

هل العدد الذي يقول هو بالحقيقة المسيح مخلص العالم محرف ؟ يوحنا 42 :4

Holy_bible_1

الشبهة

يقول البعض ان العدد الذي في يوحنا 4: 42 " و قالوا للمرأة اننا لسنا بعد بسبب كلامك نوؤمن لاننا نحن قد سمعنا و نعلم ان هذا هو بالحقيقة المسيح مخلص العالم " محرف لان كلمة المسيح التي جاءت في فانديك محذوفة في بقية التراجم 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 كلمة المسيح

الفانديك

42 وَقَالُوا لِلْمَرْأَةِ: «إِنَّا لَسْنَا بَعْدُ بِسَبَبِ كَلَامِكَ نُؤْمِنُ لِأَنَّنا نَحْنُ قَدْ سَمِعْنَا وَنَعْلَمُ أَنَّ هَذَا هُوَ بِالْحَقِيقَةِ الْمَسِيحُ مُخَلِّصُ الْعَالَمِ».

والتي حذفت كلمة المسيح

الحياة

42 وقالوا للمرأة: «إننا لا نؤمن بعد الآن بسبب كلامك، بل نؤمن لأننا سمعناه بأنفسنا، وعرفنا أنه مخلص العالم حقاً!»

المشتركة

42 وقالوا للمرأة: ((نحن نؤمن الآن، لا لكلامك، بل لأننا سمعناه بأنفسنا وعرفنا أنه بالحقيقة هو مخلص العالم)).

البولسية

يو-4-42: وكانوا يقولون للمرأة: "لسنا بعد من أجل كلامك نؤمن؛ فلقد سمعناه نحن، وتأكد لنا أنه حقاً مخلص العالم".

المبسطة

42 وَقَالُوا لِلْمَرْأَةِ: لَمْ نَعُدْ نُؤْمِنُ بِنَاءً عَلَى كَلَامِكَ، لِأَنَّنا سَمِعْنَا بِأَنْفُسِنَا. وَنَحْنُ نَعْلَمُ الْآنَ أَنَّ هَذَا الْإِنْسَانَ هُوَ حَقًّا مُخَلِّصُ الْعَالَمِ.

اليسوعية

42 وقالوا للمرأة: ((لا نُؤْمِنُ الْآنَ عَنْ قَوْلِكَ، فَقَدْ سَمِعْنَاهُ نَحْنُ وَعَلِمْنَا أَنَّهُ مُخْلِصُ الْعَالَمِ حَقًّا)).

الكاثوليكية

يو-4-42: وقالوا لِلْمَرْأَةِ: ((لا نُؤْمِنُ الْآنَ عَنْ قَوْلِكَ، فَقَدْ سَمِعْنَاهُ نَحْنُ وَعَلِمْنَا أَنَّهُ مُخْلِصُ الْعَالَمِ حَقًّا)).

ورغم ان كل التراجم العربية حذفها فيما عدا الفانديك التي تمثل النص التقليدي بالدراسة سنجد ان الفانديك هي التي تحتوي علي النص الكامل

التراجم الانجليزية

اولا التي كتبت المسيح

John 4:42

(Murdock) And they said to the woman: Henceforth we believe in him, not on account of thy word; for we have heard him ourselves, and we know that he truly is the Messiah, the Life-Giver of the world.

(ALT) And so they were saying to the woman, "No longer do we believe because of your speech, for we ourselves have heard and know that this is truly the Savior of the world—the Christ!"

(ACV) And they said to the woman, We no longer believe because of thy speaking, for we have heard ourselves, and know that this really is the Savior of the world, the Christ.

(AKJ) And said to the woman, Now we believe, not because of your saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.

(ALTNT) And so they were saying to the woman, "No longer do we believe because of your speech, for we ourselves have heard and know that this is truly the Savior of the world-the Christ!"

(VW) And they said to the woman, Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is truly the Christ, the Savior of the world.

(Bishops) And sayde vnto the woman: Nowe we beleue, not because of thy saying: for we haue heard him our selues, & know that this is euen Christe, the sauour of the worlde.

