

نبوات العهد القديم عن المسيح والعصر

المسياني من اقوال اليهود واقتباسات

العهد الجديد سفر المزامير 10

Holy_bible_1

26/7/2019

نبوة عن ان يتامروا عليه ثم يقبضوا عليه

سفر المزامير 71

71: 10 لان اعدائي تقاولوا على والذين يرصدون نفسي تامروا معا

ويدعوا ان الله تركه

سفر المزامير 71

71: 11 قائلين ان الله قد تركه الحقوه و امسكوه لانه لا منقذ له

أيضا نبوة ان المسيح الملك الصديق هو الله

سفر المزامير 72

هذا المزمور انه يتكلم عن ابن داود وهو بوضوح مزمور عن المسيح ابن داود ولكن فيه اشارات لسليمان

كرمز للمسيح. وفي هذا المزمور اعلان واضح عن لاهوت المسيح لانه المعبود الذي يعبد من البشر

وانه هو الله فلو ادعي احد انه المزمور عن نبي او رسول او شخص بشري عادي فهو يؤالهاه لان النبوة

تعلن لاهوت المسيح

ولماذا سليمان رمز للمسيح

[1] ابن داود

[2] عهده عهد سلام ، ومعني اسم سليمان السلام. والمسيح ملك السلام

[3] باني الهيكل (يو:2:21)

[4] رمز الحكمة والمسيح حكمة الله (1كو:1:24)

[5] ملوك الأمم أتوا لسليمان وأحبوه وقدموا له هدايا. والأمم آمنوا بالمسيح وسجدوا له.

[6] سليمان الابن المحبوب لابييه

[7] اتي له ذهب والمسيح اتي له ذهب في ميلاده

وبعض آيات المزمور تشير لسليمان فعلاً ولكن بعضها لا يمكن أن يشير لسليمان فمثلاً سليمان لم يملك إلى أقاصي الأرض (8) ولكن امتداد مملكته رمز لمملكة المسيح التي لأقصي الارض. ولم يسجد له كل الملوك ولم تتعبد له كل الأمم (11). ولم يكن اسم سليمان إلى الدهر (17). بل سليمان في نهاية أيامه بخر للأوثان لذلك لا يمكن أن ينطبق كلام هذا المزمور سوى على المسيح وحده. وبالذات المسيح كملك، فهذا المزمور يتحدث عن الملك المثالي، وليس هذا سوى المسيح.

وندرس المزمور باختصار

سفر المزامير 72

72: 1 اللهم اعطي احكامك للملك و برك لابن الملك

المزمور كما نتأكد من عدد 19 كاتبه داود وهنا يتكلم عن ابن الملك اذا الكلام عن ابن الملك داود الذي يكون ملك وقوله إعط أحكامك تعني إعطه حكمة ليقود شعبك. وبرك= ليحكم بالعدل. وهذه تقال للمسيح ملك السلام وابن داود الملك. اعط احكامك للملك= هذه تفهم عن المسيح بأنها صلاة داود حين كشف الله له أن من نسله سيأتي المسيح، فقال هذا بمعنى أرسله يا رب سريعاً ليخلص ويملك على الكنيسة وبنفس المفهوم قال يوحنا في رؤياه "أمين تعال أيها الرب يسوع" هو اشتياق كل نفس في العهد القديم أو الجديد لأن يملك المسيح بالعدل والبر في كنيسته "ليأت ملكوتك" هي صلاة تعبر عن الثقة في أنه متى خضع الكل للمسيح الذي أخذ كل السلطان من الآب (مت 28:18) سيعطينا حياة (يو 17:2).

واكد اليهود ان هذا عن المسيح

Psalm 72:1.

Midrash on Psalms, Book Two, Psalm 72, 3.

... Another comment on *Give the king Thy judgments O God, and Thy righteousness*: here *king* means the King Messiah, of whom it said *And there shall come forth a shoot out of the stock of Jesse ... And the spirit of the Lord shall rest upon him ... And he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the land* (Isa. 11:1a, 3b–c, 4a).

Psalm 72:1.

