

## Izajáš 7:14

WTT Isaiah 7:14

לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אֹת הַנִּיחָה הַעֲלִמָּה  
הַרְהוּ וְיִלְדֶת בֵּן וְקָרָאת שְׁמוֹ עִמָּנוּ אֵל:

BHT lākēn yittēn ʿādōnāy hūʔ lākem ʔōt hinnē<sup>h</sup> hā<sup>c</sup>almā<sup>h</sup>  
hārā<sup>h</sup> wəyōlēdeṭ bēn wəqārāʔt šəmō ʿimmānū ʔēl

CEP Proto vám dá znamení sám Panovník: Hle, **dívka počne** a porodí syna a dá mu jméno Immanuel (to je S námi Bůh).

BKR Protož sám Pán dá vám znamení: Aj, **panna počne**, a porodí syna, a nazůve jméno jeho Immanuel.

ASV Therefore the Lord himself will give you a sign: behold, **a virgin shall conceive**, and bear a son, and shall call his name Immanuel.

DRA Therefore the Lord himself shall give you a sign. Behold **a virgin shall conceive**, and bear a son and his name shall be called Emmanuel.

ESV Therefore the Lord himself will give you a sign. Behold, **the virgin shall conceive** and bear a son, and shall call his name Immanuel.

JPS Therefore the Lord Himself shall give you a sign: behold, **the young woman shall conceive**, and bear a son, and shall call his name Immanuel.

KJG Therefore the Lord himself shall give you a sign; Behold, **a virgin shall conceive**, and bear a son, and shall call his name Immanuel.

KJV Therefore the Lord himself shall give you a sign; Behold, **a virgin shall conceive**, and bear a son, and shall call his name Immanuel.

LXE Therefore the Lord himself shall give you a sign; behold, **a virgin shall conceive** in the womb, and shall bring forth a son, and thou shalt call his name Emmanuel.

NAB Therefore the Lord himself will give you this sign: **the virgin shall be with child**, and bear a son, and shall name him Immanuel.

NAS "Therefore the Lord Himself will give you a sign: Behold, **a virgin will be with child** and bear a son, and she will call His name Immanuel.

NAU "Therefore the Lord Himself will give you a sign: Behold, **a virgin will be with child** and bear a son, and she will call His name Immanuel.

NIB Therefore the Lord himself will give you a sign: **The virgin will be with child** and will give birth to a son, and will call him Immanuel.

NJB The Lord will give you a sign in any case: It is this: **the young woman is with child** and will give birth to a son whom she will call Immanuel.

NLT All right then, the Lord himself will choose the sign. Look! **The virgin will conceive a child!** She will give birth to a son and will call him Immanuel-- 'God is with us.'

NRS Therefore the Lord himself will give you a sign. Look, **the young woman is with child** and shall bear a son, and shall name him Immanuel.

<sup>RSV</sup> Therefore the Lord himself will give you a sign. Behold, **a young woman shall conceive** and bear a son, and shall call his name Immanuel.

<sup>TNK</sup> Assuredly, my Lord will give you a sign of His own accord! Look, **the young woman is with child** and about to give birth to a son. Let her name him Immanuel.

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1. Pojem **הַעַלְמָה** přepsaný jako **hā<sup>c</sup>almā<sup>h</sup>** označuje mladou ženu. Mnohdy je nesprávně překládán jako panna. Pro pannu má však Hebrejská bible označení b<sup>e</sup>tûlâ.

2. V hebrejštině se slovesa nečasovala. K určení přítomnosti či budoucnosti je třeba vycházet z významu okolního textu. Proto je hebrejský text popisující těhotenství mladé ženy překládán nejednoznačně, časem přítomným nebo budoucím:

#### **a) Mladá žena **otěhotní** a porodí syna...**

Překlad vyvolává otázku, proč je vůbec uváděno, že žena otěhotní. Je předpovídáno, že porodí syna. Je tedy jasné, že musí nejprve otěhotnět. Informace o jejím otěhotnění je nadbytečná.

Tento překlad by měl logiku v případě, že otěhotnět má panna. Předpověď takového zázraku by pak stála za zaznamenání. Dnes již ale víme, že se zde nepíše o panně ale o mladé ženě.

