

هل العدد الذي يقول بنزع الجسم

الخطايا البشري محرف بدليل شهادة

اوغسطينوس كولوسي 2: 11

Holy_bible_1

الشبهة

<p>As the same apostle also, when he says, "In putting off the body of the flesh,"</p> <p>NPNF1-83, On the Holy Trinity; Doctrinal Treatises; Moral Treatises, THE FIFTEEN BOOKS OF AUGUSTINUS, BISHOP OF HIPPO ON THE TRINITY, Book XIV, Chapter 16, pp497</p>	<p>لكن الرسول , ايضا , عندما يقول : " بنزع الجسم البشري "</p>	<p>[[متى 2: 11]] وامي المسيح كان خلائكم ختنا , لا بالادي , بل بنزع جسم الخطايا البشري , وهذا هو ختان المسيح .</p>
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الرد

الحقيقة ما يقوله المشكك غير دقيق بل القديس اوغسطينوس يعتبر عند العلماء واحد من ادلة

اثبات اصالة النص التقليدي في هذا العدد عن الإباء

ولكن ندرس اصالة العدد معا

وندرسها من الأدلة الخارجية والداخلية وفي الأدلة الخارجية ندرس الترجمات والمخطوطات

التراجم العربي

التي كتبت خطايا

الفانديك

11 وَبِهِ اِيضاً خُتِنْتُمْ خِتَاناً غَيْرَ مَصْنُوعٍ بِيَدٍ، بِخَلْعِ جِسْمِ خَطَايَا الْبَشَرِيَّةِ، بِخِتَانِ الْمَسِيحِ.

الحياة

11 وفيه أيضا ختنتم ختانا لم تجره الأيدي، إذ نزع عنكم جسد الخطايا البشري وهذا هو ختان

المسيح:

المشتركة

11 وفي المسيح كان ختانكم ختانا، لا بالأيدي، بل بنزع جسد الخطايا البشري، وهذا هو ختان

المسيح.

التي حذفت خطايا

اليسوعية

11 وفيه ختنتم ختاناً لم يكن فعل الأيدي، بل بخلع الجسد البشري، وهو ختان المسيح.

البولسية

كو-2-11: فِيهِ قَدْ خُتِنْتُمْ خِتَانَةً لَيْسَتْ مِنْ فِعْلِ الْأَيْدِي، بَلْ بِخَلْعِ الْجَسَدِ الْبَشَرِيِّ، إِذْ

هَذِهِ هِيَ خِتَانَةُ الْمَسِيحِ:

المشتركة

كو-2-11: فِيهِ خُتِنْتُمْ خِتَانًا لَمْ يَكُنْ فِعْلًا الْأَيْدِي، بَلْ بِخَلْعِ الْجَسَدِ الْبَشَرِيِّ، وَهُوَ خِتَانُ الْمَسِيحِ.

التراجم الإنجليزية

أولا التي كتبت النص التقليدي بكلمة خطايا

(Murdock) And in him ye have been circumcised with a circumcision

without hands, by casting off the flesh of sins, by a circumcision of the

Messiah.

(ALT) in whom you_p also were circumcised with a circumcision done without human hands, by the putting off of the body of the sins of the flesh by the circumcision of Christ,

(ACV) In whom also ye were circumcised a circumcision not made with hands, in the removal of the body of the sins of the flesh by the circumcision of the Christ.

(AKJ) In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

(ALTNT) in whom you* also were circumcised with a circumcision done without human hands, by the putting off of the body of the sins of the flesh by the circumcision of Christ,

(VW) In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ,

(Bishops) In whom also ye are circumcised with circumcisio made without handes, by puttyng of the body of sinnes of the fleshe, in the circumcision of Christe:

(EMTV) In whom you were also circumcised with the circumcision made without hands, by the putting off the body of the sins of the flesh, by the circumcision of Christ,

(ERV) In Christ you had a different kind of circumcision, one that was not done by human hands. That is, you were made free from the power of your sinful self. That is the kind of circumcision Christ does.

(Etheridge) And in him you have been circumcised with the circumcision which is not with hands, by the putting away of the flesh of sins, (even) by the circumcision of the Meshiha.

