

Exodus 4:24-26

WTT Exodus 4:24-26

וַיְהִי בַדְרֹךְ בַּמַּלְּאָכִים וַיִּפְגְּשׁוּהוּ יְהוָה וַיִּבְקֹשׁ הַמִּיתוֹ:
וַתִּקַּח צִפּוֹרָה צִפְרָה צָר וַתְּכַרֵת אֶת-עֲרֻלַת בְּנֶהּ וַתַּגַּע לְרַגְלָיו וַתֹּאמֶר כִּי חַתָּן דָּמִים אַתָּה לִּי:
וַיַּרְךָ מִמֶּנּוּ אִזְ אַמְרָה חַתָּן דָּמִים לַמּוּלָת: פ

BHT

wayəhî baddereḵ bammālôn wayyipgəšəhû yhw(ʔādōnāy) wayəbaqqəš həmitô
wattiqqah şippōrā^h şōr wattikrōt ʔet-ʿorlaṭ bənāh wattagga^c ləraġlāyw watto^ʔmer kī ḥāṭan-dāmîm ʔattā^h lî
wayyîreḗ mimmennû ʔāz ʔāmrā^h ḥāṭan dāmîm lammûlōt p

^{ESV} At a lodging place on the way the LORD met him and sought to put him to death. Then Zipporah took a flint and cut off her son's foreskin and touched Moses' feet with it and said, "Surely you are a bridegroom of blood to me!" So he let him alone. It was then that she said, "A bridegroom of blood," because of the circumcision.

^{LXE} And it came to pass *that* the angel of the Lord met him by the way in the inn, and sought to slay him. and Sepphora having taken a stone cut off the foreskin of her son, and fell at his feet and said, *The blood of the circumcision of my son is staunched: and he departed from him*, because she said, *The blood of the circumcision of my son is staunched.*

^{CEP} Když se na cestě chystali nocovat, střetl se s ním Hospodin a chtěl ho usmrtit. Tu vzala Sipora kamenný nůž, obřezala předkožku svého syna, dotkla se jeho nohou a řekla: "Jsi můj ženich, je to zpečetěno krví." *A Hospodin ho nechal být. Tehdy se při obřizkách říkalo: "Jsi ženich, je to zpečetěno krví."*

^{BKR} I stalo se, když byl Mojžíš na cestě v hospodě, že se obořil na něj Hospodin, a hledal ho usmrtiti. Tehdy vzala Zefora nůž ostrý, a obřezala neobřízku syna svého, kteroužto vrhla k nohám jeho, řkuci: *Zajisté ženich krví jsi mi. I nechal ho. Ona pak nazvala ho tehďáž ženichem krví pro obřezání.*

^{NRS} On the way, at a place where they spent the night, the LORD met him and tried to kill him. But Zipporah took a flint and cut off her son's foreskin, and touched Moses' feet with it, and said, "Truly you are a bridegroom of blood to me!" So he let him alone. It was then she said, "A bridegroom of blood by circumcision."

^{NAB} On the journey, at a place where they spent the night, the Lord came upon Moses and would have killed him. But Zipporah took a piece of flint and cut off her son's foreskin and, touching his person, she said, "You are a spouse of blood to me." Then God let Moses go. At that time she said, "A spouse of blood," in regard to the circumcision.

^{NAU} Now it came about at the lodging place on the way that the LORD met him and sought to put him to death. Then Zipporah took a flint and cut off her son's foreskin and threw it at Moses' feet, and she said, "You are indeed a bridegroom of blood to me." So He let him alone. At that time she said, "You are a bridegroom of blood "-- because of the circumcision.

^{TNK} At a night encampment on the way, the LORD encountered him and sought to kill him. So Zipporah took a flint and cut off her son's foreskin, and touched his legs with it, saying, "You are truly a bridegroom of blood to me!" And when He let him alone, she added, "A bridegroom of blood because of the circumcision."

^{NIV} At a lodging place on the way, the LORD met *Moses* and was about to kill him. But Zipporah took a flint knife, cut off her son's foreskin and touched *Moses'* feet with it. "Surely you are a bridegroom of blood to me," she said. So the LORD let him alone. (At that time she said "bridegroom of blood," referring to circumcision.)

^{NJB} On the journey, when he had halted for the night, Yahweh encountered him and tried to kill him. Then Zipporah, taking up a flint, cut off her son's foreskin and with it touched his feet and said, 'You are my blood-bridegroom!' So he let him go. She said, 'Blood-bridegroom' then, with reference to the circumcision.

^{NLT} On the journey, when Moses and his family had stopped for the night, the LORD confronted Moses and was about to kill him. But Zipporah, his wife, took a flint knife and circumcised her son. She threw the foreskin at Moses' feet and said, "What a blood-smearred bridegroom you are to me!" (When she called Moses a "blood-smearred bridegroom," she was referring to the circumcision.) After that, the LORD left him alone.

