

الرد على شبهة هل قبلوا الابن هي

ترجمة خطأ؟ مزامير 2: 12

Holy_bible_1

الشبهة

يستشهد كثير من المسيحيين على لاهوت المسيح من لقب الابن في مزمور 2 "قبلوا الابن لئلا يغضب فتبيدوا من الطريق. لأنه عن قليل يتقد غضبه. طوبى لجميع المتكلمين عليه." ولكن كلمة الابن هي ترجمة خطأ لأنها في العبري تعني احترام وليس ابن

Do homage in purity, lest He be angry, and ye perish in the way,
when suddenly His wrath is kindled. Happy are all they that take
refuge in Him.

فلهذا هو لا يتكلم عن لاهوت المسيح ولا علاقة له بالمسيح أصلا

الرد

الحقيقة ما يقوله المشككين غير صحيح بالمرّة فباختصار في البداية الكلمة أتت بار والتي هي تعني ابن وهذا شيء لا خلاف عليه بل هناك أسماء كثيرة عندما يقول ابن فلان يقول بار مثل باريشوع وبارسابا وبارتيمائوس وباراباس وغيرهم الكثير. فالترجمة الصحيحة هي الابن ولم تأتي في الكتاب ولا مرة احترام

وندرس معا بشيء من التفصيل

أولا لغويا

العدد يقول

سفر المزامير 2

2: 12 قبلوا الابن لئلا يغضب فتبيدوا من الطريق لانه عن قليل يتقد غضبه طوبى لجميع

المتكلمين عليه

شرحت سابقا شبهة تتعلق بترجمة العدد في ملف

الرد علي شبهة تحريف قبلوا الابن مز 2: 12

وقدمت التراجم المختلفة والجزء المتعلق بالنقد النصي

المهم لغويا في العبري يقول

الماسوريك

(HOT)נשקו-בר פן-יאנה ותאבדו דרך כייבער כמעט אפו אשרי כל-חوسي בו:

ناشيكو بار بين يناف

فهي تترجم ابن كاسم

ولذلك استخدمت مرتين فقط كابن الله في هذا العدد وابن النذور في ام 31: 2 وتكررت في هذا

العدد ثلاث مرات

31: 2 ماذا يا ابني ثم ماذا يا ابن رحمي ثم ماذا يا ابن نذوري

(HOT)מה-ברי ומה-בר-בטני ומה בר-נדרי:

فكلمة בָּר

من قاموس سترونج

H1248

בר

bar

bar

Borrowed (as a title) from [H1247](#); the *heir* (apparent to the throne): – son.

بار اخدت (كلقب) من كلمة بار أي الوريث (الظاهر للعرش) ابن

قاموس برون

H1248

בר

bar

BDB Definition:

1) son, heir

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: borrowed (as a title) from

[H1247](#)

ابن وريث

اسم مذكر (ليس صفة)

اخدت من بار (كلقب)

قاموس كلمات الكتاب المقدس

H1248

בר

bar: A masculine noun meaning son. It refers to the specially anointed Son of the Lord to whom the nations will pay homage ([Psa_2:7](#), [Psa_2:12](#)). But it depicts any son in general who needs to learn wisdom ([Pro_31:2](#)).

بار اسم مذكر يعني ابن. وهي تشير الى الابن الممسوح للرب الذي له خضوع الشعوب مزمور 2:

7 و2: 12 ولكن تعني أي ابن بطريقة عامة الذي يحتاج ان يتعلم الحكمة في أمثال 31: 2

فكل القواميس وضحت انها تعني ابن وهو اسم ولقب وليس صفة

والكلمة المأخوذة منها وهي نفس الحروف

H1247

בַּר

bar

bar

(Chaldee); corresponding to [H1121](#); a *son, grandson*, etc.: – X old, son.

بار من أصل كلداني تساوي بن: ابن حفيد وغيره: ابن قديم ابن.

