

نبوات العهد القديم عن المسيح والعصر

المسياني من اقوال اليهود واقتباسات

العهد الجديد

سفر التكوين الجزء الثاني

Holy_bible_1

14/6/2019

نبوة ان الله نفسه يكون الذبيحة ويفدي البشر مثل كبش الفداء

سفر التكوين 22

22: 7 و كلم اسحق ابراهيم اباه و قال يا ابي فقال هانذا يا ابني فقال هوذا النار و الحطب و لكن اين

الخروف للمحرقة

22: 8 فقال ابراهيم الله يرى له الخروف للمحرقة يا ابني فذهبا كلاهما معا

العدد العبري هنا خطير جدا لانه يقول نسا

(IHOT+) وياמר H559 said, اברהام H85 And Abraham, آلهيم H430 God, يراه H7200 will provide, لو

هשה H7716 himself a lamb, לעלה H5930 for a burnt offering: בני, H1121 My son, וילכו H1980 so they went

שניהם H8147 both, יחדו: H3162 of them together

فالعدد يقول نسا (الله سيقدم نفسه خروف للمحرقة)

ولهذا الترجمة الانجليزية

(KJV-1611) And Abraham said, My sonne, God will prouide himselfe a lambe for a burnt offering: so they went both of them together.

وترجمة المؤسسة اليهودية

(JPS) And Abraham said: 'God will provide Himself the lamb for a burnt-offering, my son.' So they went both of them together.

فالعدد نبوي بوضوح شديد وقد أكد ذلك كثير من المفسرين

ابونا انطونيوس فكري

الله يري له الخروف: جاءت في الإنجليزية في النسخ القديمة Old KJ(God will provide himself a

lamb for a burnt offering.

وأضيفت كلمة For قبل Himself في النسخ الجديدة New KJ والمعني أن الله سيدبر نفسه الخروف للمحرقة.
قال إبراهيم هذا الرد بروح النبوة الذي به رأي خطة الله للخلاص وأنها ليست من صنع إنسان لكنها بتدبير إلهي
هو وحده يراه.

والمفسر جيل

And Abraham said, my son, God will provide himself a lamb for a burnt offering,.... In which answer Abraham may have respect to the Messiah, the

Lamb of God, [Joh_1:29](#),

فهو يتكلم بطريقه نبوية عن المسيح

22: 9 فلما اتيا الى الموضع الذي قال له الله بنى هناك ابراهيم المذبح ورتب الحطب و ربط اسحق ابنه
و وضعه على المذبح فوق الحطب

وايضا هذه نبوة عن المسيح الذي يثبت علي خشبة الصليب

....

22: 13 فرفع ابراهيم عينيه و نظر و اذا كبش وراءه ممسكا في الغابة بقرنيه فذهب ابراهيم و اخذ

الكبش و اصعده محرقة عوضا عن ابنه

22: 14 فدعا ابراهيم اسم ذلك الموضع يهوه يراه حتى انه يقال اليوم في جبل الرب يرى

هذه نبوة مهم لان في عدد 8

تعليق الرباوات على عدد 13

مدراش رابا تكوين

ما معنى كلمة كبش اهار في 22: 13 هو إشارة عن المستقبل المسياني

Genesis 22:13.

Midrash Rabbah, Genesis LVI, 9.

AND ABRAHAM LIFTED UP HIS EYES, AND LOOKED, AND BEHOLD BEHIND HIM (AHAR) A RAM (XXII, 13). What does A H A R mean? Said R. Judan: After all that happened, Israel still falls into the clutches of sin and [in consequence] become the victims of persecution; yet they will be ultimately redeemed by the ram's horn, as it says, *And the Lord God will blow the horn*, etc. (Zech. IX, 14).

R. Judah b. R Simon interpreted: At the end of [after] all generations Israel will fall into the clutches of sin and be the victims of persecution; yet eventually they will be redeemed by the ram's horn, as is says, *'And the Lord God will blow the horn,'* etc.

They understand *ahar* (lit. 'after') and 'ram' to hint at the Messianic future.

مدراش راباه تكوين

اسم الموضع ادوناي يريه يهوه يرى وهو إشارة ان يعيد بناء وان يثبت زمن المسيح كما في عدد

مزمور 102: 17 اذا بنى الرب صهيون يرى بمجده

Genesis 22:14.

Midrash Rabbah, Genesis LVI, 10.

AND ABRAHAM CALLED THE NAME OF THE PLACE ADONAI JIREH—THE LORD SEETH (XXII, 14) ... For it says, AND ABRAHAM CALLED THE NAME OF THE PLACE ADONAI—JIREH (The Lord Seeth) ... AS IT IS SAID TO THIS DAY: IN THE MOUNT ...; WHERE THE LORD IS SEEN refers to it rebuilt and firmly established in the Messianic era as in the verse, *When the Lord hath built up Zion, when He hath been seen in His glory* (Psa. CII, 17).

