِ عِلْتَهُ مَكْتُوبَةً: «هَذَا هُوَ يَسُوعُ مَلِكُ الْيَهُودِ».

وبناء علي قاعدة

The disharmonious reading is best.

القراءه التي اقل في توفيق الكلام هي الافضل

وقال سودين ان غالبا النساخ يميلوا لجعل الاناجيل تشبه انجيل متي ولهذا القراءه التي لا توافق انجيل متي هي الافضل .

البعض قال ان العدد منقول من يوحنا ولكن هذا غير صحيح لان

انجيل يوحنا 19

19 وَكَتَبَ بِيَلَاطُسَ عُنْوَانًا وَوَضَعَهُ عَلَى الصَّلِيبِ. وَكَانَ مَكْتُوبًا: «يَسُوعُ النَّاصِرِيُّ مَلِكُ الْيَهُودِ».

20 فَقَرَأَ هَذَا الْعُنْوَانُ كَثِيرُونَ مِنَ الْيَهُودِ، لَأَنَّ الْمَكَانَ الَّذِي صُلِبَ فِيهِ يَسُوعُ كَانَ قَرِيبًا مِنَ الْمَدِينَةِ.

وَكَانَ مَكْتُوبًا بِالْعِبْرَانِيَّةِ وَالْيُونَانِيَّةِ وَاللَّاتِينِيَّةِ.

لانهم لو اخذوه من يوحنا لكانوا نقلوه بنفس التعبير او علي الاقل نفس الترتيب

لوقا

επιγραφή γεγραμμένη επ αυτω γραμμασιν ελληνικοις και
ρωμαικοις και εβραικοις ουτος

يوحنا

· καὶ ἦν γεγραμμένον Ἑβραϊστί Ἑλληνιστί Ῥωμαϊστί

فالتنوع يثبت ان كلام لوقا الطبيب المدقق شاهد العيان صحيح وايضا يثبت انه غير منقول من

يوحنا

واخيرا المعني الروحي

من تفسير ابونا تادرس يعقوب واَقوال الاباء

صارت علته تاجًا له يمثل حقيقته الخفية كملكٍ، وكما جاء في سفر النشيد "اخرجن يا بنات صهيون، وانظرن الملك سليمان بالتاج الذي توجته به أمه في يوم عرسه، وفي يوم فرح قلبه" (نش 3: 11).

كُتب العنوان باللغات الرئيسية: اليونانية والرومانية والعبرية، ليعلن أنه بالحق ملك رُوحى على جميع الأمم، وليس خاصًا باليهود وحدهم كما ظنوا في المسيا المنتظر.

❖ لاحظ أن مكر الشيطان قد ارتد إليه. لقد كُتبت علّة يسوع بثلاث لغات مختلفة، حتى لا يفشل أحد من المارة به في معرفة أنه قد صلب لأنه أقام نفسه ملكًا. لقد كُتبت باليونانية واللاتينية والعبرية، هذه اللغات التي يعني بها أكثر الأمم قوة (الرومان) وحكمة (اليونان) وعبادة لله (اليهود)، جميعها تخضع لسلطان المسيح[926].

الأب ثيوفلاكتيوس

والمجد لله دائما