

الاف والياء البداية والنهاية

Holy_bible_1

الجزء السادس 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

(6) [سفر رؤيا يوحنا اللاهوتي 22: 13](#)

أَنَا الْأَلْفُ وَالْيَاءُ، الْبِدَايَةُ وَالنَّهَائَةُ، الْأَوَّلُ وَالْآخِرُ.»

التراجم العربي

فانديك

13 أَنَا الْأَلْفُ وَالْيَاءُ، الْبِدَايَةُ وَالنَّهَائَةُ، الْأَوَّلُ وَالْآخِرُ».

الحياه

13 أَنَا الْأَلْفُ وَالْيَاءُ، الْأَوَّلُ وَالْآخِرُ، الْبِدَايَةُ وَالنَّهَائَةُ.

السارة

13 أَنَا الْأَلْفُ وَالْيَاءُ، وَالْأَوَّلُ وَالْآخِرُ، وَالْبِدَايَةُ وَالنَّهَائَةُ».

اليسوعية

13 أَنَا الْأَلْفُ وَالْيَاءُ، وَالْأَوَّلُ وَالْآخِرُ، وَالْبِدَايَةُ وَالنَّهَائَةُ.

المشركة

رؤ-22-13: أَنَا الْأَلْفُ وَالْيَاءُ، وَالْأَوَّلُ وَالْآخِرُ، وَالْبِدَايَةُ وَالنَّهَائَةُ».

البولسية

رؤ-22-13: أَنَا الْأَلْفُ وَالْيَاءُ، الْأَوَّلُ وَالْآخِرُ، الْمَبْدَأُ وَالْغَايَةُ.

الكاثوليكية

رؤ-22-13: أنا الألفُ والياء، والأوَّلُ والآخِر، والبدايَةُ والنَّهائَةُ.

وكلهم يحتوا علي الالف والياء البداية والنهاية الاول والآخر (حتي لو اختلف الترتيب الذي لا يؤثر علي الاية)

التراجم الانجليزية وبعض اللغات الاخري

Rev 22:13

(ASV) I am the Alpha and the Omega, the first and the last, the beginning and the end.

(BBE) I am the First and the Last, the start and the end.

(Bishops) I am Alpha and Omega, the begynnyng and the ende, the first and the last.

(CEV) I am Alpha and Omega, the first and the last, the beginning and the end.

(Darby) *I* am the Alpha and the Omega, *the* first and *the* last, the beginning and the end.

(EMTV) I *am* the Alpha and the Omega, the First and the Last, the Beginning and the End."

(ESV) I am the Alpha and the Omega, the first and the last, the beginning and the end."

(FDB) Moi, je suis l'alpha et l'oméga, le premier et le dernier, le commencement et la fin.

(FLS) Je suis l'alpha et l'oméga, le premier et le dernier, le commencement et la fin.

(Geneva) I am Alpha and Omega, the beginning and the end, the first and the last.

(GLB) Ich bin das A und das O, der Anfang und das Ende, der Erste und der Letzte.

(GNB) I am the first and the last, the beginning and the end."

(GW) I am the A and the Z, the first and the last, the beginning and the end.

(HNT) אני האלף והתו הראש והסוף הראשון והאחרון:

(ISV) I am the Alpha and the Omega, the first and the last, the beginning and the end."

(KJV) I am Alpha and Omega, the beginning and the end, the first and the last.

(KJVA) I am Alpha and Omega, the beginning and the end, the first and the last.

(MKJV) I am the Alpha and the Omega, the Beginning and the Ending, the First and the Last.

(Murdock) I am Alpha and Omega, the First and the Last, the Commencement and the Completion.

(RV) I am the Alpha and the Omega, the first and the last, the beginning and the end.

(Vulgate) ego Alpha et Omega primus et novissimus principium et finis

(WNT) I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

(YLT) I am the Alpha and the Omega--the Beginning and End--the First and the Last.

وكلمهم بهم الالف والياء البداية والنهاية الاول والآخر فيما عدا ترجمتين فيهما البداية والنهاية مثل

(GNT) ἐγὼ τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, ἀρχὴ καὶ τέλος.

(GNT-TR) εγω ειμι το α και το ω αρχη και τελος ο πρωτος και ο εσχατος

.....
**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 22:13 Greek NT: Tischendorf 8th Ed. with
Diacritics**

.....
ἐγὼ ὁ Α καὶ ὁ Ω ὁ πρῶτος καὶ ὁ ἔσχατος ὁ ἀρχὴ καὶ ὁ τέλος

.....
ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 22:13 Greek NT: Greek Orthodox Church

.....
ἐγὼ τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, ἀρχὴ καὶ τέλος.

.....
**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 22:13 Greek NT: Stephanus Textus
Receptus (1550, with accents)**

.....
ἐγὼ εἰμι τὸ Α καὶ τὸ Ω ἀρχὴ καὶ τέλος ὁ πρῶτος καὶ ὁ ἔσχατος

.....
**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 22:13 Greek NT: Westcott/Hort with
Diacritics**

.....
ἐγὼ τὸ Ἄλφα καὶ τὸ ὼ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.

