

هل العدد الذي يقول عبر البحر من

ارام محرف ؟ 2 اخبار 20: 2

Holy_bible_1

الشبهة

المثال التاسع : فَجَاءَ أَناسٌ وَأَخْبَرُوا يَهُوشَافَاطَ: [قَدْ جَاءَ عَلَيْكَ جُمُهورٌ كَثِيرٌ مِنْ
عَبْرَ الْبَحْرِ مِنْ أَرَامَ وَها هُمْ فِي حُصُونِ تَامارَ] (هِيَ عَيْنُ جَدْي). ٢ أخبار ٢٠ :
٢ بحسب ترجمة فان دايك

فَأَقْبَلَ مَنْ أَخْبَرَ يوشافاطَ بالأمر وقال له: ((جاءَ لِقائِكَ جُمُهورٌ كَثِيرٌ مِنْ جِهَةِ
بَحْرِ المَيْتِ مِنْ أَدومَ، وَها هُمْ بَلَّغُوا حُصُونِ تَامارَ التي هِيَ عَيْنُ جَدْي)). ٢
أخبار ٢٠ : ٢ بحسب ترجمة بحسب الترجمة المشتركة

السؤال : لماذا غيّر المترجمون الشرفاء في الترجمة العربية المشتركة كلمة " ارام " إلى كلمة " أدوم " ؟

وطبعاً الإجابة هي لأن الموجود في المخطوطات العبرية خطأ فادح لأن ارام تقع في أقصى الشمال وهي لا تقع بالقرب من أي بحر ، أما أدوم فهي في أقصى الجنوب وهي جنوب شرق البحر الميت ، وعين جدي تقع على البحر الميت وطبعاً الفرق كبير من أقصى الشمال إلى أقصى الجنوب ، و إليك تعليق اللاهوتيين في الترجمة المشتركة ((أدوم : هكذا في مخطوط عبري وترجمة لاتينية . في العبرية ارام . عين جدي: تقع على الشاطئ الغربي لبحر ميت))

الرد

الحقيقة لا يوجد خطأ في العدد العبري ولا النص التقليدي فالكلمة الصحيحة هي ارام ولكن خطأ فقط من مترجم وسأشرحه في الادلة الداخلية لاحقا ولكن ابدأ اولاً بالادلة الخارجية لتأكيد اصالة العدد

التراجم المختلفة

التراجم العربي

التي كتبت ارام

فانديك

2 فَبَاءَ أَنَسٌ وَأَخْبَرُوا يَهُوشَافَاطَ: إِقْدَ جَاءَ عَلَيْكَ جُمُهورٌ كَثِيرٌ مِنْ عَبْرِ الْبَحْرِ مِنْ أَرَامٍ وَهَا هُمْ فِي حَصُونٍ تَامَارَ هِيَ عَيْنُ جَدِي.

الحياة

2 فأتى قوم وأبلغوا يهوشافاط أن جيشاً عظيماً قد زحف عليه قادماً من عبر البحر من أرام، وها هو قد أصبح في حصون تمار التي هي عين جدي.

التي كتبت ادوم

المشتركة

2 فأقبل من أخبر يوشافاط بالأمر وقال له: ((جاء لقتالك جمهور كثير من جهة بحر الميت من أدوم، وها هم بلغوا حصون تمار التي هي عين جدي)).

اليسوعيه

2 فأتى قوم وأخبروا يوشافاط وقالوا له: ((قد خرج عليك جمهور كثير من عبر البحر من أدوم،
وها هم في حصون تamar التي هي عين جدي)).

الكاثوليكية

2خ-20:2: فأتى قوم وأخبروا يوشافاط وقالوا له: ((قد خرج عليك جمهور كثير من عبر البحر
من أدوم، وها هم في حصون تamar التي هي عين جدي)).

التراجم الانجليزي

التي كتبت ارام

2 Chronicles 20:2

(ACV) Then there came some who told Jehoshaphat, saying, There comes a great multitude against thee from beyond the sea from **Syria**. And, behold, they are in Hazazon-tamar (the same is En-gedi).

(AKJ) Then there came some that told Jehoshaphat, saying, There comes a great multitude against you from beyond the sea on this side **Syria**; and, behold, they be in Hazazontamar, which is Engedi.

(ASV) Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea from **Syria**; and, behold, they are in Hazazon-tamar (the same is En-gedi).

(VW) And some came and reported to Jehoshaphat, saying, A great multitude is coming against you from beyond the sea, from **Syria**; and they are in Hazazon Tamar (which is En Gedi).

(Bishops) And there came some that told Iehosaphat, saying: There commeth a great multitude against thee from the other side of the sea, and out of **Syria**, and behold they be in Hasason Thamar, which is Engadi.

