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Faceless Divine Energies in the Old Testament?

A Conversation with Erhard Gerstenberger

Edgar Kellenberger

1 Preliminary Remark

As a young theologian, I received advice from my doctoral supervisor, when I swung the argumentative club against a dissenting exegete without worrying. In order to dampen my youthful recklessness, he said: “This opponent has also made a lot of thought; he therefore deserves your respect, even if he holds an opinion that seems completely absurd to you.” I hope that I will not offend against this advice if, in the following, I argue against the pointed opinion of Erhard Gerstenberger. Since last year this meritorious scholar from Marburg discusses his thesis with me in his fair manner; and after his seeing the final text of this article, he approves its publication¹.

2 Gerstenberger’s Thesis

Gerstenberger recently published a particularly pointed view: By referring to Sumerian praise songs, he speaks of *semi-autonomous beings* or *faceless energies*; these *gain a quasi-independent existence*². In Israel, Gerstenberger finds such numinous beings as positive powers: particularly חסד, חסד, אמת, צדק, שלום, דבר and תורה. Two examples:

- Ps 143:11b: “By your righteousness (בצדקתך) bring my soul out of trouble!”
- Ps 6:5: “Return, YHWH, deliver my soul, and save me for your loving kindness’ sake (חסדך למען)!”

¹ GERSTENBERGER, *Faceless Energies*, email communication [Accessed 30-08-2018].

² GERSTENBERGER, *Power of Praise*, 36 and 39. Similar formulations can already be found in GERSTENBERGER, *Psalms*, 130 and *passim*. His study of Sumerian texts is based on GERSTENBERGER, *Theologie des Lobens* – a respectable additional doctoral dissertation in Sumerology by a professor emeritus!

He further points to Ps 5:8; 13:6; 21:8; 25:5-7; 65:6; 103:11.17 and other passages. But he also finds destructive forces such as wrath and anger (Ps 2:5; 21:10; 69:25; 90:7; 102:11), vengeance (Ps 94:1; Isa 59:18; Mic 5:14) and others. All these beings seem to operate in some distance from YHWH, by acting on their own.

These terms are often related to YHWH by a pronominal suffix; however, in some cases this grammatical reference is missing, so that we may get the impression of greater autonomy. But Gerstenberger does not see a great difference, because he has another view on the function of a pronominal suffix than a relation between a proprietor and a possessed, typical for our Western thinking. He categorically denies that a connection by a pronominal suffix points to YHWH als proprietor possessing his own qualities (צדקה, etc.), what would be a modern adaption to church dogmatics (in the sense of: the sovereign Lord acts solely on his own impetus)³. Instead he understands these formulations in the light of Sumerian eulogies, namely as human endorsement of divine powers by the individual singer and the congregation. The positive forces, acting in favor of the Israelites, need to be acknowledged, praised and proclaimed by the believers. He exemplifies that, e.g., by Ps 145:6-7:

The might of your awesome deeds (גוראותיך) shall be proclaimed,
and I will declare your greatness (גדולתיך),
They shall declare the fame of your abundant goodness (טובך רב),
shall cheer your righteousness (צדקתך).

Gerstenberger brings a total of several dozen passages of evidence (with and without pronominal suffix), which he understands in the sense of *faceless energies*.

This approach may seem strange at first glance. However, it is connected with fundamental reflections on the strangeness of biblical statements, which must not be leveled by ecclesiastical-dogmatic traditions, but are to be read within the framework of the Ancient Near Eastern world view: "Exegetical work with ancient texts implies a consciousness of historical and mental differences."⁴ I have to take Gerstenberger's concern seriously when I criticize his thesis in the following. In addition, he also combines his thesis with practical theological considerations; I will discuss them at the end of this article.

³ GERSTENBERGER, Power of Praise, 37-38.

⁴ GERSTENBERGER, Power of Praise, 42.

3 Comparison with YHWH's (Right) Arm

Gerstenberger's view of *faceless energies* includes his observation that these energies are never the addressees of prayers and praise; praise is addressed always to YHWH Himself⁵. In fact, a vocative for חסד, צדק, etc., is missing in the Old Testament. On the other hand, I find a vocative for a body part of YHWH in Deutero-Isaiah: "Awake, awake, put on strength, O arm of YHWH!" (Isa 51:9).

The question of whether YHWH's arm becomes a *semi-autonomous being* seems to be a bit too subtle and inappropriate. But one could call further observations. Sometimes the arm comes to the aid of a person, being either another person or the owner of the arm. For the latter, I mention three verses where YHWH's arm paradoxically helps YHWH Himself (עִשׂוּ *hiphil*):

- Ps 98:1b: "His right hand and His holy arm have worked salvation for Him."
- Isa 59:16: "He saw that there was no man, and wondered that there was no intercessor: therefore, His own arm brought salvation to Him; and His righteousness, it upheld Him."
- variant in Isa 63:5: "I looked, and there was none to help; and I wondered that there was none to uphold: therefore, My own arm brought salvation to Me; and My wrath, it upheld Me."

In the last document it is noticeable that God's arm and his wrath (חמה) appear in the *parallelismus membrorum*. Gerstenberger quotes this passage as evidence that God's anger here corresponds to his thesis of *semi-autonomous beings*⁶. But should this logically apply to God's arm, too? Significantly, Gerstenberger does not comment on that; the idea would be really absurd. On the

⁵ This does not always apply to Sumerian literature. At least in one example (cited by GERSTENBERGER, *Power of Praise*, 33-34.) the numen *ningišzida* is mentioned in the vocative. Unfortunately, Gerstenberger does not comment on this. – And concerning the Old Testament: He insists (GERSTENBERGER, *Power of Praise*, 38.) on translating Ps 145:7 "singing aloud your righteousness" (against NRSV: "... of your righteousness", what would be "an adaption to current theological misconceptions"), but such a hymnic singing comes closer to a vocative צדקה. But Gerstenberger generally denies a vocative for these *semi-autonomous beings*: "Sie werden aber nicht angesprochen, weil sie keine Personenstruktur haben: Sie wirken offenbar autonom oder semi-autonom." (GERSTENBERGER, *Faceless Energies*, email communication [Accessed 30-08-2018]).

⁶ GERSTENBERGER, *Power of Praise*, 37.

other hand, we know from the Ancient Near Eastern iconography the common notion that a divine or royal figure with his raised right arm kills an enemy (see *Figure 1*). In this respect, the parallelism of arm and anger is self-evident. Arm and anger are part of the same person, so that we do not need Gerstenberger's thesis here; the same applies to YHWH's arm and צדקה in Isa 59:16.



Figure 1: Stela from Ugarit (Source: KELL, *Bildsymbolik*, 193.)

4 Another Analogy: The Night in Job 3

As a further analogy, I choose an example, which is not mentioned by Gerstenberger, but which seems to me to be revealing due to the richness and detail of the formulations: In a long passage of about ten verses, Job curses the day of his birth and the night of his conception (Job 3). The statements about the night are interesting and unusual:

- the night can speak, and obviously she knows about the time of Job's conception (v. 3b: "the night said: a boy has been conceived"),
- the night can hope (v. 9a: "she may hope for light"),
- the night can see (v. 9b: "she shall not see the rays of the dawn"),
- the night is believed to be able of closing the cervix (v. 10a: "she did not close the door of the womb to me").

Because of these formulations, the night would actually be a suitable candidate for Gerstenberger's thesis of *semi-autonomous powers*. But this would

disregard the unmistakably paradoxical character of the poetic statement. The most obvious paradox is that the night is to become darkness (v. 5), or that darkness is to ravage the night (v. 6) and even the stars are to become darkness (v. 9). The paradox of such statements is much stronger than a possible reminiscence of a mythological figure that could be concealed behind Job's curse of the night⁷. And because of the paradoxical formulations it would be too little to speak of the night as a personification or a metonym. By its poetic character, Job 3 uses numerous metaphors for describing Job's contradictory feelings.

5 Metaphor As Condensed And Paradoxical Statement

In my understanding of metaphors, I rely on the theories of the late Donald Davidson and of Christian Strub, teaching at Berlin. For both, the paradox or absurdity of a metaphorical statement is constitutive. They are thus opposed to the common Aristotelian understanding that the metaphor is based on a similarity⁸. Strub talks about the basic "metaphoric scandal"⁹. He makes a sharp distinction between a comparison and a metaphor: "The metaphor, literally understood, produces an absurdity, the comparison does not."¹⁰ And Davidson says: "Metaphor makes us see one thing as another by making some literal statement that inspires or prompts the insight."¹¹ In this way, a metaphor opens

⁷ Especially in the Book of Job – as in other poetic literature – numinous and mythical elements can be hidden behind metaphorical language. See in particular FUCHS, *Mythos*, who however demonstrates how the poetic statement also overtakes the content of the myth fragment.

⁸ ARISTOTLE, *Poetics* 1457b: "A metaphor is the transmission of a word, either from the genus to the species or from the species to the genus, or from one species to another, or according to the rules of analogy" (μεταφορὰ δὲ ἐστὶν ὀνόματος ἀλλοτρίου ἐπιφορὰ ἢ ἀπὸ τοῦ γένους ἐπὶ εἶδος ἢ ἀπὸ τοῦ εἶδους ἐπὶ τὸ γένος ἢ ἀπὸ τοῦ ἐπὶ εἶδος ἢ κατὰ τὸ ἀνάλογον). For an overview of the diverging theories, see ROLF, *Metaphertheorien*.

⁹ STRUB, *Kalkulierte Absurditäten*, 31. This formulation goes back to Umberto Eco (STRUB, *Kalkulierte Absurditäten*, 100.). Strub's theory is based on approaches by Paul Ricoeur and American linguistic philosophers.

¹⁰ STRUB, *Kalkulierte Absurditäten*, 416.

¹¹ DAVIDSON, *What Metaphors Mean*, 224. This and the following quotes are from his classic treatise (1978; reprint 2006): "Absurdity or contradiction in a metaphorical sentence guarantees we won't believe it and invites us, under proper circumstances, to take the sentence metaphorically" (DAVIDSON, *What Metaphors Mean*, 209). His thesis is, that "metaphors mean what the words, in their most literal interpretation, mean, and nothing more" (DAVIDSON, *What Metaphors Mean*, 224).

up our view of the new and reveals a reality that we have not yet been able to express.

I find all this in the paradoxical night metaphors of Job 3. Job's despair can be expressed in a denser and more concentrated way than an apparently more precise and "plausible" formulation.