Targum to the Hagiographa.

By the hand of Solomon, spoken through prophecy. O God, give the King Messiah the laws of Thy justice, and Thy righteousness to the son of King David. He shall judge Thy people with righteousness, and Thy poor with a law of justice. Those who dwell on the mountains shall bring peace to the house of Israel, and the hills with merit. He shall judge the poor of the people, he shall deliver the unfortunate, and crush the man who oppresses. They shall worship Thee with the rising of the sun, and they shall pray to Thee by the light of the moon throughout all generations. He shall come down like a welcome rain on grass shorn away by

locust, like drops of late rain that moisten the grass of the earth. The righteous shall be numerous in his day, and peace shall abound, until those who worship the moon shall be destroyed. He shall have dominion from one side of the Mediterranean to the other, and from the Euphrates to the ends of the earth.

Governors of provinces shall bow down before him, and his enemies shall lick the dust. The kings of Tarsus and the isles of Ocean shall return tribute, the kings of Sheba and Seba shall bring a gift. All kings shall bow down to him, all nations shall become subject to him. For he shall deliver the needy when he asks for help, and the poor, and him who has no helper. He shall have pity on the poor and the needy, and shall save the lives of the unfortunate. From persecution and violence he shall save their lives, and their blood shall be precious to him. He shall live, and give the poor of the gold which they shall bring him from Sheba, so that he shall always pray for him and bless him all the day long. May there be an abundance of bread in the land; on the mountain tops may its fruit shake like Lebanon; and may they sprout from the city of Jerusalem like the grass of the earth. May his name be remembered forever, his name which was made ready even before the sun came into being. By his merit all nations shall be blessed, and they shall say: "It is well with him." Blessed is the Lord God, the God of

Israel, who alone does great wonders. And blessed be His glorious name forever.

And may the whole earth be filled with the effulgence of His glory. Amen and

Amen. The prayers of David, the son of Jesse, are ended.

The entire Psalm is taken as Messianic. One school of thought goes as far as to

say that the Hebrew word § יִינוֹן (“Yinon”) in verse 17 is the actual name of the

Messiah.

72: 2 ידין شعبك بالعدل و مساكينك بالحق

الموصوف ايضا في هذا العدد. هو صفته ديان , والديان الوحيد هو الله وهو المسيح

وايضا الكلام عن شعبك والمقصود هنا شعب اليهود فشعب داود هو اليهود فهو سيأتي من اليهود وللإهود

ايضا. والمساكين اشارة للامم والمسيح وحد الاثنين في جسده

72: 3 تحمل الجبال سلاما للشعب و الاكام بالبر

المسيح هو رئيس السلام وملك السلام

سفر إشعياء 9: 6

لأنَّهُ يُولِّدُ لَنَا وَلَدًا وَنُعْطِي ابْنًا، وَتَكُونُ الرِّيَاسَةُ عَلَى كَتِفِهِ، وَيُدْعَى اسْمُهُ **عَجِيبًا، مُشِيرًا،** إِلَهًا قَدِيرًا،

أَبًا أَبَدِيًّا، رَئِيسَ السَّلَامِ.

وهكذا سيكون السلام هو شعار ومجد مملكة المسيح. السلام بين السمايين والارضيين.

وايضا يملك بالبر

سفر إشعياء 5: 16

وَيَنْعَالِي رَبُّ الْجُنُودِ بِالْعَدْلِ، وَيَتَقَدَّسُ إِلَهُ الْقُدُوسِ بِالْبِرِّ.

فكل هذا عن المسيح

72: 4 يقضي لمساكين الشعب يخلص بني البائسين و يسحق الظالم

ايضا النبوة عن القاضي والديان العدل وهذا ايضا عن الله. وهو المخلص ايضا وهذه شهاده عن الله

سفر المزامير 7: 10

ثُرْسِي عِنْدَ اللَّهِ مُخْلِصٍ مُسْتَقِيمِي الْقُلُوبِ.

وأيضا قال اليهود ان هذا عن المسيح

Psalm 72:4.