(CLV) And they come in and declare to Jehoshaphat, saying, `Come against you has a great multitude from beyond the sea, from **Aram**, and lo, they [are] in Hazezon-Tamar--it [is] En-Gedi..

(Darby) And they came and told Jehoshaphat saying, A great multitude is come against thee from beyond the sea, from **Syria**; and behold, they are in Hazazon-tamar, which is Engedi.

(DRB) And there came messengers, and told Josaphat, saying: There cometh a great multitude against thee from beyond the sea, and out of **Syria**, and behold they are in Asasonthamar, which is Engaddi.

(FDB) Et on vint et on rapporta à Josaphat, en disant: Il est venu contre toi une grande multitude, de l'autre côté de la mer, de la **Syrie**; et voici, ils sont à Hatsatson-Thamar, qui est En-Guédi.

(FLS) On vint en informer Josaphat, en disant: Une multitude nombreuse s'avance contre toi depuis l'autre côté de la mer, depuis la **Syrie**, et ils sont à Hatsatson Tamar, qui est En Guédi.

(Geneva) Then there came that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyonde the Sea, out of **Aram**: and beholde, they bee in Hazzon Tamar, which is En-gedi.

(GLB) Und man kam und sagte es Josaphat an und sprach: Es kommt wider dich eine große Menge von jenseits des Meeres, von **Syrien**; und siehe, sie sind zu Hazon-Tamar, das ist Engedi.

(HNV) Then there came some who told Yehoshafat, saying, There comes a great multitude against you from beyond the sea from **Syria**; and behold, they are in Chatzatzon-Tamar (the same is `En-Gedi).

(IAV) Then there came some that told Yhoshafat, saying, There cometh a great multitude against thee from beyond the sea on this side **Syria**; and, behold, they be in Hazazontamar, which is Ein-Gedi.

(ISRAV) Then there came some that told Yhoshafat, saying, There cometh a great multitude against thee from beyond the sea on this side **Syria**; and, behold, they be in Hazazontamar, which is Ein-Gedi.

(JST) Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this

side **Syria**; and, behold, they are in Hazazon-tamar, which was called En-gedi.

(JOSMTH) Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side **Syria**; and, behold, they are in Hazazon-tamar, which was called En-gedi.

(KJV+TVM) Then there came^{H935 [H8799]} some that told^{H5046 [H8686]} Jehoshaphat^{H3092}, saying^{H559 [H8800]}, There cometh^{H935 [H8802]} a great^{H7227} multitude^{H1995} against thee from beyond^{H5676} the sea^{H3220} on this side **Syria**^{H758}; and, behold, they be in Hazazontamar^{H2688}, which is Engedi^{H5872}.

(KJV) Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side **Syria**; and, behold, they *be* in Hazazontamar, which *is* Engedi.

(KJV+) Then there came^{H935} some that told^{H5046} Jehoshaphat,^{H3092} saying,^{H559} There cometh^{H935} a great^{H7227} multitude^{H1995} against^{H5921} thee from beyond^{H4480 H5676} the sea^{H3220} on this side **Syria**;^{H4480 H758} and, behold,^{H2009} they *be* in Hazazontamar,^{H2688} which^{H1931} *is* Engedi.^{H5872}

(KJV-1611) Then there came some that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyond the Sea

on this side **Syria**, and behold, they be in Hazazon-Tamar, which is En-gedi.

(KJV21) Then there came some who told Jehoshaphat, saying, "There cometh a great multitude against thee from beyond the sea on this side of **Syria**; and behold, they are in Hazazontamar, which is Engedi."

(KJVA) Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side **Syria**; and, behold, they *be* in Hazazontamar, which *is* Engedi.

(LITV) And they came in and spoke to Jehoshaphat, saying, A great multitude has come against you from beyond the sea, from **Syria**; and, behold, they *are* in Hazazon-tamar, which is En-gedi.

(MKJV) And they came in and spoke to Jehoshaphat, saying, A great multitude has come against you from beyond the sea on this side of **Syria**. And behold, they *are* in Hazazon-tamar, which is En-gedi.

(nas) Then some came and reported to Jehoshaphat, saying, "A great multitude is coming against you from beyond the sea, out of **Aram** ^[163] and behold, they are in Hazazon-tamar ⁽³⁴⁷⁾(that is Engedi)."

(NAS+) Then some came⁹³⁵ and reported⁵⁰⁴⁶ to Jehoshaphat³⁰⁹², saying⁵⁵⁹, "A great multitude¹⁹⁹⁵ is coming⁹³⁵ against⁵⁹²¹ you from

beyond⁵⁶⁷⁶ the sea³²²⁰ , out of **Aram**⁷⁵⁸ and behold²⁰⁰⁹ , they are in Hazazon-tamar²⁶⁸⁸ (that is Engedi⁵⁸⁷²)."