(EVID) In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

(Geneva) In whome also yee are circumcised with circumcision made without handes, by putting off the sinfull body of the flesh, through the circumcision of Christ,

(GNB) In union with Christ you were circumcised, not with the circumcision that is made by human beings, but with the circumcision made by Christ, which consists of being freed from the power of this sinful self.

(GW) In him you were also circumcised. It was not a circumcision performed by human hands. But it was a removal of the corrupt nature in the circumcision performed by Christ.

(HNV) in whom you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, in the circumcision of Messiah;

(IAV) In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Moshiach:

(ISV) In him you were also circumcised with a circumcision performed without human hands by stripping off the corrupt nature in the circumcision performed by Christ.

(JST) In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;

(JOSMTH) In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;

(KJ2000) In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

(KJVCNT) In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

(KJCNT) In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

(KJV) In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

(KJV-Clar) In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

(KJV-1611) In whom also ye are circumcised with the Circumcision made without handes, in putting off the body of the sinnes of the flesh, by the Circumcision of Christ:

(KJV21) and in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

(KJVA) In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

(LBP) In whom also you are circumcised with a circumcision made without hands, in putting off the sinful body by the circumcision of Christ:

(LitNT) IN WHOM ALSO YE WERE CIRCUMCISED WITH CIRCUMCISION NOT MADE BY HAND, IN THE PUTTING OFF OF THE BODY OF THE SINS OF THE FLESH, IN THE CIRCUMCISION OF THE CHRIST;

(LITV) in whom also you were circumcised with a circumcision not made by hands, in the putting off of the body of the sins of the flesh, by the circumcision of Christ,

(MKJV) in whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ,

(NCV) Also in Christ you had a different kind of circumcision, a circumcision not done by hands. It was through Christ's circumcision, that is, his death, that you were made free from the power of your sinful self.

(NIRV) When you received Christ, you were also circumcised by putting away your sinful nature. Human hands didn't circumcise you. Christ did.

(NIV) In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ,

(NKJV) In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins^[c] of the flesh, by the circumcision of Christ,

(NLT) When you came to Christ, you were “circumcised,” but not by a physical procedure. It was a spiritual procedure—the cutting away of your sinful nature.

(NLV) When you became a Christian, you were set free from the sinful things of the world. This was not done by human hands. You were set free from the sins of your old self by what was done in Christ's body.

(Murdock R) And in him you have been circumcised with a circumcision without hands, by casting off the flesh of sins, by a circumcision of Mshikha.

(RNKJV) In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of the Messiah:

(RYLT-NT) in whom also you were circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh in the circumcision of the Christ,

(TMB) and in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

(TNIV) In him you were also circumcised with a circumcision not performed by human hands. Your sinful nature was put off when you were circumcised by Christ,

(TRC) in whom also ye are circumcised with circumcision made without hands, by putting off the sinful body of the flesh, throw the circumcision that is in Christ,

(Tyndale) in whom also ye are circucised with circumcision made mith out hondes by puttinge of the sinfull boddy of the flesshe throw the circumcision yt is in Christ

(Wesley's) By whom also ye are circumcised with a circumcision not made with hands, in putting off the body of the sins of the flesh, by the circumcision of Christ:

(WESNT) By whom also ye are circumcised with a circumcision not made with hands, in putting off the body of the sins of the flesh, by the circumcision of Christ:

(WNT) In Him also you were circumcised with a circumcision not performed by hand, when you threw off your sinful nature in true Christian circumcision;

(WORNT) In whom also ye are circumcised with the circumcision not performed by hands, in putting off the body of the sins of the flesh, by the circumcision *which is* of Christ:

(YLT) in whom also ye were circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh in the circumcision of the Christ,

التي حذفت خطايا

(ASV) in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ;

(BBE) In whom you had a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ;

(CEV) Christ has also taken away your selfish desires, just as circumcision removes flesh from the body.

(Darby) in whom also ye have been circumcised with circumcision not done by hand, in the putting off of the body of the flesh, in the circumcision of the Christ;

(ESV) In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ,

(NET.) In him you also were circumcised — not, however, with a circumcision performed by human hands, but by the removal of the fleshly body, that is, through the circumcision done by Christ.

