

هل اشعياء تكلم عن نبي يكون له

ذرية بالمعني الحرفي ؟ اشعياء 53:

10

Holy\_bible\_1

الشبهة

نلاحظ بأن العدد العاشر بحسب النص العبري من الاصحاح يتحدث عن عبد قد وعد بأن ستكون

: له ذرية فعلية أو حقيقية ، ذلك لأن عبارة النص العبري هي هكذا

ויהיה חפץ דבאו, הקולי--אם-תשים אשם נפשו, יראה זרע יאריה ימים; וחפץ יהוה,

בגדו יצליח.

: وهي تترجم انجليزيًا هكذا

**And the Lord wished to crush him, He made him ill; if his soul makes  
itself restitution, he shall see children, he shall prolong his days, and  
God's purpose shall prosper in his hand.**

وهذا النص يثير مشكلة كبيرة للكنيسة بسبب ان المسيح عليه السلام لم تكن له أي ذرية من  
أي الذرية الواردة في هذا العدد لا تشير إلا zer'a أو zerah صلبه ، ذلك لأن الكلمة العبرية  
للذرية التي هي من صلب الرجل أو من نسله الحقيقي ، أما الكلمة العبرية التي تستخدم للإشارة  
في ben وبين كلمة Zerah وكمثال توضيحي للتفريق بين كلمة . ben إلى الأولاد مجازاً فهي  
، وهوذا Zerah العبرية فلنقرأ تكوين 15 : 3 - 4 : (( وقال ابرام ايضاً : )) إنك لم تعطني نسلاً  
بيتي وارث لي )) فإذا كلام الرب إليه قائلاً : (( لا يرثك هذا ، بل الذي يخرج من - ben - ابن  
)). احشائك هو يرثك

بمعنى النسل الحقيقي والفعلي انظر Zerah وكأمثلة كتابية أخرى على استعمال الكلمة العبرية  
تكوين 12 : 7 و تكوين 15 : 13 وتكوين 46 : 6 و خروج 28 : 43 . وبمعنى النسل المجازي  
انظر تثنية 14 : 1 ben

وبالتالي فإن هذا العبد الموعود بنسل حقيقي فعلي بحسب النص لا يمكن أن ينطبق أبداً على  
المسيح عليه السلام حسب الاعتقاد المسيحي في المسيح

الرد

ما ذكره المشكك غير دقيق وهو فقط اقتطع وذكر امثله تخدم فكرته ولكنه اخفي امثله استخدمت  
فيها الكلمه بعكس ما قال

53: 10 اما الرب فسر بان يسحقه بالحزن ان جعل نفسه ذبيحة اثم يرى نسلا تطول ايامه و  
مسرة الرب بيده تنجح

العدد عبري

ويهوه חפץ דכאו החלי אמ־תשים אנשם נפשו יראה זרע יאריך ימים וחפץ יהוה (HOT)  
בידו יצלח:

זֶרַע

زيرع

قاموس سترونج

H2233

זרע

zera'

zeh'-rah

From **H2232**; *seed*; figuratively *fruit, plant, sowing time, posterity*: - X  
carnally, child, fruitful, seed (-time), sowing-time.

هي كلمة من مصدر زرا اي زرع وهي تعني بذره مجازيا وايضا ثمره ونبات ووقت الزراعة: الاجيال

القادمه , جسد , طفل , مثمر , بذور , وقت البذور

قاموس برون

**H2233**

زرع

zera'

**BDB Definition:**

1) seed, sowing, offspring

1a) a sowing

1b) seed

1c) semen virile

1d) offspring, descendants, posterity, children

1e) of moral quality

1e1) a practitioner of righteousness (figuratively)

1f) sowing time (by metonymy)

**Part of Speech:** noun masculine

**A Related Word by BDB/Strong's Number:** from **H2232**

**Same Word by TWOT Number:** 582a



## بذور البذر ذرية

البذر البذور ... النسل احفاد اجيال قادمه اطفال , انواع اخلاقيه ( اي ابناء بنفس الخلق وليس

بالجسد ) اي يمارس البر بمعني مجازي

فبعد ان وضحت القواميس انه ليس معني حرفي فقط ولكن تحمل ايضا معاني مجازيه ومنها ابناء