^{RSV} At a lodging place on the way the LORD met him and sought to kill him. Then Zipporah took a flint and cut off her son's foreskin, and touched Moses' feet with it, and said, "Surely you are a bridegroom of blood to me!" So he let him alone. Then it was that she said, "You are a bridegroom of blood," because of the circumcision.

^{KJV} And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

^{NKJ} And it came to pass on the way, at the encampment, that the LORD met him and sought to kill him. Then Zipporah took a sharp stone and cut off the foreskin of her son and cast *it* at *Moses'* feet, and said, "Surely you are a husband of blood to me!" So He let him go. Then she said, "You are a husband of blood!" -- because of the circumcision.

^{YLT} And it cometh to pass in the way, in a lodging place, that Jehovah meeteth him, and seeketh to put him to death; and Zipporah taketh a flint, and cutteth off the foreskin of her son, and causeth *it* to touch his feet, and saith, 'Surely a bridegroom of blood art thou to me;' and He desisteth from him: then she said, 'A bridegroom of blood,' in reference to the circumcision.

^{JPS} And it came to pass on the way at the lodging-place, that the LORD met him, and sought to kill him. Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said: 'Surely a bridegroom of blood art thou to me.' So He let him alone. Then she said: 'A bridegroom of blood in regard of the circumcision.'

^{RWB} And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

^{DRA} And when he was in his journey, in the inn, the Lord met him, and would have killed him. Immediately Sephora took a very sharp stone, and circumcised the foreskin of her son, and touched his feet, and said: A bloody spouse art thou to me. And he let him go after she had said: A bloody spouse art thou to me, because of the circumcision.

Mojžíš cestuje a chystá se přenocovat. Yahweh jej (*Mojžíše*) potkává a chce jej (*Mojžíše*) zabít.

Mojžíšova žena Sipora bere nůž, odřezává synovi předkožku a vrhá ji k jeho (Mojžíšovým) nohám. Z logiky veršů vyplývá, že předkožku háže k nohám Mojžíše, protože k němu zároveň promlouvá jako ke svému manželovi "jsi mi ženich krve" (dle MT, LXX se zde liší a o ženichovi není zmínky).

Poté **on ho nechává být**. Otázkou zůstává, kdo je **on** a **koho** nechává být. V původních textech WTT či LXT (LXE) nejsou postavy identifikovány. Většina překladů se drží referenčních textů a neupřesňuje, kdo koho "nechává na pokoji", zda Yahweh Mojžíše nebo Mojžíš svého syna.

Obě varianty překladu jsou možné a mohou vést k následujícím výkladům veršů:

a) Yahweh nechává být Mojžíše

Yahweh chce usmrtit Mojžíše, protože ten dosud neobřezal svého syna. Mojžíšova žena Sipora tedy rychle vykoná obřízku a Yahweh nechává Mojžíše být.

Tato verze vyvolává řadu otázek. Proč jsou verše vloženy ihned za těmi, které popisují záměr Yahweho zabít prvorozeného syna egyptského faraona? Proč obřízku provedla Sipora, když ji podle tradice měl vykonat otec? Proč Sipora háže předkožku k nohám Mojžíše? Proč Mojžíše nazývá "ženichem krve"?

b) Mojžíš nechává být svého syna

Yahweh chce usmrtit Mojžíše, protože mu dosud neobětoval svého prvorozeného syna. Mojžíšova žena Sipora rychle vykoná obřízku a synovou prolitou krví zastavuje Mojžíše. Ten nechává být svého syna již na pokoji, protože prolitá synova krev Yahweho uspokojí.

Druhá verze je z věroučných důvodů škodlivá. Možná proto některé volnější překlady (CEP, NAB, NIV a NLT) čtenáři podsouvají jednoznačně verzi, ve které Yahweh nechává být Mojžíše.

Jaké poselství nám tedy ve verších Exodus 4:24-26 zanechali jejich autoři? Yahweho uspokojila obřízka a krev Mojžíšova syna. Proto Mojžíše ušetřil.

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WTT BHS Hebrew Old Testament (4th ed)

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BHT Transliterated Hebrew OT

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BKR Bible kralická (1613)

BKR (Czech) – Bible Kralická: Bible svatá aneb všechna písmena 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)

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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 (Českobratrská 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)

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NKJ New King James Version (1982)

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ESV English Standard Version (2001)

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NAU The New American Standard Bible with Codes (1995)

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NAB The New American Bible

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RSV Revised Standard Version (1952)

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TNK JPS Tanakh (1985)

JPS TANAKH 1985 (English). The TANAKH, a new translation (into contemporary English) of The Holy Scriptures according to the traditional Hebrew text (Masoretic). The Jewish Bible: Torah, Nevi'im, Kethuvim. Copyright © 1985 by The Jewish Publication Society. All rights reserved. This fresh translation began work in 1955. Used by permission.

YLT Young's Literal Translation (1862/1898)

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LXT Septuaginta

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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)

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