(NWT) By relationship with him YOU were also circumcised with a circumcision performed without hands by the stripping off the body of the flesh, by the circumcision that belongs to the Christ,

(RSVA) In him also you were circumcised with a circumcision made without hands, by putting off the body of flesh in the circumcision of Christ;

(RV) in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ;

(Webster) In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

(Wycliffe) In whom also ye ben circumcidid in circumcisioun not maad with hoond, in dispoyling of the bodi of fleisch, but in circumcisioun of Crist;

ونرى ان التراجم التي تمثل نص التقليدي والاعلبيية وأيضا كثير من النقدية كتبتة

النصوص اليوناني

(GNT) ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιητῶ ἐν τῇ
ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός, ἐν τῇ
περιτομῇ τοῦ Χριστοῦ,

(IGNT+) ἐν^{G1722} IN ὧ^{G3739} WHOM καὶ^{G2532} ALSO περιετμήθητε^{G4059 [G5681]} YE
WERE CIRCUMCISED περιτομῇ^{G4061} WITH CIRCUMCISION ἀχειροποιητῶ^{G886} NOT MADE
BY HAND, ἐν^{G1722} IN τῇ^{G3588} THE ἀπεκδύσει^{G555} PUTTING OFF τοῦ^{G3588} OF THE
σώματος^{G4983} BODY τῶν^{G3588} OF THE ἁμαρτιῶν^{G266} SINS τῆς^{G3588} OF THE
σαρκός^{G4561} FLESH, ἐν^{G1722} IN τῇ^{G3588} THE περιτομῇ^{G4061} CIRCUMCISION
τοῦ^{G3588} OF THE χριστοῦ^{G5547} CHRIST;

(SNT) ἐν ὧ καὶ περιετμήθητε περιτομῇ ἀχειροποιητῶ ἐν τῇ
ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός ἐν τῇ περιτομῇ
τοῦ χριστοῦ

(Vamvas) εις τον οποίον και περιετμήθητε με περιτομήν
αχειροποίητον, απεκδυθέντες το σώμα των αμαρτιών της σαρκός διά
της περιτομής του Χριστού,

[RP Byzantine Majority Text 2005](#)

έν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ
σώματος τῶν ἀμαρτιῶν τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ χριστοῦ,

[Greek Orthodox Church 1904](#)

έν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ
σώματος τῶν ἀμαρτιῶν τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ,

[Scrivener's Textus Receptus 1894](#)

έν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ
σώματος τῶν ἀμαρτιῶν τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ,

[Stephanus Textus Receptus 1550](#)

έν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ
σώματος τῶν ἀμαρτιῶν τῆς σαρκός ἐν τῇ περιτομῇ τοῦ Χριστοῦ

Stephanus Textus Receptus 1550

εν ω και περιετμηθητε περιτομη αχειροποιητω εν τη απεκδυσει του σωματος των **αμαρτιων** της σαρκος εν τη περιτομη του χριστου

Scrivener's Textus Receptus 1894 w/o Diacritics

εν ω και περιετμηθητε περιτομη αχειροποιητω, εν τη απεκδυσει του σωματος των **αμαρτιων** της σαρκος, εν τη περιτομη του Χριστου,

Byzantine/Majority Text (2000) w/o Diacritics

εν ω και περιετμηθητε περιτομη αχειροποιητω εν τη απεκδυσει του σωματος των **αμαρτιων** της σαρκος εν τη περιτομη του χριστου

