

هل العدد الذي يقول حينئذ ابتدئ ان

يدعى باسم الرب هي ترجمة محرفة؟

تكوين 4: 26

Holy\_bible\_1

الشبهة

في تكوين 4: 29 عندما يقول العدد "حينئذ ابتدأ ان يدعى باسم الرب" هو ترجمة خطأ والسبب ان

لفظ يدعى هو في العبري دنس أي معناه عكسي فليس ان يدعو باسم الرب أي يكونوا اسمهم

أبناء الرب بل يدنسوا اسم الرب وهذا يؤكد ان أبناء الله ليس نسل شيث بل ملائكة تزوجوا بنات

الناس

الرد

في البداية موضوع أبناء الله وبنات الناس شرحته تفصيلا في

الرد على هل أبناء الله هم ملائكة ساقطين وتاريخ هذا الفكر. تك 6: 2 و يهوذا 1: 6 و

2 بطرس 2

وأيا

أبناء الله هل هم ملائكة ام أبناء شيط ؟ تكوين 2 6

فلن اتطرق الى هذا الموضوع الان لاني اعتقد شرحته بالقدر الذي اظنه كافي

ولكن في هذا الملف اعرض فقط ادلة سلامة ترجمة جملة حينئذ ابتداء ان يدعى باسم الرب

في البداية دائما المخالفين يخطؤون في نقل هذه الشبهة ويظنوا ان الخلاف في معنى (يدعى)

وانها يدنس ولكن الحقيقة لا يوجد أي خلاف على كلمة يدعى بل على كلمة (ابتدئ)

ندرس الكلمات لغوية

سفر التكوين 4

4: 26 ولشيث ايضا ولد ابن فدعا اسمه انوش حينئذ ابتدئ ان يدعى باسم الرب

H3205 there was born ילד H1931 to him הוא H1571 also גם H8352 And to Seth ולשת (IHOT+)

H227 אז H583 Enos: אנוש H8034 his name שמו H853 את H7121 and he called ויקרא H1121 a son: בן

H3068 of the LORD.: יהוה: H8034 upon the name בשם H7121 men to call לקרא H2490 began הוחל then

أولا كلمة ابتدئ وهي التي عليها خلاف وليس كما يخطئ المخالفين الشرقيين

كلمة ابتدئ وهي هوخيل הוחל من كلمة خلال

## H2490

חלל

chaḵal

*khaw-lal'*

A primitive root (compare [H2470](#)); properly to *bore*, that is, (by implication) to *wound*, to *dissolve*; figuratively to *profane* (a person, place or thing), to *break* (one's word), to *begin* (as if by an opening-wedge); denominatively (from [H2485](#)) to *play* (the flute): – begin (X men began), defile, X break, defile, X eat (as common things), X first, X gather the grape thereof, X take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

جذر بدائي بشكل صحيح بمعنى تحمل بتطبيق يجرح يحل ومجازيا يدنس (شخص، مكان او شيء) يكسر (كلمة شخص) يبدأ (كما في افتتاح) للعب (من كلمة للعب بالناي) يبدأ (رجال بدوا) يلوث يكسر ياكل اول يجمع يورث ناي يلعب باداة موسيقية يلوث عهر يذبح يحزن يصبغ يجرح  
فالكلمة تحمل عدة معاني اكثرهم جرح دنس ابيداً لعب بالناي

ولكن سياق الكلام يصلح معه أي منها

يقول لنا قاموس كلمات الكتاب المقدس ان الكلمة في سياقها اللغوي تعني ابتداءً

In the causative form of this verb, it means to begin ([Gen\\_4:26](#);

[2Ch\\_3:2](#)).

التصريف السببي من هذا الفعل (كما جاء في العدد) يعني يبدأ كما في تكوين 4: 26 و 2 اخبار

2 :3

اذا لغويا تعمل اكثر من معنى ولكن حسب التصريف السببي لها معنى واحد وهو ابتداءً

اما كلمة يدعى فهذه لا خلاف عليها

فهي لقارا לקרא من كلمة قارا

H7121

קרא

qaīra'

*kaw-raw'*

A primitive root (rather identical with [H7122](#) through the idea of *accosting* a person met); to *call* out to (that is, properly *address* by name, but used in a wide variety of applications): – bewray [self], that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim (-ation), pronounce, publish, read, renowned, say.

جذر بدائي (مطابق لقرا من فكرة تكليف شخص) يدعى (من غالبا دعوة باسم وتستخدم

استخدامات متسعة وتطبيقات عديدة) توعية ارتباط دعوة صيحة شهرة ضيف دعوة ذكر (إعطاء)

اسم تبشير اعلان نطق نشر قراءة امتلاك قول

فهي أكثر وأدق استخدام لها يدعى

فهل يصلح ان يقول لغويا دنس دعي باسم الرب؟

لو معنى دنس الذي يدعيه المخالفين كان يجب ان لا نجد كلمة يدعى على الاطلاق

الكلمة الثالثة هي بشم أي باسم

ملاحظة كلم اسم هو شيم نشم ولكن الكلمة جاءت بشم دنشم أي باسم

فهل يصلح ان يقول دنس يدعى باسم الرب؟

كان المفروض لو حسب ما يدعي المخالفين ان يقول دنس اسم الرب أي تأتي بدون حرف بيت

العبري أي الباء العربي أصلا

فكل هذا لغويا يؤكد ان المعنى الصحيح ابتداء ان يدعى باسم الرب

التراجم المختلفة

أولا الترجمة اليهودية

(JPS) And to Seth, to him also there was born a son; and he called his name Enosh; then **began** men to call upon the name of the LORD.

