

شبه ابن انسان رؤ 1:13

Holy_bible_1

الشبهة

وإذا نظرنا في عبارة " شِبْهُ ابْنِ إِنْسَانٍ " (الغير موجودة في سفر الرؤيا اليوناني كما يقول المرجع VWS) المسيحي العالمي

نجدها لم تحدد ماهية هذا الكائن. فهو ليس "ابن الإنسان" بالتعريف والتي تطلق على يسوع المسيح في العهد الجديد، وإنما يشبه "ابن إنسان". فهو ابن، أيُّ ابنٍ، لـ "إنسان"، أي إنسان. إنه في تعليقها على هذه الفقرة (رؤ The NET Bible تعبير نكرة لا يفيد بشيء. وتقول نسخة 13:1):

هذا التعبير يشكل إشارة إلى (دا 7: 13).. إن لفظة "ابن" هنا فضفاضة وغير محددة. ويعتبر " بعض المفسرين والمترجمين هذا التعبير إشارة إلى (دا 7: 13) وليس إلى "ابن الإنسان" العبارة D. E. Aune, Revelation [WBC], الموجودة في الأناجيل (مثل مر 8: 31، 9: 12) (انظر ويعتبر البعض الآخر من المفسرين وبعض النسخ تعبير "ابن" (2:800-801; cf. also NIV) G. إنسان" تعبيرًا محددًا يتضمن الإشارة إلى دا 7: 13 وإلى "ابن الإنسان" في الأناجيل (انظر K. Beale, Revelation [NIGTC], 771-72; NRSV).

وحتى لو أخذنا بالرأي القائل أن الفقرة إشارة لما ورد في سفر دانيال، فإن ما جاء فيه لا يدل بصفة في تعليقها على (دا 7: The NET Bible مؤكدة على أن المسيح هو القمصود. تقول ترجمة 13):

من المحتمل أن هذا النص يشكل خلفية رئيسية في العهد القديم لاستخدام يسوع لعبارة "ابن الإنسان".. ويفهم كثير من الباحثين حاليًا هذا التعبير أنه سمة مشتركة. وبهذا تكون عبارة "ابن إنسان" متعلقة بالأشخاص الإلهيين (الربيين: ومنهم ربيون ..) أو أتباعهم وتفهم هذه العبارة "كإشارة إلى اليهود. ويفهم آخرون أن عبارة دانيال هي إشارة للملاك ميخائيل: يتكرر تعبير "ابن إنسان" في

ثُمَّ نَظَرْتُ وَإِذَا سَحَابَةٌ بَيَضَاءُ، وَعَلَى السَّحَابَةِ جَالِسٌ شِبْهُ ابْنِ إِنْسَانٍ، لَهُ عَلَى رَأْسِهِ إِكْلِيلٌ مِنْ ذَهَبٍ،

(وَفِي يَدِهِ مِجَلٌّ حَاقِدٌ. (رؤ 14: 14

:والفقرة التي تلي هذه الفقرة تقول

وَخَرَجَ مَلَائِكَةُ آخَرُونَ مِنَ الْمِهْكَالِ، يَصْرُخُ بِصَوْتٍ عَظِيمٍ إِلَى الْجَالِسِ عَلَى السَّحَابَةِ: «أَرْسِلْ مِجَلَّكَ
». «وَأَخْضُدْ، لِأَنَّ قَدْ جَاءَتِ السَّاعَةُ لِلْحَصَادِ، إِذْ قَدْ يَبَسَ حَصيدُ الْأَرْضِ
هنا ملاك مخلوق يأمر "ابن إنسان" أن يفعل كذا وكذا. ومن ثم لا يمكن أن يكون "ابن إنسان" هو
يسوع المسيح الذي يصوره المسيحيون على أنه هو الله. فالله لا يُؤمر

ملخص الشبهة

1 غير موجوده في سفر الرؤيا يوناني

2 ابن انسان تعبير نكره

3 هل كل هذا التعبير عن الالهيين اي الربويين ؟

4 كيف ملاك يؤمره

الرد

التراجم المختلفة

التراجم العربية

الفانديك

13 وَفِي وَسْطِ السَّبْعِ الْمَنَائِرِ شِبْهُ ابْنِ إِنْسَانٍ، مُتَسَرِّبِلًا بَثُوبٍ إِلَى الرَّجْلَيْنِ، وَتَمْتَنُطِقًا عِنْدَ نَدْيَيْهِ
بِمِنْطَقَةٍ مِنْ ذَهَبٍ.

الحياة

13 وعندما التفت نحو الصوت، رأيت كأننا يشبه ابن الإنسان، يقف وسط سبع منائر من ذهب، ويرتدي ثوبا طويلا إلى الرجلين، يلف صدره حزام من ذهب.

السارة

13 تحيط بما يشبه ابن إنسان، وهو يلبس ثوبا طويلا إلى قدميه، وحول صدره حزام من ذهب،

اليسوعية

13. وبين المناور ما يشبه ابن إنسان، وقد لبس ثوبا ينزل إلى قدميه وشد صدره بزئار من ذهب.

المشتركة

رؤ-1-13: تحيط بما يشبه ابن إنسان، وهو يلبس ثوبا طويلا إلى قدميه، وحول صدره حزام من ذهب،

البولسية

رؤ-1-13: وفي وسط المناير شبه ابن إنسان، متسربلا بثوب إلى الرجلين، ومتنطفا عند تذييه بمنطقة من ذهب.

الكاثوليكية

رؤ-1-13: . وبين المناور ما يشبه ابن إنسان، وقد لبس ثوبا ينزل إلى قدميه وشد صدره بزئار من ذهب.

وكلهم بهم كلمة شبه ابن انسان

التراجم الانجليزي

Rev 1:13

(ASV) and in the midst of the candlesticks **one like unto a son of man,** clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

(BBE) And in the middle of them **one like a son of man,** clothed with a robe down to his feet, and with a band of gold round his breasts.

(Bishops) And in ye middes of the candlestickes, **one lyke vnto the sonne of man,** clothed with a garment downe to the feete, and girde about the pappes with a golden girdle.

(CEV) There with the lampstands was someone who **seemed to be the Son of Man.** He was wearing a robe that reached down to his feet, and a gold cloth was wrapped around his chest.

(Darby) and in the midst of the *seven* lamps **one like the Son of man,** clothed with a garment reaching to the feet, and girt about at the breasts with a golden girdle:

(DRB) And in the midst of the seven golden candlesticks, **one like to the Son of man,** clothed with a garment down to the feet, and girt about the paps with a golden girdle.

(EMTV) and in the midst of the seven lampstands *stood One like the Son of Man*, having been clothed in a *robe* reaching to *His* feet and having been girded across *His* chest with a golden belt.

(ESV) and in the midst of the lampstands **one like a son of man**, clothed with a long robe and with a golden sash around his chest.

