

الجزء الثاني اللغوي في كيف يقول

الكتاب المقدس ان الله يجعل موسي

الها؟ خروج 4 و 7

Holy_bible_1

درسنا في الجزء السابق في

كيف يقول الكتاب المقدس ان الله يجعل موسي الها؟ خروج 4 و 7

وأیضا في

هل ايلوهيم اسم تعظيم؟ ولماذا أطلق علي موسي؟

وشرحتها لغويا معنى اسم ايلوهيم في اللغة العبرية واسم الله في اللغة العربية وسياق الكلام وعرفنا

ان اسم ايلوهيم يصلح ان يطلق على القادة او القضاة الذين استلموا هذا السلطان من يد الرب

وهو سلطان محدود في موقف محدد ويتم بالإضافة وهو ما يقول عنه العديدين

سفر الخروج 4

4: 14 فحمي غضب الرب على موسى و قال اليس هرون اللاوي اخاك انا اعلم انه هو يتكلم و

ايضا ها هو خارج لاستقبالك فحينما يراك يفرح بقلبه

4: 15 فتكلمه و تضع الكلمات في فمه و انا اكون مع فمك و مع فمه و اعلمكما ماذا تصنعان

4: 16 و هو يكلم الشعب عنك و هو يكون لك فما و انت تكون له الها

والرب يقول لموسى انه يكون له اي الي هارون الها أي تخصيص

فهو تخصيص وليس تاليه فهو سلطان محدد وليس سلطان مطلق فيسمع هارون لموسى الكلام

الذي يقوله الرب لموسى كما لو كان يسمع هارون لله مباشرة من خلال موسى

فهو سلطان محدد وليسه مثل الله هو إله سلطانه مطلق وغير محدد

والحالة الثانية

سفر الخروج 7

7: 1 فقال الرب لموسى انظر انا جعلتك الها لفرعون وهرون اخوك يكون نبيك

7: 2 انت تتكلم بكل ما امرك وهرون اخوك يكلم فرعون ليطلق بني اسرائيل من ارضه

وايضا جعلتك الها لفرعون اي محدهه بالإضافة فكأنما فرعون يسمع اوامر الله من خلال موسى

كأنه يسمع كلام الله مباشرة ولكنه سلطان محدود في موقف محدود في زمان محدد ايضا

فهو بسلطان محدود من الله أصبح يقول الاوامر الالهية كما يسمعها من الله مباشرة وايضا كان يقضي بخطأ فرعون في تصرفاته وايضا كان يقود الشعب فلقب ايلوهيم الذي هو يطلق علي القائد وعلي القاضي ينطبق علي موسى بسلطان محدود من الله

ولكن لو دققنا في الاعداد عبريا سنجد معاني اوضح توضح ان العدد لا يقول ان ايلوهيم يقول انه يجعل موسى إله بل المعنى اوضح قليلا

ففي

سفر الخروج 4

¹⁶ وَهُوَ يُكَلِّمُ الشَّعْبَ عَنْكَ. وَهُوَ يَكُونُ لَكَ فَمَا، وَأَنْتَ تَكُونُ لَهُ إِلَهًا.

لغويا امر مهم في يقول تكون له الها الذي يشكك فيه المشككين هو في الواقع في العبري والانجليزي تكون له مكان إله وليس تكون إله او له الها بل مكان اله

فجملة تكون له الها في العبري

וַאֲתָה תְהִיָּה-לּוֹ לֵאלֹהִים וְאַתָּה תְהִיָּה לוֹ לַיְלוּהִים

كلمة

واتاه = وانت

تهياه = ستكون

لو = له

والكلمة الهامة وهي لا يقول ايلوهيم ولكن لايلوهيم **לאלהים** فتبدأ بحرف لامد قبل ايلوهيم الذي

يعني بديل ايلوهيم او بدلا من ايلوهيم او مكان ايلوهيم

فالعدد العبري لفظا لا يقول تكون له الها بل يقول تكون له بدلا من ايلوهيم

ولهذا العدد العبري في ترجمة الكلمات لفظيا يقول

H5971 the H413 unto H1931 And he H1696 shall be thy spokesman (IHOT+) **ודבר**
H6310 to thee instead H1961 shall be H1931 he H1961 and he shall be people: **והיה**
H430 to him instead of God: **לו לאלהים:** H1961 shalt be H859 and thou of a mouth, **ואתה**

¹⁶ And he shall be thy spokesman unto the people: and he shall be,
even he shall be to thee instead of a mouth, and thou shalt be **to him**
instead of God.

to him instead of God فلا يقول **to him a God** ولكن يقول **to him instead of God**

وهذا وضعته اغلب التراجم الإنجليزية

(AKJ) And he shall be your spokesman to the people: and he shall be,
even he shall be to you instead of a mouth, and you shall be to him
instead of God.

