

# الرد على ادعاء ان يوستينوس

## الشهيد رفض تعبير عذراء وقال فتاة

### إشعيا 7: 14

Holy\_bible\_1

ادعى بعض الرباوات اليهود ان إشعيا 7: 14 وتعبير العذراء هو خطأ وانه علماء بدليل ان هذا قاله يوستينوس الشهيد في حوار مع تريفو. وللأسف بدون تدقيق ينقل منهم المشككين الغير مسيحيين ويظنوا ان هذا صحيح. ولكن الحقيقة ما يقوله هؤلاء الرباوات هو غير صحيح بالمرّة بل هو كذب فما قاله يوستينوس الشهيد هو العكس واكد واثبت ان تعبير علماء هو يعني العذراء ولتأكيد هذا أقدم لحضراتكم كلام يوستينوس وتريفو كامل عن النقطة التي استشهدوا بها

النص المستشهد به في الفصل 43

## Dialogue with Trypho

Chapter XLIII.—He concludes that the law had an end in Christ, who was born of the Virgin. But God shall bring on thee, and on thy people, and on the house of thy father, days which have not yet come upon thee since the day in which Ephraim took away from Judah the king of Assyria. Isa. vii. 10–17 with Isa. viii. 4 inserted.

هو استنتج (الكلام عن تريفو) ان الناموس انتهى عند المسيح، الذي ولد من عذراء. ولكن الله سوف يجلب عليك وعلى شعبك وعلى بيت ابيك أيام لم تاتي منذ اعتزال افرام عن يهوذا أي ملك اشور.

The last clause may also be translated, “in which He took away from Judah Ephraim, even the king of Assyria.” Now it is evident to all, that in the race of Abraham according to the flesh no one has been born of a virgin, or is said to have been born [of a virgin], save this our Christ.

في المقطع الأخير قد تترجم أيضا منذ انه اخذ افرام من يهوذا أي ملك اشور. والان انه دليل للكل ان نسل إبراهيم حسب الجسد لم يولد أحد من عذراء، او قيل انه ولد من عذراء فيما عدا مسيحنا.

But since you and your teachers venture to affirm that in the prophecy of Isaiah it is not said, 'Behold, the virgin shall conceive,' but, 'Behold, the young woman shall conceive, and bear a son;' and [since] you explain the prophecy as if [it referred] to Hezekiah, who was your king, I shall endeavour to discuss shortly this point in opposition to you, and to show that reference is made to Him who is acknowledged by us as Christ.

ولكن لأنك انت ومعلميك (يكلم تريفو) تخططون لتأكيد ان النبوة في إشعيا لم تقول هوذا العذراء ستحبل ولكن هوذا الفتاة الصغيرة ستحبل وتلد ابن. ولأنك تفسر النبوة كما لو على حزقيا الذي كان ملككم سأحاول ان اناقش باختصار هذه النقطة في معارضة لك وإظهار ان إشارة قد صنعت له الذي نعترف به انه المسيح.

هنا يوستينوس يقول ادعاء اليهود وما يخططوا له لافساد معنى النبوة وتحويلها من على المسيح الى حزقيا. فهذا ليس كلام يوستينوس ولكن كلام اليهود الخطأ وهو سيرد عليهم تسلسلا في الفصول التالية. ويوستينوس سيتدرج في الرد من هذا الفصل 43 ويشير اليها في عدة فصول حتى يصل الى فصل 66 ويشرحها بشيء من التأكيد مؤكدا ان النبوة تقول العذراء

أي عكس ما ادعوا.