The same is true of the two Trito-Isaiah passages quoted above, where YHWH's arm and wrath (or צדקה) stand by YHWH's side in a helpful way. We find here an unexpectedly massive formulation: YHWH is "disturbed/horrified" (שמם *hitpol*) that He cannot find a helper¹². In this way He helps Himself – with His own arm and His anger (Isa 64:5) or His salvation (צדקה, 59:16). The paradoxical formulation shows in an extraordinary way YHWH's absolute sovereignty, which acts without other helpers. In the following v. 17, four objects of YHWH's clothing are listed: צדקה, ישועה, נקם and קנאה. Clothes are not semi-personal beings and certainly not semi-autonomous, but belong as an identity-forming part to the person wearing these clothes¹³. In consequence, it is YHWH Himself, who will repay (שלם *piel*) His adversaries (v. 18).

When salvation, vengeance and zeal are YHWH's clothes and therefore identical with YHWH, a look is necessary for other terms, which seem to demonstrate a more autonomous character: דבר, חכמה and תורה. Gerstenberger, by quoting Gen 1 and Ps 33:6, sees God's Word to function like an inspired instrument in the creative act¹⁴. The Word of YHWH can fertilize the ground and accomplish His will (Isa 55:10-11), but also demonstrate a terrible destructive force (Jer 23:29). And the Torah becomes an agent in the cultic ceremonies (Neh 8) and is praised in hymns (Ps 19)¹⁵. But all these texts are using metaphors for describing YHWH's will. By neglecting this metaphorical character, we are producing ontological statements, which say more about our Western philosophy than about Israel's thinking.

Surprisingly, Gerstenberger never mentions the Lady Wisdom in Prov 8, although she could confirm his thesis of positive energies *sui generis*, being in some distance from YHWH. However, חכמה here is neither a *faceless* nor an *impersonal being*, but is described very concretely by metaphorical formulations.

¹² See Isa 41:28: "YHWH looks around among the gods and finds no counselor".

¹³ Isa 59:17; against GERSTENBERGER, *Power of Praise*, 37 ("maintaining an own identity").

¹⁴ GERSTENBERGER, *Power of Praise*, 40-41.

¹⁵ GERSTENBERGER, *Power of Praise*, 40-42. There his conclusion: "In short, the Word of Yahwe and the canonized collection of His sayings are to be acknowledged as spiritual forces *sui generis*."

She accompanied YHWH when He created the world, and therefore is a good companion of humans as well. She is not separated from YHWH, but expresses His order in creation. Similarly, the Torah in Ps 19 is a metaphorical expression of YHWH's own will.

6 Metaphorical Statements with חסד, אמת, צדק, etc.

Gerstenberger discusses some important examples. In Ps 89:15 we read¹⁶:

צדק and משפט are the base of your throne,
חסד and אמת step before your face.

Such a pictorially descriptive statement is not an isolated case. Another example is the end of Ps 85 (vv. 11-12.14):

חסד and אמת meet each other,
צדק and שלום kiss (each other?)¹⁷,
אמת blows out of the earth,
צדק looks down from heaven ...
צדק goes before him (*scilicet* YHWH)
and determines the path of his steps.

What appears – at least in our Western thinking – as a series of mental-abstract terms is surprisingly pictorial and concrete in these Hebrew formulations. Therefore, many exegetes find here a personification¹⁸ or a *genius*¹⁹, what indicates a numinous and almost divine character. Gerstenberger goes a great step further, when he separates these energies from YHWH's activity and gives to them more sovereignty.

The interpretation of Ps 85:11-14 has been much questioned; the proposed solutions are controversial. For example, it remains unclear whether all the terms mentioned are divine in nature, or whether they at least partly refer to human traits²⁰. If these are metaphorical statements, irritating statements can also be expected. I suggest that these poetic-illustrative statements are meant as

¹⁶ Addressed to God. But GERSTENBERGER, *Power of Praise*, 39: “The ruling king is being addressed.”

¹⁷ For the difficulties around the verbal form נשקו see EDER, *Do Justice*.

¹⁸ So again EDER, *Do Justice*.

¹⁹ For example, the psalm commentary by HOSSFELD – ZENGER, *Psalmen*, 591 (*Genien*); or KEEL, *Geschichte Jerusalems*, 190-191 and 810 (with references to Ancient Near Eastern iconography).

²⁰ So, e.g., COETZEE, *Psalm 85*.

concretions of YHWH's manifold activities and thus stand in a certain analogy to the above quoted passages in Trito-Isaiah²¹.

Remains the passage Ps 89:15:

צדק and משפט are the basis of your throne,

חסד and אמת step before your face²².

And the analogous formulation in Ps 97:2:

There are clouds and cloud darkness around him,

צדק and משפט are the pillars of his throne.

I confess that I feel rather insecure about these statements. Concerning צדק and משפט, many scholars²³ point to visible representations from Egyptian iconography demonstrating the basis of the divine throne: The beveled base of the throne has the shape of a hieroglyph, which is constitutive of Maat's spelling (see *Figures 2 and 3*).

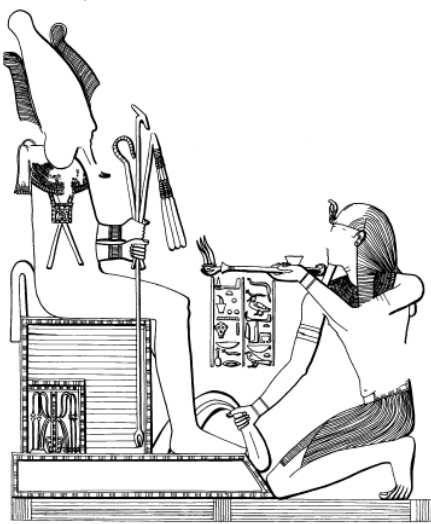


Figure 2: Abydos, 1300 BCE (Source: KEEL, *Bildsymbolik*, 253.)

²¹ See Eder's observation (EDER, *Do Justice*, 396) that in Ps 85:14b it remains unclear whether "his steps" refer to YHWH or to צדק. The common Mesopotamian formulations on Kittu and Mešaru, which are standing to the left and right of the main deity (e.g., FALKENSTEIN – VON SODEN, *Hymnen und Gebete*, 222, 320, 334), cannot automatically be understood in a polytheistic culture in the same way as in Israel.

²² Another translation: "o before you".

²³ See HOSSFELD – ZENGER, *Psalmen*, 679 (with illustration).

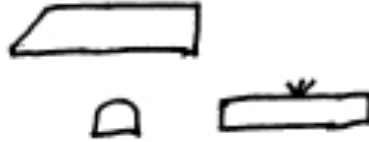


Figure 3: Hieroglyphic notation of Ma'at (drawing by the author)



Figure 4: Abydos (sandstone), 1300 BCE (Source: KEEL, *Bildsymbolik*, 258.)

The question is how to interpret this interesting observation. For Egypt, it can be assumed that a theological statement has become pictorial, as can also be observed in other cases in this culture²⁴. If we may speak of a materialized metaphor, so to speak, it is difficult to decide whether the thought or the image came first. It should be noted that Maat elsewhere is portrayed differently as numen, especially as a figure of a goddess with a feather on her head (see *Figure 4*). Is the throne pedestal as a Maat hieroglyphic a learned idea or metaphor?

Additional questions arise when we look at the Israelite variants. What does it mean if Maat were Israelitized by a Hebrew word pair? The word pair *חסד* and *אמת*²⁵ seems to be far away from Egypt (the same applies to clouds and cloud darkness). As long as these questions cannot be clarified, one should not deduce too much from Ps 89:15.

²⁴ Compare, e.g., KEEL, *Bildsymbolik*, 31, 233.

²⁵ See KELLENBERGER, *ḥāsād wā'āmāt*.

7 Gerstenberger's Practical-Theological Concern

It is rather unusual that an author, within a scholarly exegetic contribution, reveals his personal existential concerns. In doing it, Gerstenberger speaks from the heart of many of his contemporaries, both secular and bound by a Church.

His interest in *impersonal energies* is related to the experience that our modern existence is essentially shaped by impersonal forces²⁶: machines, electronics, medicine, agriculture, etc., follow impersonal, physical and chemical laws of nature. These can be influenced neither by magic nor by prayers²⁷.

In Gerstenberger's opinion, these impersonal powers have their own potential for realizing a good and just society. They deserve to be praised side by side with God. Justice, forgiveness and solidarity are good companions then and now. Christians should therefore welcome today's values of human dignity, democracy and the equivalence of races, sexes and religions as *divine energies*.

8 Critical Discussion

I have several questions:

- Is this an uncritical and ultimately apologetic commitment to today's values of many intellectuals with Western education – and thus a provincial event in view of our world society with its sometimes very diverging values?
- Is Gerstenberger's warning of levelling the strange Israelitic (and Near Eastern) thinking compatible with his propaganda for Western faceless energies (democracy, equivalence of religions, etc.)?
- Furthermore: Is this a new edition of Rudolf Bultmann's argumentation on his demythologization program?²⁸

²⁶ In the following, I sum up GERSTENBERGER, *Power of Praise*, 46.

²⁷ This makes Gerstenberger all the more surprised that today's spiritual life remains largely untouched by these everyday realities; instead, most Christians would flee back to the realm of myths and personal cults.

²⁸ BULTMANN, *Entmythologisierung*, 18: "It is not possible to use electric light and radio equipment, to use modern medical and clinical means in cases of illness and at the same time to believe in the New Testament's world of ghosts and wonders. And those who think they can do it for their own person must make it clear that if they declare this for the attitude of the Christian faith, they will make Christian preaching in the present incomprehensible and impossible." (my own translation)

But I don't want to spend any longer with suspicions, but rather ask exegetically:

- Gerstenberger's *faceless energies* seem strangely vague and abstract to me – in contrast to the vivid poetic statements of the psalms and prophets. The concrete and sensual descriptions of the “instruction of YHWH” in Ps 19 are not faceless²⁹;
- Gerstenberger, rubbing against the dogmatic tradition of a monocausal YHWH, sees a “personal god” merely as a modern construct that satisfies our own need for rationality³⁰, without corresponding to the Old Testament³¹. But I do not find an abstract-mathematical monotheism in the biblical witnesses (not even in Deutero-Isaiah), but rather in the European tradition of enlightenment and in Islam. YHWH does not act in a monocausal manner, but on the contrary so inconsistently that all attempts of a dogmatic systematization must fail (I only remember Job and the statements of hardening in Exod 4ff and Isa 6)³². The biblical authors do not need to recur to additional numinous or divine powers in order to balance out logical contradictions. “Monocausal”, on the other

²⁹ Even to the “word of YHWH” Gerstenberger assigns once (GERSTENBERGER, *Power of Praise*, 41.) a physical body and wants to prove this with Isa 55:10-11 (“As the rain and snow come down from heaven..., my word does not return empty.”).