التي حذفت كلمة خطايا

Nestle Greek New Testament 1904

έν ᾧ καί περιετμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ,

Westcott and Hort 1881

έν ᾧ καί περιετμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ χριστοῦ,

Tischendorf 8th Edition

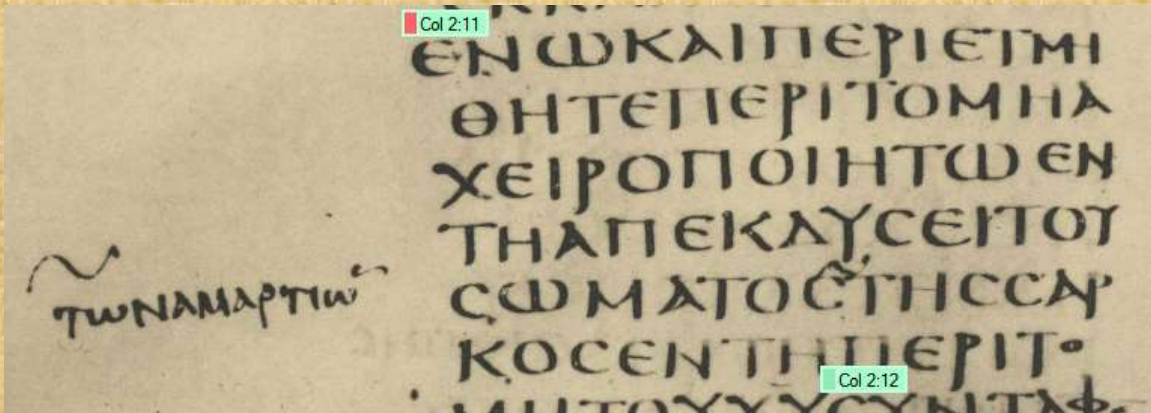
ἐν ὃς καὶ περιτέμνω περιτομή ἀχειροποίητος ἐν ὃ ἀπέκδυσις ὁ σῶμα ὁ
σὰρξ ἐν ὃ περιτομή ὁ Χριστός

فمن جهة النصوص اليوناني الأغلبية مع النص التقليدي

المخطوطات

التي كتبت كلمة خطايا

السينائية



وكثير من مخطوطات الخط الكبير على سبيل المثال

D¹ Ψ

وأيضاً الكثير من مخطوطات الخط الصغير

وكل مجموعة البيزنطية وهي بالمئات

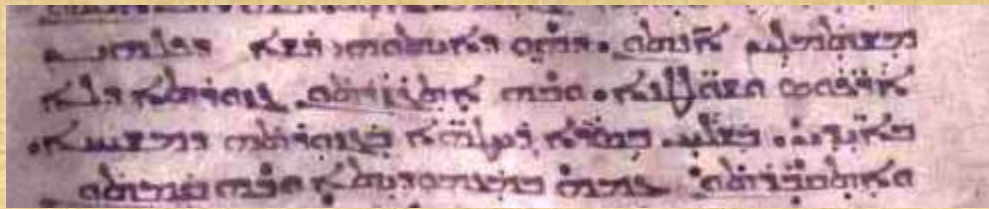
والترجمات القديمة

اللاتينية القديمة التي تمت من منتصف القرن الثاني

it^b

والترجمات السريانية

ومن اهمهم الاشورية خابورس من القرن الثاني الميلادي



ܘܡܢ ܗܘܢܝܢ ܘܡܢ ܗܘܢܝܢ ܘܡܢ ܗܘܢܝܢ ܘܡܢ ܗܘܢܝܢ ܘܡܢ ܗܘܢܝܢ

In whom also you are circumcised with a circumcision made without hands,
in putting off the sinful body by the circumcision of Christ:

وغيرها من الترجمات السريانية ومنها البشينا

ܘܡܢ ܗܘܢܝܢ ܘܡܢ ܗܘܢܝܢ ܘܡܢ ܗܘܢܝܢ ܘܡܢ ܗܘܢܝܢ ܘܡܢ ܗܘܢܝܢ (Peshitta)

ܘܡܢ ܗܘܢܝܢ ܘܡܢ ܗܘܢܝܢ ❖

(Lamsa) In whom also you are circumcised with a circumcision made

without hands, in putting off the sinful body by the circumcision of Christ;

المخطوطات التي حذفها

بردية 46 والإسكندرية والفاثيكانية والافرايمية والفجاتا والقبطي الصعيدي

فالحقيقة الاثنين لهم ادلة قوية من المخطوطات ولكن أرجح قراءة التقليديّة لأنها أكثر عددا

الأدلة الداخلية

لو كانت الأدلة الخارجية لا ترجح بشكل كبير ولكن الأدلة الداخلية

نلاحظ ان فكرة جسد الخطية فكر لاهوتي وتعبير متكرر لمعلمنا بولس الرسول

رسالة بولس الرسول إلى أهل رومية 6: 6

عَالِمِينَ هَذَا: أَنَّ إِنْسَانَنَا الْعَتِيقَ قَدْ ضَلِبَ مَعَهُ لِيُبْطَلَ جَسَدُ الْخَطِيئَةِ، كَيْ لَا نَعُودَ نُسْتَعْبَدُ أَيْضًا
لِلْخَطِيئَةِ.

