

# سفر الرؤيا 17 الوحش

Holy\_bible\_1

الشبهة

هل هذا العدد محرف ؟

الرد

سفر رؤيا يوحنا اللاهوتي 17: 8

الْوَحْشُ الَّذِي رَأَيْتَ، كَانَ وَلَيْسَ الْآنَ، وَهُوَ عَتِيدٌ أَنْ يَصْعَدَ مِنَ الْهَابِوَةِ وَيَمْضِيَ إِلَى الْهَلَاكِ .  
وَسَيَتَعَجَّبُ السَّاكِنُونَ عَلَى الْأَرْضِ، الَّذِينَ لَيْسَتْ أَسْمَاؤُهُمْ مَكْتُوبَةً فِي سِفْرِ الْحَيَاةِ مِنْذُ تَأْسِيسِ  
الْعَالَمِ، حِينَمَا يَرَوْنَ الْوَحْشَ أَنَّهُ كَانَ وَلَيْسَ الْآنَ، مَعَ أَنَّهُ **كَانَ**.

الحياة

8 هذا الوحش كان موجودا، وهو غير موجود الآن، ولكنه على وشك أن يطلع من الهاوية ويمضي  
إلى الهلاك. وسيدعش سكان الأرض الذين لم تكتب أَسْمَاؤُهُمْ منذ تأسيس العالم في سجل الحياة،  
عندما يرون الوحش، لأنه كان موجودا، ثم أصبح غير موجود، وسيعود!

السارة

8 والوحش الذي رأيته كان وما عاد كانا. سيصعد بعد قليل من الهاوية ويمضي إلى الهلاك.  
وسيتعجب سكان الأرض الذين أَسْمَاؤُهُمْ غير مكتوبة منذ بدء العالم في كتاب الحياة عندما يرون  
الوحش، لأنه كان وما عاد كانا وسيظهر ثانية.

اليسوعي

8 )) الوحش الذي رأيته كان ولكنه زال عن الوجود. سيخرج من الهاوية ويمضي إلى الهلاك. وأهل الأرض الذين لم يكتب اسمهم في سفر الحياة منذ إنشاء العالم سيعجبون إذ يرون الوحش، لأنه كان وزال عن الوجود، ثم يعود.

المشتركة

رو-17-8: والوحش الذي رأيته كان وما عاد كائنًا. سيصعدُ بعد قليلٍ من الهاوية ويمضي إلى الهلاك. وسيتعجبُ سُكَّانُ الأرض الذينَ أسماؤُهُم غيرُ مكتوبةٍ منذُ بدءِ العالمِ في كتابِ الحياةِ عندما يَرَوْنَ الوحشَ، لأنَّهُ كانَ وما عادَ كائنًا وسيظهرُ ثانيةً.

الكاثوليكية

رو-17-8: )) الوحشُ الذي رأيته كانَ ولكنه زالَ عن الوجود. سيخرجُ من الهاوية ويمضي إلى الهلاك. وأهلُ الأرض الذينَ لم يكتبَ اسمُهُم في سفرِ الحياةِ منذُ إنشاءِ العالمِ سيعجبونَ إذ يرونَ الوحشَ، لأنَّهُ كانَ وزالَ عن الوجود، ثُمَّ يعود.

ونلاحظ ان الترجمات متشابهة

الانجليزي

### King James Bible

.....

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

.....

### American King James Version

.....

The beast that you saw was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, **and yet is.**

.....

### American Standard Version

.....

The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, **and shall come.**

.....

### Bible in Basic English

.....

The beast which you saw was, and is not; and is about to come up out of the great deep, and to go into destruction. And those who are on the earth, whose names have not been put in the book of life from the first, will be full of wonder when they see the beast, that he was, and is not, **and still will be.**

.....

### Douay-Rheims Bible

.....

The beast, which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction: and the inhabitants on the earth (whose names are not written in the book of life from the foundation of the



world) shall wonder, seeing the beast that was, and is not.

.....

### Darby Bible Translation

.....

The beast which thou sawest was, and is not, and is about to come up out of the abyss and go into destruction: and they who dwell on the earth, whose names are not written from the founding of the world in the book of life, shall wonder, seeing the beast, that it was, and is not, **and shall be present**.