## فيشير الي العدد في فصل 45

**Chapter XLV.—Those who were righteous before and under the law shall be saved by Christ .**

**this Christ, Son of God, who was before the morning star and the moon, and submitted to become incarnate, and be born of this virgin of the family of David, in order that, by this dispensation, the serpent that sinned from the beginning, and the angels like him,**

ويتكلم عن المسيح المخلص انه كوكب الصبح الذي ولد من عذراء من عائلة داود

## وأيضاً يشير مرة أخرى للعدد في الفصل 48

**Chapter XLVIII.—Before the divinity of Christ is proved, he [Trypho] demands that it be settled that He is Christ.**

**Trypho,"I continued,"[the proof] that this is the Christ of God does not fail, though I be unable to prove that He existed formerly as Son of the Maker of all things, being God, and was born a man by the Virgin. But since I have certainly proved that this man is the Christ of God,**

whoever He be, even if I do not prove that He pre-existed, and submitted to be born a man of like passions with us, having a body,

وأيضاً فيه يقول لتريفو انه اثبت له ان يسوع هو المسيح من الله واثباته لم يسقط ولكن عدم قدرة يوستينوس ان يثبت بدليل عملي ميلاده من عذراء لكن لانه اثبت بقوة ان هذا الانسان هو المسيح فيكون الامر مثبت.

وأيضاً في الفصل الخمسين لا يزال النقاش يدور حول كلام إشعيا

Chapter L.—It is proved from Isaiah that John is the precursor of Christ.

and then you will show, [further], that He submitted to be born of the Virgin.”

I replied, “Give me permission first of all to quote certain passages from the prophecy of Isaiah, which refer to the office of forerunner discharged by John the Baptist and prophet before this our Lord Jesus Christ”.

ويقول تريفو. وبعدها عليك (يكلم يوستينوس) ان تثبت انه ولد من عذراء.

فيقول له يوستينوس. اجبت أعطني السماح أولاً بان نقتبس اعداد معينة من نبوة إشعياء التي

تشير الى مكانة السابق (الذي يسبق المسيح) وهو يوحنا المعمدان والنبى الذي اتى قبل ربنا

يسوع المسيح. ثم يكملوا الكلام في يوحنا المعمدان وبعد اثبات موضوع يوحنا المعمدان في

الفصول التالية. في الفصل 57 تريفوا يطلب منه ان يبدأ في موضوع الولادة من العذراء. وكيف

يكون الله وهو يأكل

وهذا في النص التالي

**Chapter LVII.—The Jew objects, why is He said to have eaten, if He be God? Answer of Justin.**

**And Trypho said, “It is possible that [the question] about the mode of eating may be thus explained: [the mode, that is to say,] in which it is written, they took and ate what had been prepared by Abraham: so that you may now proceed to explain to us how this God who appeared to Abraham, and is minister to God the Maker of all things, being born of the Virgin, became man, of like passions with all, as you said previously.”**

**Then I replied, “Permit me first, Trypho, to collect some other proofs on this head, so that you, by the large number of them, may be**

persuaded of [the truth of] it, and thereafter I shall explain what you ask.”

وفيه يوستينوس يستاذن ان يتكلم أولا عن موضوع الاكل ويكمل في هذه النقطة

حتى يصل الحوار الى الفصل 63 وتريفو يطلب من يوستينوس فيه ان يثبت انه ولد من عذراء

وصلب ومات وانه قام

وهذا في

Chapter LXIII.—It is proved that this God was incarnate.

And Trypho said, “This point has been proved to me forcibly, and by many arguments, my friend. It remains, then, to prove that He submitted to become man by the Virgin, according to the will of His Father; and to be crucified, and to die. Prove also clearly, that after this He rose again and ascended to heaven.”

I answered, “This, too, has been already demonstrated by me in the previously quoted words of the prophecies, my friends; which, by recalling and expounding for your sakes, I shall endeavour to lead you to agree with me also about this matter.

ويقول له يوستينوس انه قدم هذا بالفعل من خلال اقتباس كلمات النبوات ولكنه يقول له انه

سيشرح أكثر

حتى يصل الى الفصل 66 ويشرح موضوع ها العذراء تحبل بشيء من التفصيل فيه

وها هو نص الكلام الذي كان يجب ان يتم الاستشهاد به

### Dialogue with Trypho

Chapter LXVI.—He proves from Isaiah that God was born from a virgin.