روحيين او ابناء تعاليم هل لازال المشكك متمسك بتدليسه ؟

وايضا اضيف مرجع

*The complete word study dictionary : Old Testament*

2233. זֶרַע *zera* : A masculine noun meaning sowing, seed, descendants, offspring, children, and posterity. The literal use of the word indicates seed of the field (i.e., seed planted in the field). When Israel entered Egypt, Joseph instructed the Israelites to keep four-fifths of the crop as seed to plant in their fields and to serve as food for them (Gen. 47:24); the season for planting seed was guaranteed by God to continue without fail (Gen. 8:22); and successful, abundant harvests were promised right up until the sowing season if Israel followed the Lord's laws and commands (Lev. 26:5). God had created the seed of the field by decreeing that plants and trees would be self-perpetuating, producing their own seed (Gen. 1:11) and that the seed-producing plants would be edible (Gen. 1:29). Manna, the heavenly food, resembled coriander seed (Ex. 16:31). Any seed could be rendered unclean

and not usable if a dead body fell on it after the seed had been moistened (Lev. 11:38).

The noun is used to describe the seed (i.e., the offspring) of both people and animals. The seed of Judah and Israel would be united and planted peacefully in the land together with animals in a pleasant setting (Jer. 31:27). Seed can be translated as son (i.e., seed as when God gives Hannah a promise of a son [1 Sam. 1:11]). The seed of a woman mentioned in Genesis 3:15 is her offspring.

The offspring of humans is described many times by this word. Hannah was given additional children to replace Samuel, whom she gave to the Lord's service (1 Sam. 2:20). The most important seed that the author of Genesis describes is the seed of Abraham, the promised seed, referring to Isaac, Jacob, and his twelve sons (Gen. 12:7; 15:3). The author of Genesis uses the word twenty-one times in this setting (Ex. 32:13; Deut. 1:8). The seed of the royal line of David was crucial to Israel's existence, and the term is used nine times to refer to David's offspring or descendants (2 Sam. 7:12). In a figurative sense, seed refers to King Zedekiah and perhaps to Israelites of royal lineage, whom Nebuchadnezzar established in Jerusalem (Ezek. 17:5). Royal lines or seed were found outside Israel, such as in Edom, where Hadad belonged to the royal line (1 Kgs. 11:14), and in Judah, where the wicked Athaliah attempted to destroy the royal seed (2 Kgs. 11:1; 25:25; Jer. 41:1).

The seed or offspring of a particular nation can be characterized in moral and religious terms as well. Three verses stand out: The seed of Israel was called a holy seed (Ezra 9:2; Isa. 6:13); and, in the case of Ezra 9:2, the seed corrupted itself by mixing with the peoples around them. The seed of Israel is a seed of God or a divine seed (Mal. 2:15) through its union with God (cf.



2 Pet. 1:4). An offspring could be described as deceitful and wicked (Ps. 37:28; Isa. 57:4). It was important in Israel to prove that one's origin or seed stemmed from an Israelite ancestor, for some Israelites and Israelite priests who returned from exile could not show their origin (Ezra 2:59). The word also refers to the seed or posterity of the Messiah (Isa. 53:10).

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اسم مذكر يعني بذر وبذور نسل ذرية اطفال اجيال قادمة . استخدام حرفي للكلمة يدل علي بذور الحقل اي البذور التي زرعت في الميدان . وعندما دخل اسرائيل مصر طلب يوسف ان يحافظوا علي أربعة أخماس المحصول كبذور لزراعة النباتات في حقولهم ، وتكون بمثابة الغذاء لهم (تك 47:24) ، وكان مضمون هذا الموسم لزرع البذور من الله لمواصلة دون أن تفشل (تك 8:22) ، وكانت ناجحة وعدت ، وفرة المحاصيل الحق حتى موسم البذر إذا كانت إسرائيل اتبعت القوانين والأوامر الربانية (لاويين 5:26). وقد خلق الله بذرة من الحقل معلنا أن النباتات والأشجار ستكون مستديمة ، وإنتاج البذور الخاصة بها (تك 1:11) وأن النباتات المنتجة للبذور ستكون صالحة للأكل (تك 1:29). يشبه المن والسلوى ، والغذاء السماوية ، والكزيرة البذور (مثلا : 16:31). يمكن أن تصبح أي بذور صالحة للاستعمال وليس نجسا إذا جثة سقطت على بعد البذرة كانت مبللة (لاويين 11:38).