(CLV) Besides, to the woman they said that "No longer because of your speaking are we believing, for we ourselves have heard Him, and we are aware that this truly is the Saviour of the world, the Christ."

(Mace) now it is not for what you have said, that we believe: for we have heard him ourselves, and know that this is indeed the saviour of the world, the Christ.

(DIA) To the and woman they said: That no longer through the they saying we believe; ourselves for we have heard, and we know, that this is truly the savior of the world the Anointed.

(EMTV) Then they were saying to the woman, "No longer because of your speech do we believe, for we ourselves have heard and know that this is truly the Christ, the Savior of the world."

(Etheridge) And they said to the woman, Now not through thy word believe we in him; for we have heard and known that this is truly the Meshicha, the Saviour of the world.

(EVID) And said to the woman, Now we believe, not because of your saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.

(Geneva) And they said vnto the woman, Nowe we beleeeue, not because of thy saying: for we haue heard him our selues, and knowe that this is in deede that Christ the Sauour of the world.

(GLB) und sprachen zum Weibe: Wir glauben nun hinfort nicht um deiner Rede willen; wir haben selber gehört und erkannt, daß dieser ist wahrlich Christus, der Welt Heiland.

(HNV) They said to the woman, "Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Messiah, the Savior of the world."

(IAV) And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed HaMoshiach, the Saviour of the world.

(KJ2000) And said unto the woman, Now we believe, not because of your saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.

(KJVCNT) And said unto the woman, Now we believe, not because of your saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

(KJCNT) And said unto the woman, Now we believe, not because of your saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

(KJV) And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

(KJV-Clar) And said unto the woman, Now we believe, not because of your saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

(KJV-1611) And said vnto the woman, Now we beleeeue, not because of thy saying, for we haue heard him our selues, and know that this is indeed the Christ, the Sauour of the world.

(KJV21) and said unto the woman, "Now we believe, not because of thy saying, for we have heard Him ourselves and know that this is indeed the Christ, the Savior of the world."

(KJVA) And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

(LBP) And they were saying to the woman, Henceforth it is not because of your word that we believe him; for we ourselves have heard and know, that this is indeed the Christ, the Saviour of the world.

(LitNT) AND TO THE WOMAN THEY SAID, NO LONGER BECAUSE OF THY SAYING WE BELIEVE, FOR OURSELVES HAVE HEARD, AND WE KNOW THAT THIS IS TRULY THE SAVIOUR OF THE WORLD, THE CHRIST.

(LITV) And they said to the woman, We no longer believe because of your saying; for we ourselves have heard, and we know that this One is truly the Savior of the world, the Christ.

(LONT) and they said to the woman, It is not, now, on account of what you have reported, that we believe; for we have heard him ourselves, and know that this is truly the Saviour of the world, the Messiah.

(MKJV) And they said to the woman, Now we believe, not because of your saying, for we have heard *Him* ourselves and know that this is truly the Christ, the Savior of the world.

(NLV) They said to the woman, 'Now we believe! It is no longer because of what you said about Jesus but we have heard Him ourselves. We know, for sure, that He is the Christ,

(Murdock R) And they said to the woman: Henceforth we believe in him, not on account of thy word; for we have heard him ourselves, and we know that he truly is Mshikha, the Life - Giver of the world.

(RNKJV) And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Messiah, the Saviour of the world.

(TMB) and said unto the woman, "Now we believe, not because of thy saying, for we have heard Him ourselves and know that this is indeed the Christ, the Savior of the world."

(TRC) And said unto the woman: Now we believe not because of thy saying:
for we have heard him ourselves, and know that this is even indeed^(of a truth is)
Christ the saviour of the world.

(Tyndale) and sayd vnto the woman: Now we beleve not because of thy
sayinge. For we have herde him oure selves and knowe that this is even in
dede Christ the savioure of the worlde.

(Webster) And said to the woman, Now we believe, not because of thy
saying: for we have heard *him* ourselves, and know that this is indeed the
Christ, the Savior of the world.