(Geneva) And in the middes of the seuen candlestickes, **one like vnto the Sonne of man**, clothed with a garment downe to the feete, and girded about the pappes with a golden girdle.

(GNB) and among them there was what **looked like a human being**, wearing a robe that reached to his feet, and a gold band around his chest.

(GW) There was **someone like the Son of Man** among the lamp stands. He was wearing a robe that reached his feet. He wore a gold belt around his waist.

(ISV) Among the lampstands there was **someone like the Son of Man**. He was wearing a long robe with a gold belt around his waist.

(KJV) And in the midst of the seven candlesticks **one like unto the Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

(KJV-1611) And in the midst of the seuen candlestickes, **one like vnto the Sonne of man**, clothed with a garment downe to the foot, and girt about the paps with a golden girdle.

(KJVA) And in the midst of the seven candlesticks **one like unto the Son of man, clothed** with a garment down to the foot, and girt about the paps with a golden girdle.

(LITV) And having turned, I saw seven golden lampstands, and in *the* midst of the seven lampstands **One like the Son of Man**, having been clothed to *the* feet, and having been girded with a golden girdle at the breasts.

(MKJV) And having turned, I saw seven golden lampstands. And in the midst of the seven lampstands I saw **One like the Son of man**, clothed with a garment down to *the* feet, and tied around the breast with a golden band.

(Murdock) and, in the midst of the candlesticks, **one like the Son of man**, clothed to the feet, and girded about his paps with a girdle of gold.

(RV) and in the midst of the candlesticks **one like unto a son of man**, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

(Webster) And in the midst of the seven candlesticks **one like the Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

(WNT) and in the center of the lampstands some **One resembling the Son of Man**, clothed in a robe which reached to His feet, and with a girdle of gold across His breast.

(YLT) and in the midst of the seven lamp-stands, **one like to a son of man**, clothed to the foot, and girt round at the breast with a golden girdle,

تراجم اخري

(FDB) et au milieu des sept lampes quelqu'un **de semblable au Fils de l'homme**, vêtu d'une robe qui allait jusqu'aux pieds, et ceint, à la poitrine, d'une ceinture d'or.

(FLS) et, au milieu des sept chandeliers, quelqu'un qui **ressemblait à un fils d'homme**, vêtu d'une longue robe, et ayant une ceinture d'or sur la poitrine.

(GLB) und mitten unter die sieben Leuchtern einen, **der war eines Menschen Sohne gleich**, der war angetan mit einem langen Gewand und begürtet um die Brust mit einem goldenen Gürtel.

(GSB) und inmitten der Leuchter Einen, **der einem Menschensohne**
glich, angetan mit einem langen Gewande und um die Brust gegürtet
mit einem goldenen Gürtel;

(HNT) ובתוך שבע המנרות דמות בן-אדם לבוש מעיל וחגור אזור זהב על-לבן:

وكلهم بهم كلمة شبه ابن انسان

النسخ اليوناني كما قال المشكك

وإذا نظرنا في عبارة " شِبْهُ ابْنِ إِنْسَانٍ " (الغير موجودة في سفر الرؤيا اليوناني كما يقول المرجع
VWS) المسيحي العالمي

(GNT) καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν **ὁμοιον υἱῷ ἀνθρώπου**,
ἐνδεδυσμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην
χρυσῇν·

kai en mesō tōn epta luchniōn **omoion uiō anthrōpou** endedumenon
podērē kai periezōsmenon pros tois mastois zōnēn chrusēn

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:13 Greek NT: Tischendorf 8th Ed. with
Diacritics

καὶ ἐν μέσος ὁ λυχνία **ὁμοιος υἱός ἀνθρωπος** ἐνδύω ποδήρης καὶ
περιζώννυμι πρὸς ὁ μαστός ζώνη χρύσεος

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:13 Greek NT: Greek Orthodox Church

καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνίων ὅμοιον υἱῷ ἀνθρώπου, ἐνδεδυμένον
ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσοῦν·

**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:13 Greek NT: Stephanus Textus
Receptus (1550, with accents)**

καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνίων ὅμοιον υἱῷ ἀνθρώπου ἐνδεδυμένον
ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσοῦν

**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:13 Greek NT: Westcott/Hort with
Diacritics**

καὶ ἐν μέσῳ τῶν λυχνίων ὅμοιον υἱὸν ἀνθρώπου ἐνδεδυμένον ποδήρη
καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσοῦν.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:13 Greek NT: Tischendorf 8th Ed.

καὶ ἐν μέσῳ τῶν λυχνίων ὅμοιον υἱὸν ἀνθρώπου ἐνδεδυμένον ποδήρη
καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσοῦν

**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:13 Greek NT: Byzantine/Majority Text
(2000)**

και εν μεσω των επτα λυχνιων **ομοιον υιω ανθρωπου** ενδεδυμενον
ποδηρη και περιεζωσμενον προς τοις μαστοις ζωνην χρυσην

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:13 Greek NT: Textus Receptus (1550)

και εν μεσω των επτα λυχνιων **ομοιον υιω ανθρωπου** ενδεδυμενον
ποδηρη και περιεζωσμενον προς τοις μαστοις ζωνην χρυσην

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:13 Greek NT: Textus Receptus (1894)

και εν μεσω των επτα λυχνιων **ομοιον υιω ανθρωπου** ενδεδυμενον
ποδηρη και περιεζωσμενον προς τοις μαστοις ζωνην χρυσην

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:13 Greek NT: Westcott/Hort

και εν μεσω των λυχνιων **ομοιον υιον ανθρωπου** ενδεδυμενον ποδηρη
και περιεζωσμενον προς τοις μαστοις ζωνην χρυσαν

**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:13 Greek NT: Westcott/Hort, UBS4
variants**

και εν μεσω των λυχνιων **ομοιον υιον ανθρωπου** ενδεδυμενον ποδηρη
και περιεζωσμενον προς τοις μαστοις ζωνην χρυσαν

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 1:13 Greek NT: WH / NA27 / UBS4

καὶ ἐν μέσῳ τῶν λυχνιδῶν **ὅμοιον υἷὸν ἀνθρώπου** ἐνδεδυμένον ποδήρη
καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσαῖν.