يتم استخدام الاسم لوصف بذور (أي ذرية) من الناس والحيوانات على حد سواء.

نسل اسرائيل ويهوذا يتحدوا معا ويزرعون بسلام في ارض مع الحيوانات في مكان جميل ( ارميا 31: 27) ويمكن ترجمة المصنف وابنه (أي البذور كما هو الحال عندما يعطي الله حنا وعد ابنه [1 سام. 11:01]). بذرة امرأة المذكورة في سفر التكوين 3:15 ونسلها.

يوصف نسل البشر عدة مرات من قبل هذه الكلمة. وقدم الأطفال هانا إضافية لتحل محل صموئيل ، الذي أعطت لخدمة الرب (1 سام. 2:20). البذرة أهم مؤلف كتاب سفر التكوين يصف هو بذرة (تك 0:07 ؛ twelve ابراهيم ، والبذور وعدت ، في اشارة الى إسحاق ويعقوب وأبناء بلده (15:03). مؤلف كتاب سفر التكوين يستخدم الكلمة 21 مرة في هذا المكان (مثلا : 32:13 ؛ تثنية 1:8). كانت البذور من خط الملكي ديفيد الحاسمة لوجود إسرائيل ، ويستخدم مصطلح تسع مرات للإشارة إلى نسل داود أو فروعه (2 صم. 7:12). بالمعنى المجازي ، والبذور يشير إلى الملك صدقيا وربما. إلى إسرائيل من النسب الملكي ، الذي أنشئ في القدس نبوخذ نصر (حز 17:05) تم العثور على خطوط الملكية أو البذور خارج إسرائيل ، كما هو الحال في أدوم ، حيث حداد ينتمي إلى خط الملكي (1 كلغ 11:14) ، ويهوذا ، حيث عثليا الشريرة محاولة لتدمير بذور الملكي (2 ملو 11 : 1 ؛ 25:25 ؛ ارميا 41:1).

ويمكن وصف هذا النسل أو ابنا للأمة خاصة في الناحية الأخلاقية والدينية كذلك. ثلاث آيات تبرزان نسل اسرائيل يسمى بالنسل المقدس عزرا 9: 2 و اشعيا 6: 13 . وفي حالة عزرا 9: 2 النسل لوث نفسه بالاختلاط بالشعوب المحيطة . نسل اسرائيل هو نسل الله او نسل الهي كما في 2 بطرس 1: 4 . والنسل يمكن ان يوصف بانه مخادع شرير مزمور 37: 28 اشعيا 57: 4 . وكان مهم في اسرائيل ان يثبت اصله ونسبه , ولبعض اليهود والكهنة اليهود لم يستطيعوا ان يثبتوا نسلهم في عزرا 2: 59 . وايضا يشير الي نسل المسيح القادم في اشعيا 53: 10



فتأكدنا ان الكلمه حسب القواميس بالفعل تستخدم لاكثر من معني وليست كما قال المشكك انها

فقط ذرية صلب الرجل

وقد اكد العهد القديم اننا ذرية الله المقدسه

سفر عزرا 9: 2

لأنَّهُم اتَّخَذُوا مِنْ بَنَاتِهِمْ لَأَنْفُسِهِمْ وَلِبَنِيهِمْ، وَاخْتَلَطَ الزَّرْعُ الْمُقَدَّسُ بِشُعُوبِ الْأَرْضِ. وَكَانَتْ يَدُ  
الرُّؤَسَاءِ وَالْوَلَاةِ فِي هَذِهِ الْخِيَانَةِ أَوْلَى.»

والكلمه في العبري هي التي استشهد بها المشكك التي تعني ذرية

سفر إشعياء 6: 13

وَإِنْ بَقِيَ فِيهَا عَشْرٌ بَعْدُ، فَيَعُودُ وَيَصِيرُ لِلْخَرَابِ، وَلَكِنْ كَالْبُطْمَةِ وَالْبَلُوطَةِ، الَّتِي وَإِنْ قُطِعَتْ  
فَلَهَا سَاقٌ، يَكُونُ سَاقُهُ زَرْعًا مُقَدَّسًا.»