وأيضاً

7 التكوين 22: 16-17

وقال: «بذاتي اقسمت يقول الرب اني من اجل انك فعلت هذا الامر ولم تمسك ابنك Gen 22:16

وحيدك

اباركك مباركة واكثر نسلك تكثيرا كنجوم السماء وكالرمل الذي على شاطئ البحر ويرث Gen 22:17

نسلك باب اعدائه

H5002 saith נאם H7650 By myself have I sworn, בי נשבעתי, H559 And said, ויאמר Gen 22:16

H6213 thou hast עשית H834 because אשר H3282 because יעך H3588 for כי H3068 the LORD, יהוה

H2820 withheld חשכת H3808 and hast not ולא H2088 this הזה H1697 thing הדבר H853 את done

H3173 thine only: יחידך: H853 את H1121 thy son, בנך H853 את

H7235 thee, and in והרבה H1288 I will bless, אברוך H1288 in blessing, בריך H3588 That, כי Gen 22:17

H3556 as the stars, ככוכבי H2233 thy seed, זרעך H853 את H7235 I will multiply, ארבה multiplying

H5921 upon, על H834 which אשר H2344 and as the sand, וכחול H8064 of the heaven, השמים

H853 את H2233 and thy seed, זרעך H3423 shall possess, וירש H3220 the sea, הים H8193 shore; שפת

H341 of his enemies: איביו: H8179 the gate, שער

Gen 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

Gen 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

Gen 22:16 λέγων Κατ' ἑμαυτοῦ ὄμοσα, λέγει κύριος, οὗ εἶνεκεν ἐποίησας τὸ ῥῆμα τοῦτο καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι' ἐμέ,

Gen 22:17 ἢ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ

τὸ χεῖλος τῆς θαλάσσης, καὶ κληρονομήσει τὸ σπέρμα σου τὰς πόλεις
τῶν ὑπεναντίων·

Gen 22:16 I have sworn by myself, says the Lord, because thou hast done
this thing, and on my account hast not spared thy beloved son,

Gen 22:17 surely blessing I will bless thee, and multiplying I will multiply
thy seed as the stars of heaven, and as the sand which is by the shore of
the sea, and thy seed shall inherit the cities of their enemies.

عبرانيين 6: 13-14

فإنه لما وعد الله إبراهيم، إذ لم يكن له أعظم يقسم به، أقسم بنفسه، **Heb 6:13**

قائلا: «إني لأباركنك بركة وأكثرتك كثيرا». **Heb 6:14**

Heb 6:13 τω ^{3588 T-DSM} γαρ For ^{1063 CONJ} αβρααμ to Abraham ^{11 N-PRI}

επαγγελιαμενος made promise ^{1861 V-ADP-NSM} ο ^{3588 T-NSM} θεος when

God ^{2316 N-NSM} επει because ^{1893 CONJ} κατ by ^{2596 PREP} ουδενος no ^{3762 A-}

^{GSM} ειχεν he could ^{2192 V-IAI-3S} μειζονος ^{3173 A-GSM-C} ομοσαι swear ³⁶⁶⁰

^{V-AAN} ωμοσεν he swore ^{3660 V-AAI-3S} καθ by ^{2596 PREP} εαυτου himself.

1438 F-3GSM

Heb 6:14 λεγων Saying ^{3004 V-PAP-NSM} η Surely ^{2229 PRT} μην ^{3375 PRT}

ευλογων blessing ^{2127 V-PAP-NSM} ευλογησω I will bless ^{2127 V-FAI-1S} σε thee

4571 P-2AS και and 2532 CONJ πληθυνων multiplying 4129 V-PAP-NSM πληθυνω I
will multiply 4129 V-FAI-1S σε thee, 4571 P-2AS

Heb 6:13 For when God made promise to Abraham, because he could
swear by no greater, he sware by himself,

Heb 6:14 Saying, Surely blessing I will bless thee, and multiplying I will
multiply thee.

المقطع قسمن

تكوين 22: 16 العبري يتفق مع السبعينية ولكن العهد الجديد عبرانيين 6: 13 يغير الضمير للغائب

فهو فئة 4

تكوين 22: 17 العبري يتفق مع السبعينية يتفق مع العهد الجديد عبرانيين 6: 14

فهو فئة 1

وأیضا يكمل نفس الاصحاح

سفر التكوين 22

22: 18 و يتبارك في نسلك جميع امم الارض من اجل انك سمعت لقولي

فمن نسل إبراهيم المسيح يتبارك فيه كل الارض لأنه رب الارض كلها

واقْتَبَسَهَا الْعَهْدُ الْجَدِيدُ فِي

سفر التكوين 22: 18

ويتبارك في نسلك جميع امم الارض من اجل انك سمعت لقولي». (SVD)

H1471 the גויי H3605 shall all כל H2233 And in thy seed בזרעך H1288 be blessed; והתברכו (IHOT+)

H8085 thou hast obeyed שמעת H834 because אשר H6118 because עקב H776 of the earth הארץ nations

H6963 my voice: בקלי:

(KJV) And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

(LXX) καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς, ἀνθ' ὧν ὑπήκουσας τῆς ἐμῆς φωνῆς.