وكلهم واکرر کلهم بهم کلمة شبه ابن انسان

المخطوطات

السينائية

صورتها

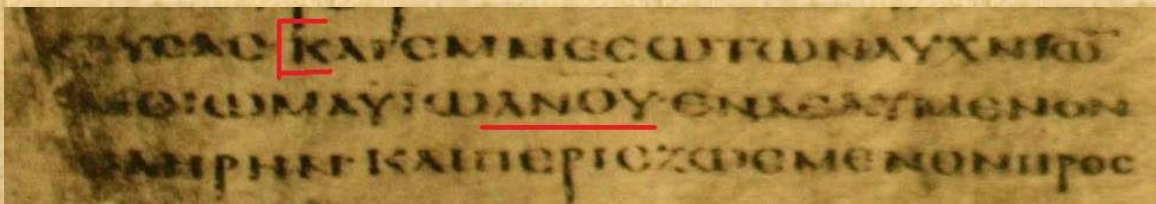
وتكبير شبه ابن انسان

ΧΡΥΣΑΟ ΚΑΙ ΜΕΣΟΝ
ΤΩΝ ΕΙΤΤΑΔΥΧΝΗ
ΟΜΟΙΟΝ ΥΝΑΝΟΥ
ΕΝΔΕΔΥΜΕΝΟΝ
ΠΟΔΗΡΗΚΑΙΤΤΕΡ
ΖΩΣΜΕΝΟΝ ΠΡ·Τ·
ΜΑΘΟΙCΖΩΝΗΝ

وتوجد بها الكلمة بوضوح

الاسكندرية

وتكبيره



وايضا بها شبه ابن انسان

وغيرها من مخطوطات مثل

046 94 1006 1611 1828 1841 1854 1859 2020 2042 2065 2073 2081 2138
205 209 469 628 2050 2053 2062 2432 2329 2344 2351 2814

وايضا الترجمات القديمه مثل

اللاتينيه القديمه القرن الثاني

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

الفلجاتا للقديس جيروم

vg

(Vulgate) et in medio septem candelabrorum similem Filio hominis
vestitum podere et praecinctum ad mamillas zonam auream

Latin: Biblia Sacra Vulgata

et in medio septem candelabrorum similem Filio hominis vestitum
podere et praecinctum ad mamillas zonam auream

وبها كلمة ابن الانسان

السريانية

syr^p syr^h syr^h syr^{h(mg)}

Revelation 1:13 Aramaic NT: Peshitta

ונוסחא

סכמי חתא וחתואה אפי' נחלואה נבועא סלביא אפגרא סאשני י. ג. חנאס, אשור

والقبطي

cop^{sa} cop^{bo}

والمخطوطات البيزنطيه بالالاف

Byz

الترجمة الارمنية

arm

الاثيوبية

Eth

وكلهم بهم كلمة شبه ابن انسان

النقطة الثانية التفاسير تقول انه تعبير غير معرف

نجدها لم تحدد ماهية هذا الكائن. فهو ليس "ابن الإنسان" بالتعريف والتي تطلق على يسوع المسيح في العهد الجديد، وإنما يشبه "ابن إنسان". فهو ابن، أيُّ ابنٍ، لـ "إنسان"، أي إنسان. إنه في تعليقها على هذه الفقرة (رو The NET Bible تعبير نكرة لا يفيد بشيء. وتقول نسخة 13:1):

هذا التعبير يشكل إشارة إلى (دا 7: 13).. إن لفظة "ابن" هنا فضفاضة وغير محددة."

التعليق الكامل من ذا نت بايبل

The Net Bible

46tn This phrase constitutes an allusion to Dan 7:13. Concerning υἱὸς τοῦ ἀνθρώπου (Juio" tou anqrwpou), BDAG 1026 s.v. υἱός 2.d.γ says: "ὁ υἱὸς τοῦ ἀνθρώπου lit. 'the son of the man'...'the human being, the human one, the man'...On Israelite thought contemporary w. Jesus and alleged knowledge of a heavenly being looked upon as a 'Son of Man' or 'Man', who exercises Messianic functions such as judging the world (metaph., pictorial passages in En 46-48; 4 Esdr 13:3, 51f)...Outside the gospels: Ac 7:56...Rv 1:13; 14:14

(both after Da 7:13...).” The term “son” here in this expression is anarthrous and as such lacks specificity. Some commentators and translations take the expression as an allusion to Daniel 7:13 and not to “the son of man” found in gospel traditions (e.g., Mark 8:31; 9:12; cf. D. E. Aune, *Revelation* [WBC], 2:800-801; cf. also NIV). Other commentators and versions, however, take the phrase “son of man” as *definite*, involving allusions to Dan 7:13 and “the son of man” gospel traditions (see G. K. Beale, *Revelation* [NIGTC], 771-72; NRSV).

تركيب هذا العدد يشير الي دانيال 7: 13 بما يخص ابن الانسان

الانسانية الانسان الانساني

في الفكر الاسرائيلي المعاصر (المضاد للمسيحية) يقول ان يسوع ادعي انه ظهر في السماء
كابن الانسان ليعبر عن الوظيفة المسيانية ديان العالم وخارج الاناجيل مثل الاعمال 7: 56 والرؤيا
1: 13 14: 14 كتعبير ابن يعبر عن شئ غير محدد

بعض الشروح والتراجم تاخذ التعبير كاشاره لدانيال 7: 13 وليس كابن الانسان المعبر عنه في
الاناجيل و الشروح الاخر تاخذ ابن الانسان كتعبير محدد لدنيال وتعبير ابن الانسان في الاناجيل

اي ان المشكك حذف الجزء الاول وهو المهم

انهم يؤكدون ان تعبير شبه ابن انسان يشير الي دانيال

وبعد ذلك يشرحون الاراء المعارضه من الاسرائيليين ومن هم خارج الاناجيل ولكن البعض من

شرح الاناجيل قال انه اشاره لدنيال والاناجيل والبعض الاخر انه اشاره لدانيال فقط

اي ان كل الشراح المقبولين اتفقوا علي انها اشاره لدنيال

فكيف يستشهد بهذا التفسير كانه يقول ان ابن الانسان غير محدد ؟؟؟؟؟؟؟

هذا اعتبره عدم امانه

ويفهم كثير من الباحثين حاليًا هذا التعبير أنه سمة مشتركة. وبهذا تكون عبارة "ابن إنسان" متعلقة بالأشخاص الإلهيين (الربيين: ومنهم ربيون ..) أو أتباعهم وتفهم هذه العبارة كإشارة إلى اليهود. ويفهم آخرون أن عبارة دانيال هي إشارة للملاك ميخائيل

ومثال من الشراح الغربيين

Henry

Rev 1:9-20

We have now come to that glorious vision which the apostle had of the Lord Jesus Christ, when he came to deliver this revelation to him, where observe,

