

الالف والياء البداية والنهاية يو 1 : 8

Holy_bible_1

الجزء الاول للرد علي شبهة ان الالف والياء البداية والنهاية الاول والآخر مضافه لسفر الرؤيا

الشبهة

يقول البعض ان كلمة **الالف والياء**, **الاول والآخر**, **البداية والنهاية** التي تثبتة الوهية السيد المسيح في سفر الرؤيا لم يقلها السيد المسيح و ليس لها اصل ومضافة للانجيل حديثا ويستشهدون بالمخطوط السنائية والفاثيكانية والاسكندرية

الرد

رؤيا 1 : 8

(1) سفر رؤيا يوحنا اللاهوتي 1 : 8

«أنا هُوَ **الْأَلْفُ وَالْيَاءُ، الْبَدَايَةُ وَالنَّهَائَةُ**» يَقُولُ الرَّبُّ الْكَائِنُ وَالَّذِي كَانَ وَالَّذِي يَأْتِي، الْقَادِرُ عَلَى كُلِّ شَيْءٍ.

اولا التراجع العربي

التي بها البداية والنهاية مع الالف والياء

فانديك

8 أَنَا هُوَ الْأَلْفُ وَالْيَاءُ، الْبَدَايَةُ وَالنَّهَائَةُ، يَقُولُ الرَّبُّ الْكَائِنُ وَالَّذِي كَانَ وَالَّذِي يَأْتِي، الْقَادِرُ عَلَى كُلِّ شَيْءٍ.

الحياه

8 «أنا الألف والياء» (البداية والنهاية). هذا يقوله الرب الإله الكائن والذي كان والذي سيأتي، القادر على كل شيء.

والتي لا يوجد بها البداية والنهاية

السارة

8 يقول الرب الإله: «أنا هو الألف والياء». هو الكائن والذي كان والذي يأتي القادر على كل شيء.

اليسوعية

8 ((أنا الألف والياء)): هذا ما يقوله الرب الإله، الذي هو كائن وكان وسيأتي، وهو القدير .

المشتركة

رؤ-1-8: يَقُولُ الرَّبُّ الْإِلَهَ: ((أنا هو الألف والياء)). هُوَ الْكَائِنُ وَالَّذِي كَانَ وَالَّذِي يَأْتِي الْقَادِرُ عَلَى كُلِّ شَيْءٍ.

البولسية

رؤ-1-8: أنا الألفُ والياءُ، يقولُ الرَّبُّ الإلهُ، "الكائِنُ- والذي كانَ- والذي يَأْتِي"، أَلْقَدِير.

الكاثوليكية

رؤ-1-8: ((أنا الألفُ والياء)): هذا ما يَقولُهُ الرَّبُّ الإلهُ، الَّذِي هو كائِنٌ وكانَ وسيَأْتِي، وهو الْقَدِير .

وان كان هناك اختلاف في بعض الترجمات علي وجود البداية والنهاية التي ثابتت بمعونة ربنا في باقي البحث ولكن كل التراجم بهم الالف والياء وهذا اعتقد ردا كافيا للبعض الذين يريدوا ان يقولوا الثلاث كلمات (الالف والياء , البداية والنهاية , الاول والآخر) فاتفق الترجمات جميعا علي وجود الالف والياء يرد علي هذا الزعم

التراجم الانجليزي وغيرها

التي بها البداية والنهاية

Rev 1:8

(KJV) I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

(KJVA) I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

(MKJV) I am the Alpha and Omega, *the* Beginning and *the* Ending, says the Lord, who is and who was and who *is* to come, the Almighty.

(Bishops) I am Alpha and Omega, the begynnyng and the endyng, sayth the Lorde almyghtie, which is, and which was, and which is to come.

(BBE) I am the First and the Last, says the Lord God who is and was and is to come, the Ruler of all.

(ASV) I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty.

(Geneva) I am Alpha and Omega, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, euen the Almightye.

(GLB) Ich bin das A und das O, der Anfang und das Ende, spricht Gott der HERR, der da ist und der da war und der da kommt, der Allmächtige.

