

## الكائن على الكل الها مباركا

Holy\_bible\_1

الشبهة

رومية 9 : 5 " وَمِنْهُمْ الْمَسِيحُ حَسَبَ الْجَسَدِ، الْكَائِنُ عَلَى الْكُلِّ إِلَهًا مُبَارَكًا إِلَى الْأَبَدِ. آمِينَ " . ( ترجمة فانديك )

يتخذ المسيحيون من هذا القول دليلاً على لاهوت المسيح المزعوم ، فيقول القس منيس عبد النور :

ولأنه الله - أي المسيح - قال عنه الرسول بولس: «الكائن على الكل إلهاً مباركاً إلى الأبد».

الرد على هذا الاستدلال :

المفاجأة التي لا يعرفها عوام النصارى ان هذا النص تم الاختلاف في ترجمته. أي أن الأصل اليوناني للنص يمكن قراءته على نحو آخر ، كما أشارت لذلك الترجمة الفرنسية الحديثة للعهد الجديد في حاشيتها فقالت ما نصه :

**On peu traduire aussi : De qui est issue le Christ selon la chair. Que le Dieu qui est au-dessus de toute choses soit beni eternnellement. Amen. \***

اون بو تردير اوسي دي لئيه اسي او كريس سيلون لا شير . كو لو ديو كيه او ديسو دي توت شوز سوا بن ني ايتيرنالمو امين

وترجمته :

نستطيع أن نترجم (النص) أيضاً هكذا : "ومنهم المسيح حسب الجسد. تبارك الله الذي هو فوق كل شيء أبداً الدهور. آمين "

في هذه القراءة نلاحظ أن الكلام من عند : " ومنهم المسيح ، ينتهي بعبارة : بحسب الجسد. ثم نقطة. ثم تبدأ جملة مستأنفة جديدة هي : " تبارك الله الذي هو فوق كل شيء .. ". وعليه فالكلام ، في هذه القراءة ، ليس فيه أي تأليه للمسيح.

هذا ، ولقد أحسنت الترجمة الإنجليزية للعهد الجديد المسماة *The Good News Translation* ، حيث لم تذكر هذه القراءة الثانية في الحاشية ، بل جعلتها هي الأصل وهي الترجمة الصحيحة المختارة فترجمت العبارة في المتن هكذا :

and Christ, as a human being, belongs to their race. May God, who rules over all, be praised forever! Amen.

وترجمته : " والمسيح ، ككانن بشري ينتمي لعرقهم. ليتبارك الله الذي يحكم فوق الجميع للأبد . آمين . "

وكذلك الترجمات التالية :

**The American Standard Version**

**The King James Version**

**The Darby Translation**

**Webster's Bible Translation**

**AVRLE**

( ما نصه : *VINCENT'S NT WORD STUDIES* المسيحي ( VWS ) يقول مرجع

"Authorities differ as to the punctuation; some placing a colon, and others a comma after flesh. This difference indicates the difference in the interpretation; some rendering as concerning the flesh Christ came. God who is over all be blessed for ever; thus making the words God, etc., a doxology: others, with the comma, the Christ, who is over all, God blessed forever; i.e., Christ is God.."

تختلف النسخ في علامات الترقيم... هذا الاختلاف يدل على اختلاف التفسير. فالبعض يرى أنه : " بحسب الجسد جاء المسيح ، فتبارك الله فوق الجميع إلى الأبد " ، جاعلاً ذلك تسبيحاً لله. وآخرون يرونها : " المسيح، الذي هو فوق الكل، إلهاً مباركاً إلى الأبد " ، فيجعلون المسيح إلهاً.

: النتيجة هذا النص لا يصلح للاحتجاج و إثبات لاهوت المسيح المزعوم من خلاله

وملخص الشبهة

1 اختلاف الترجمات في المعنى الصحيح للعدد هل هو المسيح إلهاً مباركاً إلى الأبد

ولا لا وذلك لأنه توجد نقطه وبعدها تبدأ جملة جديدة وهي تبارك الله فوق الجميع لي الأبد

2 التراجم الانجليزية الاربعة كنج جيمس واميريكان استاندر د وداربي و وبستر هل هم فعلاً يشهدوا بأنه ليس اله ؟

3 الترجمة الفرنسية الحديثة هل تؤكد انه ليس اله ؟

4 هل المفسر فنسنت يشهد بأنه الترجمة الصحيحة التي لا تتكلم علي الوهية المسيح ؟

الرد

اولا اختلاف الترجمات

التراجم العربي

الفانديك

5 وَلَهُمُ الْآبَاءُ وَمِنْهُمْ الْمَسِيحُ حَسَبَ الْجَسَدِ الْكَانِئِ عَلَى الْكُلِّ إِلَهًا مُبَارَكًا إِلَى الْأَبَدِ. آمِينَ.

الحياة

5 ومنهم كان الآباء ومنهم جاء المسيح حسب الجسد، وهو فوق الجميع الله المبارك إلى الأبد. آمين.

السارة

5 ومنهم كان الآباء وجاء المسيح في الجسد، وهو الكائن على كل شيء إلهًا مباركًا إلى الأبد. آمين.

اليسوعية

5 والآباء، ومنهم المسيح من حيث إنه بشر، وهو فوق كل شيء : إله مبارك أبد الدهور. آمين.

المشتركة

رو-9-5: وَمِنْهُمْ كَانَ الْآبَاءُ وَجَاءَ الْمَسِيحُ فِي الْجَسَدِ، وَهُوَ الْكَانِئِ عَلَى كُلِّ شَيْءٍ إِلَهًا مُبَارَكًا إِلَى الْأَبَدِ. آمِينَ.

البولسية

رو-9:5: ولهم أيضًا الآباء؛ ومنهم المسيح بحسب الجسد، الذي هو، فوق كل شيء، إله مبارك إلى الأبد! آمين.

الكاثوليكية

رو-9:5: والآباء، ومنهم المسيح من حيث إنه بشر، وهو فوق كل شيء: إله مبارك أبد الأبد. آمين.

وكلهم اتفقوا علي المعني ان السيد المسيح ورغم انه بشر الا انه ايضا هو فوق كل شئ اله او الله المبارك الي الابد

التراجم الانجليزي وغيرها من اللغات الاخرى

**(CEV)** They have those famous ancestors, who were also the ancestors of Jesus Christ. **I pray that God, who rules over all, will be praised forever! Amen.**

**(GNB)** they are descended from the famous Hebrew ancestors; and Christ, as a human being, belongs to their race. **May God, who rules over all, be praised forever! Amen.**

التراجم الاربع الانجليزي التي استغلها

**Rom 9:5**

(ASV) whose are the fathers, and of whom is Christ as concerning the flesh, **who is over all, God blessed for ever.** Amen.

(KJV) Whose *are* the fathers, and of whom as concerning the flesh **Christ came, who is over all, God blessed for ever.** Amen.

(Darby) whose *are* the fathers; and of whom, as according to flesh, **is the Christ, who is over all, God blessed for ever.** Amen.

(Webster) Whose *are* the fathers, and from whom according to the flesh, Christ *came*, **who is over all, God blessed for ever.** Amen.

وكلهم يؤكدون لاهوته فهل كان من المصداقيه وضع اسم التراجم كدليل؟

وباقى التراجم الانجليزي

(BBE) Whose are the fathers, and of whom came Christ in the flesh, **who is over all, God, to whom be blessing for ever.** So be it.

(Bishops) Of whom are the fathers, of whom as concernyng the fleshe, **Christe [came,] which is God, in all thynges to be prayed for euer.** Amen.

(DRB) Whose are the fathers and of whom is Christ, according to the flesh, **who is over all things, God blessed for ever.** Amen.

(EMTV) of whom are the fathers and from whom Christ *came*, according to the flesh, **He who is God over all, blessed forever.** Amen.

**(ESV)** To them belong the patriarchs, and from their race, according to the flesh, is the **Christ who is God over all, blessed forever**. Amen.

**(Geneva)** Of whome are the fathers, and of whome concerning the flesh, **Christ came, who is God ouer all, blessed for euer**, Amen.

**(GW)** The Messiah is descended from their ancestors according to his human nature. **The Messiah is God over everything, forever blessed**. Amen.

**(ISV)** To them belong the patriarchs, and from them, according to the flesh, **Christ descended, who is God over all, blessed forever**. Amen.

**(LITV)** whose *are* the fathers, and from whom *is* the Christ according to flesh, **He being God over all, blessed forever**. Amen.

**(MKJV)** whose *are* the fathers, and of whom *is* the Christ according to flesh, **He being God over all, blessed forever**. Amen.

**(Murdock)** and from among whom, Messiah appeared in the flesh, **who is God over all; to whom be praises and benediction, for ever and ever**; Amen.

**(RV)** whose are the fathers, and of whom is Christ as concerning the flesh, **who is over all, God blessed for ever**. Amen.

**(WNT)** To them the Patriarchs belong, and from them in respect of His human lineage came the Christ, **who is exalted above all, God blessed throughout the Ages.** Amen.

**(YLT)** whose *are* the fathers, and of whom *is* the Christ, according to the flesh, **who is over all, God blessed to the ages.** Amen.

New American Standard Bible (©1995)

whose are the fathers, and from whom is the Christ according to the flesh, **who is over all, God blessed forever.** Amen.

American King James Version

Whose are the fathers, and of whom as concerning the flesh Christ came, **who is over all, God blessed for ever.** Amen.

والغالبية العظمى اتفقوا ان المسيح هو الله الكائن علي الكل  
والاهم من هذه التراجم بما فيهم تراجم القرن السادس عشر هو وجود ترجمه من القرن الرابع  
عشر انجليزية القديمة

Wiclif

Whose ben the fadris, and of whiche is crist aftir the fleisch, that is god  
about al things blessed in to worldis amen.

وتؤكد انه هو المسيح الاله

اللغات الاخرى مثل الفرنسية اولا

التي يطلق عليها الفرنسية الحديثة ويقول في حواشي كلامها

**On peu traduire aussi : De qui est issue le Christ selon la chair ● Que le**

**Dieu qui est au-dessus de toute choses soit beni eternellement. Amen.**

اون بو ترادوير اوسي دي كيه اسيو لو كرييست سولون لا شيغ . كو لو ديو كيه او ديسو دي  
توت شوز سوا بن ني ايتيرنالمو امين

ونجد بها نقطه كان المعني هو ان الجملة منفصله والله لا تعود علي المسيح ولكن المفاجئة نجد  
احدث ترجمة فرنسية هي

**French: Ostervald (1996 revision)**

Qui descendent des pères, et de qui est sorti, selon la chair, Christ,  
qui est Dieu au-dessus de toutes choses, béni éternellement. Amen!

سولون لا شيغ كرييست كيه ديو او ديسو دي توت شوز بن ني ايتيرنالمو امين  
وبالتركيز نجد

**Qui descendent des pères, et de qui est sorti, selon la chair, Christ ●**

**qui est Dieu au-dessus de toutes choses, béni éternellement. Amen!**

ونجد العلامه بوضوح انها فصلة وليس نقطه وهذا اعتبره عدم امانه من صاحب الشبهة

ولهذا اضع باقي التراجم الفرنسية المتاحه وكلها تحتوي علي فصله وليس نقطه

**Romains 9:5 French: Darby**

**sont les pères, et desquels, selon la chair, est issu le Christ, qui est sur toutes choses Dieu béni éternellement. Amen!**

**Romains 9:5 French: Martin (1744)**

**Desquels [sont] les pères, et desquels selon la chair [est descendu] Christ, qui est Dieu sur toutes choses, béni éternellement; Amen!**

**Romains 9:5 French: Ostervald (1744)**

**Qui descendent des pères, et de qui est sorti, selon la chair, Christ, qui est Dieu au-dessus de toutes choses, béni éternellement. Amen!**

**Romains 9:5 French: Louis Segond (1910)**

**et les patriarches, et de qui est issu, selon la chair, le Christ, qui est au-dessus de toutes choses, Dieu béni éternellement. Amen!**

**French Jerusalem Bible**

**et aussi les patriarches, et de qui le Christ est issu selon la chair, lequel est au-dessus de tout, Dieu béni éternellement ! Amen.**

(GNT) ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.

ōn oi pateres kai ex ōn o christos to kata sarka o ōn epi pantōn theos eulogētos eis tous aiōnas amēn

والترجمة اللفظية

**Rom 9:5** ὧν<sup>G3739 R-GPM</sup> οἱ<sup>G3588 T-NPM</sup> πατέρες<sup>G3962 N-NPM</sup> καὶ<sup>G2532 CONJ</sup>  
 ἐξ<sup>G1537 PREP</sup> ὧν<sup>G3739 R-GPM</sup> ο<sup>G3588 T-NSM</sup> χριστός<sup>G5547 N-NSM</sup> τὸ<sup>G3588 T-NSN</sup>  
 κατὰ<sup>G2596 PREP</sup> σάρκα<sup>G4561 N-ASF</sup> ο<sup>G3588 T-NSM</sup> ὧν<sup>G1510 V-PAP-NSM</sup> ἐπὶ<sup>G1909 PREP</sup>  
 παντῶν<sup>G3956 A-GPN</sup> θεός<sup>G2316 N-NSM</sup> εὐλογητός<sup>G2128 A-NSM</sup> εἰς<sup>G1519 PREP</sup>  
 τοὺς<sup>G3588 T-APM</sup> αἰῶνας<sup>G165 N-APM</sup> ἀμήν<sup>G281 HEB</sup>

G3739

ὄς / ἣ / ὄ

hos / hē / ho

Thayer Definition:

1) who, which, what, that

هم

G3588

ὁ / ἣ / τό

ho / hē / to

**Thayer Definition:**

- 1) the definite article, “the” in its masculine, feminine or neuter gender

ال

**πατήρ**

patēr

**Thayer Definition:**

fathers, i.e. ancestors, forefathers, founders of a nation

واتت جمع فهي

اباء

**καί**

kai

**Thayer Definition:**

- 1) and, also, even, indeed, but

و

**G1537**

**ἐκ / ἐξ**

ek / ex

**Thayer Definition:**

- 1) out of, from, by, away from

منهم

**G3739**

ὅς / ἥ / ὅ

hos / hē / ho

**Thayer Definition:**

1) who, which, what, that

هو

G3588

ὁ / ἡ / τό

ho / hē / to

**Thayer Definition:**

1) the definite article, “the” in its masculine, feminine or neuter gender

ال

G5547

Χριστός

Christos

**Thayer Definition:**

Christ = “anointed”

1) Christ was the Messiah, the Son of God

مسيح

G3588

ὁ / ἡ / τό

ho / hē / to

**Thayer Definition:**

1) the definite article, “the” in its masculine, feminine or neuter gender

ال

G2596

κατά

kata

**Thayer Definition:**

- 1) down from, through out
- 2) according to, toward, along

**Part of Speech: preposition**

كانن

G4561

σάρξ

sarx

**Thayer Definition:**

- 1) flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts

جسد

G3588

ὁ / ἡ / τό

ho / hē / to

**Thayer Definition:**

1) the definite article, “the” in its masculine, feminine or neuter  
gender

ال

**G3739**

ων

ός / ή / ο

hos / hē / ho

**Thayer Definition:**

1) who, which, what, that

هو

**G1909**

ἐπί

epi

**Thayer Definition:**

1) upon, on, at, by, before

علي

**G3956**

παντων

πᾶς

pas

**Thayer Definition:**

1) individually

1a) each, every, any, all, the whole, everyone, all things, everything

كل شئ ( الكل )

**G2316**

**θεός**

theos

**Thayer Definition:**

- 1) a god or goddess, a general name of deities or divinities
- 2) the Godhead, trinity

الله , الوهية

**G2128**

**εὐλογητός**

eulogētos

**Thayer Definition:**

- 1) blessed, praised

مبارك

**G1519**

**εἰς**

eis

**Thayer Definition:**

- 1) into, unto, to, towards, for, among

الي

**G3588**

**τους**

ὁ / ἡ / τό

ho / hē / to

**Thayer Definition:**

1) the definite article, “the” in its masculine, feminine or neuter gender

ال

G165

αἰών

aiōn

**Thayer Definition:**

1) for ever, an unbroken age, perpetuity of time, eternity

ابد

G281

ἀμήν

amēn

**Thayer Definition:**

1) firm

1a) metaphorically faithful

2) verily, amen

امين

والترجمة اللفظية

هم الاءاء و منهم المسيح الكائن جسد ال هو علي كل شئ اله مبارك الي الابد امين.

وتكون

هم الآباء ومنهم المسيح الكائن بالجسد علي الكل لها مباركا الي الابد امين .

وَلَهُمُ الْآبَاءُ وَمِنْهُمْ الْمَسِيحُ حَسَبَ الْجَسَدِ الْكَائِنُ عَلَى الْكُلِّ إِلَهًا مُبَارَكًا إِلَى الْأَبَدِ. آمِينَ

النسخ اليوناني

**ΠΡΟΣ ΡΩΜΑΙΟΥΣ 9:5 Greek NT: Tischendorf 8th Ed. with Diacritics**

ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ **σάρκα· ὁ ὧν** ἐπὶ πάντων  
θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

**ΠΡΟΣ ΡΩΜΑΙΟΥΣ 9:5 Greek NT: Greek Orthodox Church**

ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων  
Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.