والسبعينية

(LXX) καὶ τῷ Σηθ ἐγένετο υἱός, ἐπωνόμασεν δὲ τὸ ὄνομα αὐτοῦ Ἐνωσ· οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα κυρίου τοῦ θεοῦ.

(Brenton) And Seth had a son, and he called his name Enos: he **hoped to call** on the name of the Lord God.

## وبقية التراجم الإنجليزية

(ACV) And to Seth, to him also there was born a son, and he called his name Enosh. Then men **began** to call upon the name of LORD.

(AESV Torah) There was also born a son to Seth, and he named him Enosh. Then men **began** to call on Mar-Yah's name.

(AKJ) And to Seth, to him also there was born a son; and he called his name Enos: then **began** men to call on the name of the LORD.

(AMP) And to Seth also a son was born, whom he named Enosh. At that time men **began** to call [upon God] by the name of the Lord.

(ASV) And to Seth, to him also there was born a son; and he called his name Enosh. Then **began** men to call upon the name of Jehovah.

(VW) And as for Seth, to him also a son was born; and he called his name Enosh. Then they **began** to call upon the name of Jehovah.

(Bishops) And vnto the same Seth also there was borne a sonne, and he called his name Enos: then **began** men to make inuocation in the name of the Lorde.

(CEV) Later, Seth had a son and named him Enosh. About this time people **started** worshiping the LORD.

(CJB) To Shet too was born a son, whom he called Enosh. That is when people **began** to call on the name of ADONAI.

(CLV) And to Seth, moreover, to him is born a son. And calling is he his name Enosh. Then this one is wounded. Yet he calls on the name of Yahweh Elohim.

(Darby) And to Seth, to him also was born a son; and he called his name Enosh. Then people **began** to call on the name of Jehovah.



(DRB) But to Seth also was born a son, whom he called Enos: this man **began** to call upon the name of the Lord.

(ESV) To Seth also a son was born, and he called his name Enosh. At that time people **began** to call upon the name of the LORD.

(ERV) Seth also had a son. He named him Enosh. At that time people **began** to pray to the LORD.

(Geneva) And to ye same Sheth also there was borne a sonne, and he called his name Enosh. Then **beganne** men to call vpon the name of the Lord.

(GNB) Seth had a son whom he named Enosh. It was then that people **began** using the LORD's holy name in worship.

(GW) A son was also born to Seth, and he named him Enosh. At that time people **began** to worship the LORD.

(HCSB-r) A son was born to Seth also, and he named him Enosh. At that time people **began** to call on the name of the Lord.

(HNV) There was also born a son to Shet, and he named him Enosh. Then men **began** to call on the LORD's name.

(csb) A son was born to Seth also, and he named him Enosh. At that time people **began** to call on the name of the Lord.

(IAV) And to Shet, to him also there was born a son; and he called his name Enos: then **began** men to call upon the name of ADONAI.

(ISRAV) And to Shet, to him also there was born a son; and he called his name Enos: then **began** men to call upon the name of ADONAI.

(KJ2000) And to Seth, to him also there was born a son; and he called his name Enosh: then **began** men to call upon the name of the LORD.

(KJV) And to Seth, to him also there was born a son; and he called his name Enos: then **began** men to call upon the name of the LORD.

(KJVA) And to Seth, to him also there was born a son; and he called his name Enos: then **began** men to call upon the name of the LORD.

(LBP) And to Seth also there was born a son; and he called his name Enosh. Then men **began** to call upon the name of the LORD.

(Lamsa) And to Seth also there was born a son; and he called his name Enosh. Then men **began** to call upon the name of the LORD.

(LITV) And a son was also born to Seth, and he called his name, Enos. Then it *was* **begun** to call on the name of Jehovah.

(MKJV) And there was also a son born to Seth, and he called his name Enos. Then men **began** to call upon the name of Jehovah.

(MSG) And then Seth had a son whom he named Enosh. That's when men and women **began** praying and worshiping in the name of GOD.

(nas) To Seth, to him also a <sup>(123)</sup> son was born; and he called his name Enosh. Then {men} **began** to <sup>(124)</sup> call upon <sup>[84]</sup> the name of the LORD.

(NCV) Seth also had a son, and they named him Enosh. At that time people **began** to pray to the Lord.

(NET.) And a son was also born to Seth, whom he named Enosh. At that time people **began** to worship the LORD.

(NAB-A) To Seth, in turn, a son was born, and he named him Enosh. At that time men **began** to invoke the LORD by name.

(NIRV) Seth also had a son. He named him Enosh. At that time people **began** to worship the Lord.