الفصل 66: هو يثبت من إشعياء ان الله ولد من عذراء

And I, resuming the discourse where I had left off Chap. xliii. at a previous stage, when proving that He was born of a virgin, and that His birth of a virgin had been predicted by Isaiah, quoted again the same prophecy. It is as follows ‘And the Lord spoke again to Ahaz, saying, Ask for thyself a sign from the Lord thy God, in the depth or in the height. And Ahaz said I will not ask, neither will I tempt the Lord. And Isaiah said, Hear then, O house of David; Is it no small thing for you to contend with men? And how do you contend with the



Lord? Therefore the Lord Himself will give you a sign; Behold, the virgin shall conceive, and shall bear a son, and they shall call his name Immanuel. Butter and honey shall he eat; before he knows or prefers the evil he will choose out the good. For before the child knows ill or good, he rejects evil by choosing out the good. For before the child knows how to call father or mother, he shall receive the power of Damascus, and the spoil of Samaria, in presence of the king of Assyria. And the land shall be forsaken, (which 22002200 ην, which is in chap. xliii., is here omitted, but ought to be inserted without doubt. thou shalt with difficulty endure in consequence of the presence of its two kings.) But God shall bring on thee, and on thy people, and on the house of thy father, days which have not yet come upon thee since the day in which Ephraim took away from Judah the king of Assyria.’ ” Isa. vii. 10–17, with Isa. viii. 4 inserted between vers. 16 and 17.

وانا استأنفت الخطاب من حيث كنت تركته في الفصل 43 (أي هنا هو يرد على موضوع ادعاء اليهود ان عولماه هي شابة الذي تكلم فيه مع تريفو في الفصل 43) في المرحلة السابقة عند

تقديم انه ولد من عذراء وان ميلاده من عذراء كان تم التنبؤ به باشعيا و اقتبس ثانية نفس

النبوة. هي كالتالي

7: 10 ثم عاد الرب فكلّم احاز قائلا

7: 11 اطلب لنفسك اية من الرب الهك عمق طلبك او رفعه الى فوق

7: 12 فقال احاز لا اطلب و لا اجرّب الرب

7: 13 فقال (اشعيا) اسمعوا يا بيت داود هل هو قليل عليكم ان تضجروا الناس حتى تضجروا

الهي ايضا

7: 14 و لكن يعطيكم السيد نفسه اية ها العذراء تحبل و تلد ابنا و تدعو اسمه عمانوئيل

7: 15 زيدا و عسلا ياكل متى عرف ان يرفض الشر و يختار الخير

7: 16 لانه قبل ان يعرف الصبي ان يرفض الشر و يختار الخير تخلى الارض التي انت خاش

من ملكيها

7: 17 يجلب الرب عليك و على شعبك و على بيت ابيك اياما لم تاتي منذ يوم اعتزال افرام عن

يهودا اي ملك اشور

**And I continued: "Now it is evident to all, that in the race of Abraham according to the flesh no one has been born of a virgin, or is said to have been born [of a virgin], save this our Christ."**

<http://www.ccel.org/ccel/schaff/anf01.viii.iv.lxvi.html>

وانا أكمل " الان هو دليل للكل ان نسل إبراهيم حسب الجسد لم يولد أحد من عذراء ولا قيل انه ولد من عذراء ما عدا مسيحنا.

ويكمل في الفصل التالي

**Chapter LXVII.—Trypho compares Jesus with Perseus; and would**

**prefer [to say] that He was elected [to be Christ] on account of**

**observance of the law. Justin speaks of the law as formerly**

**And Trypho answered, "The Scripture has not, 'Behold, the virgin**

**shall conceive, and bear a son,' but, 'Behold, the young woman shall**

**conceive, and bear a son,' and so on, as you quoted. But the whole**

**prophecy refers to Hezekiah, and it is proved that it was fulfilled in**

**him, according to the terms of this prophecy.**

وأجاب تريفو النص ليس فيه هوذا العذراء ستحمل وستلد ولكن هوذا الفتاة الصغيرة سوف تحمل وتلد ابن وما بعده كما اقتبست ولكن كل النبوة تشير الى حزقيا وانها مثبتة انها تمت عليه حسب