(NLV) Some men came and told Jehoshaphat, " Very many people are coming against you from the other side of the sea, from **Syria**. See, they are in Hazazon-tamar (that is, Engedi)."

(RNKJV) Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side **Syria**; and, behold, they be Hazazon-tamar, which is En-gedi.

(RV) Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea from **Syria**; and, behold, they be in Hazazon-tamar (the same is En-gedi).

(Webster) Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side of **Syria**; and behold, they *are* in Hazazon-tamar, which *is* En-gedi.

(Wycliffe) And messangeris camen, and schewiden to Josaphat, seiden, A greet multitude of tho placis that ben biyondis the see, and of **Sirie**, is comun ayens thee; and, lo! thei stonden in Asasonthamar, which is Engaddi.

(YLT) And they come in and declare to Jehoshaphat, saying, `Come against thee hath a great multitude from beyond the sea, from **Aram**, and lo, they *are* in Hazezon-Tamar--it *is* En-Gedi.'

(TMB) Then there came some who told Jehoshaphat, saying, "There cometh a great multitude against thee from beyond the sea on this side of **Syria**; and behold, they are in Hazazontamar, which is Engedi."

(TRC) And there came that told Jeshosaphat saying: there cometh a great multitude against thee from the other side the sea out of **Siria**. And see they be in Hasason Thamar which is Engadi.

والتي كتبت ادوم

(BBE) And they came to Jehoshaphat with the news, saying, A great army is moving against you from **Edom** across the sea; and now they are in Hazazon-tamar *which is En-gedi*.

(CEV) Messengers told Jehoshaphat, "A large army from **Edom** east of the Dead Sea has invaded our country. They have already reached En-Gedi."

(ESV) Some men came and told Jehoshaphat, "A great multitude is coming against you from **Edom**,^[2] from beyond the sea; and, behold, they are in Hazazon-tamar" (that is, Engedi).

(ERV) Some men came and told Jehoshaphat, "There is a large army coming against you from Edom. They are coming from the other side of the Dead Sea. They are already in Hazazon Tamar!" (Hazazon Tamar is also called En Gedi.)

(GNB) Some messengers came and announced to King Jehoshaphat: "A large army from Edom has come from the other side of the Dead Sea to attack you. They have already captured Hazazon Tamar." (This is another name for Engedi.)

(GW) Some men reported to Jehoshaphat, "A large crowd is coming against you from the other side of the Dead Sea, from Edom. The crowd is already in Hazazon Tamar" (also called En Gedi).

والتراجم القديمة

الفلجاتا من القرن الرابع

(clVulgate) Veneruntque nuntii, et indicaverunt Josaphat, dicentes: Venit contra te multitudo magna de his locis quæ trans mare sunt, et de Syria: et ecce consistunt in Asasonthamar, quæ est Engaddi.

(Vulgate) veneruntque nuntii et indicaverunt Iosaphat dicentes venit contra te multitudo magna de his locis quae trans mare sunt et de Syria et ecce consistunt in Asasonthamar quae est Engaddi

And there came messengers, and told Josaphat, saying: There cometh a great multitude against thee from beyond the sea, and out of **Syria**, and behold they are in Asasonthamar, which is Engaddi.

اما السريانية فكتبت نص غير واضح

(Lamsa) Then there came messengers and told Jehoshaphat, saying, A great army has come against you from beyond the Red Sea; and, behold, they are encamping in Jericho, which is En-gad.

فلم تذكر لا ارام ولا ادوم

السبعينية

(LXX) και ἦλθον και ὑπέδειξαν τῷ Ἰωσαφατ λέγοντες Ἦκει ἐπὶ σὲ πλῆθος πολὺ ἐκ πέραν τῆς θαλάσσης ἀπὸ **Συρίας**, και ἰδοὺ εἰσιν ἐν Ἀσασανθαμαρ (αὕτη ἐστὶν Ἐνγαδδι).

(Brenton) And they came and told Josaphat, saying, There is come against thee a great multitude from **Syria**, from beyond the sea; and, behold, they are in Asasan Thamar, this is Engadi.

(ABP-G+) και^{G2532} ἦλθον^{G2064} και^{G2532} ἀπηγγειλαν^{G518} τῷ^{G3588} Ἰωσαφατ^{G*}

λέγοντες^{G3004} ἡκει^{G2240} ἐπι^{G1909} σε^{G1473} πλῆθος^{G4128} πολὺ^{G4183} ἐκ^{G1537} του

G3588 περαν G4008 της G3588 θαλασσης G2281 απο G575 Συριας G* και G2532 ιδου

G2400 εισιν G1510.2.6 εν G1722 Ασασανθαμαρ G* αυτη G3778 εστιν G1510.2.3 Ενγαδι G*

