

كتاب رؤيا بطرس الغنوسي والفرق بينه

وبين رؤيا بطرس

Holy_bible_1

الشبهة

يحاول بعض المشككين الكلام عن كتاب اسمه رؤيا بطرس ويحاولوا ان يقولوا انه كان سفر قانوني وانه

ينفي صلب المسيح واستشهد به بعض الإباء

الرد

كالعادة المسلمين في محاولاتهم اللاهثة لإثبات قرانهم بالهجوم على الكتاب المقدس فتجدوهم كل سفر

قانوني يشكوا في قانونيتهم ويحاولوا جاهدين اثبات انه غير قانوني وفي نفس الوقت كل سفر منحول

غير قانوني مزيف يحاولوا جاهدين اثبات انه قانوني وبهذا يكيلوا بمكايل مختلفة فقط لتخطئ الكتاب

المقدس.

وشرحت سابقا في ملف

هل رؤيا بطرس سفر قانوني والفرق بينه وبين رؤيا بطرس الغنوسي

ووضحت فيه الفرق بين كتابين مختلفين يتكلم عنهم المشككين كما لو كانوا كتاب واحد فالكتاب المسمى

باسم رؤيا بطرس هو من الكتب الابوكريفية المسيحية ولكنه ليس من الاسفار القانونية

ويجب التفرقة بينه وبين رؤيا بطرس الغنوسي لأنهم مختلفين تماما فالثاني هو غنوسي مرفوض تماما من

مكتبة نجع حمادي.

فأكرر يوجد رؤيا بطرس وهو من الكتابات الأدبية المسيحية من القرن الثاني الميلادي أشار اليه قله من

الإباء وهذا ليس سفر قانوني ولكنه كتاب كأحد الكتب الأدبية المسيحية في القرن الثاني وهو الذي اشارت

اليه القائمة موراثورية بوجوده وغير قانوني واغلب الكنائس ترفضه.

ويوجد رؤيا بطرس الغنوسي المختلف عنه تماما وهذا كتاب غنوسي غير مسيحي أصلا مرفوض يمثل

الفكر الغنوسي الوثني فقط لم يشير اليه الإباء وهو مثل بقية الكتابات الغنوسية في نهاية القرن الثاني

الميلادي ومثله مثل الكتابات الغنوسية التي اعجبت بشخصية المسيح في المسيحية فاخذوا وصف

الشخصية واعتبروه أحد الايونات المنبثقة ضد الديميورج وان جسده هلامي لا يصاب ولا يصلب ولكن

يشبه لهم لان جسده هلامي.

في هذا الملف أتكلم عن الثاني وهو رؤيا بطرس الغنوسي.

وأكرر

اول ملاحظة وهي ان المشككين المسلمين اما عن عمد (أي تدليس) او عن جهل يخلطون بين الاثنتين فالمشكك يقتبس من رؤيا بطرس الغنوسي لنفي الصلب ولكنه يتكلم عن ان بعض الإباء اقتبسوا منه رغم ان الإباء لم يقتبسوا من الغنوسي ولكن من رؤيا بطرس الذي من الكتابات المسيحية. وهذا لجعل المسيحي يظن ان بعض الإباء اقتبسوا من كتاب غنوسي وهذا خلط وتغيير الحقائق.

رؤيا بطرس الغنوسي



كما شرح كل من James Brashler and kamijki

هو كتاب اكتشف في مكتبة نجع حمادي التي بها الكثير من الكتب الغنوسية. وتعبيراته وافكاره واضحة انها غنوسية. ما بين الدسوتية او التجلي (فكر غنوسي عن جسد المسيح هلامي وكل المادة ليس لها وجود حقيقي بل خدعة من الادميورج) والادوبشنست او التبني (التبني هو فكر غنوسي مرفوض ان الاله تبني المسيح وجعله إله)

النسخة الوحيدة هي بالقبطية ولهذا يعرف باسم رؤيا بطرس القبطي

وهذا الكتاب الغنوسي هو فكره واضح انه يتكلم عن جسد المسيح الغير حقيقي ولكنه لم ينكر حادثة الصلب على عكس ما قاله المشككين بل هو يتكلم عن حدوثها فعليا ولكنها لم تثر على جسده الهلامي

"He whom you saw on the tree, glad and laughing, this is the living Jesus.