(Brenton) And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to my voice.

9 وايضا سفر التكوين 26: 4

واكثر نسلك كنجوم السماء واعطي نسلك جميع هذه البلاد وتتبارك في نسلك جميع امم الارض (SVD)

H3556 as ככוכבי H2233 And I will make thy seed זרעך H853 את H7235 to multiply והרביתי (IHOT+)

H853 את H2233 unto thy seed לזרעך H5414 and will give ונתתי H8064 of heaven. השמים the stars

H2233 and in בזרעך H1288 be blessed; והתברכו H411 these האל H776 countries; הארצות H3605 all כל

H776 of the earth: הארץ: H1471 the nations, גוים H3605 shall all כל thy seed

(KJV) And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

(LXX) καὶ πληθυνῶ τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ δώσω τῷ σπέρματί σου πᾶσαν τὴν γῆν ταύτην, καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς,

(Brenton) And I will multiply thy seed as the stars of heaven; and I will give to thy seed all this land, and all the nations of the earth shall be blest in thy seed.

اعمال الرسل 3: 25

(SVD) أنتم أبناء الأنبياء والعهد الذي عاهد به الله آباءنا قائلاً لإبراهيم: وبنسلك تتبارك جميع قبائل الأرض.

(G-NT-TR (Steph)+) υμεις Ye 5210 P-2NP εστε are 2075 V-PXI-2P υιοι the

children 5207 N-NPM των of the 3588 T-GPM προφητων prophets 4396 N-GPM και

and 2532 CONJ της of the 3588 T-GSF διαθηκης covenant 1242 N-GSF ης which

3739 R-GSF διεθετο made 1303 V-2AMI-3S o the 3588 T-NSM θεος God 2316 N-NSM
προς with 4314 PREP τους of the 3588 T-APM πατερας fathers 3962 N-APM ημων
our 2257 P-1GP λεγων saying 3004 V-PAP-NSM προς unto 4314 PREP αβρααμ
Abraham 11 N-PRI και And 2532 CONJ τω 3588 T-DSN σπερματι seed 4690 N-DSN
σου in thy 4675 P-2GS ενευλογηθησονται be blessed 1757 V-FPI-3P πασαι
shall all 3956 A-NPF αι 3588 T-NPF πατρια kindreds 3965 N-NPF της 3588 T-GSF
γης earth. 1093 N-GSF

(KJV) Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

اولا العدد تكوين 22: 18 النص العبري يتطابق مع السبعينية ولكن العهد الجديد يتطابق مع العبري ولكن لم يستخدم الفاظ السبعينية

فهو فئة 2

(غالبا العدد هو من تكوين 26: 4)

ثانيا العدد في تكوين 26: 4 يتطابق العبري مع السبعينية مع العهد الجديد

فهو فئة 1

من نسل اسحاق

سفر التكوين 26

26:3 تغرب في هذه الارض فاكون معك و اباركك لاني لك و لنسلك اعطي جميع هذه البلاد و افي

بالقسم الذي اقسمت لابراهيم ابيك

26:4 و اكثر نسلك كنجوم السماء و اعطي نسلك جميع هذه البلاد و تتبارك في نسلك جميع امم

الارض

فهو من نسل اسحاق ابن ابراهيم

مدراش رابا تكوين

البلاد هائل ينطبق حتى على الأراضي القوية وتنطبق هائل جزئيا فقط لهم ولكن متى سيعطيه الباقي؟ في

المستقبل المسياني

Genesis 26:3.

Midrash Rabbah, Genesis LXIV, 3.

... FOR UNTO THEE, AND UNTO ALL THY SEED, I WILL GIVE ALL THESE

(HA-EL) LANDS (XXVI, 3): HA-EL implies even the strong lands. HA-EL also

implies, only part of them, and when will I give you the rest? In the Messianic

future.

ووضحت انه اقتبس العهد الجديد في اعمال 3: 25 من تكوين 26: 4

وأیضا مثلها

سفر التكوين 28

28: 4 و يعطيك بركة ابراهيم لك و لنسلك معك لترث ارض غربتك التي اعطاها الله لابراهيم

نبوة ان سلم يعقوب هو عن المسيح

10 سفر التكوين 28: 12

ورای حلما واذا سلم منصوبة على الارض وراسها يمس السماء وهوذا ملائكة الله صاعدة (SVD)

ونازلة عليها

H5324 set up **מצב** H5551 a ladder **سلم** H2009 and behold **והנה** H2492 And he dreamed, **ויחלם (IHOT+)**

H8064 to heaven: **השמימה** H5060 of it reached **מגיע** H7218 and the top **וראשו** H776 on the earth **ארצה**

H5927 ascending **עלים** H430 of God **אלהים** H4397 the angels **מלאכי** H2009 and behold **והנה**

H3381 and descending: **וירדים**

(KJV) And he dreamed, and behold a ladder set up on the earth, and the

top of it reached to heaven: and behold the angels of God ascending and

descending on it.