بل دعي علي الاشرار انهم نسل ابليس

إنجيل يوحنا 8: 44

أَنْتُمْ مِنْ أَبِي هُوَ إِبْلِيسُ، وَشَهَوَاتِ أَبِيكُمْ تُرِيدُونَ أَنْ تَعْمَلُوا. ذَلِكَ كَانَ قِتَالًا لِلنَّاسِ مِنَ الْبَدْءِ،  
وَلَمْ يَثْبُتْ فِي الْحَقِّ لِأَنَّهُ لَيْسَ فِيهِ حَقٌّ. مَتَى تَكَلَّمَ بِالْكَذِبِ فَإِنَّمَا يَتَكَلَّمُ مِمَّا لَهُ، لِأَنَّهُ كَذَّابٌ وَأَبُو

الكَذَابِ.

سفر إشعياء 4: 57

بِمَنْ تَسْخَرُونَ، وَعَلَى مَنْ تَفْغَرُونَ الْفَمَ وَتَدْلَعُونَ اللِّسَانَ؟ أَمَا أَنْتُمْ أَوْلَادُ الْمَعْصِيَةِ، نَسْلُ  
الْكَذِبِ؟

رسالة يوحنا الرسول الأولى 3: 10

بِهَذَا أَوْلَادُ اللَّهِ ظَاهِرُونَ وَأَوْلَادُ إِبْلِيسَ: كُلُّ مَنْ لَا يَفْعَلُ الْبِرَّ فَلَيْسَ مِنَ اللَّهِ، وَكَذًا مَنْ لَا يُحِبُّ  
أَخَاهُ.

ثانيا المشكك استشهد بترجمه تقول اطفال

**Children**

وهذا تدليس لان كلمة زيرع العبري اتت مفرد

**Noun, common, singular, masculine, normal**

ولهذا فهي لا يمكن ان تترجم الا بنسل

**seed**

ولهذا ما كتبه المشكك كما قلت تدليس

والترجمات الانجليزية باسمائها وليس كما وضعها المشكك مجهولة الاسم

(ACV) Yet it pleased LORD to bruise him. He has put him to grief. When thou shall make his soul an offering for sin, he shall see [his] seed. He shall prolong his days, and the pleasure of LORD shall prosper in his hand.

(ABP+) And <sup>G2532</sup> *the* LORD <sup>G2962</sup> willed <sup>G1014</sup> to cleanse <sup>G2511</sup> him <sup>G1473</sup> of the <sup>G3588</sup> beating. <sup>G4127</sup> If <sup>G1437</sup> you should offer <sup>G1325</sup> for <sup>G4012</sup> a sin *offering* <sup>G266</sup> the *thing* <sup>G3588</sup> for your life, <sup>G5590</sup> <sup>G1473</sup> he shall see <sup>G3708</sup> <sup>2</sup> seed <sup>G4690</sup> <sup>1</sup> a long-lived. <sup>G3112.1</sup>

(ABP-G+) και <sup>G2532</sup> κυριος <sup>G2962</sup> βουλεται <sup>G1014</sup> καθαρισαι <sup>G2511</sup> αυτον <sup>G1473</sup> της <sup>G3588</sup> πληγης <sup>G4127</sup> εαν <sup>G1437</sup> δωτε <sup>G1325</sup> περι <sup>G4012</sup> αμαρτιας <sup>G266</sup> την <sup>G3588</sup> ψυχην υμων <sup>G5590</sup> <sup>G1473</sup> οψεται <sup>G3708</sup> σπερμα <sup>G4690</sup> μακροβιον <sup>G3112.1</sup>

(AKJ) Yet it pleased the LORD to bruise him; he has put him to grief: when you shall make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

(ALB) Por i pëlqeu Zotit ta rrihte dhe ta bënte të vuante. Duke ofruar jetën e tij si flijim për mëkatin, ai do të shikojë pasardhës, do të zgjasë ditët e tij, dhe vullneti i Zotit do të ketë mbarësi në duart e tij.

(AMP) Yet it was the will of the Lord to bruise Him; He has put Him to grief and made Him sick. When You and He make His life an offering for



sin [and He has risen from the dead, in time to come], He shall see His [spiritual] offspring, He shall prolong His days, and the will and pleasure of the Lord shall prosper in His hand.

(ASV) Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.

(VW) Yet it pleased Jehovah to crush Him; to grieve Him; that He should give His soul as a sin-offering. He shall see His seed, He shall prolong His days, and the delight of Jehovah shall prosper in His hand.