Midrash on Psalms, Book Two, Psalm 72, 4.

... The verse *He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor* (Ps. 72:4) is like the verse in which it is said of the Messiah, “But with righteousness shall he judge the poor, and decide with equity for the meek of the land; and he shall smith the land with

the rod of his mouth, and with the breath of his lips shall he slay the wicked” (Isa. 11:4).

72: 5 يخشونك ما دامت الشمس و قدام القمر الى دور فدور

الكلام عن كيان يخشاه الشيطان واتباعه فهذا هو الله. وهو الشمس الحقيقي شمس البر وهذا قيل عن المسيح الذي يشرق على كنيسته التي تشبه بالقمر. فشعب الكنيسة يخشى المسيح ويطيع وصاياه داخل الكنيسة.

وايضا الوصف لكيان يبقي ما دامت الشمس والقمر الي دور فدور فهو ازلي ابدى

وأيضا قال اليهود انه عن المسيح

Psalm 72:5.

Midrash on Psalms, Book Two, Psalm 72, 4.

... *They shall fear thee as long as the sun is upon them and the moon is before them until the generation of generations* (Ps. 72:5). They shall fear the Messiah *as long as the sun is upon them*—that is, fear him in this world in which the light of the sun is required; and shall fear him *as long ... as the moon is before them*—that is, fear him for as long as the moon looks down upon them before its light is finally confounded. For there will come a time of which it is said “Then the

moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem” (Isa. 24:23).

Psalm 72:5.

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

Make us glad according to the days wherein Thou hast afflicted us (Ps. 90:15):

According to the days that Thou didst afflict us in Babylon, in Media, in Greece, in Edom.

In a different exposition the verse is read: “Make us glad according to the days of the Messiah.” And how long is the “day” of the Messiah?... R. Jose said: Sixty years, as is said *They shall fear thee ... so long as the moon, throughout a generation and generations (Ps. 72:5); a generation implies twenty years, and generations implies forty years, making sixty.*

Psalm 72:5.

Sifre on Deuteronomy, Piska 310.

... *Consider the years of each generation:* This refers to the generation of the Messiah, which will endure for three generations, as it is said, *They shall fear Thee while the sun endureth, and so long as the moon, throughout all generations (Ps. 72:5).*

72: 6 ينزل مثل المطر على الجراز و مثل الغيوث الذارفة على الارض

ينزل لانه ينزل من السماء لانه ليس ارضي . أحكام المسيح وعلمه في كنيسته سيكون معزيًا لهم
ومرطبًا لآلامهم، فنعمته وتعزياته ستكون كالمطر الذي ينزل على العشب المجزوز حتى ينمو ولا يحترق
من الشمس.

72: 7 يشرق في ايامه الصديق و كثرة السلام الى ان يضمحل القمر

تحت ملك المسيح يشرق الصديق = يظهر عمل نعمة الله فيه. وسيستمر هذا إلى نهاية العالم حين
يضمحل القمر لانه حي ويبقى الي الابد.

Psalm 72:7.

Pəsiqtâ də-Raḅ Kahănâ, Piska 18.

... Now, in the world as we know it, when a man owes money to another, he is apt to say, "Let us go and try our case before a judge," who at times succeeds in making peace between them and at times does not succeed in making peace between them. In any event, both are not likely to come out satisfied. But in the time-to-come, when a man owes money to another, he will say: "Let us go and try our case before the king Messiah in Jerusalem." Upon reaching the borders of Jerusalem however, and finding within them an abundance of precious stones

and pearls of purest ray, he will take two stones and give them to the other, saying: “Do I owe you more than the value of these?” And the other will say: “You did not owe me as much as these are worth—you are now absolved of obligation and are free of debt.” Hence it is written *He maketh peace by means of thy borders* (Ps. 147:14).