(Bishops) And he shalbe thy spokesman vnto the people, and he shalbe [euen] he shalbe to thee in steade of a mouth, and thou shalt be to him, in steade of God.

(Brenton) And he shall speak for thee to the people, and he shall be thy mouth, and thou shalt be for him in things pertaining to God.

(CJB) Thus he will be your spokesman to the people, in effect; for you, he will be a mouth; and for him, you will be like God.

(DRB) He shall speak in thy stead to the people, and shall be thy mouth: but thou shalt be to him in those things that pertain to God.

(ERV) So Aaron will speak for you. Like God, you will speak to him, and he will tell the people what you say.

(Geneva) And he shall be thy spokesman vnto the people: and he shall be, euen he shall be as thy mouth, and thou shalt be to him as God.

(GNB) He will be your spokesman and speak to the people for you. Then you will be like God, telling him what to say.

(GW) Aaron will speak to the people for you. He will be your spokesman, and you will be like God.

(HCSB-r) He will speak to the people for you. He will be your spokesman, and you will serve as God to him.

(HNV) He will be your spokesman to the people; and it will happen, that he will be to you a mouth, and you will be to him as God.

(csb) He will speak to the people for you. He will be your spokesman, and you will serve as God to him.

(IAV) And he shall be thy spokesman unto the people: and he shall be,
even he shall be to thee instead of a mouth, and thou shalt be to him
instead of Elohim.

(ISRAV) And he shall be thy spokesman unto the people: and he shall be,
even he shall be to thee instead of a mouth, and thou shalt be to him
instead of Elohim.

(JST) And he shall be thy spokesman unto the people; and he shall be,
even he shall be to thee instead of a mouth, and thou shalt be to him
instead of God.

(JOSMTH) And he shall be thy spokesman unto the people; and he shall
be, even he shall be to thee instead of a mouth, and thou shalt be to him
instead of God.

(JPS) And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him in God's stead.

(KJ2000) And he shall be your spokesman unto the people: and he shall be, even he shall be to you instead of a mouth, and you shall be to him instead of God.

(KJV) And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

(LBP) And he shall be your spokesman to the people; and he shall be an interpreter for you, and you shall be to him instead of God.

(Lamsa) And he shall be your spokesman to the people; and he shall be an interpreter for you, and you shall be to him instead of God.

(LXX) καὶ αὐτός σοι προσλαλήσει πρὸς τὸν λαόν, καὶ αὐτὸς ἔσται σου στόμα, σὺ δὲ αὐτῷ ἔσῃ τὰ πρὸς τὸν θεόν.

(nas) "Moreover, he ⁽¹⁰⁸⁾ shall speak for you to the people; and he will be as a mouth for you and you will be as God to him.

(NCV) Aaron will speak to the people for you. You will tell him what God says, and he will speak for you.

(NAB-A) He shall speak to the people for you: he shall be your spokesman, and you shall be as God to him.

(NIRV) He will speak to the people for you. He will be like your mouth. And you will be like God to him.

(NIV) He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him.

(NIVUK) He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him.

(NLT) Aaron will be your spokesman to the people, and you will be as God to him, telling him what to say.

(NLV) He will speak to the people for you. He will be a mouth for you. And you will be as God to him.

(nrs) He indeed shall speak for you to the people; he shall serve as a mouth for you, and you shall serve as God for him.

(NRSV) He indeed shall speak for you to the people; he shall serve as a mouth for you, and you shall serve as God for him.

(NWT) And he must speak for you to the people; and it must occur that he will serve as a mouth to you, and you will serve as God to him.

(RNKJV) And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of Elohim.

(RSVA) He shall speak for you to the people; and he shall be a mouth for you, and you shall be to him as God.

(RV) And he shall be thy spokesman unto the people: and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God.

(TMB) And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

(TNIV) He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him.

(TRC) And he shall be thy spokesman unto the people: he shall be thy mouth, and thou shalt be his God:

(UPDV) And he will be your spokesman to the people; and it will come to pass, that he will be to you as a mouth, and you will be to him as God.

(Vulgate) ipse loquetur pro te ad populum et erit os tuum tu autem eris ei in his quae ad Deum pertinent

(Webster) And he shall speak for thee to the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

(Wycliffe) He schal speke for thee to the puple, and he schal be thi mouth; forsothe thou schalt be to him in these thingis, that perteynen to God.