**ΠΡΟΣ ΡΩΜΑΙΟΥΣ 9:5 Greek NT: Stephanus Textus Receptus (1550,  
with accents)**

ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα' ὁ ὧν ἐπὶ πάντων θεὸς  
εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν

**ΠΡΟΣ ΡΩΜΑΙΟΥΣ 9:5 Greek NT: Westcott/Hort with Diacritics**

ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων θεὸς  
εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

**ΠΡΟΣ ΡΩΜΑΙΟΥΣ 9:5 Greek NT: Tischendorf 8th Ed.**

ων οι πατερες και εξ ων ο χριστος το κατα σαρκα ο ων επι παντων θεος  
ευλογητος εις τους αιωνας αμην

ōn oi pateres kai ex ōn o christos to kata sarka o ōn epi pantōn theos  
eulogētos eis tous aiōnas amēn

**ΠΡΟΣ ΡΩΜΑΙΟΥΣ 9:5 Greek NT: Byzantine/Majority Text (2000)**

ων οι πατερες και εξ ων ο χριστος το κατα σαρκα ο ων επι παντων θεος  
ευλογητος εις τους αιωνας αμην

ōn oi pateres kai ex ōn o christos to kata sarka o ōn epi pantōn theos  
eulogētos eis tous aiōnas amēn

**ΠΡΟΣ ΡΩΜΑΙΟΥΣ 9:5 Greek NT: Textus Receptus (1550)**

ων οι πατερες και εξ ων ο χριστος το κατα σαρκα ο ων επι παντων θεος  
ευλογητος εις τους αιωνας αμην

ōn oi pateres kai ex ōn o christos to kata sarka o ōn epi pantōn theos  
eulogētos eis tous aiōnas amēn

**ΠΡΟΣ ΡΩΜΑΙΟΥΣ 9:5 Greek NT: Textus Receptus (1894)**

ων οι πατερες και εξ ων ο χριστος το κατα σαρκα ο ων επι παντων θεος  
ευλογητος εις τους αιωνας αμην

ōn oi pateres kai ex ōn o christos to kata sarka o ōn epi pantōn theos  
eulogētos eis tous aiōnas amēn

**ΠΡΟΣ ΡΩΜΑΙΟΥΣ 9:5 Greek NT: Westcott/Hort**

ων οι πατερες και εξ ων ο χριστος το κατα σαρκα ο ων επι παντων θεος  
ευλογητος εις τους αιωνας αμην

ōn oi pateres kai ex ōn o christos to kata sarka o ōn epi pantōn theos  
eulogētos eis tous aiōnas amēn

**ΠΡΟΣ ΡΩΜΑΙΟΥΣ 9:5 Greek NT: Westcott/Hort, UBS4 variants**

ων οι πατερες και εξ ων ο χριστος το κατα σαρκα ο ων επι παντων θεος  
ευλογητος εις τους αιωνας αμην

ōn oi pateres kai ex ōn o christos to kata sarka o ōn epi pantōn theos  
eulogētos eis tous aiōnas amēn

المخطوطات التي توضح اصل العدد

اولا المخطوطة

نهاية القرن الثاني

P46

ΠΟΥ ΔΕΝ ΔΙΑΤΟΥΑΓΕΤΗΟΝΤΟΣΗΑ  
ΠΙΣΤΕΙΑΣ ΑΡΘΟΥΤΕΘΑΝΑΤΟΣ ΟΥΤΕ ΤΩ  
ΟΥΤΕ ΑΓΓΕΛΟΥ ΟΥΤΕ ΚΑΙ ΟΥΤΕ ΕΝΕΤΩ  
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ΗΜΕ ΟΧΘΟΡΟΜΙΑ ΠΕΤΗΝΕΚΙΣΤΕ ΟΥ Μ  
ΕΥΡΕΤΕ ΤΟ ΚΩΝΗΜΗ ΔΑΝΗΕΤΑΝ ΔΕΝ  
ΕΝ ΧΡΩ ΟΥΤΕ ΟΜΜ ΟΥΝΙΑΡΤΥ ΡΟΓΗ  
ΤΗ ΟΥΝΙΑΡΤΥ ΟΥΣ ΕΝΤΕ ΑΠΗ ΟΥΤΕ  
ΠΗ ΕΝΤΕ ΑΠΗ ΚΑΙ Α ΕΙ ΔΑΡΕΙ  
ΜΗΤΗ ΟΥΤΕ ΤΑ ΔΟΥ ΤΥΧΟΜΗΤΕ  
ΚΑΘΗΜΕ ΟΥΤΕ Ο ΤΩ ΔΙΟΝΥΣΟΥ ΥΠΕ  
Α ΕΝΤΕ ΤΩΝ ΟΥΤΕ ΤΩΝ ΔΟΥ ΚΑΤΑ  
ΚΑ ΟΥΤΕ ΟΥΤΕ ΤΩ ΤΩ ΤΩ ΤΩ ΤΩ  
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وهو



<http://www.4shared.com/file/149747735/f916e072/p046-Rom-837-99-Kenyon-III.html>

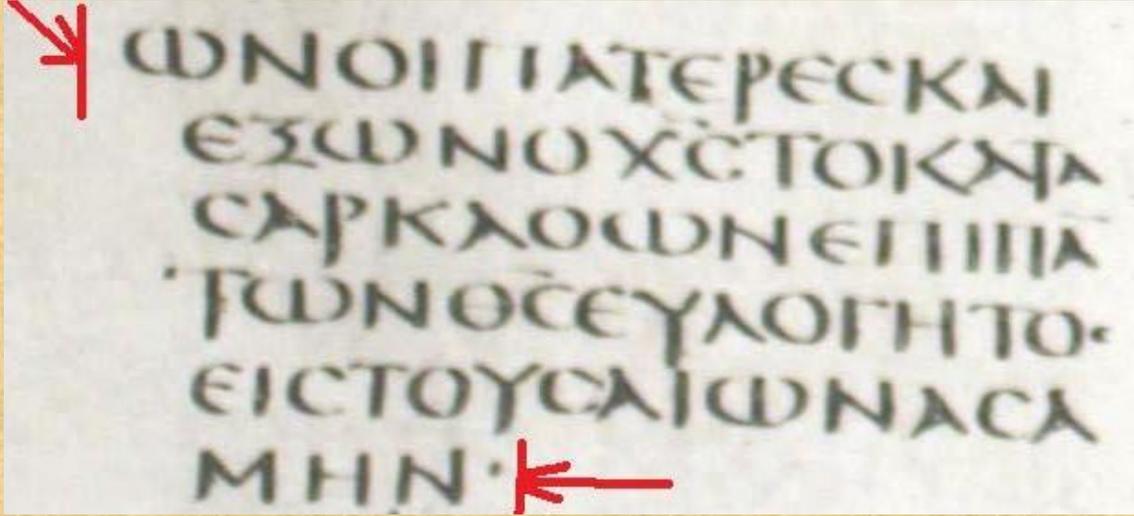
وغير ظاهر بها هل يوجد نقطه او فصله او لا يوجد

5 [ων] [οι] πατερες και εξ ων ο χρ̄ς ο κατα σαρκ[κα] [ο] [ων] επι παντων  
θ̄ς ευλογητος εις τ̄ου[ς] [αιωνας] αμην

ولكن اقرب الاراء للصحه انه لا يوجد بها نقط

السينائية





وهو

ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα ὁ ὧν ἐπὶ πάντων θεὸς  
εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν.

ولا يوجد بها نقطه او فصله فهي تؤكد انه المسيح هو الله

وترجمتها

THE NEW TESTAMENT: CODEX SINAITICUS

Translated from the Sinaitic Manuscript

Discovered by Constantine Tischendorf at Mt. Sinai

By H. T. Anderson (1861)

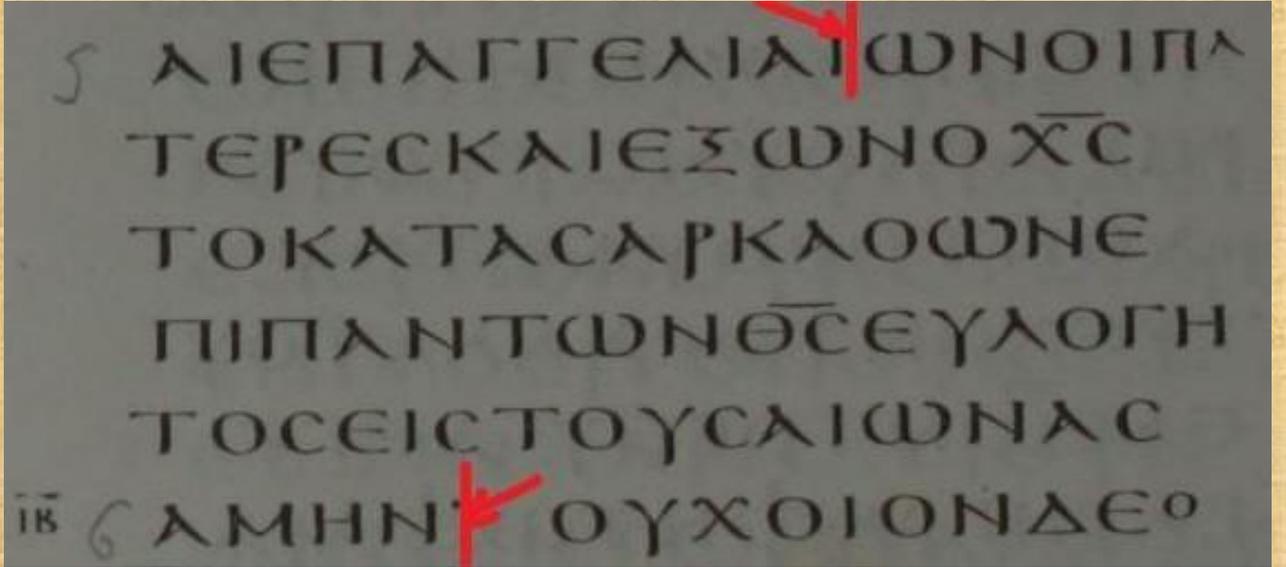
**5 whose are the fathers, and from whom is Christ according to the  
flesh: who is over all, God blessed for ever, Amen.**

الفاتيكانية

24 ΤΕΣΚΑΙΑΥΤΟΙΕΝΕΛΥ  
 ΤΟΙΣΣΤΕΝΑΖΟΜΕΝΥ  
 25 ΤΟΘΕΣΙΑΝΑΠΕΚΛΕΧΟ  
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 26 ΣΙΝΤΟΥΣΩΜΑΤΟΣΙΔ  
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 27 ΕΛΠΙΣΑΕΒΛΕΠΟΜΕΝΗ  
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 29 ΔΕΟΟΥΒΛΕΠΟΜΕΝΕΛΠ  
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 32 ΓΑΡΤΙΠΡΟΣΕΥΣΩΜΕΘ  
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 33 ΑΛΛΑΥΤΟΤΟΠΝΕΥΜΑ  
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 ΟΤΙΚΑΤΑΘΗΕΝΤΥΓΧ  
 37 ΝΕΙΥΠΕΡΑΓΩΝ' ΟΙΑ  
 ΜΕΝΔΕΟΤΙΤΟΙΣΑΓΑΠ  
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 42 ΛΟΙΣΑΔΕΑΦΟΙΣΟΥΔ  
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 43 ΚΑΙΕΚΑΛΕΣΕΝΚΑΙΟΥ  
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 44 ΕΔΙΚΑΙΩΣΕΝΟΥΣΔΕ  
 ΔΙΚΑΙΩΣΕΝΤΟΥΤΟΥ  
 45 ΚΑΙΕΛΘΣΑΣΕΝ ΤΙΟΥ

1 ΕΡΟΥΜΕΝΠΡΟΣΤΑΥΤΑ  
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 42 ΗΜΩΝ' ΑΛΗΘΕΙΑΝ

ΓΩΕΝΧΩΟΥΨΕΥΔΟΜΑ  
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 40 ΠΙΣΧΟΥΣΑΙΣΑΑΚΤΟΥ  
 41 ΠΡΟΣΗΜΩΝΗΜΠΩΓΑ



وهو

وهو

ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα ὁ ὧν ἐπὶ πάντων θεὸς  
εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν.

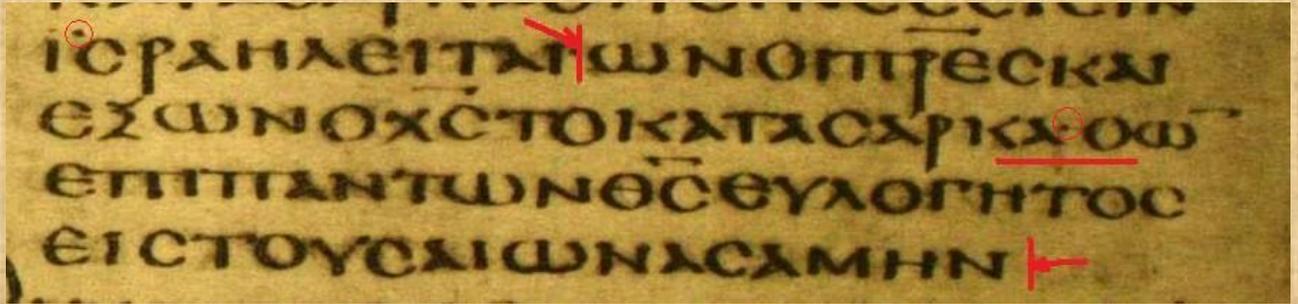
ولا يوجد بها ايضا نقطه بعد الجسد

الاسكندرية

ΑΛΛΑ ΔΙΑ ΤΟ ΝΥΤΙΟΤΑΖΑΝΤΑΣ ΠΕΛ  
 ΤΤΙΑΙ ΟΤΙ ΚΑΙ ΑΥΤΗ Η ΚΤΙΣ ΕΙΣ ΕΛΕΥ  
 ΘΕΡΩΘΗ ΣΕΤΑΙ ΔΙΠΟΤΗΣ ΔΟΥΛΕΙΑ  
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**Ρ** ΙΣ ΗΚΠΟΤΗΣ ΑΡΧΗ ΤΗΣ ΤΟΥ  
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 ΤΙΑ ΓΛΩΘΟΝ Η ΦΑΥΛΟΝ ΤΙΝΑ ΗΣΤ  
 ΕΚΛΟΓΗΝ ΠΡΟΘΕΣΕΙΣ ΤΟΥ ΘΥ ΜΕΝ

وهو



ويوجد بها نقطه ولكن بالتدقيق يتضح ان النقطه لونها مختلف عن المعتاد فهي اضيفت في وقت لاحق

وباقى المخطوطات اليوناني القديمة التي تحتوي على هذا الاصحاح كلها متفقه ولا يوجد فيها اختلاف واحد على هذا العدد ولكن القديم منها لا يحتوي على حركات مثل الفاصله او النقطه في داخل الاعداد ولكن البعض اضيف اليه النقطه او الفاصله لاحقا

ويبدأ يتضح ان موضوع ان هناك نقطه في وسط العدد تلغي اثبات ان العدد يتكلم عن اعتراف صريح جدا بان المسيح هو الله غير حقيقي والمخطوطات الاقدم تثبت ان العدد لا يوجد به نقطه

ولكي اؤكد كلامي

ابدا في الترجمة اللاتيني لانها بدأت من القرن الثاني الميلادي وهي ترجمه دقيقه

quorum patres et ex quibus Christus secundum carnem qui est super  
omnia Deus benedictus in saecula amen

وايضا الفلجاتا القرن الرابع

وترجمته اللفظية

<b>95</b> Whose are the fathers and of whom is Christ, according to the flesh, who is over all things, God blessed for ever. Amen.	quorum patres et ex quibus Christus secundum carnem qui est super omnia Deus benedictus in saecula amen
--	---

وهو يتفق تماما مع ترجمة كنج جيمس

وهو ترجمته اللفظية

**Quorum**

Of whom ومنهم

**Patres**

Fathers or shepherd الاباء او الرعاة

**Et**

And و

**Ex**

From منهم

**Christus**

Christ المسيح

**Secundum**

**According to حسب**

**Carnem**

**Flesh جسد**

**Qui**

**Who هو**

**Est**

**Exist كائن**

**Super**

**Above علي**

**Omnia**

**In all الكل**

**Deus**

**God اله او الله**

**Benedictus**

**Blessed مبارك**

**In**

**In or at في او الي**

**saecula**

الابد without end

amen

امين Amen

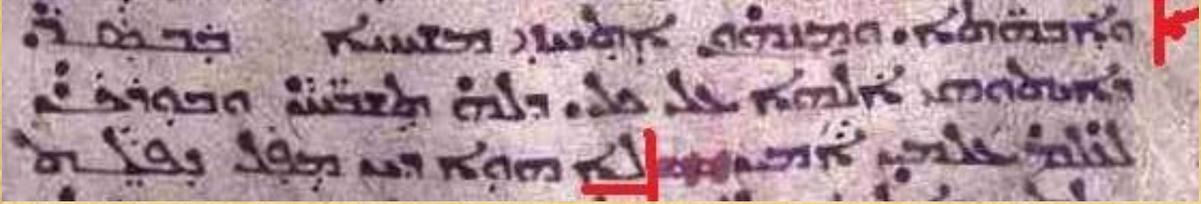
ونصا

ومنهم المسيح حسب الجسد هو كائن علي الكل الهه ا مبارك الي الابد امين

وبذلك ليس فقط عدم وجود نقاط ولكن ايضا سياق الكلام اللاتيني واضح تماما انه يتكلم عن الوهية السيد المسيح

وايضا توجمة البشيتا السرياني التي تعود للقرن الرابع

Handwritten text in an ancient script, likely Tamil, arranged in approximately 25 horizontal lines. The text is densely packed and appears to be a form of liturgical or philosophical writing. Several words or phrases are highlighted in red ink, including a prominent red cross-like symbol on the right side of the page and a red horizontal line under a specific word in the lower half of the text.