اقسام النبوة

ويكمل عن بعض الاساطير عن زيوس

Moreover, in the fables of those who are called Greeks, it is written that Perseus was begotten of Danae, who was a virgin; he who was called among them Zeus having descended on her in the form of a golden shower. And you ought to feel ashamed when you make assertions similar to theirs, and rather [should] say that this Jesus was born man of men. And if you prove from the Scriptures that He is the Christ, and that on account of having led a life conformed to the law, and perfect, He deserved the honour of being elected to be Christ, [it is well]; but do not venture to tell monstrous phenomena, lest you be convicted of talking foolishly like the Greeks.”

ثم يجيب يوستينوس

Then I said to this, “Trypho, I wish to persuade you, and all men in short, of this, that even though you talk worse things in ridicule and in jest, you will not move me from my fixed design; but I shall always adduce from the words which you think can be brought forward [by you] as proof [of your own views], the demonstration of what I have stated along with the testimony of the Scriptures. You are not, however, acting fairly or truthfully in attempting to undo those things

in which there has been constantly agreement between us; namely, that certain commands were instituted by Moses on account of the hardness of your people's hearts. For you said that, by reason of His living conformably to law, He was elected and became Christ, if indeed He were proved to be so."

عندها قلت يا تريفو أتمنى ان اقنعك وكل الرجال باختصار التالي انه على الرغم من إنك تتحدث عن أشياء أسوأ من السخرية وانت لن تحركني من تصميمي الثابت ولكن باستمرار سأقدم من الكلمات التي تعقد انه يمكن تقديمها كدليل لأرائك الخاصة وتقديم ما ذكرته بجوار شهادة النصوص. ولكنك على الرغم من هذا لا تتصرف بنزاهة او بصدق في محاولة التراجع في هذه الأمور التي كان فيها اتفاق مستمر بيننا: بتميز بعض الوصايا التي ذكرت بموسى بحساب صلابة قلوبكم. لأنك انت قلت بسبب معيشتته بشكل مطابق للناموس انتخب وأصبح المسيح إذا كان في الواقع لقد اثبت انه كذلك.

ثم يكملوا النقاش في انطباق الناموس عليه

فبعد كل هذا من يقول ان يوستينوس الشهيد نادى بان كلمة علماء هي شابة صغيرة ولا تعني عذراء فهو كاذب بل هو رد على هذا في حوارهم ضد تريفو ووضح ان اليهود هم الغير أمناء في هذا الامر وفي تزوير كلامهم

أيضاً يوستينوس الشهيد في كتاب آخر يستشهد بالعدد في إشعياء 7: 14 مؤكداً ان العدد يقول العذراء.

**The First Apology Chapter XXXIII.—Manner of Christ's birth predicted.**

**And hear again how Isaiah in express words foretold that He should be born of a virgin; for he spoke thus: "Behold, a virgin shall conceive, and bring forth a son, and they shall say for His name, 'God with us.' "** Isa. vii. 14.

وأيضاً هنا ثانية إشعياء عبر في كلمات سبق وأخبر انه يجب ان يولد من عذراء لأنه قال هذا هوذا العذراء ستحبل وتلد ابناً وسيدعون اسمه الله معنا.

فهل بعد كل هذا سيدعى أحدهم ان يوستينوس الشهيد أنكر ان العدد يقول عذراء؟

وبالطبع ليس يوستينوس الشهيد من القرن الأول فقط بل أيضاً كثير من الإباء أكدوا ان اللفظ

عذراء

اغناطيوس

**Epistle to the Ephesians: Chapter XVIII.—The glory of the cross.**

He was conceived in the womb of Mary, according to the appointment of God, of the seed of David, and by the Holy Ghost. For says [the Scripture], “Behold, a virgin shall be with child, and shall bring forth a son, and He shall be called Immanuel.” Isa. vii. 14; Matt. i. 23. He was born and was baptized by John, that He might ratify the institution committed to that prophet.