All thy children shall be taught of the Lord: and abundant shall be the peace of thy children (Isa. 54:13). [In keeping with the abundance of precious stones and pearls of purest ray, the time of the Messiah is] four times referred to in Scripture as a time of abundant peace: *In his days shall the righteous flourish; and abundance of peace, till the moon be no more* (Ps. 72:7); *Abundant peace shall they have that love Thy law* (Ps. 119:165); *The humble shall inherit the land, and delight themselves in the abundance of peace* (Ps. 37:11); and the verse just quoted, *All thy children shall be taught of the Lord: and abundant shall be the peace of thy children* (Isa. 54:13).

72: 8 و يملك من البحر الى البحر و من النهر الى اقاصي الارض

مملكة المسيح علي كل العالم والي اقصي الارض وتصل بشارته الي كل المسكونة.

Psalm 72:8.

Midrash Rabbah, Numbers XIII, 14.

... How do we know the same of the King Messiah? Because it is written, *He shall have dominion also from sea to sea, and from River unto the ends of the earth* (*ib.* LXXII, 8).

Psalm 72:8.

Midrash on Psalms, Book Two, Psalm 72, 5.

... *He shall have dominion also from sea to sea* (Ps. 72:8). All this glory of dominion will be the king Messiah's. And why all this? Because of righteous judgments, for it is said of him *He shall deliver the needy when he crieth; the poor also, and him that hath no helper* (*ibid.* 72:12).

72: 9 امامه تجثو اهل البرية و اعداؤه يلحسون التراب

المسيح جثى له اهل البرية وجاء له المجوس وسجدوا له وعبدوه المسيحيين في برية الغربة التي نحن فيها ويسجدون له في كل مكان. واعدائه يقصد به الشياطين ورمزهم الحية ويلحسون التراب كالحية كما

عاقبها الرب في تكوين 4

72: 10 ملوك ترشيش و الجزائر يرسلون تقدمة ملوك شبا و سبا يقدمون هدية

وهذا نبوة عن المسيح الذي اتى له المجوس بالهدايا التي احضروها من كل مكان في ميلاده .

72: 11 و يسجد له كل الملوك كل الامم تتعبد له

وبالطبع هذا تحقق بوضوح

وهنا ناتي لعدد مهم وهو ان الملوك يسجدون للمسيح وكل الامم تتعبد له وهذا اعلان واضح للاهوته.

كاتب المزمور هو داود والكلام عن المسيح ابن داود وبه نبوة عن هدايا ميلاد المسيح

وبالطبع هذا تحقق بوضوح في

انجيل متى 2

مت 2: 10 فلما راوا النجم فرحوا فرحا عظيما جدا

مت 2: 11 و اتوا الى البيت و راوا الصبي مع مريم امه فخروا و سجدوا له ثم فتحوا كنوزهم و قدموا له

هدايا ذهب و لبانا و مرا

وهنا ناتي لعدد مهم وهو ان الملوك يسجدون للمسيح وكل الامم تتعبد له وهذا اعلان واضح للاهوته.

وأیضا قال اليهود انه عن المسيح

Psalm 72:11.

Midrash Rabbah, Numbers XIII, 14.

... How do we know the same of the King Messiah? Because it is written, *He*

shall have dominion also from sea to sea, and from River unto the ends of the

earth (ib. 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 (ib. 11).*

Psalm 72:11.

Midrash Rabbah, Esther I, 4.

... Now is it not only a short distance from Tiphseh to Gaza? What it means, however, is that as he ruled from Tiphseh to Gaza, so he ruled over the whole world. Similarly we find, *From the Temple up to Jerusalem, kings shall bring presents unto Thee (Ps. LXVIII, 30).* Is it not only a short distance from the Temple to Jerusalem? What it means, however, is that just as the offerings extend from the Temple to Jerusalem, so there will be a procession of messengers with gifts for the Messiah, as it is written, *Yea, all kings shall prostrate themselves before him (ib. LXXII, 11).*

Psalm 72:12.

Midrash on Psalms, Book Two, Psalm 72, 5.

... *He shall have dominion also from sea to sea (Ps. 72:8).* All this glory of dominion will be the king Messiah's. And why all this? Because of righteous judgments, for it is said of him *He shall deliver the needy when he crieth; the poor also, and him that hath no helper (ibid. 72:12).*

Psalm 72:16.