.....

### English Revised Version

.....

The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, **and shall come**.

.....

### GOD'S WORD® Translation (©1995)

.....

"You saw the beast which once was, is no longer, and will come from the bottomless pit and go to its destruction. Those living on earth, whose names were not written in the Book of Life when the world was created, will be surprised when they see the beast because it was, is no longer, **and will come again**.

.....

### Tyndale New Testament

.....

The beast that thou seest, was, and is not, and shall ascend out of the bottomless pit, and shall go into perdition, and they that dwell on the earth shall wonder (whose names are not written in the book of life from he beginning of the world) when they behold the beast that was, and is not.

.....

### Weymouth New Testament

.....

"The Wild Beast which you have seen was, and is not, and yet is destined to re-ascend, before long, out of the bottomless pit and go his way into perdition. And the inhabitants of the earth will be filled with amazement--all whose names are not in the Book of Life, having been recorded there ever since the creation of the world--when they see the Wild Beast: because he was, and is not, **and yet is to come**.

.....

### Webster's Bible Translation

.....

The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, **and yet is**.

.....

### World English Bible

.....

The beast that you saw was, and is not; and is about to come up out of the abyss and to go into destruction. Those who dwell on the earth and whose names have not been written in the book of life from the foundation of the

world will marvel when they see that the beast was, and is not, **and shall be present.**

.....

**Young's Literal Translation**

.....

'The beast that thou didst see: it was, and it is not; and it is about to come up out of the abyss, and to go away to destruction, and wonder shall those dwelling upon the earth, whose names have not been written upon the scroll of the life from the foundation of the world, beholding the beast that was, and is not, **although it is.**

**New American Standard Bible (©1995)**

.....

"The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction. And those who dwell on the earth, whose name has not been written in the book of life from the foundation of the world, will wonder when they see the beast, that he was and is not **and will come.**

البوناني

**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 17:8 Greek NT: WH / NA27 / UBS4**

.....

τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγει, καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ **παρέσται**



.....

**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 17:8 Greek NT: Tischendorf 8th Ed. with Diacritics**

.....

ὁ θηρίον ὃς ὁράω εἰμί καί οὐ εἰμί καί μέλλω ἀναβαίνω ἐκ τοῦ ἄβυσσος καί εἰς ἀπώλεια ὑπάγω καί θαυμάζω ὁ κατοικέω ἐπὶ ὁ γῆ ὃς οὐ γράφω ὁ ὄνομα ἐπὶ ὁ βιβλίον ὁ ζωὴ ἀπὸ καταβολὴ κόσμος βλέπω ὁ θηρίον ὅτι εἰμί καί οὐ εἰμί καί **πάρειμι**

.....

**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 17:8 Greek NT: Greek Orthodox Church**

.....

Τὸ θηρίον ὃ εἶδες, ἦν καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων τὸ θηρίον ὅτι ἦν, καὶ οὐκ ἔστι καὶ **παρέσται**.

.....

**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 17:8 Greek NT: Stephanus Textus Receptus (1550, with accents)**

.....

θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου βλέπόντες τὸ θηρίον ὃ τι ἦν καὶ οὐκ ἔστιν **καίπερ ἔστιν**

.....

**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 17:8 Greek NT: Westcott/Hort with Diaeritics**

.....

τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου  
καὶ εἰς ἀπώλειαν ὑπάγει, καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς,  
ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου,  
βλεπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ **παρέσται**

.....  
**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 17:8 Greek NT: Byzantine/Majority Text**  
**(2000)**

.....  
το θηριον ο ειδες ην και ουκ εστιν και μελλει αναβαινειν εκ της αβυσσου  
και εις απωλειαν υπαγειν και θαυμασονται οι κατοικουντες επι της γης ων  
ου γεγραπται τα ονοματα επι το βιβλιον της ζωης απο καταβολης κοσμου  
βλεποντων οτι ην το θηριον και ουκ εστιν και **παρεσται**

.....  
**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 17:8 Greek NT: Textus Receptus (1550)**