But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me."

ولكن أيضا هو واضح ان كاتبه في القرن الثاني يعرف الاناجيل المسيحية فيقتبس (يسرق) منها واحيانا يقلبها ويضيف عليها افكار غنوسية مثل موضوع اقتباسه من حادثة انكار بطرس للمسيح ثلاث مرات

"as he was about to reprove you three times in this night,"

ولكن مع التبديل

شرحت الفكر الغنوسي سابقا لمن لم يسمع عن هذا

ومن يريد بشيء من التفصيل يرجع الى ملف

[انجيل توما الابوكريفي الجزء الأول مقدمة عن الفكر الغنوسي](#)

[انجيل يهوذا الابكرافي فكرة مختصرة عن الغنوسية](#)

وهنا اركز قليلا على الدسوتية التي هي فرقة غنوسية

الدوسيتية – Docetism :

الدوسيتية كما جاءت في اليونانية " δοκεται – Doketai "، من التعبير " dokesis -

δοκεσις " و " δοκεο – dokeo " والذي يعني " يبدو "، " يظهر "، " يرى "، وتعني

الخياليةPhantomism، وهو فكر ظهر من قبل الميلاد واقتبس شخصية المسيح في نهاية القرن الأول،

على نهاية أيام رسل المسيح وتلاميذه، وقد جاءت من خارج المسيحية، وبعيداً عن الإعلان الإلهي،

وخلطت بين الفكر الفلسفي اليوناني، الوثني، والمسيحية وقد بنت أفكارها على أساس أن المادة شر،

وعلى أساس التضاد بين الروح وبين المادة التي هي شر، في نظرها، ونادت بأن الخلاص يتم بالتححرر من

عبودية وقيود المادة والعودة إلى الروح الخالص للروح السامي، وقالت أن الله، غير مرئي وغير معروف

وسامي وبعيد جدا عن العالم، ولما جاء المسيح الإله إلى العالم من عند هذا الإله السامي ومنه،

وباعتباره إله تام لم يأخذ جسدا حقيقيا من المادة التي هي شر لكي لا يفسد كمال لاهوته، ولكنه جاء في

شبهه جسد، كان جسده مجرد شبح أو خيال أو مجرد مظهر للجسد، بدا في شبهه جسد، ظهر في شبهه

جسد،، ظهر كإنسان، بدا كإنسان، وبالتالي ظهر للناس وكأنه يأكل ويشرب ويتعب ويتألم ويموت، لأن

الطبيعة الإلهية بعيدة عن هذه الصفات البشرية. بدا جسده وآلامه كأنهما حقيقيان ولكنهما في الواقع كانا مجرد شبه.

ولم يكونوا مجرد جماعة واحدة بل عدة جماعات، فقال بعضهم:

1 - أن الأيون **Aeon**، إي الإله، المسيح، جاء في شبه جسد حقيقي.

2 - وأنكر بعضهم اتخاذ أي جسد أو نوع من البشرية على الإطلاق. أي كان روحاً إلهياً وليس إنساناً

فيزيقياً

3 - وقال غيرهم أنه اتخذ جسداً نفسياً **Psychic**، عقلياً، وليس مادياً.

4 - وقال البعض أنه اتخذ جسداً نجمياً **Sidereal**.

5 - وقال آخرون أنه اتخذ جسداً ولكنه لم يولد حقيقة من امرأة.

وجميعهم لم يقبلوا فكرة أنه تألم ومات حقيقة، بل قالوا أنه بدا وكأنه يتألم وظهر في الجلجثة كمجرد

رؤياً.