Midrash Rabbah, Genesis XLVIII, 10.

... In the Messianic future? He will be as a rich cornfield in the land (Ps. LXXII, 16).

Psalm 72:16.

Midrash Rabbah, Ecclesiastes I, 9.

... R. Berekiah said in the name of R. Isaac: As the first redeemer was, so shall the latter Redeemer be. What is stated of the former redeemer? *And Moses took his wife and his sons, and set them upon an ass* (Ex. IV, 20). Similarly will it be with the latter Redeemer, as it is stated, *Lowly and riding upon an ass* (Zech. IX, 9). As the former redeemer caused manna to descend, as it is stated, *Behold, I will cause to rain bread from heaven for you* (Ex. XVI, 4), so will the latter Redeemer cause manna to descend, as it is stated. *May he be as a rich cornfield in the land* (Ps. LXXII, 16). As the former redeemer made a well to rise, so will the latter Redeemer bring up water, as it is stated. *And a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim* (Joel IV, 18).

Psalm 72:16.

Midrash Rabbah, The Song of Songs, I, 7, § 3.

GO THY WAY FORTH BY THE FOOTSTEPS ('IKEBE) OF THE FLOCK (I, 8).

R. Eliezar and R. Akiba and the Rabbis gave different explanations of this. R.

Eliezer said: From the cakes which the Israelites took with them from Egypt, (and

which they ate for thirty-one days, as R. Shila said: Sixty-two meals Israel had

from these cakes)—from this you may know what I shall do to them subsequently

('ekeb); and so it is written, *There shall be provision of corn in the land* (Ps.

LXXII, 16).

The Midrash's footnote after ('ekeb) reads: 'This was the answer to Moses'

doubts about providing for Israel in the desert: since I caused a miracle whereby

one cake (the Heb. here has the sing.) lasted so long, you may rest assured that

I can provide for all their wants—in the wilderness and in the Messianic era. He

translates: the subsequent provisions for the flock, sc. Israel.'

ويكمل حتى

72: 17 يكون اسمه الى الدهر قدام الشمس يمتد اسمه و يتباركون به كل امم الارض يطوبونه

اي اسمه ومجده كما قلت سابقا يستمر وهو يتبارك به كل الامم ويسبح ويطوب. ويستمر الي الابد قدام

الشمس لانه شمس البر

Psalm 72:17.

Babylonian Talmud, Nedarim 39*b*.

... Seven things were created before the world, viz., The Torah, repentance, the Garden of Eden, Gehenna, the Throne of Glory, the Temple, and the name of the Messiah ... The name of the Messiah, as it is written, *His name [sc. of Messiah] shall endure for ever, and [has existed] before the sun!*

The Talmud's footnote after the word 'sun' reads: 'Ps. LXXII, 17. Now, according to this, Gehenna was definitely created before the world; how then could Moses be doubtful?—The general idea of this Baraitha is that these things are the indispensable prerequisites for the orderly progress of mankind upon earth. The Torah, the supreme source of instruction, the concept of repentance, in recognition that 'to err is human', and hence, if man falls, he needs the opportunity to rise again; the garden of Eden and the Gehenna symbolizing reward and punishment, which, without conceding a purely utilitarian basis for ethical striving, are nevertheless powerful incentives thereto; the Throne of Glory and the Temple, indicating that the goal of creation is that the kingdom of God (represented by the Temple) should be established on earth as it is in Heaven;

and finally, the name of Messiah, the assurance that God's purpose shall be eventually achieved.'

Psalm 72:17.

Babylonian Talmud, Pesahim 54*a*.

... Surely it was taught: Seven things were created before the world was created, and these are they: ... The Torah, repentance, the Garden of Eden, Gehenna, the Throne of Glory, the Temple and the name of the Messiah ... The name of the Messiah, as it is written, *His [sc. the Messiah's] name shall endure for ever, and has existed before the sun!*

Psalm 72:17.

Midrash Rabbah, Genesis I, 4.

IN THE BEGINNING GOD CREATED ... The name of Messiah was contemplated, for it is written, *His name existeth ere the sun* (Ps. LXXII, 17).