.....  
θηριον ο ειδες ην και ουκ εστιν και μελλει αναβαινειν εκ της αβυσσου και  
εις απωλειαν υπαγειν και θαυμασονται οι κατοικουντες επι της γης ων ου  
γεγραπται τα ονοματα επι το βιβλιον της ζωης απο καταβολης κοσμου  
βλεποντες το θηριον ο τι ην και ουκ εστιν **καιπερ εστιν**  
thērion o eides ēn kai ouk estin kai mellei anabainein ek tēs abussou kai eis  
apōleian upagein kai thaumasontai oi katoikountes epi tēs gēs ōn ou  
gegraptai ta onomata epi to biblion tēs zōēs apo katabolēs kosmou blepontes  
to thērion o ti ēn kai ouk estin kaiper estin

.....  
**ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 17:8 Greek NT: Textus Receptus (1894)**



το θηριον ο ειδες ην και ουκ εστιν και μελλει αναβαινειν εκ της αβυσσου  
και εις απωλειαν υπαγειν και θαυμασονται οι κατοικουντες επι της γης ων  
ου γεγραπται τα ονοματα επι το βιβλιον της ζωης απο καταβολης κοσμου  
βλεποντες το θηριον ο τι ην και ουκ εστιν **καιπερ εστιν**

## والترجمات المهمة

القديمة من القرن الرابع

البشيتا الارامي

## Revelation 17:8 Aramaic NT: Peshitta

[illegible]

وايضا الفلجата للقديس جيروم

17	8	The beast which thou sawest, was, and is not, and shall come up out of the bottomless pit and go into destruction. And the inhabitants on the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast that was and is not.	bestiam quam vidisti fuit et non est et ascensura est de abyssu et in interitum ibit et mirabuntur inhabitantes terram quorum non sunt scripta nomina in libro vitae a constitutione mundi videntes bestiam quia erat et non est
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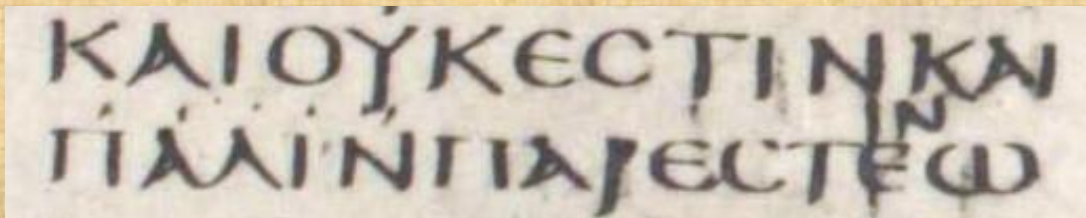
المخطوط الصعيدي القبطي الى تعود للقرن الرابع الميلادي

8. ΠΕΘΥΡΙΟΝ ΝΤΑΚΝΑΥ ΕΡΟϢ ΝΕϢΨΟΟΠ ΠΕ ΑΥΨ ΝΕϢΨΟΟΠ ΑΝ ΑΥΨ ЧNHΥ ΕΞ  
ΡΑΙ ΖΜ ΠΝΟΥΝ ΝΕϢΨΚ ΕΠΤΑΚΟ ΑΥΨ ΝΣΕΡΨΠΗΡΕ Ν6Ι ΝΕΤΟΥΗΗΖ ΖΙΧΜ ΠΚΑ  
Ζ ΝΑΙ ΕΤΕ ΝΝΕΥΡΑΝ СHΖ ΑΝ ΕΠΧΨΨΜΕ ΜΠΨΝΖ ΧΙΝ ΝΤΚΑΤΑΒΟΛΗ ΜΠΚΟСМО  
С ΕΥΝΑΥ ΕΠΕΘΥΡΙΟΝ ΧΕ ΝΕϢΨΟΟΠ ΠΕ ΑΥΨ ΝΕϢΨΟΟΠ ΑΝ ΑΥΨ ЧНАΨΨΠΕ

