

لماذا الترجمات مختلفة في ارميا 15:

11

Holy_bible_1

Jun 2 2021

السؤال

ما هو التفسير للاختلاف الموجود بين الترجمات (الحياة والمشاركة مع الترجمات الاخرى فان دايد والكاثوليكية وكينج جيمس) حول الآية الموجودة في ارميا ١٥ الآية ١١؟

الرد

السبب باختصار يوجد كلمة غامضة في العدد العبري تجعل ترجمة العدد صعبة ولهذا بعض

الترجمات التفسيرية لجأت لترجمة السبعينية ولم تلتزم بالنص العبري مثل فانديك

وباختصار التراجم العربي

فاندايك

11 قَالَ الرَّبُّ: إِنِّي أَحْلُكُ لِلْخَيْرِ. إِنِّي أَجْعَلُ الْعَدُوَّ يَتَضَرَّعُ إِلَيْكَ فِي وَقْتِ الشَّرِّ وَفِي وَقْتِ الضِّيقِ.

اليسوعية

11 قال الرب: إني مقسم: سأحررك لخيرك وأجعل العدو يتضرع إليك في أوان البلوى وأوان الضيق

الكاثوليكية

ار-15-11: قَالَ الرَّبُّ: إِنِّي مُقْسِمٌ: سَأَحْرِّزُكَ لِخَيْرِكَ وَأَجْعَلُ الْعَدُوَّ يَتَضَرَّعُ إِلَيْكَ فِي أَوَانِ الْبَلْوَى

وأوانِ الضيق

الحياة

11 دعهم يشتموا يارب. ألم أتضرع إليك من أجل خيرهم؟ إني أبتهل إليك الآن من أجل أعدائي

في وقت الضيق والمحنة.

المشتركة

11 فلتكن اللعنة علي يا رب إن كنت لم أتضرع إليك لخير عدوي في أوان الضيق ووقت الشدة.

الكلمة في العبري التي سببت الخلاف هي شروفاتيخا נצטרח ומصدرها هل هي من كلمة شراه

נצרה أي حلتك أي خلصتك ام شراخ נצרה أي خدمتك وهما تجعل المتكلم مختلف فالاولى يكون

الرب يكلم ارميا ويقول انه احله من القيد اما الثانية تكون ان ارميا هو الذي يتضرع ويتغير

المعنى 180 درجة. ولهذا ترجمات مثل الحياة اتبعت السبعينية للسهولة

وأيضاً التراجم الإنجليزية اختلفت في تفسير المعنى وبعضها للسهولة اتبع السبعينية

(ACV) LORD said, Truly I will strengthen thee for good. Truly I will cause the enemy to make supplication to thee in the time of evil and in the time of affliction.

(ABP+) May it be, G1096 O lord G2962 master, G1203 of their prospering G2720 G1473 in G1722 a time G2540 of their affliction G2347 G1473 for G1519 good G18 against G4314 the G3588 enemy. G2190

(AKJ) The LORD said, Truly it shall be well with your remnant; truly I will cause the enemy to entreat you well in the time of evil and in the time of affliction.

(ALTNT)

(AMP) The Lord said, Truly your release, affliction, and strengthening will be for good [purposes]; surely [Jeremiah] I will intercede for you with the enemy and I will cause the enemy to ask for your aid in the time of evil and in the time of affliction.(3)

(AUV-NT)

(ASV) Jehovah said, Verily I will strengthen thee for good; verily I will cause the enemy to make supplication unto thee in the time of evil and in the time of affliction.

(VW) Jehovah said, Truly I will not free you for good. Truly I will cause the enemy to entreat you in the time of evil and in the time of affliction.

(Bishops) And the Lord answered me, Ueryly thy remnaunt shall haue wealth: Come not I to thee when thou art in trouble, & helpe thee when thine

enemie oppresseth thee?

(CEV) Then the LORD replied, "I promise to protect you, and when disaster comes, even your enemies will beg you for help."