(Wesley's) because of his word, And said to the woman, We no longer
believe, because of thy saying: for we have heard him ourselves, and know
that this is indeed the Christ, the Saviour of the world.

(WESNT) because of his word, And said to the woman, We no longer believe, because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

(WMSNT) and they were saying to the woman, "It is not merely because of what you said that we now believe, for we have heard Him ourselves, and we know that He is really the Saviour of the world."

(WORNT) and said to the woman, Now we believe, not because of what thou hast spoken; for we ourselves have heard *Him*, and know that this is indeed the Christ, the Saviour of the world.

(WTNT) And said unto the woman: Now we believe not because of thy saying: for we have heard him ourselves, and know that this is even indeed Christ the saviour of the world.

(YLT) and said to the woman--`No more because of thy speaking do we believe; for we ourselves have heard and known that this is truly the Saviour of the world--the Christ.'

اما التي حذفته

(ASV) and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

(BBE) And they said to the woman, Now we have faith, but not because of your story: we ourselves have given ear to his words, and we are certain that he is truly the Saviour of the world.

(CEV) They told the woman, "We no longer have faith in Jesus just because of what you told us. We have heard him ourselves, and we are certain that he is the Savior of the world!"

(Darby) and they said to the woman, *It is* no longer on account of thy saying that we believe, for we have heard him ourselves, and we know that this is indeed the Saviour of the world.

(DRB) And they said to the woman: We now believe, not for thy saying: for we ourselves have heard him and know that this is indeed the Saviour of the world.

(ESV) They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

(ERV) The people said to the woman, "First we believed in Jesus because of what you told us. But now we believe because we heard him ourselves. We know now that he really is the one who will save the world."

(GNB) and they told the woman, "We believe now, not because of what you said, but because we ourselves have heard him, and we know that he really is the Savior of the world."

(GW) They told the woman, "Our faith is no longer based on what you've said. We have heard him ourselves, and we know that he really is the savior of the world."

(ISV) They kept telling the woman, "It is no longer because of what you said that we believe, for we have heard him ourselves, and we know that he really is the Savior of the world."

(NET.) They said to the woman, "No longer do we believe because of your words, for we have heard for ourselves, and we know that this one really is the Savior of the world."

(RV) and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

(WNT) and they said to the woman, "We no longer believe in Him simply because of your statements; for we have now heard for ourselves, and we know that this man really is the Saviour of the world."

ونري ان التراجم الانجليزية التي تمثل النص التقليدي ونص الاغلبية وقلة من النقدية كتبت
المسيح اما التراجم التي تمثل النص النقدي حذفته

النسخ اليوناني

KATA IQANNHN 4:42 Greek NT: Stephanus Textus Receptus
(1550, with accents)

.....
τῆ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν·
αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ
τοῦ κόσμου ὁ Χριστός

tē te gunaiki elegon oti ouketi dia tēn sēn lalian pisteuomen autoi gar
akēkoamen kai oidamen oti outos estin alēthōs o sōtēr tou kosμου o
christos

(ABP+) also to the^{G3588} ^{G5037} woman^{G1135} they said^{G3004} that,^{G3754} No longer^{G3765} because of^{G1223} ^{G3588} your^{G4674} speech^{G2981} do we believe;^{G4100} for ourselves^{G1473} ^{G1063} we have heard,^{G191} and^{G2532} we know^{G1492} that^{G3754} this^{G3778} is^{G1510.2.3} truly^{G230} the^{G3588} deliverer^{G4990} of the^{G3588} world,^{G2889} the^{G3588} Christ.^{G5547}

(ABP-G+) τη τε^{G3588} ^{G5037} γυναικι^{G1135} ελεγον^{G3004} οτι^{G3754} ουκει^{G3765} δια^{G1223} την^{G3588} ^{G4674} λαλιαν^{G2981} πιστευομεν^{G4100} αυτοι γαρ^{G1473} ^{G1063} ακηκοαμεν^{G191} και^{G2532} οιδαμεν^{G1492} οτι^{G3754} ουτος^{G3778} εστιν^{G1510.2.3} αληθως^{G230} ο^{G3588} σωτηρ^{G4990} του^{G3588} ^{G2889} κοσμου^{G2889} ο^{G3588} Χριστος^{G5547}