³⁰ In his mail of 21.02.2018, he voiced even clearer fundamental criticism of our prerequisites for thinking: “In our doctrinal system everything must go back to the personal God, although we constantly deal with the other, non-personal effects and talk about them (God works through...). The concept of person can never fully grasp the reality of God because it is too narrow, too literal. It is an accommodation to our small-scale notions of activity that do not satisfactorily explain even our own circumstances. Who knows which forces are effective in one's own body, brain, feelings, in the human and natural environment? (Dawkins speaks of an idiosyncratic gene that has us completely in its hands!).” (GERSTENBERGER, *Faceless Energies?*, email communication [Accessed 21-02-2018].)

³¹ Gerstenberger's final sentences in his e-mail, however, are criticizing also the Old Testament, especially with regard to its vividly personal statements: “Talking of God's being a person is extraordinarily shortening, both in antiquity and in modernity. We need such statements in order to satisfy our means of expression and communication. The impersonal is far from our imagination.” (GERSTENBERGER, *Faceless Energies?*, email communication [Accessed 21-02-2018].) And mail of 22 February: “The will and person area with its categories is too narrow to make theological statements for itself.” (GERSTENBERGER, *Faceless Energies?*, email communication [Accessed 22-02-2018].)

³² Compare the exegetical monograph of KELLENBERGER, *Verstockung*, including also the history of Jewish and Christian interpretations of two millennia.

hand, is rather our current use of scientific laws of nature and mathematical formulas;

- I consent that Israel is much connected with the Ancient Near East, but I am nevertheless astonished how loosely Gerstenberger describes **דסד** as an Ancient Near Eastern analogue, without mentioning equivalent lexemes in the other languages³³. If he calls **דסד** “a glue of small social groups”, he will hardly be able to find a linguistic equivalent in the neighbouring civilizations³⁴;
- Gerstenberger sees that “in some passages such potencies are nothing but direct actions of the Lord”³⁵. But he does not mention such passages anywhere, but concentrates on the other passages where he finds a certain distance between YHWH and a self-acting other power. He does not specify any criteria as to when he accepts one or the other understanding.

9 Ending

With good reason, Gerstenberger warns against the danger of ignoring the strangeness of many biblical statements and instead adapting them to our own cultural ideas. I wonder whether he will fall into the same temptation by finding the values of today’s Western enlightened intellectuals in the Old Testament. It is the task of the scholarly community to help each other against the temptation of obscuring the strangeness of biblical statements in order to save our own preconceived opinions.

³³ GERSTENBERGER, *Power of Praise*, 38.

³⁴ The monography of KELLENBERGER, *ḥāsād wā’āmāt* demonstrates its impossibility. For a necessary differentiation between **דסד** and similar terms (זן, רחמים, צדקה), see KELLENBERGER, **דסד** und sinnverwandte Lexeme.

³⁵ GERSTENBERGER, *Power of Praise*, 36.

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Summary

In 2016, Erhard Gerstenberger published a pointed thesis. Being aware that “exegetical work with ancient texts implies a consciousness of historical and mental differences”, he uses his studies about Sumerian hymns for his interpretation of “righteousness”, “lovingkindness”, “anger”, “vengeance” and further Hebrew terms. He understands these terms as semi-autonomous numinous energies operating in some distance from YHWH. The present article critically discusses this thesis by stressing the paradoxical character of metaphorical formulations. In addition, the far-reaching consequences of Gerstenberger’s spiritual view for Christian faith are presented and rejected by exegetical and ideological arguments.

Keywords: Psalms, metaphor, Sumerian hymns.

Zhrnutie

V roku 2016 publikoval Erhard Gerstenberger istú kritickú tézu. Keďže si dobre uvedomoval, že „exegetická práca so starovekými textami so sebou prináša poznanie dejinných a mentálnych rozdielností“, použil na interpretáciu termínov „spravodlivosť“, „láskavosť“, „hnev“, „pomsta“ ako aj ďalších hebrejských slov svoje štúdie o sumerských hymnoch. Uvedené termíny rozumie ako akési polo-autonómne božské energie, pôsobiace v istom odstupe vo vzťahu k YHWH-mu. Nami predložená štúdia kriticky rozoberá uvedenú tézu, pričom zdôrazňuje paradoxný charakter metaforických slovných vyjadrení. Navyše tiež predstavuje ďalekosiahle dôsledky Gerstenbergerovho duchovného pohľadu na kresťanskú vieru a, uvedením exegetických a ideologických argumentov, ju ako takú odmieta.

Kľúčové slová: žalmy, metafora, sumerské hymny.

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The “Kabod Yahweh” in the Priestly Wilderness Traditions

Numbers 14:10 as a Case Study

Mathew Olickal

1 Introduction

At the centre of Israel’s identity and self-understanding as the chosen people of God lies the story of exodus which is renewed each year in the Passover celebration. Israel’s exodus from Egypt is foundational to the Sinai covenant, but the theophany (appearance of the **כבוד יהוה**) and Moses’ direct meetings with God on Sinai serve as the basis for the Law and a new covenant with Israel. Next to the exodus, the wilderness wandering traditions appear central to the historical consciousness of Israel which chronicle the movements of the Israelites from Egypt to the entrance and conquest of the Promised Land. Central thematic elements of the wilderness wanderings include the revelation of God’s name, the establishment of the covenant, giving of the Law, the divine provision, the complaints and rebellions of the people and leaders etc., which play an essential role in the theology of the Pentateuch.

The priestly (hereafter P) narration of the wilderness wandering period is preponderantly characterised by the appearance of the **כבוד יהוה** which helps the author to connect the wilderness wandering period to the exodus event and the Sinai covenant and to guarantee the presence of God among the people. The purpose of the P author in ingeminating the appearance of the **כבוד יהוה** is to link the wilderness period to the cluster of exodus-Sinai theophanies. In some places, especially in the priestly corpus of the Pentateuch, the appearance of the **כבוד יהוה** resolves problems incited by leaders and people, and thus the jeopardised relationship of Israel with their God is restored and strengthened. The scope of this article is to discuss the role of **כבוד יהוה** in the P wilderness traditions, presenting its role and relevance in the Scout story (Num 13–14) as a case study.

2 כבוד יהוה in the Priestly Wilderness Tradition

Glory (כבוד) is essentially and primarily a divine quality, which ultimately belongs to God, and often signifies his self-manifestation in a visible sign of his presence. “It represented God’s glorious presence: awesome, multifaceted, partly mysterious but also protective and encompassing.”¹ The phrase “the glory of Yahweh” (כבוד יהוה) occurs frequently in the OT² which is suggestive of his visible and active presence in the midst of his covenant people (Exod 16:7). Etymologically, the phrase כבוד יהוה indicates the power, authority and honour of God, the revelation of his power and characteristics, which is often conceived as the manifestation of Yahweh to the people of God. The noun כבוד is generally used of an external appearance of splendour or wealth³ and in the P section of the Pentateuch the כבוד “is depicted as a visible shining splendor which accompanies Yahweh when he draws near to reveal himself to Israel (Exod 14:4,17-18; 16:10; Num 17:7)”⁴. In the P tradition, the presence of כבוד יהוה is often felt in terms of fear, awe, amazement, and it is worthy of worship and adoration⁵.

As maintained by the P school the כבוד יהוה is the majestic appearance of Yahweh in the fire (cf. Exod 24:16-18). It is the only form in which Yahweh’s presence can be visibly apprehended in the P tradition. It is the self-manifestation of the Lord which reveals his majesty and glory, not a mere “fire phenomenon” as such⁶. The noun כבוד acquires central significance in P, a concept that is definitive of P’s theology in the combination כבוד יהוה. P uses the noun כבוד to describe the glory and splendour of Yahweh encountered for the first time at the

¹ STUART, *Exodus*, 560.

² The word כבוד appears around 200 times in the Hebrew Bible. In the MT כבוד appears in various contexts. One of the most important uses of כבוד is to explain God’s revelation to Israel which describes the visible manifestation of the presence of God. כבוד יהוה appears almost 37 times in the MT. It is seen by Moses (Exod 33:13-23), by Israel (Exod 16:7, 24:17) and appears to the elders (Deut 5:24; Isa 24:23); it is seen in the sanctuary (Ps 26:8) and in the clouds (Exod 16:10; Num 14:22, Ps 97:6). For a detailed study of כבוד יהוה, see STRUPPE, *Die Herrlichkeit*; WESTERMANN, *Die Herrlichkeit*, 115-137.

³ It is used of riches in Gen 31:1; Isa 10:3; Hag 2:7; Ps 49:17, of success in Gen 45:13; 1 Kgs 3:13, and of beauty in Isa 35:2; cf. BUDD, *Numbers*, 156.

⁴ Cf. BUDD, *Numbers*, 156.

⁵ Cf. STUART, *Exodus*, 376.

⁶ Cf. ELLIGER, *Leviticus*, 131; VON RAD, *כבוד*, 240; ZIMMERLI, *Ezekiel*, 123f.; GRAY, *Numbers*, 154; BERNINI, *Numeri*, 154; BUDD, *Numbers*, 156.

summit of Sinai (cf. Exod 24:15-18) which celebrates the distinctiveness of the Sinai event over against everything that Israel had previously experienced or encountered. That which is revealed at Sinai will be described thenceforth as כבוד יהוה⁷.

2.1 Cultic and Historic Perspectives of כבוד יהוה in the P Tradition

In the P section of the Pentateuch the כבוד יהוה occurs in two different contexts: Firstly, it appears in the passages connected to Sinai that treat the establishment of the cult (e.g., Exod 24:16; 40:34; Lev 9:6,23) and secondly, the combination is found in the narrative section of the wilderness wandering (e.g., Exod 16:7; Num 14:10; 16:19; 17:7; 20:6). The use of כבוד יהוה in the first context is connected to Mount Sinai, where the cult is established. Everything that follows participates in both structures, the inaugural and the continuation. Israel becomes a religious assembly united around the divine presence⁸, i.e., the כבוד יהוה, with the establishment of the covenant on Mount Sinai. Israel has to maintain this privileged relationship by being a holy people. During the wilderness wandering כבוד יהוה appears at threatening moments to resolve the problems caused by the leaders or people. Thus, through the use of כבוד יהוה, the P author connects the wilderness events with the experience at Sinai and, in this way, the כבוד יהוה assumes a cultic and historic perspective in P wilderness tradition⁹.