(CJB) ADONAI said, "I promise to release you for good, I promise to make your enemies appeal to you when calamity and trouble come.

(CLV) Yahweh said, Did I not direct you for good? Did not I intercede for you in a time of evil, And in a time of adversity, with the enemy?

(Darby) Jehovah said, Verily I will set thee free for thy good; verily I will cause the enemy to meet thee kindly in the time of evil and in the time of affliction.

(DRB) The Lord saith to me: Assuredly it shall be well with thy remnant, assuredly I shall help thee in the time of affliction, and in the time of tribulation against the enemy.

(ESV) The LORD said, "Have I not^[1] set you free for their good? Have I not pleaded for you before the enemy in the time of trouble and in the time of distress?"

(ERV) Surely, LORD, I have served you well. In times of disaster and trouble, I prayed to you about my enemies.

(FDB) L'Éternel dit: Si je ne te délivre pour le bien! Si je ne fais venir au-devant de toi l'ennemi, au temps du malheur, et au temps de la détresse!

(FLS) L'Éternel dit: Certes, tu auras un avenir heureux; Certes, je forcerai l'ennemi à t'adresser ses supplications, Au temps du malheur et au temps de la détresse.

(French DB) L'Éternel dit: Si je ne te délivre pour le bien! Si je ne fais venir au-devant de toi l'ennemi, au temps du malheur, et au temps de la détresse!

(French LS) L'Éternel dit: Certes, tu auras un avenir heureux; Certes, je forcerai l'ennemi à t'adresser ses supplications, Au temps du malheur et au temps de la détresse.

(French OB) L'Éternel dit: Ne te réservé-je pas pour le bien? Ne ferai-je pas qu'au temps de la calamité, au temps de la détresse, l'ennemi te supplie?

(GEB) Jahwe spricht: Wenn ich dich nicht zum Guten stärken, wenn ich nicht machen werde, daß zur Zeit des Unglücks und zur Zeit der Bedrängnis der Feind dich bittend angeht!

(Geneva) The Lord sayd, Surely thy remnant shal haue wealth: surely I will cause thine enemies to intreate thee in the time of trouble, & in the time of affliction.

(GLB) Der HERR sprach: Wohlan, ich will euer etliche übrigbehalten, denen es soll wieder wohl gehen, und will euch zu Hilfe kommen in der Not und Angst unter den Feinden.

(GNB) LORD, may all their curses come true if I have not served you well, if I have not pleaded with you on behalf of my enemies when they were in trouble and distress.

(GSB) Der HERR antwortete: Wahrlich, ich will dich erhalten zum Besten! Wahrlich, ich will verschaffen, daß zur Zeit der Not und der Angst der Feind dich um Fürbitte angehen soll!

(GW) The LORD said, "I will certainly rescue you for a good reason. I will certainly make your enemies plead with you in times of disaster and in times

of distress.

(HCSB-r) The Lord said: Assuredly, I will set you free and care for you. Assuredly, I will intercede for you in a time of trouble, in your time of distress, with the enemy.

(HNV) The LORD said, Most certainly I will strengthen you for good; most certainly I will cause the enemy to make supplication to you in the time of evil and in the time of affliction.

(csb) The Lord said: *Assuredly, I will set you free and care for you. Assuredly, I will intercede for you in a time of trouble, in your time of distress, with the enemy.*

(IAV) ADONAI said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.

(ISRAV) ADONAI said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.

(Phillips NT)

(JST) The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.

(JOSMTH) The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.

(JPS) The LORD said: 'Verily I will release thee for good; verily I will

cause the enemy to make supplication unto thee in the time of evil and in the time of affliction.

(JUB) The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction.

(KJ2000) The LORD said, Verily it shall be well with your remnant; verily I will cause the enemy to treat you well in the time of evil and in the time of affliction.

(KJV) The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction.