(Bishops) Yet hath it pleased the Lord to smite hym with infirmitie, that when he had made his soule an offeryng for sinne, he might see long lastyng seede: and this device of the Lorde shall prosper in his hande.

(Brenton) The Lord also is pleased to purge him from his stroke. If ye can give an offering for sin, your soul shall see a long-lived seed:

(CJB) yet it pleased ADONAI to crush him with illness, to see if he would present himself as a guilt offering. If he does, he will see his offspring; and he will prolong his days; and at his hand ADONAI's desire will be accomplished.

(CLV) yet Yahweh desires to crush Him, and He causes Him to be wounded. Should you place His soul for a guilt approach, He shall see a seed. He shall lengthen His days, and the desire of Yahweh shall prosper in His hand."

(Darby) Yet it pleased Jehovah to bruise him; he hath subjected *him* to suffering. When thou shalt make his soul an offering for sin, he shall see a seed, he shall prolong *his* days, and the pleasure of Jehovah shall prosper in his hand.

(DRB) And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a longlived seed, and the will of the Lord shall be prosperous in his hand.

(ESV) Yet it was the will of the LORD to crush him;  
he has put him to grief,<sup>[7]</sup>  
when his soul makes<sup>[8]</sup> an offering for sin,  
he shall see his offspring; he shall prolong his days;  
the will of the LORD shall prosper in his hand.

(ERV) But the LORD was pleased with this humble servant who suffered such pain. Even after giving himself as an offering for sin, he will see his descendants and enjoy a long life. He will succeed in doing what the LORD wanted.

(FDB) Mais il plut à l'Éternel de le meurtrir; il l'a soumis à la souffrance. S'il livre son âme en sacrifice pour le péché, il verra une semence; il prolongera ses jours, et le plaisir de l'Éternel prospérera en sa main.

(FLS) Il a plu à l'Éternel de le briser par la souffrance... Après avoir livré sa vie en sacrifice pour le péché, Il verra une postérité et prolongera ses jours; Et l'oeuvre de l'Éternel prospérera entre ses mains.

(GEB) Doch Jahwe gefiel es, ihn zu zerschlagen, er hat ihn leiden lassen. Wenn seine Seele das Schuldopfer gestellt haben wird, so wird er Samen sehen, er wird seine Tage verlängern; und das Wohlgefallen Jahwes wird in seiner Hand gedeihen.

(Geneva) Yet the Lord would breake him, and make him subiect to infirmities: when hee shall make his soule an offring for sinne, he shall see his seede and shall prolong his dayes, and the will of the Lord shall prosper in his hand.

(GLB) Aber der HERR wollte ihn also zerschlagen mit Krankheit. Wenn er sein Leben zum Schuldopfer gegeben hat, so wird er Samen haben und in die Länge leben, und des HERRN Vornehmen wird durch seine Hand fortgehen.

(GNB) The LORD says, "It was my will that he should suffer; his death was a sacrifice to bring forgiveness. And so he will see his descendants; he will live a long life, and through him my purpose will succeed.

(GSB) Aber dem HERRN gefiel es, ihn zu zerschlagen, er ließ ihn leiden. Wenn er seine Seele zum Schuldopfer gegeben hat, so wird er Nachkommen sehen und lange leben; und des HERRN Vorhaben wird in seiner Hand gelingen.



(HCSB-r) Yet the Lord was pleased to crush Him,  
and He made Him sick.

When You make Him a restitution offering,  
He will see [His] seed, He will prolong His days,  
and the will of the Lord will succeed by His hand.

(HNV) Yet it pleased the LORD to bruise him; he has put him to grief:  
when you shall make his soul an offering for sin, he shall see [his] seed, he  
shall prolong his days, and the pleasure of the LORD shall prosper in his  
hand.

(csb) Yet the Lord was pleased to crush Him,  
and He made Him sick.  
When You make Him a restitution offering,  
He will see [His] seed, He will prolong His days,  
and the will of the Lord will succeed by His hand.

(IAV) Yet it pleased ADONAI to bruise him; he hath put him to grief: when  
thou shalt make his soul an offering for sin, he shall see his seed, he shall  
prolong his days, and the pleasure of ADONAI shall prosper in his hand.

(ISRAV) Yet it pleased ADONAI to bruise him; he hath put him to grief:  
when thou shalt make his soul an offering for sin, he shall see his seed, he  
shall prolong his days, and the pleasure of ADONAI shall prosper in his  
hand.