فهي أتت ابن كلقب وليس صفة ولا إضافة

فكلمة ابن (بار) تعني ابن سواء اضيفت او لا كما اوضحت من القواميس

اما الكلمه التي تشترط الاضافه (او وضع اداة تعريف كي) لتعبر عن معني ابن فهي كلمه اخري

مختلفة تماما

H1121

בן

beḥ

BDB Definition:

1) son, grandson, child, member of a group

1a) son, male child

1b) grandson

1c) children (plural – male and female)

1d) youth, young men (plural)

1e) young (of animals)

1f) sons (as characterisation, i.e. sons of injustice [for unrighteous men]

or sons of God [for angels])

1g) people (of a nation) (plural)

1h) of lifeless things, i.e. sparks, stars, arrows (figuratively)

1i) a member of a guild, order, class

Part of Speech: noun masculine

ابن طفل حفيد صغير شاب صغير الحيوان ولاشياء غير حية ونجوم وسهم ومرتبة

ونلاحظ شئ هام جدا لو كان العدد كتب بن 75 بدل بار لكان يحتمل معاني كثيرة جدا بمعنى قبلوا

الابن او الرجل او قوس او نجم ولكن المشككين صيخوا للصبح بمعاني المختلفة

اما لدقة الوحي فهي استخدمت بار لتؤكد ان لها معني محدد وهو ابن نقي

أيضا لغويا

נשקו-בר

من كلمتين ناشيكو بار

كلمة ناشيكو من ناشاك

من قاموس سترونج

H5401

נשק

nâshaq

naw-shak'

A primitive root (identical with [H5400](#), through the idea of *fastening* up; compare [H2388](#) and [H2836](#)); to *kiss*, literally or figuratively (*touch*); also (as a mode of *attachment*), to *equip* with weapons: - armed (men), rule, kiss, that touched.

قاموس برون

H5401

נשק

našhaq

BDB Definition:

1) to put together, kiss

1a) (Qal) to kiss

1b) (Piel) to kiss

1c) (Hiphil) to touch gently

2) to handle, be equipped with

2a) (Qal) to be equipped

Part of Speech: verb

وكلهم يؤكدون انها تحمل معنى تقبيل

واستخدمت في الانجيل 35 مره اغلبهم بهذا المعنى

فالترجمة اللفظية لها قبلوا الابن

وندرس معا الاحتمالات

قبلوا الابن (جمل صحيحه لغويا)

قبلوا نقي (جمله غير صحيحه لعدم وجود مفعول به وايضا لا معني لها فماذا يعني قبل النقاء)

ولهذا المعني العبري واضح

اما الترجمة الإنجليزية اليهودية للعبري فهي غير صحيحه

Do homage in purity, lest He be angry, and ye perish in the way,
when suddenly His wrath is kindled. Happy are all they that take
refuge in Him.

فكلمة

Do homage in purity

افعلوا الاجلال في نقاء = لا تصح لان كلمة افعل غير موجودة أصلا وكلمة في ايضا غير موجوده
في النص العبري وهي تغيير للمعني الاصلي لكي ينكر اليهود ان يسوع المسيح ابن الله

والمعنى الحقيقي هو قَبَلُوا الابن

سياق الكلام

اما ان معني ان الكلمة هو الابن ومقصود بها ابن الله الوحيد وهو المسيح

قد كتبت في نفس الاصحاح من سفر المزمير

سفر المزمير 2

2: 1 لماذا ارتجت الامم و تفكر الشعوب في الباطل

2: 2 قام ملوك الارض و تامر الرؤساء معا **على الرب و على مسيحه** قائلين

2: 3 لنقطع قيودهما و لنطرح عنا ربطهما

2: 4 الساكن في السماوات يضحك الرب يستهزئ بهم

2: 5 حينئذ يتكلم عليهم بغضبه و يرجفهم بغيظه

2: 6 اما انا فقد مسحت ملكي على صهيون جبل قدسي

2: 7 اني اخبر من جهة قضاء الرب قال لي انت ابني انا اليوم ولدتك

2: 8 اسالني فاعطيك الامم ميراثا لك و اقاصي الارض ملكا لك

2: 9 تحطمهم بقضيب من حديد مثل اناء خزاف تكسرهم

2: 10 فالان يا ايها الملوك تعقلوا تادبوا يا قضاة الارض

2: 11 اعبدوا الرب بخوف و اهتفوا برعدة

2: 12 قبلوا الابن لئلا يغضب فتبيدوا من الطريق لانه عن قليل يتقد غضبه طوبى لجميع

المتكلمين عليه

فسياق الكلام واضح انه يتكلم عن الابن الذي هو المسيح ملك الملوك والذي كل العالم والأمم