(KJV+) The LORD^{H3068} said,^{H559} Verily^{H518 H3808} it shall be well^{H2896} with thy remnant;^{H8293} verily^{H518 H3808} I will cause^(H853) the enemy^{H341} to entreat^{H6293} thee *well* in the time^{H6256} of evil^{H7451} and in the time^{H6256} of affliction.^{H6869}

(KJV-1611) The Lord said, Uerely it shall be well with thy remnant, verely I will cause the enemie to intreat thee well in the time of euill, and in the time of affliction.

(KJV21) The LORD said, "Verily it shall be well with thy remnant; verily I will cause the enemy to deal with thee well in the time of evil and in the time of affliction.

(KJVA) The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.

(KJV-BRG) The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction.

(LBP) The LORD said, Verily I shall not leave you at ease, but I will cause an enemy from the north to encounter you in the time of tribulation and in the time of evil;

(Lamsa) The LORD said, Verily I shall not leave you at ease, but I will cause an enemy from the north to encounter you in the time of tribulation and in the time of evil;

(Latin) dicit Dominus si non reliquiae tuae in bonum si non occurri tibi in tempore adflictionis et in tempore tribulationis adversum inimicum

(LITV) Jehovah said, Truly, I will not free you for good. Truly I will cause the enemy to entreat you in the time of evil and in the time of distress.

(LDB) Mukama yayogera nti Mazima ndikuwa amaanyi olw'obulungi; mazima ndikwegayiriza omulabe mu biro eby'okulabiramu ennaku ne mu biro eby'okubonyaabonyezebwamu.

(MKJV) Jehovah said, Truly I will free you for good. Truly I will cause the enemy to entreat you in the time of evil and in the time of affliction.

(MSG) But, GOD knows, I've done everything I could to help them, prayed for them and against their enemies. I've always been on their side, trying to stave off disaster. God knows how I've tried!

(nas) The LORD said, "Surely I will set (797) you free for ofgood; Surely I will cause the enemy (798) to make supplication to you In a time of disaster and a time of distress.

(NAS+) The LORD³⁰⁶⁸ said⁵⁵⁹ , "Surely⁵¹⁸ *³⁸⁰⁸ I will set⁸²⁸¹ you free⁸²⁸¹ for purposes of good ; Surely⁵¹⁸ *³⁸⁰⁸ I will cause the enemy³⁴⁰ to make⁶²⁹³ supplication⁶²⁹³ to you In a time⁶²⁵⁶ of disaster and a time⁶²⁵⁶ of distress .

(NCV) The Lord said, "I have saved you for a good reason. I have made your enemies beg you in times of disaster and trouble.

(NET.) The Lord said, "Jerusalem, I will surely send you away for your own good. I will surely bring the enemy upon you in a time of trouble and distress.

(NET) The Lord said, "Jerusalem,³² I will surely send you away for your own good. I will surely³³ bring the enemy upon you in a time of trouble and distress.

(NAB-A) Tell me, LORD, have I not served you for their good? Have I not interceded with you in the time of misfortune and anguish?

(NIRV) The Lord said, "Jeremiah, I will keep you safe for a good purpose. I will make your enemies ask you to pray for them. They will make their appeal to you when they are in great trouble.

(NIV) The LORD said, "Surely I will deliver you for a good purpose; surely I will make your enemies plead with you in times of disaster and times of distress.

(NIVUK) The LORD said, Surely I will deliver you for a good purpose; surely I will make your enemies plead with you in times of disaster and times of distress.

(NKJV) The LORD said: Surely it will be well with your remnant; Surely

I will cause the enemy to intercede with you In the time of adversity and in the time of affliction.

(NLT) The LORD replied, "All will be well with you, Jeremiah. Your enemies will ask you to plead on their behalf in times of trouble and distress.

(NLV) The Lord said, " For sure I will set you free for a good reason. For sure I will make those who hate you ask of you in times of trouble and suffering.

(nrs) The Lord said: Surely I have intervened in your life [59] for good, surely I have imposed enemies on you in a time of trouble and in a time of distress. [60]

(NRSV) The LORD said: Surely I have intervened in your life for good, surely I have imposed enemies on you in a time of trouble and in a time of distress.