P's conception of the glory of God is markedly different from that of other pentateuchal sources. Theophany as the symbol of divine intervention at some critical points in the history of Israel was important to the P school. We find such a situation in many places where the people or the leaders murmur and rebel against God and Yahweh intervenes to resolve the problem. Such an intervention of God by way of a theophany is mainly seen during Israel's wilderness wandering period where the כבוד יהוה appears at critical points to resolve the crisis occasioned by the murmuring of individuals or community. "In priestly narratives, God's glorious presence appears at critical junctures,

⁷ Cf. WESTERMANN, כבוד, 808-810.

⁸ Cf. SKA, Reading the Pentateuch, 190.

⁹ Cf. WESTERMANN, כבוד, 811.

dramatically quells rebellion, and restores order (Num 16:19; 17:7; 20:26).”¹⁰ There are five such episodes related in the OT and all five are found in the P wilderness wandering tradition: Exod 16 (the manna), Num 14 (the scouts), Num 16:1-35 (Korah’s rebellion), Num 17:6-15 (people’s grumbling), and Num 20:1-13 (the water at Meribah).

2.2 *Protective and Disciplinary Functions of כבוד יהוה*

The intervention of God by way of the appearance of the כבוד יהוה is oriented towards two directions: one that resolves the problem without punishing the leaders or the people and the other which resolves the threatening moment of rebellion by judging (punishing) the unruly leaders and/or the people. “Israel’s grumbling thus becomes occasion for a response of Yahweh that gives further proof of his Presence.”¹¹

The manifestation of God’s glory in the P stratum at times had a salvific and protective role. On their way from Egypt, the Israelites grumbled for food and, while Aaron was telling the people that God had heard their complaints, the כבוד יהוה appeared in a cloud. Yahweh spoke to Moses promising the people plenty of meat and bread that very evening (Exod 16:10-12) and thus this visible display of God’s presence proved to the people that Yahweh was with them in times of need. Another occasion in which the glory of God resolves the problem is at Meribah when the people complained about water and the כבוד יהוה appeared to suggest a solution to the problem (Num 20:1-13).

The כבוד יהוה also manifested itself when God punished the people for their disobedient and rebellious behaviour. When the Israelites refused to go up and take the Promised Land, the כבוד יהוה appeared at the tent of meeting and announced judgment on the congregation (Num 14:10-25). When Korah and his company rebelled against Moses’ leadership, it appeared and punished the rebellious group (16:19-33). Again, the very next day after the dramatic demise of Korah and his friends, the whole congregation grumbled against Moses and Aaron that they were responsible for the deaths of the “the Lord’s people” (עם יהוה) and this complaint of the people brought another theophany to protect Moses and Aaron and punish the people by a plague (17:9-15).

¹⁰ LEVINE, *Numbers*, 364.

¹¹ DURHAM, *Exodus*, 221.

In both these instances the manifestation of the כבוד יהוה gives further proof of Yahweh's presence, his active and continuous presence among the covenant people. The stories of grumbling and rebellion during the wilderness wandering period thus becomes occasions for the P author to establish beyond doubt that Yahweh is truly and actually present as he had promised before. In the following section the role and function of the כבוד יהוה in the scout story is analysed.

3 כבוד יהוה in the Scout Story (Num 14:10)

The scout expedition in Num 13–14 and the resultant rejection of the Promised Land is one of the fascinating narrations in the OT. The scout expedition begins on a positive note, but culminates in the forty-years' wandering of the exodus generation in the wilderness and the misfortune of being prevented from entering the land of promise. It forms even one of the most grievous incidents in the history of the chosen people of God and is classified as the most consequential rebellion in the Pentateuch, especially in the book of Numbers. It also drew attention from various corners owing to the heterogeneous character and the presence of redundancies and inconsistencies, especially due to the severity of the divine judgement on the people of God that deprived them of the Promised Land.

The scout narrative answers some vital questions related to the people of Israel and their entry into the Promised Land: Why the Israelites were not able to enter the Promised Land immediately after leaving Sinai? Why they had to wander in the desert for forty years? Why they had to enter the Promised Land from east, through the Transjordan areas, not from the south? The scout story with its details helps the reader to understand these fundamental questions and thus the reader is prepared for the subsequent sections of the book of Numbers¹². It is not impossible to recognize the pivotal and crucial role of the scout narrative in Num 13–14 in the overall structure of the book of Numbers¹³.

¹² LEE, *Punishment*, 121-123, divides Num 10:11–36:13 into thirty-six individual units. He maintains that “the spy story is related to the substantive content of the thirty-six units and thus signals a structurally decisive break within Numbers 10:11–36:13 ... Its thirty-six units are structured by the concept of Israel's failed campaign to conquer the promised land from the south”. (LEE, *Punishment*, 216.)

¹³ Many commentators have figured out this pivotal function of Num 13–14: LEVINE, *Numbers*, 372, notes that Num 13–14 plays “... pivotal function within the overall historiography of Numbers, and within Torah literature as a whole.”; OLSON, *Numbers*, 86,

Numbers 13–14 occur in the section where the people of Israel march in the desert towards the Promised Land, i.e., in the unit 10:11–21:20 where the chosen people of God are marching with Yahweh in the wilderness¹⁴. He always helps the people; but, at the same time, he punishes all the rebellious behaviour of the people. Thus, there are many rebellions narrated in this section: complaining in the desert (ch. 11); Aaron and Miriam speaking against Moses (ch. 12); the rebellion of the scouts and the people (chs. 13–14); the revolt of

remarks that “the spy story in Numbers 13–14 plays a crucial role within the unifying literary and theological structure of the book of Numbers”.

¹⁴ Authors throughout the centuries found it difficult to arrive at a definitive structure of the book of Numbers. Consequently, many attempted to find out some kind of solutions to the structural problem of the book. Thus, different proposals are offered by scholars. Based on the geographical signals indicated in the book Numbers is divided as follows: Num 1–10 the desert of Sinai; Num 11–21 from Sinai to Moab and Num 22–36 in the plains of Moab. Plaut goes for a four-part division of the book of Numbers: (1) 1:1–10:10 – the regulations promulgated at Sinai, (2) 10:11–20:1 – highlights of the early days of the march, (3) 22:2–24:25 – the book of Balaam, and (4) 25:1–36:13, the events immediately preceding the invasion of Canaan; cf. PLAUT, *The Torah*, 1011. Wenham observed that there are certain “bridge passages” of narrative nature which are inserted between the three important legislative blocks (which he names as the three law-givings), namely, chs. 1–10 Sinai, 12:16–20:1 Kadesh and chs. 22–36 Moab. Between these blocks there are certain bridge passages: from Sinai to Kadesh (10:11–12:16) and from Kadesh to Moab (20:1–22:1); cf. WENHAM, *Numbers*, 14–18. OLSON, *The Death of the Old*, 35, divides the book into two parts considering the genealogies presented in the book: chs. 1–25 present the death of a rebellious generation and chs. 26–36 present the story of the new generation that enters the Promised Land. Douglas has offered a ring structure analysis of Numbers. In her opinion the narrative flow of the book is interrupted by six blocks, which she names as the “blocks of law”. These blocks are 5:1–6:27; 10:1–10; ch. 15; chs. 18–19; chs. 28–30; 33:50–35:34; cf. DOUGLAS, *In the Wilderness*, 118–126. For Knierim the fundamental structure of the book of Numbers is based on the pattern of plan and execution of the plan. In his opinion, Numbers has a conceptual unity of its own, it is a saga of a migratory campaign and therefore its structure is based on the campaign preparation and the campaign execution. Thus, the book of Numbers exhibits two principal divisions: (1) Num 1:1–10:10 – the preparation of the campaign and (2) 10:11–36:13 – the campaign itself; cf. KNIERIM, *Numbers*, 155–164). Ska offers an improved version of the proposal of KNIERIM. He subdivides further the second division of Knierim into two subsections: (1) the march in the wilderness (10:11–21:20) and (2) the beginning of the conquest (21:21–36:13). He offers the following division of the book:

- (1) 1:1–10:10 – Preparation for the campaign,
- (2) 10:11–36:13 – Execution of the campaign,
 - (a) 10:11–21:20 – The march in the wilderness,
 - (b) 21:21–36:13 – The beginning of the conquest.

The author prefers the proposal of Ska, which is primarily based on the structural division of Knierim; cf. SKA, *Reading the Pentateuch*, 37–38.

Korah, Dathan, and Abiram (chs. 16–17); the waters of Meribah (20:1-13); the bronze serpent (21:4-9); the worship of Baal Peor (ch. 25). The most important rebellion among these is the rebellion of the scouts and the people narrated in chs. 13–14, where they refuse to conquer the land which resulted in their wandering in the wilderness for a long forty years period and in their exclusion from entering the Promised Land. Moreover, the rebellion of the scouts and the people is depicted more serious than the golden-calf apostasy (Exod 32) because here all the exodus generation is punished to death due to their rebellious behaviour.

The scout story narrative in Num 13–14 includes two separate story layers, exhibiting, at the same time, some inconsistencies and redundancies. Two separate scout narratives, namely, JE and P, are incorporated in Num 13–14 which are blended together in a later period by a P editor forming a single narrative¹⁵. The P version is not just a reworking of the JE material; it has its own structure and coherence. It is evident that most of the basic story elements are found in both versions; but it does not provide the justification to deny the presence of more than one source in the scout story¹⁶.

In our analysis of the pivotal role of the כבד יהוה in the scout story, the responses (i. e., of people, Moses and Aaron, and Joshua and Caleb) to the report of the scouts will be examined first, followed by an investigation of the riposte of Yahweh to the rebellion of the people. Secondly, the decisive role of the כבד יהוה in resolving the crisis caused by the refusal of the people to conquer the Land will be elucidated.