I. The account given of the person who was favoured with this vision. He describes himself, 1. By his present state and condition. He was *the brother and companion of these churches in tribulation, and in the kingdom and patience of Christ*. He was, at their time, as the rest of true Christians were, a persecuted man, banished, and perhaps imprisoned, for his adherence to Christ. He was their *brother*, though an apostle; he seems to value himself upon his relation to the church, rather than his authority in it: Judas Iscariot may be an apostle, but not a brother in the family of God. He was their companion: the children of God should choose communion and society with each other. He was their companion in tribulation: the persecuted servants of God did not suffer alone, the same trials are accomplished in others. He was their companion in patience, not only a sharer with them in suffering circumstances, but in suffering graces: if we have the patience of the saints,

we should not grudge to meet with their trials. He was their *brother and companion in the patience of the kingdom of Christ*, a sufferer for Christ's cause, for asserting his kingly power over the church and the world, and for adhering to it against all who would usurp upon it. By this account he gives of his present state, he acknowledges his engagements to sympathize with them, and to endeavour to give them counsel and comfort, and bespeaks their more careful attention to what he had to say to them from Christ their common Lord. 2. By the place where he was when he was favoured with this vision: he was in *the isle Patmos*. He does not say who banished him thither. It becomes Christians to speak sparingly and modestly of their own sufferings. Patmos is said to be an island in the Aegean Sea, One of those called Cyclades, and was about thirty-five miles in compass; but under this confinement it was the apostle's comfort that he did not suffer as an evil-doer, but that it was for the testimony of Jesus, for bearing witness to Christ as the Immanuel, the Saviour. This was a cause worth suffering for; and the Spirit of glory and of God rested upon this persecuted apostle. 3. The day and time in which he had this vision: it was *the Lord's day*, the day which Christ had separated and set apart for himself, as the eucharist is called *the Lord's supper*. Surely this can be no other than the Christian sabbath, the first day of the week, to be observed in remembrance of the resurrection of Christ. Let us who call him *our Lord* honour him on his own day, the day which the Lord hath made and in which we ought to rejoice. 4. The frame that his soul was in at this time: *He was in the Spirit*. He was not only in a rapture when he received the vision, but before he received it; he was in a serious, heavenly, spiritual frame, under the blessed gracious influences of the Spirit of God. God usually prepares the souls of his people for uncommon manifestations of himself, by the quickening sanctifying

influences of his good Spirit. Those who would enjoy communion with God on the Lord's day must endeavour to abstract their thoughts and affections from flesh and fleshly things, and be wholly taken up with things of a spiritual nature.

II. The apostle gives an account of what he heard when thus in the Spirit. An alarm was given as with the sound of a trumpet, and then *he heard a voice*, the voice of Christ applying to himself the character before given, *the first and the last*, and commanding the apostle to commit to writing the things that were now to be revealed to him, and to send it immediately *to the seven Asian churches*, whose names are mentioned. Thus our Lord Jesus, the captain of our salvation, gave the apostle notice of his glorious appearance, as with the sound of a trumpet.

III. We have also an account of what he saw. *He turned to see the voice*, whose it was and whence it came; and then a wonderful scene of vision opened itself to him.

1. He saw a representation of the church under the emblem of *seven golden candlesticks*, as it is explained in the last verse of the chapter. The churches are compared to candlesticks, because they hold forth the light of the gospel to advantage. The churches are not candles: Christ only is our light, and his gospel our lamp; but they receive their light from Christ and the gospel, and hold it forth to others. They are golden candlesticks, for they should be precious and pure, comparable to fine gold; not only the ministers, but the members of the churches ought to be such; their light should so shine before men as to engage others to give glory to God.

2. He saw a representation of the Lord Jesus Christ in the midst of the golden candlesticks; for he has promised to be with his churches always to

the end of the world, filling them with light, and life, and love, for he is the very animating informing soul of the church. And here we observe,

(1.) The glorious form in which Christ appeared in several particulars. [1.] He was *clothed with a garment down to the foot*, a princely and priestly robe, denoting righteousness and honour. [2.] *He was girt about with a golden girdle*, the breast-plate of the high priest, on which the names of his people are engraven; he was ready girt to do all the work of a Redeemer. [3.] *His head and hairs were white like wool or snow*. He was the Ancient of days; his hoary head was no sign of decay, but was indeed a crown of glory. [4.] *His eyes were as a flame of fire*, piercing and penetrating into the very hearts and reins of men, scattering terrors among his adversaries. [5.] *His feet were like unto fine burning brass*, strong and stedfast, supporting his own interest, subduing his enemies, treading them to powder. [6.] *His voice was as the sound of many waters*, of many rivers falling in together. He can and will make himself heard to those who are afar off as well as to those who are near. His gospel is a profluent and mighty stream, fed by the upper springs of infinite wisdom and knowledge. [7.] *He had in his right hand seven stars*, that is, the ministers of the seven churches, who are under his direction, have all their light and influence from him, and are secured and preserved by him. [8.] *Out of his mouth went a two-edged sword*, his word, which both wounds and heals, strikes at sin on the right hand and on the left, [9.] *His countenance was as the sun shining*, its strength too bright and dazzling for mortal eyes to behold.

(2.) The impression this appearance of Christ made upon the apostle John ([Rev 1:17](#)): *He fell at the feet of Christ as dead*; he was overpowered with the greatness of the lustre and glory in which Christ appeared, though he had

been so familiar with him before. How well is it for us that God speaks to us by men like ourselves, whose terrors shall not make us afraid, for none can see the face of God and live!

(3.) The condescending goodness of the Lord Jesus to his disciple: *He laid his hand upon him*, [Rev 1:17](#). He raised him up; he did not plead against him with his great power, but he put strength into him, he spoke kind words to him. [1.] Words of comfort and encouragement: *Fear not*. He commanded away the slavish fears of his disciple. [2.] Words of instruction, telling him particularly who he was that thus appeared to him. And here he acquaints him, *First*, with his divine nature: *The first and the last*. *Secondly*, With his former sufferings: *I was dead*; the very same that his disciples saw upon the cross dying for the sins of men. *Thirdly*, With his resurrection and life: “*I live, and am alive for evermore*, have conquered death and opened the grave, and am partaker of an endless life.” *Fourthly*, With his office and authority: *I have the keys of hell and of death*, a sovereign dominion in and over the invisible world, opening and none can shut, shutting so that none can open, opening the gates of death when he pleases and the gates of the eternal world, of happiness or misery, as the Judge of all, from whose sentence there lies no appeal. *Fifthly*, With his will and pleasure: *Write the things which thou hast seen, and the things which are, and which shall be hereafter*. *Sixthly*, With the meaning of the seven stars, that *they are the ministers of the churches*; and of the seven candlesticks, that *they are the seven churches*, to whom Christ would now send by him particular and proper messages.