.....
ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 22:13 Greek NT: Tischendorf 8th Ed.

.....
εγω το αλφα και το ω ο πρωτος και ο εσχατος η αρχη και το τελος

.....
**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 22:13 Greek NT: Byzantine/Majority Text
(2000)**

.....
εγω το αλφα και το ω ο πρωτος και ο εσχατος η αρχη και το τελος

.....
ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 22:13 Greek NT: Textus Receptus (1550)

.....
εγω ειμι το α και το ω αρχη και τελος ο πρωτος και ο εσχατος

.....
ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 22:13 Greek NT: Textus Receptus (1894)

.....
εγω ειμι το α και το ω αρχη και τελος ο πρωτος και ο εσχατος

.....
ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 22:13 Greek NT: Westcott/Hort
.....

εγω το αλφα και το ω ο πρωτος και ο εσχατος η αρχη και το τελος

.....
**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 22:13 Greek NT: Westcott/Hort, UBS4
variants**

.....
εγω το αλφα και το ω ο πρωτος και ο εσχατος η αρχη και το τελος

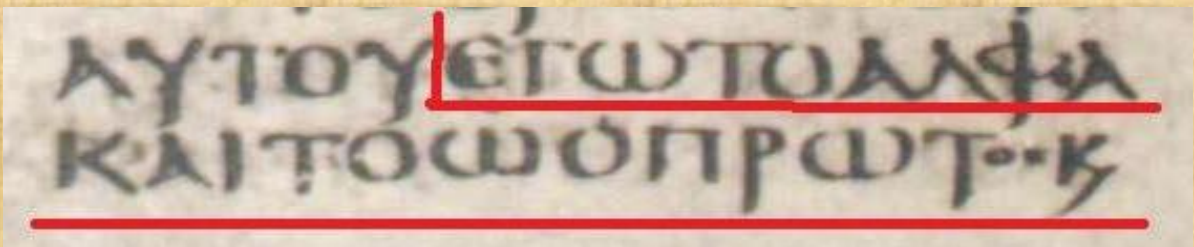
.....
**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 22:13 Greek NT: Tischendorf 8th Ed. -
Transliterated**

.....
egō to alpha kai to ō o prōtos kai o eschatos ē archē kai to telos

.....
وكلهم بهم الالف والياء الاول والآخر البداية والنهاية وان اختلف البعض في الترتيب فقط الذي لا
يؤثر علي اللفظ او المضمون او الروح

(6) [سفر رؤيا يوحنا اللاهوتي 22: 13](#)

أنا الألفُ والياءُ، البِدَايَةُ وَالنَّهَائِيَّةُ، الأَوَّلُ وَالْآخِرُ.»



وبقية العدد في العمود الي بعده

ΘΕΣΧΑΤΟΣΧΗΛΑΡΧΙΗΣ
ΤΟΤΕΛΟΣΜΑΛΚΑΡΙΟΙ

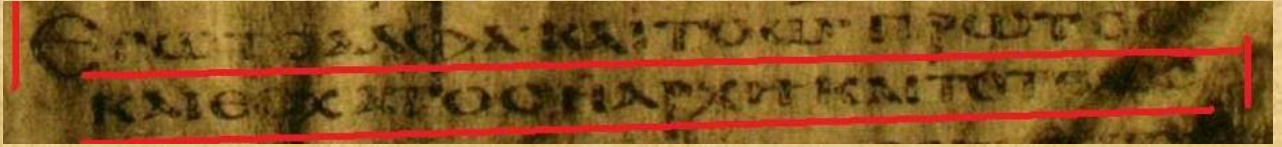
εγω το αλφα και το ω ο πρωτος και ο εσχατος η αρχη και το τελος

13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

الفاتيكانية

13 ναι ἐκάστῳ, ὡς τὸ ἔργον ἔσται αὐτοῦ ἐγὼ
τὸ ἄλφα καὶ τὸ ω· ἀρχὴ καὶ τέλος ὁ

الاسكندرية



وهذه الاربع اعداد موجوده في كل المخطوطات التي تحتوي علي سفر الرؤيا

وعلي سبيل المثال لا الحصر

اولا البشيتا الارامية التي تعود للقرن الرابع

وترجمتها المعتمده

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

22: 13 **I am Alpha and Tau, the beginning and the end, the first and the last.**

الفلجاتا للقرن الرابع

22	13	I am Alpha and Omega, the First and the Last, the Beginning and the End.	ego Alpha et Omega primus et novissimus principium et finis
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وايضا القبطي الصعيدي التي تعود للقرن الرابع الميلادي

Greek and Sahidic text collated and edited by J. Warren Well.

