

Genesis 11:2

WTT Genesis 11:2 וַיְהִי בְּנִסְעָם מִקְדָּם וַיִּמְצְאוּ בְּקֵעָה בְּאֶרֶץ שִׁנְעָר וַיֵּשְׁבוּ שָׁם:

BHT Genesis 11:2 wayəhî bənos^cām miqqédem wayyimṣə^ʔû biq^cā^h
bə^ʔereṣ šin^cār wayyēšbû šām

BKR Genesis 11:2 I stalo se, když se brali **od východu**, našli pole v zemi Sinear, a bydlili tam.

CEP Genesis 11:2 Když táhli **na východ**, našli v zemi Šineáru pláň a usadili se tam.

KJV Genesis 11:2 And it came to pass, as they journeyed **from the east**, that they found a plain in the land of Shinar; and they dwelt there.

ESV Genesis 11:2 And as people migrated **from the east**, they found a plain in the land of Shinar and settled there

JPS Genesis 11:2 And it came to pass, as they journeyed **east**, that they found a plain in the land of Shinar; and they dwelt there.

NAU Genesis 11:2 It came about as they journeyed **east**, that they found a plain in the land of Shinar and settled there.

NAB Genesis 11:2 While men were migrating **in the east**, they came upon a valley in the land of Shinar and settled there.

NIV Genesis 11:2 As men moved **eastward**, they found a plain in Shinar and settled there

NJB Genesis 11:2 Now, as people moved **eastwards** they found a valley in the land of Shinar where they settled.

NRS Genesis 11:2 And as they migrated **from the east**, they came upon a plain in the land of Shinar and settled there.

RSV Genesis 11:2 And as men migrated **from the east**, they found a plain in the land of Shinar and settled there.

RWB Genesis 11:2 And it came to pass, as they journeyed **from the east**, that they found a plain in the land of Shinar; and they dwelt there

TNK Genesis 11:2 And as they migrated **from the east**, they came upon a valley in the land of Shinar and settled there.

LXT Genesis 11:2 καὶ ἐγένετο ἐν τῷ κινήσει αὐτοὺς ἀπὸ ἀνατολῶν εὖρον πεδῖον ἐν γῆ Σεννααρ καὶ κατώκησαν ἐκεῖ

LXE Genesis 11:2 And it came to pass as they moved **from the east**, they found a plain in the land of Senaar, and they dwelt there.

VUL Genesis 11:2 cumque proficiscerentur de oriente invenerunt campum in terra Sennaar et habitaverunt in eo

DRA Genesis 11:2 And when they removed **from the east**, they found a plain in the land of Sennaar, and dwelt in it.

Začátek verše je v BKR a CEP ale i jiných překladech překládán rozdílně ve smyslu směru putování potomků Noeho do země Šineáru (Sumeru?). Otázka zní, zda putovali na východ nebo od východu. Novější a odbornější překlady se spíše kloní k překladu „od východu“.

U výrazu **בְּנִסְעָם** nabízí **WTM morphology** :

ב particle preposition **נִסַּע** verb qal infinitive construct , suffix 3rd person masculine plural

Význam dle **BDB lexicon** :

6390 06390 I. נִסַּע vb. pull out or up, set out, journey -- Qal 1. *pull out or up*, city-gate and gate-posts; loom, tent-pegs (fig. of Jerusalem; cf. also **Niph.**). **2.** hence (from pulling up tent-pegs), **a.** *set out*; even of lifeless things, e.g. the ark; **וַיֵּצֵא** ... **וַיִּסַּע** and Isr. *set out, and came*, etc.; **נִ** oft. c. **מִן**; c. **מִן** + **וַיֵּבֵא**, + **וַיֵּלֶךְ**, + **וַיַּעֲבֹד**; + **וַיֵּשֶׁב** + **וַיִּתְּנוּ**. **b.** *depart*, c. **מִן**; of angel. **3.** *journey, march* (by stages); + **לְמַסְעֵיהֶם** *acc. to their stations*, i.e. by stages (+ **מִן**); sq. **ה** loc.; sq. **מִקְרָם** *eastward* (v. **מִן** **1. c.**), **אַחֲרַי**, **אֶל**, **לְפָנַי**; sq. **מִן** + **ה** loc., + acc. loc.; sq. **מִן** + acc. of distance, **וַיֵּרָד**; esp. ... **וַיִּתְּנוּ וַיִּסְעוּ מִן**; of shepards. **4.** of wind, **נִ רִיחַ מֵאֵת י** *there set forth (sprang up) a wind from* **י**. **Niph.** *be pulled up, removed*; of wealth. **Hiph.** **1.** *cause to set out, lead out*, c. acc. pers. (+ **מִן**), (**וַיִּצְאוּ**), (**וַיִּנְהֹגוּ**; **כִּצְאוּ**), (**מִן**); fig. of vine); fig. of wind, *cause to spring up*. **2.** *remove*, c. acc. rei; specif., *remove from quarry, quarry*. (**pg 652**)

Význam dle **TWOT lexicon** :

3553 1380.0 נִסַּע (nāsa‘) I, chiefly used in the Qal stem, translated **pull out, remove, set out, set forward, depart, journey**. (ASV often prefers journey; RSV also uses pluck up, move, migrate.)

