

Humankind

בני-אדם

אבנר רמו



תבליט רומי מהמאה ה-3 לספירה, המתאר את מעשה בריאת האדם לפי המיתולוגיה היוונית. פרומתאוס יוצר את בני-האדם מעפר, ואתנה מעניקה להם את נשמתם.

In the Book of Ecclesiastes we read: **“Who knows [the] spirit of man [whether] it ascends upward?”** (Ecc 3:21).

However, the Hebrew syntax, and the understanding of the translators suggest that here the word: **את** - **“the”** is erroneously missing. In addition, here the Greeks translated the words: **בני האדם** to: “humans” (see also: Ecc 3:10; 8:11; 9:3). In other verses the Greeks translated these words to: “human beings - ” (Ecc 1:13; 2:3, 8; 3:18, 19). Yet in other verses, it was literally translated to Greek as: “sons of men” (Gen 11:5; 1 Sam 26:19; Ps 33:13; 145:12; 2 Ch 6:30). Unlike verse 2 Ch 6:30, in its copy in the Book of Kings, these words were translated to Greek as: “sons of people” (1 Ki 8:39).

In the Book of Numbers we find:

והאיש משה [] ענו מאד, [] מכל [] האדם אשר [] על-פני האדמה.

“And the man Moses was very modest, [above] all the men that [were] upon the face of the earth” (Num 12:3; see also: Jos 11:14; Jer 33:5; Jon 3:7, 8; Zec 8:10; 11:6; Ecc 3:22).

Here the understanding of the translators indicates that they believed that in this verse the words: **היה** - **“was”**, **יותר** - **“more”**, and **היו** - **“were”** are erroneously missing, and the Hebrew syntax

suggests that here the words: **והאיש משה** are a word insertion error of: **ומשה** - "and Moses." In addition, here the Greek translation of the word: **האדם** to: "people" indicates that the Greeks believed that it is a word deletion error of: **בני האדם**.

In the Book of Ecclesiastes we read: **כי-רעת האדם רבה עליו** - "for the evil of man is great upon him" (Ecc 8:6).

These words were translated to Greek as: "for the knowledge of mortals is great upon them" which indicates that the translators believed that here the word: **רעת** is a letter substitution error of: **דעת** - "knowledge." In addition, the understanding here of the word: **האדם** as: "mortals" indicates that the Greeks believed the here (and in verses Ecc 7:14; 12:5) the word: **האדם** is a word deletion error of: **בני האדם**, and the word: **עליו** is a grammatical error of: **עליהם** - "upon them."

In the Book of Kings we find:

**ותרב חכמת שלמה מחכמת כל-בני-קדם ומכל חכמת מצרים.
ויחכם מכל [-]האדם,**

"And Solomon's wisdom excelled the wisdom of all the children of the east, and of all the wisdom of Egypt.

And he was wiser than all men" (1 Ki 5:10-11).

The Greeks translated here (and in verses Jer 4:25; 47:2; Eze 4:12 15; Zep 1:3) the word: **האדם** to: "humans" which indicates that they believed that here this word is a word deletion error of: **בני האדם**. The comparison to verses: Ecc 3:10; 8:11; 9:3 supports their assumption.

In the Book of Ezekiel we find:

**ביום ההוא יהיה רעש גדול על אדמת ישראל.
ורעשו מפני דגי הים ועוף השמים וחית השדה וכל-הרמש הרמש על-האדמה, וכל [-]האדם,
אשר [-] על-פני האדמה;**

**"In that day there shall be a great earthquake in the land of Israel;
And that the fish of the sea, and the fowls of the sky, and the field's beast and all creeping things that creep upon the ground, and all the men that [are] upon the face of the earth, shall shake at My presence"** (Eze 38:19-20).

The understanding of the translators, and the Hebrew syntax suggest that in verse Eze 38:20 the word: **יהיו** - "will be" is erroneously missing. In addition, here (and in verse Ps 104:14) the Greeks translated the word: **האדם** to: "human beings" which indicates that they believed that here this word is a word deletion error of: **בני האדם**. The comparison to verses: Ecc 1:13; 2:3, 8; 3:18, 19 supports their assumption.

In the Book of Ecclesiastes we find: **יש רעה אשר ראיתי תחת השמש; ורבה היא על [-]האדם**
"There is an evil which I saw under the sun, and it is copious upon men" (Ecc 6:1).

The Greeks translated here (and in verse Ecc 7:6) the words: **על-האדם** to: "upon humankind" which indicates that they believed that here these words are a word deletion error of:

על בני-האדם.

In the Book of Judges we find:

ויאמר אליה : אם-אסור יאסרוני בעבתיים חדשים אשר לא-נעש[]ה בהם מלאכה : וחליתי והייתי כאחד [] האדם.

“And he said to her: if surely I will be bound with new ropes that were not used for work; then I shall I become weak, and I will be as one of the man” (Jud 16:11; see also: Jud 16::7, 17; 1 Ki 8:38; Ecc 3:11; 7:2, 29).

The understanding of the translators indicates that they believed that here the word: וחלתי is a letter substitution error of: וחלשתי - "and I will become weak", and the Greek version of this verse indicates that the translators believed that here the words:

אם-אסור יאסרוני בעבתיים חדשים are a word deletion error of:

אם-אסור יאסרוני בשבעה עבתיים חדשים - "if I will be surely bound with seven new ropes." In addition, the comparison between these verses suggests that here the words:

כאחד מבני-האדם is a word deletion error of: כאחד מבני-האדם - "as one of the humankind."

In the Book of Genesis we read:

זה ספר תולדת []אדם : ביום ברא אלהים []אדם, בדמות אלהים עשה אתו. זכר ונקבה בראם ; ויברך אתם ויקרא את-שמם : [] אדם ביום הבראם.

“This is the book of the chronicles of Adam. In the day that God created man, in the likeness of God He made him;

Male and female He created them, and He blessed them, and called their name [] Adam, in the day of their creation” (Gen 5:1-2).

However, the comparison to the previously cited verses suggests that in verse Gen 5:1 the words: זה ספר תולדת []אדם are a letter and a word deletion error of: זה ספר תולדת בני האדם - “this is the story of the humankind.” In addition, this comparison, and the Hebrew grammar also suggest that here the words: ביום ברא אלהים אדם, בדמות אלהים עשה אתו are a letter substitution, and a letter and a word deletion error of:

ביום ברא אלהים את בני האדם, בדמות אלהים עשה אתם - “In the day that God created the humankind, in the likeness of God He made them.” It is also suggested that in verse Gen 5:2

the words: ויקרא את-שמם [] אדם ביום הבראם are a word deletion error of:

ויקרא את-שמם בני אדם ביום הבראם - “and he called their name humankind in the day of their creation.”

In the first chapter of the Book of Genesis we find:

ויברא אלהים את []-האדם בצלמו, בצלם אלהים ברא אתו : זכר ונקבה ברא אתם. ויברך אתם אלהים,

“And God created the man in His own image, in the image of God He created him; male and female He created them.

And God blessed them” (Gen 1:27-28).

However, the comparison to the previously cited verses suggests again that here the words: ויברא אלהים את-האדם בצלמו are a word deletion error of:

ויברא אלהים את בני-האדם בצלמו - “And God created the humankind in His own image.”

It is also suggested that here the words: **בצלם אלהים ברא אתו** are superfluous.