(LXX) καὶ ἐνυπνιάσθη, καὶ ἰδοὺ κλίμαξ ἐστηριγμένη ἐν τῇ γῆ, ἧς ἡ κεφαλὴ ἀφικνεῖτο εἰς τὸν οὐρανόν, καὶ οἱ ἄγγελοι τοῦ θεοῦ ἀνέβαινον καὶ κατέβαινον ἐπ' αὐτῆς.

(Brenton) and dreamed, and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it.

يوحنا 1: 51

(SVD) وقال له: «الحق الحق أقول لكم: من الآن ترون السماء مفتوحة وملائكة الله يصعدون وينزلون على ابن الإنسان».

(G-NT-TR (Steph)+) και And 2532 CONJ λεγει he saith 3004 V-PAI-3S αυτω
unto him 846 P-DSM αμην Verily 281 HEB αμην verily 281 HEB λεγω I say 3004 V-
PAI-1S υμιν unto you 5213 P-2DP απ Hereafter 575 PREP αρτι 737 ADV οψεσθε
ye shall see 3700 V-FDI-2P τον the 3588 T-ASM ουρανον heaven 3772 N-ASM
ανεωγοτα open 455 V-2RPP-ASM και and 2532 CONJ τους the 3588 T-APM
αγγελους angels 32 N-APM του 3588 T-GSM θεου of God 2316 N-GSM
αναβαινοντας ascending 305 V-PAP-APM και and 2532 CONJ καταβαινοντας
descending 2597 V-PAP-APM επι upon 1909 PREP τον 3588 T-ASM υιον Son 5207 N-
ASM του 3588 T-GSM ανθρωπου of man. 444 N-GSM

(KJV) And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

العدد العبري يختلف قليلا عن السبعينية في زمن تصريف الفعل

العدد العبري يتطابق تقريبا مع العهد الجديد

السبعينية تختلف قليلا عن العهد الجديد في بعض الكلمات وادوات التعريف وتصريف الفعل

فهو فئة 2

سفر التكوين 28

28: 14 و يكون نسلك كتراب الارض و تمتد غربا و شرقا و شمالا و جنوبا و يتبارك فيك و في نسلك

جميع قبائل الارض

فهو من نسل يعقوب ابن اسحاق ابن ابراهيم وهذه اقتبسها العهد الجديد

سفر التكوين 28: 14

ويكون نسلك كتراب الارض و تمتد غربا و شرقا و شمالا و جنوبا. ويتبارك فيك و في نسلك جميع (SVD)

قبائل الارض.

H776 of the הארץ H6083 as the dust כעפר H2233 And thy seed זרעך H1961 shall be והיה (IHOT+)

H6924 and to the east וקדמה H3220 to the west, ימה H6555 and thou shalt spread abroad ופרצת earth,

H3605 shall כל בך H1288 be blessed ונברכו H5045 and to the south: ונגבה H6828 and to the north, וצפנה

H2233 and in thee and in thy seed. ובזרעך. H127 of the earth האדמה H4940 the families משפחת all

(KJV) And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

(LXX) καὶ ἔσται τὸ σπέρμα σου ὡς ἡ ἄμμος τῆς γῆς καὶ πλατυνθήσεται ἐπὶ θάλασσαν καὶ ἐπὶ λίβα καὶ ἐπὶ βορρᾶν καὶ ἐπ' ἀνατολάς, καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ἐν τῷ σπέρματί σου.

(Brenton) And thy seed shall be as the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and to the east; and in thee and in thy seed shall all the tribes of the earth be blessed.

غلاطية 3 : 16

وأما المواعيد فقيلت في «إبراهيم وفي نسله». لا يقول «وفي الأناسال» كأنه عن كثيرين، بل (SVD) كأنه عن واحد. و«في نسلك» الذي هو المسيح.

(G-NT-TR (Steph)+) τω were the 3588 T-DSM δε Now 1161 CONJ αβρααμ to
 Abraham 11 N-PRI ερρηθησαν made 4483 V-API-3P αι 3588 T-NPF επαγγελιαι
 promises 1860 N-NPF και and 2532 CONJ τω 3588 T-DSN σπερματι seed 4690 N-DSN
 αυτου his 846 P-GSM ου not 3756 PRT-N λεγει He saith 3004 V-PAI-3S και And 2532
 CONJ τοις 3588 T-DPN σπερμασιν to seeds 4690 N-DPN ως as 5613 ADV επι of
 1909 PREP πολλων many 4183 A-GPN αλλ but 235 CONJ ως as 5613 ADV εφ of 1909
 PREP ενος one 1520 A-GSN και And 2532 CONJ τω 3588 T-DSN σπερματι seed
 4690 N-DSN σου to thy 4675 P-2GS ος which 3739 R-NSM εστιν is 2076 V-PXI-3S
 χριστος Christ. 5547 N-NSM

(KJV) Now to Abraham and his seed were the promises made. He saith
 not, And to seeds, as of many; but as of one, And to thy seed, which is
 Christ.