U výrazu **מִקְרָם** nabízí **WTM morphology**:

מן particle preposition קָדְם noun common masculine singular absolute

Význam מן dle **BDB lexicon** :

5516 05516 I. מן n.m. manna -- manna (accomp. dew); ceased after Israel reached Canaan. (pg 577)

5517 05517 II. מן (with reference to the manna) most prob. 'What is it?' the question being intended as a popular etym. of מן `manna.' (pg 577)

5518 05518 I. [מן] n.[m.] string (of harp). (pg 577)

5519 05519 II. מנַהוּ, [מן] v. מנן. (pg 577)

5520 05520 מן, and מוּ, before יָ contr. to מוּי, before gutt. and ר, mostly מן, occasionally מוּ ; **prep.** expressing the idea of *separation*, hence **out of, from, on account of, off, on the side of, since, above, than, so that not -- 1.** with verbs expressing (or implying) *separation* or *removal*, whether from a person or place, or in any direction, also from guilt, calamity, etc.: thus **a.** to descend *from* a mountain, to fall *from* a roof, *from heaven*, to go up *from* a valley, to raise up *from* the dunghill, or the ground. So constantly with vbs. of *going*, as בא, דרש, בקש, שאל, of *calling*, of *asking* or *exacting*, as מְפַנִּי (sq. a person, usu. ברַח, שב, הלך), of *delivering*, as הוֹשִׁיעַ, הִצִּיל, etc., of *hiding*, as נִעַלְם, הֶעֱלִים, etc., of *hiding*, as נָקַם, חִנְקָם, of *taking* or *withholding*, as לָקַח, חָשַׁךְ, מָנַע, of *keeping* (*from*), as נָצַר, שָׁמַר, of *being far*, or *desisting*, as רָחַק מִמֶּנּוּ, חֲדַל מִמֶּנּוּ, desist *from* us, so הִנִּיחַ הַרְרָה, השָׁקִיט הַיְנִיחַ, שָׁבַת; note esp. the pregn. constructions, שָׁפַט to judge (and save) *from*, sq. מֵיֵד, עָנָה מֵיֵד to answer (and save) *from*, חָרַשׁ and חָשָׂה to be silent (turning) *from*; מַאֲלֵהוּ אֶלֶּמָן widowed (and severed) *from* etc.; מִמֶּנִּי תִּרְאוּ וְכֵן תַּעֲשׂוּ ye shall *see from* me, i.e. learn what to do by observing me. Some of the verbs mentioned above are construed more precisely with מֵיֵד, מֵעַל, q.v.: and others, esp. לָקַח, דָּרַשׁ, הוֹשִׁיעַ, הִצִּיל, פָּדָה, פָּלַט, idiom. with מֵיֵד. With inff., v. infr. **7 b.** Often also with adverbs, as מִשָּׁם *thence*, מֵאַיִן *whence?* מִזֶּה *hence*. Cf. also מִצָּר, סִתַּר מִצָּר, מָעוֹז מֵאוֹיֵב, עֵזֶר מִצָּרָיו, free (safe) *from*, צֶלֶל מִחַרְבַּת, עֶזְרָת מִרֵגְלָשׁוֹ מֵהַר גִּלְעָד that sit up (seeming to hang) *from* the hills of Gilead. **b. מן** also, without a verb of similar significance, sometimes expresses the idea of separation, *away from*, *far from*: שָׁבַת מִרִיב to sit *away from* strife, cast out מִקְבְּרְךָ *away from* thy sepulchre, חֲרָשׁ מֵאֲדָמָה, cursed art thou *away from* the (tilled) soil, cf. הִאָּרַץ מִשִּׁמְנֵי *away from* the fatness of the earth shall be thy dwelling; almost = *without*, then shalt thou