(GNT) τη τε γυναικι ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

(GNT-V) τη τε γυναικι ελεγον οτι ουκει δια την σην λαλιαν πιστευομεν αυτοι γαρ ακηκοαμεν και οιδαμεν οτι ουτος εστιν αληθως ο σωτηρ του κοσμου ο^{TSB} ^{TSB}χριστος

(IGNT+) τη^{G3588} τε^{G5037} AND TO THE γυναικι^{G1135} WOMAN ελεγον^{G3004} [G5707] ο
τι^{G3754} THEY SAID, ουκει^{G3765} NO LONGER δια^{G1223} την^{G3588} BECAUSE OF σην^{G4674}
THY λαλιαν^{G2981} SAYING πιστευομεν^{G4100} [G5719] WE BELIEVE, αυτοι^{G846} γαρ^{G1063}
FOR OURSELVES ακηκοαμεν^{G191} [G5754] HAVE HEARD, και^{G2532} AND οιδαμεν^{G1492}
[G5758] WE KNOW οτι^{G3754} THAT ουτος^{G3778} THIS εστιν^{G2076} [G5748] IS αληθως^{G230}
TRULY ο^{G3588} THE σωτηρ^{G4990} SAVIOUR του^{G3588} OF THE κοσμου^{G2889} WORLD, ο
^{G3588} THE χριστος^{G5547} CHRIST.

(SNT) τη τε γυναικι ελεγον οτι ουκει δια την σην λαλιαν πιστευομεν αυτοι
γαρ ακηκοαμεν και οιδαμεν οτι ουτος εστιν αληθως ο σωτηρ του κοσμου ο
χριστος

[ΚΑΤΑ ΙΩΑΝΝΗΝ 4:42 Greek NT: Greek Orthodox Church](#)

.....

τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν·
αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ
σωτὴρ τοῦ κόσμου.

[ΚΑΤΑ ΙΩΑΝΝΗΝ 4:42 Greek NT: Byzantine/Majority Text \(2000\)](#)

.....

τη τε γυναικι ελεγον οτι ουκετι δια την σην λαλιαν πιστευομεν
αυτοι γαρ ακηκοαμεν και οίδαμεν οτι ουτος εστιν αληθως ο σωτηρ
του κοσμου ο χριστος

.....
KATA IQANNHN 4:42 Greek NT: Textus Receptus (1550)
.....

τη τε γυναικι ελεγον οτι ουκετι δια την σην λαλιαν πιστευομεν
αυτοι γαρ ακηκοαμεν και οίδαμεν οτι ουτος εστιν αληθως ο σωτηρ
του κοσμου ο χριστος

.....
KATA IQANNHN 4:42 Greek NT: Textus Receptus (1894)
.....

τη τε γυναικι ελεγον οτι ουκετι δια την σην λαλιαν πιστευομεν
αυτοι γαρ ακηκοαμεν και οίδαμεν οτι ουτος εστιν αληθως ο σωτηρ
του κοσμου ο χριστος

اما التي حذفته

.....
KATA IQANNHN 4:42 Greek NT: Westcott/Hort
.....

τη τε γυναικι ελεγον [οτι] ουκετι δια την σην λαλιαν πιστευομεν
αυτοι γαρ ακηκοαμεν και οίδαμεν οτι ουτος εστιν αληθως ο σωτηρ
του κοσμου

tE te gunaiki elegon [oti] ouketi dia tEn sEn lalian pisteuomen autoi
gar akEkoamen kai oidamen oti outos estin alEthOs o sOteR tou
kosmou

KATA IQANNHN 4:42 Greek NT: Tischendorf 8th Ed.

