

نبوات العهد القديم عن المسيح والعصر

المسياني من اقوال اليهود واقتباسات

العهد الجديد سفر نشيد الانشاد

Holy_bible_1

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نبوة ان سليمان احكم انسان لا يستطيع ان يعرف أعماق الحكمة ويتساءل من يعرف أعماق الحكمة

سفر الجامعة 7

7: 24 بعيد ما كان بعيدا والعميق لعميق من يجده

واجابة اليهود ان المسيح بحكمته

Ecclesiastes 7:24.

Targum to the Hagiographa.

Behold, all that has happened from the beginning is already too remote for mortals to know; and of the day of death and of the day when the King Messiah will come who can find it out by his wisdom?

وهذا حقيقي لأنه اقنوم الحكمة

سفر نشيد الانشاد

نبوة ان المسيح هو الذي يقود العروس ويترك لها اثار

سفر نشيد الانشاد 1

1: 8 ان لم تعرفي ايتها الجميلة بين النساء فاخرجي على اثار الغنم وارعي جداءك عند مساكن الرعاة

واكد اليهود انها عن المسيح

Song of Solomon 1:8.

Targum to the Hagiographa.

Said the Holy One, blessed be He, to Moses the Prophet: If they wish to wipe out the Dispersion, the congregation, which is likened to a beautiful maiden, and so that I Myself may love her, let her walk in the ways of the righteous, and let her arrange her prayer–service according to her prayer–leaders and the leaders of

her generation; and let her teach her children, who are comparable to kids, to go to the synagogue and to the school, and by the merit thereof they shall be provided for in the Dispersion until the time when I send the King Messiah, who shall lead them gently to their tents, that is, the Temple which David and Solomon, the shepherds of Israel, have built for them.

The Messianic interpretation may have been suggested by the pastoral imagery and the figure of the shepherds.

نبوة عن أن الكنيسة ستكون مثل السوسنة بين الشوك

سفر نشيد الانشاد 2

2: كَالسَّوسَنَةِ بَيْنَ الشُّوكِ كَذَلِكَ حَبِيبَتِي بَيْنَ الْبَنَاتِ.

نبوة ان المسيح هو الحبيب وسياتي في الوقت الذي يختاره

سفر نشيد الانشاد 2

2: 7 احلفكن يا بنات اورشليم بالظباء و بايائل الحقول الا تيقظن و لا تنبهن الحبيب حتى يشاء

واكد اليهود انها عن المسيح وزمنه

Song of Solomon 2:7.

Babylonian Talmud, Kethuboth 111 a.

... And Rab Judah?—Another text also is available: *I adjure you, O daughters of Jerusalem by the gazelles, and by the kinds of the field, [that ye awaken not, nor stir up love, until it please]*’ ... And Rab Judah?—It is written in Scripture, *That ye awaken not, nor stir up*. And R. Zera?—That text is required for [an exposition] like that of R. Levi who stated: ‘What was the purpose of those six adjurations? Three for the purpose just mentioned and the others, that [the prophets] shall not make known the end, that [the people] shall not delay the end, and that they shall not reveal the secret to the idolaters’.

The Talmudic footnote refers to ‘the time of the end’ as: ‘Of the exile. The beginning of the Messianic era.’

Song of Solomon 2:7a.

Midrash Rabbah, The Song of Songs II, 7, I.

... R. Helbo said: Four adjurations are mentioned here. God adjured Israel that they should not rebel against the Governments, that they should not seek to hasten the end, that they should not reveal their mysteries to the other nations, and that they should not attempt to go up from the diaspora by force. For if they

do, why should the King Messiah come to gather the exiles of Israel? R. Onia said: He addressed to them four adjurations corresponding to the four generations who tried to hasten the end and came to grief, namely, once in the days of Amram, once in the days of Danai, once in the days of Ben Coziba, and once in the days of Shuthelach the son of Ephraim, as it says, *The children of Ephraim were as archers handling the bow* (Ps. LXXVII, 9).

Song of Solomon 2:7b.

Midrash Rabbah, Ecclesiastes XII, 9, 1.