Gill

Rev 1:13 And in the midst of the seven candlesticks *one* like unto the son of man,.... By whom is meant not an angel, for he speaks of himself as a divine Person, as the Alpha and Omega, the first and the last, phrases not applicable to any created beings; and of himself also as having been dead, which angels are not capable of, and of living again, and of living for evermore, and having power over death and the grave, which no creature has; yea, he calls himself expressly the Son of God, [Rev 1:11](#); so that Christ is manifestly designed, who, as a divine Person, appeared in a form like that individual human nature which was at his Father's right hand; for that human nature of his, or he as the son of man, was not in the midst of these candlesticks, or churches, but he the Son of God was in a form like to his human nature in heaven; so before his incarnation, he is said to be like unto the son of man, in [Dan 7:13](#); to which there is a reference here, and not only in this, but in some other parts of the description; so after his ascension, he in a visionary way appears, not in that real human nature he assumed, but in a form like unto it, that being in heaven; but when he was here on earth he is called the son of man, and not like to one; though even such a phrase may express the truth and reality of his humanity, for who more like to the son of man than he who is so? see [Joh 1:14](#); now Christ was seen by John in the midst of the candlesticks or churches, and among whom he walked, as in [Rev 2:1](#); which is expressive of his presence in his churches, and which he has promised unto the end of the world; and of the gracious visits he makes them, and the sweet communion and conversation he indulges them with, to their joy and comfort; as well as the walks he takes among them for his own delight and pleasure; and where he is, abides and takes his turns, particularly as a priest, in which form he now appeared, as the antitype of Aaron the high

priest, to him the lamps or candles in the candlesticks, to cause them to burn more brightly and clearly:

clothed with a garment down to the foot; which some understand of the righteousness of Christ; this is called a garment, a wedding garment, the best or first robe, the robe of righteousness; and is fitly compared to one, it being unto, and upon believers, put upon them, and which covers their persons, keeps them warm and comfortable, and beautifies and adorns them; and is a very beautiful, pure, and spotless robe; and reaches to the feet, covers all the members of Christ's mystical body, the meanest and lowest, as well as the more excellent; the weakest believer as well, and as much, as the strongest: but not Christ mystical, but personal, is here represented; others therefore think that this long garment is a sign of gravity and wisdom, it being usual for men of power and authority, and learning, as the Jewish sanhedrim, Scribes and Pharisees, to wear long garments; but it seems rather to design a priestly robe; the robe of the ephod wore by the high priest is called by this name in the Septuagint version of [Exo 28:4](#); and so it is by Josephus (i), who speaking of the hyacinthine tunic, or robe of blue, says, this is [ποδηρης](#), "a garment down to the foot", which in our language is called "Meeir"; rather it should be [מעיל](#), "Meil", which is its Hebrew name; and so this robe is expressed by the same word here, used by Philo the Jew (k), and by Jerom (l); so Maimonides (m) says, the length of his garment was to the top of his heel: and in the habit of a priest did Christ now appear; and so he is described in his priestly office, in the midst of his churches, having made atonement for their sins by the sacrifice of himself; and now as their high priest had entered into the holiest of all with his own blood and

righteousness; bore their names on his breastplate, appeared in the presence of God on their account, and ever lived to make intercession for them:

and girt about the paps with a golden girdle; as the high priest was with the girdle of the ephod, which was made of gold, of blue, purple, scarlet, and fine twined linen, [Exo 28:8](#); and with which the priests were girt about the paps, or breast, as Christ is here described: it is said of the priests in [Eze 44:18](#), "they shall not gird themselves with anything that causeth sweat"; which some render "in sweating places": and so some Jewish writers interpret it, which will serve to illustrate the present place,

"says R. Abai (n), (upon citing [Eze 44:18](#)) they do not gird themselves in the place in which they sweat; according to the tradition, when they gird themselves they do not gird neither below their loins, nor above their arm holes, but over against their arm holes;

the gloss says, upon their ribs, against their arm pit, that is, about their breast, or paps; and which is still more plainly expressed by the Targum on the above place, which paraphrases it thus,

"they shall not gird about their loins, but they shall gird [לע לבבהון](#), "about their heart".

So Josephus (o) says, the high priest's garment was girt about the breast, a little below the arm holes. Christ's girdle, as a King, is the girdle of faithfulness and righteousness, which is about his loins; and his girdle, as a prophet, is the girdle of truth; but, as a priest, it is the girdle of love; it is that

which has constrained him to put himself in the room and stead of his people, to assume their nature, give himself a sacrifice for them, and intercede on their behalf: this is like a girdle, round from everlasting to everlasting; is said to be "golden", because of the excellency, purity, glory, and duration of it; and because it is very strong, affectionate, and hearty, it is hid to be a girdle about the paps, near where is the heart, the seat of love; and this may also denote the power, strength, and readiness of Christ to assist and help his churches in every time of need,

(i) Antiqu. 1. 3. c. 7. sect. 4. (k) De Vita Mosis, 1. 3. p. 671. (l) Ad Fabiolam. fol. 19. H. (m) Cele Hamikash, c. 8. sect. 17. (n) T. Bab. Zebachim, fol. 18. 2. & 19. 1. Yalkut Simeoni, par. 2. fol. 74. 2. Vid. Jarchi & Kimchi in Ezek. xliv. 18. (o) Antiqu. 1. 3. c. 7. sect. 2.

Clarke

Rev 1:13

Like unto the Son of man - This seems a reference to [Dan 7:13](#). This was our blessed Lord himself, [Rev 1:18](#).

Clothed with a garment down to the foot - This is a description of the high priest, in his sacerdotal robes. See these described at large in the notes on [Exo 28:4](#), etc., Jesus is our high priest, even in heaven. He is still discharging the sacerdotal functions before the throne of God.

Golden girdle - The emblem both of regal and sacerdotal dignity.

Barnes

Rev 1:13

And in the midst of the seven candlesticks - Standing among them, so as to be encircled with them. This shows that the representation could not have been like that of the vision of Zechariah [Zec 4:2](#), where the prophet sees “a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon.” In the vision as it appeared to John, there was not one lampbearer, with seven lamps or branches, but there were seven lamp-bearers, so arranged that one in the likeness of the Son of man could stand in the midst of them.

One like unto the Son of man - This was evidently the Lord Jesus Christ himself, elsewhere so often called “the Son of man.” That it was the Saviour himself is apparent from [Rev 1:18](#). The expression rendered “like unto the Son of man,” should have been “like unto a son of man”; that is, like a man, a human being, or in a human form. The reasons for so interpreting it are:

- (a) That the Greek is without the article, and
- (b) That, as it is rendered in our version, it seems to make the writer say that he was like himself, since the expression “the Son of man” is in the New Testament but another name for the Lord Jesus.

The phrase is often applied to him in the New Testament, and always, except in three instances [Act 7:56](#); [Rev 1:13](#); [Rev 14:14](#), by the Saviour himself, evidently to denote his warm interest in man, or his relationship to man; to signify that he was a man, and wished to designate himself eminently as such. See the notes on [Mat 8:20](#). In the use of this phrase in the New Testament, there is probably an allusion to [Dan 7:13](#). The idea would seem to be, that he whom he saw resembled “the Son of man” - the Lord Jesus, as he had seen him in the days of his flesh though it would appear that

he did not know that it was he until he was informed of it, [Rev 1:18](#). Indeed, the costume in which he appeared was so unlike that in which John had been accustomed to see the Lord Jesus in the days of his flesh, that it cannot be well supposed that he would at once recognize him as the same.