lift up thy face ממוים *away from, without* spot, מבשרי *without* my flesh shall I see God, שלום מפחד בתייהם are at peace *without* fear, fleeing מכח עמרו they stand *without* strength, מקשת אסרו they were bound *without* the bow (being used). See also **7 b. c.** of position, *off, on the side of, on, esp. with ref. to quarters of the heavens:* ׀ planted a garden in Eden מקדם *off, on the east*, והעי מקים ביתאל Bethel *off (on) the West* and `Ai *off (on) the East*: similarly מימין *on the right*, משמאל *on the left*, ממול and (more rarely) מפנים *on the front*, מאחור = behind, מסביב *round about*, ממעל, מלמעלה, and מעל (rare) = *above*, מתחת *beneath*, מבית *on the inside*, מחוץ *on the outside*, מגגד *in front, at a distance*, מרחוק *afar off*, מפנימה *within, ... מנה מנה* and מפה ... מפה *on this side ... on that side*. And so even with verbs of motion, מקדם בנסעם ויהי as they journeyed -- *not from*, but -- *on the side of* the east, virtually = *eastwards*, and Lot journeyed מקדם *east*, ברחו מרחוק they fled -- *not from afar but -- afar*, whose feet used to carry her מרחוק *afar off to sojourn, thou didst send thy messengers עד-מרחוק even to afar*. With a foll. ל (or sf.), most of these words are freq. in the sense of *on the east (west, etc.) of ...*, as לעיר מקים *on the west of the city*, ל, מקדם ל, מצפון ל, מימינד, מתצת ל, ממעל ל, מבית ל: מעחרי: *behind*, ביתאל, מהלאה ל: מעבר לירדן, מצדו *beside* Bethel, מצדו *beside* it, מעבר לירדן *on the other side of Jordan*; מהלאה ל: *beyond*; tablets written משני עבריהם *on both their sides*, מכל-עבריו (v. further the words cited). So ממך ונהנה *from thee and hither = on this side of thee*. **2. Out of:** thus a. **ממצרים** *out of* Egypt: so (a) with verbs of *proceeding, removing, expelling, etc.*, as יצא, הוציא (v. יצא, לקח, שלח, גנב, הכרית, גרש, יגרש, etc.; to draw *out of* water, a pit, etc.; to cast *out of the hand*; to rescue *out of* the mouth; to drink מכוס; pregn. with חרג, חרגו to tremble (and come) *out of*, חשק, חלל, חלל. In this applic., often made more definite by the use of ... מחוב, ... מקרב *out of* the midst of. (b) of the place *out of* which one looks, speaks, exerts power, etc., to see *out of* darkness, to look out מן-החלונות *from the windows* (usu. בעד), he put forth his hand מן-החור *from* (i.e. *in through*) the hole (in the door or wall). (c) with בחר to choose *out of*, cf. with הבדיל, ירע ye shall be to me מכל-העמים *a treasure (chosen) out of* all peoples (cf. with בחר). **b.** of the material *out of* which anything is formed, or from which it is derived: (a) to form מן-הארמה *out of* the soil; מאפס ותהו נחשבו-לו *as made of nought and unreality are they reckoned by him*. (b) with verbs of eating, filling, etc., as שתה, רנה, שבע, השביע, מלא (rare); (peculiar) אהודנו *out of* my song I will thank him, also (unusual) מדרכיו *i.e. out of* (the treasure of) his ways (al. part. = *some of*). **c.** of the source or origin: viz. (a) of parents, מפנה ממנה I shall be built up *out of* her: often of coming forth מבטן, מחלצין, ממעיד, מ, give seed *from* this woman. (b) of the tribe or people, *from* which a person comes (cf. **1 a**); and so of a person's native place, אבצן מבית לחם *Ibzan from* B. (c) of beasts and things, a lion *from* the forest. (d) מלב, esp. with reference to what is self-devised. **d.** of the source or author of an action, counsel, or event: היתה מהמלך *it was not from* the king to, etc.; spec. of ׀, they have made

kings, **מִמְּנֵי** *not from me*, i.e. not at my prompting, and warn them *from me*, (syn. **מֵאֵת**, **מֵעַם**, which are more frequent in this sense); poet. **חֶמֶת מֵיַיִן** *heat from wine*, **עַנְיֵי מִשְׂנְאָי** *at the hands of my haters*, **הוֹכַח מִכֶּם** *reproof proceeding from you*, **חִירוֹת מִקֶּדֶם** *indirect lessons (springing) out of antiquity*. As marking the author of a judgment (rare), **וּמִיִּשְׂרָאֵל נְקִיִּים** *guiltless at the hands of (= in the judgment of) J. and Israel (cf. מֵעַם)*, shall man be just **מֵאֵלֹהִים** *at God's hands?* **e.** of the immediate, or *efficient*, cause (chiefly poet.), *in consequence of, at, by*: (a) the cause, a person to be pregnant by, **וַיִּחַל מִהַמּוֹרִים** *was in anguish from the archers*; with pass. vb. (b) the cause, a thing, his arms were agile **מִיְדֵי אַבִּיר יַעֲקֹב** *from the hands*, etc., **אֵלֹהִים מִנְּשֻׁמַת** *at the breath of God*, **מִשֶּׁמֶן** *from oil*. (c) with verbs of *fearing*, to express the source of the emotion, as **יִרָא** oft. (also c. **מִפְּנֵי**), **וְלֹא-קָם וְלֹא-בָּשׂ** *to be disconcerted or disappointed*, to express the source of the disappointment, oft.; with **שִׁמְחָה**. **f.** of the remoter cause, the ultimate ground *on account of* which something happens or is done. (N.B. The line between **e** and **f** is not always clearly defined): **מִן־הָעֲבָרָה** *on account of the bondage*, **מִרְבָּכֶם** *through, by reason of*, **מִדְּאָגָה** *out of carefulness*, **מִפְּשָׁעֵינוּ** *on account of our transgressions*. Often also in **מִרְבַּ** *from the abundance of*, abs. *for* abundance, with many different verbs, as **יִסְפַּר מִרְבַּ**, etc. Similarly in **מֵאֵין**, **מִבְּלִי**; and before an inf. (**7 a**), and in **מֵאֲשֶׁר**.

