

عجيبا مشيرا

Holy_bible_1

الشبهة

قيل انها نبوة عن الماضي وهذا ما استغربه حتي الان كيف تكون نبوة للماضي !!!!!!!

ولكن للرد ابدا اولاً بالتراجم المختلفة

فانديك

6 لِأَنَّهُ يُولَدُ لَنَا وَلَدٌ وَنُعْطَى ابْنًا وَتَكُونُ الرِّيَاسَةُ عَلَى كَتِفِهِ وَيُدْعَى اسْمُهُ عَجِيباً مُشِيراً إِلَهاً قَدِيراً أَباً أَبَدياً رَئيسَ السَّلامِ.

الحياه

6 لأنه يولد لنا ولد ويعطى لنا ابن يحمل الرياسة على كتفه، ويدعى اسمه عجيبا، مشيرا، إلها قديرا، أبا أبديا، رئيس السلام.

السارة

6 لأنه يولد لنا ولد ويعطى لنا ابن وتكون الهناسة على كتفه. يسمى باسم عجيب، ويكون مشيرا وإلها قديرا وأبا أبديا ورئيس السلام.

اليسوعية

6 لأنه قد ولد لنا ولد وأعطى لنا ابن فصارت الرئاسة على كتفه ودعي اسمه عجيبا مشيرا إلها جبارا، أبا الأبد، رئيس السلام

المشتركة

اش-9-5: لِأَنَّهُ يُولَدُ لَنَا وَلَدٌ وَيُعْطَى لَنَا ابْنٌ وَتَكُونُ الرِّئَاسَةُ عَلَى كَتِفِهِ يُسَمَّى بِاسْمِ عَجِيبٍ، وَيَكُونُ مُشِيراً وَإِلَهاً قَدِيراً وَأَباً أَبَدياً وَرَئيسَ السَّلامِ.

الكاثوليكية

اش-9-5: لِأَنَّهُ قَدْ وُلِدَ لَنَا وَلَدٌ وَأُعْطِيَ لَنَا ابْنٌ فَصَارَتِ الرِّئَاسَةُ عَلَى كَتِفِهِ وَدُعِيَ اسْمُهُ عَجِيباً مُشِيراً إِلَهاً جَبَّاراً، أَباً الأبد، رَئيسَ السَّلامِ

Isa 9:6

(ASV) For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

(BBE) For to us a child has come, to us a son is given; and the government has been placed in his hands; and he has been named Wise Guide, Strong God, Father for ever, Prince of Peace.

(Bishops) (9:5) For vnto vs a chylde is borne, and vnto vs a sonne is geuen, vpon his shoulder doth the rule lye, and he is called with his owne name wonderfull, the geuer of shadowe, the mightie God, the euerlasting father, the prince of peace.

(CEV) A child has been born for us. We have been given a son who will be our ruler. His names will be Wonderful Advisor and Mighty God, Eternal Father and Prince of Peace.

(Darby) For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name is called Wonderful, Counsellor, Mighty *God, Father of Eternity, Prince of Peace.

(DRB) For a CHILD IS BORN to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace.

(ESV) For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

(FLS) (9:5) Car un enfant nous est né, un fils nous est donné, Et la domination reposera sur son épaule; On l'appellera Admirable, Conseiller, Dieu puissant, Père éternel, Prince de la paix.

(Geneva) For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon his shoulder, and he shall call his name

Wonderfull, Counseller, The mightie God, The euerlasting Father, The prince of peace,

(GLB) ombre o ist ein Kind geboren, ein Sohn ist uns gegeben, und die Herrschaft ist auf seiner Schulter; er heißt Wunderbar, Rat, Held, Ewig-Vater Friedefürst;

(GNB) A child is born to us! A son is given to us! And he will be our ruler. He will be called, "Wonderful Counselor," "Mighty God," "Eternal Father," "Prince of Peace."

(GW) A child will be born for us. A son will be given to us. The government will rest on his shoulders. He will be named: Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

(HOT) (9:5) כִּי־יֵלֵד יִלְד־לָנוּ בֶן נִתַּן־לָנוּ וְתִהְיֶה הַמְּשָׁרָה עַל־שִׁכְמוֹ וְיִקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִיעַד שָׁר־שָׁלוֹם:

(HOT+) (9:5) כִּי ^{H3588} יֵלֵד ^{H3206} יִלְד־לָנוּ ^{H3205} בֶּן ^{H1121} נִתַּן ^{H5414} לָנוּ ^{H1961} וְתִהְיֶה ^{H410} אֵל ^{H3289} יוֹעֵץ ^{H6382} פֶּלֶא ^{H8034} שְׁמוֹ ^{H7121} וְיִקְרָא ^{H7926} שִׁכְמוֹ ^{H5921} עַל ^{H4951} הַמְּשָׁרָה ^{H1368} אֲבִיעַד ^{H5703} שָׁר ^{H8269} שָׁלוֹם ^{H7965}:

(JPS) (9:5) For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele- joez-el-gibbor-Abi-ad-sar-shalom;

(KJV) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

(KJV+) For ^{H3588} unto us a child ^{H3206} is born, ^{H3205} unto us a son ^{H1121} is given: ^{H5414} and the government ^{H4951} shall be upon ^{H5921} his shoulder: ^{H7926} and his name ^{H8034} shall be ^{H1961} called ^{H7121} Wonderful, ^{H6382} Counsellor, ^{H3289} The mighty ^{H1368} God, ^{H410} The everlasting ^{H5703} Father, ^{H1} The Prince ^{H8269} of Peace. ^{H7965}

(KJV-1611) For vnto vs a child is borne, vnto vs a Sonne is giuen, and the gouernment shalbe vpon his shoulder: and his name shalbe called,

Wonderfull, Counseller, The mightie God, The euerlasting Father, The Prince of peace.

(KJVA) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

(LITV) For a Child is born; to us a Son is given; and the government is on His shoulder; and His name is called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.

(LXX) (9:5) ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐγενήθη ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ καλεῖται τὸ ὄνομα αὐτοῦ Μεγάλης βουλῆς ἄγγελος· ἐγὼ γὰρ ἄξω εἰρήνην ἐπὶ τοὺς ἄρχοντας, εἰρήνην καὶ ὑγίειαν αὐτῷ.

(MKJV) For to us a Child is born, to us a Son is given; and the government shall be on His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

(RV) For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

(Vulgate) parvulus enim natus est nobis filius datus est nobis et factus est principatus super umerum eius et vocabitur nomen eius Admirabilis consiliarius Deus fortis Pater ombre saeculi Princeps pacis

(Webster) For to us a child is born, to us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

(YLT) For a Child hath been born to us, A Son hath been given to us, And the princely power is on his shoulder, And He doth call his name Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace.

LXX

ὅτι παιδίον ἐγεννήθη ἡμῖν υἱὸς καὶ ἐδόθη ἡμῖν οὗ ἡ ἀρχὴ
ἐγενήθη ἐπὶ τοῦ ὤμου αὐτοῦ καὶ καλεῖται τὸ ὄνομα αὐτοῦ
μεγάλῃς βουλῆς ἄγγελος ἐγὼ γὰρ ἄξω εἰρήνην ἐπὶ τοὺς
ἄρχοντας εἰρήνην καὶ ὑγίειαν αὐτῷ

9:6 For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel: for I will bring peace upon the princes, and health to him.