وكان أول من استخدم تعبير الدوسيتية " **δοκεται - Doketai** " هو سيرابيون أسقف إنطاكية (190م -

203م) في معرض حديثه عن إنجيل بطرس الأبوكريفي ، المنحول والمزور، ويقول عنه وعنهم " لأننا

حصلنا على هذا الإنجيل من أشخاص درسوه دراسة وافيه قبلنا، أي من خلفاء أول من استعملوه الذين

نسبهم دوكاتي " **δοκεται - Doketai** " ، (لأن معظم آرائهم تتصل بتعليم هذه العقيدة، فقد استطعنا

قراءته ووجدنا فيه أشياء كثيرة تتفق مع تعاليم المخلص الصحيحة، غير أنه أضيف إلى تلك التعاليم

إضافات أشرنا إليها عندكم ".

كما أشار إليهم القديس أغناطيوس الإنطاكي (35 - 107)، وحذر المؤمنين من أفكارهم الوثنية قائلاً:

" إذا كان يسوع المسيح - كما زعم الملحدون الذين بلا إله - لم يتألم إلا في الظاهر، وهم أنفسهم ليسوا

سوى خيالات (بلا وجود حقيقي) فلماذا أنا مكبل بالحديد " وهو إنما أحتمل الآلام لأجلنا لكي ننال

الخلاص، تألم حقا وقام حقا، وآلامه لم تكن خيالا، كما أدعى بعض غير المؤمنين، الذين ليسوا سوى

خيالات "، " لو أن ربنا صنع ما صنعه في الخيال لا غير لكنت قيودي أيضا خيالا ".

كما ذكرهم أيضا القديس أكليمنديس الإسكندري مدير مدرسة الإسكندرية اللاهوتية سنة 216م وذكر

مؤسسهم، كجماعة، في القرن الثاني بالقول أن شخص معين هو جولياس كاسيانوس (Julias

Cassianus) مؤسس الخيالية. ويصفهم العلامة هيبوليتوس (استشهد سنة 235م) باعتبارهم فرقة

غنوسية. وقال القديس جيروم (متوفى سنة 420م) عن بداية ظهورهم وفكرهم بأسلوب مجازي أنه " بينما

كان الرسل أحياء وكان دم المسيح ما يزال ساخناً (Fresh) في اليهودية، قيل أن جسده مجرد خيال "

فلهذا نتوقع من هذا الكتاب انه يتكلم عن الصلب انه حدث ولكنه لم يؤثر على جسد المسيح الغير حقيقي

حسب فكرهم الخطأ وانه في وقت الصلب كان يضحك ويسخر بهم.

وأخيرا لان المشككين ليس فقط لم يكتفوا بان يأخذوا من كتاب وثني ويدلسوا بخلطه مع كتاب اخر لا

علاقة له به وهو رؤيا بطرس بل أيضا لم يكونوا أمناء في ترجمة بعض مقاطعه

لهذا أقدم ترجمته للإنجليزية من نصه القبطي

Translated by James Brashler and Roger A. Bullard

As the Savior was sitting in the temple in the three hundredth (year) of the covenant and the agreement of the tenth pillar, and being satisfied with the number of the living, incorruptible Majesty, he said to me, "Peter, blessed are those above belonging to the Father, who revealed life to those who are from the life, through me, since I reminded they who are built on what is strong, that they may hear my word, and distinguish words of unrighteousness and transgression of law from righteousness, as being from the height of every word of this Pleroma of truth, having been enlightened in good pleasure by him whom the principalities sought. But they did not find him, nor was he mentioned among any generation of the prophets. He has now appeared among these, in him who appeared, who is the Son of Man, who is exalted above the heavens in a fear of men of like essence. But you yourself, Peter, become perfect in accordance with your name with myself, the one who chose you, because from you I have established a base for the remnant whom I have summoned to knowledge. Therefore be strong until the imitation of righteousness – of him who had summoned you, having summoned you to know him in a way which is worth doing because of the rejection which happened to him, and the sinews of his hands and his feet, and

the crowning by those of the middle region, and the body of his radiance which they bring in hope of service because of a reward of honor – as he was about to reprove you three times in this night."