g. the cause being conceived as regulative, **מִן** occasionally approaches in sense to *according to*, **מִטַּעַם הַמֶּלֶךְ וּגְדָלָיו** *at, by, in accordance with, the decree of the king*. **3.** *Partitively* (a sense connecting with **2 a** (c), above): **a.** **מִן שְׁנַיִם מְכַל** *two out of, from, all, ...* **מִן** *a man (or one) of*; **מַה־מְלִילָה** *how much of the night?* **b.** the number being omitted, **מִן** is used indefinitely: -- (a) = *some of*, -- as subj. **יִצְאוּ מִן־הָעָם** *there went out (some) of the people*, esp. in late Hebrew; more freq. as obj., esp. with **לָקַח**; in late Hebr. note also **יֵשׁ מִן** *there are some of ...*; ... **מֵהֶם** ... **מֵהֶם** *some ... others ...*; ... **מִקְצַת** *some of ...* (b) to designate an individual (rare), and he took **מֵאֶבְנֵי הַמָּקוֹם** *(one) of the stones of the place*, **מִבְּנוֹת פּוּטִיָּאל** *(one) of the daughters of P.*, as subj. the king of the south **וּמִן־שָׂרָיו** *and (one) of his captains*; **הוּא מִגְּאֻלָּנוּ** *he is (one) of our kinsmen*. (c) in a neg. or hypoth. sentence (whether subject or object) = *any, aught*, **וְלֹא יִלֵּין מִן־הַבָּשָׂר** *and there shall not remain any of the flesh*; **מִכֹּל מְהֵרָה** *anything whatever*. (d) peculiarly, with a noun of unity, esp. **אֶחָד**, to express forcibly the idea of a single one: **מֵאֶחָד אֶחָיִךְ** *any one of thy brethren, if he doeth* **מֵאֶחָת מֵהֵנָּה** *any one of these things, if there shall fall* **מִשְׁעֶרֶת רֹאשׁוֹ אֶרְצָה** *a single hair of his head to the ground!* (e) (rare) specifying the objects, or elements, of which a genus consists: **מִכֹּל אֲשֶׁר בָּחָרוּ** *consisting of all whom they chose*. **4.** Of time -- viz. **a.** as marking the *terminus a quo*, the anterior limit of a continuous period, **מִן־הַיּוֹם הַזֶּה** *from the day of my (first) knowing you*; **מֵהַיּוֹם הַזֶּה וְהָלָאָה** *from that day and onwards*; **מֵאָז** *from the time of ...*; **מִן־הַבֶּטֶן** *from the womb*; **מִמִּיּוֹד** *idiom. = since thou wast born*; **מִקֶּדֶם** *from antiquity*; **מֵעַתָּה** *from now, hence-forth*, **מִיּוֹם** *from to-day*. See also **5 c**, **7 c. b.** as marking the period immediately