ميراثه وملك له

بل حتى في قبلوا الابن لئلا يغضب لا يستقيم سياق الكلام قبلوا الاجلال لئلا يغضب فهل الاجلال

يغضب؟ وهل الاجلال كيان نتكل عليه؟

الكلام عن الابن بوضوح

وشرحت سياق الكلام بشيء من التفصيل في ملف

هل نبوتي انت ابني وانا اكون له ابا وهو يكون لي ابنا ليستا عن المسيح بل عن بني اسرائيل

والكلمة ابن بار وليس بن لأنها أولا ليست مضافة وثانيا لانه يكلم الأمم فاستخدم كلمة بار التي

لها اصل كلداني قديم (ارامي) فيشمل فيها اليهود والأمم ان الابن هذا رئيس الكل

وايضا ليس في هذا العدد بل غيره كثير من اعداد العهد القديم والجديد وعلى سبيل المثال لا

الحصر

الأمثال 4:30

مَنْ صَعِدَ إِلَى السَّمَاوَاتِ وَنَزَلَ؟ مَنْ جَمَعَ الرِّيحَ فِي حَفْنَتَيْهِ؟ مَنْ صَرَّ الْمِيَاهَ فِي ثُوبٍ؟ مَنْ

ثَبَّتَ جَمِيعَ أَطْرَافِ الْأَرْضِ؟ مَا اسْمُهُ؟ وَمَا اسْمُ ابْنِهِ إِنْ عَرَفْتِ؟

اش 7: 14

ولكن يعطيكم السيد نفسه آية.ها العذراء تحبل وتلد ابنا وتدعو اسمه عمانوئيل.

اش 9: 6

لانه يولد لنا ولد ونعطي ابنا وتكون الرياسة على كتفه ويدعى اسمه عجيبا مشيرا الها قديرا ابا

ابديا رئيس السلام.

ار 23: 6

في ايامه يخلص يهوذا ويسكن اسرائيل آمنا وهذا هو اسمه الذي يدعونه به الرب برنا.

وهذا ما اكده السيد المسيح

مت 11: 27 كل شيء قد دفع اليّ من ابي. وليس احد يعرف الابن الا الآب. ولا احد يعرف الآب

الا الابن ومن اراد الابن ان يعلن له.

لو 10: 22 والتفت الى تلاميذه وقال كل شيء قد دفع اليّ من ابي. وليس احد يعرف من هو

الابن الا الآب ولا من هو الآب الا الابن ومن اراد الابن ان يعلن له.

يو 5: 23 لكي يكرم الجميع الابن كما يكرمون الآب. من لا يكرم الابن لا يكرم الآب الذي ارسله

يو 14: 6 قال له يسوع انا هو الطريق والحق والحياة. ليس احد يأتي الى الآب الا بي.

رؤ 6: 16 وهم يقولون للجبال والصخور اسقطي علينا واخفينا عن وجه الجالس على العرش

وعن غضب الخروف

وايضا اليهود انفسهم اكدوا ان معني العدد هو عن المسيا

يفهم الحاخام ابن عزرا هذه العبارة "قبلوا قدميه" بكونها تخص المسيا[103].

ونص كلامه

Abraham Ibn Ezra,

possibly the most exacting of the medieval Jewish commentators and a man with no sympathy for Christian interpretations of the Tanakh, understood **bar to mean “son,”** with reference to Proverbs 31:2.