Isaiah 9:6 Greek OT: Septuagint

.....
 οτι παιδιον εγεννηθη ημιν υιος και εδοθη ημιν ου η αρχη εγεννηθη επι
 του ωμου αυτου και καλειται το ονομα αυτου μεγαλης βουλης αγγελος
 εγω γαρ αξω ειρηνην επι τους αρχοντας ειρηνην και υγειαν αυτω

Isaiah 9:6 Greek OT: Septuagint – Transliterated

.....
 oti paidion egennēthē ēmin uios kai edothē ēmin ou ē archē egenēthē epi
 tou ōmou autou kai kaleitai to onoma autou megalēs boulēs angelos egō
 gar axō eirēnēn epi tous archontas eirēnēn kai ugieian autō

ה כִּי-יָלֵד יָלֵד-לָנוּ, בֶּן נִתָּן-לָנוּ, 5 For a child is born unto us, a son is given
 וְתָהִי הַמְשָׁרָה, עַל-שִׁכְמוֹ; unto us; and the government is upon his
 וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵז, אֵל shoulder; and his name is called Pele-joez-el-
 גִּבּוֹר, אָבִי-עַד, שָׁר-שָׁלוֹם. gibbor-Abi-ad-sar-shalom;

Arabic: Smith & Van Dyke 9:6

.....
لأنه يولد لنا ولد ونعطى ابنا وتكون الرئاسة على كتفه ويدعى اسمه عجيبا مشيرا الها قديرا ابا
ابديا رئيس السلام

Hebrew OT: BHS (Consonants Only) 9:6

.....
כי־ילד ילד־לנו בן נתן־לנו ותהי המשרה על־שכמו ויקרא שמו פלא יועץ אל גבור אביעד
שר־שלום:

Hebrew OT: Westminster Leningrad Codex 9:6

.....
כי־ילד ילד־לנו בן נתן־לנו ותהי המשרה על־שכמו ויקרא שמו פלא יועץ אל גבור אביעד
שר־שלום:

Hebrew OT: WLC (Consonants Only) 9:6

.....
כי־ילד ילד־לנו בן נתן־לנו ותהי המשרה על־שכמו ויקרא שמו פלא יועץ אל גבור אביעד
שר־שלום:

Hebrew OT: WLC (Consonants & Vowels) 9:6

.....
כי־ילד ילד־לנו בן נתן־לנו ותהי המשרה על־שכמו ויקרא שמו פלא יועץ אל גבור אביעד
שר־שלום:

Hebrew OT: Aleppo Codex 9:6

.....
ה כי ילד ילד לנו בן נתן לנו ותהי המשרה על שכמו ויקרא שמו פלא יועץ אל גבור אבי
עד שר שלום

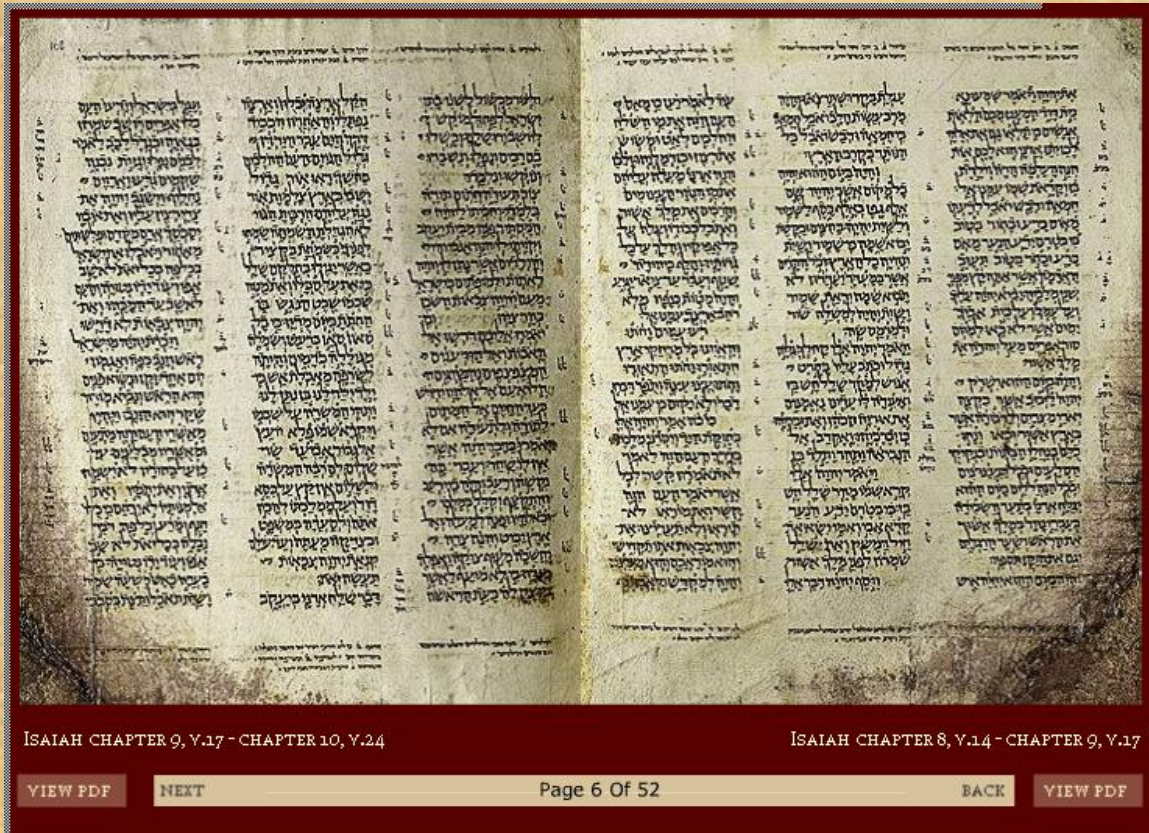
Hebrew Bible 9:6

.....
כי ילד ילד לנו בן נתן לנו ותהי המשרה על שכמו ויקרא שמו פלא יועץ אל גבור אביעד
שר שלום:

لاتيني

Vulgate (Latin): Isaiah Chapter 9

6 Parvulus enim natus est nobis, et filius datus est nobis, et factus est principatus super humerum ejus: et vocabitur nomen ejus, Admirabilis, Consiliarius, Deus, Fortis, Pater ombre sæculi, Princeps pacis.



[illegible]

(5) Because a child shall be born to us and a son is given to us and the government shall be upon his shoulders and he shall be called wonderful, ombre or, mighty God, everlasting father the prince of peace.