succeeding the limit, *after*: כְּמִשְׁלֹשׁ חֳדָשִׁים *after* about three months it was told Judah, מִיָּמִים *after* (some) days, מִיָּמִים *after* two days; שָׁנִים; קָצָה or קִץ : more freq. with קִץ or קָצָה שְׁנֵי שָׁנִים; מִקְצֵה שְׁבַע שָׁנִים, מִקְצֵה שְׁלֹשׁ שָׁנִים (by which is meant not the actual *end* of the three or seven years, but the period when the third or seventh year has arrived); מִמּוֹחֶרֶת *after* the morrow (had arrived) = *on* the morrow. **c.** in such phrases, however, מִן sometimes (cf. **1 c**) loses its signif.: thus מֵאִז not *from* former time, but *in* former time, formerly, אֲשֶׁר מֵעוֹלָם which were *of old*, dwelt *of old*, days מִקְדָּם *afortime*, מֵאַחֲרֵי, מִקְרוֹב lit. *from near*, i.e. recently, of short duration, shortly; at hand (in a *local* sense, **1 c**). **5.** עַד (וְעַד) ... מִן *from ... even to*: very oft.: **a.** in geogr. or local sense. **b.** metaph. not of actual space, but of *classes of objects*, to express idiomatically the idea of *comprehension*, so that the two preps. may be often represented by *both ... and*: מִנְעַר וְעַד-זָקֵן *from young to old* (i.e. both included) = *both young and old*, וְעַד-גְּדוֹל מִקְטָן = *both great and small*, מִקְטָנָם וְעַד-גְּדוֹלָם *from the least of them even to the greatest of them*, ib. מִנְבִּיא וְעַד-כֹּהֵן *from the proph. even to the priest every one dealeth falsely*, מֵאָדָם וְעַד בַּהֲמָה *both man and beast*, מִנַּפֶּשׁ וְעַד בָּשָׂר = *both soul and body*; after a word implying a negative = *either ... or* עַד רַע מֵטוֹב *either good or evil*. The עַד may be repeated, if required: without מִן. Similar is the use of מִן in the idiom (וְהַמָּטָה) מִן ... שָׁנָה וְהַמָּטָה *from ... to ...* (also שָׁנָה ... וְהַמָּטָה). **c.** of *time*, מִנְעַרְנוּ וְעַד עַתָּה *from our youth even until now*; with two inf.: and implying *intervals* (not duration). **d. there occur further (1)** אֶל ... מִן אֶל-הַקְּצֵה *from end to end*, מִן אֶל זֶן *from kind to kind* = kinds of every sort; with a verb of motion, and expressing a climax: of time; implying *intervals*, מֵעַתָּה אֶל-עַתָּה. (2) לְ ... מִן : of time: with *intervals*. (3) מִן ... הָהָרָה *from the wilderness to Riblah*; *without* . And of time (implying *intervals*) in מִיָּמִים מִיָּמִים **6.** In *comparisons*, *beyond*, *above*, hence in Engl. *than*: so constantly; viz. **a.** when an object is compared with another distinct from itself, מֵהַמְּתוֹק מִדְּבַשׁ what is sweet *away from*, *beyond*, *in excess of*, honey? i.e. in our idiom, what is *sweeter than* honey? הַכֹּהֵן הַגָּדוֹל מֵאַחֵיו the priest that is great *above* his brethren, מִדְּנִאֵל טוֹב תַּתִּי אֶתָּה לְךָ מִתַּתִּי אֶתָּה וְגו' (לְ) as subj., מִיָּדָאֵךְ מִיָּדָאֵךְ better is my giving her to thee *than* my giving her to another; with verbs, עַתָּה נִרְעֶה לְךָ מֵהֵם now we will harm thee *beyond* them, *more than* them, הַשְׁחִיתוּ מֵאֲבוֹתָם they have done corruptly *more than their fathers*; = *in preference to*, *above*, after בָּחַר; note also מִן נִפְלָא = inferior *to*; מִן שָׁנָה different *from*. **b.** when an object is compared with a group or multitude of which it forms one, esp. with מִכָּל הַשָּׂדֶה, מִכָּל הַבְּיָנוֹת מִכָּל-בְּנָיו *out of* all the beasts of the field, or *beyond*, *above* all (other) beasts, Israel loved Joseph *out of* all his sons, or *above* all his (other) sons. **c.** sometimes in poetry the idea on which מִן is logically dependent, is unexpressed, and must be understood by the reader, מִירוּשָׁלַם and their idols are (more) *than* (those of) Jerusalem, מִיֶּשֶׁר מִמְּסוּכָה the uprightest is (sharper) *than* a thorn-hedge; מֵעַתָּה *beyond* (that of) the time when etc. **d.** מִן not unfrequently expresses the idea of a thing being *too much for* a person, or surpassing his powers: הֲיִפְלֵא מִי דְבָר׃ can a thing be *too*