(JST) Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

(JOSMTH) Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

(KJ2000) Yet it pleased the LORD to bruise him; he has put him to grief: when you shall make his soul an offering for sin, he shall see his offspring, he shall prolong his days, and the will of the LORD shall prosper in his hand.

(KJV) Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

(KJV-1611) Yet it pleased the Lord to bruise him, he hath put him to grieffe: when thou shalt make his soule an offring for sinne, he shall see his seede, hee shall prolong his daies, and the pleasure of the Lord shall prosper in his hand.

(KJV21) Yet it pleased the LORD to bruise Him; He hath put Him to grief. When thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand.

(KJVA) Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

(LBP) Yet it pleased the LORD to afflict him; he has put him to grief; he laid down his life as an offering for sin, that posterity may see, and his days shall be prolonged, and the pleasure of the LORD shall prosper in his hand.

(Lamsa) Yet it pleased the LORD to afflict him; he has put him to grief; he laid down his life as an offering for sin, that posterity may see, and his days shall be prolonged, and the pleasure of the LORD shall prosper in his hand.

(LITV) But Jehovah pleased to crush Him, to make Him sick, *so that* If He should put His soul as a guilt offering, He shall see *His* seed; He shall prolong *His* days; and the will of Jehovah shall prosper in His hand.

(LDB) Naye Mukama yasiima okumubetenta; amunakuwazizza: bw'ofuulanga obulamu bwe okuba ekiweebwayo olw'ekibi, aliraba ezzadde, alyongera ku nnaku ze, n'ebyo Mukama by'ayagala biriraba omukisa mu mukono gwe.

(LXX) καὶ κύριος βούλεται καθαρῖσαι αὐτὸν τῆς πληγῆς· ἔὰν δῶτε περὶ ἁμαρτίας, ἡ ψυχὴ ὑμῶν ὄψεται σπέρμα μακρόβιον· καὶ βούλεται κύριος ἀφελεῖν



(MKJV) Yet it pleased Jehovah to crush Him; to grieve Him; *that* He should put forth His soul as a guilt-offering. He shall see *His* seed, He shall prolong *His* days, and the will of Jehovah shall prosper in His hand.

(MSG) Still, it's what GOD had in mind all along, to crush him with pain. The plan was that he give himself as an offering for sin so that he'd see life come from it--life, life, and more life. And GOD's plan will deeply prosper through him.

(NCV) But it was the Lord who decided to crush him and make him suffer. The Lord made his life a penalty offering, but he will still see his descendants and live a long life. He will complete the things the Lord wants him to do.

(NIV) Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.

(NIVUK) Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.

(NKJV) Yet it pleased the LORD to bruise Him;  
He has put *Him* to grief.  
When You make His soul an offering for sin,  
He shall see *His* seed, He shall prolong *His* days,

And the pleasure of the LORD shall prosper in His hand.

(nrs) Yet it was the will of the Lord to crush him with pain. <sup>[166]</sup> When you make his life an offering for sin, <sup>[167]</sup> he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper.

(NRSV) Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper.

(nsm+) But the LORD<sup>3068</sup> was pleased To crush<sup>1792</sup> Him, putting Him to grief ; If<sup>518</sup> He would render<sup>7760</sup> Himself<sup>5315</sup> as a guilt<sup>817</sup> offering<sup>817</sup> , He will see<sup>7200</sup> His offspring<sup>2233</sup> , He will prolong<sup>748</sup> His days<sup>3117</sup> , And the good<sup>2656</sup> pleasure<sup>2656</sup> of the LORD<sup>3068</sup> will prosper in His hand<sup>3027</sup> .

(NWT) But Jehovah himself took delight in crushing him; he made him sick. If you will set his soul as a guilt offering, he will see his offspring, he will prolong *[his]* days, and in his hand what is the delight of Jehovah will succeed.

(RNKJV) Yet it pleased YHVH to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of YHVH shall prosper in his hand.

(RSVA) Yet it was the will of the LORD to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the LORD shall prosper in his hand;

(RV) Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

(TMB) Yet it pleased the LORD to bruise Him; He hath put Him to grief. When thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand.

(TNIV) Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.