KJV	<p>For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.</p> <p>© Info</p>
NKJV	<p>For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.</p> <p>© Info</p>
NLT	<p>For a child is born to us, a son is given to us. And the government will rest on his shoulders. These will be his royal titles: Wonderful Counselor,* Mighty God, Everlasting Father, Prince of Peace.</p> <p>Footnote: * Or <i>Wonderful, Counselor</i>.</p> <p>© Info</p>
NIV	<p>For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor,* Mighty God, Everlasting Father, Prince of Peace.</p> <p>Footnote: * Or Wonderful, Counselor</p>

	© Info
ESV	<p>For to us a child is born, to us a son is given; and the government shall be upon* his shoulder, and his name shall be called* Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.</p> <p>Footnotes: * Or <i>is called</i> * Or <i>is upon</i></p> <p>© Info</p>
RVR	<p>Porque un niño ombre nacido, hijo ombre dado, y el principado sobre su ombre; y se llamará su nombre Admirable, Consejero, Dios Fuerte, Padre Eterno, Príncipe de Paz.</p> <p>© Info</p>
NASB	<p>For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.</p> <p>© Info</p>
RSV	<p>For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called “Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.”</p> <p>© Info</p>
ASV	<p>For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting</p>

	<p>Father, Prince of Peace.</p> <p>© Info</p>
YNG	<p>For a Child hath been born to us, A Son hath been given to us, And the princely power is on his shoulder, And He doth call his name Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace.</p> <p>© Info</p>
DBY	<p>For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name is called Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace.</p> <p>© Info</p>
WEB	<p>For to us a child is born, to us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.</p> <p>© Info</p>
HNV	<p>For to us a child is born, to us a son is given; and the government shall be on his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Shalom.</p>

ويتضح ان كل المترجمين ايضا اليهود منهم ترجموها انه مستقبل مبني للمجهول

وايضا بعض القواميس اللغوية

(HOT+) (9:5) כי H3588 ילד H3206 ילד H3205 בנו H1121 נתן H5414 לנו ותהי H1961
 אל H410 יועץ H3289 פלא H6382 שמו H8034 ויקרא H7121 שכמו H7926 על H5921 המשרה H4951
 שלום: H7965 שר H8269 אביעד H5703 גבור H1368

Strong Hebrew dictionary

H3588

כי

kîy

kee

A primitive particle (the full form of the prepositional prefix) indicating *causal* relations of all kinds, antecedent or consequent; (by implication) very widely used as a relative conjugation or adverb; often largely modified by other particles annexed: - and, + (forasmuch, inasmuch, where-) as, assured [-ly], + but, certainly, doubtless, + else, even, + except, for, how, (because, in, so, than) that, + nevertheless, now, rightly, seeing, since, surely, then, therefore, + (al-) though, + till, truly, + until, when, whether, while, who, yea, yet,

اي تاكيد حدوث امر في القريب ولذلك ترجم عربي لانه وانجليزي

for

H3206

ילד

yeled

yeh'-led

From [H3205](#); something *born*, that is, a *lad* or *offspring*: - boy, child, fruit, son, young man (one).

ولد مذکر

H3205

ילד

yâlad

yaw-lad'

A primitive root; to *bear* young; causatively to *beget*; medically to *act as midwife*; specifically to *show lineage*: - bear, beget, birth ([*-day*]), born, (make to) bring forth (children, young), bring up, calve, child, come, be delivered (of a child), time of delivery, gender, hatch, labour, (do the office of a) midwife, declare pedigrees, be the son of, (woman in, woman that) travail (*-eth, -ing woman*).

يولد مبني للمجهول

H1121

בן

bên

bane

From [H1129](#); a *son* (as a *builder* of the family name), in the widest sense (of literal and figurative relationship, including *grandson, subject, nation, quality or condition*, etc., (like [H1](#), [H251](#), etc.): - + afflicted, age, [*Ahoh-*] [*Ammon-*] [*Hachmon-*] [*Lev-*]ite, [*anoint-*]ed one, appointed to, (+) arrow, [*Assyr-*] [*Babylon-*] [*Egypt-*] [*Grec-*]ian, one born, bough, branch, breed, + (young) bullock, + (young) calf, X came up in, child, colt, X common, X corn, daughter, X of first, + firstborn, foal, + very fruitful, + postage, X in, + kid, + lamb, (+) man, meet, + mighty, + nephew, old, (+) people, + rebel, + robber, X servant born, X soldier, son, + spark, + steward, + stranger, X surely, them of, + tumultuous one, + valiant[*-est*], whelp, worthy, young (one), youth.

ابن صغير

H5414

נתן

nâthan

naw-than'

A primitive root; to *give*, used with great latitude of application (*put, make*, etc.): - add, apply, appoint, ascribe, assign, X avenge, X be ([*healed*]), bestow, bring (forth, hither), cast, cause, charge, come, commit consider, count, + cry, deliver (up), direct, distribute do, X doubtless, X without fail, fasten, frame, X get, give (forth, over, up), grant, hang (up), X have, X indeed, lay (unto charge, up), (give) leave, lend, let (out), + lie, lift up, make, + O that, occupy, offer, ordain, pay,

perform, place, pour, print, X pull, put (forth), recompense, render, requite, restore, send (out), set (forth), shew, shoot forth (up). + sing, + slander, strike, [sub-] mit, suffer, X surely, X take, thrust, trade, turn, utter, + weep, X willingly, + withdraw, + would (to) God, yield.

يعطي مبني للمجهول

H1961

היה

hâyâh

haw-yaw'

A primitive root (compare [H1933](#)); to *exist*, that is, *be* or *become*, *come to pass* (always emphatic, and not a mere copula or auxiliary): - beacon, X altogether, be (-come, accomplished, committed, like), break, cause, come (to pass), continue, do, faint, fall, + follow, happen, X have, last, pertain, quit (one-) self, require, X use.

اي سيحدث او سيكون وهذا مؤكد في المستقبل مبني للمجهول

H4951

משרה

miśrâh

mis-raw'

From [H8280](#); *empire*: - government.

رئاسة او قيادة

H5921

על

‘al

al

Properly the same as [H5920](#) used as a preposition (in the singular or plural, often with prefix, or as conjugation with a particle following); *above, over, upon, or against* (yet always in this last relation with a downward aspect) in a great variety of applications: - above, according to (-ly), after, (as) against, among, and, X as, at, because of, beside (the rest of), between, beyond the time, X both and, by (reason of), X had the charge of, concerning for, in (that), (forth, out) of, (from) (off), (up-) on, over, than, through (-out), to, touching, X with.

علي او فوق

H7926

שכֶּם

sh^ékem

shek-em'

From [H7925](#); the *neck* (between the shoulders) as the place of burdens; figuratively the *spur* of a hill: - back, X consent, portion, shoulder.

كتفيه

H7121

קרא

qârâ'

kaw-raw'

A primitive root (rather identical with [H7122](#) through the idea of *accosting* a person met); to *call* out to (that is, properly *address* by name, but used in a wide variety of applications): - bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim (-ation), pronounce, publish, read, renowned, say.

يدعي وهو ايضا في المستقبل مبني للمجهول

H8034

שֵׁם

shêm

shame

A primitive word (perhaps rather from [H7760](#) through the idea of definite and conspicuous *position*; compare [H8064](#)); an *appellation*, as a mark or memorial of individuality; by implication *honor, authority, character*: - + base, [in-] fame [-ous], name (-d), renown, report.

اي تعريفه

H6382

פֶּלֶא

pele'

peh'-leh

From [H6381](#); a *miracle*: - marvellous thing, wonder (-ful, -fully).

معجزي او عجيب

H3289

יָעַץ

yâ'ats

yaw-ats'

A primitive root; to *advise*; reflexively to *deliberate* or *resolve*: - advertise, take advice, advise (well), consult, (give take) counsel (-lor), determine, devise, guide, purpose.

ناصح او مشير

H410

אֵל

‘el

ale

Shortened from [H352](#); *strength*; as adjective *mighty*; especially the *Almighty* (but used also of any *deity*): - God (god), X goodly, X great, idol, might (-y one), power, strong. Compare names in “-el.”