تكوين 17: 7 العبري يتفق مع السبعينية مع العهد الجديد

فهو فئة 1

تكوين 28: 14 العبري يتفق مع السبعينية مع العهد الجديد

فهو فئة 1

تكوين 31

31: 41 الان لي عشرون سنة في بيتك خدمتك اربع عشرة سنة بابنتيك و ست سنين بغنمك و قد غيرت

اجرتي عشر مرات

بعض اليهود رؤيا في هذا العدد نبوة ان المسيح يأتي بعد 4000 سنة من بداية الخليقة ويبقى 2000

سنة

التلمود البابلي ابوداه زراه 9أ-9ب

التناه ديبى إيليا ظن ان العالم سيستمر الى 6000 سنة اول 2000 سنة تلغى وثاني 2000 سنة هو

زمن التوراه والفين سنة تالية هو زمن المسيح ولكن بسبب خطايانا الكثيرة فمرت هذه ولم يأتي المسيح

بعد....

Genesis 31:41.

Babylonian Talmud, Abodah Zarah 9a-9b.

... As a mnemonic sign take the verse, *Thus I have been twenty years in Thy*

house.... The Tanna debe Eliyahu taught: The world is to exist six thousand

years: the first two thousand years are to be void; the next two thousand years

are the period of the Torah, and the following two thousand years are the period

of Messiah. Through our many sins a number of these have already passed [and

the Messiah is not yet]....

فبالفعل بعضهم أعلن ان المسيح يجب ان يأتي بعد 4000 سنة من بدا الخليقة وهذا حدث ويبقى الفين

سنة وهذا قارب ان يكتمل ولكن للأسف لم يدركوا زمان افتقادهم عندما جاء الرب يسوع المسيح

وكرر بعضهم تعبير مشابه في تفسير مزامير 90: 17

مدراش المزامير الكتاب الرابع مزمور 90: 17

اجعلنا سعداء كما في أيام المسيح" وكم سيكون يوم المسيح راباي اليعازر قال ان الف سنة كما قيل الف

سنة في عينه مثل امس مر مزمور 90: 4 راباي يشوع قال الفين سنة لان الأيام بالجمع فهم يومين

ويوم عند القدوس المبارك هو الف سنة

Midrash on Psalms, Book Four, Psalm 90, 17.

"Make us glad according to the days of the Messiah." And how long is the "day"

of the Messiah? R. Eliezer asserted: A thousand years, as it is said *For a*

thousand years in Thy sight are but as yesterday when it is past (Ps. 90:4).... R.

Joshua said: Two thousand years for the plural *days* in *According to the days*

wherein Thou hast afflicted us implies two days, one day of the Holy One,

blessed be He, being a thousand years, as is said *For a thousand years in Thy*

sight are but as yesterday when it is past.

في تكوين 49 ونبوة شيلوه المهمة عن المسيح الذي يأتي من سبط يهوذا

اليهود أولاً اتفقوا ان تعبير

1: 49 و دعا يعقوب بنيه و قال اجتمعوا لانبيئكم بما يصيبكم في اخر الايام

هو تعبير نبوي عن أيام المسيح

فيقول مدراش راباه للتكوين

لماذا استدعاهم؟ لكي يظهر لهم النهاية خلاص المسيح

Genesis 49:1.

Midrash Rabbah Genesis XCIX, Second Version, 5.

AND JACOB CALLED UNTO HIS SONS (XLIX, 1). Why did he call them? In order to reveal to them the end [Messianic redemption].

ترجوم سودو يوناثان

يعقوب استدعى أبنائه وقال لهم طهروا أنفسكم

من أي نجاسات وانا ساقول لكم اسرار خفية تكشف يوم النهاية... ويوم النهاية عندما يأتي الملك

المسيح كان كشف له ومباشرة اخفيت عنه ولهذا قال لهم بدل من اكشف لكم اليوم فقال تعالوا لانبيائكم ما

سيحدث لكم في نهاية الأيام.

Genesis 49:1.

Targum Pseudo-Jonathan.

Then Jacob called to his sons and said unto them “Purify yourselves of uncleanness, and I will tell you the hidden secrets, the concealed date of the End, ... as soon as the date of the End when the King Messiah would arrive was revealed to him, it was immediately concealed from him, and therefore, instead (of revealing the date) he said: “Come”, and I will relate to you what will happen to you at the end of days.”