.....
τη τε γυναικι ελεγον οτι ουκετι δια την σην λαλιαν πιστευομεν
αυτοι γαρ ακηκοαμεν και οιδαμεν οτι ουτος εστιν αληθως ο σωτηρ
του κοσμου

وايضا التقليدية والاغلبية تحتوي عليه اما النقدية حذفته

المخطوطات

اولا التي حذفته

بردية 66 و 75 و السينائية والفاتيكانية والفلجاتا

p⁶⁶ p⁷⁵ κ B

التي تحتوي علي كلمة المسيح

الاسكندرية

وهي من القرن الخامس وصورتها

ΓΗΤΕΓΥΝΗΜΚΙΕΛΕΓΟΝΟΤΙ
 ΟΥΚΕΤΙΛΑΧΤΗΝΙΣΗΝΑΛΛΑΧ
 ΤΡΙΣΤΕΥΟΜΕΝΑΥΤΟΙΓΑΡΑΝ
 ΚΟΛΜΕΝΚΛΙΟΙΔΑΜΕΝΟΤΙ
 ΟΥΤΟΣΕΣΤΙΝΑΔΗΘΩΣΟΝ
 ΤΟΥΚΟΣΜΟΥΘΧΕ

Μεταλλετχοσυοημερασε
 θενεκειοενκαλιχτιπιδε
 ειςτηνγαλιαλαν αυτος
 Γαρισεμαρτυρησενοτιπρο
 φηγησεντηλιχτιχτιλα
 τμηνουκχεει οτεομη
 ηθενειςτηνγαλιαλαν
 ελεξαντουτονοιγαλια
 οιτιανταεπρακοτεσοσα
 ειποησενημεροσολυμοι
 εντηεορτηκαιαυτοιγα
 ηθεομειςτηνεορτην
 ηθενουντηλιχοιεισπι
 κλητηοιγαλιαδεσπου
 ετιοησεντουλαριονο
 χληντιςβλακκοσουοι
 ηθεοεισενκχιτερηλουμ
 ουτοσακουελοοτιοηκει
 εκτηοιουαλιασειστηνγα
 λιαλανχιηλοενπροελυ
 τονκαιρωταυτονιηκα
 ταβηκαιεσημαυτουτον
 υνημσαενηρατιοσησε
 ετιενουνοισιπροσυτον
 εανμησμηεκατερατα
 ιλητεουμητηετουχητε
 λεγεπροσυτονοηκαιει
 κοσκεκατακνοητηηκτο
 οανειντονυτονμουλεγι
 λυτωοιεπορευουοιτοσ
 σουζηκαιετηετευσενο
 ανοςταλογωονεπηνχυ
 τωοικαιεπορευετοηαν
 δελυτουκατακλιοντος
 οιαουαοικυτουχιηνηθε
 λυτονκαιχτηητειλανθε
 γονητεσοτισηλεχυτογ

στιυοετουνητηνωραηπα
 ρυτωθενηκομητοτερο
 εσχεσηκαιεπτονχυτωτι
 εχοεσαρνεκαωμηνηον
 κενλυτονοτιυρετοσ

εγνωδυνοηηοτηνεκει
 νητιωραενηεπτησυω
 οισουιοσοσυζηκαιετηει

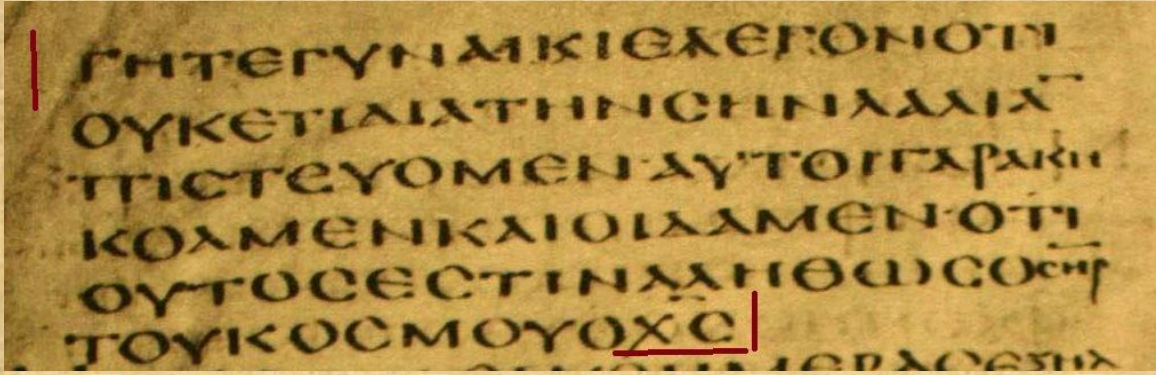
σεναυτοσκαηιοηκελυτουαν
 τουτοιαλημαεγυτεροηπλεο
 ετροησενοιςελοεωειεπι
 ιδυαλιασειστηηγαλιαλαν