لفظ الجلالة اي الهي او الله الذي هو ايل

H1368

גִּבּוֹר גִּבּוֹר

gibbôr gibbôr

ghib-bore', ghib-bore'

Intensive from the same as [H1397](#); *powerful*; by implication *warrior*, *tyrant*: - champion, chief, X excel, giant, man, mighty (man, one), strong (man), valiant man.

H5703

עד

‘ad

ad

From [H5710](#); properly a (peremptory) *terminus*, that is, (by implication) *duration*, in the sense of *perpetuity* (substantially as a noun, either with or without a preposition): - eternity, ever (-lasting, -more), old, perpetually, + world without end.

H8269

שר

śar

sar

From [H8323](#); a *head* person (of any rank or class): - captain (that had rule), chief (captain), general, governor, keeper, lord, ([-task-]) master, prince (-ipal), ruler, steward.

H7965

שלום שלום

shâlôm shâlôm

shaw-lome', shaw-lome'

From [H7999](#); *safe*, that is, (figuratively) *well*, *happy*, *friendly*; also (abstractly) *welfare*, that is, health, prosperity, peace: - X do, familiar, X fare, favour, + friend, X greet, (good) health, (X perfect, such as be at) peace (-able, -ably), prosper (-ity, -ous), rest, safe (-ly), salute, welfare, (X all is, be) well, X wholly.

H3588

כִּי

kîy

BDB Definition:

1) that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since

1a) that

1a1) yea, indeed

1b) when (of time)

1b1) when, if, though (with a concessive force)

1c) because, since (causal connection)

1d) but (after negative)

1e) that if, for if, indeed if, for though, but if

1f) but rather, but

1g) except that

1h) only, nevertheless

1i) surely

1j) that is

1k) but if

1l) for though

1m) forasmuch as, for therefore

Part of Speech: conjunction

A Related Word by BDB/Strong's Number: a primitive particle

Same Word by TWOT Number: 976

تاكيد في المستقبل ايضا

H3206

ילד

yeled

BDB Definition:

1) child, son, boy, offspring, youth

1a) child, son, boy

1b) child, children

1c) descendants

1d) youth

1e) apostate Israelites (figuratively)

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from [H3205](#)

Same Word by TWOT Number: 867b

ولد

H3205

ילד

yâlad

BDB Definition:

1) to bear, bring forth, beget, gender, travail

1a) (Qal)

1a1) to bear, bring forth

1a1a) of child birth

1a1b) of distress (simile)

1a1c) of wicked (behaviour)

1a2) to beget

1b) (Niphal) to be born

1c) (Piel)

1c1) to cause or help to bring forth

1c2) to assist or tend as a midwife

1c3) midwife (participle)

1d) (Pual) to be born

1e) (Hiphil)

1e1) to beget (a child)

- 1e2) to bear (figuratively - of wicked bringing forth iniquity)
1f) (Hophal) day of birth, birthday (infinitive)
1g) (Hithpael) to declare one's birth (pedigree)

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 867

يولد مبني للمجهول في المستقبل

H1121

בֵּן

bên

BDB Definition:

- 1) son, grandson, child, member of a group
1a) son, male child
1b) grandson
1c) children (plural - male and female)
1d) youth, young men (plural)
1e) young (of animals)
1f) sons (as characterisation, i.e. sons of injustice [for unrighteous men] or sons of God [for angels])
1g) people (of a nation) (plural)
1h) of lifeless things, i.e. sparks, stars, arrows (figuratively)
1i) a member of a guild, order, class

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from [H1129](#)

Same Word by TWOT Number: 254

ابن

H5414

נָתַן

nâthan

BDB Definition:

- 1) to give, put, set

1a) (Qal)

1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend

1a2) to put, set, put on, put upon, set, appoint, assign, designate

1a3) to make, constitute

1b) (Niphal)

1b1) to be given, be bestowed, be provided, be entrusted to, be granted to, be permitted, be issued, be published, be uttered, be assigned

1b2) to be set, be put, be made, be inflicted

1c) (Hophal)

1c1) to be given, be bestowed, be given up, be delivered up

1c2) to be put upon

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 1443

يعطي مبني للمجهول في المستقبل

H1961

היה

hâyâh

BDB Definition:

1) to be, become, come to pass, exist, happen, fall out

1a) (Qal)

1a1) -----

1a1a) to happen, fall out, occur, take place, come about, come to pass

1a1b) to come about, come to pass

1a2) to come into being, become

1a2a) to arise, appear, come

1a2b) to become

1a2b1) to become

1a2b2) to become like

1a2b3) to be instituted, be established

1a3) to be

1a3a) to exist, be in existence

1a3b) to abide, remain, continue (with word of place or time)

1a3c) to stand, lie, be in, be at, be situated (with word of locality)

1a3d) to accompany, be with

1b) (Niphal)

1b1) to occur, come to pass, be done, be brought about

1b2) to be done, be finished, be gone

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root [compare [H1933](#)]

Same Word by TWOT Number: 491

سيحدث او يكون او تكون اي في المستقبل

H4951

מִשְׂרָה

miśrâh

BDB Definition:

1) rule, dominion, government

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from [H8280](#)

Same Word by TWOT Number: 2288a

قياده او الرئاسة

H5921

עַל

‘al

BDB Definition:

- 1) upon, on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against (preposition)
- 1a) upon, on the ground of, on the basis of, on account of, because of, therefore, on behalf of, for the sake of, for, with, in spite of, notwithstanding, concerning, in the matter of, as regards
- 1b) above, beyond, over (of excess)
- 1c) above, over (of elevation or pre-eminence)
- 1d) upon, to, over to, unto, in addition to, together with, with (of addition)
- 1e) over (of suspension or extension)
- 1f) by, adjoining, next, at, over, around (of contiguity or proximity)
- 1g) down upon, upon, on, from, up upon, up to, towards, over towards, to, against (with verbs of motion)
- 1h) to (as a dative)

2) because that, because, notwithstanding, although (conjunction)

Part of Speech: see above in Definition

A Related Word by BDB/Strong's Number: properly, the same as [H5920](#) used as a preposition (in the singular or plural often with prefix, or as conjunction with a particle following)

Same Word by TWOT Number: 1624p

علي

H7926

שכם

shekem

BDB Definition:

- 1) shoulder, back
- 1a) shoulder, shoulder-blade
- 1b) back (in general)

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from [H7925](#)

Same Word by TWOT Number: 2386a

H7121

קרא

qârâ'

BDB Definition:**1) to call, call out, recite, read, cry out, proclaim****1a) (Qal)****1a1) to call, cry, utter a loud sound****1a2) to call unto, cry (for help), call (with name of God)****1a3) to proclaim****1a4) to read aloud, read (to oneself), read****1a5) to summon, invite, call for, call and commission, appoint, call and endow****1a6) to call, name, give name to, call by****1b) (Niphal)****1b1) to call oneself****1b2) to be called, be proclaimed, be read aloud, be summoned, be named****1c) (Pual) to be called, be named, be called out, be chosen****Part of Speech: verb****A Related Word by BDB/Strong's Number: a primitive root [rather identical with H7122 through the idea of accosting a person met]****Same Word by TWOT Number: 2063**

سيدعي مبني للمجهول في المستقبل

H8034

שם

shêm

BDB Definition:**1) name****1a) name****1b) reputation, fame, glory****1c) the Name (as designation of God)**

1d) memorial, monument

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: a primitive word [perhaps rather from H7760 through the idea of definite and conspicuous position]