وترجمتها المعتمدة

**JOHN WESLEY ETHERIDGE**

**9:5 and the fathers; and from whom appeared the Meshiha in the flesh, who is Aloha over all: his be praises and benedictions to the age of ages. Amen.**

وايضا ترجمتها المعتمدة الاخري

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

**And the fathers, from among whom Christ appeared in the flesh, who is God over all, to whom are due praises and thanksgiving, for ever and ever. Amen.**

وتؤكد نفس الشيء

والقبطي الصعيدي التي تعود للقرن الرابع

Sahidic texts collated and edited by J. Warren Wells.

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5. ΝΑΙ ΕΤΕΝΟΥΟΥ ΝΕ ΝΕΙΟΤΕ ΑΥΨ ΝΤΑ ΠΕΧΡΙΣΤΟΣ ΕΙ ΕΒΟΛ ΝΖΗΤΟΥ ΚΑΤΑ Σ  
ΑΡΞ ΠΝΟΥΤΕ ΕΤΖΙΧΝ ΟΥΟΝ ΝΙΜ ΠΕΤΣΜΑΜΑΑΤ ΨΑ ΝΙΕΝΕΣ ΖΑΜΗΝ.

وهي ايضا لا تحتوي علي فواصل وتؤكد نفس الشئ

وبعد كل هذه الادله اتتي الان الي الاحتمالات ورائ العلماء

σάρκα, ὁ ὄν ἐπὶ πάντων θεός] ς NR Riv Dio

σάρκα ὁ ὄν ἐπὶ πάντων θεός,] ND TILC

σάρκα, ὁ ὄν ἐπὶ πάντων, θεός] WH<sup>text</sup> CEI

σάρκα, ὁ ὄν ἐπὶ πάντων, θεός,] Nv

σάρκα. ὁ ὄν ἐπὶ πάντων θεός] WH<sup>mg</sup>

σάρκα· ὁ ὄν ἐπὶ πάντων, θεός,] NM

اراء اساتذة النقص النصي

بروس متزجر الذي يؤكد ان العدد يحتوي علي فصله وليس نقطه

A Textual Commentary On  
The Greek New Testament

**Second Edition**  
**A Companion Volume to the**  
**UNITED BIBLE SOCIETIES'**  
**GREEK NEW TESTAMENT**

(Fourth Revised Edition)

by

**BRUCE M. METZGER**

**9.5 sa,rka( o` w'n evpi. pa,ntwn qeo.j euvloghto.j eivj tou.j aivw/naj**

Since the earliest manuscripts of the New Testament are without systematic punctuation, editors and translators of the text must insert such marks of punctuation as seem to be appropriate to the syntax and meaning. The present passage has been the object of much discussion<sup>1</sup> as to whether or not Paul intended to refer qeo,j to o` Cristo,j. The chief interpretations are the following:

لان المخطوطات الاولي للعهد الجديد بدون علامات منظمه, النساخ والمترجمين للعدد ادخلوا هذه العلامات حسب ما يتضح لهم لائق للسياق والمعني. هذا العدد كان موضع نقاش كثير لان هل قصد بولس ان يشير الي المسيح انه الله . العلامات الرئيسية ه ي كالاتي

**(a) Placing a comma after sa,rka and referring the following words to o` Cristo,j (“... who is God over all, blessed for ever”).**

وضع فصله بعد كلمة جسد تشير الي ان المسيح هو الله فوق الكل مبارك الي الابد

**(b) Placing a point (either a colon or a full stop) after sa,rka and taking the following words as a clause independent of o` Cristo,j. (Several translations are possible: “God who is over all be blessed for ever!”; or “He who is God over all be blessed for ever!”; or “He who is over all is God blessed for ever.”)**

وضع نقطه بعد الجسد واخذ الكلمات كجمله منفصله للمسيح

**(c) Placing a comma after sa,rka and a point (a colon or a full stop) after pa,ntwn. (This, which is a modification of (b), is to be translated, “... who is over all. God be [or, is] blessed for ever!”)**

وضع فصله بعد الجسد ونقطه بعد الكل تعني المسيح هو فوق الكل. الله يكون مبارك الي الابد

In deciding which punctuation should be used, the Committee was agreed that evidence from the Church Fathers, who were almost unanimous in understanding the passage as referring to o` Cristo,j, is of relatively minor significance, as is also the opposing fact that four uncial manuscripts (A B C L) and at least twenty-six minuscule manuscripts have a point after sa,rka, either by the first hand or by subsequent correctors.<sup>2</sup> In both cases the tradition, whether patristic or palaeographical, originated at a time subsequent to Paul’s writing (i.e.

dictating; cf. [16.22](#)) the passage, and is therefore of questionable authority.

لتحديد اي علامات يجب ان تستخدم, اتفقت اللجنة انه الادلة من اباء الكنيسة, الذين كانوا متفقين في وجود فصله بعد الجسد, وتأثيرها صغير, معارضا الحقيقه انه يوجد ستة وعشرين مخطوطة وضع بها نقطه بيد الناسخ او بيد من حاول يصلحها بعده. في الحالتين سواء في عهد الباباوات او الاباء هذا تم بعد كتابة بولس لهذا العدد ولهذا يوجد علامة استفهام.

**On the one hand, some members of the Committee preferred punctuation (a) for the following reasons:**

من جهة اخري بعض اعضاء الجمعية فضلوا علامة النقطتين ( يعني المسيح هو الله) لاسباب التالية

**(1) The interpretation that refers the passage to Christ suits the structure of the sentence, whereas the interpretation that takes the words as an asyndetic doxology to God the Father is awkward and unnatural. As Westcott observes, “The juxtaposition of o` Cristo.j kata. sa,rka and o` w'n k)t(l) seems to make a change of subject improbable.”<sup>3</sup>**

التفسير الذي يشير اليه العدد للمسيح يأخذ شكل تركيب الجملة ولكن التفسير الذي يأخذ الكلمات كترنيم لله الاب يكون محرج وغير طبيعي. ولاحظ وستكوت ان تصنيف وضع النقطه بعد الجسد يظهر بانه يعمل تغيير في الموضوع غير لائق

**(2) If the clause o` w'n k)t(l) is an asyndetic doxology to God the Father, the word w;n is superfluous, for “he who is God over**

all” is most simply represented by o` evpi. pa,ntwn qeo,j. The presence of the participle suggests that the clause functions as a relative clause (not “he who is ...” but “who is ...”), and thus describes o` Cristo,j as being “God over all.”

لو كان الجملة ترنيمه لله الاب يكون كلمة فوق الكل تمثيل بسيط بواسطة كلمة فوق الكل . وجود اسم فاعل ( هو ) يجعل الجملة مضافه ( اي المسيح هو الله ) وهو يصف المسيح انه هو الله فوق الكل

(3) Pauline doxologies, as Zahn points out,<sup>4</sup> are never asyndetic but always attach themselves to that which precedes: with o[j evstin ([Ro 1.25](#)); with o` w;n ([2 Cor 11.31](#)); with w|- ([Ga 1.5](#); [2 Tm 4.18](#); cf. [He 13.21](#); [1 Pe 4.11](#)); with auvtw|/ ([Ro 11.36](#); [Eph 3.21](#); cf. [1 Pe 5.11](#); [2 Pe 3.18](#)); with tw|/ de. qew|/ ([Php 4.20](#); [1 Tm 1.17](#)).

ترانيم بولس كما اشار اليها زاهن ليس لها هذا التركيب ولكن تكون متلاصقه مع المسبوق اليها ( اي الترنيمة هي للمسيح )

(4) Asyndetic doxologies, not only in the Bible but also in Semitic inscriptions, are differently constructed; the verb or verbal adjective (euvloghto,j, Heb. %WrB', Aram. %yrIB.) always precedes the name of God, and never follows it, as here.<sup>5</sup>

تركيب الترانيم ليس في الانجيل فقط ولكن ايضا الكتابات المشابهة مختلفة في التركيب فالفعل او صفة الفعل دائما تسبق اسم الله ولم يحدث ابدا ان تتبعه كما في هذا العدد ( اي ان جملة الكائن علي الكل الله كجملة منفصلة كترنيم لله وليس المسيح هذا تركيب خطأ تماما ولم يحدث ولكن يكون التركيب الصحيح هو ان المسيح كاسم يسبق اولا وياتي بعده الترنيمة بانه الكائن علي الكل لها مباركا )

**(5) In the light of the context, in which Paul speaks of his sorrow over Israel's unbelief, there seems to be no psychological explanation to account for the introduction of a doxology at this point.**

في ضوء النص التي تكلم بها بولس في حزنه علي عدم ايمان اسرائيل. يظهر انه لا يوجد تفسير نفسي انه يترنم في هذه النقطة.

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Page 462

وايضا فليب كامفورت

يوكد نفس الفكر ويقول

كل اباء ما قبل مجمع نيقية وبعده ايضا فهموا ان العدد ( الها علي الكل ) هو وصف للمسيح .  
والسبب الاولي هو طبيعة سياق الكلام في اليوناني والقائلين بان هذه تسبحة مستقلة فهذا ليس  
باسلوب بولسي ولكن علي العكس فان كلمات بولس الذي يعاتب اليهود لن يدخل مباركة الاب ولكن  
يتكلم عن المسيح الذي هو الله الكائن علي الكل لان شعبه لم يعرفه

**New testament text and translation commentary page 455**

وايضا روجر اوماتسون يوكد نفس الموضوع

اقوال الاباء

The Fathers of the Church

### Irenaeus

3. Paul, when writing to the Romans, has explained this very point: Paul, an apostle of Jesus, predestinated unto the Gospel of God, which He had promised by His prophets in the holy Scriptures, concerning His Son, who was made to Him of the seed of David according to the flesh, who was predestinated the Son of God with power through the Spirit of holiness, **by the resurrection from the dead of our Lord Jesus Christ.** **And again, writing to the Romans about Israel, he says: *Whose are the fathers, and from whom is Christ according to the flesh, who is God over all, blessed for ever.*** And again, in his Epistle to the Galatians, he says: But when the **abored** of time had come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption; plainly indicating one God, who did by the prophets make promise of the Son, and one Jesus Christ our Lord, who was of the seed of David according to His birth from Mary; and that Jesus Christ was appointed the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, as being the first begotten in all the creation; the Son of God being made the Son of man, that through Him we may receive the adoption,—humanity sustaining, and receiving, and embracing the Son of God. Wherefore Mark also says: The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets. Knowing one and the same Son of God, Jesus Christ, who was announced by the prophets,

who from the fruit of David's body was Emmanuel, the messenger of great counsel of the Father; through whom God caused the day-spring and the Just One to arise to the house of David, and raised up for him an horn of salvation, and established a testimony in Jacob; as David says when discoursing on the causes of His birth: And He appointed a law in Israel, that another generation might know [Him,] the children which should be born from these, and they arising shall themselves declare to their children, so that they might set their hope in God, and seek after His commandments. And again, the angel said, when bringing good tidings to Mary: He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto Him the throne of His father David; acknowledging that He who is the Son of the Highest, the same is Himself also the Son of David. And David, knowing by the Spirit the dispensation of the advent of this Person, by which He is supreme over all the living and dead, confessed Him as Lord, sitting on the right hand of the Most High Father. (*Against Heresies*, Book III, **Chapter 16**)

وايضاً مرة اخرى يكتب بولس في رومية عن اسرائيل قائلاً ولهم الاباء, ومنهم حسب الجسد  
المسيح, الكائن علي الكل لها مباركا الي الابد امين

العلامة ترتليان

### Tertullian

**Chapter 13. The Force of Sundry Passages of Scripture Illustrated in Relation to the Plurality of Persons and Unity of Substance. There is No**

## **Polytheism Here, Since the Unity is Insisted on as a Remedy Against Polytheism**

Well then, you reply, if He was God who spoke, and He was also God who created, at this rate, one God spoke and another created; (and thus) two Gods are declared. If you are so venturesome and harsh, reflect a while; and that you may think the better and more deliberately, *listen to the psalm in which Two are described as God: Your throne, O God, is for ever and ever; the recognition of Your kingdom is a recognition of righteousness. You have loved righteousness, and hated iniquity: therefore God, even Your God, has anointed You or made You His Christ.* Now, since He here speaks to God, and affirms that God is anointed by God, He must have affirmed that Two are God, by reason of the anointed's royal power. Accordingly, Isaiah also says to the Person of Christ: *The Sabæans, men of stature, shall pass over to You; and they shall follow after You, bound in fetters; and they shall worship You, because God is in You: for You are our God, yet we knew it not; You are the God of Israel. For here too, by saying, God is in You, and You are God, he sets forth Two who were God: (in the former expression *in You*, he means) in Christ, and (in the other he means) the Holy Spirit. That is a still grander statement which you will find expressly made in the Gospel: *In the beginning was the Word, and the Word was with God, and the Word was God. There was One who was, and there was another with whom He was. But I find in Scripture the name Lord also applied to them Both: The Lord said unto my Lord, Sit on my right hand.* And Isaiah says this: *Lord, who has believed our report, and to whom is the arm of the Lord revealed? Now he would most certainly have said *Your Arm*, if he**

had not wished us to understand that the Father is Lord, and the Son also is Lord. *A much more ancient testimony we have also in Genesis: Then the Lord rained upon and upon brimstone and fire from the Lord out of heaven.* Now, either deny that this is Scripture; or else (let me ask) what sort of man you are, that you do not think words ought to be taken and understood in the sense in which they are written, especially when they are not expressed in allegories and parables, but in determinate and simple declarations? If, indeed, you follow those who did not at the time endure the Lord when showing Himself to be the Son of God, because they would not believe Him to be the Lord, then (I ask you) call to mind along with them the passage where it is written, I have said, *You are gods, and you are children of the Most High; and again, God stands in the congregation of gods; in order that, if the Scripture has not been afraid to designate as gods human beings, who have become sons of God by faith, you may be sure that the same Scripture has with greater propriety conferred the name of the Lord on the true and one only Son of God.* Very well! You say, I shall challenge you to preach from this day forth (and that, too, on the authority of these same Scriptures) two Gods and two Lords, consistently with your views. *God forbid, (is my reply).* For we, who by the grace of God possess an insight into both the times and the occasions of the Sacred Writings, especially we who are followers of the Paraclete, not of human teachers, *do indeed definitively declare that Two Beings are God, the Father and the Son, and, with the addition of the Holy Spirit, even Three, according to the principle of the divine economy, which introduces number, in order that the Father may not, as you perversely infer, be Himself believed to have been born and to have suffered, which it is not lawful to believe, forasmuch as it has*

*not been so handed down. That there are, however, two Gods or two Lords, is a statement which at no time proceeds out of our mouth:* not as if it were untrue that the Father is God, and the Son is God, and the Holy Spirit is God, and each is God; but because in earlier times Two were actually spoken of as God, and two as Lord, that when Christ should come He might be both acknowledged as God and designated as Lord, being the Son of Him who is both God and Lord. Now, if there were found in the Scriptures but one Personality of Him who is God and Lord, Christ would justly enough be inadmissible to the title of God and Lord: for (in the Scriptures) there was declared to be none other than One God and One Lord, and it must have followed that the Father should Himself seem to have come down (to earth), inasmuch as only One God and One Lord was ever read of (in the Scriptures), and His entire *Economy* would be involved in obscurity, which has been planned and arranged with so clear a foresight *in His providential dispensation* as matter for our faith. As soon, however, as Christ came, and was recognized by us as the very Being who had from the beginning caused plurality (in the Divine Economy), being the *second* from the Father, and with the Spirit the *third*, and Himself declaring and manifesting the Father more fully (than He had ever been before), the title of Him who is God and Lord was at once restored to the Unity (of the Divine Nature), even because the Gentiles would have to pass from the multitude of their idols to the One Only God, in order that a difference might be distinctly settled between the worshippers of One God and the votaries of polytheism. For it was only right that Christians should shine in the world as children of light, adoring and invoking Him who is the One God and Lord as the light of the world. Besides, if, from that

perfect knowledge which assures us that the title of God and Lord is suitable both to the Father, and to the Son, and to the Holy Spirit, we were to invoke *a plurality of gods and lords*, we should quench our torches, and we should become less courageous to endure the martyr's sufferings, from which an easy escape would everywhere lie open to us, as soon as we swore by *a plurality of gods and lords*, as sundry heretics do, who hold more gods than One. I will therefore not speak of gods at all, nor of lords, but I shall follow the apostle; so that if the Father and the Son, are alike to be invoked, **I shall call the Father *God*, and invoke Jesus Christ as *Lord*. But when Christ alone (is mentioned), I shall be able to call Him *God*, as the same apostle says: Of whom is Christ, who is over all, God blessed for ever. For I should give the name of *sun* even to a sunbeam, considered in itself; but if I were mentioning the sun from which the ray emanates, I certainly should at once withdraw the name of sun from the mere beam. For although I make not two suns, still I shall reckon both the sun and its ray to be as much two things and two forms of one undivided substance, as God and His Word, as the Father and the Son. (*Against Praxeas*)**

سادعوه الاب بالله واعوه المسيح بالرب ولكن لما ياتي اسم المسيح فقط ساكون قادرا ان ادعوه الله مثلما قال الرسول ومنهم المسيح الكائن فوق الكل. الها مباركا الي الابد.