وترجمتها

السينائية

kai palain parestai



ΚΑΙ ΟΥΚ ΕΣΤΙΝ ΚΑΙ  
ΠΑΛΙΝ ΠΑΡΕΣΤΕΩ



ΤΩ ΧΑΙΜ ΚΑΙ ΤΩ ΝΑ  
 ΓΙΩΝ ΚΑΙ ΕΚ ΤΟΥ Α  
 ΜΑΤΟΣ ΤΩ Ν ΜΑΤ  
 ΓΩΝ ΙΥ ΚΑΙ ΕΘΛΥΜΑ  
 ΣΑΘΑΥΜΑΙ ΕΓΑΙ  
 ΛΩΝ ΑΥΤΗΝ ΚΑΙ  
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 ΚΑΤΑΖΟΝΤΟΣ ΑΠ  
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 ΣΜΟΥ ΚΑΙ ΠΟΝΤΩ  
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 ΔΕ ΟΝ ΟΥΣ ΕΧΩΝ  
 ΣΟΦΙΑΝ ΑΙ ΕΓΓΑ  
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 ΥΠΑΓΕΙΝ ΚΑΙ ΤΑΛΕ

ΚΑΚΑΙ ΡΑΙΑΛΑΙ  
 ΔΕ ΚΑΚΑΙ ΕΙΣ ΕΙ  
 ΣΙΝ ΟΙ ΤΙΝΕΣ ΚΑΙ  
 ΑΙ ΑΝΟΥΠΤΩ ΕΛΛΕ  
 ΑΛΛΑ ΣΟΥΣΙΝ Ω  
 ΚΑΙ ΕΙΣ ΕΚ ΜΙΑΝ  
 ΦΡΑΝΑΜ ΒΑΝ ΟΥ  
 ΜΕΤΑ ΤΟΥ ΘΗΡΙΟΥ  
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 ΤΩ ΘΗΡΙΩ ΔΙΟΚ  
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 ΤΗΣ ΚΩΝΕΣ ΓΙΝ  
 ΚΑΙ ΕΥΣΕΒΙΑΣ  
 ΩΝ ΚΑΙ ΟΙ ΜΕΤΑ  
 ΤΟΥ ΚΑΙ ΤΟΙΚΑΙ  
 ΑΕΚΤΟΙ ΚΑΙ ΠΙΣΤ  
 ΚΑΙ ΕΙΣ ΕΙΜΟΙΤΑ  
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 ΚΑΙ ΟΥΤΑΙ ΚΑΙ ΑΛ  
 ΚΑΙ ΟΧΟΙ ΕΙΣ ΚΑΙ  
 ΕΟΝΗ ΚΑΙ ΤΑ ΦΕΩ  
 ΚΑΙ ΤΑ ΔΕ ΚΑΚΕΡΑ  
 ΛΕΙΔΕΚΑΙ ΤΩ ΘΗ  
 ΡΙΟΝ ΟΥΤΟΙ ΜΙΝ  
 ΣΙΝ ΤΗΝ ΠΟΡΝΗΝ  
 ΚΑΙ ΗΡΗΜΩΜΕ  
 ΝΗΝ ΠΟΙΝ ΣΟΥΣΙΝ  
 ΑΥΤΗΝ ΚΑΙ ΓΥΜΝ  
 ΚΑΙ ΤΑ ΣΑΡΚΑΚΑ  
 ΤΗΣ ΦΑΓΟΝΤΑΙ ΚΑ  
 ΑΥΤΗΝ ΚΑΙ ΑΚΑΥ  
 ΣΙΝ ΗΤΥΡΟΝ ΟΕ  
 ΕΛΩΚΕΝ ΕΙΣ ΤΑ  
 ΚΑΡΑΙΣ ΑΥΤΩΝ  
 ΗΣΑΙ ΗΝΙΝΩΜΗ  
 ΑΥΤΟΥ ΚΑΙ ΤΟΙΝ  
 ΜΙΑΝ ΓΥΜΝΗΝ  
 ΛΟΥΝ ΑΥΤΗΝ ΚΑΙ  
 ΑΙ ΑΝ ΑΥΤΩΝ ΤΩ  
 ΘΗΡΙΩ ΑΥΤΕ  
 ΣΘΗΝ ΟΝ ΤΑΙΟΙ  
 ΓΟΙΤΟΥ ΟΥΚΑΙ ΗΤ