أجزاء ترجوم اسفار موسى

كان سيكشف لهم ما سيحدث في النهاية وقت المسيح

Genesis 49:1.

Fragmentary Targum to the Pentateuch.

... For he was revealing to them all that was going to occur at the very end, the time of the Messiah. But as soon as it was revealed to him it became concealed from him. So Jacob arose and blessed them, each according to his deserts.

The attempted revelation of the date of the advent of Messiah by Jacob, and its sudden withdrawal are discussed in Genesis Rabbah 98:2.

49: 8 יהודה יאמך יחמד אחותך ידך על קף אעדאך יסבד לך בנו אביך

.... سبط يهوذا الحكيم العظيم بينهم يمتلك تقليد من ابونا يعقوب بان الكل ينحني للسبط حتى أيام

المسيح

Genesis 49:8.

Midrash Rabbah, Numbers XIII, 14.

Judah, thee shall thy brethren praise ... thy father's sons shall bow down before thee. Judah is a lion's whelp, etc. (Gen. XLIX, 8 f.). The tribe of Judah—the wise and the great among them—possessed a tradition from our father Jacob as to all that would befall the whole tribe until the days of the Messiah. Every one of the tribes similarly possessed such traditions from their father Jacob as to what would happen to them until the days of the Messiah.... How do we know the same of King Messiah? Because it is written, *He shall have dominion also from sea to sea, and from the river unto the ends of the earth. (Ps. LXXII, 8).* How do we know that He will hold sway on land? Because it is written, *All kings shall prostrate themselves before him; all nations shall serve him (Ps. LXXII, 11)* and it also says, *Behold there came with the clouds of heaven one like unto a son of man ... and there was given unto him dominion ... that all the peoples ... should serve him, etc. (Dan. VII, 14); And the stone which smote the image became a*

great mountain, and filled the whole earth (Dan. 2, 35) ... since the nations brought gifts to Solomon and will in time to come to bring similarly to the King Messiah; as you read, *the Kings of Sheba and Seba shall offer gifts* (Ps. LXXII, 10).

49: 9: يهوذا جرو اسد من فريسة صعدت يا ابني جثا و ربض كاسد و كلبوة من ينهضه

مدراش راباه

باباي هاما ابن راباي حنانيا قال هو إشارة للمسيح ابن داود الذي اتى من سبطين ابيه من يهوذا وامه من

دان وهذا يرتبط بان الأسد مكتوب يهوذا جرو اسد وأيضا دان شبل اسد في تثنية 33: 22

Genesis 49:9a.

Midrash Rabbah, New Version XCVII.

... JUDAH IS A LION'S WHELP (XLIX, 9). R. Hama b. R Hanina said: This alludes to Messiah the son of David who was descended from two tribes, his father being from Judah and his mother from Dan, in connection with both of which 'lion' is written: JUDAH IS A LION'S WHELP; Dan is a lion's whelp (Deut. XXXIII, 22).

جثا وربض كاسد من صدقيا الى المسيح ... يهوذا سيكون بلا قوة حتى يتم خلاصه

Genesis 49:9b.

Midrash Rabbah, Genesis XCVIII, 7.

... Others explain: From Perez unto Zedekiah, HE STOOPED, HE COUCHED; from Zedekiah until the Messiah, *'He couched, he lay down'*. In this world, *'He stooped down, he lay down'* in the Messianic era, HE STOOPED DOWN, HE COUCHED; when he had no enemies, HE STOOPED, HE COUCHED; until all his enemies are no more, *'He couched, he lay down'*.

A footnote in the Midrash to the era from Zedekiah to Messiah reads of Judah:

'In this period he is powerless, until He will actually be redeemed.

سفر التكوين 49

49: 10 لا يزول قضيب من يهوذا و مشترع من بين رجليه حتى ياتي شيلون و له يكون خضوع

شعوب

فهو من نسل يهوذا ابن يعقوب ابن اسحاق ابن ابراهيم

وهو شيلوه اي الذي له كل شئ وهو تعبير يؤكد ناسوته ولاهوته معا

وايضا هي تحدد ميعاد مجيء المسيح قبل مباشره من زوال حكم اليهود لأنفسهم وزوال تشريعهم

لان القضيب هي سلطة كل سبط وتميزه فيقول ان قد يفقد ضيب اسباط كثيره الا سبط يهوذا الذي يبقي

حتى يأتي المسيح ثم يزول قضيب سبط يهوذا وايضا ينهار السلطة التشريعية ونلاحظ ان في فترة السبي

لم يفقد سبط يهوذا قضييه وظل تحت السبي ولكن يحكم نفسه واستمر هذا في عصر المكابيين حتي حكم
هيرودس الكبير وهو ليس يهودي ثم اتي ارخيلوس ابن هيرودس عام 11 م ونزع حق مجمع السنهدريم

في اصدار قضاء بالاعدام ويقول التلمود: قبل خراب الهيكل بأكثر من أربعين سنة سلب الرومان حق
إصدار حكم الإعدام من اليهود. ويقول الربى رشمى إن أعضاء السنهدريم وقتها ذرؤا الرماد على
رؤوسهم، ولبسوا المسوح على أجسادهم، وصرخوا: ويل لنا، فقد زال القضييب من سبط يهوذا قبل أن

يجيء المسيا

ويقول اليهود

ترجوم اونكيلوس

توصيل السلطة لن ينتهي من بيت يهوذا ولا التشريع من أبناء أبناؤه لئلا يد حتى يأتي المسيح. الذي له
تنتمي المملكة وله الأمم ستخضع

Genesis 49:10.