Same Word by TWOT Number: 2405

اسم

H6382

פֶּלֶא

pele'

BDB Definition:

1) wonder, marvel

1a) wonder (extraordinary, hard to understand thing)

1b) wonder (of God's acts of judgment and redemption)

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H6381

Same Word by TWOT Number: 1768a

عجيب

H3289

יָעַץ

yâ'ats

BDB Definition:

1) to advise, consult, give counsel, counsel, purpose, devise, plan

1a) (Qal)

1a1) to advise, counsel, give counsel, consult

1a2) counsellor (participle)

1b) (Niphal) to consult together, exchange counsel, deliberate, counsel together

1c) (Hithpael) to conspire

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 887

ناصر او مشير

H410

אל

'êl

BDB Definition:

- 1) god, god-like one, mighty one
 - 1a) mighty men, men of rank, mighty heroes
 - 1b) angels
 - 1c) god, false god, (demons, imaginations)
 - 1d) God, the one true God, Jehovah
- 2) mighty things in nature
- 3) strength, power

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: shortened from [H352](#)

Same Word by TWOT Number: 93a

الاله او يهوه اي لفظ ايل نفسه

H1368

גבור / גבר

gibbôr

BDB Definition:

- 1) strong, mighty (adjective)
- 2) strong man, brave man, mighty man (noun masculine)

Part of Speech: see above in Definition

A Related Word by BDB/Strong's Number: intensive from [H1396](#)

Same Word by TWOT Number: 310b

قدير قوي جبار

H5703

עז

‘ad

BDB Definition:

- 1) perpetuity, for ever, continuing future
- 1a) ancient (of past time)
- 1b) for ever (of future time)
- 1b1) of continuous existence
- 1c) for ever (of God’s existence)

Part of Speech: noun masculine

A Related Word by BDB/Strong’s Number: from [H5710](#)

Same Word by TWOT Number: 1565a

ابدي اي استمرارية في المستقبل

H8269

שָׂר

śar

BDB Definition:

- 1) prince, ruler, leader, chief, chieftain, official, captain
- 1a) chieftain, leader
- 1b) vassal, noble, official (under king)
- 1c) captain, general, commander (military)
- 1d) chief, head, overseer (of other official classes)
- 1e) heads, princes (of religious office)
- 1f) elders (of representative leaders of people)
- 1g) merchant-princes (of rank and dignity)
- 1h) patron-angel
- 1i) Ruler of rulers (of God)
- 1j) warden

Part of Speech: noun masculine

A Related Word by BDB/Strong’s Number: from [H8323](#)

Same Word by TWOT Number: 2295a

رئيس او قائد

H7965

שלום / שלום

shâlôm

BDB Definition:

1) completeness, soundness, welfare, peace

1a) completeness (in number)

1b) safety, soundness (in body)

1c) welfare, health, prosperity

1d) peace, quiet, tranquillity, contentment

1e) peace, friendship

1e1) of human relationships

1e2) with God especially in covenant relationship

1f) peace (from war)

1g) peace (as adjective)

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from [H7999](#)

Same Word by TWOT Number: 2401a

السلام

قاموس ثالث

יָלַד

יָלַד yâlad

yaw-lad'

A primitive root; to *bear* young; causatively to *beget*; medically to *act as midwife*; specifically to *show lineage*: - bear, beget, birth ([-day]), born, (make to) bring forth (children, young), bring up, calve, child, come, be delivered (of a child), time of delivery, gender, hatch, labour, (do the office of a) midwife, declare pedigrees, be the son of, (woman in, woman that) travail (-eth, -ing woman).

נתן

נתן nāthan

naw-than‘

A primitive root; to *give*, used with great latitude of application (*put, make, etc.*): - add, apply, appoint, ascribe, assign, X *avenge*, X *be* ([*healed*]), bestow, bring (*forth, hither*), cast, cause, charge, come, commit consider, count, + cry, deliver (*up*), direct, distribute do, X doubtless, X without fail, fasten, frame, X get, give (*forth, over, up*), grant, hang (*up*), X have, X indeed, lay (*unto charge, up*), (*give*) leave, lend, let (*out*), + lie, lift up, make, + O that, occupy, offer, ordain, pay, perform, place, pour, print, X pull, put (*forth*), recompense, render, requite, restore, send (*out*), set (*forth*), shew, shoot forth (*up*). + sing, + slander, strike, [sub-] mit, suffer, X surely, X take, thrust, trade, turn, utter, + weep, X willingly, + withdraw, + would (to) God, yield.

על

על ‘al

al

Properly the same as 5920 used as a preposition (in the singular or plural, often with prefix, or as conjugation with a particle following); *above, over, upon, or against* (yet always in this last relation with a downward aspect) in a great variety of applications: - above, according to (-ly), after, (as) against, among, and, X as, at, because of, beside (the rest of), between, beyond the time, X both and, by (reason of), X had the charge of, concerning for, in (that), (*forth, out*) of, (*from*) (off), (*up-*) on, over, than, through (-out), to, touching, X with.

بعد كل هذه القواميس نتأكد ان العدد يتكلم عن المستقبل مبني للمجهول

وهو يتماشى مع نبوات كثيره في العهد القديم

اش 7:14 ولكن يعطيكم السيد نفسه آية. ها العذراء تحبل وتلد ابنا وتدعو اسمه عمانوئيل.

اش 22:21 والبسه ثوبك واشده بمنطقتك واجعل سلطانك في يده فيكون ابا لسكان اورشليم ولبيت يهوذا.

اش 22:22 واجعل مفتاح بيت داود على كتفه فيفتح وليس من يغلق ويغلق وليس من يفتح.

مز 2:6 اما انا فقد مسحت ملكي على صهيون جبل قدسي
مز 2:7 اني اخبر من جهة قضاء الرب. قال لي انت ابني. انا اليوم ولدتك
مز 2:8 اسألني فاعطيك الامم ميراثا لك واقاصي الارض ملكا لك.
مز 2:9 تحطمهم بقضيب من حديد. مثل اناء خراف تكسرهم
مز 2:10 فالآن يا ايها الملوك تعقلوا. تأدبوا يا قضاة الارض.
مز 2:11 اعبدوا الرب بخوف واهتفوا برعدة.
مز 2:12 قبلوا الابن لئلا يغضب فتبیدوا من الطريق لانه عن قليل يتقد غضبه. طوبى لجميع المتكلمين عليه

مز 110:1 لداود. مزمور. قال الرب لربي اجلس عن يميني حتى اضع اعدائك موطئا لقدميك.

مز 110:2 يرسل الرب قضيب عزمك من صهيون. تسلط في وسط اعدائك.
مز 110:3 شعبك منتدب في يوم قوتك في زينة مقدسة من رحم الفجر لك ظل حدثك

مز 110:4 اقسم الرب ولن يندم. انت كاهن الى الابد على رتبة ملكي صادق.

ار 23:5 ها ايام تأتي يقول الرب واقم لداود غصن بر فيملك ملك وينجح ويجري حقا وعدلا في الارض.

ار 23:6 في ايامه يخلص يهوذا ويسكن اسرائيل آمنا وهذا هو اسمه الذي يدعونه به الرب برنا.

زك 6:12 وكلمه قائلا. هكذا قال رب الجنود قائلا. هوذا الرجل الغصن اسمه ومن مكانه ينبت ويبني هيكل الرب.