Psalm 72:17.

Midrash Rabbah, Lamentations I, 16–17, § 51.

... The school of R. Jannai said: His name is 'Yinnon'; for it is written, *E'er the sun was his name is Yinnon* (Ps. LXXII, 17).

Psalm 72:17.

Midrash on Psalms, Book Two, Psalm 72, 6.

... *His name shall endure for ever* (Ps. 72:17)—that is, the king Messiah will never know the taste of death. *Before the sun was, his name existed* (*ibid.* 72:17). Seven things existed before the world was created: the throne of glory, the name of the Messiah, Torah, Israel, the Garden of Eden. Gehenna, repentance, and the Temple.

Psalm 72:17.

Midrash on Psalms, Book Four, Psalm 93, 3.

Thy throne is established of old (Ps. 93:2). This, His throne, is one of the six things that existed in His thought before the creation of the world, namely, the throne of glory, the king Messiah, the Torah, Israel, the sanctuary, and repentance. Of the throne of glory, it is written *Thy throne is established of old*; of the king Messiah, it is written *His name shall be continued before the sun* (Ps. 72:17).

Psalm 72:17.

Midrash on Proverbs, Chapter 8.

... R. Nehemiah said: Come and see what a good thing God had created in His world even before He created the universe. What may this be? It is the Torah! It

is taught there, that seven things were created before the creation of the universe, and they are these: Torah, the Throne of Glory, the Temple [in Jerusalem], the Garden of Eden, Gehenna, Repentance, and the name of the Messiah ... What [is the scriptural proof for] the name of the Messiah? The verse, *May his name be eternal; before the sun his name was Yinnon* (Ps. 72:17).

Psalm 72:17.

Midrash on Proverbs, Chapter 19, 21.

... 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).

وردت على ادعاء

الرد على ادعاء ان مزمور 72 يقول ان اسم المسيح سيكون ينون وادعاء خطأ ترجمة يمتد

يوختم المزمور بكلام مهم جدا وهو

72 : 18 مبارك الرب الله اله اسرائيل الصانع العجائب وحده

فالكلام كله علي ابن الملك داود وهو ايضا عن يهوه ايلوهيم اله اسرائيل. وهو لوحدده صانع العجائب. وهذا

الكلام عليه وحده.

72:19 و مبارك اسم مجده الى الدهر و لتمتلي الارض كلها من مجده امين ثم امين تمت صلوات داود

بن يسي

Psalm 72:19.

Midrash Rabbah, Esther I, 4.

... Now is it not only a short distance from Tiphseh to Gaza? What it means, however, is that as he ruled from Tiphseh to Gaza, so he ruled over the whole world. Similarly we find, *From the Temple up to Jerusalem, kings shall bring presents unto thee* (Ps. LXVIII, 30). Is it not only a short distance from the Temple to Jerusalem? What it means, however, is that just as the offerings extend from the Temple to Jerusalem, so there will be a procession of messengers with gifts for the Messiah as it is written, *Yea, all kings shall prostrate themselves before him* (*ib.* LXXII, 11). R. Cohen the brother of R. Hiyya b. Abba said: As the Divine Presence stretches from the Temple to Jerusalem, so will the Divine Presence one day fill the world from end to end, as it is written, And let the whole world from end to end, as it is written, *And let the whole earth be filled with His glory, Amen, and Amen* (*ib.* 19).

Psalm 72:20.

Midrash on Psalms, Book Two, Psalm 72, 6.

... *The prayers of David the son of Jesse are ended (kalu) (Ps. 72:20)*. And are not the remaining prayers also prayers of David the son of Jesse? *Kalu*, however, is to be read as *kol 'ellu*, "all of these," and hence the verse means that all of these were the prayers David uttered concerning his son Solomon and concerning the King Messiah.

وايضا نوع العطية يكون فيها ذهب

سفر المزامير 72

72: 15 ويعيش ويعطيه من ذهب شبا ويصلي لأجله دائما اليوم كله يباركه

والمجد لله دائما