(TRC) Yet hath it pleased the LORD to smite him with infirmity, that when he had made his soul an offering for sin, he might see <sup>(a)</sup> long lasting seed. And this device of the LORD shall prosper in his hand

(UPDV) Yet it pleased Yahweh to bruise him who was made sick. If his soul makes an offering for sin, [then] he will see [his] seed, he will prolong his days, and the pleasure of Yahweh will prosper in his hand.



(Vulgate) et Dominus voluit conterere eum in infirmitate si posuerit pro peccato animam suam videbit semen longevum et voluntas Domini in manu eius dirigetur

(Webster) Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

(Wycliffe) and the Lord wolde defoule hym in sikenesse. If he puttith his lijf for synne, he schal se seed long durynge, and the wille of the Lord schal be dressid in his hond.

(YLT) And Jehovah hath delighted to bruise him, He hath made him sick, If his soul doth make an offering for guilt, He seeth seed--he prolongeth days, And the pleasure of Jehovah in his hand doth prosper.

فالمشكك ترك كل هؤلاء مخالف للنص العبري وحتى اليوناني الذي كتب سبيرما بالمفرد واصناد

ترجمه واحده غير دقيقه كتبت اطفال

(NIRV) The Lord says, "It was my plan to crush him and cause him to suffer. I made his life a guilt offering to pay for sin. But he will see all of his children after him. In fact, he will continue to live. My plan will be brought about through him.

واهم ترجمه في هذا العدد هي ترجمة اليهود انفسهم

(JPS) Yet it pleased the LORD to crush him by disease; to see if his soul would offer itself in restitution, that he might see his seed, prolong his days, and that the purpose of the LORD might prosper by his hand:

ونقطي اخري هامه وهي هل المسيح له نسل ؟ للاسف يعتقد المسلم لا ولكن الانسان المسيحي

يومن ويعترف انه ابن الله بالتبني

رسالة بولس الرسول إلى أهل رومية 8: 15

إِذْ لَمْ تَأْخُذُوا رُوحَ الْعُبُودِيَّةِ أَيْضًا لِلْخَوْفِ، بَلْ أَخَذْتُمْ رُوحَ التَّبْنِيِّ الَّذِي بِهِ نَصْرُحُ: يَا أَبَا  
الْأَب.»

رسالة بولس الرسول إلى أهل غلاطية 4: 5

لِيَقْتَدِيَ الَّذِينَ تَحْتَ النَّامُوسِ، لِنَنَالَ التَّبْنِيِّ.

فالمسيح الذي شبه نفسه بحبة حنطة ( بذره ) في شرحه لانجابه اولاد كثيرين

إنجيل يوحنا 12: 24

أَلْحَقَّ أَلْحَقَّ أَقُولُ لَكُمْ: إِنْ لَمْ تَقَعْ حَبَّةُ الْحِنْطَةِ فِي الْأَرْضِ وَتَمُتَ فَهِيَ تَبْقَى وَحْدَهَا. وَلَكِنْ إِنْ مَاتَتْ تَأْتِي بِثَمَرٍ كَثِيرٍ.

فهو بموته ودفنه مثل حبة الحنطة ثم بقيامته اتي بثمر كثير ولا زال ياتي بثمر حتي الان فهو يري نسل خضم

ليس بالمفهوم الجسدي بل الميلاد الروحي

رسالة بولس الرسول إلى أهل أفسس 1: 5

إِذْ سَبَقَ فَعَيَّنَا لِلتَّبَنِّيِ بِيَسُوعَ الْمَسِيحِ لِنَفْسِهِ، حَسَبَ مَسَرَّةِ مَشِيئَتِهِ،

فنحن ابناء المسيح ليس نولد به فقط بل نحيا به ايضا وهي ابوه اعظم

رسالة يوحنا الرسول الأولى 4: 9

بِهَذَا أَظْهَرْتُ مَحَبَّةَ اللَّهِ فِيْنَا: أَنْ اللَّهَ قَدْ أَرْسَلَ ابْنَهُ الْوَحِيدَ إِلَى الْعَالَمِ لِكَيْ نَحْيَا بِهِ.

سفر أعمال الرسل 17: 28

لَأَنَّنا بِهِ نَحْيَا وَنَتَحَرَّكُ وَنُوجَدُ. كَمَا قَالَ بَعْضُ شُعْرَائِكُمْ أَيْضًا: لَأَنَّنا أَيْضًا ذُرِّيَّتُهُ.