زك 6:13 فهو يبني هيكل الرب وهو يحمل الجلال ويجلس ويتسلط على كرسيه ويكون كاهنا على كرسيه وتكون مشورة السلام بينهما كليهما.

زك 9:9 ابتهجي جدا يا ابنة صهيون اهتفي يا بنت اورشليم. هوذا ملكك يأتي اليك هو عادل ومنصور وديع وراكب على حمار وعلى جحش ابن اتان.

زك 9:10 واقطع المركبة من افرايم والفرس من اورشليم وتقطع قوس الحرب. ويتكلم بالسلام للامم وسلطانه من البحر الى البحر ومن النهر الى اقاصي الارض.

اش 7:14 ولكن يعطيكم السيد نفسه آية. ها الاعداء تحبل وتلد ابنا وتدعو اسمه عمانوئيل.

قض 13:18 فقال له ملاك الرب لماذا تسأل عن اسمي وهو عجيب.

ار 31:22 حتى متى تطوفين ايتها البنت المرتدة. لان الرب قد خلق شيئا حديثا في الارض. انثى تحيط برجل.

اش 28:29 هذا ايضا خرج من قبل رب الجنود. عجيب الرأي عظيم الفهم

زك 6:13 فهو يبني هيكل الرب وهو يحمل الجلال ويجلس ويتسلط على كرسيه ويكون كاهنا على كرسيه وتكون مشورة السلام بينهما كليهما.

اش 45:24 قال لي انما بالرب البر والقوة. اليه يأتي ويخزي جميع المغتاضين عليه

اش 45:25 بالرب يتبرر ويفتخر كل نسل اسرائيل

مز 45:3 تقلد سيفك على فخذك ايها الجبار جلالك وبهاءك.

مز 45:6 كرسيك يا الله الى دهر الدهور. قضيب استقامة قضيب ملكك.

مز 50:1 مزمو ر. لآساف. اله الآلهة الرب تكلم ودعا الارض من مشرق الشمس الى مغربها.

ار 23:5 ها ايام تأتي يقول الرب واقم لداود غصن بر فيملك ملك وينجح ويجري حقا وعدلا في الارض.
ار 23:6 في ايامه يخلص يهوذا ويسكن اسرائيل آمنا وهذا هو اسمه الذي يدعونه به الرب برنا.

اش 8:18 هانذا والاولاد الذين اعطانيهم الرب آيات وعجائب في اسرائيل من عند رب الجنود الساكن في جبل صهيون

اش 53:10 اما الرب فسرّ بان يسحقه بالحزن. ان جعل نفسه ذبيحة اثم يرى نسلا تطول ايامه ومسرة الرب بيده تتجج.

ام 8:23 منذ الازل مسحت منذ البدء منذ اوائل الارض.

اش 11:6 فيسكن الذئب مع الخروف ويربض النمر مع الجدي والعجل والشبل والمسمن معا وصبي صغير يسوقها.

اش 11:7 والبقرة والدبة ترعيان. تربض اولادهما معا والاسد كالبقر ياكل تبنا.

اش 11:8 ويلعب الرضيع على سرب الصل ويمد الفطيم يده على حجر الافعوان.

اش 11:9 لا يسوؤون ولا يفسدون في كل جبل قدسي لان الارض تمتلئ من معرفة الرب كما تغطي المياه البحر.

اش 53:5 وهو مجروح لاجل معاصينا مسحوق لاجل آثامنا تاديب سلامنا عليه وبحبره شفيانا.

مز 72:3 تحمل الجبال سلاما للشعب والاكام بالبر.

مز 72:7 يشرق في ايامه الصديق وكثرة السلام الى ان يضمحل القمر.

مز 85:10 الرحمة والحق التقيا. البر والسلام تلاثما.

دا 9:24 سبعون اسبوعا قضيت على شعبك وعلى مدينتك المقدسة لتكميل المعصية وتتميم الخطايا ولكفارة الاثم وليؤتى بالبر الابدي ولختم الرؤيا والنبوة ولمسح قدوس القدوسين.
دا 9:25 فاعلم وافهم انه من خروج الامر لتجديد اورشليم وبنائها الى المسيح الرئيس سبعة اسابيع واثنان وستون اسبوعا يعود ويبنى سوق وخليج في ضيق الأزمنة.

مي 5:4 ويقف ويرعى بقدرة الرب بعظمة اسم الرب الهه ويثبتون.لانه الآن يتعظم الى اقاصي الارض.
مي 5:5 ويكون هذا سلاما. اذا دخل اشور في ارضنا واذا داس في قصورنا نقيم عليه سبعة رعاة وثمانية من امراء الناس.

وايضا العهد الجديد شرحه بعمق وشرح كيفية تنفيذ النبوة

له 1:35 فاجاب الملاك وقال لها. الروح القدس يحل عليك وقوة العلي تظلك فلذلك ايضا القدوس المولود منك يدعى ابن الله.

لو 2:11 انه ولد لكم اليوم في مدينة داود مخلص هو المسيح الرب.

يو 1:14 والكلمة صار جسدا وحل بيننا ورأينا مجده مجدا كما لوحد من الآب مملوءا نعمة وحقا.

يو 3:16 لانه هكذا احب الله العالم حتى بذل ابنه الوحيد لكي لا يهلك كل من يؤمن به بل تكون له الحياة الابدية.

يو 3:17 لانه لم يرسل الله ابنه الى العالم ليدين العالم بل ليخلص به العالم.

رو 8:32 الذي لم يشفق على ابنه بل بذله لاجلنا اجمعين كيف لا يهبنا ايضا معه كل شيء.

1يو 4:10 في هذه هي المحبة ليس اننا نحن احببنا الله بل انه هو احبنا وارسل ابنه كفارة لخطايانا

1يو 4:11 ايها الاحباء ان كان الله قد احبنا هكذا ينبغي لنا ايضا ان يحب بعضنا بعضا.

1يو 4:12 الله لم ينظره احد قط. ان احب بعضنا بعضا فالله يثبت فينا ومحبه قد تكملت فينا.

1يو 4:13 بهذا نعرف اننا نثبت فيه وهو فينا انه قد اعطانا من روحه.

1يو 4:14 ونحن قد نظرنا ونشهد ان الاب قد ارسل الابن مخلصا للعالم.

مت 11:27 كل شيء قد دفع اليّ من ابي. وليس احد يعرف الابن الا الاب. ولا احد يعرف الاب الا الابن ومن اراد الابن ان يعلن له.

مت 28:18 فتقدم يسوع وكلمهم قائلا. دفع اليّ كل سلطان في السماء وعلى الارض.

1كو 15:25 لانه يجب ان يملك حتى يضع جميع الاعداء تحت قدميه.

اف 1:21 فوق كل رئاسة وسلطان وقوة وسيادة وكل اسم يسمى ليس في هذا الدهر فقط بل في المستقبل ايضا
اف 1:22 واخضع كل شيء تحت قدميه واياه جعل راسا فوق كل شيء للكنيسة

رو 19:16 وله على ثوبه وعلى فخذيه اسم مكتوب ملك الملوك ورب الارباب

مت 1:23 هوذا العذراء تحبل وتلد ابنا ويدعون اسمه عمانوئيل الذي تفسيره
الله معنا

1تي 3:16 وبالاجماع عظيم هو سرّ التقوى الله ظهر في الجسد تبرر في الروح
تراءى لملائكة كرز به بين الامم أو من به في العالم رفع في المجد

لو 21:15 لاني انا اعطيكم فما وحكمة لا يقدر جميع معانديكم ان يقاوموها او
يناقضوها.