hard for J.? הַרְבֵּה מִמֶּךָ הַהֲרִיךְ = is too great for thee: so c. עָצֵם, כָּבֵד be too heavy for, מָד (too poor to pay), צָר, קָשָׁה, be too narrow for; oft. with an inf., as עֲוֹנֵי מִנְשׂוֹא גָדוֹל is greater than I can bear, their substance was יַחְדָּו רַב מִשְׁבֵּת יַחְדָּו lit. great beyond dwelling together = too great for (their) dwelling together, רַב מִתַּתִּי = too great for me to give: note esp. לִי עֶבֶד לְהִקְוִים it is more than that ... (= there is enough of), sq. subst. (v. רַב); and מִן רַב מִהְיוֹתָדּ וגו' נִקְלָה מְהִיוֹתָדּ too light for thy being my servant was it to raise up etc. 7. מִן is prefixed to an infin: a. with a causal force (rare), from, on account of, through (cf. 2 f): מֵאַהֲבַת י' אֶתְכֹן = through J.'s loving you = because J. loved you, (cf. ב) אֶתוּ מִירְאָתוּ = because he feared him, ... מִדַּעְתִּי = because I knew ... So in ... מִבְּלִי. b. after verbs implying restraint, prevention, cessation, etc., as עֲצַרְנִי מִלָּדֵת hith restrained me from bearing, הַשִּׁיב מִלְכָּת, שָׁמְרוּ מִן־הַחֲרָם, יִרְא מִהַבֵּיט, שָׁבַת, מָנַע, נִכְלָא, כָּלָה, חָדַל, חָשַׁךְ. Esp. (a) after similar verbs, expressing concisely a negative consequence, lit. away from ... , i.e. so as not to, so that not: Jacob's eyes were dim, מִרְאָת away from seeing = so that he could not see. מִתַּת from giving = so that he will not give, do not be silent from us מִזְעַק so as not to call. (b) still more concisely, esp. in poetry, with a noun alone: has rejected thee מִמְּלֶכֶךְ from (being) king, יִחַת מֵעַם shall be shattered from (being) a people, that it be no more a people. Oft. strengthened by pleon. אֵין or בְּלִי. c. with a temporal force, since, after (cf. 4), chiefly late: אַל מִשְׁמוּ after God's establishing him, מִשְׁמֵי עַם־עוֹלָם since I appointed the ancient people. 8. Once as a conj. before a finite verb. Smite ... his haters מִן־יִקְוּמוּן that they rise not again, poet. for מִקְוִים (7 b). 9. In compounds: a. מֵאַחֲרֵי, מֵאַחַת, מִבֵּין, מִבְּלֵעֲרֵי, מִבְּעַד, מִלְּ, מִנְּגֹד, מֵעַל, מִקְּדָם (7 b). b. לְמִן, with לְ pleon., from = מִן, but used almost exclusively of the terminus a quo, whether of space or time (cf. מִן 5); (1) of space; לְמִרְחֹק from afar; לְמִתַּחַת = underneath. Idiom., esp. sq. וְעַד, to denote comprehensively an entire class. (2) of time (oft. foll. by עַד), ... לְמִן הַיּוֹם אֲשֶׁר ... from the day when ... ; הַיּוֹם לְמִן sq. inf. (in appos.); ... לְמִיּוֹם sq. inf. (genit.); ... לְמִיּוֹם וְעַד עוֹלָם; לְמִרְחֹק from afar = long before. (pg 577)

Význam קָדָם dle BDB lexicon :

8687 08687 קָדָם. (pg 869)

8688 08688 קָדָם n.[m.] front, east, aforeside -- 1. loc. a. front. b. East; elsewh. מִקְּדָם = eastward: (1) in the E.; (2) on the E. (side); (3) eastward, c. vb. of motion. 2. temp., aforeside: a. קִי אֲחֵרֵי קִי ancient mts. b. קִי בְּיָמֵי קִי in ancient days. c. מִקְּדָם from of old. d. קִי alone, as adv. anciently, of old. e. beginning, מִקְּדָמֵי־אָרֶץ from the beginnings of the earth. (pg 869)

8689 08689 [קָרַם] **vb. Pi. denom. come or be in front, meet -- 1. a. meet, confront** (with hostility) c. acc. pers.; of hostile approach to city (acc.) (+ adv. acc.). **b. come to meet one** (acc.) as friend, with (ב) sthg., so, as worshippers (acc. of ׀); c. acc. pers. + rei, acc. pers. alone; acc. ׀, acc. פָּנְיוֹ (of ׀) (+ ב). **c. meet, receive, acc. pers.. 2. a. go before, in front. b. be in front. 3. be beforehand, c. ב** temp.; + inf. cstr.; *anticipate, forestall*, c. acc. rei. **Hiph. 1. come in front. 2. anticipate. (pg 869)**

8690 08690 [קָרַם], c. ה loc. I. קָרַמָּה **adv. eastward, to toward, the E.**; also as **n.** after פָּאֵת = *E. side. (pg 870)*

8691 08691 [קָרַמָּה] **n.f. antiquity, former state -- 1. antiquity, beginning. 2. former state. 3. cstr.sg. = conj. before** (temp.; Aram.). **(pg 870)**

8692 08692 [קָרַמָּת] **n.f. front, East -- only cstr. קָרַמָּת** as prep.: **1. in front of, over against** (i.e. from standpoint of writer; really, on geogr. grounds, = W. of). **2. on the E. of. (pg 870)**

8693 08693 II. קָרַמָּה **n.pr.m. son of Ishmael. I. ק** v. [קָרַם]. **(pg 870)**