22: 13. ΑΝΟΚ ΠΕ ΑΛΦΑ ΑΥΨ Ψ ΠΨΟΡΠ ΑΥΨ ΠΖΑΗ ΤΑΡΧΗ ΑΥ
Ψ ΠΧΨΚ.

وبعد ذلك اذكر المخطوطات التي يوجد بها

P 046

1006

1841

2020

2053

2062

syr^{ph} syr^h

it^{gig}

vg

cop^{bo}

Rev 22:13 (Münster)

1006 1841 2020 ,2050 2053 2062 pc it^{ar} it^c it^{dem} it^{div} it^{haf} vg cop^{sa}
eth P 046 94 205 209 1611^{supp} 1854 1859 2030 2042 2065 2073
2138 2329 2377 2432 2814 Byz it^{gig} syr^{ph} syr^h cop^{bo}

اقوال الاباء

الاصحاح الثاني والعشرين عدد 13

القديس ترتليان

160-220

Chapter V.—Marcus and Colarbasus.

After these there were not wanting a Marcus and a Colarbasus, composing a novel heresy out of the Greek alphabet. For they affirm that without those letters truth

cannot be found; nay more, that in those letters the whole plenitude and perfection of truth is comprised; for this was why Christ said, "I am the Alpha and the Omega."⁸³⁹³⁸³⁹³

See Rev. i. 7; xxi. 6; xxii. 13. In fact, they say that Jesus Christ

Volume 3

اقتباس نصي

القديس كبريان

Died 258

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

22. That in this sign of the Cross is salvation for all people

Also in the same place: "I am Alpha and Omega, the first and the last, the beginning and the end. Blessed are they that do His commandments, that they may have power over the tree of life."⁴⁰⁸⁵⁴⁰⁸⁵ Rev. xxii. 13, 14.

Volume 5

والقديس اوريجانوس

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 Λ 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

ويقول ايضا

22. The Word Was in the Beginning, I.e., in Wisdom, Which Contained All Things in Idea, Before They Existed. Christ's Character as Wisdom is Prior to His Other Characters.

But I consider, if it be permitted to say this, that the beginning (arche) of real existence was the Son of God, saying:⁴⁵⁵⁰⁴⁵⁵⁰ Apoc. xxii. 13. "I am the beginning and the end, the A and the Ω, the first and the last." We must, however, remember that He is not the arche in respect of every name which is applied to Him. For how can He be the beginning in respect of His being life, when life came in the Word, and the Word is manifestly the arche of life? It is also tolerably evident that He cannot be the arche in respect of His being the first-born from the dead.

Volume 9

وايضا القديس تيتان

اقتباس نصي

120-180

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 α 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

ويقول القديس اثناسيوس الرسولي

NPNF2-04. Athanasius: Select Works and Letters

Athanasius, Saint (c. 297 - 373)

§§26–36. *That the Son is the Co-existing Word, argued from the New Testament. Texts from the Old Testament continued; especially Ps. cx. 3. Besides, the Word in Old Testament may be Son in New, as Spirit in Old Testament is Paraclete in New. Objection from Acts x. 36; answered by parallels, such as 1 Cor. i. 5. Lev. ix. 7. &c. Necessity of the Word's taking flesh, viz. to sanctify, yet without destroying, the flesh.*

ونص كلامه

If then the phrase must be taken of the body, then either the body must be before Adam, for the stars were before Adam, or we have to investigate the sense of the letter. And this John enables us to do, who says in the Apocalypse, 'I am Alpha and Omega, the first and the last, the beginning and the end. Blessed are they who make broad their robes, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever maketh and loveth a lie. I Jesus have sent My Angel, to testify these things in the Churches. I am the Root and the Offspring of David, the Bright and Morning Star. And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come; and whosoever will, let him take of the water of life freely³⁴⁰¹³⁴⁰¹ Rev. xxii. 13-17 .' If then 'the Offspring of

David'

Volume iv

القديس جيروم

247-420

NPNF2-06. Jerome: The Principal Works of St. Jerome

Against Jovinianus.

The 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. Thus we reached the deluge

Volume vi

وبعد توضيح كل هذه الأدلة من أقوال الآباء الأولين بدأ من القرن الثاني الميلادي لكل الأعداد اعتقد هذه كافي لاثبات اصالتهم

والاصح الثاني والعشرين

22:12 و ها انا اتي سريعا و اجرتي معي لاجازي كل واحد كما يكون عمله

22:13 انا الالف و الياء البداية و النهاية الاول و الاخر

فالذي يتكلم مع يوحنا وهو المسيح وهو الالف والياء البداية والنهاية الاول والاخر

والترتيب المقبول هنا هو انه الالف والياء لانها جاءت اولاً في الاصح 1 عدد 8 وبعدها

البداية والنهاية لانها بعدها في الظهور في الاصح 1 عدد 11 ثم بعدها الاول والاخر

يقول انه هو الذي ياتي سريعا واجرته معه اي الدينونه فهو الديان العادل

والمجد لله دائما