القديس هليوبوليس

القرن الثالث

Hippolytus

2. Now they seek to exhibit the foundation for their dogma by citing the word in the law, I am the God of your fathers: you shall have no other gods beside me; and again in another passage, I am the first, He says, and the last; and beside me there is none other. Thus they say they prove that God is one. And then they answer in this manner: If therefore I acknowledge Christ to be God, He is the Father Himself, if He is indeed God; and Christ suffered, being Himself God; and consequently the Father suffered, for He was the Father Himself. But the case stands not thus; for the Scriptures do not set forth the matter in this manner. But they make use also of other testimonies, and say, Thus it is written: This is our God, and there shall none other be accounted of in comparison of Him. He has found out all the way of knowledge, and has given it unto Jacob His servant (son), and to Israel His beloved. Afterward did He show Himself upon earth, and conversed with men. You see, then, he says, that this is God, who is the only One, and who afterwards did show Himself, and con-versed with men. And in another place he says, Egypt has labored; and the merchandise of Ethiopia and the Sabeans, men of stature, shall come over unto you, (and they shall be slaves to you); and they shall come after you bound with manacles, and they shall fall down unto you, because God is in you; and they shall make supplication unto you: and there is no God beside you. For You are God, and we knew not; God of Israel, the Saviour. Do you see, he says, how the Scriptures proclaim one God? And as this is clearly exhibited, and these passages are testimonies to it, I am under necessity, he says, since one is acknowledged, to make this One the subject of suffering. For Christ was God, and suffered on account of us, being Himself the Father, that He might be able also to save us. And we

cannot express ourselves otherwise, he says; for the apostle also acknowledges one God, when he says, Whose are the fathers, (and) of whom as concerning the flesh Christ came, who is over all, God blessed for ever...

6. Let us look next at the apostle's word: *Whose are the fathers, of whom as concerning the flesh Christ came, who is over all, God blessed for ever.* This word declares the mystery of the truth rightly and clearly. He who is over all is God; for thus He speaks boldly, All things are delivered unto me of my Father. He who is over all, God blessed, has been born; and having been made man, He is (yet) God for ever. For to this effect John also has said, *Which is, and which was, and which is to come, the Almighty. And well has he named Christ the Almighty.* For in this he has said only what Christ testifies of Himself. *For Christ gave this testimony, and said, All things are delivered unto me of my Father; and Christ rules all things,* and has been appointed Almighty by the Father. And in like manner Paul also, in setting forth the truth that all things are delivered unto Him, said, Christ the first-fruits; afterwards they that are Christ's at His coming. Then comes the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority, and power. For He must reign, till He has put all enemies under His feet. The last enemy that shall be destroyed is death. For all things are put under Him. But when He says, All things are put under Him, it is manifest that He is excepted which did put all things under Him. Then shall He also Himself be subject to Him who put all things under Him, that God may be all in all. If, therefore, all things are put under Him with the exception of Him who put them under Him, He

is Lord of all, and the Father is Lord of Him, that in all there might be manifested one God, to whom all things are made subject together with Christ, to whom the Father has made all things subject, with the exception of Himself. And this, indeed, is said by Christ Himself, as when in the Gospel He confessed Him to be His Father and His God. For He speaks thus: I go to my Father and your Father, and to my God and your God. If then, Noetus ventures to say that He is the Father Himself, to what father will he say Christ goes away according to the word of the Gospel? But if he will have us abandon the Gospel and give credence to his senselessness, he expends his labour in vain; for we ought to obey God rather than men. (*Against the Heresy of One Noetus*)

ويعلم الرسول باله واحد حينما قال ولهم الاباء ومنهم المسيح حسب الجسد الكائن علي الكل الها مباركا الي الابد امين

6 دعنا ننظر علي كلمات الرسول ولهم الاباء ومنهم يقصد بالجسد اتى المسيح الذي هو فوق الكل الها مباركا الي الابد. هذه الكلمات يشهد بسر التقوي بالحقيقه وبوضوح . الذي هو فوق الكل هو الله لانه تكلم علانية , كل الاشياء اعطيت لي من ابي . الذي هو فوق الكل الها مباركا قد ولد واتى في الجسد ولكنه مستمر كالهها مباركا الي الابد. ولتأثير هذا الكلام اعلن يوحنا وقال الذي يكون والذي كان والي ياتي القادر علي كل شئ. ومنه اسمه المسيح القدير والمسيح شهد عن نفسه وقال كل الاشياء اعطيت لي من ابي والمسيح يتسلط علي كل شئ.

It is interesting to see from Hippolytus that even heretics such as Noetus not only used Romans 9:5 to prove that Christ was God, but that he was God the Father! Being a Modalist Noetus didn't believe that the Father, Son and Holy Spirit were three eternally distinct Persons, but three different modes of a single Divine Person. Hippolytus, however, cited the passage to support his own view that Christ is indeed "God over

all,” but not the Father. Thus, both Trinitarians and certain heretics quoted this text to prove that Jesus is the eternally blessed God!

## Novatian

### Chapter 13

And thus also John, describing the nativity of Christ, says: The Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the only begotten of the Father, full of grace and truth. For, moreover, His name is called the Word of God, and not without reason. My heart has emitted a good word; which word He subsequently calls by the name of the King inferentially, I will tell my works to the King. For by Him were made all the works, and without Him was nothing made. Whether says the apostle they be thrones or dominations, or powers, or might, visible things and invisible, all things subsist by Him. Moreover, this is that word which came unto His own, and His own received Him not. For the world was made by Him, and the world knew Him not. Moreover, this Word was in the beginning with God, *and God was the Word*. Who then can doubt, when in the last clause it is said, The Word was made flesh, and dwelt among us, that Christ, whose is the nativity, and because He was made flesh, is man; and because He is the Word of God, *who can shrink from declaring without hesitation that He is God, especially when he considers the evangelical Scripture, that it has associated both of these substantial natures into one concord of the nativity of Christ?* For He it is who as a bride-groom goes forth from his

bride-chamber; He exulted as a giant to run his way. His going forth is from the end of the heaven, and His return unto the ends of it. Because, even to the highest, not any one has ascended into heaven save He who came down from heaven, *the Son of Man who is in heaven*. Repeating this same thing, He says: Father, glorify me with that glory wherewith I was with You before the world was. And if this Word came down from heaven as a bridegroom to the flesh, that by the assumption of flesh He might ascend thither as the Son of Man, whence the Son of God had descended as the Word, reasonably, while by the mutual connection both flesh wears the Word of God, and the Son of God assumes the frailty of the flesh; when the flesh being espoused ascending thither, whence without the flesh it had descended, it at length receives that glory which in being shown to have had before the foundation of the world, it is most manifestly proved to be God. And, nevertheless, while the world itself is said to have been founded after Him, it is found to have been created by Him; by that very divinity in Him whereby, the world was made, both His glory and His authority are proved. Moreover, if, whereas it is the property of none but God to know the secrets of the heart, Christ beholds the secrets of the heart; and if, whereas it belongs to none but God to remit sins, the same Christ remits sins; and if, whereas it is the portion of no man to come from heaven, He descended by coming from heaven; and if, whereas this word can be true of no man, I and the Father are one, **Christ alone declared this word out of the consciousness of His divinity; and if, finally, the Apostle Thomas, instructed in all the proofs and conditions of Christ's divinity, says in reply to Christ, My Lord and my God; and if, besides, the Apostle Paul says, Whose are the fathers, and of whom Christ came according to**

*the flesh, who is over all, God blessed for evermore*, writing in his epistles; and if the same apostle declares that he was ordained an apostle not by men, nor of man, but by Jesus Christ; and if the same contends that he learned the Gospel not from men or by man, but received it from Jesus Christ, reasonably Christ is God. Therefore, in this respect, one of two things must needs be established. *For since it is evident that all things were made by Christ, He is either before all things, since all things were by Him, and so He is justly God; or because He is man He is subsequent to all things, and justly nothing was made by Him. But we cannot say that nothing was made by Him, when we observe it written that all things were made by Him. He is not therefore subsequent to all things; that is, He is not man only, who is subsequent to all things, but God also, since God is prior to all things. For He is before all things, because all things are by Him, while if He were only man, nothing would be by Him; or if all things were by Him, He would not be man only, because if He were only man, all things would not be by Him; nay, nothing would be by Him. What, then, do they reply? That nothing is by Him, so that He is man only? How then are all things by Him? Therefore He is not man only, but God also, since all things are by Him; so that we reasonably ought to understand that Christ is not man only, who is subsequent to all things, but God also, since by Him all things were made. For how can you say that He is man only, when you see Him also in the flesh, unless because when both aspects are considered, both truths are rightly believed? ...*

المسيح اعلن الوهيته وايضا اخيرا اعلن توما الرسول وقدم كل الادلة علي الوهيته فقال ربي  
والهي وايضا الرسول بولس ولهم الاباء ومنهم حسب الجسد المسيح الكائن علي الكل الها مباركا  
الي الابد

## Chapter 30

**In Fine, Notwithstanding the Said Heretics Have Gathered the Origin of Their Error from Consideration of What is Written: Although We Call Christ God, and the Father God, Still Scripture Does Not Set Forth Two Gods, Any More Than Two Lords or Two Teachers.**

And now, indeed, concerning the Father, and the Son, and the Holy Spirit, let it be sufficient to have briefly said thus much, and to have laid down these points concisely, without carrying them out in a lengthened argument. For they could be presented more diffusely and continued in a more expanded disputation, since the whole of the Old and New Testaments might be adduced in testimony that thus the true faith stands. But because heretics, ever struggling against the truth, are accustomed to prolong the controversy of pure tradition and Catholic faith, being offended against Christ; *because He is, moreover, asserted to be God by the Scriptures also*, and this is believed to be so by us; we must rightly — that every heretical calumny may be removed from our faith — contend, concerning the fact that Christ is God also, in such a way as that it may not militate against the truth of Scripture; nor yet against our faith, how there is declared to be one God by the Scriptures, and how it is held and believed by us. For as well they who say that Jesus Christ Himself is God the Father, as moreover they who would have Him to be only man, have gathered thence the sources and reasons of their error and perversity; because when they perceived that it was written that God is one, they thought that they could not otherwise hold

such an opinion than by supposing that it must be believed either that Christ was man only, or really God the Father. And they were accustomed in such a way to connect their sophistries as to endeavour to justify their own error. And thus they who say that Jesus Christ is the Father argue as follows:— If God is one, and Christ is God, Christ is the Father, since God is one. If Christ be not the Father, because Christ is God the Son, there appear to be two Gods introduced, contrary to the Scriptures. And they who contend that Christ is man only, conclude on the other hand thus:— If the Father is one, and the Son another, but the Father is God and Christ is God, then there is not one God, but two Gods are at once introduced, the Father and the Son; and if God is one, by consequence Christ must be a man, so that rightly the Father may be one God. Thus indeed the Lord is, as it were, crucified between two thieves, even as He was formerly placed; and thus from either side He receives the sacrilegious reproaches of such heretics as these. But neither the Holy Scriptures nor we suggest to them the reasons of their perdition and blindness, if they either will not, or cannot, see what is evidently written in the midst of the divine documents. For we both know, and read, and believe, and maintain that God is one, who made the heaven as well as the earth, since we neither know any other, nor shall we at any time know such, seeing that there is none. I, says He, am God, and there is none beside me, righteous and a Saviour. And in another place: I am the first and the last, and beside me there is no God who is as I. And, Who has meted out heaven with a Span, and the earth with a handful? Who has suspended the mountains in a balance, and the woods on scales? And Hezekiah: That all may know that You are God alone. Moreover, the Lord Himself: Why do you ask me concerning that

which is good? God alone is good. Moreover, the Apostle Paul says: Who only has immortality, and dwells in the light that no man can approach unto, whom no man has seen, nor can see. And in another place: But a mediator is not a mediator of one, but God is one. But even as we hold, and read, and believe this, thus we ought to pass over no portion of the heavenly Scriptures, since indeed also we ought by no means to reject those marks of Christ's divinity which are laid down in the Scriptures, that we may not, by corrupting the authority of the Scriptures, be held to have corrupted the integrity of our holy faith. And let us therefore believe this, since it is most faithful *that Jesus Christ the Son of God is our Lord and God*; because in the beginning was the Word, and the Word was with God, *and God was the Word*. The same was in the beginning with God. And, The Word was made flesh, and dwelt in us. *And, My Lord and my God. And, Whose are the fathers, and of whom according to the flesh Christ came, who is over all, God blessed for evermore*. What, then, shall we say? Does Scripture set before us two Gods? How, then, does it say that God is one? Or is not Christ God also? How, then, is it said to Christ, My Lord and my God? Unless, therefore, we hold all this with fitting veneration and lawful argument, we shall reasonably be thought to have furnished a scandal to the heretics, not assuredly by the fault of the heavenly Scriptures, which never deceive; but by the presumption of human error, whereby they have chosen to be heretics. And in the first place, we must turn the attack against them who undertake to make against us the charge of saying that there are two Gods. It is written, and they cannot deny it, that there is one Lord. What, then, do they think of Christ? — that He is Lord, or that He is not Lord at all? But they do not doubt absolutely

that He is Lord; therefore, if their reasoning be true, here are already two Lords. How, then, is it true according to the Scriptures, there is one Lord? And Christ is called the one Master. Nevertheless we read that the Apostle Paul also is a master. Then, according to this, our Master is not one, for from these things we conclude that there are two masters. How, then, according to the Scriptures, is one our Master, even Christ? In the Scriptures there is one called good, even God; but in the same Scriptures Christ is also asserted to be good. There is not, then, if they rightly conclude, one good, but even two good. How, then, according to the scriptural faith, is there said to be only one good? But if they do not think that it can by any means interfere with the truth that there is one Lord, that Christ also is Lord, nor with the truth that one is our Master, that Paul also is our master, or with the truth that one is good, that Christ also is called good; on the same reasoning, let them understand that, from the fact that God is one, no obstruction arises to the truth that Christ also is declared to be God. (*Treatise concerning the Trinity*)

ويكررها مرة اخري

القديس كبريانوس

Cyprian

6. That Christ is God.

**In Genesis: “And God said unto Jacob, Arise, and go up to the place of Bethel, and dwell there; and make there an altar to that God who appeared unto thee when thou fleddest from the face of thy brother Esau.” Also in Isaiah: “Thus saith the Lord, the God of Sabaoth, Egypt is wearied; and the merchandise of the Ethiopians, and the tall men of the Sabeans, shall pass over unto Thee, and shall be Thy servants; and shall walk after Thee bound with chains; and shall worship Thee, and shall pray to Thee, because God is in Thee, and there is no other God beside Thee. For Thou art God, and we knew it not, O God of Israel, our Saviour. They shall all be confounded and fear who oppose Thee, and shall fall into confusion.” Likewise in the same: “The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God. Every channel shall be filled up, and every mountain and hill shall be made low, and all crooked places shall be made straight, and rough places plain; and the glory of the Lord shall be seen, and all flesh shall see the salvation of God, because the Lord hath spoken it.” Moreover, in Jeremiah: “This is our God, and no other shall be esteemed beside Him, who hath found all the way of knowledge, and hath given it to Jacob His son, and to Israel His beloved. After this He was seen upon earth, and He conversed with men.” Also in Zechariah God says: “And they shall cross over through the narrow sea, and they shall smite the waves in the sea, and they shall dry up all the depths of the rivers; and all the haughtiness of the Assyrians shall be confounded, and the sceptre of Egypt shall be taken away. And I will strengthen them in the Lord their God, and in His name shall they glory, saith the Lord.” Moreover, in Hosea the Lord saith: “I will not do according to the anger of mine indignation, I will not allow Ephraim to**

be destroyed: for I am God, and there is not a holy man in thee: and I will not enter into the city; I will go after God.” *Also in the forty-fourth Psalm: “Thy throne, O God, is for ever and ever: the sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity: wherefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.”* So, too, in the forty-fifth Psalm: “Be still, and know that I am God. I will be exalted among the nations, and I will be exalted in the earth.” *Also in the eighty-first Psalm: “They have not known, neither have they understood: they will walk on in darkness.”* *Also in the sixty-seventh Psalm: “Sing unto God, sing praises unto His name: make a way for Him who goeth up into the west: God is His name.”* *Also in the Gospel according to John: “In the beginning was the Word, and the Word was with God, and God was the Word.”* *Also in the same: “The Lord said to Thomas, Reach hither thy finger, and behold my hands: and be not faithless, but believing. Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they who have not seen, and yet have believed.”* *Also Paul to the Romans: “I could wish that I myself were accursed from Christ for my brethren and my kindred according to the flesh: who are Israelites: whose are the adoption, and the glory, and the covenant, and the appointment of the law, and the service (of God), and the promises; whose are the fathers, of whom, according to the flesh, Christ came, who is God over all, blessed for evermore.”* *Also in the Apocalypse: “I am Alpha and Omega, the beginning and the end: I will give to him that is athirst, of the fountain of living water freely. He that overcometh shall possess these things, and their inheritance; and I will be his God, and he*