وايضاً من تفسير الربوات

Mich.: Baker Books

Our Rabbis taught: The Holy One, blessed be He, will say to the Messiah, son of David (may he reveal himself speedily in our days!), “Ask of Me anything, and I will give it to you,” as it is said, “I will tell of the decree, etc., this day have I begotten you. Ask of me and I will give the nations for your inheritance” (Ps. 2:7–8). But when he will see that Messiah son of Joseph is slain, he will say to him, “Lord of the universe, I ask of You only the gift of life.” “As to life,” He would answer him, “Your father David has already prophesied this concerning you,” as it is said, “He asked life of You, and You gave it to him [even length of days for ever and ever]” (Ps. 21:4[5]).

وكمشي

We adopt the reading son, then the sense will be, ‘kiss the son whom God hath called a son,’ saying, ‘Thou art my son;’ and the verb must be explained by the custom of slaves kissing the hand of their masters. But if we adopt the reading pure, it means, ‘What have I to do with you? for I am pure of heart, and there is no iniquity in me that you should come and fight against me; but it is your part to kiss me and to confess that I am king by the ordinance of God.

وايضاً مفسرين كثيرين يهود يؤكدون ذلك

Samuel Loewenstamm and Joshua Blau, leading Israeli scholars, in their *Thesaurus*. (Note that David Kimchi also understands *bar* to refer to the king, although reading the text in terms of *bar lebab* [“purity of heart”], hence “the pure one” or, with another interpretation, “the elect one.”) Thus, Ibn Ezra states, “ ‘Serve the LORD refers to the LORD, while ‘Kiss the son’ refers to his anointed one, and the meaning of *bar* is like [the meaning of *bar* in the phrase] ‘What my son [*beri*] and what, son of my womb [*bar bitni*; Prov. 31:2].’ And thus it is written, ‘You are my son’ [Ps. 2:7].

وتعبير اخر مهم جدا في كتاب زوهار

The Zohar

that equates *bar* with the son of God: “You are the good shepherd; of you it is said, ‘Kiss the son.’ You are great here below, the teacher of Israel, the Lord of the serving angels, the son of the Most High, the son of the Holy One, may His name be praised and His Holy Spirit [Shekhinah].”

this passage in the Zohar (vol. 1, 267a),

اقوال الرباوات اليهود في ان هذا المزمور كله عن المسايا

Psalm 2:1.

Babylonian Talmud, Berakoth 10a .

...A certain *Min* said to R. Abbabu: It is written :*A Psalm of David when he fled from Absalom his son* ... Why is the chapter of Absalom juxtaposed to the chapter of Gog and Magog?

The Talmudic footnote after 'Gog and Magog' reads: 'Psalm II, which is supposed by the Rabbis to refer to the rebellion of Gog and Magog against God and the Messiah.

Psalm 2:1.

Babylonian Talmud, 'Abodah Zarah 3b.

...R. Jose says, In time to come idol-worshippers will come and offer themselves as proselytes. But will such be accepted? Has it not been taught that in the days of the Messiah proselytes will not be received; likewise were none received in the days of David or of Solomon?—Well, they will be self-made proselytes, and will place phylacteries on their foreheads and on their arms, fringes in their garments, and a *Mezuzah* on their doorposts, but when the battle of Gog-Magog will come about they will be asked, 'For what purpose have you come?' and they will reply ' :*Against God and His Messiah* ' as it is said ,*Why are the nations in an uproar, and why do the peoples mutter in vain* ,etc .

The Talmudic footnote after ‘about’ reads: ‘In the great drama of the Messianic age there will be a combat with the heathen powers under the leadership of Gog and Magog (Ezek. XXXIX ’.(

Psalm 2:2.

Pəsiqtâ də-Rab̄ Kahānâ, Piska 9, 11.

