

Exodus 22:27

אלהים לא תקלל ונשיא בעמך לא תאָר: WTT Exodus 22:27

BHT Exodus 22:27 **ʿēlōhîm** lōʾ ṯəqallēl wənāšîʾ ḇəʿamməḵā lōʾ ṯāʾōr

BKR Exodus 22:28 **Soudcům** nebudeš utrhati, a knížeti lidu svého zlořečiti nebudeš.

CEP Exodus 22:27[28] Nebudeš zlořečit **Bohu** ani nebudeš proklínat předáka ve svém lidu.

KJV Exodus 22:28 Thou shalt not revile the **gods**, nor curse the ruler of thy people.

NAU Exodus 22:28 "You shall not curse **God**, nor curse a ruler of your people

NAB Exodus 22:27 "You shall not revile **God**, nor curse a prince of your people.

NIV Exodus 22:28 "Do not blaspheme **God** or curse the ruler of your people.

NJB Exodus 22:27 'You will not revile **God**, nor curse your people's leader.

NRS Exodus 22:28 You shall not revile **God**, or curse a leader of your people.

LXT Exodus 22:27 θεοὺς οὐ κακολογήσεις καὶ ἄρχοντας τοῦ λαοῦ σου οὐ κακῶς ἐρεῖς

DRA Exodus 22:28 Thou shalt not speak ill of the **gods**, and the prince of thy people thou shalt not curse.

LXE Exodus 22:28 Thou shalt not revile the **gods**, nor speak ill of the ruler of thy people.

VUL Exodus 22:28 **diis** non detrahes et principi populi tui non maledices

Hebrejský výraz **אלהים** transkribovaný jako **ʿēlōhîm** je plurál (množné číslo) výrazu **אל** (ʿēl) bůh, Bůh. Níže uvádíme vysvětlení výrazu převzaté ze dvou teologických slovníků (zkráceno, více viz. článek ke Genesis 1:1).

Jak je patrné z porovnání různých překladů, je výraz **אלהים** v tomto verši překládán různě. Buď jako „bohové“, „Bůh“ či „soudcové“. V jiných verších je tento pojem překládán i jako „andělé“.

Význam dle **BDB lexicon** :

482 00482 אֱלֹהִים n.m.pl. //n. noun-podst.jméno, m. masculine-rod mužský, pl.plural-množné číslo/pozn. PMat// **(f.) pl.** in number. **a.** *rulers, judges*, either as divine representatives at sacred places or as reflecting divine majesty and power. **b.** *divine ones*, superhuman beings including God and angels. **c.** angels; cf. **אֱלֹהִים (ה) בְּנֵי** = *(the) sons of God*, or *sons of gods* = angels. **d.** *gods*. **2.** *Pl. intensive*. **a.** *god or goddess*, always with sf. **b.** *godlike one*. **c.** works of God, or things specially belonging to him (vid. **אֵל 5**). **d.** **God** (vid. **3 & 4**). **3.** **הָאֱלֹהִים** *the (true) God*; in many phrases, as **אִישׁ הָאֱלֹהִים** *the man of God*, acting under divine authority and influence: = (a) *angel*, (b) *prophet* (the term coming into use in the Northern kingdom in the age of Elijah: of *Moses*; of *Samuel*; of *David*; *Shemaiah*; *Elijah*, *Elisha*, and others of their time; unnamed prophet; *Hanan*). **4.** **אֱלֹהִים** = *God*. (pg 43)

Význam dle **TWOT lexicon** :

244 (93c) אֱלֹהִים (’ēlōhîm) gods, God.

’lh is the assumed root of ’ēl, ’ēlōah, and ’ēlōhîm, which mean "god" or "God." The Ugaritic term for "god" or the "chief god" is ’il, plural ’ilm, occasionally plural ’ilhm (cf. UT 19: no. 163). The Phoenician term is ’l "El"; the plural is ’lm which seems to be construed sometimes as a singular (cf. Z. Harris, *Grammar of the Phoenician Language*, Jewish Publication Society, 1936, p. 77). The Aramaic is ’lāh, plural ’lāhîn. The Akkadian form is ilu.

...

’ēlōhîm. God, gods, judges, angels (Generally, agreement is found in ASV and RSV, however in some passages where the meaning is not clear they differ from KJV: Exo 31:6, where RSV has "God" but KJV "the judges"; similarly in Exo 22:28 [H 27] where RSV has "God" but KJV "the gods" or as a margin "judges.") This word, which is generally viewed as the plural of ’ēlōah is found far more frequently in Scripture than either ’ēl or ’ēlōah for the true God. The plural ending is usually described as a plural of majesty and not intended as a true plural when used of God. This is seen in the fact that the noun ’ēlōhîm is consistently used with singular verb forms and with adjectives and pronouns in the singular.