¹⁵ The author proposes the following source division of the scout story based on the literary clues (inconsistencies, repetitions and doublets, the stylistic differences and the vocabulary) that would lead one to unravel various strands of materials and discover the existence of different sources within the narrative: JE story – Num 13:17b-20.22-24. 26bβ-31; 14:1b.7bβ-9.11-25.39b-45; P story – 13:1-17a.21.25-26ba (excluding the reference to Kadesh in v. 26).32-33; 14:1a.2-7ba.10.26-39a. The JE story layer exhibits consistency and it is concluded that there existed once an account that formed a parallel version to the P account. It is also held that there existed an earlier narrative prior to the present JE version, since in the JE layer some later additions are identified. The unit 14:13-19, where Moses' intercession is narrated, could be taken as a later addition to the first JE scout story layer. The JE version of the scout story is considered older than the P version.

¹⁶ The P story was composed as a separate and independent narrative and it exhibits a continuous narrative flow even with the JE material removed. Therefore, it is possible to conclude that the P material was transmitted as an independent story, not just a mere reworking of the JE material, since several elements in the P material do not evidence any JE influence.

3.1 Responses to the Report of the Scouts

The P author expressly mentions that the scouts returned to Moses and Aaron, and to the whole people of Israel after exploring the land (Num 13:26). The report of the scouts is narrated in v. 32 with an introduction that the scouts brought to the people “a bad report” (דַּבַּת הָאָרֶץ) about the land. This preliminary and preparatory statement itself announces that what is going to follow is something contrary to what is expected and anticipates the justification of the punishment of the scouts. The author specifies that the bad report was about the land they explored and thus focuses attention on the sin of rejecting the land. The report of the scouts consists of four separate announcements: The land that they have gone through is a land that devours its inhabitants (v. 32), the people that they saw in the land are of great size (v. 32), they saw the Nephilim there (v. 33), and they felt like grasshoppers before them (v. 33).

Four responses to the report of the scouts are narrated: the response (a) of the people, (b) of Moses and Aaron, (c) of Joshua and Caleb, and (d) the riposte of Yahweh. The כָּבֵד יְהוָה appears at the beginning of the response of Yahweh to the rebellion of the people and thus it functions as a theophanic moment that heightens the seriousness of the rebellion of the people which ends up in the judgement of the whole exodus generation.

3.1.1 Open Rebellion of the People (14:1-4)

The response of the people consists of unexpected reactions from the people of God¹⁷: The people first lament of their situation and then question the good intentions of Yahweh¹⁸ and, finally, decide against all the promises and plan of Yahweh for Israel as the covenant people. They choose the land of slavery instead of the land of freedom.

The P author is very attentive to portray a double face of rebellion, i.e., against Yahweh and against Moses. The people expressed their disapproval of bringing them out of Egypt and wished to die in the wilderness. The author highlights with a special emphasis that “all the congregation” (כָּל בְּנֵי יִשְׂרָאֵל)

¹⁷ Seven reactions are narrated by the author: all the congregation raised a loud cry (14:1); all the Israelites complained against Moses and Aaron (v. 2); they wished to die (v. 2); they accused Yahweh of bringing them out of Egypt to the promised land to be killed by the enemies (v. 3); anxiety about their wives and children (v. 3); they wished to return to Egypt (v. 3); finally, they decided to elect a new leader who would take them back to Egypt (v. 4).

¹⁸ Cf. BUDD, *Numbers*, 151.

murmured against Moses and Aaron. They also accuse Yahweh of evil intentions, i.e., he brought them out of Egypt to kill them in the wilderness (14:3). It is climaxed in their decision to choose a new leader who would take them back to Egypt (v. 4), which, at the same time, becomes a rebellion against Yahweh and Moses. It is against Yahweh because it is the Lord who chose and appointed Moses as their leader; it is a rebellion against Moses since he is the one who led them out of Egypt. The Israelites themselves wanted to choose a new leader as opposed to Moses, whom Yahweh had chosen¹⁹.

The scouts committed sin by speaking evil report against the land which led the people to murmur (לון, תלנות) and thus they end up in rebellion against the Lord. In the P story the use of the verb לון and its noun form תלנות explain the nature of the response of the people and these terms signify much more than its simple meaning “to murmur” or “murmuring”²⁰. It indicates a rebellion against Yahweh where the scouts and the people reject the Promised Land, and thereby incur punishment for their rebellious behaviour. The true nature of this murmuring is seen as an open act of rebellion against Yahweh (v. 9) and an obstinate refusal to believe his words and trust in his power. The people are repudiating the faithfulness of their God and questioning the capability of Yahweh in fulfilling the promises (v. 3) and, consequently, they reject Yahweh and his covenant²¹.

The term lûn consequently discloses at the center of OT theology a type of sin in which God’s people as a whole rejects the liberation effected by him and thereby its own redemptive future in the dangers of the interim (wilderness), between liberation (exodus) and fulfillment (conquest) out of blindness and impatience, misunderstanding its God. This type of rebellion calls the deliverer God into court (a pretrial charge that leads to trial) and rejects salvation as a whole. It is therefore deadly for the rebels (Num 14:27ff.).²²

¹⁹ Leaders (שׂר) are generally those men who headed up the tribal units in the book of Numbers (e.g. 1:4,16; 10:4; 13:3; 14:4; 17:18; 25:4,15; 30:2; 31:26; 32:28; 36:1). They are chosen either directly by Yahweh (1:4) or through Moses (13:3). The selection of a leader is based on God’s choice, and presumably some competence on the part of the potential leader; cf. BARTLETT, *The Use*, 1-10; ASHLEY, *Numbers*, 246.

²⁰ The verb לון “to murmur” and its noun form תלנות “murmuring” is used many times (לון: vv. 27,29,36; תלנות: v. 27) in the scout story and emanate a special significance in the P story layer. This verb is used specifically to point out the fact that the people grumbled against Yahweh and it eventually led to the chastisement.

²¹ Cf. OLSON, *The Death of the Old*, 146.

²² KNIERIM, לון, 645-646.

3.1.2 Act of Prostration and the Appearance of כבוד יהוה

Alarmed by the murmuring of the people Moses and Aaron fall on their faces before all the congregation (14:5). The act of prostration by Moses and Aaron is typical of P in the book of Numbers (e.g., 16:4,22; 17:10; 20:6)²³ and it usually appears in the priestly author’s stories of disaffection.

To fall on one’s face can indicate many things in the OT: pleading for life, an act of religious worship, a sign of respect to God in a situation of theophany, etc. The authors debate on the role and meaning of the act of prostration in the scout story: Some are of the opinion that the action of prostration is before the people since there is a threat to the life of Moses and Aaron and they are pleading to the people for their lives²⁴. Some others claim that prostration is a normal response to the theophany in P²⁵. Coats suggests that prostration points out that both Moses and Aaron stand aside and let Yahweh react as he chooses²⁶. Ashley thinks that the motives of intercession and worship are probably present in Num 14:5²⁷. Budd holds that prostration is clearly intercessory as in 17:6-15, aimed at averting divine wrath and in the P scout story it averts immediate wrath of Yahweh and as a result of that Joshua and Caleb get an opportunity to intervene²⁸.

Generally, the action of “falling on face” denotes a gesture of self-abasement or esteem before one of higher rank (e.g., Lev 9:24; Josh 7:6; 1 Sam 25:3; 2 Sam 9:6; Ruth 2:10). It is an act expressive of awe, or entreaty, or contrition before Yahweh²⁹. But here the action of “falling on face” is before the people (לפני כל קהל עדת בני ישראל). But it does not denote that the prostration is before the people and, in this case, לפני must mean “in front of” not “before”³⁰. It should be surmised that their act of prostration is before Yahweh, which is to be understood from the sudden and unexpected appearance of the כבוד יהוה, and the prostration before Yahweh, however, is not merely an act of reverence.

²³ The act of prostration is described many places in the OT: Gen 17:17; 24:64; Lev 9:24; Josh 7:10; 1 Sam 25:23; 2 Sam 9:6; 1 Kgs 18:7; Ezek 1:28; 3:23; 11:13; 43:3; 44:4; Dan 8:17; cf. BUDD, *Numbers*, 156.

²⁴ Cf. DE VAULX, *Les Nombres*, 175.

²⁵ Cf. WEINFELD, *Deuteronomy*, 205.

²⁶ Cf. COATS, *Rebellion*, 173.

²⁷ Cf. ASHLEY, *Numbers*, 247.

²⁸ Cf. BUDD, *Numbers*, 156.

²⁹ Cf. GRAY, *Numbers*, 153.

³⁰ Cf. BUDD, *Numbers*, 156.

It is not clear, however, from the context whether the gesture of prostration is an attitude of intercession. Moses' and Aaron's prostration cannot be taken as a counterpart of the JE narration of the long intercession of Moses. In the JE story the complier narrates the long intercessory prayer of Moses on behalf of the people. But in P we note that Moses does not intercede for the people and the gesture of "falling on face" is difficult to take as a gesture of intercession since there are no textual evidences in the P scout story to consider it as an act of intercession. One thing is certain: their prostration anticipates the appearance of יהוה. "כבוד יהוה. "It anticipates the appearance of God to the rebellious people and shows the leaders' submission, not to the rebels, but to God."³¹

3.1.3 The Response of Joshua and Caleb

Following the negative response of the people and the silent prostration of Moses and Aaron the P author introduces the two faithful scouts, Joshua and Caleb³² who respond positively to the scout report. They make a persuasive but vain appeal to the people, exhorting them to trust Yahweh who is able to fulfil his promises to them. In fact, they try to persuade the people to conquer the land in obedience to God.

They both tear their clothes (14:6) in a show of grief and distress over this refusal to enter the land³³. Tearing of garments in the Bible is presented as a sign of distress (see Gen 37:29; 1 Kgs 21:27; Isa 19:1; 22:11; 36:22; Jer 36:24; Joel 2:13; Esth 4:1) or as a symbol of mourning for the dead (see Gen 37:34; 2 Sam 1:3.11; 3:31; 13:31; Jer 41:5)³⁴. Their act of rending the clothes, in our context, means that they oppose their fellow scouts who spoke evil of the land and resist the people who rebelled by their decision to abandon Yahweh and Moses by deciding to return to Egypt. They separate themselves from the other scouts and insist on the need to trust in the power of Yahweh.

³¹ KNIERIM, *Numbers*, 187.

³² In the JE story the only faithful scout is Caleb, whereas the P also includes Joshua along with Caleb as the faithful and obedient scout. Both Caleb (representative of Judah) and Joshua (representative of Ephraim) and their descendants will enter the Promised Land. Thus, the P author emphasizes that the promise continues to affect Israel as a whole; cf. WIDMER, *Moses*, 252.

³³ Cf. OLSON, *Numbers*, 79.

³⁴ Cf. ASHLEY, *Numbers*, 248.