Clothed with a garment down to the foot - A robe reaching down to the feet, or to the ankles, yet so as to leave the feet themselves visible. The allusion here, doubtless, is to a long, loose, flowing robe, such as was worn by kings. Compare the notes on [Isa 6:1](#).

And girt about the paps - About the breast. It was common, and is still, in the East, to wear a girdle to confine the robe, as well as to form a beautiful ornament. This was commonly worn about the middle of the person, or “the loins,” but it would seem also that it was sometimes worn around the breast. See the notes on [Mat 5:38-41](#).

With a golden girdle - Either wholly made of gold, or, more probably, richly ornamented with gold. This would naturally suggest the idea of one of rank, probably one of princely rank. The raiment here assumed was not that of a priest, but that of a king. It was very far from being that in which the Redeemer appeared when he dwelt upon the earth, and was rather designed to denote his royal state as he is exalted in heaven. He is not indeed represented with a crown and scepter here, and perhaps the leading idea is that of one of exalted rank, of unusual dignity, of one suited to inspire awe and respect. In other circumstances, in this book, this same Redeemer is represented as wearing a crown, and going forth to conquest. See [Rev 19:12-16](#). Here the representation seems to have been designed to impress the mind with a sense of the greatness and glory of the personage who thus suddenly made his appearance.

Wesley

Rev 1:12-13 And I turned to see the voice - That is, to see him whose voice it was. And being turned, I saw - It seems, the vision presented itself gradually. First he heard a voice; and, upon looking behind, he saw the golden candlesticks, and then, in the midst of the candlesticks, which were placed in a circle, he saw one like a son of man - That is, in an human form. As a man likewise our Lord doubtless appears in heaven: though not exactly in this symbolical manner, wherein he presents himself as the head of his church. He next observed that our Lord was clothed with a garment down to the foot, and girt with a golden girdle - Such the Jewish high priests wore. But both of them are here marks of royal dignity likewise. Girt about at the breast - he that is on a journey girds his loins. Girding the breast was an emblem of solemn rest. It seems that the apostle having seen all this, looked up to behold the face of our Lord: but was beat back by the appearance of his flaming eyes, which occasioned his more particularly observing his feet. Receiving strength to raise his eyes again, he saw the stars in his right hand, and the sword coming out of his mouth: but upon beholding the brightness of his glorious countenance, which probably was much increased since the first glance the apostle had of it, he "fell at his feet as dead." During the time that St. John was discovering these several particulars, our Lord seems to have been speaking. And doubtless even his voice, at the very first, bespoke the God: though not so insupportably as his glorious appearance.

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وضعت نص كلامه كامل هل يوجد احدهم اشار ان هذا الكلام عن الرابوات او عن الملاك ميخائيل ؟

4 ان كان هو اله كيف يصرخ فيه ملاك ويؤمره

اولا

الاصحاح الاول

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 ستنظره 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

1:10 كنت في الروح في يوم الرب و سمعت ورائي صوتا عظيما كصوت بوق

1:11 قائلا انا هو الالف و الياء الاول و الاخر و الذي تراه اكتب في كتاب و ارسل الى السبع
الكنائس التي في اسيا الى افسس و الى سميرنا و الى برغامس و الى ثياتيرا و الى ساردس و الى
فيلاذلفيا و الى لاودكية

1:12 فالتفت لانتظر الصوت الذي تكلم معي و لما التفت رايت سبع مناير من ذهب

1:13 و في وسط السبع المناير شبه ابن انسان متسربلا بثوب الى الرجلين و متمنطقا عند ثدييه
بمنطقة من ذهب

اولا هذه الاعداد تتكلم بكل وضوح عن الثالوث المقدس الاب والابن والروح القدس اله واحد امين
ويحدد الاتحاد وايضا التمييز الوظيفي

اولا السلام ياتي من من ؟

الاب

السلام من كان (المستمر الوجود الكائن بذاته)

الابن

والذي كان (الازلي لا بداي له وهو قديم الايام الذي مات بالجسد الذي تكلم عنه دنيال في دنيال 9)
والذي ياتي (الابدي الدائم الديان وهو معني كلمة يهوه) من ينطبق عليه هذه الصفات ؟ هو يسوع
المسح ويكمل ومن السبعة ارواح التي امام عرشه (عرش الله الذي هو المسيح الذي كان منذ الازل
وتجسد ويبقي الي الابد الديان العادل)

الروح القدس

من هم السبعة ارواح ؟ نجدها تفصيليا في اشعيا النبي

سفر اشعيا 11: 2

وَيَحُلُّ عَلَيْهِ رُوحُ الرَّبِّ، رُوحُ الْحِكْمَةِ وَالْفَهْمِ، رُوحُ الْمَشُورَةِ وَالْقُوَّةِ، رُوحُ الْمَعْرِفَةِ وَمَخَافَةِ الرَّبِّ.

ويبدأ بروح الرب الذي هو لقب السيد المسيح وينتهي بمخافة الرب الذي هو السيد المسيح فهل
هناك شك في لاهوت السيد المسيح ؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟؟

الشاهد الامين (الامين المطلق هو الله كلي الامانه) وهو لاهوت الكلمة الابن (هو الذي كان في حضن الآب وأتى ليخبرنا بكل شيء ويشهد للحق بأمانة (يو18:37) فهل يصلح ان نطلق صفة الامانه المطلقة علي انسان ؟؟؟؟؟؟؟

البكر من الاموات وهنا يوضح العلاقة الجسدية بيننا وبين السيد المسيح الذي هو بكرنا بالجسد ((1كو15:23) فكما قام المسيح سنقوم، فنحن نستمد قيامتنا منه.)

رئيس ملوك الارض فهو كما قيل عنه ملك الملوك ورب الارباب

رسالة بولس الرسول الأولى إلى تيموثاوس 6: 15

الَّذِي سَيَبْيُنُهُ فِي أَوْقَاتِهِ الْمُبَارَكُ الْعَزِيزُ الْوَحِيدُ: **مَلِكُ الْمُلُوكِ** وَرَبُّ الْأَرْبَابِ،

7 ويبدأ ان يوضح ويؤكد ان الذي ياتي علي السحاب (في الاصح 14) هو البئر من الاموات الذي غسلنا بدمه ولكي لايشك انسان في انه المقصود هو المسيح وليس شخ اخر يؤكد انه المطعون

وبعد تاكيد انه المسيح القائم من الاموات يشرح انه الله الالف والياء البداية والنهاية (فكيف بعد ذلك يشكك في انه ليس الله ويؤكد مره اخري انه الكائن والذي كان والذي ياتي اي ان كلي الوجود الله القادر علي كل شئ هو الذي ياتي علي السحاب

(الذي يشكك في اصالة كلمة الالف والياء في هذا العدد عليه ان يراجع ملف الالف والياء في هذا