يو 1:16 ومن ملئه نحن جميعا اخذنا. ونعمة فوق نعمة.

1كو 1:30 ومنه انتم بالمسيح يسوع الذي صار لنا حكمة من الله وبراً وقداًسة
وفداء.

كو 2:3 المذخر فيه جميع كنوز الحكمة والعلم.

يو 1:1 في البدء كان الكلمة والكلمة كان عند الله وكان الكلمة الله.

يو 1:2 هذا كان في البدء عند الله.

اع 20:28 احترزوا اذا لانفسكم ولجميع الرعية التي اقامكم الروح القدس فيها
اساقفة لترعوا كنيسة الله التي اقتناها بدمه.

رو 9:5 ولهم الآباء ومنهم المسيح حسب الجسد الكائن على الكل الها مباركا
الى الابد آمين

تي 2:13 منتظرين الرجاء المبارك وظهور مجد الله العظيم ومخلصنا يسوع المسيح

عب 1:8 واما عن الابن كرسيك يا الله الى دهر الدهور. قضيب استقامة قضيب ملكك.

يو 5:20 ونعلم ان ابن الله قد جاء واعطانا بصيرة لنعرف الحق. ونحن في الحق في ابنه يسوع المسيح. هذا هو الاله الحق والحياة الابدية.

عب 2:13 وايضا انا اكون متوكلا عليه. وايضا ها انا والاولاد الذين اعطانيهم الله.

عب 2:14 فاذا قد تشارك الاولاد في اللحم والدم اشارك هو ايضا كذلك فيهما لكي يبيد بالموت ذاك الذي له سلطان الموت اي ابليس

لو 2:14 المجد لله في الاعالي وعلى الارض السلام وبالناس المسرة

يو 14:27 سلاما اترك لكم. سلامي اعطيكم. ليس كما يعطي العالم اعطيكم انا. لا تضطرب قلوبكم ولا ترهب.

اع 10:36 الكلمة التي ارسلها الى بني اسرائيل يبشر بالسلام بيسوع المسيح. هذا هو رب الكل.

رو 5:1 فاذا قد تبررنا بالايمان لنا سلام مع الله بربنا يسوع المسيح

رو 5:2 الذي به ايضا قد صار لنا الدخول بالايمان الى هذه النعمة التي نحن فيها مقيمون ونفتخر على رجاء مجد الله.

رو 5:3 وليس ذلك فقط بل نفتخر ايضا في الضيقات عالمين ان الضيق ينشئ صبرا

رو 5:4 والصبر تزكية والتزكية رجاء

رو 5:5 والرجاء لا يخزي لان محبة الله قد انسكبت في قلوبنا بالروح القدس المعطى لنا.

رو 5:6 لان المسرح اذ كنا بعد ضعفاء مات في الوقت المعين لاجل الفجار.

رو 5:7 فانه بالجهد يموت احد لاجل بار.ربما لاجل الصالح يجسر احد ايضا ان يموت.

رو 5:8 ولكن الله بين محبته لنا لانه ونحن بعد خطاة مات المسيح لاجلنا.

رو 5:9 فبالأولى كثيرا ونحن متبررون الآن بدمه نخلص به من الغضب.

رو 5:10 لانه ان كنا ونحن اعداء قد صولحنا مع الله بموت ابنه فبالأولى كثيرا ونحن مصالحون نخلص بحياته.

كو 5:19 اي ان الله كان في المسيح مصالحا العالم لنفسه غير حاسب لهم خطاياهم وواضعا فينا كلمة المصالحة.

اف 2:14 لانه هو سلامنا الذي جعل الاثنين واحدا ونقض حائط السياج المتوسط

اف 2:15 اي العداوة.مبطلا بجسده ناموس الوصايا في فرائض لكي يخلق الاثنين في نفسه انسانا واحدا جديدا صانعا سلاما

اف 2:16 ويصالح الاثنين في جسد واحد مع الله بالصليب قاتلا العداوة به.

اف 2:17 فجاء وبشركم بسلام انتم البعيدين والقريبين.

اف 2:18 لان به لنا كلينا قدوما في روح واحد الى الآب.

كو 1:20 وان يصالح به الكل لنفسه عاملا الصلح بدم صليبه بواسطته سواء كان ما على الارض ام ما في السموات.

كو 1:21 وانتم الذين كنتم قبلا اجنبيين واعداء في الفكر في الاعمال الشريرة قد صالحكم الآن

عب 7:2 الذي قسم له ابراهيم عشرا من كل شيء.المترجم اولا ملك البر ثم ايضا ملك ساليم اي ملك السلام

عب 7:3 بلا اب بلا ام بلا نسب.لا بداءة ايام له ولا نهاية حياة بل هو مشبه بابن الله هذا يبقى كاهنا الى الابد.

عب 13:20 واليه السلام الذي اقام من الاموات راعي الخراف العظيم ربنا يسوع
بدم العهد الابدي

بعض اقوال الاباء الاولين

Justin Martyr (also Justin the Martyr, Justin of Caesarea, Justin the Philosopher, *Latin* Iustinus Martyr or Flavius Iustinus) (100–165) was an early *Christian apologist* and *saint*

Chapter XXXV.—Other fulfilled prophecies.

And how Christ after He was born was to escape the notice of other men until He grew to man's estate, which also came to pass, hear what was foretold regarding this. There are the following predictions:¹⁸³⁴¹⁸³⁴

These predictions have so little reference to the point Justin intends to make out, that some editors have supposed that a passage has here been lost. Others think the irrelevancy an insufficient ground for such a supposition. [See below, cap. xl.] —“Unto us a child is born, and unto us a young man is given, and the government shall be upon His shoulders;”¹⁸³⁵¹⁸³⁵ **Isa. ix. 6. which is significant of the power of the cross, for to it, when He was crucified, He applied His shoulders, as shall be more clearly made out in the ensuing discourse.**

Volume 1

وهو شرح العدد ومفهومه

القديس اغناطيوس

Chapter III.—The same continued.

The prophets also, when they speak as in the person of God, [saying,] “I am God, the first [of beings], and I am also the last,”¹²²⁴¹²²⁴ Literally, “after these things.” and besides Me there is no God,”¹²²⁵¹²²⁵ **Isa. xlv. 6.** concerning the Father of the universe, do also speak of our Lord Jesus Christ. “A Son,” they say, has been given to us, on whose shoulder the government is from above; and His name is called the Angel of great counsel, Wonderful, Counsellor, the strong and mighty God.”¹²²⁶¹²²⁶ **Isa. ix. 6.** And concerning His incarnation, “Behold, a virgin shall be with Child, and shall bring forth a Son; and they shall call his name Immanuel.”¹²²⁷¹²²⁷ **Isa. vii. 14; Matt. i. 23.** And concerning the passion, “He was led as a sheep to the slaughter; and as a lamb before her shearers is dumb, I also was an innocent lamb led to be sacrificed.”¹²²⁸

Volume 1

القديس إيرينيئوس

Chapter XVI.—Proofs from the apostolic writings, that Jesus Christ was one and the same, the only begotten Son of God, perfect God and perfect man.

