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91, 449-456.

Lys van afkortings:

EvJo	Evangelical Journal
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
ICC	International critical commentary
JBL	Journal of Biblical literature
JBS	Jerusalem Biblical Studies
JNSL	Journal of Northwest Semitic Languages
JSOT	Journal for the Study of the Old Testament
JSOTS	Journal for the Study of the Old Testament Supplement Series
JQR	The Jewish Quarterly Review
JThS	Journal of Theological Studies, NS
NAB	Nuwe Afrikaanse Bybel, 1983.
NGTT	Ned Geref Teologiese tydskrif
NIC	New international commentary on the Old Testament
OAV	Die Bybel in Afrikaans, 1965.
OLoP	Orientalia Lovaniensia Periodica
OTSSA	Journal of the Old Testament Society of South Africa
OTE	Old Testament Essays
SBL	Society of Biblical Literature
St Th	Studia Theologica
TTZ	Trierer Theologische Zeitschrift
TynB	Tyndale Bulletin
VT	Vetus Testamentum
ZAW	Zeitschrift für die alttestamentliche Wissenschaft

OPSOMMING

Immanuel: Geloof in die vernuwende krag van God –

‘n Poëties-intertekstuele studie

Daar bestaan uiteenlopende interpretasies van die “Immanuel-orakel” wat in Jesaja voorkom. Hoewel die meeste interpretasies fokus op die identifisering van die Immanuel-figuur (en sy moeder), is dit ook noodsaaklik om ander motiewe wat deel uitmaak van die orakel, te verreken.

Van besondere belang is die geloofsmotief wat deurlopende voorkom. Daar bestaan ‘n kragtige interaksie tussen die Immanuel-figuur (en die gee van die teken deur God) enersyds, en die oproep tot geloof andersyds.

Nie net Agas se geloof /ongeloof kom ter sprake nie, maar ook die geloof van die ‘*almah* en die geloof van haar kind is van belang. Ook Israel se geloof is ter sprake. Dit behels nie net geloof in Jahwe nie, maar ook vertrouwe op die Messias as redder.

Nog ‘n belangrike motief is dié van geboorte en nuwe lewe. In dié verband is die geboorteskenking deur die ‘*almah*, wat in haar geloof die kind “God is met ons” noem, betekenisvol. Die geboorte van die kind vind plaas in ‘n oorlogs-/lydingstydperk - ‘n tydperk van “geboortepyne”. Dat van die volk verwag word om te glo te midde van die lyding, word uit die konteks duidelik. Midde in die krisistyd vra God geloof en tot versterking daarvan gee Hy ‘n teken. Die teken behels ‘n jong vrou wat geboorte gee aan ‘n kind en in geloof die kind die wonderbaarlike naam gee

– Immanu-El. Die kind, wat sterk ooreenkomste vertoon met die kind van Jesaja 9, vertoon oteenseglik Messiaanse trekke.

Die paradoksale is dat so ‘n uiters “weerloos” teken (die geboorte van ‘n kind by ‘n onbekende jong vrou) gegee word as bevestiging van geloof. Een manier waarop dit verstaan kan word, is in terme van die sogenaamde “birth pangs of the Messiah” (‘n Talmudiese uitdrukking) wat dui op ‘n tydperk van lyding en verskrikking juis wanneer die Messias se koms baie naby is.

Teen die agtergrond van die voorafgaande moet die tema “Geloof in die vernuwende krag van God” verstaan word. Geloof word gevra vir die totaal onverwagte, naamlik dat God in die verskriklikste lyding nuwe lewe gee, en die geboorte sal bewerk van ‘n messiaskind – ‘n herder wat namens God en saam met God, soos Moses van ouds, die volk sal bevry.

Hierdie messiaanse gedagte van ‘n herder wat in krisistyd sy skape (die volk van God) bevry en/of lei, vind beliggaming in veral drie persone: Hiskia (wat deur baie as die historiese Immanu-El geïnterpreteer word), Moses (wat as herder die volk uit Egipte lei, en gesien word as die eerste bevryder van Israel) en Dawid (wat as herderkoning die prototipe word van die Messias genaamd “Dawid”).

Die keuse van dié figure is nie lukraak nie. Die Immanuel-figuur en Hiskia het véél gemeen, en in die orakel word gebruik gemaak van tradisies wat verband hou met die Moses- en Dawid-figure. Al drie vertoon iets van die persoon wat uiteindelik geïdentifiseer kan word as Immanu-El, die “nuwe Dawid” – die herder-Messiaskind wat deur God gestuur word om as bevryder van sy volk op te tree nadat hy geleer het om self afhanklik van God te leef.



Die Messiaskind se geboorte word by uitstek 'n simbool van die vernuwende krag van God - 'n simbool van nuwe geboorte, nuwe lewe, 'n nuwe tyd.

Sleutelterme wat voorkom, is die volgende:

Immanuel (Immanu-El)

Messias

Geloof

Vernuwende krag

Teken

Geboorte

Geboortepyne

'Almah

Dikmelk en heuning

Sleutelfigure: Moses, Dawid, Hiskia

SUMMARY

Immanuel: Faith in the renewing power of God

- a poetic - intertextual study.

Interpretations concerning the Immanuel oracle of Isaiah vary greatly. In the numerous interpretations the identification of the Immanuel-figure usually plays an important role, as does the identification of the mother of the child to be born. There are, however, other motifs in the oracle which are of great importance.

It should be noted that there is a very definite interplay between the Immanuel-sign and the demand to have faith. Agas' faith (and unbelief) is brought into play, but also the faith of the mother, and even the faith of the child (to be born) is suggested. At the same time the faith of God's people is of importance. They should have faith in God, and this faith goes hand in hand with their trust in the Messiah.

The sign which God will give, relates not only to the motif of faith, but also to the motif of birth and new life. The giving of birth by the *'almah*, who names her child "God-with-us" is invested with meaning.

For the Immanuel oracle to be properly understood, the historical context and "setting" in which the sign is given, is of great importance. The birth of the child takes place in a time of war and suffering. In a time of crisis God calls his people to have faith and to trust in Him.

Paradoxically their faith has to be strengthened by a sign that signifies vulnerability. This should be understood in terms of a (Talmudic) saying “Birth pangs of (the) Messiah”, which refers to the time of suffering that precedes the time of salvation which coincides with the time of birth of the Messiah.

“Faith in the renewing power of God” should be understood against this background. It is a faith against all odds. It is the belief that God’s light will shine in the darkness, and that it will be a time of rejoicing when the Messiah-child is born. He will lead God’s flock. The child is more than a sign. He will be a saviour, a shepherd, a Messiah.

The messianic idea of a shepherd leading his flock (God’s people) in a time of crisis, is mirrored in various Biblical characters. Three such characters are suggested by the situation or by the text itself: Hezekiah (who is identified by some scholars as the Immanuel of the oracle), Moses (the shepherd who leads his people from Egypt and can be seen as Israel’s first deliverer) and David (the shepherd-king who is considered to be a proto-type of the Messiah per excellence).

In the Immanuel-oracle there are references to traditions associated with Moses and David. In some way or another, each of these figures signifies the person who is identified as Immanu-El, the “new David”, the shepherd-Messiah, who, after realising his dependence upon God, is sent by God to deliver his people.

The child-Messiah’s birth becomes a symbol of the renewing power of God – a symbol of new birth, new life, a new era.



Key words:

Immanuel (Immanu-El)

Messiah

Faith

Renewing power

Sign

Birth

Birth pangs

'Almah

Curds and honey

Key figures: Moses, David, Hezekiah