***shall be my son.***” Also in the eighty-first Psalm: “God stood in the congregation of gods, and judging gods in the midst.” And again in the same place: “I have said, Ye are gods; and ye are all the children of the Highest: but ye shall die like men.” But if they who have been righteous, and have obeyed the divine precepts, may be called gods, how much more is Christ, the Son of God, God! Thus He Himself says in the Gospel according to John: “Is it not written in the law, that I said, Ye are gods? If He called them gods to whom the word of God was given, and the Scripture cannot be relaxed, do ye say to Him whom the Father hath sanctified and sent into the world, that thou blasphemest, because I said, I am the Son of God? But if I do not the works of my Father, believe me not; but if I do, and ye will not believe me, believe the works, and know that the Father is in me, and I in Him.” *Also in the Gospel according to Matthew: “And ye shall call His name Emmanuel, which is, being interpreted, God with us.” (Three Books of Testimonies against the Jew, Book II)*

والوعد ولهم الالباء ومنهم حسب الجسد المسيح اتي الذي هو الله الكائن علي الكل مباركا الي الابد.  
وايضا في الرؤيا انا هو الالف والياء البداية والنهاية انا اعطي للعطشان ينبوع ماء حي مجانا  
والذي يصنع هذه الاشياء ونسله واكون له الها وهو يكون لي ابن

القديس اثناسيوس الرسولي

Athanasius

**Chapter 1. Introduction. Reason for writing; certain persons indifferent about Arianism; Arians not Christians, because sectaries always take the name of their founder...**

**10. Which of the two theologies sets forth our Lord Jesus Christ as God and Son of the Father, this which you vomited forth, or that which we have spoken and maintain from the Scriptures? If the Saviour be not God, nor Word, nor Son, you shall have leave to say what you will, and so shall the Gentiles, and the present Jews. **But if He be Word of the Father and true Son, and God from God, and 'over all blessed for ever,'** is it not becoming to obliterate and blot out those other phrases and that Arian Thalia, as but a pattern of evil, a store of all irreligion, into which, whoso falls, 'knows not that giants perish with her, and reaches the depths of Hades ?' ... (Athanasius, *Discourse 1 Against the Arians*)**

هو كلمة الاب والابن الحقيقي و الها من اله وهو الله فوق الكل مباركا الي الابد

**1-5. The substantiality of the Word proved from Scripture. If the One Origin be substantial, Its Word is substantial. Unless the Word and Son be a second Origin, or a work, or an attribute (and so God be compounded), or at the same time Father, or involve a second nature in God, He is from the Father's Essence and distinct from Him. Illustration of John 10:30, drawn from Deuteronomy 4:4.**

- 1. The Word is God from God; for 'the Word was God,' and again, **'Of whom are the Fathers, and of whom Christ, who is God over all, blessed for ever. Amen.**' And since Christ is God from God, and God's Word, Wisdom, Son, and Power, therefore but One God is**

declared in the divine Scriptures. For the Word, being Son of the One God, is referred to Him of whom also He is; so that Father and Son are two, yet the Monad of the Godhead is indivisible and inseparable. And thus too we preserve One Beginning of Godhead and not two Beginnings, whence there is strictly a Monarchy. And of this very Beginning the Word is by nature Son, not as if another beginning, subsisting by Himself, nor having come into being externally to that Beginning, lest from that diversity a Dyarchy and Polyarchy should ensue; but of the one Beginning He is own Son, own Wisdom, own Word, existing from It. For, according to John, 'in' that 'Beginning was the Word, and the Word was with God,' for the Beginning was God; and since He is from It, therefore also 'the Word was God.' And as there is one Beginning and therefore one God, so one is that Essence and Subsistence which indeed and truly and really is, and which said 'I am that I am,' and not two, that there be not two Beginnings; and from the One, a Son in nature and truth, is Its own Word, Its Wisdom, Its Power, and inseparable from It. And as there is not another essence, lest there be two Beginnings, so the Word which is from that One Essence has no dissolution, nor is a sound significative, but is an essential Word and essential Wisdom, which is the true Son. For were He not essential, God will be speaking into the air, and having a body, in nothing differently from men; but since He is not man, neither is His Word according to the infirmity of man. For as the Beginning is one Essence, so Its Word is one, essential, and subsisting, and Its Wisdom. For as He is God from God, and Wisdom from the Wise, and Word from the

Rational, and Son from Father, so is He from Subsistence Subsistent, and from Essence Essential and Substantive, and Being from Being. (*Discourse 4 Against the Arians*)

ومنهم المسيح حسب الجسد الكائن علي الكل لها مباركا الي الابد امين

**Finally:**

10. For this reason they also will henceforth keep silence, who once said that He who proceeded from Mary is not very Christ, or Lord, or God. For if He were not God in the Body, how came He, upon proceeding from Mary, straightway to be called 'Emmanuel, which is being interpreted God with us ?' Why again, if the Word was not in the flesh, *did Paul write to the Romans 'of whom is Christ after the flesh, Who is above all God blessed for ever. Amen?'* Let them therefore confess, even they who previously denied that the Crucified was God, that they have erred; for the divine Scriptures bid them, and especially Thomas, who, after seeing upon Him the print of the nails, cried out 'My Lord and my God !' For the Son, being God, and Lord of glory, was in the Body which was ingloriously nailed and dishonoured; but the Body, while it suffered, being pierced on the tree, and water and blood flowed from its side, yet because it was a temple of the Word was filled full of the Godhead. For this reason it was that the sun, seeing its creator suffering in His outraged body, withdrew its rays and darkened the earth. But the body itself being of mortal nature, beyond its own nature rose again by reason of the Word which was in it; and it has ceased from natural

corruption, and, having put on the Word which is above man, has become incorruptible. (*Letter 59. To Epictetus*)

ومنهم المسيح بالجسد الكائن علي الكل الها مباركا الي الابد امين

اقوال المفسرين

فنسرت

"Authorities differ as to the punctuation; some placing a colon, and others a comma after flesh. This difference indicates the difference in the interpretation; some rendering as concerning the flesh Christ came. God who is over all be blessed for ever; thus making the words God, etc., a doxology: others, with the comma, the Christ, who is over all, God blessed forever; i.e., Christ is God .

ولكنه لم يقول الجزء الاول

ولهذا اضع كلامه كاملا

VWS

Rom 9:5

Of whom (ἐξ ἧς )

From the midst of whom. But in order to guard the point that the reference is only to Christ's *human* origin, he adds, *as concerning the flesh*.

Who is over all, God blessed for ever (ὁ ὑπὲρ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας)

Authorities differ as to the punctuation; some placing a colon, and others a comma after *flesh*. This difference indicates the difference in the interpretation; some rendering *as concerning the flesh Christ came. God who is over all be blessed for ever*; thus making the words God, etc., a doxology: others, with the comma, *the Christ, who is over all, God blessed forever*; i.e., Christ is God (For minor variations see margin of Rev.)

ولكي نوضح النقطة بان الاشارة هنا الي المسيح بالطبيعة البشرية اضاف لوصف الجسد بوصف الذي هو فوق الكل الها مباركا الي الابد

ويكمل بعدها ان البعض قال بانها ترنيمه ولكنه وضح اولا انه يؤيد ان هذا الكلام عن المسيح بالجسد فلا اعلم لما اخفي السائل الجزء الاول من كلامه الذي يعلن فيه رايه واكتفي بجزء الذي شرح فيه الرايين ؟؟؟؟؟؟؟؟؟

Wesley

**Rom 9:5 To the preceding, St. Paul now adds two more prerogatives. Theirs are the fathers - The patriarchs and holy men of old, yea, the Messiah himself. Who is over all, God blessed for ever - The original words imply the self - existent, independent Being, who was, is, and is to come. Over all - The supreme; as being God, and consequently blessed for ever. No words can more dearly express his divine, supreme majesty, and his gracious sovereignty both over Jews and, gentiles.**

ويؤكد ايضا انه المسيح بنفسه الذي هو فوق الكل الها مباركا الي الابد . الكلمة الاصلي الوجود الذاتي الاستقلال الكينوني الذي كان والذي ياتي فوق الكل متسلط لانه هو الله وبناء عليه مباركا الي الابد ولا يوجد كلمات تعبر عن لاهوته باكثر وضوح

Henry

### Rom 9:1-5

We have here the apostle's solemn profession of a great concern for the nation and people of the Jews – that he was heartily troubled that so many of them were enemies to the gospel, and out of the way of salvation. For this he had *great heaviness and continual sorrow*. Such a profession as this was requisite to take off the odium which otherwise he might have contracted by asserting and proving their rejection. It is wisdom as much as may be to mollify those truths which sound harshly and seem unpleasant: dip the nail in oil, it will drive the better. The Jews had a particular pique at Paul above any of the apostles, as appears by the history of the Acts, and therefore were the more apt to take things amiss of him, to prevent which he introduces his discourse with this tender and affectionate profession, that they might not think he triumphed or insulted over the rejected Jews or was pleased with the calamities that were coming upon them. Thus Jeremiah appeals to God concerning the Jews of his day, whose ruin was hastening on ([Jer 17:16](#)), *Neither have I desired the woeful day, thou knowest*. Nay, Paul was so far from desiring it that he most pathetically deprecates it. And lest this should be thought only a copy of his countenance, to flatter and please them,

2. He asserts it with a solemn protestation ([Rom 9:1](#)): *I say the truth in Christ*, “I speak it as a Christian, one of God's people, children

that will not lie, as one that knows not how to give flattering title.” Or, “I appeal to Christ, who searches the heart, concerning it.” He appeals likewise to his own conscience, which was instead of a thousand witnesses. That which he was going to assert was not only a great and weighty thing (such solemn protestations are not to be thrown away upon trifles), but it was likewise a secret; it was concerning a sorrow in his heart to which none was a capable competent witness but God and his own conscience. – *That I have great heaviness, [Rom 9:2](#)*. He does not say for what; the very mention of it was unpleasant and invidious; but it is plain that he means for the rejection of the Jews.

II. He backs it with a very serious imprecation, which he was ready to make, out of love to the Jews. *I could wish*; he does not say, I do wish, for it was no proper means appointed for such an end; but, if it were, *I could wish that myself were accursed from Christ for my brethren* – a very high pang of zeal and affection for his countrymen. He would be willing to undergo the greatest misery to do them good. Love is apt to be thus bold, and venturous, and self-denying. Because the glory of God’s grace in the salvation of many is to be preferred before the welfare and happiness of a single person, Paul, if they were put in competition, would be content to forego all his own happiness to purchase theirs. 1. He would be content to be cut off from the land of the living, in the most shameful and ignominious manner, as an anathema, or a devoted person. They thirsted for his blood, persecuted him as the most obnoxious person in the world, the curse and plague of his generation, [1Co 4:13](#); [Act 22:22](#). “Now,” says Paul, “I am willing to bear all this, and a great deal more, for your good. Abuse me as much as you will,

count and call me at your pleasure; your unbelief and rejection create in my heart a heaviness so much greater than all these troubles can that I could look upon them not only as tolerable, but as desirable, rather than this rejection.” 2. He would be content to be excommunicated from the society of the faithful, to be separated from the church, and from the communion of saints, as a heathen man and a publican, if that would do them any good. He could wish himself no more remembered among the saints, his name blotted out of the church-records; though he had been so great a planter of churches, and the spiritual father of so many thousands, yet he would be content to be disowned by the church, cut off from all communion with it, and have his name buried in oblivion or reproach, for the good of the Jews. It may be, some of the Jews had a prejudice against Christianity for Paul’s sake; such a spleen they had at him that they hated the religion he was of: “If this stumble you,” says Paul, “I could wish I might be cast out, not embraced as a Christian, so you might but be taken in.” Thus Moses ([Exo 32:33](#)), in a like holy passion of concern, *Blot me, I pray thee, out of the book which thou hast written.* 3. Nay, some think that the expression goes further, and that he could be content to be cut off from all his share of happiness in Christ, if that might be a means of their salvation. It is a common charity that begins at home; this is something higher, and more noble and generous.

III. He gives us the reason of this affection and concern.

1. Because of their relation to them: *My brethren, my kinsmen, according to the flesh.* Though they were very bitter against him upon all occasions, and gave him the most unnatural and barbarous usage, yet thus respectfully does he speak of them. It shows him to be a man of

a forgiving spirit. *Not that I had ought to accuse my nation of, [Act 28:19](#). My kinsmen.* Paul was a Hebrew of the Hebrews. We ought to be in a special manner concerned for the spiritual good of our relations, our brethren and kinsmen. To them we lie under special engagements, and we have more opportunity of doing good to them; and concerning them, and our usefulness to them, we must in a special manner give account.

2. Especially because of their relation to God ([Rom 9:4](#), [Rom 9:5](#)): *Who are Israelites, the seed of Abraham, God's friend, and of Jacob his chosen, taken into the covenant of peculiarity, dignified and distinguished by visible church-privileges, many of which are here mentioned: - (1.) The adoption; not that which is saving, and which entitled to eternal happiness, but that which was external and typical, and entitled them to the land of Canaan. Israel is my son, [Exo 4:22](#). (2.) And the glory; the ark with the mercy-seat, over which God dwelt between the cherubim – this was the glory of Israel, [1Sa 4:21](#). The many symbols and tokens of the divine presence and guidance, the cloud, the Shechinah, the distinguishing favours conferred upon them – these were the glory. (3.) And the covenants – the covenant made with Abraham, and often renewed with his seed upon divers occasions. There was a covenant at Sinai (Ex. 24), in the plains of Moab (Deu. 29), at Shechem (Jos. 24), and often afterwards; and still these pertained to Israel. Or, the covenant of peculiarity, and in that, as in the type, the covenant of grace. (4.) And the giving of the law. It was to them that the ceremonial and judicial law were given, and the moral law in writing pertained to them. It is a great privilege to have the law of God among us, and it is to be accounted so, [Psa 147:19](#), [Psa 147:20](#). This was the grandeur of Israel, [Deu 4:7](#), [Deu 4:8](#). (5.) And the service of God. They*

had the ordinances of God's worship among them – the temple, the altars, the priests, the sacrifices, the feasts, and the institutions relating to them. They were in this respect greatly honoured, that, while other nations were worshipping and serving stocks, and stones, and devils, and they knew not what other idols of their own invention, the Israelites were serving the true God in the way of his own appointment. (6.) *And the promises* – particular promises added to the general covenant, promises relating to the Messiah and the gospel state. Observe, The promises accompany the giving of the law, and the service of God; for the comfort of the promises is to be had in obedience to that law and attendance upon that service. (7.) *Whose are the fathers* ([Rom 9:5](#)), Abraham, Isaac, and Jacob, those men of renown, that stood so high in the favour of God. The Jews stand in relation to them, are their children, and proud enough they are of it: *We have Abraham to our father*. It was for the father's sake that they were taken into covenant, [Rom 11:28](#). (8.) But the greatest honour of all was that *of them as concerning the flesh* (that is, as to his human nature) *Christ came*; for he took on him the seed of Abraham, [Heb 2:16](#). As to his divine nature, he is the Lord from heaven; but, as to his human nature, he is of the seed of Abraham. This was the great privilege of the Jews, that Christ was of kin to them. Mentioning Christ, he interposes a very great word concerning him, that he is *over all, God blessed for ever*. Lest the Jews should think meanly of him, because he was of their alliance, he here speaks thus honourably concerning him: and it is a very full proof of the Godhead of Christ; he is not only over all, as Mediator, but he is God blessed for ever. Therefore, how much sorer punishment were they worthy of that rejected him! It was likewise the honour of the Jews, and

one reason why Paul had a kindness for them, that, seeing God blessed for ever would be a man, he would be a Jew; and, considering the posture and character of that people at that time, it may well be looked upon as a part of his humiliation.