ΝΗΝ ΕΙΣ ΕΣΤΙ  
 ΗΠΟΛΙΣ ΗΜΕΙΣ  
 ΕΧΟΥΣΑ ΚΑΙ ΕΙΣ  
 ΕΠΙ ΤΩ Ν ΚΑΙ ΑΙ  
 ΩΝ ΤΗΣ ΓΗΣ  
 ΜΕΤΑ ΚΑΙ ΤΑ ΕΙΛΟΝ  
 ΑΛΛΟΝ ΤΕΛΟΝ  
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 ΚΑΙ ΟΙ ΕΜΠΟΡΟΙ

ΕΠΙ ΤΗΣ ΑΝΤΕΣ





, καὶ παρέσται

καὶ παρέσται

والاسكندرية







And will be present

καὶ παρέσται

kai parestai

A P syr

or , and again will be present

kai palain parestai

X\*

or, and is present

kai parestain

x2 , maj a group

or, and yet is

καὶ περ ἔστιν

kaiper estain

received text

ملحوظه مهمه في المقاطع الصوتيه

Kai per estain

Kaiper estain = and yet is ,,,, kai parestain = and is present

The difference between parestain and parestai

ويقول العالم روجر اومانسون

Roger L. Omanson

Instead of the present indicative verb(he goes) , some manuscripts have the infinitive form( to go) . In Greek manuscripts, final ne is often represented merely by a horizontal stroke over the preceding letter, so the difference in spelling between verb and infinitive was very slight. In this context, the present indicative is the more difficult reading, which copyists would have tended to change to the infinitive after (be about to). The variant has little significance as far as the meaning. The indicative states that the beast is going to destruction, while the infinitive states what he is about to do.

بدل وجود الفعل هو مستمر بعض المخطوطات تحتوي علي المصدر (اتي). في المخطوطات اليونانية حرف الني الي في اخر الكلمة دائما يتمثل بوجود علامه افقية فوق الحرف, لذلك الفرق بين استهزاء الفعل والمصدر فرق بسيط جدا. في هذا العدد, وجود حرف الني يجعلها اصعب في القراءة , الذي جعل النساخ يحولوها للمصدر (ياتي فيما بعد). هذا الفرق له تاثير لا يذكر في بعد المعني . فالصفة تعبر عن ان الوحش سوف يستمر في التخريب ولكن صيغة المصدر يعبر عن ما سيفعله قريبا.

A textual guide of the Greek new testament, page 544

ويقول العالم بروس متزجر

### 17.8 u`pa,gei {B}

Orthographically u`pa,gei (A 1611 2053 *al*) differs very little from u`pa,gein (a P 046 051 1006 1854 *al*), for in Greek manuscripts final n is

often represented merely by a horizontal stroke over the preceding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after me, *lei*.

في المخطوطات اليوناني حرف الني يعبر عنه بشرطه افقيه فوق الحرف الاخير. في هذا العدد وجود الحرف يجعل القراءه اصعب هذا السبب الذي جعل النساخ يغيروا من الفعل للمصدر

Metzger, Textual Commentary on NT

اقوال الالباء واقتباساتهم

يقول القديس ايرينيؤس في رسالته ردا علي هيرييسيس

4. But he indicates the number of the name now, that when this man comes we may avoid him, being aware who he is: the name, however, is suppressed, because it is not worthy of being proclaimed by the Holy Spirit. For if it had been declared by Him, he (Antichrist) might perhaps continue for a long period. But now as “he was, and is not, and shall ascend out of the abyss, and goes into perdition,”<sup>4708</sup> **Rev. xvii. 8.** as one who has no existence; so neither has his name been declared, for the name of that which does not exist is not proclaimed. But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which kingdom the Lord



declared, that “many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob.”<sup>4709</sup><sup>4709</sup> Matt. viii. 11.