3.2 *Resolution of the Crisis through a Theophany*

The response of the Lord is narrated in Num 14:10.26-35 which begins with the appearance of the כבוד יהוה in the Tent of Meeting. Then the author mentions the fault of the people that sparked the anger of Yahweh (v. 27) which is followed by the swearing formula (v. 28) that introduces the judgement (v. 29) and the exclusion from the Promised Land (v. 30a). Joshua and Caleb are exempted from the punishment (v. 30b) and is followed by the promise of the new generation that will conquer the land (v. 31). The death of the exodus generation (v. 32) and the forty-years’ wandering in the wilderness (vv. 33-34) are mentioned, and finally, the section is concluded with the reaffirmation of the punishment (v. 35). In this section we deal only three important fields of the divine response, namely, the theophany that resolves the problem, the oath formula that introduces the judgement and the divine judgement.

3.2.1 *Appearance of the כבוד יהוה*

While in the JE version Moses reminds the people of the protection and guidance of Yahweh in conquering the land at the face of the distrust of the people in the Lord (14:8-9), the P author narrates the appearance of the כבוד יהוה as a divine response to the three-fold responses of the people and leaders (v. 10). It is Yahweh himself who resolves the problem through a theophany and, instead of resolving the tension caused by the rebellious behaviour of the people, the theophany heightens it³⁵; the כבוד יהוה appears to judge and punish the rebellious people, not to save or deliver them.

As we have mentioned earlier, in the P stratum the appearance of the Glory of God put an end to a rebellion or a crisis (e.g., 16:19; 17:7; 20:26). Normally, the appearance of the כבוד יהוה is a sign of divine favour to the people; but in 14:10, the כבוד יהוה becomes a sign of judgement and punishment. For the P author the theophany helps to resolve the climactic confrontation between the faithful to the Lord (Moses, Aaron, Joshua and Caleb) on the one hand and the rest of the people on the other, which comes to an end with the intervention of the כבוד יהוה. For the P scout story, the intervention of the כבוד יהוה is an action or event serving as an introduction to the punishment of the rebellious generation. The appearance of the כבוד יהוה serves a two-fold purpose for the P author:

³⁵ Cf. SHERWOOD, *Numbers*, 161.

Firstly, it saves the leaders from the wrath of the people who wants to stone them, and, secondly, it introduces the divine intervention which announces the chastisement for the rebellious people³⁶. Resolution of the murmuring crisis is introduced with the appearance of the *כבוד יהוה*. “This judgment is the pinnacle, not only for the murmuring scene described in this pericope, but for the entire sequence of murmuring scenes beginning with Exod 14:11.”³⁷

3.2.2 Oath Formula

Immediately after the appearance of the *כבוד יהוה*, the P author speaks of a divine oath (14:28 *יהוה נאם* *חי אני נאם יהוה*) which announces the judgement and punishment of the wilderness generation. In Num 14:28 we find the phrase *נאם יהוה* “the utterance of the Lord” which is used only twice in the Pentateuch (Gen 22:16; Num 14:28)³⁸. In the P scout story, it introduces Yahweh’s declaration of

³⁶ Cf. BUDD, *Numbers*, 160.

³⁷ KNIERIM, *Numbers*, 188.

³⁸ The root *נאם* in its noun form appears 376 times in the MT; 365 times it is used as a formula of divine utterance and eleven times to designate human utterance; cf. EISING, *נאם*, 110. The verbal form of the root appears only once in Jer 23:31 and is possibly a denominative verb. In Jer 23:31, the meaning of the noun appears perspicuously where Yahweh declares his opposition to the false prophets who add to their statements *נאם* which means that “God said it”. This emphasis is correspondingly clear in Ezek 13:7 where God discredits the false prophets by announcing that they saw no true visions and claimed divine authority when God had not spoken. It is interesting to note that, in Jer 9:21, Yahweh asked the prophet to preface his oracle with *נאם יהוה כה דבר* “this is a *נאם* of Yahweh” which guarantees the divine authority of the message from God coming through the prophet. The noun appears almost always in formulaic expression which declares the divine authority of what is uttered. In MT *נאם* appears in parallel or in variation with *דבר* (e.g., Jer 23:31; Ezek 37:14; Zech 12:1) and hence it simply means “to speak”; cf. EISING, *נאם*, 110. The LXX consistently uses *λέγειν* to translate *נאם*. The original form and function of the formula is found in the ancient sayings in the oracles of Balaam as an old visionary formula; cf. ALBRIGHT, *Oracles of Balaam*, 207-233. This expression did not originally belong to the prophetic style; cf. LINDBLOM, *Die literarische Gattung*, 67. The modification from an old visionary utterance to a Yahweh pronouncement formula is believed to be first found in Amos; cf. BAUMGÄRTEL, *Die Formel ne’um jahwe*, 287-289. The phrase is used frequently in Jeremiah and Ezekiel. It is used in Jeremiah 5 times as concluding the speech of Yahweh, 31 times as introduction to the prophecy and 42 times in other functions; cf. RENDTORFF, *Zum Gebrauch der Formel ne’um jahwe*, 27-37. In Ezekiel, it is used about 40 times in the final position, 20 times in other formulas, 13 times is used in connection with the oath formula *חי אני* and 9 times as prophetic formulaic expression. Later the formula is employed more frequently in Haggai and Zechariah; cf. BAUMGÄRTEL, *Die Formel ne’um jahwe*, 286.

the chastisement for the disloyalty of the people of Israel. The etymology of this word is not clear and certain. This root is used almost exclusively for divine speaking and therefore its usage invites a special consideration of the authority of what is said as a divine oracle³⁹. Rinaldi attempts to differentiate the meaning of the noun נאם with דבר: In his opinion נאם means an active revelation of God, while דבר indicates an inspired utterance of a prophet⁴⁰. Thus, the divine oath introduced by יהוה נאם implies an active revelation of God which is thematically connected to the appearance of יהוה כבוד.

The formula יהוה נאם is augmented by the divine oath חי אני “as I live” and thus draws attention to the seriousness of the utterance (see also Ezek 20:3,31; 33:11). The occurrence of נאם in the P scout story, outside the prophetic books, exposes the gravity of the situation and the severity of the punishment. It conveys a prophetic dimension to what is declared by Yahweh. It introduces Yahweh’s declaration of the chastisement for the disobedience and distrust of the people of Israel who refused to begin the conquest and thus rejected the Promised Land.

3.2.3 Judgement

The divine oath introduces the judgement of the people. The people of God are called עדה הרעה “evil congregation” twice (Num 14:27.35)⁴¹ by Yahweh himself; the “holy people” of God have become an “evil congregation” because they have murmured against the Lord and refused to obey him. The divine judgement is expressed in two subtle statements in v. 34, namely, תשא את עונתיכם “you shall bear your iniquity” and וידעתם את תנואתי “you shall know my opposition”.

a) *You shall bear your iniquity*: The divine judgement first and foremost is mentioned in the statement of Yahweh that the people shall bear their iniquity (תשא את עונתיכם). It denotes the sum of the past misdeeds against Yahweh, especially, that is connected to the scout story. Twice is mentioned this

³⁹ Many associate the root נאם to Arabic *n'm* (cf. GKC § 477). Some consider נאם either as a Qal passive participle of *n'm* (“something whispered”) or as a *qutūl* form; cf. BARTH, *Die Nominalbildung*, 129.

⁴⁰ Cf. RINALDI, *Alcuni termini ebraici*, 271-273.

⁴¹ MILGROM, *Numbers*, 114, claims that in Num 14:27 the expression עדה הרעה refers to the scouts and in v. 35 it is used for Israel. There is no solid basis for claiming that the reference in v. 27 is used for the scouts. Moreover, v. 27b refers to the Israelites as a whole.

expression (vv. 33-34) in the P story, which is linked to the chastisement imposed upon the people by Yahweh. Despite the diversity of opinions among the scholars, the noun עון is unquestionably connected to guilt and punishment, at least in the P scout story in Num 13–14. The noun עון which means “iniquity”, “guilt” or “punishment for guilt” is a collective noun that points out the guilt caused by sin and its consequences⁴². The verdict of Yahweh “you shall bear your iniquity” evidently expresses an assertion of iniquity which leads to the forty years of wandering in the wilderness.

b) *You shall know my opposition*: The second part of the divine judgement is that the people of God shall know the “opposition” of the Lord. In the P scout story, the expression וידעתם את תנואתי (14:34) explains the result of the disobedience and unfaithfulness of the scouts and the people of Israel. The word תנואתי “my opposition” expresses an active opposition from God’s side to Israel⁴³. The noun תנואה is found only twice in the MT, here and in Job 33:10⁴⁴. The exact meaning of תנואה in Num 14:34 remains difficult and puzzling. The theological difficulties inherent in the translation of this phrase⁴⁵ are reflected in

⁴² The use of the noun in singular can have a collective meaning: for, e.g., God says of the Amorite about their misdeeds: “The perversion (singular) of the Amorite is not complete” (Gen 15:16). The collective meaning is found when the widow of Zarephath complains to Elijah that he came to “bring my perversion/iniquity (singular) to remembrance” (1 Kgs 17:18); cf. KNIERIM, *Die Hauptbegriffe*, 186, 236, 238, 242.

⁴³ Cf. SNAITH, *Numbers*, 247-248; MCEVENUE, *Source-Critical Problem*, 458.

⁴⁴ It is a derivative from the verbal root נוא which represents a negative reaction to a planned action. The same root is not attested in other semitic languages, though it is found in Akkadian (In Akkadian, the same root means “to turn back” or “to turn away”.); cf. BAKER, *תנואה*, 312.

⁴⁵ Loewe, based on the root נוא, translates the noun תנואה as “frustration”. He also notes that this noun could be rendered objectively or subjectively. The objective rendering of תנואתי would mean “my being frustrated (by Israel’s contrariness)” which would suggest that God can be thwarted in his plans and purposes; cf. LOEWE, *Divine Frustration*, 141. The first shade of meaning in the subjective understanding would mean “my denying you the entrance to Canaan”. This would become meaningful in the scenario of the punishment of forty years of wandering in the wilderness, though it calls into question the divine omnipotence. In the second shade of meaning, in the subjective understanding, the expression may mean then: (1) my frustrating of my own purpose concerning you (this interpretation would harm the understanding of divine prescience) or (2) my frustrating of my covenant or oath with you (this understanding would be contrary to the divine immutability); cf. LOEWE, *Divine Frustration*, 141-142.

the translation of this תנואתי in v. 34 in various languages⁴⁶. In our pericope, the phrase תנואתי implies an “opposition” or “displeasure” and the context of our pericope compels us to think that it is something more than just a general opposition from the part of Yahweh. The noun תנואה “opposition” is also central to the understanding of the P story and is inherently connected to the appearance of the כבוד יהוה. Its appearance in the scout story is to highlight Yahweh’s opposition (תנואה) to the rebellion of the people.