اللينك (http://www.holy-bible-1.com/index_files/2005.pdf)

ويعود يوحنا بعد ان ابلغنا سلام رب المجد ليؤكد مصداقية هذا الكلام ويؤكد ان ملكوت السموات هو ملكوت المسيح (ردا علي من ادعي ان يوحنا لم يعترف بلاهوت المسيح) ويشرح كيف سمع هذا

ويكمل يوحنا في شرحه كيف حدث هذا الاعلان ويقول انه في هذا اليوم سمع صوتا عظيما من وراؤه (مثل الصوت العظيم الذي صرخ به يسوع وقال لعازر هلم قائما)

وهو نظر الي الخلف ليري من المتكلم الذي اكد له انه المسيح الله الظاهر في الجسد ويصف لنا كيف راه ويبدأ المشهد بان هناك سبع مناير والذي تكلم معه وعرف من تاكيده انه الله راه واقف في الوسط في صورة شبه ابن الانسان لقب المسيح في العهد القديم والحديث

وهنا ربط المشكك بين هذا العدد وبين الاصح 14 : 15

ولكنه اخطأ في فهم صراخ الملاك ففهم الصراخ كانه امر فهل كل الذين يصرخون الي الله في صلاتهم هذا معناه انهم يتسلطون علي الله ؟

واضع بعض الاعداد التي تؤكد ان الصراخ هذا توسل وطلبه

[سفر الخروج 2: 23](#)

وَحَدَّثَ فِي تِلْكَ الْأَيَّامِ الْكَثِيرَةِ أَنَّ مَلَكًا مِصْرَ مَاتَ. وَتَنَهَّدَ بَنُو إِسْرَائِيلَ مِنَ الْعُبُودِيَّةِ وَصَرَخُوا، فَصَعِدَ **صُرَاخُهُمْ** إِلَى اللَّهِ مِنْ أَجْلِ الْعُبُودِيَّةِ.

[سفر الخروج 3: 7](#)

فَقَالَ الرَّبُّ: «إِنِّي قَدْ رَأَيْتُ مَذَلَّةَ شَعْبِي الَّذِي فِي مِصْرَ وَسَمِعْتُ **صُرَاخَهُمْ** مِنْ أَجْلِ مُسَخَّرِيهِمْ. إِنِّي عَلِمْتُ أَوْجَاعَهُمْ،

[سفر الخروج 11: 6](#)

وَيَكُونُ **صُرَاخٌ** عَظِيمٌ فِي كُلِّ أَرْضِ مِصْرَ لَمْ يَكُنْ مِثْلُهُ وَلَا يَكُونُ مِثْلُهُ أَيْضًا.

سفر الخروج 22: 23

إِنْ أَسَاتَ إِلَيْهِ فَإِنِّي إِنْ صَرَخَ إِلَيَّ أَسْمَعُ **صُرَاخَهُ**،

سفر صموئيل الأول 7: 8

وَقَالَ بَنُو إِسْرَائِيلَ لَصَمُوئِيلَ: «لَا تَكْفُفْ عَنِ **الصُّرَاخِ** مِنْ أَجْلِنَا إِلَى الرَّبِّ إِلَهِنَا فَيُخَلِّصَنَا مِنْ يَدِ
الْفِلِسْطِينِيِّينَ.»

سفر صموئيل الأول 9: 16

«عَدَا فِي مِثْلِ الْآنَ أَرْسَلُ إِلَيْكَ رَجُلًا مِنْ أَرْضِ بَنِيَامِينَ، فَأَمْسَحْهُ رَئِيسًا لَشُعْبِي إِسْرَائِيلَ،
فَيُخَلِّصَ شُعْبِي مِنْ يَدِ الْفِلِسْطِينِيِّينَ، لِأَنِّي نَظَرْتُ إِلَى شُعْبِي لِأَنَّ **صُرَاخَهُمْ** قَدْ جَاءَ إِلَيَّ.»

سفر صموئيل الثاني 22: 7

فِي ضِيقِي دَعَوْتُ الرَّبَّ، وَإِلَى إِلَهِي صَرَخْتُ، فَسَمِعَ مِنْ هَيْكَلِهِ صَوْتِي، وَ**صَوَّاخِي** دَخَلَ أُذُنِيهِ.

سفر الملوك الأول 8: 28

فَالْتَفَتُ إِلَى صَلَاةِ عَبْدِكَ وَإِلَى تَضَرُّعِهِ أَيُّهَا الرَّبُّ إِلَهِي، وَاسْمَعْ **الصُّرَاخَ** وَالصَّلَاةَ الَّتِي يُصَلِّيُهَا
عَبْدُكَ أَمَامَكَ الْيَوْمَ.

سفر الخروج 8: 12

ثُمَّ خَرَجَ مُوسَى وَهَارُونَ مِنْ لَدُنْ فِرْعَوْنَ، وَ**صَرَخَ** مُوسَى إِلَى الرَّبِّ مِنْ أَجْلِ الصَّفَادِ الَّذِي
جَعَلَهَا عَلَى فِرْعَوْنَ،

سفر الخروج 14: 10

فَلَمَّا اقْتَرَبَ فِرْعَوْنُ رَفَعَ بَنُو إِسْرَائِيلَ عُيُونَهُمْ، وَإِذَا الْمِصْرِيُّونَ رَاحِلُونَ وَرَاءَهُمْ فَقَرَعُوا جَدًّا،
وَصَرَخَ بَنُو إِسْرَائِيلَ إِلَى الرَّبِّ.

وايات كثيره جدا جدا

وايضا امثله من العهد الجديد

[إنجيل متى 9: 27](#)

وَفِيمَا يَسُوعُ مُجْتَازٌ مِنْ هُنَاكَ، تَبِعَهُ أَعْمِيَانِ **يَصْرَخَانِ** وَيَقُولَانِ: «ارْحَمْنَا يَا ابْنَ دَاوُدَ.»!

[إنجيل متى 14: 30](#)

وَلَكِنْ لَمَّا رَأَى الرِّيحَ شَدِيدَةً خَافَ. وَإِذْ ابْتَدَأَ يَغْرَقُ، **صَرَخَ** قَائِلًا: «يَا رَبُّ، نَجِّنِي.»!

[إنجيل متى 15: 22](#)

وَإِذَا امْرَأَةٌ كَنْعَانِيَّةٌ خَارِجَةٌ مِنْ تِلْكَ التَّخُومِ **صَرَخَتْ** إِلَيْهِ قَائِلَةً: «ارْحَمْنِي، يَا سَيِّدُ، يَا ابْنَ دَاوُدَ!
ابْنَتِي مَجْنُونَةٌ جَدًّا.»

(6) [إنجيل متى 20: 30](#)

وَإِذَا أَعْمِيَانِ جَالِسَانِ عَلَى الطَّرِيقِ. فَلَمَّا سَمِعَا أَنَّ يَسُوعَ مُجْتَازٌ **صَرَخَا** قَائِلَيْنِ: «ارْحَمْنَا يَا
سَيِّدُ، يَا ابْنَ دَاوُدَ!»