(NIV) Seth also had a son, and he named him Enosh. At that time men **began** to call on the name of the LORD.

(NIVUK) Seth also had a son, and he named him Enosh. At that time men **began** to call on the name of the LORD.

(NKJV) And as for Seth, to him also a son was born; and he named him Enosh.<sup>[c]</sup> Then *men* **began** to call on the name of the LORD.

(NLT) When Seth grew up, he had a son and named him Enosh. It was during his lifetime that people first **began** to worship the LORD.

(NLV) A son was born to Seth also, and he gave him the name Enosh. Then men **began** to call upon the name of the Lord.

(nrs) To Seth also a son was born, and he named him Enosh. At that time people **began** to invoke the name of the Lord.

(NRSV) To Seth also a son was born, and he named him Enosh. At that time people **began** to invoke the name of the LORD.

(NWT) And to Seth also there was born a son and he proceeded to call his name E'nosh. At that time a start was **made of** calling on the name of Jehovah.

(RSVA) To Seth also a son was born, and he called his name Enosh. At that time men **began** to call upon the name of the LORD.

(RV) And to Seth, to him also there was born a son; and he called his name Enosh: then **began** men to call upon the name of the LORD.

(TMB) And to Seth also there was born a son, and he called his name Enosh. Then **began** men to call upon the name of the LORD.

(TNIV) Seth also had a son, and he named him Enosh. At that time people **began** to call on the name of the LORD.

(TRC) And Seth begat a son and called his name Enos. And in that time **began** men to call on the name of the LORD.

(Tyndale) And Seth begat a sonne and called hys name Enos. And in that tyme **began** men to call on the name of the LORde.

(UPDV) And to Seth, to him also there was born a son; and he named him Enosh. Then it was **begun** to call on the name of Yahweh.

(Vulgate) sed et Seth natus est filius quem vocavit Enos iste coepit invocare nomen Domini

(Webster) And to Seth, to him also there was born a son; and he called his name Enos: then **began** men to call upon the name of the LORD.

(Wycliffe) But also a sone was borun to Seth, which sone he clepide Enos;  
this Enos **bigan** to clepe inwardli the name of the Lord.

(YLT) And to Seth, to him also a son hath been born, and he calleth his  
name Enos; then a **beginning** was made of preaching in the name of  
Jehovah.

ولم اجد ترجمة انجليزية تقول دنس المزعومة هذه

سياق الكلام

باختصار نستخدم الكلمات ونرى سياقها في العدد

ولشيث ايضا ولد ابن فدعا اسمه انوش حينئذ **ابتدى** ان يدعى باسم الرب

ولشيث ايضا ولد ابن فدعا اسمه انوش حينئذ **لعب** (بالناي) ان يدعى باسم الرب

ولشيث ايضا ولد ابن فدعا اسمه انوش حينئذ **دنس** ان يدعى باسم الرب

ولشيث ايضا ولد ابن فدعا اسمه انوش حينئذ **جرح** ان يدعى باسم الرب

فبأمانة أي معنى هو المناسب من السياق؟



وبخاصة ان شيث يعني تعويض وانوش رجل (أي رجل تعويض من الله) أي الرب عوض عن

هابيل البار الذي قتله قايين الشرير برجل اخر (انوش) بار وينسل اخر وهذا النسل هم أولاد الله

في مقابل نسل أولاد الناس نسل قايين

وكما اجمع المفسرين انه هو بدا نسل يعبد الرب بطريقة جماعية ويحمل ويعلم اسم الرب

ثانيا لا يصلح معنى مسيئ لان أصلا العدد التالي له مباشرة يبدأ يذكر الأسماء من ادم لنوح والتي

تحمل معنى خطير وهو

النص العبري قدم لنا معاني اسماء جميله هي نبوة في حد ذاتها

فادم = الانسان

شيث = تعويض

أنوش = رجل

قينان = اقتناء رثاء

مهلائيل = الله المبارك

يارد = ينزل

اخنوخ = مكرس

متوشالغ = رجل يطرح الموت

لامك = بقوة

نوح = يعطي راحة او تعزية

فالإنسان يعطي تعويض برجل فنفتني الله المبارك الذي ينزل ويكرس لي طرح الموت بقوة ليعطينا

راحة وتعزية

فهذه الاسماء التي كتبت هي نبوة واضحة عن نزول الله المبارك من السماء وتجسد الله في

صورة رجل ويكون مكرس لكي يغلب الموت ويطرحة بعيدا ويقوة ويعطينا راحة وتعزية

فأيضا الاسماء التي كتبت هي نبوة بحكمة المسيح وتجسده وموته وقيامته وخلصه الذي يعطيه

لنا

ولا يصلح على الاطلاق ان يقول من اول شيث وانوش يدنس اسم الرب ولكن بعده يذكر النسل

هذا انه بار اصلا ويحملوا اسم الرب بطريقة رائعة

فاعتقد المعنى لغويا واضح ولا يصلح الا ابتداء ان يدعى باسم الرب وأيضا من سياق الكلام كله

يؤكد هذا

**والمجد لله دائما**