And as he was saying these things, I saw the priests and the people running up to us with stones, as if they would kill us; and I was afraid that we were going to die.

And he said to me, "Peter, I have told you many times that they are blind ones who have no guide. If you want to know their blindness, put your hands upon (your) eyes – your robe – and say what you see."

But when I had done it, I did not see anything. I said "No one sees (this way)."

Again he told me, "Do it again."

And there came in me fear with joy, for I saw a new light greater than the light of day. Then it came down upon the Savior. And I told him about those things which I saw.

And he said to me again, "Lift up your hands and listen to what the priests and the people are saying."

And I listened to the priests as they sat with the scribes. The multitudes were shouting with their voice.

When he heard these things from me he said to me, "Prick up your ears and listen to the things they are saying."

And I listened again, "As you sit, they are praising you".

And when I said these things, the Savior said, "I have told you that these (people) are blind and deaf. Now then, listen to the things which they are telling you in a mystery, and guard them, Do not tell them to the sons of this age. For they shall blaspheme you in these ages since they are ignorant of you, but they will praise you in knowledge."

"For many will accept our teaching in the beginning. And they will turn from them again by the will of the Father of their error, because they have done what he wanted. And he will reveal them in his judgment, i.e., the servants of the Word.

But those who became mingled with these shall become their prisoners, since they are without perception. And the guileless, good, pure one they push to the worker of death, and to the kingdom of those who praise Christ in a restoration.

And they praise the men of the propagation of falsehood, those who will come

after you. And they will cleave to the name of a dead man, thinking that they will become pure. But they will become greatly defiled and they will fall into a name of error, and into the hand of an evil, cunning man and a manifold dogma, and they will be ruled without law."

"For some of them will blaspheme the truth and proclaim evil teaching. And they will say evil things against each other. Some will be named: (those) who stand in (the) strength of the archons, of a man and a naked woman who is manifold and subject to much suffering. And those who say these things will ask about dreams. And if they say that a dream came from a demon worthy of their error, then they shall be given perdition instead of incorruption."

"For evil cannot produce good fruit. For the place from which each of them is produces that which is like itself; for not every soul is of the truth, nor of immortality. For every soul of these ages has death assigned to it in our view, because it is always a slave, since it is created for its desires and their eternal destruction, in which they are and from which they are. They love the creatures of the matter which came forth with them."

"But the immortal souls are not like these, O Peter. But indeed, as long as the hour is not yet come, it (the immortal soul) shall resemble a mortal one. But it shall not reveal its nature, that it alone is the immortal one, and thinks about immortality, having faith, and desiring to renounce these things."

"For people do not gather figs from thorns or from thorn trees, if they are wise, nor grapes from thistles. For, on the one hand, that which is always becoming is in that from which it is, being from what is not good, which becomes destruction for it and death. But that which comes to be in the Eternal One is in the One of the life and the immortality of the life which they resemble."

"Therefore all that which exists not will dissolve into what exists not. For deaf and blind ones join only with their own kind."

"But others shall change from evil words and misleading mysteries. Some who do not understand mystery speak of things which they do not understand, but they will boast that the mystery of the truth is theirs alone. And in haughtiness they shall grasp at pride, to envy the immortal soul which has become a pledge. For every authority, rule, and power of the aeons wishes to be with these in the creation of the world, in order that those who are not, having been forgotten by

those that are, may praise them, though they have not been saved, nor have they been brought to the Way by them, always wishing that they may become imperishable ones. For if the immortal soul receives power in an intellectual spirit –. But immediately they join with one of those who misled them."