(nsn+) The LORD³⁰⁶⁸ said⁵⁵⁹ , "Surely⁵¹⁸ *³⁸⁰⁸ I will set⁸²⁸¹ you free⁸²⁸¹ for purposes of good ; Surely⁵¹⁸ *³⁸⁰⁸ I will cause the enemy³⁴⁰ to make⁶²⁹³ supplication⁶²⁹³ to you In a time⁶²⁵⁶ of disaster and a time⁶²⁵⁶ of distress .

(NWT) Jehovah has said: "Surely I will minister to you for good. Surely I will intercede for you in the time of calamity and in the time of distress, against the enemy.

(RNKJV) YHVH said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.

(RSVA) So let it be, O LORD, if I have not entreated thee for their good, if

I have not pleaded with thee on behalf of the enemy in the time of trouble and in the time of distress!

(RV) The LORD said, Verily I will strengthen thee for good; verily I will cause the enemy to make supplication unto thee in the time of evil and in the time of affliction.

(Somali) Rabbigu wuxuu yidhi, Sida runta ah waad nabdoonaan doontaa, sida runta ah waxaan ka dhigi doonaa in cadowgu ku baryo wakhtigii masiibo jirto iyo wakhtigii dhib jiro.

(TLV) Adonai said: "Surely I will release you for good. Surely I will make the enemy appeal to you in a time of trouble, in a time of affliction.

(TMB) The LORD said, "Verily it shall be well with thy remnant; verily I will cause the enemy to deal with thee well in the time of evil and in the time of affliction.

(TNIV) The LORD said, "Surely I will deliver you for a good purpose; surely I will make your enemies plead with you in times of disaster and times of distress.

(TRC) And the LORD answered me: Lead not I thee then unto good? Come not I to thee, when thou art in trouble: and help thee, when thine enemy oppreseth thee?

(TS2009) יהוה said, "Did I not direct you for *your* good? Did I not intercede for you in a time of evil and in a time of distress against the enemy?

(UPDV) Yahweh said, Truly I will release you for [your] good; truly I will cause the enemy to make supplication to you in the time of evil and in the

time of affliction.

(WEB) Yahweh said, “Most certainly I will strengthen you for good. Most certainly I will cause the enemy to make supplication to you in the time of evil and in the time of affliction.

(WEBA) Yahweh said, “Most certainly I will strengthen you for good. Most certainly I will cause the enemy to make supplication to you in the time of evil and in the time of affliction.

(Webster) The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to treat thee well in the time of evil and in the time of affliction.

(Wycliffe) No man bileue to me, if thi remenauntis be not in to good, if Y ranne not to thee in the tyme of turment, and in the tyme of tribulacioun and of anguysch, ayens the enemye.

(YLT) Jehovah said, Did I not direct thee for good? Did not I intercede for thee in a time of evil, And in a time of adversity, with the enemy?

العدد العبري

Jer 15:11 אָמַר יְהוָה אֱמֹלָא שְׂרוּתְךָ שְׂרִיתִיךָ לְטוֹב אֱמֹלָוּא הַפְּנֵעִתִי

בְּךָ בְּעֵת־רָעָה וּבְעֵת צָרָה אֶת־הָאֵיִבִּי:

Jer 15:11 אמר יהוה H559 The LORD אמ H3068 verily H518

לא H3808 verily שרותך H8325 לטוב H2896 אמ H518 it shall be well

לוא H3808 הפנעתי H6293 to entreat כך בעת H6256 thee in the time
רעה H7451 of evil ובעת H6256 and in the time צרה H6869 of affliction.
את H853 האויב: H341 I will cause the enemy:

אמר אמר قال

יהוה יהוה

אמי-לוא امي لو אני

נפדותך שארופתיך كلمة الخلاف ما بين أحلك او اتضرع لك

ליתוב ליתوف للخير

אמי-לוא | ام لو אני (اجعل)

