

## Micheáš 5:2 (1)

וְאַתָּהּ <sup>WIT</sup> Micah 5:1 בֵּית־לֶחֶם אֶפְרַתָּה צָעִיר לְהֵיוֹת בְּאַלְפֵי יְהוּדָה מִמָּדָר לִי יֵצֵא  
לְהֵיוֹת מוֹשֵׁל בְּיִשְׂרָאֵל וּמוֹצְאָתָיו מִקֶּדֶם מִיָּמֵי עוֹלָם:

<sup>BHT</sup> wəʿattāh<sup>h</sup> bêt-léḥem ʿeprāṭāh<sup>h</sup> šāʿîr liḥyôṭ bəʿalpê yəhûdā<sup>h</sup> mimməkā lî yēšēʿ<sup>ʿ</sup>  
liḥyôṭ môšēl bəyisrāʾēl ûmôšāʾōṭāyw miqqédem mîmê ʿôlām

<sup>BKR</sup> A ty **Betléme Efrata**, jakžkoli jsi nejmenší **mezi tisíci** Judskými, z tebe mi vyjde ten, kterýž má být Panovníkem v Izraeli, a jehož východové jsou od starodávna, ode dnů věčných.

<sup>CEP</sup> A ty, **Betléme efratský**, ačkoli jsi nejmenší **mezi** judskými **rody**, z tebe mi vzejde ten, jenž bude vládcem v Izraeli, jehož původ je odpradáвна, ode dnů věčných.

<sup>ESV</sup> But you, O **Bethlehem Ephrathah**, who are too little to be **among the clans** of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days.

<sup>TNK</sup> And you, O **Bethlehem of Ephrath**, Least **among the clans** of Judah, From you one shall come forth To rule Israel for Me -- One whose origin is from of old, From ancient times.

<sup>JPS</sup> But thou, **Beth-lehem Ephrathah**, which art little to be **among the thousands** of Judah, out of thee shall one come forth unto Me that is to be ruler in Israel; whose goings forth are from of old, from ancient days.

<sup>DRA</sup> And thou **Bethlehem Ephrata**, art a little one **among the thousands** of Juda, out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity.

<sup>ASV</sup> But thou, **Beth-lehem Ephrathah**, which art little to be **among the thousands** of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.

<sup>KJV</sup> But thou, **Bethlehem Ephratah**, *though* thou be little **among the thousands** of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

<sup>LXE</sup> And thou, **Bethleem, house of Ephratha**, art few in number to be *reckoned* **among the thousands** of Juda; *yet* out of thee shall one come forth to me, to be a ruler of Israel; and his goings forth were from the beginning, *even* from eternity.

<sup>NAB</sup> But you, **Bethlehem-Ephrathah** too small to be **among the clans** of Judah, From you shall come forth for me one who is to be ruler in Israel; Whose origin is from of old, from ancient times.

<sup>NAS</sup> " But as for you, **Bethlehem Ephrathah**, *Too* little to be **among the clans** of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity."

<sup>NAU</sup> "But as for you, **Bethlehem Ephrathah**, *Too* little to be **among the clans** of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity."

<sup>NIB</sup> "But you, **Bethlehem Ephrathah**, though you are small **among the clans** of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

<sup>NIV</sup> "But you, **Bethlehem Ephrathah**, though you are small **among the clans** of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

<sup>NJB</sup> But you (**Bethlehem**) **Ephrathah**, the least **of the clans** of Judah, from you will come for me a future ruler of Israel whose origins go back to the distant past, to the days of old.

<sup>NRS</sup> But you, O **Bethlehem of Ephrathah**, who are one **of the little clans** of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days.

<sup>RSV</sup> But you, O **Bethlehem Ephrathah**, who are little to be **among the clans** of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days.

<sup>YLT</sup> And thou, **Beth-Lehem Ephratah**, Little to be **among the chiefs** of Judah! From thee to Me he cometh forth -- to be ruler in Israel, And his comings forth *are* of old, From the days of antiquity.

<sup>DDS</sup> But you, [**O Bethlehe**]m [**of E**]phrathah, too li[t]le to [b]e **among the th[ousands]** of J]udah, out of you *one shall not come forth* to be rul[e]r in I[srael; and] whose goings forth are from of o[l]d, from ev[erlasting.]

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Verše Micheáš 5:2 resp. 5:1 bývají překládány rozdílně:

- a) Betlém efratský = lokalita
- b) Betlém efratský = lokalita či osoba (neupřesněno)
- c) Betlém efratský = osoba

Důležitý je pojem **אלף**. Může mít několik významů:  
*skot, tisíc, velké množství, vůdce, rod, kmen.*

Z mnoha různých překladů vybíráme následující vzorek:

1. BKR, JPS, DRA, ASV, KJV či LXE volí překlad *tisíc* resp. *mezi tisíci*.
2. CEP, ESV, TNK, NAB, NAS, NAU, NIB, NIV, NJB, NRS či RSV volí překlad *rod* či *vůdce*. resp. *mezi rody, mezi vůdci*.

*Betlém efratský* je jednoznačně chápán jako lokalita pouze v překladu LXE (LXX).

U některých dalších překladů (ad 1.) není zřejmé, zda je *Betlém efratský* chápán jako lokalita či osoba.

Obecně lze říci, že novější překlady (ad 2.) volí takový význam pojmu **אלף**, že odkud jednoznačně vyplývá: *Betlém efratský* je **osoba**, která podle Micheáše vzejde z judského rodu.