"But many others, who oppose the truth and are the messengers of error, will set up their error and their law against these pure thoughts of mine, as looking out from one (perspective) thinking that good and evil are from one (source). They do business in my word. And they will propagate harsh fate. The race of immortal souls will go in it in vain, until my Parousia. For they shall come out of them – and my forgiveness of their transgressions, into which they fell through their adversaries, whose ransom I got from the slavery in which they were, to give them freedom that they may create an imitation remnant in the name of a dead man, who is Hermas, of the first-born of unrighteousness, in order that the light which exists may not be believed by the little ones. But those of this sort are the workers who will be cast into the outer darkness, away from the sons of light. For neither will they enter, nor do they permit those who are going up to their approval for their release."

"And still others of them who suffer think that they will perfect the wisdom of the brotherhood which really exists, which is the spiritual fellowship of those united in communion, through which the wedding of incorruptibility shall be revealed. The kindred race of the sisterhood will appear as an imitation. These are the ones who oppress their brothers, saying to them, "Through this our God has pity, since salvation comes to us through this," not knowing the punishment of those who are made glad by those who have done this thing to the little ones whom they saw, (and) whom they took prisoner."

"And there shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God. They bend themselves under the judgment of the leaders. Those people are dry canals."

But I said " I am afraid because of what you have told me, that indeed little (ones) are, in our view, the counterfeit ones, indeed, that there are multitudes that will mislead other multitudes of living ones, and destroy them among themselves. And when they speak your name they will be believed."

The Savior said, "For a time determined for them in proportion to their error they will rule over the little ones. And after the completion of the error, the never-aging one of the immortal understanding shall become young, and they (the little ones) shall rule over those who are their rulers. The root of their error he shall pluck out, and he shall put it to shame so that it shall be manifest in all the impudence which it has assumed to itself. And such ones shall become unchangeable, O Peter."

"Come therefore, let us go on with the completion of the will of the incorruptible Father. For behold, those who will bring them judgment are coming, and they will put them to shame. But me they cannot touch. And you, O Peter, shall stand in their midst. Do not be afraid because of your cowardice. Their minds shall be closed, for the invisible one has opposed them."

When he had said those things, I saw him seemingly being seized by them. And I said "What do I see, O Lord? That it is you yourself whom they take, and that you are grasping me? Or who is this one, glad and laughing on the tree? And is it another one whose feet and hands they are striking?"

The Savior said to me, "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me."

But I, when I had looked, said "Lord, no one is looking at you. Let us flee this place."

But he said to me, "I have told you, 'Leave the blind alone!'. And you, see how they do not know what they are saying. For the son of their glory instead of my servant, they have put to shame."

And I saw someone about to approach us resembling him, even him who was laughing on the tree. And he was <filled> with a Holy Spirit, and he is the Savior. And there was a great, ineffable light around them, and the multitude of ineffable and invisible angels blessing them. And when I looked at him, the one who gives praise was revealed.

And he said to me, "Be strong, for you are the one to whom these mysteries have been given, to know them through revelation, that he whom they crucified is the first-born, and the home of demons, and the stony vessel in which they dwell, of

Elohim, of the cross, which is under the Law. But he who stands near him is the living Savior, the first in him, whom they seized and released, who stands joyfully looking at those who did him violence, while they are divided among themselves. Therefore he laughs at their lack of perception, knowing that they are born blind. So then the one susceptible to suffering shall come, since the body is the substitute. But what they released was my incorporeal body. But I am the intellectual Spirit filled with radiant light. He whom you saw coming to me is our intellectual Pleroma, which unites the perfect light with my Holy Spirit."

"These things, then, which you saw you shall present to those of another race who are not of this age. For there will be no honor in any man who is not immortal, but only (in) those who were chosen from an immortal substance, which has shown that it is able to contain him who gives his abundance. Therefore I said, 'Every one who has, it will be given to him, and he will have plenty.' But he who does not have, that is, the man of this place, who is completely dead, who is removed from the planting of the creation of what is begotten, whom, if one of the immortal essence appears, they think that they possess him – it will be taken from him and be added to the one who is. You, therefore, be courageous and do

not fear at all. For I shall be with you in order that none of your enemies may prevail unto you. Peace be to you, Be strong!"

When he (Jesus) had said these things, he (Peter) came to himself.

والمجد لله دائما