(YLT) `I am the Alpha and the Omega, beginning and end, saith the Lord, who is, and who was, and who is coming--the Almighty.'

والتراجم التي تحتوي فقط علي الالف والياء

(CEV) The Lord God says, "I am Alpha and Omega, the one who is and was and is coming. I am God All-Powerful!"

(Darby) I am the Alpha and the Omega, saith *the* Lord God, he who is, and who was, and who is to come, the Almighty.

(EMTV) "I am the Alpha and the Omega," says the Lord God, "He who is and He who was and He who is to come, The Almighty."

(ESV) "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

(FDB) Moi, je suis l'alpha et l'oméga, dit le *Seigneur Dieu, celui qui est, et qui était, et qui vient, le Tout-puissant.

(FLS) Je suis l'alpha et l'oméga, dit le Seigneur Dieu, celui qui est, qui était, et qui vient, le Tout Puissant.

(GNB) "I am the first and the last," says the Lord God Almighty, who is, who was, and who is to come.

(GW) "I am the A and the Z," says the Lord God, the one who is, the one who was, and the one who is coming, the Almighty.

(HNT) אני האלף והתו ראש וסוף נאם יהוה אלהים יהוה והיה ויבוא אלהי צבאות:

(ISV) "I am the Alpha and the Omega," declares the Lord God, the one who is, who was, and who is coming, the Almighty.

(Murdock) I am Alpha, also Omega, saith the Lord God; who is, and was, and is to come, the omnipotent.

(RV) I am the Alpha and the Omega, saith the Lord God, which is and which was and which is to come, the Almighty.

(Vulgate) ego sum Alpha et Omega principium et finis dicit Dominus Deus qui est et qui erat et qui venturus est Omnipotens

(WNT) "I am the Alpha and the Omega," says the Lord God, "He who is and was and evermore will be--the Ruler of all."

وكلهم بهم الالف والياء

النسخ اليوناني

التي تحتوي علي الالف والياء البداية والنهاية

(GNT-TR) εγω ειμι το α και το ω αρχη και τελος λεγει ο κυριος ο ων και ο ην και ο ερχομενος ο παντοκρατωρ

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:8 Greek NT: Stephanus Textus Receptus (1550, with accents)

.....
Ἐγὼ εἶμι τὸ Α καὶ τὸ Ω ἀρχὴ καὶ τέλος, λέγει ὁ κύριος ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος ὁ παντοκράτωρ

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:8 Greek NT: Textus Receptus (1550)

.....
εγω ειμι το α και το ω αρχη και τελος λεγει ο κυριος ο ων και ο ην και ο ερχομενος ο παντοκρατωρ

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:8 Greek NT: Textus Receptus (1894)

.....
εγω ειμι το α και το ω αρχη και τελος λεγει ο κυριος ο ων και ο ην και ο ερχομενος ο παντοκρατωρ

والتي تحتوي علي الالف والياء فقط

(GNT) Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, λέγει Κύριος ὁ Θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

(GNT-V) εγω ειμι το ^{BA}αλφα ^{TS}α και το ω ^{TS}αρχη ^{TS}και ^{TS}τελος λεγει ^{TS}ο κυριος ^{BA}ο ^{BA}θεος ο ων και ο ην και ο ερχομενος ο παντοκρατωρ

.....
**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:8 Greek NT: Tischendorf 8th Ed. with
Diacritics**

.....
ἐγώ εἰμί ὁ Α καὶ ὁ Ω λέγω κύριος ὁ θεός ὁ εἰμί καὶ ὁ εἰμί καὶ ὁ ἔρχομαι ὁ
παντοκράτωρ

.....
ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:8 Greek NT: Greek Orthodox Church

.....
Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, λέγει Κύριος ὁ Θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ
ἐρχόμενος, ὁ παντοκράτωρ.

.....
**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:8 Greek NT: Westcott/Hort with
Diacritics**

**Ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὠ, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ
ἐρχόμενος, ὁ παντοκράτωρ.**

.....
ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:8 Greek NT: Tischendorf 8th Ed.