... Koheleth sought to fathom when the end would be, as it is said, *That ye awaken not, nor stir up love, until it please* (S.S. II, 7). The Holy One, blessed be He, said to him: 'I have already recorded it in "The book of uprightness", viz. *For the day of vengeance that was in my heart, and My year of redemption are come*' (Isa. LXIII, 4). R. Saul of Naveh taught in the name of R. Simeon: Should a man tell you when the end of the redemption will occur, reply to him, 'It is written, *"For the day of vengeance that was in My heart."*'

The Talmudic footnote refers to the 'the end' as: 'The advent of the Messiah', and after the Song of Solomon 2:7 quote there is a footnote which reads: 'Heb. *she-tehpaz*, of the same root as delight (*hefez*) in our text: hence the

identification of the two, the verse from SS being referred to the advent of the Messiah.'

نبوة ان المسيح سيكون ظافر

سفر نشيد الانشاد 2

2: 8 صوت حبيبي هوذا ات ظافرا على الجبال قافزا على التلال

وأیضا أكد اليهود انها نبوة عن المسيح

Song of Solomon 2:8.

Midrash Rabbah, The Song of Songs II, 8, § 3.

The Rabbis say: HARK MY BELOVED, BEHOLD HE COMES: this refers to Moses. When he came and said to Israel, 'In this month ye are to be redeemed,' they said to him: 'Our teacher Moses, how can we be redeemed seeing that all Egypt is defiled with our idolatrous worship?' He replied: 'Since God desires to deliver you, He takes no heed of your idolatry, but LEAPS OVER THE MOUNTAINS, "mountains" being only a name for idolatry, as it says, *They sacrifice upon the tops of the mountains, and offer upon the hills* (Hos. IV, 13).

And in this month ye are to be redeemed, as it says, “*This month shall be unto you, etc.*” ’

R. Judan and R. Hunia also gave different explanations. R. Judan in the name of R. Eliezer the son of R. Jose the Galilean, and R. Hunia in the name of R. Eliezar b. Jacob, said: HARK MY BELOVED, BEHOLD HE COMES: this refers to the Messiah. When he will say to Israel, ‘In this month ye are to be redeemed,’ they will say to him, ‘How can we be delivered, seeing that the Holy One, blessed be He, has sworn that He will subject us to the seventy nations?’ He will give them two answers and say: ‘If one of you is carried away to Barbary and one to Sarmatia, it is as if all of you had been carried off there. And again, this state levies troops from all the world, from every nation, and so if one Cuthean or Barbarian comes and rules over you, it is as if all of his nation had ruled over you and as if you has served the whole seventy nations. Hence in this month you are to be delivered after all, as it says, “*This month shall be unto you the beginning of months, etc.*” ’

Song of Solomon 2:8.

Pəsiqtâ də-Raḅ Kahănâ, Piska 5, 7.

... R. Nehemiah said: Hark! My beloved, he cometh (Song 2:8) ... R. Yudan taught in the name of R. Eliezar ben R. Jose the Galilean, and R. Huna taught in the name of R. Eliezer ben Jacob: *Hark! My beloved! behold, he cometh.* That is, the king Messiah cometh. When he comes and says to Israel. "In this month you shall be redeemed" they will ask: "Our master, O king Messiah, how can we be redeemed? Has not the Holy One said that He will reduce us to servitude among seventy nations?" Then the Messiah will make exactly clear by two illustrations what God meant by His statement: (1) If only one of you is banished to Barbaria and only another one of you is banished to Sarmatia, He will consider it as though all of you had been banished. (2) Moreover, since this wicked kingdom—[Rome]—levies troops from each and every nation, if a Cuthean comes and forces even only one of you into military service, He will consider it as though the entire people of Israel were conscripted. If an Ethiopian comes and forces even only one of you into military service, He will consider it as though the entire people of Israel were conscripted. Hence, in whatever month circumstances such as these occur, you shall be redeemed. *This month shall be unto you the beginning of months* (Exod. 12:2)—[the beginning of your redemption].