K uvedenému překladu není důvod. Vlastně jeden ano – věroučný. Křesťané věří, že těmito verši je prorokován příchod spasitele – Ježíše Krista. A bez užití budoucího času je jejich idea neudržitelná. Mladá žena nemůže být v době vyřčení proroctví těhotná, protože spasitel se má narodit až za sedm století.

#### **b) Mladá žena **je těhotná** a porodí syna...**

Některé překlady (viz. NJB, NRS, TNK) dnes volí tuto verzi. Logika okolních veršů tomu odpovídá. Prorok nejprve předpovídá, že spasitel vzejde z rodu judského krále Davida (Iz11:1-2). V pozdějších verších upřesňuje, že syna porodí mladá žena, která je již těhotná (pravděpodobně se jedná o mladou ženu judského krále Achaze). Dále předpovídá, že chlapec bude dospívat v době, kdy na judské království krále Achaze zaútočí asyrský král... a nakonec ohlašuje narození spasitele – Božského bohatýra, Otce věčnosti a Vládce pokoje. Spasitelem je Chizkiáš, královský syn Achazův.

Ve prospěch tohoto chápání textu vypovídá i verš Gen 16:11. Zde je téměř stejný hebrejský text překládán časem přítomným - viz porovnání:

|   |  |
|---|--|
| Gen 16:11   |  |
| הִנֵּנְךָ הַרְהֵי וְיִלְדָתְךָ בֵּן וְקָרָאתָ שְׁמוֹ          | hinnāḵ hārā <sup>h</sup> wəyōladt bēn wəqārā <sup>ʔ</sup> t šəmô<br>Hle, <b>jsi těhotná</b> , porodíš syna a dáš mu jméno ...  |
| Iza 7:14  |  |
| הִנֵּנָה הָעַלְמָה הַרְהֵי וְיִלְדָתְךָ בֵּן וְקָרָאתָ שְׁמוֹ | hinnē <sup>h</sup> hā <sup>c</sup> almā <sup>h</sup> hārā <sup>h</sup> wəyōlēdeṯ bēn wəqārā <sup>ʔ</sup> t šəmô<br>Hle, dívka <b>počne</b> a porodí syna a dá mu jméno ... |

Možné je, že sám prorok znal text Genesis 16:11 a použil jej záměrně ve svém proroctví.

Obdobný text nalezneme také ve verších Jud 13:7 a Jud 13:7. Většina překladů zde sice užívá budoucího času, ale LXE čte "for behold, thou art with child". A podle kontextu by zde skutečně mohl být použit i přítomný čas.

Neumíme jednoznačně určit, zda má být pojem hārā<sup>h</sup> chápán v přítomném či budoucím čase. Na základě kontextu se však spíše kloníme k času přítomnému.

Verš Izaiáš 7:14 pak můžeme překládat:

**Hle, mladá žena je těhotná a porodí syna a dá mu jméno Immanuel.**

Význam klíčových slov podle TWOT lexikonu:

(1630c) עַלְמוּמִים ('ālūmîm) **youth** (abstract).

There is no certain root for these words. They are not clearly related to 'ālam I. The suggestion in KB that they may be derived from an Arabic root meaning "to be vehemently affected with lust" is without foundation, particularly since Arabic literature comes from a time several centuries after the Biblical record, and the relationship, if any, is apt to be the reverse. According to KB 'almā means "marriageable girl, young woman (until the birth of her first child)." The latter statement is purely conjectural, for there is no evidence on which to base it.

Since b<sup>c</sup>tūlā is used many times in the OT as a specific word for "virgin," it seems reasonable to consider that the feminine form of this word is not a technical word for a virgin but represents a young woman, one of whose characteristics is virginity. This is borne out by the fact that the LXX translates it as parthenos in two of its seven occurrences, and that its use in Isa 7:14 was quoted to Joseph by the angel as a prediction of the virgin birth.

Some translators interpret Mt 1:22-23 as being simply a comment by Matthew, but it is more reasonable to consider that the argument that convinced Joseph was the fact, pointed out to him by the angel, that such an event had already been predicted by Isaiah. There is no instance where it can be proved that 'almâ designates a young woman who is not a virgin. The fact of virginity is obvious in Gen 24:43 where 'almâ is used of one who was being sought as a bride for Isaac. Also obvious is Exo 2:8. Song 6:8 refers to three types of women, two of whom are called queens and concubines. It could be only reasonable to understand the name of the third group, for which the plural of 'almâ is used, as meaning "virgins." In Ugaritic the word is used in poetic parallel with the cognate of b'ûlâ. See refs. in UT 19: no. 1969.