Μεταλλετχοσυοημερασε
 θενεκειοενκαλιχτιπιδε
 ειςτηνγαλιαλαν αυτος
 Γαρισεμαρτυρησενοτιπρο
 φηγησεντηλιχτιχτιλα
 τμηνουκχεει οτεομη
 ηθενειςτηνγαλιαλαν
 ελεξαντουτονοιγαλια
 οιτιανταεπρακοτεσοσα
 ειποησενημεροσολυμοι
 εντηεορτηκαιαυτοιγα
 ηθεομειςτηνεορτην
 ηθενουντηλιχοιεισπι
 κλητηοιγαλιαδεσπου
 ετιοησεντουλαριονο
 χληντιςβλακκοσουοι
 ηθεοεισενκχιτερηλουμ
 ουτοσακουελοοτιοηκει
 εκτηοιουαλιασειστηνγα
 λιαλανχιηλοενπροελυ
 τονκαιρωταυτονιηκα
 ταβηκαιεσημαυτουτον
 υνημσαενηρατιοσησε
 ετιενουνοισιπροσυτον
 εανμησμηεκατερατα
 ιλητεουμητηετουχητε
 λεγεπροσυτονοηκαιει
 κοσκεκατακνοητηηκτο
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στιυοετουνητηνωραηπα
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 εσχεσηκαιεπτονχυτωτι
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 κενλυτονοτιυρετοσ

εγνωδυνοηηοτηνεκει
 νητιωραενηεπτησυω
 οισουιοσοσυζηκαιετηει

وصورة العدد



ومخطوطة بيزا

من القرن الخامس

وهي شقين يوناني ولاتيني

وصورة اليوناني

18
Through holy

Ο ΛΟΓΟΣ Ο ΑΛΗΘΕΙΝΟΣ ΟΤΙ ΑΛΛΟΣ ΕΣΤΙΝ ΟΣΤΕΙΡΩΝ
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 ΚΑΙ ΗΡΩΤΑ ΉΝΑ ΚΑΤΑΒΗ ΚΑΙ ΑΣΗΤΑΙ

uerbum ueritatis quia alius est qui uerit
 et alius qui metit. et omnes uos
 metere. non uos i uo rasti
 alii uo rasti uerunt et uos
 in labore meo uerunt rasti
 de ciuitate autem illa
 multum rediderunt in eum
 samaritani uero propter uerbum
 mulieris testimonium reddentis
 quoniam dixit illi omnia quae cum me feci
 cum exco uenissent ad eum samaritani
 hoc ab ante uerum ut maneret ad iudeos
 et mansit illi uerbum
 et multo plures crediderunt
 propter uerbum illius. mulieria uerum dicebant
 quoniam noniam propter uerum testimonium
 credimus. ipse uerum enim audiui uis
 et scimus quoniam hic est
 uerba saluatoris uerum dixit
 ipse uerum autem exiit inde
 in calilaeam ipse enim ihu testificatus est
 quoniam profeta in sua patria honorem non ha
 bet. cum exco uenit in calilaeam
 excepere uerum calilaei omnia uidentes
 quae fecit in hierusalem die festo
 et ipse enim uenerant in die festo
 uerum exco uerum in cana calilaae
 ubi fecit aqua uinum
 erat autem quidam basiliscus
 cuius filius in fikm uerum in cana
 hic cum audisset quod ihu uenit de iudaea
 in calilaeam abiit ad eum et rocabat
 ut descenderet et sanaret