Ante-nicene fathers, volume 1 page 560, Irenaeus against Heresies

ويقول القديس هيرماس من القرن الثاني الميلادي

I see a mighty beast like a whale, and out of its mouth fiery locusts<sup>134</sup><sup>134</sup> [Rev. ix. 3.] proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn.<sup>135</sup><sup>135</sup> Comp. Rev. xi. 7, xii. 3, 4, xiii. 1, xvii. 8, xxii. 2. [The beast was “like a whale” in size and proportion. It was not a sea-monster. This whole passage is *Dantesque*. See *Inferno*, canto xxxi., and, for the colours, canto xvii. 15.] I began to weep, and to call on the Lord to rescue me from it. Then I remembered the word which I had heard, “Doubt not, O Hermas.” Clothed, therefore, my brethren, with faith in the Lord<sup>136</sup><sup>136</sup> God.—*Lips., Vat.* and remembering the great things which He had taught me, I boldly faced the beast. Now that beast came on with such noise and force, that it could itself have destroyed a city.<sup>137</sup><sup>137</sup> The *Vat.* adds: with a stroke. I came near it, and the monstrous beast stretched itself out on the ground, and showed nothing but its tongue, and did not stir at all until I had passed by it. Now the beast had four colours on its head—black, then fiery and bloody, then golden, and lastly white.

Ante-nicene fathers, volume 2 page 18, The Pastor of Hermas

## Nicene and Post-Nicene Fathers

### Series II

#### Volume VI. Jerome: Letters and Select Works

#### Letter XLVI. Paula and Eustochium to Marcella.

12. Read the apocalypse of John, and consider what is sung therein of the woman arrayed in purple, and of the blasphemy written upon her brow, of the seven mountains, of the many waters, and of the end of Babylon.<sup>1004</sup><sup>1004</sup>

Rev. xvii. 4, 5, 9; i. 15; xvii; xviii. “Come out of her, my people,” so the Lord says, “that ye be not partakers of her sins, and that ye receive not of her plagues.”<sup>1005</sup><sup>1005</sup> Rev. xviii. 4. Turn back also to Jeremiah and pay heed to

what he has written of like import: “Flee out of the midst of Babylon, and deliver every man his soul.”<sup>1006</sup><sup>1006</sup> Jer. li. 6. For “Babylon the great is

fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit.”<sup>1007</sup><sup>1007</sup> Rev. xviii. 2. It is true that Rome has a holy church, trophies of apostles and martyrs, a true confession of Christ.

والمعني المقصود به

آيات 7،8 "ثم قال لي الملاك لماذا تعجبت انا اقول لك سر ا لمرأة و الوحش الحامل لها الذي له السبعة الرؤوس و العشرة القرون. الوحش الذي رايت كان و ليس الان و هو عتيد ان يصعد من

الهاوية و يمضي الى الهلاك و سيتعجب الساكنون على الارض الذين ليست اسماؤهم مكتوبة في سفر الحياة منذ تأسيس العالم حينما يرون الوحش انه كان و ليس الان مع انه كائن".

الوحش = هو الشيطان

كان = كان له سلطان على البشر، وكان يشتكى عليهم ويأسرهم، ويأخذ نفوسهم للجحيم عند موتهم

وليس الآن = فالمسيح بصليبه قيده ألف سنة (رؤ2:20) وما عاد له سلطان علينا بعد أن حررنا المسيح بفدائه (لو17:10-19) + (كو15:2،14). إذا المؤمن الآن صار له سلطان على إبليس، وليس لإبليس سلطان عليه وهو عتيد أن يصعد من الجحيم = في نهاية الألف سنة لابد أن يحل إبليس زمانا يسيرا (رؤ3:20) وسيكون هذا في مدة ضد المسيح والنبي الكذاب.

ويمضي إلى الهلاك = حين يطرح في البحيرة المتقدة بالنار (رؤ10:20).

سيتعجب = أولاد الله لهم سلطان على إبليس وعلى شهواتهم ويحتقرون ملذات هذا العالم . (انظر المزيد عن هذا الموضوع هنا في موقع الأنبا تكلا في أقسام المقالات و التفاسير الأخرى ). وهذا الموقف سيجعل الآخرين = الذين ليست أسماؤهم مكتوبة في سفر الحياة = هؤلاء سيتعجبون من هذا السلطان، فمن لا يعرف سر الصليب سيتعجب من سلطان أولاد الله.

ويوضح ان ان الشيطان قيد وبعد ذلك سيحل قليلا

## والمجد لله دائما