הפנעתי هیفجתי يتضرع

בדפא لك

בדינת- בעת בوقت

רעה רעה شر

ובדינת יופעות ובوقت

צרה תזרה ضيق

את-האויב: ایت هایواف عدوك

فكما قلت السبب هو لفظ يغير من المتكلم ويغير المعنى تماما

نقرأ معا ما قلته NET بايبل

مقارنة بين ثلاث او اربع ترجمات سيظهر كيفية صعوبة هذا العدد في الترجمة. الصعوبة الأولية هو في معنى فعل ترجم هنا اني احلك العدد والمعنى للكلمة محل خلاف مربوط بمعنى الفعل في السطر الثاني لتعريف من هو المتكلم ومن المقصود. واحد من طريقين عادة يتبع. بعض التراجم اتبعت النسخة اليونانية والتي فيها ارميا يتكلم ويؤيد شكواه انه كان امين. في هذه الحالة كلمة قال تركت وصعوبة الفعل هو يأخذ معنى خدمتك والفعل الموازي يعني انا تضرعت لك من اجل اعدائي والطريق الثاني هو يفترض ان الله هو المتكلم ويوعد ارميا ان يسلمه من ساببيه. في هذه الحالة الكلمة المتعبة تأخذ معنى خلصتك او تقرأ بمعنى أحل وفي هذه الحالة الفعل الموازي يأخذ معنى أنى اجعل اعداءك يتضرعون لك وهذا المعنى لم يأتي في مكان اخر....

32 tn A comparison of three or four translations will show how difficult this verse is to interpret. The primary difficulty is with the meaning of the verb rendered here "I will surely send you out [נְשֹׂרֹתָי]." The text and the meaning of the word are debated (for a rather full discussion see W. Holladay, *Jeremiah*, 1:446–47 fn b–b). Tied up with that is the meaning of the verb in the second line and the identification of who the speaker and addressee are. One of two tacks are usually followed. Some follow the Greek version which has Jeremiah speaking and supporting his complaint

that he has been faithful. In this case the word "said" is left out, the difficult verb is taken to mean "I have served you" (שָׁרַתְיָדָה, from שָׁרַת [BDB 1058]) and the parallel verb means "I have made intercession for my enemies."

The second tack is to suppose that God is speaking and is promising Jeremiah deliverance from his detractors. In this case the troublesome word is taken to mean "deliver" (cf. BDB 1056 s.v. אָרַח), "strengthen" (see BDB's discussion) or read as a noun "remnant" (שָׁרִיתָדָה = שָׁרִיתָדָה; again see BDB's discussion). In this case the parallel verb is taken to mean "I will cause your enemies to entreat you," a meaning it has nowhere else....

رغم ان NET بايبل تكمل وتميل لسهول التفسير باستخدام السبعينية الا ان NET وضحت بالفعل إشكالية اللفظ ولماذا تراجم للسهولة لاجأت ان تترجم العدد من السبعينية وتراجم قالت ان ارميا هو المتكلم ويتضرع من اجل اعدائه وترجمات ان الرب المتكلم ويحل ارميا ويجعل الأعداء يتضرعون او يترفقون بإرمياء .

فالسبب فقط في صعوبة فهم لفظ وترجمته

السبعينية قالت

(Greek OT) γένοιτο, δέσποτα, κατευθυνόντων αὐτῶν, εἰ μὴ
παρέστην σοι ἐν καιρῷ τῶν κακῶν αὐτῶν καὶ ἐν καιρῷ
θλίψεως αὐτῶν εἰς ἀγαθὰ πρὸς τὸν ἐχθρόν.

(Brenton) Be it so, Lord, in their prosperity; surely I stood before thee in the
time of their calamities, and in the time of their affliction, for their good
against the enemy.