The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets.”³⁵⁸¹³⁵⁸¹ **Mark i. 1.** 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;”³⁵⁸²³⁵⁸² **Isa. ix. 6** (LXX.). 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,

Volume 1

وايضاً

Chapter XXXIII.—Whosoever confesses that one God is the author of both Testaments, and diligently reads the Scriptures in company with the presbyters of the Church, is a true spiritual disciple; and he will rightly understand and interpret all that the prophets have declared respecting Christ and the liberty of the New Testament.

I came unto the prophetess, and she bare a son, and His name is called Wonderful, Counsellor, the Mighty God;”⁴³⁰⁴⁴³⁰⁴ **Isa. viii. 3, Isa. ix. 6, Isa. vii. 14.** [A confusion of texts.] and those [of them] who proclaimed Him as Immanuel, [born] of the Virgin, exhibited the union of the Word of God with His own workmanship, [declaring] that the Word should become flesh, and the Son of God the Son of man

Volume 1

القديس اكليمندوس الاسكندري

**CHAPTER V.—ALL WHO WALK ACCORDING TO TRUTH ARE
CHILDREN OF GOD.**

And in defence of the point to be established, I shall adduce another consideration of the greatest weight. The Spirit calls the Lord Himself a child, thus prophesying by Esaias: “Lo, to us a child has been born, to us a son has been given, on whose own shoulder the government shall be; and His name has been called the Angel of great Counsel.” Who, then, is this infant child? He according to whose image we are made little children. By the same prophet is declared His greatness: “Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace; that He might fulfil His discipline: and of His peace there shall be no end.”¹⁰⁷⁹¹⁰⁷⁹ **Isa. ix. 6.** O the great God! O the perfect child! The Son in the Father, and the Father in the Son.

Volume 2

Chapter X.—Concerning the Passion of Christ, and Its Old Testament Predictions and Adumbrations.

who has reigned from that time onward when he overcame the death which ensued from His passion of “the tree.”

Similarly, again, Isaiah says: “For a child is born to us, and to us is given a son.”¹³⁴⁶ See **Isa. ix. 6**. What novelty is that, unless he is speaking of the “Son” of God?—and one is born to us the beginning of whose government has been made “on His shoulder.”

Volume 3

ويقول ايضا

Chapter XIX.—Prophecies of the Death of Christ.

Likewise Isaiah also says: “For unto us a child is born.”³³⁵⁸ **Isa. ix. 6**. But what is there unusual in this, unless he speaks of the Son of God? “To us is given He whose government is upon His shoulder.”³³⁵⁹ **Isa. ix. 6**. Now, what king is there who bears the ensign of his dominion upon his shoulder, and not rather upon his head as a diadem, or in his hand as a sceptre, or else as a mark in some royal apparel? But the one new King of the new ages, Jesus Christ, carried on His shoulder both the power and the excellence of His new glory, even His cross; so that, according to our former prophecy, He might thenceforth reign from the tree as Lord.

Volume 3

21. That in the passion and the sign of the cross is all virtue and power.

Before His face shall go the Word, and shall go forth unto the plains according to His steps.”⁴⁰⁷⁶⁴⁰⁷⁶ **Hab. iii. 3–5.** In Isaiah also: “Behold, unto us a child is born, and to us a Son is given, upon whose shoulders shall be government; and His name shall be called the Messenger of a mighty thought.”⁴⁰⁷⁷⁴⁰⁷⁷ **Isa. ix. 6.** By this sign of the cross also Amalek was conquered by Jesus through Moses.

Volume 5

القديس بطرس الاسكندري

Canon V

For thus will they be the rather profited, meditating upon the prophet’s words, and saying, “Unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called the Messenger of My mighty counsel.”²²⁹³²²⁹³ **Isa. ix. 6.** Who, as ye know, when another infant in the sixth month²²⁹⁴²²⁹⁴ **Luke i. 76, 77.** of his conception had preached before His coming repentance for the remission of sins, was himself also conceived to preach repentance.

Volume 6

وغيره الكثير جدا من الاباء

وكلهم يؤكدون نفس المعني

وبعد ان اوضحتها لغويا وايضا مفهوم اليهود وباقي النبوات وشرح السيد المسيح والتلاميذ والاباء كلهم لهذه النبوة فابي حجه ياتي اليها احدهم ويقول انها تتكلم عن الماضي فهي نبوة في الماضي ما قبل اشعياء النبي فهل لهذا اي معني ؟ وباي منطق ؟

واخير المعني الروحي من تفسير ابونا انطونيوس فكري

آية (6:5) لان كل سلاح المتسلح في الوغى و كل رداء مدحرج في الدماء يكون للحريق مأكلاً للنار. لأنه يولد لنا ولد و نعطي ابناً و تكون الرياسة على كتفه و يدعى اسمه عجيباً مشيراً إليها قديراً أباً أبدياً رئيس السلام.

السبب الثاني للفرح أن الأسلحة والحرب بطلت فزمان المسيح زمان سلام والمعنى الروحي أن نار الروح القدس ستأكل سلاح الأعداء ورداء الشياطين المخضب بدماء الأبرياء، ويشمل سلام المسيح كل المؤمنين. فرحنا أن عدونا إبليس صار بلا سلاح.

كيف يحدث كل هذا؟ من الذي سيجرد إبليس من سلاحه ؟ من هو الذي يعطي سلاماً للعالم كله وفرحاً للمؤمنين ؟ هنا نجد إشعياء وقد تجاوز الرموز والظلام بهذه النبوة وتكلم مباشرة عن ولادة المسيح.

يولد لنا ولد = في العبرية يولد بيننا ولأجلنا. والمعنى أن الابن يتأنس.

نعطي أبناً = هذه مثل الكلمة صار جسداً . الرياسة على كتفه = المسيح بصليبه الذي حملة على كتفه ملك على قلوب كل من آمنوا به.

عجيباً = هو فائق الإدراك في نزوله من السماء، في إتضاعه ومحبته للبشر وميلاده البتولي ومعجزاته وقيامته وصعوده وأقواله وتعاليمه، بل بإسمه العجيب صنع تلاميذه معجزات . رئيس السلام = فهو أعظم من ضحي لأجل السلام، فصليبه كان صناعة سلام بين الأرض والسماء وهو وحده القادر أن يضع السلام الداخلي في قلوبنا، هذا السلام لا يستطيع العالم أن ينزعه منا . مشيراً = المسيح هو حكمة الله (1كو 24:1 + 2كو 3: 2) والمسيح أعلن السر الإلهي للبشر وكشف عن الآب (يو 6:17).

إلهاً قديراً = فهو واحد مع الآب في الجوهر، هو الإله الحق من الإله الحق

أباً أبدياً = المسيح في إلهيته لم يعلن جبروت الله فقط بل أبوته وحنانه. أب تعني أصل وهي كلمة سريانية، فالإنسان كان يتحرق شوقاً لأصله ولأبيه. وبالمسيح عرفنا محبة الآب الأبدية وبه صرنا أبناء له.

آية (7) لنمو رياسته و للسلام لا نهاية على كرسي داود و على مملكته ليثبتها و يعضدها بالحق و البر من الآن إلى الأبد غيرة رب الجنود تصنع هذا.

النمو هو سمة الكنيسة وحياتها بالمسيح في الروح القدس فهو ينميها ويسقيها كل يوم في الأسرار. وغيره = حب الله لشعبه صنع كل ذلك.

والمجد لله دائماً