In reference to one particularly difficult passage from the point of view of interpretation, which therefore bears on the translation, Cyrus Gordon has said, "It is my contention that here (Exo 22:8-9 [H 7,8]) ’ēlōhîm does not mean God as the LXX translates, nor judges, which is the interpretation of Peshitto and Targum Onkelos, followed by Rashi and Ibn Ezra, by several English versions and by the *Lexicon*" (Cyrus H. Gordon, " ’ēlōhîm in its reputed meaning of rulers, judges," JBL 54: 140, 149). He goes on to demonstrate to his own satisfaction that from our knowledge of the Nuzi tablets we can conclude that "gods" is the better translation and that the passage refers to the "oaths of the gods" which he calls a well attested ancient oriental court procedure. He therefore sees this text as a heathen survival in the Mosaic legislation, one that was obliterated in the later Deuteronomic and priestly recensions.

This is unacceptable from the point of view of Scripture's attestation to being God's Word and its clear doctrine of the existence of only one God. The question of whether "God" or "judges" is to be used here is difficult. If "God" is correct, we understand by the passage that every man is ultimately answerable to God and stands or falls before God no matter what judgment men may make.

Výklad pasáže dle VSZ :

EXODUS 27~30

Ve v.27 zaráží paralelní postavení *Boha a předáka*: nejen Bohu, ale ani předáku či představenému izraelského lidu se nesmí zlořečit (v druhém případě užito synonymního výrazu proklínat). Kraličtí aj. řeší tuto paralelitu tím, že vidí ve výrazu *'elohím* soudce, nikoli Boha. Množné číslo (,soudcům') bylo patrně ovlivněno předlohami (O' a V), jež tu četly ,bohům', tzn. představitelům Božím na zemi. Vzhledem k oddílům jako Jb 2,9 je však pravděpodobnější, že byl vskutku míněn Bůh-Hospodin, který před svůj lid předstupuje se svrchovanými nároky a o své postavení se nehodlá dělit s žádnými jinými bohy.

Vysvětlení zkratk a copyright :

WTT BHS Hebrew Old Testament (4th ed)

BHS [or WTT] - Biblia Hebraica Stuttgartensia BHS (Hebrew Bible, Masoretic Text or Hebrew Old Testament), edited by K. Elliger and W. Rudolph of the Deutsche Bibelgesellschaft, Stuttgart, Fourth Corrected Edition, Copyright © 1966, 1977, 1983, 1990 by the Deutsche Bibelgesellschaft (German Bible Society), Stuttgart. Used by permission. The ASCII data for this BHS was obtained as part of the Groves-Wheeler Westminster Theological Seminary Hebrew Morphology database. The latest revision (on behalf of the Deutsche Bibelgesellschaft by Westminster Theological Seminary, July 1987, with morphology update in June 1994) corrected the text according to the then latest available facsimiles of Codex Leningradensis. [For suspected problems with the printed text of BHS (1983 edition), comparison was made to the two other published versions of the Codex Leningradensis: -- The Holy Scriptures edited by Aron Dotan (Adi, Tel Aviv, 1974) and BHK (Kittel Third edition). At all points of variance between Dotan and BHS or BHS and BHK, also examined were the photo facsimiles of the codex (Codex Leningradensis b19A, D.S. Loewinger, Makor, Jerusalem, 1971.)] This latest electronic version, now included in BibleWorks, is extremely close to BHS, 4th Edition. With Version 5.0 of BibleWorks, the entire BHS4 now has full and complete Hebrew accents (that is, the taamim (or te'amim) is equivalent to cantillation marks and these include the accent marks, indicating how the masoretes divided the word flow into sentences, word groups etcetera.)

BHT Transliterated Hebrew OT

BHT - TRANSLITERATED BHS HEBREW OLD TESTAMENT 2001. BHT database is Copyright © 2001 by Matthew Anstey. Copyright is also claimed for future official revisions of the database as released by Matthew Anstey. This database used as its base the CCAT Michigan-Claremont-Westminster electronic database. This was used freely with the kind permission of the German Bible Society. The Hebrew vowels have been disambiguated, thru much effort.

BKR Bible kralická (1613)

BKR (Czech) – Bible Kralická: Bible svatá aneb všechna písma Starého i Nového zákona podle posledního vydání Kralického z roku 1613 První český překlad z originálních jazyků kladoucí důraz na liturgické užití a vroucí zbožnost. NZ přeložil Jan Blahoslav 1564. Pro překlad SZ byla vytvořena zvláštní rada nejvzdělanějších odborníků, vzdělaných na předních evropských evangelických univerzitách, které tehdy Jednota bratrská měla. Jejich překlad vyšel v pěti dílech v letech 1579-1593 (6. díl byl Blahoslavův překlad NZ). V r. 1613 vyšlo souhrnné vydání v jednom. Bratři vytvořili mistrné dílo, vrchol překladatelského úsilí slovanských národů. Bible Kralická měla navíc nemalý podíl na zachování českého jazyka v době pobělohorské a po staletí též tvořila most mezi Čechy a Slováky.