C

وكثير من مخطوطات الخط الكبير

علي سبيل المثال

L Θ Ψ

وايضا مجموعة مخطوطات

f1 f13 33

وكثير من مخطوطات الخط الصغير

ومجموعة مخطوطات البيزنطية وهي في هذا العدد قرب الالف مخطوطة

Byz

والترجمات القديمة

اولا اللاتينية القديمة وبعض مخطوطاتها مثل

it^e it^f it^q

والترجمات السريانية

اولا الاشورية خابورس

وهي تعود تقريبا الي سنة 168 م

وصورتها

Handwritten text in a South Indian script, likely Grantha or Tamil, arranged in approximately 30 horizontal lines. The script is dense and fills most of the page. There are two prominent vertical red lines acting as section markers, one near the left margin in the middle of the page and another further down. The text appears to be a continuous passage, possibly a religious or philosophical treatise, given the nature of the script and the formal layout.

syr^h

وايضا بعض مخطوطات القبطي البحيري

cop^{bo(pt)}

وغيرها من الترجمات القديمة

فالادلة الخارجية للنص التقليدي الذي يحتوي علي كلمة المسيح قديمة وكثيرة ومتنوعة المصادر

الادلة الداخلية

اولا سبب الخطأ هو الاختصارات فكلمة الكسيح تكتب باختصار حرفين

ⲪⲚ

والاختصارات هي من الاسباب الشائعة للاخطاء النسخية وتقود للحذف فهناك اكثر من عشرين مرة كان اختصار اسم اخرستوس لحرفين سبب خطأ نسخي ادي الي حذف الكلمة وكان اختصار اسم يسوع الي حرفين سبب في اكثر من خمسين خطأ نسخي غير مقصود لحذف اسم يسوع

ولكن لا يوجد سبب للاضافه فالمعني واضح انه ابن الله بدون كلمة المسيح

لذلك كلمة المسيح في العدد حقيقية

وهذا بناء علي قاعدة

The reading which could most easily have given rise to the other readings is best.

القراءه التي هي بوضوح السبب في بقية القراءات هي الافضل

وايضا

The reading which could have given rise to the others accidentally is best.

القراءه التي تكون السبب في اخطاء اخري هي الافضل

وهي قالها كيلى مكارتر بطريقه

Look first for the unconscious error

تبحث اولاً عن الخطأ اللاارادي .

ايضا سياق الكلام يؤكد هذا لان المرأة لم تقل لهم عن انه مخلص العالم فقط ولكن التركيز علي انه هو المسيح الذي ينتظروه

انجيل يوحنا 4

4: 25 قالت له المرأة انا اعلم ان مسيا الذي يقال له المسيح ياتي فمتى جاء ذاك يخبرنا بكل شيء

4: 26 قال لها يسوع انا الذي اكلمك هو

4: 27 و عند ذلك جاء تلاميذه و كانوا يتعجبون انه يتكلم مع امرأة و لكن لم يقل احد ماذا تطلب او لماذا تتكلم معها

4: 28 فتركت المرأة جرتها و مضت الى المدينة و قالت للناس

4: 29 هلموا انظروا انسانا قال لي كل ما فعلت العل هذا هو المسيح

فالامر كله علي كينونة انه المسيح

فسياق الكلام يؤكد علي اصالة كلمة المسيح في العدد

4: 41 فامن به اكثر جدا بسبب كلامه

4: 42 و قالوا للمرأة انا لسنا بعد بسبب كلامك نؤمن لاننا نحن قد سمعنا و نعلم ان هذا هو بالحقيقة المسيح مخلص العالم

بل وصف مخلص العالم تاكيد انه المسيح

واخيرا المعني الروحي

من تفسير ابونا تادرس واقوال الاباء

رؤيتهم للسيد المسيح وسماعهم له تثبت إيمانهم الذي تسلموه من المرأة، وانجذب كثيرون معهم في ذات الإيمان، كما تعرفوا عليه أنه ليس مخلص اليهود وحدهم ولا معهم السامريون فحسب، بل هو بالحقيقة مخلص العالم الذي قال عنه إشعيا النبي: "جعلتك نوراً للأمم، لتكون خلاصي إلى أقصى الأرض" (إش ٤٩: ٦).