فاعتقد لغويا اتضح جليل ان العدد لفظيا يقول لموسى ان موسى يقول لهرون ما يقوله الرب
لموسى كما لو كان موسى في هذا الموقف الخاص مكان ان يسمع من الله لن بدل ما الله يكلم
هارون مباشرة موسى هو الذي يكلم هارون بكلام الله. فكما ان موسى بين الله
بل لهذا ترجمة اليهود في موقع شابات قال ان معناها قائد

16And he will speak for you to the people, and it will be that he will
be your speaker, and you will be his **leader**.

لأنهم يعرفوا التركيب اللغوي وما يعني
فاين ما يدعيه المشككين ان الله لقب موسى بانه إله او ان الله جعل موسى إلهها؟
وكما عرفنا في الجزء السابق ان كلمة ايلوهيم تحمل عدة معاني كما شرحت سابقا منها الله كلفظ
الجلالة وأيضا تطلق على القضاة الذين يحكمون بقيادة الرب بشريعة الرب وأيضا ملائكة الذين
ينفذون وصايا الرب
فلهذا مفسرين يهود فسروه ان موسى يكون لهارون كقائد او حاكم كما قال اونكيلوس وايضا
قاضي كما قال جاركي بناء على مزمو 82: 1

Targum Jon. Jerus. & Abendana in loc.

العدد الثاني وهو نفس المعنى

7: 1 فقال الرب لموسى انظر انا جعلتك الها لفرعون وهرون اخوك يكون نبيك

كلمة جعلتك

H5414

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.

اعطيتك ولها تطبيقات كثيرة وضعت جعلت اصفط طبقت عينت وصفت خصصت طرحت سببت
كلفت اتيت اعتبرت بدلت سلمت

فأيضا هي لا تعني تغيير طبيعة او غيره بل ايضا الرب يقول لموسى انظر انا استبدلتك كاله
لفرعون

وهذا ما ترجمته بدقة الترجمة اليهودية

(JPS) And the LORD said unto Moses: 'See, I have set thee in God's
stead to Pharaoh; and Aaron thy brother shall be thy prophet.

(AESV Torah) Mar-Yah said to Mosha, "Behold, I have made you as God
to Pharaoh; and Aaron your brother shall be your prophet.

(AMP) THE LORD said to Moses, Behold, I make you as God to Pharaoh
[to declare My will and purpose to him]; and Aaron your brother shall be
your prophet.

(ACV) And LORD said to Moses, See, I have made thee as God to
Pharaoh, and Aaron thy brother shall be thy prophet.

(ASV) And Jehovah said unto Moses, See, I have made thee as God to Pharaoh; and Aaron thy brother shall be thy prophet.

(VW) And Jehovah said to Moses: See, I have made you as a god to Pharaoh, and Aaron your brother shall be your prophet.

(CJB) But ADONAI said to Moshe, "I have put you in the place of God to Pharaoh, and Aharon your brother will be your prophet.

(CLV) Yahweh said to Moses: See, I appoint you as Elohim to Pharaoh; and Aaron, your brother, shall come to be your prophet.

(ESV) And the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet.

(ERV) The LORD said to Moses, "See how important I have made you? In speaking to Pharaoh, you will be like God, and your brother Aaron will be your prophet.

(GNB) The LORD said, "I am going to make you like God to the king, and your brother Aaron will speak to him as your prophet.

(HNV) The LORD said to Moshe, "Behold, I have made you as God to Par`oh; and Aharon your brother shall be your prophet.

(csb) The Lord answered Moses, "See, I have made you like God to Pharaoh, and Aaron your brother will be your prophet.

(JPS) And the LORD said unto Moses: 'See, I have set thee in God's stead to Pharaoh; and Aaron thy brother shall be thy prophet.

(MSG) GOD told Moses, "Look at me. I'll make you as a god to Pharaoh and your brother Aaron will be your prophet.

(NCV) The Lord said to Moses, "I have made you like God to the king of Egypt, and your brother Aaron will be like a prophet for you.

(NET.) So the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet.

(NAB-A) The LORD answered him, See! I have made you as God to Pharaoh, and Aaron your brother shall act as your prophet.

(NIRV) Then the Lord said to Moses, "I have made you like God to Pharaoh. And your brother Aaron will be like a prophet to you.

(NIV) Then the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet.

(NIVUK) Then the LORD said to Moses, See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet.

(NKJV) So the LORD said to Moses: "See, I have made you *as* God to Pharaoh, and Aaron your brother shall be your prophet.