.....
**εγω ειμι το αλφα και το ω λεγει κυριος ο θεος ο ων και ο ην και ο
ερχομενος ο παντοκρατωρ**

.....
**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:8 Greek NT: Byzantine/Majority Text
(2000)**

.....
**εγω ειμι το αλφα και το ω λεγει κυριος ο θεος ο ων και ο ην και ο
ερχομενος ο παντοκρατωρ**

.....
ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:8 Greek NT: Westcott/Hort

.....
**εγω ειμι το αλφα και το ω λεγει κυριος ο θεος ο ων και ο ην και ο
ερχομενος ο παντοκρατωρ**

.....
**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:8 Greek NT: Westcott/Hort, UBS4
variants**

.....
**εγω ειμι το αλφα και το ω λεγει κυριος ο θεος ο ων και ο ην και ο
ερχομενος ο παντοκρατωρ**

وكلهم بهم الالف والياء (الفا واوميجا)

وابدا في المخطوطات التي بها الالف والياء فقط

الفاتيكانية

Rev 1:8

st

ἐγὼ εἰμι τὸ ἄλφα καὶ τὸ ὦ, λέγει κύριος
ὁ θεὸς ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος· ὁ
παντοκράτωρ· ἐγὼ ἰωάννης ὁ ἀδελφὸς ὑμῶν,

end

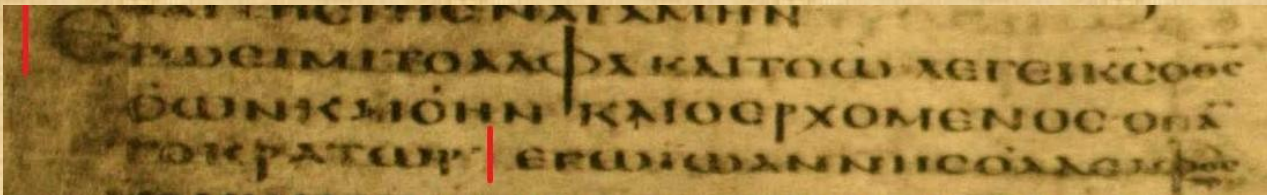
رؤيا ١ : ٨

B

جملة

η αρχη και το τελος
(البداية و النهاية) غير موجودة

والاسكندرية



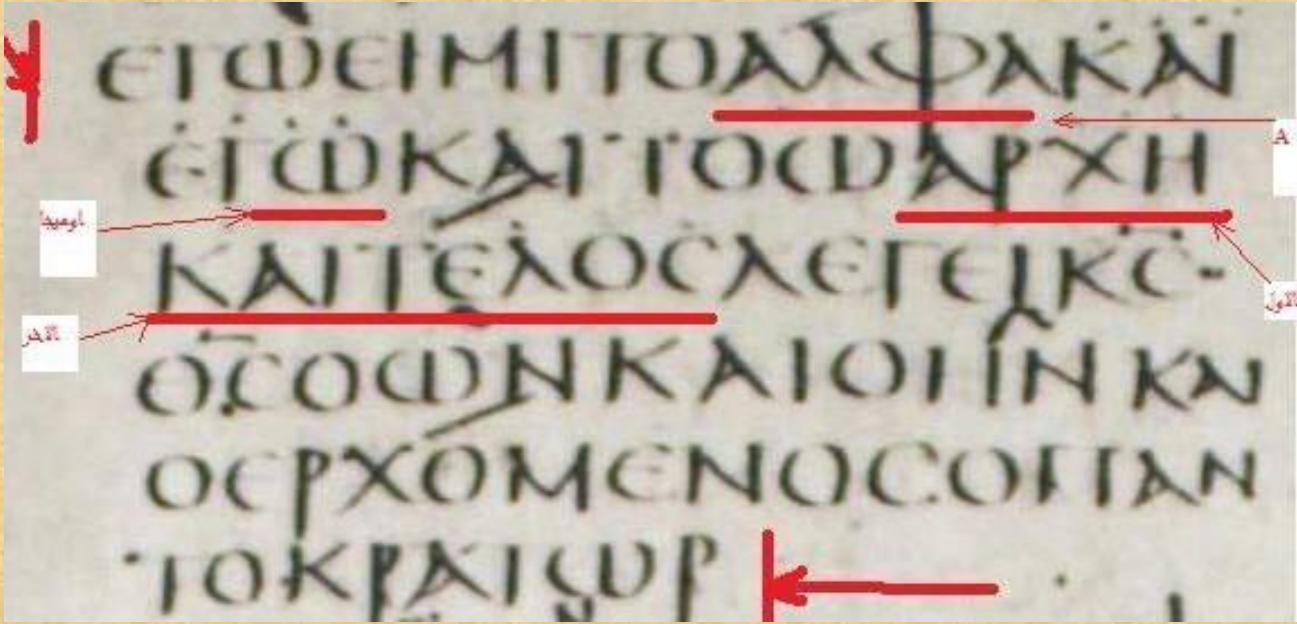
ولكن موجود الالف والياء البداية والنهاية في