فالسبعينية كترجمة تفسيرية شرحت ما فهمته من العدد

الفلجاتا

(c1Vulgate) Dicit Dominus: Si non reliqui tu in bonum, si non occurri tibi
in tempore afflictionis, et in tempore tribulationis adversus inimicum.

(Vulgate) dicit Dominus si non reliquiae tuae in bonum si non occurri tibi in
tempore adfflictionis et in tempore tribulationis adversum inimicum

The Lord saith to me: Assuredly it shall be well with thy remnant,
assuredly I shall help thee in the time of affliction, and in the time of
tribulation against the enemy.

سياق الكلام ولماذا اميل لمعنى الذي قالته ترجمة فانديك

سفر ارميا 15

الجزء السابق شرحتة في

[هل يصح ان يوصف الله بانه مل من الندامة؟ ارميا 15: 6](#)

ويقول

10 وَيَلِّ لِي يَا أُمِّي لِأَنَّكَ وَلَدْتَنِي إِنْسَانَ خِصَامٍ وَإِنْسَانَ نِزَاعٍ لِكُلِّ الْأَرْضِ. لَمْ أَقْرِضْ وَلَا أَقْرَضُونِي،
وَكُلُّ وَاحِدٍ يَلْعَنُنِي.

11 قَالَ الرَّبُّ: «إِنِّي أَهْلُكَ لِلْخَيْرِ. إِنِّي أَجْعَلُ الْعَدُوَّ يَتَصَرَّعُ إِلَيْكَ فِي وَقْتِ الشَّرِّ وَفِي وَقْتِ الضِّيقِ.

12 « هَلْ يَكْسِرُ الْحَدِيدُ الْحَدِيدَ الَّذِي مِنَ الشِّمَالِ وَالنُّحَاسَ؟

أولا العدد يقول بوضوح قال الرب فمحاولة تفسيرها ان ارميا المتكلم لا تصلح

ثانيا ارميا قدم شكواه فكون الرب يرد عليه بوعده يعوضه عن اتعابه هو المناسب لسياق الكلام

ثالثا الوعد هنا ان يجعل الأعداء يترفقوا بإرمياء في وقت السبي هذا حدث بالفعل ونجد ان

نبوخذنصر يجعل نبوزردان يتعامل برفق مع ارميا وبالفعل احله من قيوده وجعل الأعداء في وقت

الضيق يتعاملون معه برفق

سفر ارميا 39

11 وَأَوْصَى نَبُوخَذْرَاصُ مَلِكَ بَابِلَ عَلَى إِزْمِيَا نَبُوَزَرَادَانَ رَئِيسَ الشَّرْطِ قَائِلًا:

12 « خُذْهُ وَضَعْ عَيْنَيْكَ عَلَيْهِ، وَلَا تَفْعَلْ بِهِ شَيْئًا رَدِيئًا، بَلْ كَمَا يُكَلِّمُكَ هَكَذَا افْعَلْ مَعَهُ.»

13 فَأَرْسَلَ نَبُوَزَرَادَانُ رَئِيسَ الشَّرْطِ وَنَبُوَشْرَبَانَ رَئِيسَ الْخِصْيَانِ وَتَرْجُلَ شَرَّاصُ رَئِيسَ الْمَجُوسِ

وَكُلَّ رُؤَسَاءِ مَلِكِ بَابِلَ،

14 أَرْسَلُوا فَأَخَذُوا إِزْمِيَا مِنْ دَارِ السِّجْنِ وَأَسْلَمُوهُ لِجَدَلْيَا بْنِ أَخِيْقَامَ بْنِ شَافَانَ لِيُخْرِجَ بِهِ إِلَى الْبَيْتِ.

فَسَكَنَ بَيْنَ الشَّعْبِ.