8694 08694 קָרִים **n.m. East, east wind -- 1. East, esp. ק** (ה) רִיחַ *wind of the East, east wind*, oft. as violent and scorching, from desert on SE.; also ק (רִיחַ om.) = *east wind. 2. a. East* קָרִי הַקֵּץ *east wind; east side; הַקֵּץ הַקֵּץ* i.e. *toward the E.*; לְקֵי *eastward; מִן־הַקֵּץ* *on the East. b. קָרִימָה* = *East. c. as adv. קָרִימָה* *eastward; also קָרִים* (ה) *eastward. (pg 870)*

8695 08695 קָרִימִים **n.[m.]pl. (pg 870)**

8696 08696 [קָרִימוֹן] **adj. eastern -- eastern. (pg 870)**

8697 08697 I. קָדְמוֹנִי **adj. former, eastern -- 1. former, ancient, ק** יָמִים *former days*; fpl. as n., *former things*; ms. as n. coll. הַקְּדֹמוֹנִי מִשָּׁל *a proverb of the ancients. 2. eastern: of שַׁעַר*, יָם (i.e. Dead Sea); mpl. as n. *Easterns, those of the E.* (opp. W). **(pg 870)**

8698 08698 II. קָדְמוֹנִי **adj.gent. c. art. הַקֵּץ**, as n. pr. coll. (*Easterners*); *the Kadmonites* (in list of peoples). **(pg 870)**

8699 08699 קָדְמוֹת **n.pr.loc. in Reuben (Moab); hence קָדְמוֹת** מְדְבָר *of contiguous desert; lay N. of upper Arnon; not identified. (pg 870)*

Význam מִן dle TWOT lexicon :

3157 1212.0 מִן (min) from, out of, more than.

This ubiquitous preposition has cognates in Aramaic and Arabic, but is not found in Ugaritic. There the meaning "from" is found in the prepositions b and l. In form, the preposition is often attached to its noun with the nun assimilated and the next letter doubled (if it is not a laryngeal). When used with light pronoun endings it is usually reduplicated (e.g. mimmennî "from me").

The many usages may be briefly classified, but various nuances will be adopted in translation.

First "from." With verbs of motion or separation; to go from, or to be away from, i.e. without; or away from in relation to some other spot or direction, therefore: on the east or beside a city.

Second, with other verbs, it means out of, e.g. out of Egypt. It is used for material out of which something is made. Allied with this is the causal force: to shake from the noise, or on account of our transgressions.

Third is the partitive min : He took some of, or even, one of. This last becomes anyone, a single hair, etc.

Fourth, used of time it usually means time from when, e.g. from antiquity. From of old can be used to mean in olden time.

Fifth, min is often used in comparisons to mean more than, above, beyond, etc., sometimes too much for, too great for.

Sixth, it may be prefixed to an infinitive in which case its causal force or consequential meaning comes out: because he knew, so as not to give. If the verb "to be" is understood: from being king, i.e. not to be king.

Like other Hebrew prepositions it is used in many combinations. min plus 'ad means literally from... to, or inclusively, both this and that. min combines with 'et "with," with l "to." Sometimes when the l precedes it practically loses its own force and just means "when," i.e. time from when.

b and l include the meaning "from" in Hebrew as well as in Ugaritic. An interesting case of the interchange is 2Sam 22:14, "He thundered from the heavens," which has min but b in the parallel in Psa 18:13 [H 14] but two verses later the situation is reversed. N. Sarna has remarked that this usage of b for min was held by medieval Jewish grammarians before Ugaritic was discovered ("The Interchangeability of the Prepositions Beth and Min in Biblical Hebrew," JBL 78:310-16). It is not so clear that min can mean "in," though Dahood argues that it does (AB, Psalms III, pp. 395-96). R.L.H.

Význam מִן dle TWOT lexicon :

5086 1988.0 קָדַם (qādam) **meet, confront, go before** (Piel and Hiphil only). Denominative verb.

5087 (1988a) קֶדֶם (qedem) **east, antiquity, front.**

5088 (1988b) קֶדֶם (qēdem) **east.**

5089 (1988c) קֶדְמָה (qadmâ) **antiquity, former estate, before.**

5090 (1988d) קָדִים (qādîm) **east wind, east.**

5091 (1988e) קֶדְמוֹן (qadmôn) **eastern** (Ezek 47:8, only).

5092 (1988f) קֶדְמוֹנִי (qadmōnî) **former, ancient, eastern.**

5093 (1988g) קֶדֶדִים (qādûm) **antiquity.**

The root qdm incorporates two basic concepts: first, (and most often) "to confront (meet) someone with either a good or bad intent, " second, "to precede someone or something either temporally or geographically." It occurs in Ug. (qdm) meaning "precede, draw near" (also "in front of (before), "and" east wind(?)" UT 19: no. 2208). Our verb occurs twenty-six times. It is to be distinguished from the more common qārā' "meet" (q.v.). See also māšā' "find."