السينائية واعتقد هذا دليل مهم جدا علي اصلته

والرائ المنتشر انه في التعديل الاول

1) سفر رؤيا يوحنا اللاهوتي 1: 8

«أنا هُوَ الألفُ والياءُ، البِدَايَةُ والنّهَايَةُ» يَقُولُ الرَّبُّ الْكَلِيمُ وَالَّذِي كَانَ وَالَّذِي يَأْتِي، الْقَادِرُ عَلَى كُلِّ شَيْءٍ.



ولكن احب اوضح انه وجوده في تعديل السينائية الاول والثاني مهم لان التعديل الاول تم قبل ان تغادر المخطوطه مكان النسخ وهذا حسب تعليق العالم فليب كامفورت صفحة (Introduction xxxi uncials) في كتابه

New Testament Text and Translation Commentary

وايضا موجوده في نسخ اخري مهمة

مثل

البشيتة الارامية التي تعود للقرن الرابع

وتذكر فيها الالف والياء البداية والنهاية

وترجمتها النصية

The Lamsa Bible is the most popular and well known Bible that has been translated from the Aramaic Peshitta

I am Alpha and Tau, the beginning and the ending, says the Lord God, who is, and who was, and who is to come, the Almighty.

وايضا موجود كامل في نسخة القديس جيروم اللاتيني التي تعود للقرن الرابع

وترجمتها

Latin Vulgate . Com : Helping You

18	I am Alpha and Omega, the beginning and the end, saith the Lord God, who is and who was and who is to come, the Almighty.	ego sum Alpha et Omega principium et finis dicit Dominus Deus qui est et qui erat et qui venturus est Omnipotens
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The complete Latin Vulgate as written by St. Jeromes

وايضا يوجد كامل في كل المخطوطات التي تعود لللاتينية القديمة التي كتبت في القرن الثاني
الميلادي

مثل

it^{ar} it^c it^{dem} it^{div} it^{gig} it^{haf} it^t it^z

وايضا العديد من المخطوطات

كما جاء في

NEW TESTAMENT MANUSCRIPTS

by type of manuscript

curatore Richard Wilson

ἀρχὴ καὶ τέλος] (see Revelation 21:6) κ* κ² 205
209 1828 1854 2050 2065 2073 2081* (2081^c 2329
pc ἢ ἀρχὴ καὶ τὸ τέλος) (2344 τὸ τέλος) 2351
2432 2814 vg cop^{bo}

وايضا العالم بروس متزجر

**A Textual Commentary On
The Greek New Testament**

Second Edition

A Companion Volume to the

**UNITED BIBLE SOCIETIES'
GREEK NEW TESTAMENT**

(Fourth Revised Edition)

by

BRUCE M. METZGER

1.8 +W {A}

After +W² the Textus Receptus, following a* 1 (2344) it^{gig, ar} vg al, adds avrch. kai. te,loj, and twenty other minuscules add h` avrch. kai. to. te,loj.