- 1 الْكَلِمَةُ الَّتِي صَارَتْ إِلَى إِزْمِيَا مِنْ قِبَلِ الرَّبِّ، بَعْدَ مَا أَرْسَلَهُ نُبُورَزَادَانُ رَئِيسُ الشَّرِطِ مِنَ الرَّامَةِ، إِذْ أَخَذَهُ وَهُوَ مُقَيَّدٌ بِالسَّلَاسِلِ فِي وَسْطِ كُلِّ سَبْيِ أُورُشَلِيمَ وَيَهُودًا الَّذِينَ سُبُوا إِلَى بَابِلَ.
- 2 فَأَخَذَ رَئِيسُ الشَّرِطِ إِزْمِيَا وَقَالَ لَهُ: «إِنَّ الرَّبَّ إِلَهَكَ قَدْ تَكَلَّمَ بِهَذَا الشَّرِّ عَلَى هَذَا الْمَوْضِعِ.
- 3 فَجَلَبَ الرَّبُّ وَفَعَلَ كَمَا تَكَلَّمَ، لِأَنَّكُمْ قَدْ أَخْطَأْتُمْ إِلَى الرَّبِّ وَلَمْ تَسْمَعُوا لِمِصَوْتِهِ، فَحَدَّثَ لَكُمْ هَذَا الْأَمْرَ.

- 4 فَالآنَ هانِئًا أَخْلُكَ الْيَوْمَ مِنَ الْقَيْدِ الَّتِي عَلَى يَدِكَ. فَإِنْ حَسُنَ فِي عَيْنَيْكَ أَنْ تَأْتِيَ مَعِيَ إِلَى بَابِلَ فَتَعَالَ، فَأَجْعَلُ عَيْنِي عَلَيْكَ. وَإِنْ قُبِحَ فِي عَيْنَيْكَ أَنْ تَأْتِيَ مَعِيَ إِلَى بَابِلَ فَاْمْتَنِعْ. أَنْظُرْ. كُلُّ الْأَرْضِ هِيَ أَمَامَكَ، فَحَيْثُمَا حَسُنَ وَكَانَ مُسْتَقِيمًا فِي عَيْنَيْكَ أَنْ تَنْطَلِقَ فَانْطَلِقْ إِلَى هُنَاكَ.»

فلهذا أرى ان المعنى الذي قدمته ترجمة الفانديك هو متطابق مع النص الأصلي العبري ومتفق مع

سياق الكلام ووعده الرب لأرميا الذي تحقق لاحقا

اما الجزء الثاني الذي " إِنِّي أَجْعَلُ الْعُدُوَّ يَتَضَرَّعُونَ إِلَيْكَ فِي وَقْتِ الشَّرِّ وَفِي وَقْتِ الضِّيقِ " وقد يقصد

بها ليس فقط المعاملة بالرفق بل أيضا فعلا أعداء ارمياء من اليهود وبخاصة صدقيا الملك الذي

عذب ارمياء وألقاه في الجب يتضرعوا له ان يصلي لأجلهم وهذا أيضا حدث بالفعل

- 1 الْكَلَامُ الَّذِي صَارَ إِلَى إِزْمِيَا مِنْ قِبَلِ الرَّبِّ، حِينَ أَرْسَلَ إِلَيْهِ الْمَلِكُ صِدْقِيَا فَشُحُورَ بْنَ مَلِكِيَا وَصَفْنِيَا بْنَ مَعْصِيَا الْكَاهِنِ قَائِلًا:

2 «اسألِ الرَّبَّ مِنْ أَجْلِنَا، لِأَنَّ نَبُوخَذْرَاصَرَ مَلِكَ بَابِلَ يُحَارِبُنَا. لَعَلَّ الرَّبَّ يَصْنَعُ مَعَنَا حَسَبَ كُلِّ عَجَائِبِهِ فَيُصْعِدَنَا».

ولكن كما قال عدد 13 ان الرب لن يستجيب ولن يكسر الحديد والنحاس أي سلاسل القيد وهذا حدث بالفعل وقيد صدقيا بالسلاسل وسحب لبابل

فاكتفي بهذا القدر بعد ان عرفنا سبب الاختلاف وايهم الاصح لغويا ومن سياق الكلام

والمجد لله دائما