وهو يشرح تفصيليا علاقته بالجسد لاسرائيل من ابراهيم صديقه ويعقوب مختاره وبعد ذلك  
يشرح تفصيليا بانه الله المبارك الي الابد

JFB Jamieson

Rom 9:5

Whose are the fathers — here, probably, the three great fathers of the covenant - Abraham, Isaac, and Jacob - by whom God condescended to name Himself ([Exo 8:6](#), [Exo 8:13](#); [Luk 20:37](#)).

and — most exalted privilege of all, and as such, reserved to the last.

of whom as concerning the flesh — (See on [Rom 1:3](#)).

Christ came — or, “is Christ”

who is over all, God — rather, “God over all.”

blessed for ever. Amen — To get rid of the bright testimony here borne to the supreme divinity of Christ, various expedients have been adopted: (1) To place a period, either after the words “concerning the flesh Christ came,” rendering the next clause as a doxology to the Father - “God who is over all be blessed for ever”; or after the word “all” - thus, “Christ came, who is over all: God be blessed.”, etc. [Erasmus, Locke, Fritzsche, Meyer, Jowett, etc.]. But it is fatal to this view, as even *Socinus* admits, that in other Scripture doxologies the word “Blessed” *precedes* the name of God on whom the blessing is

invoked (thus: “Blessed be God,” [Psa 68:35](#); “Blessed be the Lord God, the God of Israel,” [Psa 72:18](#)). Besides, any such doxology here would be “unmeaning and frigid in the extreme”; the sad subject on which he was entering suggesting anything but a doxology, even in connection with Christ’s Incarnation [Alford]. (2) To transpose the words rendered “who is”; in which case the rendering would be, “whose (that is, the fathers’) is Christ according to the flesh” [Crellius, Whiston, Taylor, Whitby]. But this is a desperate expedient, in the face of all manuscript authority; as is also the conjecture of Grotius and others, that the word “God” should be omitted from the text. It remains then, that we have here no doxology at all, but a naked statement of fact, that while Christ is “of” the Israelitish nation “*as concerning the flesh,*” He is, *in another respect,* “God over all, blessed for ever.” (In [2Co 11:31](#) the very *Greek* phrase which is here rendered “who is,” is used in the same sense; and compare [Rom 1:25](#), *Greek*). In this view of the passage, as a testimony to the supreme divinity of Christ, besides all the orthodox fathers, some of the ablest modern critics concur [Bengel, Tholuck, Stuart, Olshausen, Philippi, Alford, etc.]

peoples

**Rom 9:1-5**

I say the truth in Christ. This affirmation is made so solemn because the Jews charged Paul with having forsaken his race. He speaks as in the presence of Christ, with a conscience enlightened by the Holy Spirit.

**That I have great heaviness, etc. Not so much that his countrymen are estranged from him, as that they were without the blessing of Christ. For I could wish myself accursed from Christ. He could wish this, if that would avail anything, to save his Jewish brethren.**

**Accursed. "Anathema," in the Revision. Rejected from Christ and lost. My brethren. His Jewish brethren, those of the same Jewish stock as himself.**

**Who are Israelites. He now enumerates some of the glories of the Jewish race. Jacob, their ancestor, had been called Israel ([Gen 32:28](#)) by the angel. This means a Prince with God, and this proud title was borne by his descendants.**

**Whose is the adoption. Six high privileges of the chosen people are named in [Rom 9:4-5](#). They were adopted as the chosen people ([Deu 7:6](#)).**

**And the glory. The presence of the ark of God and the glory of the Divine Presence ([1Sa 4:21](#)).**

**The covenants. The covenants made with Abraham and at Sinai.**

**The giving of the law. The law of Moses given to the children of Israel.**

**And the service of God. The worship of the tabernacle and temple.**

**And the promises. Especially the blessed promise of Christ.**

**Whose are the fathers. The patriarchs and prophets.**

**Of whom . . . Christ came. Greatest of all, Christ, in his fleshly nature, was of their race, of the tribe of Judah, and of the seed of David.**

**Who is over all. See [Mat 28:18](#). He is our King and our Judge.**

**God blessed forever. More than man; Divine.**

**Rom 9:5**

Of whom (*ex hōn*). Fourth relative clause and here with *ex* and the ablative.

Christ (*ho Christos*). The Messiah.

As concerning the flesh (*to kata sarka*). Accusative of general reference, “as to the according to the flesh.” Paul limits the descent of Jesus from the Jews to his human side as he did in [Rom 1:3](#).

Who is over all, God blessed for ever (*ho on epi pantōn theos eulogētos*). A clear statement of the deity of Christ following the remark about his humanity. This is the natural and the obvious way of punctuating the sentence. To make a full stop after *sarka* (or colon) and start a new sentence for the doxology is very abrupt and awkward. See note on [Act 20:28](#) and note on [Tit 2:13](#) for Paul’s use of *theos* applied to Jesus Christ.

ويؤكد نفس المفهوم

**Barnes**

**Rom 9:5**

Whose are the fathers - Who have been honored with so illustrious an ancestry. Who are descended from Abraham, Isaac, etc. On this they highly valued themselves, and in a certain sense not unjustly; compare [Mat 3:9](#).

**Of whom - Of whose nation. This is placed as the crowning and most exalted privilege, that their nation had given birth to the long-expected Messiah, the hope of the world.**

**As concerning the flesh - So far as his human nature was concerned. The use of this language supposes that there was a higher nature in respect to which he was not of their nation; see the note at [Rom 1:3](#).**

**Christ came - He had already come; and it was their high honor that he was one of their nation.**

**Who is over all - This is an appellation that belongs only to the true God. It implies supreme divinity; and is full proof that the Messiah is divine: Much effort has been made to show that this is not the true rendering, but without success. There are no various readings in the Greek manuscripts of any consequence; and the connection here evidently requires us to understand this of a nature that is not “according to the flesh,” i. e., as the apostle here shows, of the divine nature.**

**God blessed forever - This is evidently applied to the Lord Jesus; and it proves that he is divine. If the translation is fairly made, and it has never been proved to be erroneous, it demonstrates that he is God as well as man. The doxology “blessed forever” was usually added by the Jewish writers after the mention of the name God, as an expression of reverence. (See the various interpretations that have been proposed on this passage examined in Prof. Stuart’s Notes on this verse.)**

ويؤكد ايضا معني الالهية

**Clarke**

**Rom 9:5**

**Whose are the fathers - Abraham, Isaac, Jacob, Joseph, the twelve patriarchs, Moses, Joshua, Samuel, David, etc., etc., without controversy, the greatest and most eminent men that ever flourished under heaven. From these, is an uninterrupted and unpolluted line, the Jewish people had descended; and it was no small glory to be able to reckon, in their genealogy, persons of such incomparable merit and excellency.**

**And of whom, as concerning the flesh Christ came - These ancestors were the more renowned, as being the progenitors of the human nature of the Messiah. Christ, the Messiah, *κατα σαρκα*, according to the flesh, sprang from them. But this Messiah was more than man, he is God over all; the very Being who gave them being, though he appeared to receive a being from them.**

**Here the apostle most distinctly points out the twofold nature of our Lord - his eternal Godhead and his humanity; and all the transpositions of particles, and alterations of points in the universe, will not explain away this doctrine. As this verse contains such an eminent proof of the deity of Christ, no wonder that the opposers of his divinity should strive with their utmost skill and cunning to destroy its force. And it must be truly painful to a mind that has nothing in view but truth, to see the mean and hypocritical methods used to elude the force of this text. Few have met it in that honest and manly way in which Dr. Taylor, who was a conscientious Arian, has considered the subject. "Christ," says he, "is God over all, as he is by the Father appointed Lord, King, and**

Governor of all. The Father hath committed all judgement to the Son, [Joh 5:22](#); has given all things into his hands, [Mat 28:18](#); he is Lord of all, [Act 10:36](#). God has given him a name above every name, [Phi 2:9](#); above every name that is named, not only in this world, but also in that which is to come; and has put all things (himself excepted, [1Co 15:27](#)) under his feet and given him to be head over all things, [Eph 1:21](#), [Eph 1:22](#). This is our Lord's supreme Godhead. And that he is [ευλογητος](#), blessed for ever, or the object of everlasting blessing, is evident from [Rev 5:12](#), [Rev 5:13](#) : Worthy is the Lamb that was slain to receive power - and blessing and honor be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Thus it appears the words may be justly applied to our blessed Lord." Notes, p. 329. Yes, and when we take other scriptures into the account, where his essential Godhead is particularly expressed, such as [Col 1:16](#), [Col 1:17](#) : For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created By him, and For him: and he is Before all things, and By him do all things consist; we shall find that he is not God by investiture or office, but properly and essentially such; for it is impossible to convey in human language, to human apprehension, a more complete and finished display of what is essential to Godhead, indivisible from it, and incommunicable to any created nature, than what is contained in the above verses. And while these words are allowed to make a part of Divine revelation, the essential Godhead of Jesus Christ will continue to be a doctrine of that revelation.

**I pass by the groundless and endless conjectures about reversing some of the particles and placing points in different positions, as they have been all invented to get rid of the doctrine of Christ's divinity, which is so obviously acknowledged by the simple text; it is enough to state that there is no omission of these important words in any MS. or version yet discovered.**

ويؤكد الوهية المسيح

**Darby**

**Rom 9:1-33**

**There remained one important question to be considered, namely, how this salvation, common to Jew and Gentile, both alienated from God — this doctrine that there was no difference — was to be reconciled with the special promises made to the Jews. The proof of their guilt and ruin under the law did not touch the promises of a faithful God. Was the apostle going to do away with these to place the Gentiles on the same footing? They did not fail also to accuse the apostle of having despised his nation and its privileges. Chapters 9, 10 and 11 reply to this question; and, with rare and admirable perfection, set forth the position of Israel with respect to God and to the gospel. This reply opens, in itself, a wide door to intelligence in the ways of God.**

**The apostle begins by affirming his deep interest in the blessing of Israel. Their condition was a source of constant grief to him. Far from despising them, he loved them as much as Moses had done. He had**

wished to be anathema from Christ for them. [51] He acknowledged that all the privileges granted by God until then, belonged to them. But he does not allow that the word of God had failed; and he develops proof of the free sovereignty of God, conformably to which, without trenching upon the promises made to the Jews, He could admit the Gentiles according to His election.

In the first place, this truth displayed itself in the bosom of Abraham's own family. The Jews alleged their exclusive right to the promises in virtue of their descent from him, and to have their promises by right, and exclusively, because they were descended from him. But they are not all Israel which are of Israel. Neither because they were of the seed of Abraham were they therefore all children. For in that case Ishmael must have been received; and the Jews would by no means hear of that. God then was sovereign. But it might be alleged that Hagar was a slave. But Esau's case excluded even this saving thought. The same mother bore both sons of one father, and God had chosen Jacob and rejected Esau. It was thus on the principle of sovereignty and election, that God had decided that the seed should be called in the family of Isaac. And before Esau and Jacob were born, God declared that the elder should serve the younger. The Jews must then admit God's sovereignty on this point.

Was God then unrighteous? He plainly declared His sovereignty for good to Moses as a principle. It is the first of all rights. But in what case had He exercised this right? In a case that concerned that right of Israel to blessing, of which the Jews sought to avail themselves. All Israel would have been cut off, if God had dealt in righteousness; there was

nothing but the sovereignty of God which could be a door of escape. God retreated into His sovereignty in order to spare whom He would, and so had spared Israel (justice would have condemned them all alike, gathered round the golden calf which they set up to worship) this, on the side of mercy; on that of judgment, Pharaoh served for an example. The enemy of God, and of His people, he had treated the claims of God with contempt, exalting himself proudly against Him — "Who is Jehovah, that I should obey him? I will not let his people go." Pharaoh being in this state, Jehovah uses him to give an example of His wrath and judgment. So that He shows mercy to whom He will, and hardens whom He will. Man complains of it, as he does of the grace that justifies freely.

As to rights, compare those of God and those of the creature who has sinned against Him. How can man, who is made of clay, dare to reply against God? The potter has power to do as he will with the lump. No one can say to God, What doest Thou? God's sovereignty is the first of all rights, the foundation of all rights, the foundation of all morality. If God is not God, what will He be? The root of the question is this; is God to judge man, or man God? God can do whatsoever He pleases. He is not the object for judgment. Such is His title: but when in fact the apostle presents the two cases, wrath and grace, He puts the case of God showing long suffering towards one already fitted for wrath, in order to give at last an example to men of His wrath in the execution of His justice; and then of God displaying His glory in vessels of mercy whom He has prepared for glory. There are then these three points established with marvelous exactitude; the power to do all things, no one having the right to say a word; wonderful endurance with the wicked, in whom at

**length His wrath is manifested; demonstration of His glory in vessels, whom He has Himself prepared by mercy for glory, and whom He has called, whether from among the Jews or Gentiles, according to the declaration of Hosea.**

**The doctrine established, then, is the sovereignty of God in derogation of the pretensions of the Jews to the exclusive enjoyment of all the promises, as being descended from Abraham; for, among his descendants, more than one had been excluded by the exercise of this sovereignty; and it was nothing less than its exercise which, on the occasion of the golden calf, had spared those who pretended to the right of descent. It was necessary therefore that the Jew should recognise it, or else that he should admit the Idumeans in full right, as well as the Ishmaelites, and renounce it himself, the families of Moses and Joshua alone perhaps excepted. But if such was the sovereignty of God, He would now exercise it in favor of the Gentiles, as well as Jews. He called whom He would.**

**If we look closely into these quotations from Hosea, we shall find that Peter, who writes to converted Jews alone, takes only the passage at the end of Chapter 2, where Lo-ammi and Lo-ruhamah become Ammi and Ruhamah. Paul quotes that also, which is at the end of Chapter 1, where it is written, "In the place where it was said unto them, Ye are not my people, there shall they be called — not 'my people,' but' the children of the living God.'" It is this last passage which he applies to the Gentiles called by grace.**

**But further passages from the prophets amply confirm the judgment which the apostle pronounces by the Spirit on the Jews. Isaiah declared**

**formally that, if God had not left them a little remnant, they would have been as Sodom and Gomorrah; numerous as the people were, a little remnant only should be saved; for God was cutting the work short in judgment on the earth. And here was the state of things morally: the Gentiles had obtained the righteousness which they had not sought, had obtained it by faith; and Israel, seeking to obtain it by the fulfillment of a law, had not attained to righteousness. Why? Because they sought it not by faith, but by works of law. For they had stumbled at the stumbling-stone (that is, at Christ), as it is written, "I lay in Sion a stumbling-stone and rock of offense: and whosoever believeth in him shall not be ashamed."**

**Note #51**

**Read, "I have wished." Moses, in his anguish, had said, "Blot me out of thy book." Paul had not been behind him in his love.**

**Geneva**

**Rom 9:5 Whose [are] the fathers, and of whom as concerning the flesh Christ [came], <sup>(2)</sup> who is over all, God blessed for ever. Amen.**

**<sup>(2)</sup> Or, "who is God over all, blessed for ever." A most manifest testimony of the Godhead and divinity of Christ.**

**Gill**

**Rom 9:5 Whose are the fathers,.... Abraham, Isaac, and Jacob; for, according to the (a) Jewish writers,**

**"they call none in Israel אבות, "fathers", but three, and they are Abraham, Isaac, and Jacob; and they call none "mothers" but four, and they are, Sarah, Rebecca, Rachel, and Leah:"**

**their descent from these fathers was a privilege, though they valued themselves too highly upon it; but what was the crown and glory of all, and which they took the least, though the apostle took the most notice of, is,**

**and of whom, as concerning the flesh, Christ came; that is, either of the fathers, or of the Israelites, from whom Christ, according to his human nature, sprung; being a son of Abraham, of the tribe of Judah, of the seed of David, and the son of Mary; hence the Messiah is called משיחא דישראל, "the Messiah or Christ of Israel" (b):**

**who is described as**

**over all, angels and men, being the creator, upholder, and governor of them; and as having another nature, a divine one, being**

**God, truly and properly God,**

blessed for evermore; in himself, and to be blessed and praised by all creatures. The apostle alludes to that well known periphrastic name of God so much used by the Jews, הקדוש ברוך הוא, "the holy, blessed God"; to which, by way of assent and confirmation, the apostle puts his

Amen. Now all these particular privileges are mentioned by him, as what heightened his concern for these people; it filled him with heaviness and sorrow of heart, when he considered, that persons who had been partakers of such favours, and especially the last, that the Messiah should spring from them, be born of them, and among them, and yet that they should be given up to ruin and destruction.

(a) T. Bab. Beracot, fol. 16. 2. & Gloss. in ib. (b) Targum in Isa. xvi. 1, 5. Mic. iv. 8.