**515.0** הָרָה (hārâ) **bear, be with child, conceive, progenitor, be conceived, conceive.**

(515a) הָרָה (hārâ) **pregnant.**

(515b) הָרִיָּה (hārîyâ) **pregnant.**

(515c) הִרְיָוֶן (hērâyôn) **conception, pregnancy.**

Three words are used in relation to the birth process: hārâ "conceive," yālad "bear, give birth" and ḥûl "to labor in giving birth." Another word for conceive is yāham, used more, however, of animals in heat (but cf. Psa 51:7). The first describes the inception and the latter two the termination of the process.

Generally hārâ is used to state the results of sexual intercourse. In this respect there is often a connection with some phase of the redemptive program of God, That is, the conceptions of which the OT speaks concern children who were to play an important part in redemptive history. Although a secondary issue in the structure of Genesis, the record of the conception of Ishmael (Gen 16:4-5) may be considered a memorial to the folly of using men's ways to achieve the purposes of God: "the promised seed is not of nature but of grace" (Dodds, The Book of Genesis, London: 1896, p. 148). Sarah's faith could not stand the strain of delay.

...

[It is now alleged that the phraseology of Isa 7:14 is found in Ugaritic (UT 16: nos.77,11.5,7), and that it is only a formula announcing the arrival of a royal heir to be born naturally. This is not quite the case. In the Ugaritic passage the verb hry, "be pregnant" is not used at all. The text does speak of a virgin ( btl) who will later bear a child naturally. Interestingly, the Ugaritic line in poetic parallelism uses the word for "virgin" cognate to the Hebrew 'almâ (q.v.) of Isa 7:14. The case is different in Isa 7:14. There the prophet speaks of a pregnant virgin, using the participle (or adj.) of hārâ. The announcement is similar to Gen 16:11 addressed to Hagar who had conceived and was pregnant. As far as the grammar goes, this could refer to a pregnant virgin either contemporary or in the future, but the reference to virginity shows that the pregnancy is miraculous. R.L.H.).

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### **KJV King James (1611/1769)**

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**LXE     LXX (LXT) English Translation Brenton**

LXE - The English Translation of The Septuagint Version of the Old Testament (LXE) by Sir Lancelot C. L. Brenton, 1844, 1851, published by Samuel Bagster and Sons, London, original ASCII edition Copyright © 1988 by FABS International (c/o Bob Lewis, DeFuniak Springs FL 32433). All rights reserved. Used by permission. Apocryphal portion not available (use RSV or NRSV or NAB or NJB, etc. instead). Note: CATSS Rahlfs' LXX in Daniel has both Theodotion and Alexandrian variants; Brenton's LXX in Daniel is Theodotion's recension. The Brenton LXX English Translation in BibleWorks 3.5 was extensively revised and edited. Many textual errors have been corrected, notes added, and the whole remapped to match the English KJV verse numbering system. This new work was done and the electronic text, Copyright © 1998-1999, by Larry Nelson (Box 2083, Rialto, CA, 92376). Used by permission.

**VUL     Vulgate Latin Bible**

VUL - Biblia Sacra Iuxta Vulgatam Versionem, Vulgate Latin Bible (VUL), edited by R. Weber, B. Fischer, J. Gribomont, H.F.D. Sparks, and W. Thiele [at Beuron and Tuebingen] Copyright © 1969, 1975, 1983 by Deutsche Bibelgesellschaft (German Bible Society), Stuttgart. Used by permission. ASCII formatted text provided via University of Pennsylvania, CCAT. Textual variants not included.

**DRA     The Douay-Rheims American Edition (1899)**

The Douay-Rheims 1899 American Edition. Very literal translation of the Latin Vulgate. Public Domain. Also, compare with the LXE and LXT above.

**TWOT lexicon**

TWOT - The Theological Wordbook of the Old Testament, by R. Laird Harris, Gleason L. Archer Jr., Bruce K. Waltke, originally published by Moody Press of Chicago, Illinois, Copyright © 1980.

**BW     BibleWorks v.6.0**

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