CEP Český ekumenický překlad (1985)

CEP (Czech) – Český Ekumenický překlad: Písmo svaté Starého i Nového Zákona podle ekumenického vydání z r. 1985 © Ekumenická rada církví v ČR.

První společný, mezicírkevní biblický překlad v českých dějinách. Je plodem dlouholeté ekumenické spolupráce překladatelů (1961-1979). Starozákonní překladatelskou skupinu vedl prof. Miloš Bič, Novozákonní skupinu překladatelů prof. J. B. Souček (po jeho smrti, od r. Jindřich Mánek z Husovy bohoslovecké fakulty a od r. 1977 Petr Pokorný z Evangelické teologické fakulty). Tyto skupiny, od počátku koncipované jako ekumenické, zahrnovaly zprvu vedle evangelických biblistů (Českokobratrská církev evangelická, Církev bratrská, Evangelická církev metodistická) i biblisty z Církve československé husitské a z Církve pravoslavné. Brzy se s pověřením svých biskupů připojili i biblisté z Církve římskokatolické.

KJV King James (1611/1769)

KJV - Authorized Version (KJV) - 1769 Blayney Edition of the 1611 King James Version of the English Bible - with Larry Pierce's Englishman's-Strong's Numbering System, ASCII version Copyright © 1988-1997 by the Online Bible Foundation and Woodside Fellowship of Ontario, Canada. Licensed from the Institute for Creation Research. Used by permission. The exact bibliographical pedigree of the machine readable text (MRT) version of the KJV has not yet been determined. Most KJV MRTs are derived from the University of Pennsylvania CCAT (Center for Computer Analysis of Texts). CCAT obtained their KJV MRT from Brigham Young University Humanities Research Center. This has been collated in part with another KJV MRT provided by Zondervan Bible Publishers. Then, possibly using this or another closely similar KJV MRT obtained from Public Brand Software, Larry Pierce and his volunteer associates at Woodside Fellowship and elsewhere painstakingly corrected the available KJV MRT to match exactly the British 1769 Blayney Edition of the KJV Authorized Version as printed by Cambridge University Press (the Cambridge AV Bible with Concord 8vo Bold-Figure refs in lower left corner of title page). This Cambridge AV edition is claimed to be the most accurate standard, with the next most accurate AV Bible having over 100 printing errors. Sharp Electronics of Japan has verified that the electronic version is indeed exactly the same as the printed Cambridge 1769 Blayney edition.

NAU The New American Standard Bible with Codes (1995)

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NAB The New American Bible

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NJB The New Jerusalem Bible

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NRS The New Revised Standard Version (1989)

NRS - The New Revised Standard Version NRSV (NRS) of the Bible. The Scripture quotations contained herein are from the New Revised Standard Version (NRSV) of the Bible, Copyrighted 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America, and are used by permission. All rights reserved. BibleWorks™ includes the various NRSV OT Apocryphal- Deutero-Canonical books.

LXT Septuaginta

LXT - LXX Septuaginta (LXT) (Old Greek Jewish Scriptures) edited by Alfred Rahlfs, Copyright © 1935 by the Württembergische Bibelanstalt / Deutsche Bibelgesellschaft (German Bible Society), Stuttgart. Used by permission. The LXX MRT (machine readable text) was prepared by the TLG (Thesaurus Linguae Graecae) Project directed by Theodore F. Brünner at University of California, Irvine. Further verification and adaptation towards conformity with the individual Goettingen editions that have appeared since 1935 (9th Edition reprint in 1971) is in process by the CATSS Project, University of Pennsylvania. The various LXX OT Apocryphal/Deutero-Canonical books are included. Now included are the substantial text variations and multiple text types (assuming Codex Vaticanus as standard) from the Theodotian revision, Codex Alexandrinus, and Codex Sinaiticus. But not yet included are the textual variants as encoded from the apparatuses of the best available editions (especially Goettingen, Cambridge), and reformatted for computer by the Philadelphia team of the in-process CATSS Project under the direction of R. Kraft.

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.

LXE LXX(LXT) English Translation

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 Theodotian and Alexandrian variants; Brenton's LXX in Daniel is Theodotian'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.

BDB Lexicon

The Abridged (Strong's) BDB Hebrew Lexicon

This lexicon is an abbreviated form of the Brown-Driver-Briggs Hebrew Lexicon. It has only brief definitions and no grammatical details. It is however supplemented with information like the TWOT page number and Authorized Version usage. Each entry in this lexicon has an associated corrected Strong's Number. An entry from this lexicon is displayed in the Thayer/BDB Definitions window (accessed by right-clicking on a Strong's Number) and in the Auto-Info Window when the mouse cursor is over an Old Testament word in a version that has Strong's Numbers. At present you cannot lookup words in this lexicon unless you know the corresponding Strong's Number. Each of the lemmas in the Groves-Wheeler Westminster Hebrew Morphology Database (WTM) is linked to one or more of the Strong's Numbers and it is the Abridged BDB entry that is displayed in the Auto-Info Window when the mouse cursor passes over a Hebrew word.

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.

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