...Haman said: Pharaoh was a fool when he charged his people :*Every son that is born ye shall cast into the river, and every daughter ye shall save alive*) *ibid* .(.Did he not know that the daughters would marry, would be fruitful, and would multiply? I shall not act as unknowingly as Pharaoh. I shall *destroy, slay, and cause to perish all Jews, both young and old, little children and women*) Esther 3:13). R. Levi went on: At the time of the Messiah’s coming Gog and Magog will likewise say: Fools were all the former who busied themselves with evil counsel against Israel. Did they not know that Israel have their Partisan in heaven? We shall not act as unknowingly as all the other enemies of Israel—first, we will make war against their Partisan, and then we shall turn upon Israel. Hence it is said *The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed*) Ps. 2:2). But the Holy One will say to Gog and Magog; Oh ye wicked, do you set yourselves to make war against Me? As ye live, I myself will wage war against you. Accordingly, Scripture] :*At first [,the Lord will go forth merely as a mighty man, a man of war, even as He stirs up envy] of Israel in Gog and Magog ,[whilst] ,like a mortal ,[He cries and shouts aloud*) Isa. 42:13). But then *As the Lord, He will go forth and fight against the nations, even as He fought in the day of battle*] at the Red Sea] (Zech. 14:3.(

Psalm 2:2.

Midrash on Psalms, Book One, Psalm 2, 2.

...R. Judah bar Nahmani commented: After the generation of the flood, the next generation said “, *Come, let us build us a city, and a tower, whose top may reach unto heaven*) (Gen. 11:4). Ought not the next generation have profited from the experience of the preceding one? Yet, even in the time-to-come, Gog and Magog will set themselves against the Lord and His anointed, only to fall down. David, foreseeing this, said : *Why do the heathen rage ... ?The kings of the earth set themselves, and the rulers take counsel together against the Lord, and His anointed*

Psalm 2:2.

Midrash on Psalms, Book Four, Psalm 92, 10.

...*But my horn shalt Thou exalt like the horn of the reem*) Ps. 92:11). Like the *reem* whose horns are so high that it can thrust them to the four ends of the earth, the son of David will thrust to the four ends of the earth. Of him Moses said : *His glory is like the firstling of his bullock, and his horns are like the horns of the reem :with them he shall push the people together to the ends of the earth*) Deut. 33:17). And kings will stand up against the son of David to slay him, as it said *The kings of the earth stand up ... against the Lord, and against His anointed*) Ps. 2:2.(

Psalm 2:2b.

Babylonian Talmud, 'Abodah Zarah 3b.

...but when the battle of Gog–Magog will come about they will be asked, ‘For what purpose have you come?’ and they will reply‘ :*Against God and His Messiah* ’as it is said ,*Why are the nations in an uproar, and why do the peoples mutter in vain* ,etc .

Psalm 2:3.

Babylonian Talmud, ’Abodah Zarah 3a.

] ...Why then should they be offered this observance in the Messianic time?—Because the Holy One, blessed be He, does not deal imperiously with His creatures. And why does He term it an *easy* command?—Because it does not affect one’s purse.] Straightway will every one of them betake himself and go and make a booth on the top of his roof; but the Holy One, blessed be He, will cause the sun to blaze forth over them as at the Summer Solstice, and every one of them will trample down his booth and go away, as it is said, Let us break their bands asunder, and cast away their cords from us. Then each of the proselytes will throw aside his religious token and get away, as it is said ,*Let us break their bands asunder*.

Psalm 2:3.

Midrash on Psalms, Book One, Psalm 2, 3.

The Kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed. When the children of Israel will come to the Holy One, blessed be He, [with complaints against their enemies], He will answer ,*I shall deliver them into your hands*) Lam.

3:63): “I shall break their power,” as it is said *God the Most High ... hath delivered thine enemies into thy hand*) Gen. 14:20.(

Should it be reported to the lord Messiah in the time-to-come, “A certain land is in rebellion against thee,” He will say, “Let locusts come and smite it,” as is said *He shall smite the land with the rod of his mouth*) Isa. 11:4).

Or should it be reported to him, “A certain province is in rebellion against thee,” he will say, “Let the angel of death come and slay, and so destroy it,” as is said *And with the breath of his lips shall he slay the wicked*) *ibid* .(And when the kings of the heathen see how great is their affliction, they will come and bow down to the lord Messiah, as is said *They shall bow down to thee with their face to the earth, and lick up the dust of thy feet*) Isa. 49:23.(

Psalm 2:4.