واشعيا النبي ايضا كان شرح معني اولاد المسيح في نبوة اخري



سفر إشعياء 8: 18

هَآنَذَا وَالْأَوْلَادُ الَّذِينَ أَعْطَانِيَهُمُ الرَّبُّ آيَاتٍ، وَعَجَائِبَ فِي إِسْرَائِيلَ مِنْ عِنْدِ رَبِّ الْجُنُودِ السَّائِكِينَ  
فِي جَبَلِ صِهْيُونَ

وقد فسرنا معلمنا بولس الرسول

رسالة بولس الرسول إلى العبرانيين 2: 10

لأنه لاقَ بِذَآكَ الَّذِي مِنْ أَجْلِهِ الْكُلُّ وَبِهِ الْكُلُّ، وَهُوَ آتٍ بِأَبْنَاءٍ كَثِيرِينَ إِلَى الْمَجْدِ، أَنْ يُكْمَلَ  
رئيسَ خَلَاصِهِمُ بِالْآلَامِ.

رسالة بولس الرسول إلى العبرانيين 2: 13

وأيضاً: «أَنَا أَكُونُ مُتَوَكِّلاً عَلَيْهِ». وَأَيْضاً: «هَا أَنَا وَالْأَوْلَادُ الَّذِينَ أَعْطَانِيَهُمُ اللهُ.»

وبالطبع المسيح لقبنا بخرافه ايضاً وهو مساوي للقب ابناؤه

فبالفعل نحن اولاد الله

إنجيل متى 5: 9

طُوبَى لِمَنَعِي السَّلَامَ، لِأَنَّهُمْ أَبْنَاءُ اللَّهِ يُدْعَوْنَ

إنجيل متى 5: 45

لِكَيْ تَكُونُوا أَبْنَاءَ أَبِيكُمْ الَّذِي فِي السَّمَاوَاتِ، فَإِنَّهُ يُشْرِقُ شَمْسَهُ عَلَى الْأَشْرَارِ وَالصَّالِحِينَ،  
وَيُمْطِرُ عَلَى الْأَبْرَارِ وَالظَّالِمِينَ

رسالة بولس الرسول إلى أهل رومية 8: 14

لَأَنَّ كُلَّ الَّذِينَ يَنْقَادُونَ بِرُوحِ اللَّهِ، فَأُولَئِكَ هُمْ أَبْنَاءُ اللَّهِ

ونحن ابناء المسيح القيامة

إنجيل لوقا 20: 36

إِذْ لَا يَسْتَطِيعُونَ أَنْ يَمُوتُوا أَيْضًا، لِأَنَّهُمْ مِثْلُ الْمَلَائِكَةِ، وَهُمْ أَبْنَاءُ اللَّهِ، إِذْ هُمْ أَبْنَاءُ الْقِيَامَةِ.

ونحن ابناء المسيح نور العالم

إنجيل لوقا 16: 8

فَمَدَحَ السَّيِّدُ وَكَيْلَ الظُّلْمِ إِذْ بِحِكْمَةٍ فَعَلَ، لِأَنَّ أَبْنَاءَ هَذَا الدَّهْرِ أَحْكَمُ مِنْ أَبْنَاءِ النُّورِ فِي جِيلِهِمْ.

إنجيل يوحنا 12: 36

مَا دَامَ لَكُمْ النُّورُ آمِنُوا بِالنُّورِ لِتَصِيرُوا أَبْنَاءَ النُّورِ». تَكَلَّمَ يَسُوعُ بِهَذَا ثُمَّ مَضَى وَاخْتَفَى عَنْهُمْ

ومن يرفض ذلك فهو من ابناء ابليس

رسالة يوحنا الرسول الأولى 3: 10

بِهَذَا أَوْلَادُ اللَّهِ ظَاهِرُونَ وَأَوْلَادُ إِبْلِيسَ: كُلُّ مَنْ لَا يَفْعَلُ الْبِرَّ فَلَيْسَ مِنَ اللَّهِ، وَكَذًا مَنْ لَا يُحِبُّ  
أَخَاهُ.

واكتفي بهذا القدر

والمجد لله دائما



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i.e. (that is)

cf. (compare, comparison)

<sup>1</sup>Baker, W. (2003, c2002). *The complete word study dictionary : Old Testament* (304).  
Chattanooga, TN: AMG Publishers.