(7) [إنجيل متى 20: 31](#)

فَانْتَهَرَهُمَا الْجَمْعُ لَيْسَكُمَا، فَكَانَا **يَصْرَخَانِ** أَكْثَرَ قَائِلَيْنِ: «ارْحَمْنَا يَا سَيِّدُ، يَا ابْنَ دَاوُدَ!»

[إنجيل متى 21: 9](#)

وَالْجُمُوعُ الَّذِينَ تَقَدَّمُوا وَالَّذِينَ تَبِعُوا كَانُوا **يَصْرُخُونَ** قَائِلِينَ: «أَوْصِنَا لَابْنَ دَاوُدَ! مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ! أَوْصِنَا فِي الْأَعَالِي.»!

(9) [إنجيل متى 21: 15](#)

فَلَمَّا رَأَى رُؤَسَاءُ الْكَهَنَةِ وَالْكَتَبَةُ الْعَجَائِبَ الَّتِي صَنَعَ، وَالْأَوْلَادَ **يَصْرُخُونَ** فِي الْهَيْكَلِ وَيَقُولُونَ: «أَوْصِنَا لَابْنَ دَاوُدَ!»، غَضِبُوا

(10) [إنجيل متى 27: 46](#)

وَنَحْوَ السَّاعَةِ الثَّاسِعَةِ **صَرَخَ** يَسُوعُ بِصَوْتٍ عَظِيمٍ قَائِلًا: «إِلَهِي، إِيْلِي، لِمَا شَبَقْتَنِي؟» أَيْ :
إِلَهِي، إِلَهِي، لِمَاذَا تَرَكْتَنِي؟

[إنجيل مرقس 9: 24](#)

فَلِلْوَقْتِ **صَرَخَ** أَبُو الْوَلَدِ بِدُمُوعٍ وَقَالَ: «أُومِنْ يَا سَيِّدُ، فَأَعِنْ عَدَمَ إِيمَانِي.»

وامثله علي صراخ الشعب للحكام طلبا للرحمة

[سفر التكوين 41: 55](#)

وَلَمَّا جَاعَتْ جَمِيعُ أَرْضِ مِصْرَ **وَصَرَخَ** الشَّعْبُ إِلَى فِرْعَوْنَ لِأَجْلِ الْخُبْزِ، قَالَ فِرْعَوْنُ لِكُلِّ
الْمِصْرِيِّينَ: «أَذْهَبُوا إِلَيَّ يُوسُفَ، وَالَّذِي يَقُولُ لَكُمْ افْعَلُوا.»

[سفر الخروج 5: 15](#)

فَأَتَى مُدَبِّرُو بَنِي إِسْرَائِيلَ وَصَرَخُوا إِلَى فِرْعَوْنَ قَائِلِينَ: «لِمَ أَذًا تَفْعَلُ هَكَذَا بِعَبِيدِكَ؟

وامثله من سفر الرؤيا ايضا يدل علي الطلبه والتضرع والصلاه

سفر رؤيا يوحنا اللاهوتي 6: 10

وَصَرَخُوا بِصَوْتٍ عَظِيمٍ قَائِلِينَ: «حَتَّى مَتَى أَيُّهَا السَّيِّئُ الْقُدُّوسُ وَالْحَقُّ، لَا تَقْضِي وَتَنْتَقِمَ
لِدِمَائِنَا مِنَ السَّاكِنِينَ عَلَى الْأَرْضِ؟»

سفر رؤيا يوحنا اللاهوتي 7: 10

وَهُمْ يَصْرُخُونَ بِصَوْتٍ عَظِيمٍ قَائِلِينَ: «الْخَلَّاصُ لِإِلَهِنَا الْجَالِسِ عَلَى الْعَرْشِ وَلِلْخُرُوفِ.»

وهنا يتضح ان ما فعله الملاك اثباتا للاهوت المسيح الجالس علي السحاب لان الملائكة لن
يتضرعوا الي بشر او انبياء ولكن الي الله فقط

وشرحه تفسير ابونا انطونيوس فكري

آية 15 "و خرج ملاك اخر من الهيكل يصرخ بصوت عظيم الى الجالس على السحابة ارسل منجلك
و احصد لانه قد جاءت الساعة للحصاد اذ قد يبس حصيد الارض".

خرج ملاك .. من الهيكل = الهيكل هو مكان القديسين في السماء . وقد رأينا هؤلاء القديسين من قبل
يصرخون بصوت عظيم طالبين من السيد أن ينتقم لدمائهم (رؤ6:10) ومعنى طلبهم هذا أن تأتي
النهاية ليلقى كل واحد نصيبه، هم يتمجدوا، ويظهر عدل الله وقداسته في عقاب الأشرار ويكفوا عن
التمرد على الله. وهنا نجد هذا الملاك صارخا مثلهم، فالملائكة لهم نفس شهوة الأبرار بصوت عظيم
= كما صرخوا هم. إرسل منجلك = هذا دعاء ورجاء . لأنه قد جاءت الساعة = هم عرفوا من
العلامات المذكورة في الكتاب المقدس أن الوقت قد حان.

يبس حصيد الأرض = نضج و حان الأوان للحصاد. ليذهب القمح إلى المخازن والزوان لحريق النار.
ويبس تفهم أن الأشرار إستنفذوا كل فرصة لهم للتوبة . وقوله يبس تشير أنهم بلا ماء (رطوبة) أى
أطفأوا الروح القدس (المكنى عنه بالماء).

تفسير ابونا تادرس يعقوب ملطي

وخرج ملاك آخر من الهيكل،

يصرخ بصوت عظيم إلى الجالس على السحابة:

أرسل منجلك واحصد،

لأنه قد جاءت الساعة للحصاد،

إذ قد يبس حصيد الأرض.

فألقي الجالس على السحابة منجله على الأرض" [15-16].

لقد خرج يسأل السيد مترجياً "أرسل منجلك"، إذ هذه هي شهوة الملائكة وشوق الذين في الفردوس
(رؤ 6: 10)، وغاية المجاهدين الذين يترجونه في كل صلاة، قائلين : "ليأت ملكوتك"، "وننتظر
قيامه الأموات وحياة الدهر الآتي".

ملخص ما قدمت

كل ما ادعاه المشكك غير صحيح

اولا كلمة شبه ابن انسان اصلية ولم يختلف عليها اي تراجم او نصوص يوناني او اي مخطوطه
شرح نت بايبل الصحيح يؤكد ان شبه الانسان هو مثل دانيال 7 وهذا ما اتفق عليه الشراح ولم يقل
احد انه عن ربوات يهود
صراخ الملاك للجالس علي السحاب هو تضرع

والمجد لله دائما