ويشرح العدد كلمة تلو اخري ويثبت معني العدد الذي يتكلم عن لاهوت المسيح

التحليل الداخلي

وقد اوضح بروس منزجر جزء كبير منه في شرحه واضيف جزء اخر

9:1 اقول الصدق في المسيح لا اكذب و ضميري شاهد لي بالروح القدس

9:2 ان لي حزنا عظيما و وجعا في قلبي لا ينقطع

9:3 فاني كنت اود لو اكون انا نفسي محروما من المسيح لاجل اخوتي انسبائي حسب الجسد

9:4 الذين هم اسرائيليون و لهم التبني و المجد و العهود و الاشتراع و العبادة و المواعيد

9:5 و لهم الاباء و منهم المسيح حسب الجسد الكائن على الكل لها مباركا الى الابد امين

9:6 و لكن ليس هكذا حتى ان كلمة الله قد سقطت لان ليس جميع الذين من اسرائيل هم اسرائيليون

سياق العدد تؤكد انه المسيح هو الله ثيؤس

1 معلمنا بولس استخدم اكثر من مرة اسلوب ان يبدا بشرح الناسوت الاتي من نسل داوود ويكمل بشرح لاهوت الابن

مثل

رو 1:3-4

1:3 عن ابنه الذي صار من نسل داود من جهة الجسد

1:4 و تعين ابن الله بقوة من جهة روح القداسة بالقيامة من الاموات يسوع المسيح ربنا

ويذكر نفس الترتيب حسب الجسد ( كاتا ساركا ) تعين ابن الله في القوة من جهة روح القداسة

**περι του υιου αυτου του γενομενου εκ σπερματος δαβιδ κατα σαρκα**

**peri tou uiou autou tou genomenou ek spermatis dabid kata sarka**

فيشرح العلاقة بين طبيعة الجسد وطبيعته الالهوية بانه ابن الله وبقوة روح القدس وبمقارنة هذا العدد مع رو 9 : 5 نجد نفس الفلسفة ونفس الاسلوب ونفس الترتيب ( كاتا سركا ) حسب الجسد ويكمل بانه الله الكائن على الكل

ولان رو 1 استخدم نفس التعبير اللغوي مثل رو 5 وفي الاثنتين يبدأ بالجسد ويكمل بالالوهية وهذا التطابق في التركيب يثبت ان معلمنا بولس الرسول يتكلم عن المسيح الها

2 ثانيا التركيب اللغوي يؤكد علي ان العدد يشير الي ان المسيح هو الكائن علي الكل الها مباركا الي الابد لوجود اسم الفاعل ( هو اون ) الذي يدل علي ان جملة الذي هو كائن علي الكل الها ho own مباركا جملة وصفية للمسيح

ων οι πατερες και εξ ων ο χριστος το **κατα σαρκα ο ων επι παντων θεος**  
**ευλογητος** εις τους αιωνας αμην  
ōn oi pateres kai ex ōn o christos to **kata sarka o ōn epi pantōn theos**  
**eulogētos** eis tous aiōnas amēn

رو 1

1: 25 الذين استبدلوا حق الله بالكذب و اتقوا و عبدوا المخلوق دون الخالق الذي هو مبارك الي الابد امين

οιτινες μετηλλαξαν την αληθειαν του θεου εν τω ψευδει και  
εσεβασθησαν και ελατρευσαν τη κτισει παρα τον κτισαντα ος εστιν  
ευλογητος εις τους αιωνας αμην

oitines metEllaxan tEn alEtheian tou theou en tO pseudei kai  
esebathEсан kai elatreusan tE ktisei para ton ktisanta os estin  
eulogEtos eis tous aiOnas amen

2 كور

11: 31 الله ابو ربنا يسوع المسيح الذي هو مبارك الي الابد يعلم اني لست اكذب

ο θεος και πατηρ του κυριου ημων ιησου χριστου οιδεν ο ων ευλογητος  
εις τους αιωνας οτι ου ψευδομαι

ο theos kai patEr tou kuriou EmOn iEsou christou oiden ο On  
eulogEtos eis tous aiOnas oti ου pseudomai

2 تیمو

18:4 و سينقذني الرب من كل عمل رديء و يخلصني لملكوته السماوي الذي له المجد الى دهر  
الدهور امين

وامثلة اخري من الانجيل

[سفر أخبار الأيام الأول 17: 27](#)

وَالآنَ قَدْ ارْتَضَيْتَ بِأَنْ تُبَارِكَ بَيْتَ عَبْدِكَ لِيَكُونَ إِلَى الْأَبَدِ أَمَامَكَ، لِأَنَّكَ أَنْتَ يَا رَبُّ قَدْ بَارَكْتَ  
وَهُوَ مُبَارَكٌ إِلَى الْأَبَدِ.»

وجملة وهو مبارك الي الابد تعود علي البيت الذي تركيبها اليوناني مطابق لتركيب رومية 9: 5

[سفر طوبيا 3: 23](#)

فليكن اسمك يا اله اسرائيل **مباركا** مدى الدهور

وايضا جملة مبارك هو مدي الدهور تعود علي اسم اله اسرائيل وليست جملة مستقلة ومطابقه  
ايضا للعدد

والذي يؤيد هذا المبدأ العدد التالي الذي يوضح لو اتى مبارك الله كجملة مستقلة يكون ترتيبها

مَخُوفٌ أَنْتَ يَا اللَّهُ مِنْ مَقَادِسِكَ. إِلَهَ إِسْرَائِيلَ هُوَ الْمُعْطِي قُوَّةً وَشِدَّةً لِلشَّعْبِ. **مُبَارَكٌ** اللَّهُ

وعندما اتت جملة مستقلة لمباركة الرب اتي الترتيب مبارك الله وليس الله مبارك لان هذا الترتيب غير صحيح في اليوناني

وبمقارنة هذا بالعدد رو 9: 5 نجد ان الترتيب ينطبق علي المسيح ولا يصلح ان يكون جملة مستقلة لكلمة الله فقط

وايضا كلمة مباركا وهو صفة تجعل جملة الله مباركا الي الابد لو كانت مستقلة فهي بدون فعل

وايضا وصف مباركا في كل الانجيل لو جملة مستقلة تسبق كلمة الله ولا تاتي بعده مما يجعل انها وصف للمسيح فهو الها مبارك هو الي الابد

وامثلة علي ذلك من اسلوب بولس الرسول نفسه لاستخدام كلمة ايلوجيتوس بهذا الترتيب

2 كو 1: 3

1: 3 مبارك الله ابو ربنا يسوع المسيح ابو الرافة و اله كل تعزية

ευλογητος ο θεος και πατηρ του κυριου ημων ιησου χριστου ο πατηρ των οικτιρμων και θεος πασης παρακλησεως

eulogEtos o theos kai patEr tou kuriou EmOn iEsou christou o patEr tOn oiktirmOn kai theos pasEs paraklEseOs

وهذا المثال خاصة لانه علاقة بين الله الاب والمسيح واتت كلمة ( ايلوجيتوس ) مبارك اولا قبل او ثيوس الله والمسيح الرب ويؤكد ان جملة الها مباركا هو تعود علي المسيح

المثال الاخر

اف 1: 3

1: 3 مبارك الله ابو ربنا يسوع المسيح الذي باركنا بكل بركة روحية في السماويات في المسيح

ευλογητος ο θεος και πατηρ του κυριου ημων ιησου χριστου ο  
ευλογησας ημας εν παση ευλογια πνευματικη εν τοις επουρανιους  
χριστω

eulogEtos o theos kai patEr tou kuriou EmOn iEsou christou o  
eulogEsas Emas en pasE eulogia pneumatikE en tois epouraniois  
christO

وايضا لها نفس التركيب

( ايلوجيتوس ) مبارك ( او ثيوس ) الله ابو ربنا ويكمل العدد بعدها

إنجيل لوقا 1: 68

«مُبَارَكُ الرَّبِّ إِلَهَ إِسْرَائِيلَ لِأَنَّهُ افْتَقَدَ وَصَرَحَ فِدَاءً لِشَعْبِهِ،

ευλογητος κυριος ο θεος του ισραηλ οτι επεσκεψατο και εποιησεν  
λυτρωσιν τω λαω αυτου

eulogētos kurios o theos tou israēl oti epeskepsato kai epoiēsen lutrōsin  
tō laō autou

إنجيل لوقا 19: 38

قَاتِلِينَ» :مُبَارَكُ الْمَلِكِ الْآتِي بِاسْمِ الرَّبِّ! سَلَامٌ فِي السَّمَاءِ وَمَجْدٌ فِي الْأَعَالِي.»!

رسالة بطرس الرسول الأولى 1: 3

مُبَارَكُ اللهُ أَبُو رَبَّنَا يَسُوعَ الْمَسِيحِ، الَّذِي حَسَبَ رَحْمَتِهِ الْكَثِيرَةَ وَلَدَنَا ثَانِيَةً لِرَجَاءِ حَيٍّ، بِقِيَامَةِ  
يَسُوعَ الْمَسِيحِ مِنَ الْأَمْوَاتِ،

ευλογητος ο θεος και πατηρ του κυριου ημων ιησου χριστου ο κατα το  
πολυ αυτου ελεος αναγεννησας ημας εις ελπιδα ζωσαν δι αναστασεως  
ιησου χριστου εκ νεκρων

eulogEtos o theos kai patEr tou kuriou EmOn iEsou christou o kata to  
polu autou eleos anagennEsas Emas eis elpida zOsan di anastaseOs  
iEsou christou ek nekrOn

سفر رؤيا يوحنا اللاهوتي 20: 6

مُبَارَكٌ وَمُقَدَّسٌ مَنْ لَهُ نَصِيبٌ فِي الْقِيَامَةِ الْأُولَى. هُوَ لَا يُنْسَى لِلْمَوْتِ الثَّانِي سُلْطَانٌ عَلَيْهِمْ، بَلْ  
سَيَكُونُونَ كَهَنَةً لِلَّهِ وَالْمَسِيحِ، وَسَيَمْلِكُونَ مَعَهُ أَلْفَ سَنَةٍ

سفر التكوين 9: 26

وَقَالَ: «مُبَارَكُ الرَّبِّ إِلَهِي سَامٌ. وَلَيَكُنْ كُنْعَانٌ عَبْدًا لَهُمْ

سفر التكوين 14: 19

وَبَارَكَهُ وَقَالَ: «مُبَارَكُ أَبْرَاهِمَ مِنَ اللَّهِ الْعَلِيِّ مَالِكِ السَّمَاوَاتِ وَالْأَرْضِ،

سفر التكوين 14: 20

وَمُبَارَكُ اللهُ الْعَلِيِّ الَّذِي أَسْلَمَ أَعْدَاءَكَ فِي يَدِكَ». فَأَعْطَاهُ عَشْرًا مِنْ كُلِّ شَيْءٍ.

سفر التكوين 24: 27

وَقَالَ: «مُبَارَكُ الرَّبِّ إِلَهِي سَيِّدِي إِبْرَاهِيمَ الَّذِي لَمْ يَمْنَعْ لُطْفَهُ وَحَقَّهُ عَنِّي سَيِّدِي. إِذْ كُنْتُ أَنَا فِي

الطريق، هَدَانِي الرَّبُّ إِلَى بَيْتِ إِخْوَةِ سَيِّدِي.»

### سفر الخروج 18: 10

وَقَالَ يَثْرُونُ: **مُبَارَكٌ** الرَّبُّ الَّذِي أَنْقَذَكُمْ مِنْ أَيْدِي الْمِصْرِيِّينَ وَمِنْ يَدِ فِرْعَوْنَ. الَّذِي أَنْقَذَ الشَّعْبَ مِنْ تَحْتِ أَيْدِي الْمِصْرِيِّينَ.

### سفر راعوث 4: 14

فَقَالَتِ النِّسَاءُ لِنُغْمِي: **مُبَارَكٌ** الرَّبُّ الَّذِي لَمْ يُعْذِمَكَ وَلِيَا الْيَوْمِ لِكَيْ يُدْعَى اسْمُهُ فِي إِسْرَائِيلَ.

### سفر صموئيل الأول 25: 32

فَقَالَ دَاوُدُ لِأَبِيجَايِلَ: **مُبَارَكٌ** الرَّبُّ إِلَهُ إِسْرَائِيلَ الَّذِي أَرْسَلَكَ هَذَا الْيَوْمَ لِاسْتِقْبَالِي،

### سفر صموئيل الأول 25: 39

فَلَمَّا سَمِعَ دَاوُدُ أَنَّ نَابَالَ قَدْ مَاتَ قَالَ: **مُبَارَكٌ** الرَّبُّ الَّذِي انْتَقَمَ نَقْمَةَ تَعْيِيرِي مِنْ يَدِ نَابَالَ، وَأَمْسَكَ عَبْدَهُ عَنِ الشَّرِّ، وَرَدَّ الرَّبُّ شَرَّ نَابَالَ عَلَى رَأْسِهِ». وَأَرْسَلَ دَاوُدُ وَتَكَلَّمَ مَعَ أَبِيجَايِلَ لِيَتَّخِذَهَا لَهُ امْرَأَةً.

### سفر صموئيل الأول 26: 25

فَقَالَ شَاوُلُ لِدَاوُدَ: **مُبَارَكٌ** أَنْتَ يَا ابْنِي دَاوُدَ، فَإِنَّكَ تَفْعَلُ وَتَقْدِرُ». ثُمَّ ذَهَبَ دَاوُدُ فِي طَرِيقِهِ وَرَجَعَ شَاوُلُ إِلَى مَكَانِهِ.

### سفر صموئيل الثاني 2: 5

فَأَرْسَلَ دَاوُدُ رُسُلًا إِلَى أَهْلِ يَابِيشَ جَلْعَادَ يَقُولُ لَهُمْ: **مُبَارَكُونَ** أَنْتُمْ مِنَ الرَّبِّ، إِذْ قَدْ فَعَلْتُمْ هَذَا الْمَعْرُوفَ بِسَيِّدِكُمْ شَاوُلَ فَدَفَنْتُمُوهُ.

### سفر صموئيل الثاني 18: 28

فَنَادَى أَخِيمَعَصُ وَقَالَ لِلْمَلِكِ: «السَّلَامُ». وَسَجَدَ لِلْمَلِكِ عَلَى وَجْهِهِ إِلَى الْأَرْضِ. وَقَالَ: **مُبَارَكٌ** الرَّبُّ إِلَهُكَ الَّذِي دَفَعَ الْقَوْمَ الَّذِينَ رَفَعُوا أَيْدِيَهُمْ عَلَى سَيِّدِي الْمَلِكِ.»

### سفر الملوك الأول 1: 48

وَأَيْضًا هَكَذَا قَالَ الْمَلِكُ: **مُبَارَكٌ** الرَّبُّ إِلَهُ إِسْرَائِيلَ الَّذِي أَعْطَانِي الْيَوْمَ مَنْ يَجْلِسُ عَلَيَّ كُرْسِيِّي

وَعَيْنَايَ تُبْصِرَانِ.»

سفر الملوك الأول 8: 15

وَقَالَ: «مُبَارَكٌ الرَّبُّ إِلَهُ إِسْرَائِيلَ الَّذِي تَكَلَّمَ بِفَمِهِ إِلَى دَاوُدَ أَبِي وَأَكْمَلَ بِيَدِهِ قَانِيلاً:

سفر الملوك الأول 8: 56

«مُبَارَكٌ الرَّبُّ الَّذِي أَعْطَى رَاحَةً لِشَعْبِهِ إِسْرَائِيلَ حَسَبَ كُلِّ مَا تَكَلَّمَ بِهِ، وَلَمْ تَسْقُطْ كَلِمَةٌ وَاحِدَةٌ مِنْ كُلِّ كَلَامِهِ الصَّالِحِ الَّذِي تَكَلَّمَ بِهِ عَنْ يَدِ مُوسَى عَبْدِهِ

سفر الملوك الأول 10: 9

لِيَكُنْ مُبَارَكًا الرَّبُّ إِلَهُكَ الَّذِي سَرَّ بِكَ وَجَعَلَكَ عَلَى كُرْسِيِّ إِسْرَائِيلَ. لِأَنَّ الرَّبَّ أَحَبَّ إِسْرَائِيلَ إِلَى الْأَبَدِ جَعَلَكَ مَلِكًا، لِتُجْرِيَ حُكْمًا وَبِرًّا.»

سفر أخبار الأيام الأول 16: 36

مُبَارَكٌ الرَّبُّ إِلَهُ إِسْرَائِيلَ مِنَ الْأَزَلِ وَإِلَى الْأَبَدِ». فَقَالَ كُلُّ الشَّعْبِ: «آمِينَ» وَسَبَّحُوا الرَّبَّ.

سفر أخبار الأيام الثاني 2: 12

وَقَالَ حُورَامُ: «مُبَارَكٌ الرَّبُّ إِلَهُ إِسْرَائِيلَ الَّذِي صَنَعَ السَّمَاءَ وَالْأَرْضَ، الَّذِي أَعْطَى دَاوُدَ الْمَلِكِ ابْنًا حَكِيمًا صَاحِبَ مَعْرِفَةٍ وَفَهْمٍ، الَّذِي بَنَى بَيْتًا لِلرَّبِّ وَبَيْتًا لِمُلْكِهِ.