رسالة بولس الرسول إلى أهل رومية 6: 12

إِذَا لَا تَمْلِكَنَّ الْخَطِيئَةُ فِي جَسَدِكُمْ الْمَائِتِ لِكَيْ تُطِيعُوهَا فِي شَهَوَاتِهِ،

رسالة بولس الرسول إلى أهل رومية 7: 14

فَإِنَّا نَعْلَمُ أَنَّ النَّامُوسَ رُوحِيَّ، وَأَمَّا أَنَا فَجَسَدِي مَبِيعٌ تَحْتَ الْخَطِيئَةِ.

رسالة بولس الرسول إلى أهل رومية 8: 10

وَإِنْ كَانَ الْمَسِيحُ فِيكُمْ، فَالْجَسَدُ مَيِّتٌ بِسَبَبِ الْخَطِيئَةِ، وَأَمَّا الرُّوحُ فَحَيَاةٌ بِسَبَبِ الْبِرِّ.

ولكن لم يقول ولا مرة خلع جسم بشري

فهذا حسب قاعدة

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

is best.

القراءة التي تتماشى مع أسلوب الكاتب هي الأفضل

فهذا يؤكد القراءة التقليدية هي الصحيحة

وأيضاً 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

وبخاصة في هذا الصدد سياق الكلام في نفس الاصحاح يقول هذا

رسالة بولس الرسول إلى أهل كولوسي 2:

11 وَبِهِ أَيْضًا خُتِنْتُمْ خِتَانًا غَيْرَ مَصْنُوعٍ بِيَدٍ، بَخَلَعِ جِسْمَ خَطَايَا الْبَشَرِيَّةِ، بِخِتَانِ الْمَسِيحِ.

12 مَدْفُونِينَ مَعَهُ فِي الْمَعْمُودِيَّةِ، الَّتِي فِيهَا أُقِمْتُمْ أَيْضًا مَعَهُ بِإِيمَانِ عَمَلِ اللَّهِ، الَّذِي أَقَامَهُ مِنْ

الْأَمْوَاتِ.

13 وَإِذْ كُنْتُمْ أَمْوَاتًا فِي الْخَطَايَا وَعَلَفَ جَسَدِكُمْ، أَحْيَاكُمْ مَعَهُ، مُسَامِحًا لَكُمْ بِجَمِيعِ الْخَطَايَا،

فهذا يقطع بان القراءة الصحيحة هي التقليدية

اما عن القديس اوغسطينوس

فالحقيقة حسب كلام ريتشارد ويلسون هو من ادلة القراءة التقليدية هو والقديس ابيفانيوس

Epiphanius Augustine^{pt}

فان قالها في الجزء المستشهد به باختصار ولكن في On Original Sin.

Chapter 37 [XXXII.]—In What Sense Christ is Called “Sin.”

يشرح العدد مؤكدا ان العدد يتكلم عن جسد الخطية

فهو لو اقتباسه الذي استشهد به المشكك كان مختصر ضماني ولكن في شرحه يذكر العدد

واخير المعنى الروحي

من تفسير ابونا تادرس يعقوب واقوال الإباء

الختان الروحي والمعمودية

"وبه أيضًا ختنتم ختانًا غير مصنوع بيدٍ،

بخلع جسم خطايا البشرية بختان المسيح" [11].

بالمسيح نكمل [10]، وبه أيضًا لنا عهد مع الله.