إيمانهم حمل يقيناً "بالحقيقة المسيح مخلص العالم"، وكما قالت ملكة سبأ لسليمان الملك: "صحيحاً كان الخبر الذي سمعته في أرضي عن أمورك وحكمتك، ولم أصدق، حتى جئت وأبصرت عيني، فهذا النصف لم أخبر به" (١ مل ١٠: ٦-٧).

هذه هي البذار التي غرسها السيد المسيح في السامرة في خلال يومين، نسمع بعد حوالي أربع أو خمس سنوات عن تبشير فيلبس في السامرة، حيث وجد بذاراً صالحاً في الأرض (أع ٨: ٥-٦، ٨). كما وجد أيضاً أشراراً مثل سيمون الساحر (أع ٨: ٩-١٠).

تفوق الدارسون على معلمتهم، وصار لهم الحق في إدانة اليهود بقبولهم له وإيمانهم به... أدركوا في الحال أنه سوف يجتذب العالم إليه، وأنه جاء ليصنع خلاصاً لنا شاملاً، ولا تقتصر رعايته على اليهود وحدهم... إنه المخلص الحقيقي الذي يهب الخلاص الحقيقي الأبدي وليس الزمني. [550]

القديس يوحنا الذهبي الفم

لم يصفوا المسيح مخلصاً على بسيط ذات الوصف، لكنهم قالوا: "نحن نعلم أن هذا هو بالحقيقة المسيح مخلص العالم"، الواهب الخلاص الحقيقي لا الخلاص الوقتي فقط. وهذا القول كان عن إيمان خالص، والدليل على ذلك أولاً لأن إيمانهم كان خالياً من عجائب شاهدها. ثانياً على الرغم من أنهم سمعوا المرأة قائلة في ارتياب "ألع هذا هو المسيح" لم يقولوا إننا نظن أنه المسيح، لكنهم قالوا:

"نحن نعلم أن هذا هو بالحقيقة المسيح مخلص العالم". فإنهم لم يعترفوا بالمسيح كأنه واحد من كثيرين، لكنهم أقرّوا أنه بالحقيقة المخلص، ومع أنهم لم يبصروه قد خلص، وإنما سمعوا كلامه قالوا هذا القول، فلو أنهم أبصروا عجائبه لقالوا أقوالاً كثيرة عظيمة. وإذ قالوا عن المسيح إنه مخلص العالم أوضحوا أنه مخلص العالم الضال.

القديس يوحنا الذهبي الفم

لقد جحدوا إيمانهم القائم على حديث المرأة، وذلك عندما اكتشفوا أن سماعهم للمخلص نفسه أفضل من هذا الإيمان. فقد عرفوا هم أيضًا "أن هذا هو بالحقيقة المسيح مخلص العالم" [٤٢].

حقًا إنه من الأفضل أن تكون شاهد عيان للكلمة، وأن تسمع له، دون استخدام الأعضاء الجسمانية وتدخل المعلمين، هذا الذي يعلم ويقدم صورًا أمام العقل لإظهار الحق بأكثر وضوح، أفضل من الاستماع للرسالة عنه خلال الخدام الذين رأوه بينما لا يراه الشخص ولم يستتر بقوته [551].

ليس بالأمر المدهش في الحقيقة أن البعض يُقال عنهم أن يسلكون بالإيمان لا بالعيان، وآخرين يسلكون بالعيان (الداخلي) الذي هو أعظم من السلوك بالإيمان (دون خبرة الرؤية الداخلية) [552]

العلامة أوريجينوس

والمجد لله دائما