المسيح المبشر

سفر نشيد الانشاد 2

12 الزُّهُورُ ظَهَرَتْ فِي الْأَرْضِ. بَلَغَ أَوَانُ الْقَصْبِ، وَصَوْتُ الْيَمَامَةِ سَمِعَ فِي أَرْضِنَا.

وهو صوته فيه قوه وحزن علي الخطايا مثل صوت اليمامة في البرية

وكالعادة اكد اليهود انها عن المسيح

Song of Solomon 2:12.

Midrash Rabbah, The Song of Songs II, 13, 4.

... AND THE VOICE OF THE TURTLE IS HEARD IN OUR LAND: Who is this?

This is the voice of the Messiah proclaiming, *How beautiful upon the mountains are the feet of the messenger of good things* (Isa. LII, 7).

Song of Solomon 2:12.

Pəsiqtâ də-Raḅ Kahănâ, Piska 5, 9.

... The flowers appear on the earth (Song 2:12), the flowers standing

metaphorically, as R. Isaac said, for the craftsmen in the verse “And the Lord

showed me four craftsmen [who wreak deliverance for Israel]” (Zech. 2:3). These

craftsmen are Elijah, the king Messiah, Melchizedek, and the priest who was

anointed in time of war [to exhort the armies of Israel]. By the words *The time of*

singing is come (Song 2:12) is meant [the season when plants are pruned or cut back—hence metaphorically speaking], the time has come for the foreskin to be cut; the time has come for the wicked to be broken and cut down: “The Lord hath broken the staff of the wicked” (Isa. 14:5); the time has come for the wicked kingdom to be rooted out of the world; the time has come for the kingdom of heaven to be revealed: “And the Lord shall be king over all the earth,” etc. (Zech. 14:9). *And the voice of the turtle (tyyr) is heard in our land* (Song 2:12), words which mean, according to R. Johanan, that the voice of the king Messiah, the voice of the one who will lead us with great care through the final turnings (*tyyr*) of our journey is heard in the land: “How beautiful upon the mountains are the feet of the messenger of good tidings” (Isa. 52:7).

نبوة المسيح يقيم كنيسته

سفر نشيد الانشاد 2

2: 13 التينة اخرجت فجها و قعال الكروم تفيح رائحتها قومي يا حبيبتي يا جميلتي و تعالي

وأيضاً أكد اليهود انها عن المسيح

Song of Solomon 2:13.

Midrash Rabbah, The Song of Songs II, 13, 4.

... THE FIG TREE PUTTETH FORTH HER GREEN FIGS. R. Hiyya b. Abba said: Shortly before the days of the Messiah a great epidemic will come upon the world and the wicked will vanish. AND THE VINES IN BLOSSOM GIVE FORTH THEIR FRAGRANCE: this refers to the survivors, spoken of in the verse, *And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem (ib. IV, 3).*

Song of Solomon 2:13.

Pəsiqtâ də-Raḅ Kahănâ, Piska 5, 9.

... *The fig tree drops [as into a grave] her unripe and sickly figs (Song 2:13).* R. Hiyya bar Abba said: In the days of the Messiah a great pestilence will come, and the lives of the wicked will come to an end. *And the vines in blossom give forth their fragrance (Song 2:13).* This verse refers to the ones that are left to live: “And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy” (Isa. 4:3).

تخرج بنات صهيون لتنظره في طريق تتويجه علي الصليب

أُخْرِجْنَ يَا بَنَاتِ صِهْيُونَ، وَأَنْظُرْنَ الْمَلِكَ سُلَيْمَانَ بِالتَّاجِ الَّذِي تَوَجَّهَتْ بِهِ أُمُّهُ فِي يَوْمِ عُرْسِهِ، وَفِي يَوْمِ
فَرَحِ قَلْبِهِ.

الكنيسة تصيح بلا عيب بفداء المسيح وتقديسه لها

سفر نشيد الانشاد 4

4: 7 كلك جميل يا حبيبتي ليس فيك عيبة

وأيضاً أكد اليهود انها نبوة عن زمن المسيح

Song of Solomon 4:7.

Midrash Rabbah, Numbers II, 13.