سفر أخبار الأيام الثاني 6: 4

وَقَالَ: «مُبَارَكٌ الرَّبُّ إِلَهُ إِسْرَائِيلَ الَّذِي كَلَّمَ بِفَمِهِ دَاوُدَ أَبِي وَأَكْمَلَ بِيَدَيْهِ قَانِيلاً:

سفر أخبار الأيام الثاني 9: 8

لِيَكُنْ مُبَارَكًا الرَّبُّ إِلَهُكَ الَّذِي سَرَّ بِكَ وَجَعَلَكَ عَلَى كُرْسِيِّهِ مَلِكًا لِلرَّبِّ إِلَهُكَ. لِأَنَّ إِلَهُكَ أَحَبَّ إِسْرَائِيلَ لِيُثَبِّتَهُ إِلَى الْأَبَدِ، فَذُ جَعَلَكَ عَلَيْهِمْ مَلِكًا، لِتُجْرِيَ حُكْمًا وَعَدْلًا.»

سفر عزرا 7: 27

مُبَارَكٌ الرَّبُّ إِلَهُ آبَائِنَا الَّذِي جَعَلَ مِثْلَ هَذَا فِي قَلْبِ الْمَلِكِ لِأَجْلِ تَزْيِينِ بَيْتِ الرَّبِّ الَّذِي فِي أُورُشَلِيمَ.

سفر طوبيا 13: 23

**مبارك** الرب الذي عظمها وليكن ملكه فيها الى دهر الدهور امين

سفر المزامير **28:6**

**مُبَارَكُ** الرَّبِّ، لِأَنَّهُ سَمِعَ صَوْتَ تَضَرُّعِي.

سفر المزامير **31:21**

**مُبَارَكُ** الرَّبِّ، لِأَنَّهُ قَدْ جَعَلَ عَجَبًا رَحْمَةً لِي فِي مَدِينَةٍ مُحَصَّنَةٍ

سفر المزامير **41:13**

**مُبَارَكُ** الرَّبِّ إِلَهَ إِسْرَائِيلَ، مِنْ الْأَزَلِ وَإِلَى الْأَبَدِ. آمِينَ فَآمِينَ

سفر المزامير **66:20**

**مُبَارَكُ** اللهُ، الَّذِي لَمْ يُبْعِدْ صَلَاتِي وَلَا رَحْمَتَهُ عَنِّي.

سفر المزامير **68:19**

**مُبَارَكُ** الرَّبِّ، يَوْمًا فَيَوْمًا يُحْمَلُنَا إِلَهَ خَلَاصِنَا. سِلَاةُ.

سفر المزامير **72:18**

**مُبَارَكُ** الرَّبُّ اللهُ إِلَهَ إِسْرَائِيلَ، الصَّانِعُ الْعَجَائِبِ وَحَدَهُ.

سفر المزامير **89:52**

**مُبَارَكُ** الرَّبُّ إِلَى الدَّهْرِ. آمِينَ فَآمِينَ.

سفر المزامير **106:48**

**مُبَارَكُ** الرَّبُّ إِلَهَ إِسْرَائِيلَ مِنَ الْأَزَلِ وَإِلَى الْأَبَدِ. وَيَقُولُ كُلُّ الشَّعْبِ: «آمِينَ. هَلْلُويَا.

سفر المزامير **124:6**

**مُبَارَكُ** الرَّبُّ الَّذِي لَمْ يُسَلِّمْنا فَرِيسَةً لِأَسْنَانِهِمْ

سفر المزامير **135:21**

**مُبَارَكُ** الرَّبُّ مِنْ صِهْيُونَ، السَّاكِنُ فِي أُورُشَلِيمَ. هَلْلُويَا.

سفر المزامير **144:1**

**مُبَارَكُ الرَّبِّ صَخْرَتِي، الَّذِي يُعَلِّمُ يَدَيَّ الْقِتَالَ وَأَصَابِعِي الْحَرْبَ**

**سفر إرميا 17: 7**

**مُبَارَكُ الرَّجُلِ الَّذِي يَتَّكِلُ عَلَى الرَّبِّ، وَكَانَ الرَّبُّ مُتَّكِلَهُ،**

**سفر زكريا 11: 5**

الَّذِينَ يَدْبَحُهُمْ مَالِكُوهُمْ وَلَا يَأْتُمُونَ، وَبَائِعُوهُمْ يَقُولُونَ: **مُبَارَكُ الرَّبِّ!** قَدْ اسْتَعْنَيْتُ. وَرُعَاتُهُمْ لَا يُشْفِقُونَ عَلَيْهِمْ.

وبعد كل هذه الامثلة سيكون وضع معلمنا بولس هذه التسبحة بشكل مستقل في وسط الكلام يجعلها شواز مع العدد ومخالف للاسلوب اليوناني وايضا مخالف لاسلوب معلمنا بولس وايضا ولم تاتي بمثل هذا التركيب في باقي الانجيل.

والجزء الهام هو ان معلمنا بولس يتكلم بحزن عن شعب اسراييل 9: 2 ان لي حزنا عظيما ووجعا في قلبي لا ينقطع ويتكلم عن رغبته في ان يقبلوا المسيح المخلص فهل نتوقع في وسط هذا العتاب ان يضع تسبيح لله مخالفا لسياق الكلام ??? وكيف يسبح الله بفرح بعد رفض اليهود للمسيح ???

ولكننا نتوقع فعلا انه يتكلم عن المسيح الذي رفضوه هو فوق الكل الها مباركا فيوضح اهمية المسيح فهو يتكلم في كل العدد عن المسيح

9: 3 فاني كنت اود لو اكون انا نفسي محروما من المسيح لاجل اخوتي انسابي حسب الجسد

التفسير الروحي

من تفسير ابونا انطونيوس فكري

يناقش بولس الرسول اليهود في هذه الرسالة في ثلاثة مواضع:-

1. بنوتهم لإبراهيم بالجسد كإمتياز خاص لهم. وأوضح لهم أن بنوتهم له بالإيمان أهم، والأهم بنوتهم لله، هذه التي كانت بالمسيح.
2. الحاجة ليست للناموس، بل أن غاية الناموس هو المسيح. فالناموس عجز عن التبرير، بل لم يستطع سوي أن يكشف عن الخطية فقط، أما الإيمان بالمسيح فيبرر.
3. إمتياز اليهود كشعب مختار، وهذا ما يناقشه في الإصحاحات (9-11) وهذا أمر حساس بالنسبة لليهود، والرسول بحساسية شديدة يود أن يكسبهم دون أن يغلق الباب أمام الأمم. والرسول لا ينكر أن الله قد إختارهم كشعب له، إنما أكد أن هذا الأمر لا يقوم علي إمتياز فيهم أو عن إستحقاق خاص لهم، إنما محبة الله "الذي يرحم من يشاء" وخلال هذا الفهم أعلن الله أيضاً حبه للأمم فأختارهم أيضاً. وفي ص (11) يحذر الأمم من أن يتكبروا علي اليهود، فاليهود هم الزيتونة الأصلية والأمم قد طعموا فيها. وفي نهاية الأيام سيقبل اليهود الإيمان بالمسيح بعد جحودهم لزمان طويل. وفي ص (11) تحذير للأمم من كبريائهم، فالكبرياء يعرض صاحبه أن يقطع من شجرة الزيتون (شعب الله سواء في العهد القديم أو العهد الجديد).

إن الرسول في هذا الإصحاح لا يعالج مشكلة حرية الإرادة عند البشر، بل حق الله في إختيار الأمم، كما كان له الحق في اختيار اليهود، لكن المشكلة أن اليهود أنكروا علي الله حقه في إختيار الأمم. والرسول يريد أن يثبت إن إختيار الأمم من حق الله. لقد رحم الله اليهود دون فضل منهم سوي رحمة الله، وهذه المرحم لها حق العمل في غيرهم أيضاً، ولكن الرسول خلال الرسالة يؤكد علي حرية الإرادة الإنسانية وتقديس الله لها، بل هو واهبها.

آية (1): "أقول الصدق في المسيح لا أكذب وضميري شاهد لي بالروح القدس."

بعد أن تأمل بولس الرسول في النعمة التي حصل عليها والتي هو فيها مقيم والمجد الذي ينتظره بعد ذلك. يقف فجأة ليتذكر إخوته وكيف حرموا أنفسهم مما حصل عليه. بولس الذي كان يخدم ويتألم حتي يصل أولاده لصورة المسيح، نجده هنا وقد تشبه بالمسيح في مشاعره ومحبته:

1. الذي بكى علي أورشليم.
2. الذي يريد أن الجميع يخلصون [لو19:41، 42+1 تي2:4]. أقول الصدق في المسيح= قوله في المسيح تلخص كل ما أخذه بولس الرسول بالإيمان. وتعني أنه بارتباطه

بالمسيح واتحاده به صار لا يستطيع أن يقول سوي الصدق. وضميري شاهد لي  
بالروح القدس= ويشهد علي قولي هذا ضميري الذي إستنير بالروح القدس.

آية (2): "إن لي حزناً عظيماً ووجعاً في قلبي لا ينقطع."

لقد إتهموا بولس بمعاداة اليهود (أع28:21+ 22:22+ 24:25). وهو هنا يؤكد محبته العميقة  
لهم. بل إن حبه لليهود ورغبته في خلاصهم لهو دليل علي محبته لله التي أعلنها في نهاية ص 8.  
وحزنه راجع لعدم إيمانهم فهم إخوته.

آية (3): "فإني كنت أود لو أكون أنا نفسي محروماً من المسيح لأجل إخوتي أنسبائي حسب  
الجسد."

هذه العبارة تشير لمحبته الشديدة لإخوته. حسب الجسد= فهناك إخوة الآن حسب الروح . فالروح  
جمعنا كلنا في جسد المسيح الواحد . هذه الآية تؤكد رغبة الرسول ال شديدة في رجوع اليهود  
وإيمانهم بالمسيح.

وفي نهاية ص8 سمعنا من الرسول أن لا شئ يفصله عن محبة المسيح، فهل يقصد بأنه مستعد  
لأن يضحي بالمسيح؟ قطعاً لا، فهو فرحان ويفتخر بما حصل عليه، ولكنه في محبته يقول أنه يتألم  
ألماً شديداً لحرمان إخوته مما يتذوقه هو. مثال:- أب ذهب في مأمورية في بلد بعيد وهناك تذوق  
أطعمة لذيذة جداً، هنا يقف ليفكر في زوجته وأولاده المحرومين من هذه الأطعمة، ويقول يا ليتني  
ما جئت إلي هنا حتي لا أتذوق هذا وأحبائي محرومين منه. وهناك تفسير لطيف للقديس فم الذهب  
لهذه العبارة، بأن إبراهيم قَدَّمَ إسحق ابنه ذبيحة وهو مؤمن أن الله قادر أن يقيمه، وبولس يقدم  
نفسه هنا ذبيحة عن إخوته مؤمناً أن الله لن يسمح لبولس أن يُحرم من المسيح، ولكنه سيزداد  
بهاءً ومجداً في عيني الله لأنه يمارس عمل محبة، بل في إيمان اليهود بالمسيح مجداً لله، فبولس  
بهذا يطلب مجد الله حتى لو علي حساب نفسه لمحبته في المسيح. هنا بولس يشبه موسى الذي قال  
إغفر خطيتهم وإلا فأمحني من كتابك (خر32:32).

آية (4): "الذين هم إسرائيليون ولهم التبني والمجد والعهد والإشتراع والعبادة والمواعيد."

حزن بولس علي الإسرائيليين لأنهم إبتعدوا عن الخلاص الذي أعده المسيح، مع أنهم أحفاد يعقوب الذي أخذ اسم إسرائيل كتكريم له، وهم حصلوا علي اسم أبيهم كتكريم لهم (تك 8:32) وقد تبناهم الله، وظهر لهم في مجد. وأعطي لهم العهد القديم والناموس...

إسرائيليون = كلمة إسرائيل أي يملك كالله . وإسرائيل ملك إلي حين . ولكن إسرائيل الحقيقي (الكنيسة) لا تملك في الزمنيات، بل تنعم بشركة المجد الإلهي مع ملك الملوك (روا 6:1). وإسرائيل هو لقب فخر وعزة عند اليهود ويشير للقوة والمجد عكس يعقوب الذي يشير ليعقوب الضعيف الهارب.

التبني = قال الله عنهم إسرائيل إبنى البكر (خر 4:22 + هو 1:11 + تث 14:1 + أرن 31:9). ولكنهم مارسوا العصيان (أش 1:2 + مل 1:6). لذلك إحتاجوا لتغيير شامل بسكني روح التبني فيهم، وطريق هذا التبني الإيمان بالمسيح.

المجد = هم الشعب الوحيد الذي رأي مجد الله عياناً (خر 24:17) وأيضاً بعمود نور وعمود سحب (خر 34:40 + 1مل 8:11). وكان مجد الله يظهر من بين ك أروبي تابوت العهد، ولما أخذ الفلسطينيين تابوت العهد قالت إمراة فينحاس "زال المجد من إسرائيل" والمسيح الآن هو مجد شعبه يسكن فيهم.

العهد = الله دخل في عهود مع شعبه ولكنهم تجاوزوها (هو 8:1 + خر 17:18) لذلك صار المؤمنون في حاجة للإلتقاء مع الله علي مستوي عهد جدي ينقش داخل القلب بالروح القدس . ولا ننسي أن الله دخل في عهود مع الأباء إبراهيم وموسي. ولكن هذه العهود كانت حول ميراث كنعان، أما العهد الجديد فالميراث الموعود هو السماء.

الإشتراع = هي شريعة أعطها الله نفسه، وليس كباقي الشعوب الذين وضع الناس شرائعهم، هم نالوا شريعة لكنهم لم يحفظوها.

العبادة = مبادئ وأصول خدمة الله من طقوس وصلوات وسجود وتسبيح وأعياد، وذبائح (والكل رمز للعهد الجديد).

والمواعيد = هم نالوا وعوداً كثيرة مثل ميراث أرض كنعان، والوعد بميلاد إسحق، وكلها مواعيد مفرحة. وأهم وعد حصل عليه اليهود هو أن المسيح يأتي منهم، لذلك فمن يؤمن منهم بالمسيح هو الذي يظل إسرائيلي حقاً، ومن يرفض المسيح فهو ليس إسرائيلي بالحقيقة، لذلك قال المسيح عن نثنائيل أنه إسرائيلي حقاً لا غش فيه حين أتى إليه ثم آمن به يو 1:47 فما كان يميز اليهود أنهم أولاد وعد، فإذا رفضوا الموعد به يصيروا هم مرفوضين.

آية (5): "ولهم الأباء ومنهم المسيح حسب الجسد الكائن على الكل إلهاً مباركاً إلى الأبد آمين."

ولهم الأباء = الأباء البطارقة (إبراهيم وإسحق ويعقوب ..) ومنهم المسيح = جاء منهم بالجسد ولذلك خصهم الله بكل هذا التكريم، ويكفيهم هذا فخراً . المسيح حسب الجسد .. الكائن على الكل إلهاً = نري هنا المسيح الإله المتأنس. بلاهوته المتحد بناسوته. الكائن على الكل إلهاً = تعني أن الله هو إله اليهود والأمم أيضاً.

آية (6): "ولكن ليس هكذا حتى أن كلمة الله قد سقطت لأن ليس جميع الذين من إسرائيل هم

إسرائيليون."

ليس هكذا = أي ليس كما يتصور أحد أن كلمة الله قد سقطت، إذ أن ما يبدو للعين أن الله قد رفض اليهود بعد كل هذه البركات والمواعيد التي حصلوا عليها . ولكن لنفهم أن وعود الله لليهود لم تسقط، بل هي مستمرة لمن يؤمن منهم بالمسيح، الذي هو هدف ناموسهم. فإسرائيل الحقيقي تفهم بمعنى روحي وليس لمن هم حسب الجسد (رو 2:28، 29). وإسرائيل الروحي هو من بقي أميناً على ميراثه الإيماني الذي تسلمه من الأباء، فأمن بالمسيح، الذي هو منتهى الوعد والبركة لإبراهيم وإسرائيل، وأما من رفض المسيح، فهم نسل إبراهيم حسب الجسد، وليس هم أصحاب ميراث الوعد ببوكة إبراهيم (7:9، 8). ورأينا في (رو 2:28، 29) أن إسرائيل الحقيقي هو من ختن

قلبه بالروح، والروح لا يفعل هذا إلا لكل مؤمن معمد بالماء والروح فمن لا يؤمن بالمسيح، لا يكون بعد إسرائيلياً حقيقياً، وهؤلاء اليهود الذين آمنوا بالمسيح وأيضاً الأمم المؤمنين به أسماهم الرسول إسرائيل الله (غل 6:16). وحينما يضاف إسم الله لشئ، ففي المفهوم العبري هذا يعني تضخيم الشيء، كما نقول جيش الله = جيش ضخم، وهكذا جبل الله.. وحينما يقول إسرائيل الله يعني الكنيسة التي ضمت كل العالم يهوداً وأمم.

مبارك انت يا رب علمني عدلك , مبارك انت يا رب  
فهمني حقوقك . مبارك انت يا رب انر لي برك.

والمجد لله دائماً