Targum Onkelos.

The transmission of dominion shall not cease from the house of Judah, nor the
scribe from his children's children, forever, until the Messiah comes. to whom the
kingdom belongs, and whom nations shall obey.

ونفس الامر في ترجو سودو يونانان وغيره

Genesis 49:10.

Targum Pseudo-Jonathan.

Kings and rulers shall not cease from the house of Judah, nor scribes who teach the Torah from his seed, until the time when the King Messiah shall come, the youngest of his sons, and because of him nations shall melt away.

Genesis 49:10.

Fragmentary Targum.

King shall not cease from the house of Judah, nor scribes who teach the Torah from his children's children, until the time of the coming of the King Messiah, to whom belongs the Kingdom, and to whom all dominions of the earth shall become subservient.

Genesis 49:10a.

Midrash Rabbah, Genesis XCVII, New Version.

... Another interpretation: THE SCEPTRE [STAFF] SHALL NOT DEPART FROM JUDAH alludes to the Messiah, son of David, who will chastise the State with a staff, as it says, *Thou shalt break them with a rod [staff] of iron* (Ps. 11, 9).

Genesis 49:10a.

Midrash Rabbah, Genesis XCIX, 8-9.

... THE SCEPTRE SHALL NOT DEPART FROM JUDAH (XLIX, 10): this refers to the throne of kingship—*The throne given of God is for ever and ever; a sceptre of equity is the sceptre of thy kingdom* (Ps. XLV, 7). When will that be?—NOR THE RULER’S STAFF FROM BETWEEN HIS FEET: when he comes of whom it is written, The crown of pride of the drunkards of Ephraim shall be trodden under foot (Isa. XXVIII, 3).

The footnote at the end of that quote reads, ‘Which the Midrash refers to the Messianic era. v. *supra*, XCVII (NV), p.906’.

Genesis 49:10a.

Midrash on Proverbs, Chapter 19, 21.

... Just as in the case of a plant from the moment you plant it, its place is recognizable, so too did God plant kingship in the Tribe of Judah until the Messiah shall sprout forth, as it is said, *The scepter shall not depart from Judah*, etc. (Gen. 49:10). R. Huna said: The Messiah has been given seven names, and these are: Yinnon, Our Righteousness, Shoot, Comforter, David, Shiloh, Elijah.

Where [in Scripture] is Yinnon? In the verse, *His name was Yinnon before the sun* (Ps. 72:17). Where [in Scripture] is Our Righteousness? In the verse, *And*

this is the name by which he shall be called: Our Righteousness (Jer. 23:6).

Where [in Scripture] is Shoot? In the verse *Behold a man called the Shoot, shall shoot out from the place where he is, and he shall build the Temple of the Lord* (Zech. 6:12). Where [in Scripture] is Comforter? In the verse, *For the Lord has comforted His people, and has taken back His afflicted ones* (Isa. 49:13). Where [in Scripture] is David? In the verse, *He accords great victories to His king, [keeps faith with his anointed, with David]* (Ps. 18:51). Where [in Scripture] is Elijah? In the verse, *Lo, I will send the prophet Elijah to you* (Mal. 3:23).

Genesis 49:10b.

Midrash Rabbah, Genesis XCIX. 8.

... When will that be?—NOR THE RULER'S STAFF FROM BETWEEN HIS

FEET: when he comes of whom it is written, The crown of pride of the drunkards of Ephraim shall be trodden under foot (Isa XXVIII, 3).

The footnote at the end of that quote reads, 'Which the Midrash refers to the Messianic era. v. *supra*, XCVII (NV), p.906'.

Genesis 49:10c.

Midrash Rabbah, Lamentations I, 16, § 51.

... The school of R. Shila said: The Messiah's name is 'Shiloh', as it is stated, *Until Shiloh come* (Gen. XLIX, 10), where the word is spelt *Shlh*.

The Midrash's footnote here is quite interesting and lengthy: 'The point is not clear. The received text is actually *לְשֵׁלָה* as the Midrash states. Following M.K. and 'E.J. the passage is to be explained thus: The school of R. Shila said: The Messiah's name is 'Shilah' (not 'Shiloh'), as it is stated, *Until Shiloh come*, where the word is written *Shilah* (*לְשֵׁלָה* as emended), i.e. without a *waw* at the end, and so it may read, 'Shilah'.