(NLV) **Aaron Speaks For Moses**

The Lord said to Moses, " See, I have made you as God to Pharaoh. Your brother Aaron will be the one who speaks for you.

(nrs) The Lord said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet.

(NRSV) The LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet.

(RSVA) And the LORD said to Moses, "See, I make you as God to Pharaoh; and Aaron your brother shall be your prophet.

(TNIV) Then the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet.

(UPDV) And Yahweh said to Moses, See, I have made you as God to Pharaoh; and Aaron your brother will be your prophet.

بل اليهود أيضا في موقع شابات اليهودي ترجمها قائد

1The Lord said to Moses, "See! I have made you a **lord** over Pharaoh, and Aaron, your brother, will be your speaker.

The screenshot shows the Chabad.org website interface. At the top, the Chabad.ORG logo is on the left, and the date "Today is Sat, Jul. 1, 2017 | Tammuz 7, 5777" is in the center. Navigation links for "Login", "Ask the Rabbi", and "Chabad Locator" are on the right. Below the header is a blue navigation bar with categories: "JEWISH PRACTICE", "LEARNING & VALUES", "COMMUNITY & FAMILY", and "INSPIRATION & ENTERTAINMENT". The main content area is titled "The Complete Jewish Bible With Rashi Commentary". It features dropdown menus for "Torah - The Pentateuch", "Shemot - Exodus", and "Chapter 7". A search bar is on the right. Below the title, there is a breadcrumb trail: "Learning & Values » Texts & Writings » Classic Texts » The Torah (Jewish Bible) » The Pentateuch ». The main heading is "Shemot - Exodus - Chapter 7". There are links for "Email" and "Print". A "Previous Chapter 6" link is on the left. Below this is a section for "RASHI'S COMMENTARY:" with "Show" and "Hide" buttons. The first verse is displayed: "1. The Lord said to Moses, 'See! I have made you a lord over Pharaoh, and Aaron, your brother, will be your speaker.'" The Hebrew text "וַיֹּאמֶר יְהוָה" is visible on the right.

فالعدد أيضا يقول ان الرب بدل ما يكلم فرعون هو يكلم موسى وموسى يكلم فرعون بدل من الله
أي موسى يكلم فرعون كالله او بدل ما الله يتكلم مباشرة

لهذا بعد ما درسنا لغويا نعرف جيدا ان الله لم يلعب موسى بلعب ايلوهيم ولكن بدل ايلوهيم لأنه
يتكلم بكلام ايلوهيم

وهذا ما قاله المسيح في شرحه لمزمور 82

وستجده في ملف

كيف يصف الرب القضاة بأنهم الهة رغم انه يقول انا الرب لا إله سواي؟ مزمور 82: 6 وإشعياء

45: 5 ويوحنا 10

وفي هذا المزمور الله يتكلم عن نفسه كعامل في البشر في القضاء

فهم حصلوا على لقب ايلوهيم لحلوله فيهم ويحكم من خلالهم. وهو نفس المعنى عن موسى لان

الرب يتكلم معه وهو يبلغ كلام الرب لهارون وفرعون

وشرحه الرب يسوع في

انجيل يوحنا 10

10: 33 اجابه اليهود قائلين لسنا نرجمك لأجل عمل حسن بل لأجل تجديف فأنت وانت انسان

تجعل نفسك الها

10: 34 اجابهم يسوع اليس مكتوبا في ناموسكم انا قلت انكم الهة

10: 35 ان قال الهة لاولئك الذين صارت اليهم كلمة الله و لا يمكن ان ينقض المكتوب

10: 36 فالذي قدسه الاب و ارسله الى العالم اتقولون له انك تجدف لاني قلت اني ابن الله

فهم اعترضوا على اعلان الوهيته واعتبروه مجدف ويوضح لهم ان كان بحلوله في القضاة

اعطاهم لقب الهة لأنه يحكم من خلالهم ولم يستحقوا هذا اللقب فالكلمة ذاته في تجسده الا

يستحق الالوهية ويدعون انه جدف رغم انهم قبلوا لقب الهة على القضاة بحلول الكلمة (المسيح)

فيهم ولكن الكلمة نفسه رفضوه واعتبروه مجدف حين يعلن الوهيته.

فموسى ايضا في موقف خاص باستلام كلام الرب أصبح لفرعون كإله وليس إله

فأكرر ان البشر لم يطلق عليهم الهة بمعنى انهم الهة او أصبحوا الهة او الرب ألهمهم ولكن قصد

بها ان في موقف خاص الرب جعلهم كإلهة لأنهم ينقلون كلمته مباشرة وليس الهة.

والمجد لله دائما