... In the Messianic era the sun and moon will suffer humiliation; as it is said:

*Then the moon shall be confounded, and the sun ashamed; for the Lord of Hosts
will reign in Mount Zion, and in Jerusalem, and before His elders shall be glory*

(Isa. XXIV, 23). The stars, however, will not be humiliated. Thus will it be with

Abraham, and Isaac, whose faces in the hereafter will blanch on account of their

children; Abraham's because of Ishmael and the sons of Keturah; Isaac's on

account of Esau and his chiefs. And as the stars will suffer no humiliation, so

also will Jacob suffer no humiliation, for he will not need to feel shame; as it is

said: *Jacob shall not now be ashamed, neither shall his face now wax pale (ib. XXIX, 22). Why? When he seeth his children, the work of My hands, etc. (ib. 23); because they are all of them righteous; [as it says,] Thou art all fair, my love (S.S. IV, 7).*

نبوة المسيح يجمع المتشتتين الى واحد

سفر نشيد الانشاد 4

4: 16 استيقظي يا ربح الشمال و تعالي يا ربح الجنوب هبي على جنتي فتقطر اطيابها ليات حبيبي الى

جنته و ياكل ثمره النفيس

وأيضاً قال اليهود هذا

Song of Solomon 4:16.

Midrash Rabbah, Leviticus IX, 6.

... And the following verse supports R. Jose b. Hanina: *Awake, O [thou of the]*

north; and come thou [of the] south (S.S. IV, 16) ... Or, the Messianic King

whose place is in the north will come and rebuild the Sanctuary which is situated

in the south. This is [indicated by] what is written: *I have roused up one from the*

north, and he is come (Isa. XLI, 25).

Song of Solomon 4:16.

Midrash Rabbah, Numbers XIII, 2.

... Another exposition: The expression, *'Awake, O north wind'* teaches that the winds will, in the Messianic era, enter into a spirit of rivalry with one another. The south wind will say: 'I shall bring back the captivity of Teman and that of the Hagrites and the entire south', while the north wind will say: 'I will bring back the northern captivity'.

Song of Solomon 4:16.

Midrash Rabbah, The Song of Songs IV, 16, 1.

... Now this supports R. Jose b. Hanina: AWAKE, THOU NORTH WIND, AND COME, THOU SOUTH. AWAKE, THOU NORTH WIND refers to the burnt offering which was slaughtered on the north side of the Temple court. Why is the word AWAKE addressed to it? Because it was something which, so to speak, was asleep and had to be awakened. AND COME, O SOUTH WIND: this refers to the peace offerings which were slaughtered on the south side of the Temple court [also]. Why is the word COME addressed to it? Because it was something new. R. Abba b. Kahana and R. Hanina b. Papa and R. Joshua in the name of R. Levi say: The following verse also supports R. Jose: *This is the law of the burnt offering: that is the burnt-offering* (Lev. VI, 2)—namely, which the *Bnei*

Noah offered originally. But when it comes to the peace-offerings the text says, *And this is the law of the sacrifice of peace offerings*, not ‘which they did offer’, but *Which one may offer* (*ib.* VII, 11)—from now onward. What does R. Eleazar make of this verse, AWAKE, O NORTH WIND, AND COME, THOU SOUTH? He explains: When the exiles who are living in the north shall bestir themselves and come and encamp in the south, as it says, Behold I will bring them from the north country, and gather them from the uttermost parts of the earth (Jer. XXXI, 8). When Gog and Magog who live in the north shall come and fall upon the south, as it says, *And I will turn thee about and lead thee on, and will cause thee to come up* (Ezek. XXXIX, 2). When the Messiah who is in the north shall awake and come and build the Temple which is in the south, as it says, *I have roused up one from the north, and he is come* (Isa. XLI, 25),

وأيضاً نبوة أخرى ان كلامه كله نعمة ومشتهيات

سفر نشيد الانشاد 5

5: 16 حلقه حلاوة و كله مشتهيات هذا حبيبي و هذا خليلي يا بنات اورشليم

بوضوح انطبقت على الرب يسوع المسيح

والمجد لله دائما