3.3 *Reversal of the Exodus and the Covenant*

The rebellion of the people is grounded in a misinterpretation of the exodus event and the Sinai covenant as a total failure and aims at its reversal. The exodus generation is guilty of challenging both exodus and the conquest, which form two major confessional elements in Israel’s history and religious heritage of the people of God⁴⁷. The Israelites wish to return to Egypt (Num 14:3) and decide to elect a new leader who would take them back to Egypt (v. 4), which is portrayed as a rebellion against Yahweh and Moses. The Latter Prophets consider “returning to Egypt” a synonym for rebellion against God (see Isa 30:1-7; 31:1-3; Jer 2:18; Ezek 17:15)⁴⁸. There are a few occasions in the wilderness sojourn, after coming out from Egypt, that the people looked back to Egypt and voiced their appreciation for their life in Egypt because they had abundant food or thought they were safe and probably wished to return (see Exod 14:11-12; 16:3; Num 11:4ff.). But, in all these instances, they never decided to return to Egypt nor wanted to elect a new leader who would take them back to Egypt. But in the scout narrative they rebelliously decide to return and determined to elect a new leader.

Here for the first time, the murmuring is followed by a move to return to Egypt. The murmuring tradition therefore involves not simply an expression of a wish that the Exodus had not occurred or a challenge of Moses’ authority in executing the Exodus, but now an overt move to reverse the Exodus. Yahweh is the God “who brought Israel out of

⁴⁶ “And ye shall know my breach of promise” (KJV); “and you will know My opposition” (NASB); “and learn what it means to reject me” (NJB); “Thus you will realize what it means to oppose me” (NAB); “and know what it is like to have me against you” (NIV); “and you shall know my displeasure” (NRSV); “e conoscerete la mia ostilità” (CEI).

⁴⁷ Cf. BURDEN, *The Kerygma*, 64.

⁴⁸ Cf. ASHLEY, *Numbers*, 247.

Egypt.” The murmuring results in a rejection of this deity and a move to elect a new leader to take the people back to Egypt.⁴⁹

In the P story, the decision to return to Egypt is rendered more than a mere rebellion; it is amounted to be a reversal of the exodus. It, in effect, denies and nullifies all the promises and salvific plans of Yahweh for his chosen people. The exodus from Egypt is viewed as the powerful manifestation of Yahweh’s power and the confirmation of the fact that Israel is the chosen people of God, which is further corroborated in the Sinai covenant. Hence, the decision to return to Egypt is essentially a decision to reverse the exodus and invalidate the Sinai covenant. In this context, the appearance of the כבד יהוה in the P scout tradition calls attention to the seriousness of the rebellion which, in fact, is the overturning of the exodus event and the repudiation of the Sinai covenant.

4 Conclusion

The wilderness wandering period includes several incidents in which the people murmured about water, food and leaders, and they form part of a larger picture of the Israelites failing in their relationship with God. As we have noted above, the appearance of the כבד יהוה is important and decisive in the P layer of the wilderness wandering tradition. Normally, the appearance of the כבד יהוה is a sign of divine favour to the people; but strangely in Num 14:10 the appearance of the כבד יהוה becomes a sign of punishment, which aims at resolving the climactic confrontation between the leaders and the people.

It is commonly held that the P author reworked the earlier tradition supplementing it with materials to highlight its own theological concerns⁵⁰. The writings of the priestly school, to which a major part of the book of Numbers is ascribed, are formed mainly from the religious life of the post-exilic community⁵¹. The hierocratic structuring of that society is very well reflected in

⁴⁹ COATS, *Rebellion*, 146.

⁵⁰ Cf. COLLINS, *Introduction*, 139.

⁵¹ The final mould of the P scout story might have been shaped in the post-exilic times. Some of the possible traits of this post-exilic date and situation of the P scout story are: the portrayal of the land as “evil” perhaps prefigures an unwillingness to engage in the return in post-exilic times; the forty years of wandering in the wilderness might be considered as an echo of the exilic experience; the hope in the new generation may also prefigure God’s purpose in post-exilic times; the reference to the people of God as “evil community” and the

the narration of the scout story⁵². The portrayal of the double face of rebellion, i.e., against Yahweh and against Moses and Aaron, is typically a P interpretation of the scout story. The introduction of Aaron and Joshua in the scout story unveils the special P interest, even though they do not play any distinct role in the scout story. The final priestly redactor has heightened the seriousness of the rebellion by introducing the appearance of the *כבוד יהוה*.

A three-fold purpose in narrating the appearance of the *כבוד יהוה* can be verified in the P layer of the wilderness wandering traditions, especially in the scout story. Firstly, the manifestation of the *כבוד יהוה* connects the wilderness wandering period with the exodus event and the Sinai covenant, which forms the conclusion of the exodus event. The same *כבוד יהוה* that appears at the inauguration of the cult continues to be present in the history of Israel. Secondly, the appearance of the *כבוד יהוה* is a proof of Yahweh’s active and continuous presence among the chosen people in the wilderness wandering period, even when the people rebelled against their God. Finally, it is the *כבוד יהוה* that formed Israel a religious assembly and a covenant community, which has its beginning in the exodus event, and is continued through the wilderness period. Even when Yahweh punished Israel when they rebelled by refusing to begin the conquest and by deciding to go back to Egypt (Num 13–14), he has not abandoned them, nor has he taken away the status of the covenant community, neither has nullified the covenant. Thus, the God experience at Mount Sinai continues to dominate the history of Israel, although in a different manner.

rebellion characterized as “whoredoms” might be the interpretation of the exile by the P author; cf. BUDD, *Numbers*, 160.

⁵² In the case of the scout story the hierocratic structuring is evident: e.g., importance is given to the divine command to scout the land, Aaron appears along with Moses, the appearance of the Lord resolves the problem, importance to the tribal scouts, etc.; cf. GRAY, *Numbers*, li.

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Summary

The appearance of כבוד יהוה, whether for salvation or judgement, is a prominent theme in the OT, especially in the decisive moments of Israel's history like exodus, the institution of the monarchy and the consecration of the temple, the exile and return from the exile. It acquires a vital role in the P wilderness wandering narrations where its appearance resolves problems and sustains the endangered relationship of Israel with their God. At the same time, on some other occasions its manifestation heightens the tension in the narration which culminates in the punishment of the people involved. The author studies the role and function of the manifestation of the כבוד יהוה in the P wilderness wandering traditions, examining Num 14:10 as a case study.

Keywords: Num 13-14, scout story, כבוד יהוה, theophany, wilderness wandering traditions.

Zhrnutie

Zjavenie כבוד יהוה, či už kvôli záchrane alebo súdu, je poprednou témou v SZ, najmä v rozhodujúcich okamihoch dejín Izraela ako exodus, ustanovenie monarchie a posvätenie chrámu, exil a návrat z neho. Téma získava dôležitú úlohu v kňazských tradíciách o putovaní púšťou, kde zjavenie PÁNOVEJ slávy rieši problémy a zachováva ohrozený vzťah Izraela s jeho Bohom. Zároveň však v niektorých prípadoch objavenie PÁNOVEJ slávy zvyšuje napätie v príbehu s vyvrcholením v potrestaní ľudu. Autor príspevku skúma úlohu a funkciu zjavenia sa כבוד יהוה v kňazských tradíciách o putovaní púšťou na prípade Nm 14,10.

Kľúčové slová: Nm 13–14, príbeh o prieskume, כבוד יהוה, teofánia, tradície o putovaní púšťou.

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The 42 Generations of the Genealogy of Jesus in Matt 1:1-17, and the Symbolism of Number 42, Curse or Blessing, in the Bible and in Egypt

Bernard Gosse

Introduction

In this paper I study the symbolism of the number forty-two in the genealogy of Jesus in Matt 1:1-17. The symbolism of number 42 is very important in the Bible, directly in relation to the Davidic dynasty, in the Psalter¹, in the Book of Numbers and also in Chronicles. This symbolism, with an Egyptian background, is ambivalent, curse with a possibility of changing into blessing².

1 The 42 Generations of Matt 1:1-17 with Reference to Ps 105:1-15; 1 Chr 16:8-22; 2 Chr 22:2 and the Genealogies in 1 Chr 1-9

The New Testament begins with the genealogy of Jesus in the Gospel of Matthew. Jesus is presented as the son of David, the son of Abraham: Βίβλος γενέσεως Ἰησοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ (Matt 1:1). In the Psalter after the end of the Davidic dynasty in Ps 89:39-40.45-46.52, the descendants of Abraham (105:6) receive the title of Messiah in 105:15a: ³אֵל תִּגְעוּ בַּמְשִׁיחִי. But in Chr 16:6-22, we note a ceremony presided over by David with the citation of Ps 105:1-15. The mention of the Messiahs as descendants of Abraham at the end of the citation

¹ In this article we make reference to: JOFFE, *The Elohist Psalter*; JOFFE, *The Answer*; BURNETT, *Forty-two Songs*; BURNETT, *A Plea*, esp. 105-111.

² On “42” and the desert in Matt 1:1-17, see HOOD, *Metaphorty-Two?*.