واعتقد ان الدليل الخارجي الاول وهو المخطوطات تثبت اصله العدد كامل وهو احتواؤه علي الالف والياء البداية والنهاية

وبعد ذلك ابدا تحليل دليل اخر مهم جدا وهو

اقوال الاباء

اقتباس نصي من القرن الثاني الميلادي

القديس تيتان

180-120

ANF02. Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, and Clement of Alexandria (Entire)

**CHAPTER VI.—THE NAME CHILDREN DOES NOT IMPLY
INSTRUCTION IN ELEMENTARY PRINCIPLES.**

Thus, then, the milk which is perfect is perfect nourishment, and brings to that consummation which cannot cease. Wherefore also the same milk and honey were promised in the rest. Rightly, therefore, the Lord again promises milk to the righteous, that the Word may be clearly shown to be both, "the Alpha and Omega, beginning and end;"¹¹¹⁰¹¹¹⁰ Rev. i. 8.

the Word being figuratively represented as milk. Something like this Homer oracularly declares against his will, when he calls righteous men milk-fed (γαλακτοφάγοι).

Volume 2 Ante-nicene fathers

اقتباس ضمنى

القديس تيرتليان

220-160

ANF03. Latin Christianity: Its Founder, Tertullian

Chapter XVII.—Sundry August Titles, Descriptive of Deity, Applied to the Son, Not, as Praxeas Would Have It, Only to the Father.

the One that is," because there are many who are called Sons, but *are not*. As to the point maintained by them, that the name of Christ belongs also to the Father, they shall hear (what I have to say) in the proper place. Meanwhile, let this be my immediate answer to the argument which they adduce from the Revelation of John: "I am the Lord which is, and which was, and which is to come, the Almighty;"⁷⁹⁸⁴⁷⁹⁸⁴
Rev. i. 8. and from all other passages which in their opinion make the designation of Almighty God unsuitable to the Son. As if, indeed, *He which is to come* were not almighty; whereas even the Son of the Almighty is as much almighty as the Son of God is God.

Volume 3

وايضا

Origen (c. 185-c. 254)

ANF04. Fathers of the Third Century: Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second

Chapter II.—On Christ.

For through Wisdom, which is Christ, God has power over all things, not only by the authority of a ruler, but also by the voluntary obedience of subjects. And that you may understand that the omnipotence of Father and Son is one and the same, as God and the Lord are one and the same with the Father, listen to the manner in which John speaks in the Apocalypse: "Thus saith the Lord God, which is, and which was, and which is to come, the Almighty."¹⁹⁸²¹⁹⁸² **Rev. i. 8.**

❖ **For who else was "He which is to come" than Christ?**

Volume 4

اقتباس نصي من القرن الثالث الميلادي

القديس كبريان

Cyprian

Dies 258

ANF05. Fathers of the Third Century: Hippolytus, Cyprian, Caius, Novatian, Appendix

6. That Christ is God.

Also in the Apocalypse: "I am Alpha and Omega, the beginning and the end: I will give to him that is

**athirst, of the fountain of living water freely. He that
overcometh shall possess these things, and their
inheritance; and I will be his God, and he shall be my
son.”³⁹⁷⁹**

volume 4

ويقتبس نصيا مرة اخري

و يقول القديس كبريان

**ANF05. Fathers of the Third Century: Hippolytus,
Cyprian, Caius, Novatian, Appendix**

100. That the grace of God ought to be without price.

**“I am Alpha and Omega, the beginning and the end. I
will give to him that thirsteth from the fountain of the
water of life freely. He who shall overcome shall
possess these things, and their inheritance; and I will
be his God, and he shall be my son.”**

Volume 4

وايضا يقول

Also in the Apocalypse: "I am Alpha and Omega, the beginning and the end. I will give to him that thirsteth from the fountain of the water of life freely. He who shall overcome shall possess these things, and their inheritance; and I will be his God, and he shall be my son

Volume 5

اقتباس ضمني

والقدیس تیتان

120-180

Epistle to Gregory and Origen's Commentary on the Gospel of John.

Introduction.

Letter of Origen to Gregory.

35. Christ as the Living and the Dead.

In what has been said about the first and the last, and about the beginning and the end, we have referred these words at one point to the different forms of reasonable beings, at another to the different conceptions of the Son of God. Thus we have gained a

distinction between the first and the beginning, and between the last and the end, and also the distinctive meaning of A and Ω. It is not hard to see why he is called "the Living and the Dead," and after being dead He that is alive for evermore.