Zmínku o osobě zvané *Betlém efratský* (*Efrata, otec Betlémských*) nalezneme i ve verších 1.Letopisů 4:4.

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## Význam אֵלֶּף dle slovníku TWOT:

(108a) אֵלֶּף (°elep) **cattle, oxen.**

(108b) אֵלֶּף (°allûp) **docile.**

°elep is rare, occurring only four times (three in Job). In two contexts (Prov 22:25; Job 15:5) the teacher is evil. In the other two, Elihu uses the term, once describing himself as teacher, once putting words into the mouth of others (Job 33:33; Job 35:11). If his words are without knowledge (Job 38:2), then perhaps this word scripturally has only bad connotations and does not express teaching or learning that is valid.

°allûp I. Docile (adjective); friend (noun). (RSV and ASV differ considerably in some places where RSV translates "friend" while ASV prefers "guide" (Jer 3:4)). The primary sense is that of one who is always in company with another, i.e. a guide or companion or friend. As such, the companion is not expected to betray (Psa 55:13 [H 14]); he ought not to be forsaken (Prov 2:17); and it is tragic when such friends are divided (Prov 16:28; Prov 17:9). However, times come when one cannot trust them (Mic 7:5 ). J.B.S.

109.0 אֵלֶּף (°elep) II, **producing thousands** (occurs only in the Hiphil, Psa 144:13). Denominative verb.

(109a) אֵלֶּף (°elep) **thousand** (same in ASV, RSV).

(109b) אֵלֶּף (°allûp) **chief.**

The verb, derived from the noun, is used only once (Psa 144:13), in a prayer asking God's blessings so that the sheep will produce thousands.

°elep. Thousand. This numeral, a feminine noun, usually precedes the noun it accompanies. When the accompanying noun precedes, it is plural. If other numbers are joined to °elep they usually precede it. The basic meaning is one thousand but it is often to be taken as a figurative term.

This numeral is usually employed in tabulations, censuses, and other enumerations in the basic sense of the figure 1000 (Gen 20:16; Gen 24:60; Exo 12:37; Num 1:21ff).

There are, however, several specialized usages. One is in the basic sense of the largest basic division of leadership in political oversight or military leadership (Exo 18:21; Num 1:16; Num 31:4; Deut 1:15; 1Chr 13:1; 1Chr 27:1; Amos 5:3).

From this usage another which developed was the application of the term as representative of the extreme, i.e. Eccl 6:6, an extreme number of years. This in turn is related to the practice of making the numeral representative of the opposite extreme of that which is quite small or few in number (Deut 32:30; Josh 23:10; Job 9:3; Isa 30:17). At times the concept seems simply to represent that which is excessive (Mic 6:7; Song 8:12).

A notable use of the term is in connection with God. In such contexts the basic idea seems to be "indefinite" or "innumerable," e.g. God's mercy is to be shown to thousands (Exo 20:6; Exo 34:7; Deut 5:10; Jer 32:18). This mercy is also to reach to a thousand generations (Deut 7:9), as is his command (Psa 105:8). The cattle on a thousand hills belong to God (Psa 50:10). A thousand years are but as a day in his sight (Psa 90:4).

These examples show that God uses the term in reference to himself figuratively, an indefinite or innumerable amount. This same practice is seen in the NT, e.g. 2Pet 3:8-10 and probably also in Rev 20:2, 5.

The root occurs in several Semitic languages besides Hebrew, e.g. Aramaic, Arabic, and Ugaritic (UT, 19: no. 133) with the same basic meaning of one thousand.

[It is occasionally alleged that since  $\text{°elep}$  means a company of a thousand men it could mean any military unit, even of reduced strength. From there it came to mean a family unit or clan, even a small one. But this means that the 1000's of the mustering of the soldiers in Num 1 and Num 26 is reduced to a small figure in accord with the desire of the commentator. The wilderness wandering and its miraculous supply is also reduced to naturalistic proportions. But it should be remembered that the conquest of Transjordan and of Palestine was not accomplished by a handful of men. Also such juggling must alter the text of the Numbers passages which by the addition of their totals clearly speak of 1000's of soldiers. R.L.H.]

$\text{°allûp}$ . Chief, ruler of a thousand. (Generally the same in ASV, RSV but in Zech 9:7; Zech 12:5-6, RSV has "clan.") The word occurs exclusively to describe a rank in the families or clans of Edom (Gen 36:15ff; Exo 15:15; 1Chr 1:51ff). This usage probably also lies back of the Matthew reading in Mat 2:6 where "princes" of Judah reflects a pointing  $\text{°allûp}$  in Mic 5:2 [H 1].

Bibliography: Davis, John J., "Biblical Numerics," *Grace Journal* 5:30-4., \_\_\_\_\_, "The Rhetorical Use of Numbers in the Old Testament," *Grace Journal* 8: 40-48. Wenham, J. W., "Large Numbers in the Old Testament," *Tyndale Bulletin* 18:19-53. Wolf, C., "Terminology of Israel's Tribal Organization," *JBL* 65: 45-49. TDNT, IX, pp. 467-69. J.B.S.

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### DDS The Dead Sea Scrolls Bible

The Oldest Known Bible Translated for the first Time into English. Translated by Martin Abegg, peter Flint, Eugene Ulrich. ISBN 0-06-060064-0

**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.

**ESV English Standard Version (2001)**

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

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