Babylonian Talmud, 'Abodah Zarah 3*b*.

...But does not Raba say: He who is vexed thereby is freed from dwelling in the *Sukkah*—?Granted, they would [in such circumstances] be freed, but would Israelites contemptuously trample it down?). Thereupon the Holy One, blessed be He, will laugh at them, as it is said *,He that sitteth in heaven laugheth.*

Psalm 2:8.

Babylonian Talmud, Sukkah 52*a*.

...Our Rabbis taught, The Holy One, blessed be He, will say to the Messiah, the son of David (May he reveal himself speedily in our days!),

‘Ask of me anything, and I will give it to thee’, as it is said ,*I will tell of the decree* etc .*this day have I begotten thee, ask of me and I will give the nations for thy inheritance* .But when he will see that the Messiah the son of Joseph is slain, he will say to Him, ‘Lord of the Universe, I ask of Thee only the gift of life’. ‘As to life’, He would answer him, "Your father David has already prophesied this concerning you’, as it is said ,*He asked life of thee, thou gavest it him] even length of days for ever and ever* .[

Psalm 2:8.

Midrash on Psalms, Book One, Psalm 2, 8.

...In another comment, the verse is read *I will tell of the decree: The Lord said unto me: Thou art My son ... Ask of Me, and I will give the nations for thine inheritance, and the ends of the earth for thy possession*) Ps. 2:7, 8). R. Yudan said: All these goodly promises are in the decree of the King, the King of kings, who will fulfill them for the lord Messiah, And why all this? Because the Messiah occupies himself with Torah ... *This day have I begotten thee*) *ibid* .(R. Huna said: Suffering is divided into three portions: one, the Patriarchs and all the generations of men took; one, the generation that lived in the time of [Hadrian’s] persecution took; and one, the generation of the lord Messiah will take. When the time comes, the Holy One, blessed be He, will say: “I must create the Messiah—a new creation.” As Scripture says ,*This day have I begotten thee*—that is, on the very day of redemption, God will create the Messiah.

Psalm 2:8.

Midrash Rabbah, Genesis XLIV, 8.

AND ABRAM SAID: O LORD GOD, WHAT WILT THOU GIVE ME (XV, 2)?

R. Jonathan said: Three persons were bidden 'ask', viz.: Solomon, Ahaz, and the King Messiah ... The King Messiah :*Ask of Me*, etc. (Ps. II, 8.)

Psalm 2:8.

Midrash on Psalms, Book One, Psalm 2, 10.

Ask of Me, and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession) Ps. 2:8). God, speaking to the Messiah, says: If thou dost ask for dominion over the nations, already they are thine inheritance; if for the ends of the earth, already they are thy possession .

R. Johanan taught: To three men—Solomon, Ahaz, and the lord Messiah—the Holy One, blessed be He, said “, *Ask of Me* ”, To Solomon, as is written *In Gibeon the Lord appeared to Solomon in a dream by night; and God said: “Ask what I shall give thee*) 1 Kings 3:5). To Ahaz, as is written “ *Ask thee a sign of the Lord thy God: ask it either in the depth, or in the height above*) 1Isa. 7:11). (Why was he called Ahaz, “one who has shut up?” Because he shut up and, by not asking, did not let goodness come to the world. According to another explanation, he was called Ahaz because he shut up the doors of synagogues and of schools to prevent the study of Torah). To the lord Messiah, as is written *Ask of Me, and I will give thee the nations for thine inheritance, and the ends of the earth for thy possession*.

Psalm 2:9.

Midrash Rabbah, Genesis XCVII, New Version.

...Another interpretation: THE SCEPTRE [STAFF] SHALL NOT DEPART FROM JUDAH alludes to the Messiah, son of David, who will chastise the State with a staff, as it says ,*Thou shalt break them with a rod*] staff [*of iron*) Ps. II, 9.(

فهل بعد كل هذا سيستمر المشككين في رفض ان الكلام عن المسيح؟

والمجد لله دائما