Volume 9

وايضا القديس تيتان

اقتباس ضمني

23. The Title "Word" Is to Be Interpreted by the Same Method as the Other Titles of Christ. The Word of God is Not a Mere Attribute of God, But a Separate Person.

What is Meant When He is Called the Word.

These texts will suffice for the present, which we have picked up out of the storehouse of the Gospels, and in all of which He claims to be the Son of God. But in the Apocalypse of John, too, He says, "I am the first and the last, and the living One, and I was dead. Behold, I am alive for evermore." And again, "I am the A and the Ω, and the first and the last, the beginning and the

**end.” The careful student of the sacred books,
moreover, may gather not a few similar passages from
the prophets,**

Volume 9

والقدیس جیروم صاحب ترجمة الفلجاتا في القرن الرابع یقتبس نصیا

347-420

**NPNF2-06. Jerome: The Principal Works of St. Jerome
Against Jovinianus.**

Apostle writing to the Ephesians⁴³⁵⁵⁴³⁵⁵ Eph. i. 10.

**Teaches that God had purposed in the fulness of time
to sum up and renew in Christ Jesus all things which
are in heaven and in earth. Whence also the Saviour
himself in the Revelation of John says,⁴³⁵⁶⁴³⁵⁶ **Rev. i.
8; xxii. 13.** “I am Alpha and Omega, the beginning
and the ending.” At the beginning of the human race
we neither ate flesh, nor gave bills of divorce, nor
suffered circumcision for a sign**

Volume vi

والقدیس امبروسیوس

NPNF2-10. Ambrose: Selected Works and Letters

Epistle LXIII: To the Church at Vercellæ.

49. Lastly, when the succession derived through family descent from Aaron, contained rather heirs of the family than sharers in his righteousness, there came, after the likeness of that Melchisedech, of whom we read in the Old Testament, the true Melchisedech, the true King of peace, the true King of righteousness, for this is the interpretation of the Name, "without father, without mother, without genealogy, having neither beginning of days nor end of life,"³⁷¹⁹³⁷¹⁹ Heb. v. 3. ☞ which also refers to the Son of God, Who in His Divine Generation had no mother, was in His Birth of the Virgin Mary without a father; begotten before the ages of the Father alone, born in this age of the Virgin alone, and certainly could have no beginning of days seeing He "was in the beginning."³⁷²⁰³⁷²⁰ S. John i. 1. ☞ And how could He have any end of life, Who is the Author of life to all? He is "the Beginning and the Ending."³⁷²¹

وهذا ايضا دليل قاطع علي اصالة العدد من القرن الثاني وما بعده وهذا كافي بالرد علي من يشكك به

التحليل الداخلي

1:4 يوحنا الى السبع الكنائس التي في اسيا نعمة لكم و سلام من الكائن و الذي كان و الذي ياتي و من السبعة الارواح التي امام عرشه

1:5 و من يسوع المسيح الشاهد الامين البكر من الاموات و رئيس ملوك الارض الذي احبنا و قد غسلنا من خطايانا بدمه

1:6 و جعلنا ملوكا و كهنة لله ابية له المجد و السلطان الى ابد الابد امين

1:7 هوذا ياتي مع السحاب و ستتظره كل عين و الذين طعنوه و ينوح عليه جميع قبائل الارض نعم امين

1:8 انا هو الالف و الياء البداية و النهاية يقول الرب الكائن و الذي كان و الذي ياتي القادر على كل شيء

1:9 انا يوحنا اخوكم و شريككم في الضيقة و في ملكوت يسوع المسيح و صبره كنت في الجزيرة التي تدعى بطمس من اجل كلمة الله و من اجل شهادة يسوع المسيح

سياق الكلمات

العدد الثامن هو فقط توضيح وتكميل وتأكيد لمن هو الذي سيأتي علي السحاب ويذكر الالف والياء
البداية والنهاية التي تكون حلقة وصل بين الالف والياء وبين الرب الكائن والذي كان والذي يأتي
القادر علي كل شئ

وهو اسلوب متكرر ليوحنا الحبيب الذي ذكره عدة مرات في سفر الرؤيا

والمجد لله دائما