كان الختان الجسدي في العهد القديم علامة تُظهر علاقة عهد الإنسان مع الله (رو 4:11-12).
كان أيضًا علامة انقسام بين اليهود والأمم، وعلى الصليب أباد المسيح يسوع هذا الحائط المتوسط،
حاجز الانقسام (أف 2:14-18). على أسس الإيمان، نحن جميعًا يهودًا وأمميين ندخل في عهد مع
الله (رو 3:29، 30؛ غل 6:5).

إذ صرنا مملوءين فيه نتمتع بالختان الروحي، أي العماد، فنخلع الإنسان القديم ونلبس الإنسان
الجديد الذي على صورة خالقه. في هذا الختان لا تتزع غرلة الجسد الظاهرة، بل غرلة القلب التي
تتعارض مع مشيئة الله والطاعة لوصاياه. لقد وبخ القديس اسطفانوس اليهود لأنهم قساة القلوب وغير
مختونين بالقلوب والأذان (أع 7: 51)، وعاد الرسول يوضح مفهوم "اليهودي" كعضو في جسد
إسرائيل الحقيقي أنه مختون القلب بالروح (رو 2: 28-29).

في الختان الجسدي الحرفي يُنزع جزء من اللحم، أما في ختان المسيح فينزع طبع الخطية فلا يعود
الجسد يكون هيكلًا لها، بل يصير هيكلًا للرب. هذا الاستئصال لا يتم بسكين مادية، بل بيد غير
بشرية، وهو عمل روح المسيح فينا بالإيمان.

* كان موته من أجلنا، وهكذا أيضًا كانت قيامته، وكان ختانه [146].

القديس كيرلس الكبير

* أسأل السلام لعفتك بحبٍ عملي. حتى متى تُسمي عبدًا؟ متى ستصبح إنسانًا حرًا؟ متى تصبح سيّدًا على الشعوب النجسة المحيطة بك؟ متى تقتل وتبيد أهل الغرلة الذين هم في مدينتك؟ متى تُختن بالختان التي لم تصنعها الأيدي، كل سكان بيتك (تك 17: 27)، بالختان الذي هو في الروح (رو 2: 29)؟ متى ستكون صاحب سلطان وملكًا على مدينة الأبد، ومتى ستخضع لك المدن الخمس والمدن العشر التي سبق ذكرها...؟ متى ستبصر في نفسك السماوات الجدد، وهي تعلن فيك بنظام مراتبها "قدوس" الجوهر الخفي؟ [147]

القديس يوحنا الدلياتي

* يعني بعبارة "جسد الخطايا" تلك "الحياة العتيقة"، وهو كثيرًا ما يشير إليها بشتى الطرق، كما قال قبلاً "الذي نجانا من سلطان الظلمة، وصالحنا نحن الذين كنا قبلاً غرباء" حتى أصبح "قديسين وبلا عيب"، ولم تعد بحاجة إلى الختان بنصل السكين، بل في المسيح نفسه، لأنه ما من يدٍ بشرية تهب هذا الختان أبدًا بل الروح القدس، وهو لا يختن جزءًا بعينه بل الختان، في واحد جسدي وفي آخر روحاني، لكن ليس كاليهود، لأنكم لم تخلعوا الجسد بل الخطايا، متى وأين؟ في المعمودية. وبماذا يُسمى الختان؟ يسميه دفنًا [148].

* إنه يتكلم عن شيء أعظم من الختان، إذ أنه لا يطرح فقط ما أختتوا لأجله بل يبيده ويفنيه تماماً [149].

القديس يوحنا الذهبي الفم

* قد خُتت لا ختاتاً جسدياً بل في المسيح، أي وُلدنا من جديد، إذ قد دُفنا معه بمعموديته، يجب أن نموت عن الإنسان العتيق لأن لتجديد المعمودية قوة القيامة، ولا يضيء ختان المسيح بنزع الجلد بل بالموت بالكامل معه، وبهذا الموت نحيا بالكامل له لأننا نقوم ثانية به بالإيمان بالله الذي أقامه من الأموات. لهذا يجب أن نؤمن بالله الذي بعمله قام المسيح من الموت لأن إيماننا يقوم ثانية في المسيح وبه [150].

القديس هيلاري أسقف بواتييه

والمجد لله دائماً