وأيضاً اغناطيوس يقول

Epistle to the Antiochians Chapter III.—The same continued.

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.” 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.” Isa. vii. 14;

وأيضاً يقول

**Epistle to the Philippians Chapter III.—Christ was truly born, and died.**

**And God the Word was born as man, with a body, of the Virgin, without any intercourse of man. For [it is written], “A virgin shall conceive in her womb, and bring forth a son.” Isa. vii. 14. He was then truly born, truly grew up, truly ate and drank, was truly crucified, and died, and rose again. He who believes these things, as they really were, and as they really took place, is blessed. He who believeth them not is no less accursed than those who crucified the Lord.**

ومن بداية القرن الثاني

ارينيؤوس

**Against Heresies: Book III**

**Chapter XIX.—Jesus Christ was not a mere man, begotten from Joseph in the ordinary course of nature, but was very God, begotten of the Father most high, and very man, born of the Virgin.**

**Now, the Scriptures would not have testified these things of Him, if, like others, He had been a mere man. But that He had, beyond all**



others, in Himself that pre-eminent birth which is from the Most High Father, and also experienced that pre-eminent generation which is from the Virgin, Isa. vii. 14.

وأيضاً ارينيوس في نفس الكتاب في فصل آخر ويضع نص اشعيا في عنوان الفصل

### **Against Heresies: Book III**

**Chapter XXI.—A vindication of the prophecy in Isa. vii. 14 against the misinterpretations of Theodotion, Aquila, the Ebionites, and the Jews.**

**Authority of the Septuagint version. Arguments in proof that Christ was born of a virgin.**

God, then, was made man, and the Lord did Himself save us, giving us the token of the Virgin. But not as some allege, among those now presuming to expound the Scripture, [thus:] “Behold, a young woman shall conceive, and bring forth a son,” Isa. vii. 14. as Theodotion the Ephesian has interpreted, and Aquila of Pontus, The latter put forth his translation half a century earlier, about 129 a.d. This reference to the version of Theodotion furnishes a note of date as to the time

when Irenæus published his work: it must have been subsequently to a.d. 181. both Jewish proselytes. The Ebionites, following these, assert that He was begotten by Joseph; thus destroying, as far as in them lies, such a marvellous dispensation of God, and setting aside the testimony of the prophets which proceeded from God. For truly this prediction was uttered before the removal of the people to Babylon; that is, anterior to the supremacy acquired by the Medes and Persians. But it was interpreted into Greek by the Jews themselves, much before the period of our Lord's advent, that there might remain no suspicion that perchance the Jews, complying with our humour, did put this interpretation upon these words. They indeed, had they been cognizant of our future existence, and that we should use these proofs from the Scriptures, would themselves never have hesitated to burn their own Scriptures, which do declare that all other nations partake of [eternal] life, and show that they who boast themselves as being the house of Jacob and the people of Israel, are disinherited from the grace of God.

<http://www.ccel.org/ccel/schaff/anf01.ix.iv.xxii.html?scrBook=Isa&scrCh=7&scrV=14#ix.iv.xxii-p0.2>

وأیضا ارینیؤس

#### **Against Heresies: Book IV**

**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;” Isa. viii. 3, Isa. ix. 6, Isa. vii. 14. 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**

وغيرهم الكثير جدا

وهم يتفوقوا في الفكر مع يوستينوس

والاهم من كل الإباء هو متى البشير نفسه تلميذ الرب

إنجيل متى 1: 23

«هُوَذَا الْعَذْرَاءُ تَحْبِلُ وَتَلِدُ ابْنًا، وَيَدْعُونَ اسْمَهُ عِمَّا نُؤْيِيلَ» الَّذِي تَفْسِيرُهُ: اللَّهُ مَعَنَا.

واعتقد بهذا عرفنا ان إشعياى قال العذراء والعهد الجديد أكد هذا ان اللفظ هو العذراء والاباء أكدوا

على هذا

## والمجد لله دائما