Genesis 49:10c.

Midrash Rabbah, Genesis XCIX, 8–9.

... UNTIL SHILOH COMETH: he to whom kingship belongs (*shelo*).

Rather than transliterating into English "*Shilo*" as though it were a proper name, the Rabbis translated the exact meaning of "*Shilo*" as "*to whom it belongs/pertains.*"

Genesis 49:10c.

Midrash Rabbah, Genesis XCVIII, 9.

... UNTIL SHILOH COMETH: this alludes to the royal Messiah.

Genesis 49:10c.

Midrash Rabbah, Genesis, New Version XCVII.

... UNTIL SHILOH COME. This indicates that all the nations of the world will bring a gift to Messiah the son of David, as it says, *In that time shall a present be brought (yubal shay) unto the Lord of hosts (Isa XVIII, 7)*. Transpose ‘yubal shay’ and expound it, and you find that it reads Shiloh

The footnote in the Midrash explains: ‘The Hebrew **שִׁילֹה** is similar to **יֹזְבֵל שִׁי**, if some letters in the former are transposed. The Midrash renders: Until he cometh to whom the present belongs.’

Genesis 49:10d.

Midrash Rabbah, Genesis XCVIII, 8.

... AND UNTO HIM SHALL THE OBEDIENCE (YIKHATH) OF THE PEOPLE BE: he [the Messiah] will come and set on edge (*makheh*) the teeth of the nations of the world.

The footnote to the Midrash adds: ‘He will upbraid them and show them how wrongly they had acted’.

11: 49 رابطا بالكرمة جحشه و بالجفنة ابن اتانه غسل بالخمير لباسه و بدم العنب ثوبه

Genesis 49:11.

Targum Pseudo-Jonathan.

How beautiful is the King Messiah who is destined to arise from the house of Judah! He has girded his loins and gone down to battle against his enemies, destroying kings and their power, and there is neither king nor power that can withstand him. He reddens the mountains with the blood of their slain. His garments are saturated with blood, like those of him who presses the grapes.

Genesis 49:11.

Fragmentary Targum.

How beautiful is he, the King Messiah, who is destined to arise from the house of Judah. He has girded his loins and gone forth to battle against his enemies, slaying kings and rulers, and making the mountains red with the blood of their slain and the hills white with the fat of their mighty ones. His garments are saturated with blood, and he is like the treader of grapes.

Genesis 49:11.

Midrash Rabbah, Genesis XCVIII, 9.

BINDING HIS FOAL (’IRO) UNTO THE VINE (XLIX, 11). R. Judah, R.

Nehemiah, and the Rabbis discuss this verse. R. Judah explained it: When a vine has a poor yield, an ass is tied to it, [and this too is the meaning of] AND HIS ASS’S COLT (BENI ATHONO) UNTO THE HOICE VINE ... AND BENI

ATHONO UNTO THE CHOICE VINE means: [morally] strong sons (*banim ethanim*) will spring from him. The Rabbis interpreted: 'I,' [said God], 'am bound to the vine and the choice vine' [Israel]. HIS FOAL AND HIS COLT intimate: when he will come of whom it is written, *Lowly, and riding upon an ass, even upon a colt the foal of an ass* (Zech. IX, 9).

Of the Messiah the footnote here reads: 'It will then be seen how God is knit ('bound') to Israel'.

Genesis 49:11.

Midrash Rabbah, Genesis XCVIII, 9.

... HE WASHETH HIS GARMENTS IN WINE, intimates that he [the Messiah] will compose for them words of Torah; AND HIS VESTURE IN THE BLOOD OF GRAPES—that he will restore to them their errors. R. Hanin said: Israel will not require the teaching of the royal Messiah in the future, for it says, *Unto Him shall the nations seek* (Isa. XI, 10), but not Israel. If so, for what purpose will the royal Messiah come, and what will he do? He will come to assemble the exiles of Israel and to give them [the Gentiles] thirty precepts, as it says, And I said unto them: *If ye think good, give me my hire; and if not, forbear. So they weighed for my hire thirty pieces of silver* (Zech. XI, 12).

Genesis 49:12.

Targum Pseudo-Jonathan.

How beautiful are the eyes of the King Messiah, as pure wine! He will not see incestuous practice or the shedding of innocent blood, And his teeth are more pure than milk, for he will not tolerate as food that which is seized by force or taken by robbery.

Genesis 49:12.

Fragmentary Targum.

How beautiful to behold are they, the eyes of the King Messiah, more so than pure wine, not looking upon incest and the shedding of innocent blood. His teeth are pure, according to the Halakah, refraining from partaking of that which is taken by violence or robbery. His mountains shall be red with vines, his presses with wine. His hills shall be white with abundance of his grain and flocks of his sheep.

والمجد لله دائما