فهي ايضا تؤكد النص التقليدي

وايضا التاناخ

والترجوم

ואתו וחויאו ליהושפט למימר אתא עלך ריכפת עם סגי מסטר למערבא לארם והא אנון
בסביך דקלייה היא עין גדי:

والنصوص العبري

20:2 Hebrew OT: BHS (Consonants Only)

.....
ויבאו ויגידו ליהושפט לאמר בא עליך המון רב מעבר לים מארם והנם בחצצון תמר
היא עין גדי:

20:2 Hebrew OT: Westminster Leningrad Codex

.....
ויבאו ויגידו ליהושפט לאמר בא עליך המון רב מעבר לים מארם והנם בחצצון תמר
היא עין גדי:

20:2 Hebrew OT: WLC (Consonants Only)

ויבאו ויגידו ליהושפט לאמר בא עליך המון רב מעבר לים מארם והנם בחצצון תמר
היא עין גדי:

20:2 Hebrew OT: WLC (Consonants & Vowels)

ויבאו ויגידו ליהושפט לאמר בא עליך המון רב מעבר לים מארם והנם בחצצון תמר
היא עין גדי:

20:2 Hebrew OT: Aleppo Codex

ב ויבאו ויגידו ליהושפט לאמר בא עליך המון רב מעבר לים מארם והנם בחצצון תמר
היא עין גדי

20:2 Hebrew Bible

ויבאו ויגידו ליהושפט לאמר בא עליך המון רב מעבר לים מארם והנם בחצצון תמר
היא עין גדי:

(BHS) ויבאו ויגידו ליהושפט לאמר בא עליך המון רב מעבר לים מארם והנם בחצצון

תמר היא עין גדי:

(BHS+) ויבאו: 935 ויגידו: 5872 ליהושפט: 3092 לאמר: 559 באַ עלִיךְ. תִּמּוֹן 1995 רב: 7227

מעבר: 5676 לים: 3220 מאַרם: 758 והנם בחצצון תמר היא עין גדי

(IHOT+) ויבאו: H935 Then there came ויגידו H5046 some that told ליהושפט H3092

Jehoshaphat, לאמר, H559 saying, בא H935 There cometh עלִיךְ H5921 against המון H1995 multitude

רב H7227 a great מעבר H5676 thee from beyond לים H3220 the sea מאַרם H758 aram והנם H2009

and, behold, בחצצון תמר, H2688 they in Hazazon-tamar, היא H1931 which עין גדי: H5872 En-gedi,

(HOT) ויבאו ויגידו ליהושפט לאמר בא עלִיךְ תִּמּוֹן רב מעבר לים מאַרם והנם בחצצון

תמר היא עין גדי:

(HOT+) ויבאו: H935 ויגידו H5046 ליהושפט H3092 לאמר H559 בא H935 עלִיךְ H5921

המון H1995 רב H7227 מעבר H5676 לים H3220 מאַרם H758 והנם H2009 בחצצון תמר H2688

היא H1931 עין גדי: H5872

(WLC) ויבאו: ויגידו: ליהושפט לאמר: באַ עלִיךְ. תִּמּוֹן רב מעבר לים מאַרם והנם בחצצון

תמר היא עין גדי:

(JPS) Then there came some that told Jehoshaphat, saying: 'There cometh a great multitude against thee from beyond the sea from **Aram**; and, behold, they are in Hazazon-tamar' - the same is En-gedi.

فالنصوص العبري بمخطوطاتها تؤكد ارام

وايضا المخطوطات العبري مثل لئنجراد واليبو

وصورة اليبوا التي بها العدد

ولكن مخطوطة عبرية كتبت خطأ ارام ولكن المقارنة بين هذه المخطوطة وبين كم الادلة التي تؤكد اصالة كلم ارام تحسم الموقف الي صحة كلمة ارام

الادلة الداخلية

اولا القراءة المقبولة للقارئ البسيط هي ادوم لان ادوم هي سعيير الموجوده في الجنوب ولكن قراءة ارام هي الاصعب وبناء علي قاعدة القراءة الاصعب هي الصحيحة فتكون قراءة ارام هي الصحيحة

وايضا قراءة ارام هي السبب في ان تدفع بعض النساخ ان يعتقدوا انها خطأ نسخي ويغيروها الي ادوم ولكن لو كانت ادوم فما السبب الذي يدعي ناسخ الي تغييرها

وبناء علي قاعدة ان القراءه التي هي سبب بقية القراءات هي الصحيحة فتكون قراءة ارام هي الاصح

مع ملاحظة ان ادوم تشابه كلمة ارام فممکن ان يكون ناسخ المخطوطة العبري اخطأ في هذا اللفظ وتحولت من ارام الي ادوم

ولكن بناء علي الادلة الخارجية والداخلية النص التقليدي الذي يحتوي علي كلمة ارام هو الصحيح

والمجد لله دائما