The verb qādam is most often used against a possible martial background. The confrontation thus set forth is either peaceable or hostile. In Deut 23:4 [H 5], Israel's "relations" did not meet them (and hence their God) as relatives and allies should have, so they incurred God's judgment (Neh 13:2). David tells how his enemies came against him in his calamity (2Sam 22:19). He prays God to confront his enemies, and cast them down (Psa 17:13). A peaceable confrontation is often in view. For example, Job complains about the help he received which caused him to live (Job 3:12). More important, God brings loving kindness (covenantal concern, Psa 59:10 [H 11]) and tender mercies (cf. rāḥam, Psa 79:8) to the faithful. But man cannot reciprocate by aiding God (Mic 6:6), for God lacks no resource (Job 41:11 [H 3]).

qedem. East, antiquity, front. The noun qedem has either a geographical meaning, "east, " or a temporal notion "ancient time, aforeside." This noun occurs sixty-one times. It denotes an idyllic state whereas 'ōlām, 'ad denote perpetuity, zāqēn, agedness, and rī'shôn primacy (q.v.)

The "East" may have either good or bad connotations, On the one hand it is the location of Eden, but on the other hand, it was the habitat of the men who built Babel (Gen 11:2). When denoting the dwellers E or NE of Canaan, it frequently refers to tribes hostile to Israel (Num 23:7; Jud 6:3, 33). But the prophets envision a day when they will be subject to Israel (Isa 11:14).

H. W. Wolff likens the Hebrew conception of time to the situation of a man rowing a boat. He sees the past as before him (qedem); the future is behind his back ('aḥrît). There is truth in this,

except that this was not necessarily the concept of time of the Hebrews, for this etymological usage was determined before the Hebrews adopted the language (H. W. Wolff, lecture notes).

In poetic passages *qedem* describes the created state. So Joseph is blessed with the chief things of the ancient (idyllic) mountains (Deut 33:15), and God is enthroned (abides) of old (since creation, Psa 55:19 [H 20]). Our word is used of the Exodus as typifying the intended ideal (Mal 3:4). The Psalmist recalls the glorious works of God performed then (Psa 44:1 [H 2]), especially in his times of distress (Psa 77:5 [H 6]). Surely, these references recall the divine covenant (Psa 74:2).

qedem is also used of the Davidic period (Neh 12:46). All three ideas (creation-Exodus-Davidic reign) are joined in Psa 74:12. So we see that the three from a theological model. This is further emphasized in statements about the Messiah (Mic 5:2 [H 1]; Ezek 36:11), and the eternal covenant (Mic 7:20). Finally, Isaiah applies this model (from creation to perfection) to the Lord's coming (Isa 45:23) according to the counsel of God. All is known and done by him (Isa 45:21).

qēdem. East. This noun may be simply *qedem* plus a final *he* expressing direction toward (GKC sec. a, c,) with which it always occurs. This noun occurs twenty-six times. It should be compared with *mizrāḥ* (where the sun rises), which emphasizes location rather than direction.

qadmâ. Antiquity, former estate. This is the abstract noun form of the derived meaning (ancient, former) of *qedem*. An exception is the temporal use in Psa 129:6, "before, " which appears to employ the locative *he* extended to time (GKC 90 h, *qedem* plus the locative *he* (?). Our word occurs five times.

qādîm. East wind, east. This noun denotes the desert wind which brings feared destruction (Job 27:21; Psa 48:7 [H 8]), and which is, nonetheless, absolutely controlled by God (Job 38:24; Psa 78:26) even for good (Exo 14:21) when he so desires. Occurring in Ezekiel fifty-two times, its most frequent usage is "east" (cf. Hab 1:9) perhaps a dialectical variant for *qedem*. The word occurs sixty-nine times.

qadmōnî. Former, ancient, eastern. This is the adjectival form of *qedem* (GKC, sec. 86f). It occurs ten times.

Bibliography: THAT, II, pp. 587-88. L.J.C.

Výklad pasáže dle VSZ :

Budování města a věže (11,1—9) str.69

...

Hned záměr jejich cesty je pochybný. Berou se „na východ“. Tento termín (H. *mi-qedem*) nás přivádí k rajské zahradě, kterou „vysadil Hospodin Bůh ... na východě“ (Gn 2,8). Lidé nejsou spokojeni s tím, co jim Hospodin dal, a vydávají se hledat ztracený ráj. Taková cesta ovšem k cíli nevede. Nenajdou rajskou zahradu, nýbrž jen „*pláň v zemi Šineáru*“ 1. Tady chtějí založit svou existenci.

...

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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 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 (Českokatolická 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.

ESV English Standard Version (2001)

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JPS Jewish Publication Society OT (1917)

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TNK JPS Tanakh (1985)

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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 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.

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BDB Lexicon

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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

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