³ See GOSSE, *L'espérance messianique davidique*, 77-82: “Chapitre IV: Les Ps 84–89 et la fin de la dynastie davidique”; 83-94: “Chapitre V: Le quatrième livre du Psautier (Ps 90–106). Réponses à la disparition de la dynastie davidique”; 92-94: “Le Ps 105, l’alliance avec Abraham comme substitut de l’alliance avec David (Ps 89,4)” (Ps 105:15a is a response to Ps 89:52 and 105:15b responds to Ps 74:9, about the disappearance of the prophets); 95-98: “Chapitre VI: La réintégration de David dans l’histoire du salut en 1 Chroniques 16”.

is intentional. And the Septuagint is reading the same in 1 Chr 16:22a: Μὴ ἀψησθε τῶν χριστῶν μου. In Matt 1:1, Jesus is called Χριστός the equivalent of the Hebrew *חֲשִׁיב*, and in this context is mentioned as the son of David and simultaneously as the son of Abraham. Thereby the genealogy in Matthew comes into line with the genealogies in Chronicles, the first book that establishes a genealogy between Abraham and David. The genealogy in Matthew consists of three sets of fourteen generations⁴:

(1) Fourteen Generations from Abraham to David

- Matt 1:2 1. Ἀβραάμ (1 Chr 1:27: אַבְרָם; LXX: Αβρααμ)⁵; 2. Ἰσαάκ (vv. 28.34a: יִצְחָק; LXX: Ισαακ); 3. Ἰακώβ (v. 34b: יַאֲקֹב; LXX: Ιακωβ; see Gen 32:29); 4. Ἰούδας (A: with Θαμάρ in Matt 1:3) (1 Chr 2:1: יְהוּדָה; LXX: Ιουδα);
- Matt 1:3 5. Φάρες (1 Chr 2:4: פָּרֶץ; LXX: Φαρες); 6. Ἑσρώμ (v. 5: הֶסְרָוִם; LXX: Αρσων; but in vv. 9.18.21.24.25: Εσερων); 7. Ἀράμ (v. 9: אֲרָם; LXX: Αραμ⁶);
- Matt 1:4 8. Ἀμιναδάβ (1 Chr 2:10: אֲמִינָדָב; LXX: Αμιναδαβ); 9. Ναασσών (v. 10: נָשׁוֹן; LXX: Ναασσων); 10. Σαλμών (v. 11: שָׁלֹמֹן; LXX: Σαλμων) (B: with Ῥαχάβ in Matt 1:5);
- Matt 1:5 11. Βόες (1 Chr 2:11: בְּעֹז; LXX: Βοος) (C: with Πούθ); 12. Ἰωβήδ (v. 12: יוֹבֵד; LXX: Ωβηδ); 13. Ἰεσσαί (v. 12: יֵשׁוּ; LXX: Ιεσσαί);

⁴ Some scholars proposed to see in Matthew's three sets of fourteen generations a lunar pattern of a 28-day month, passing from a new moon to a full moon including also an eclipse; thus Abraham = new moon, David = full moon, Exile = lunar eclipse or darkness, and Jesus as Messiah = New moon. See BASSER – COHEN, *Matthew*, 32: "fullness" with David, "moonless" with the Exile, "fullness" with Jesus. On the symbol of the moon with reference to the Book of the Dead (see the second chapter of this paper), see EATON, *Monthly Lunar Festivals*, 234: "The New Kingdom *BD* includes references to the same five lunar festivals as the *PT*, namely the Blacked-out-Moon, Monthly, Sixth Day, Seventh Day, and Half Month festivals."

⁵ In this case the passage of the Hebrew to the Greek is not a problem; we will see that it will not be the same in all cases.

⁶ See also 1 Chr 2:10. Matthew follows the Septuagint.

Matt 1:6 14. τὸν Δαυὶδ τὸν βασιλέα⁷ (1 Chr 2:15: דויד) (D: with ἐκ τῆς τοῦ [γυναικὸς] τοῦ Οὐρίου)⁸.

(2) *Fourteen Generations from David to the Deportation to Babylon*

Matt 1:6b 1. Σολομών (1 Chr 3:5: שלמה; LXX: Σαλωμων);

Matt 1:7 2. Ῥοβοάμ (1 Chr 3:10: רחבעם; LXX: Ροβοαμ); 3. Ἀβιά (v. 10: אביה; LXX: Αβια); 4. Ἀσάφ⁹ (v. 10: אסא; LXX: Ασα);

Matt 1:8 5. Ἰωσαφάτ (1 Chr 3:10: יהושפט; LXX: Ιωσαφατ); 6. Ἰωράμ (v. 11: יורם; LXX: Ιωραμ); 7. Ὀζίας (v. 12: עזריה; in some manuscripts we have: עזיה and the same in other places; LXX: Αζαρια; in some manuscripts Οζίας);

[Ioram was not the father of OZIAH/Azariah but his great-great grandfather. Thus, three generations are missing. Omitted are Ahaziah (אחזיהו/Οχοζια); Joash (יואש/Ιωας) (1 Chr 3:11) and Amaziah (אמציח/Αμασιας) (v. 12), present also in the Septuagint. It is not only because Matthew wants a list of 14 names. Another reason may be that the kings Ahaziah, Joash and Amaziah are associated with a dark moment in the history of Judah and so represent a curse¹⁰. Moreover, Matthew makes a list of 42 names which ends with a benediction in Jesus. As we show later, the number 42 may signify a malediction/curse because its nature is ambivalent. In fact, in MT 2 Chr 22:2 it is said that King Ahaziah (אחזיהו) was 42 years old (!) when he began to rule. It is perfectly deliberate¹¹, because in MT 2 Kgs 8:26 he was only 22 years old!¹²]

⁷ HAGNER, *Matthew 1–13*, 11: “The addition of the words «the king» in τον Δαυιδ τον βασιλέα serves to strengthen the link between David and Jesus as the Davidic, messianic king, an important motif in Matthew.”

⁸ KEENER, *Matthew*, 80: “When Matthew cites these four women, he is probably reminding his readers that three ancestors of King David and the mother of King Solomon were *Gentiles*.” (italics original)

⁹ Asaf is a Levite singer. Asaf plays an important part in Chronicles in relation to his institution by David (1 Chr 15–16). And Matthew looks a lot to Chronicles and the reaffirmation of David.

¹⁰ See the relations to the Kingship of the North and the denunciation of Baal.

¹¹ Some commentators explain the phenomenon of 42 years in 2 Chr 22:2 as an error. See, for instance, MYERS, *II Chronicles*, 125. But this error is very significant.

¹² HAGNER, *Matthew 1–13*, 8: “An alternate explanation of the omission of the three kings, Ahaziah, Jehoash, and Amaziah, is that a curse was upon them through Athaliah; if the curse lasted to the fourth generation (as it seems from the narrative in 2 Chr 22–25), it would have included the three kings missing from Matthew’s list.” See 2 Chr 22:9; 23:15;

- Matt 1:9 8. 'Ιωαθάμ (1 Chr 3:12: יוֹתָם; LXX: Ιωαθαν); 9. 'Αχάζ (v. 13: זַחַס; LXX: Αχαζ); 10. 'Εζεκίας (v. 13: יהוֹזָקִיָּה; LXX: Εζεκιας);
- Matt 1:10 11. Μανασσής (1 Chr 3:13: מְנַשֶּׁה; LXX: Μανασσης); 12. 'Αμώς (v. 14: מוֹן; LXX: Αμων); 13. 'Ιωσίας (v. 14: יהוֹשִׁיָּא; LXX: Ιωσια);
- Matt 1:11 14. 'Ιεχονίας (1 Chr 3:15: יהוֹיָקִים; LXX: Ιωακιμ; 2 Kgs 23:34-36; 24:1-6: יהוֹיָקִים; LXX: Ιωακιμ)¹³.

[After 'Ιωσίας, Matthew mentions only 'Ιεχονίας who has been taken into the exile in Babylon (cf. 2 Kgs 24:15)¹⁴.]

(3) *Fourteen Generations from the Deportation to Babylon up to Jesus*

- Matt 1:12 1. 'Ιεχονίας (1 Chr 3:16: יהוֹיָכִין; LXX: Ιεχονιας; 2 Kgs 24:8: יהוֹיָכִין; LXX: Ιωακιμ);

[The second 'Ιεχονίας corresponds to יהוֹיָכִין and is different from the 'Ιεχονίαν of Matt 1:11 = יהוֹיָקִים. The Septuagint in 2 Kgs (not in 1 Chr) gives them the same name Ιωακιμ¹⁵.]

2. Σαλαθιήλ (1 Chr 3:17: שָׁלֹמֶיִל; LXX: Σαλαθιηλ); 3. Ζοροβαβέλ (v. 19: זְרֹבַבֶּד; LXX: Ζοροβαβελ)¹⁶;
- Matt 1:13 4. 'Αβιούδ¹⁷; 5. 'Ελιακίμ; 6. 'Αζώρ;

24:25; 25:27. According to KLEIN, *2 Chronicles*, 317, for the Chronicler the alliance of Judah with the North becomes a disaster.

¹³ In LXX 1 Chr 3:15 Ιωσια begets Ιωακιμ; in 3:16 Ιωακιμ begets 'Ιεχονίας. DAVIES – ALLISON JR., *Matthew*, 178: “In 1 Chr 3.15-16, Josiah has four sons, the second being Jehoiachim, the father of Jechoniah and Zedekiah. Why, then, does Matthew write, «Josiah begat Jechoniah and his brothers»? Jehoiachin was an alternative name for Jechoniah (2 Kgs 24.8-16 / 2 Chr 36.9-10); 'Ιωακιμ was used for Jehoiachin (Jechoniah) and Jehoiachim (e.g. 2 Kgs 23.36; 24.8-16); the two names are confused in Esd 1.4...” I think that, in Matt 1:11-12, we have the two generations with confusion of the names.

¹⁴ There is no mention of the king יהוֹזָקִיָּה (2 Kgs 23:30b-34) who died in Egypt (cf. v. 34), nor צְדַקְיָהוּ (23:17; 24:1-18) who ruled in Judah after the first deportation but in the end was taken away to Babylon (cf. 25:7).

¹⁵ HAGNER, *Matthew 1–13*, 6: “Moreover Jechoniah’s regnal name was Jehoiachim (cf. 2 Kgs 24:8), which in the LXX is spelled the same as Johiakim (i.e. 'Ιωακιμ; see e.g. the LXX cf 2 Kgs 23:36; 24:8).”; cf. NOLLAND, *Matthew*, 83, n. 85.

¹⁶ CARLSON, *The Davidic King*, 666, considers that the genealogy drops Jehoiachim.

¹⁷ We have no more parallel to 'Αβιούδ. Cf. HAGNER, *Matthew 1–13*, 12: “'Αβιουδ, «Abiud». The names from Abiud (note listed among the sons of Zerubabel in 1 Chr 3:19-20) to Jacob the father of Joseph are not known to us from any other source.”; NOLLAND, *Matthew*, 85.

- Matt 1:14 7. Σαδώκ; 8. Ἀχίμ; 9. Ἐλιοῦδ;
 Matt 1:15 10. Ἐλεάζαρ; 11. Ματθάν; 12. Ἰακώβ;
 Matt 1:16 13. Ἰωσήφ; (E: with Μαρία)¹⁸; 14. Ἰησοῦς.

2 The 42 Generations of Matt 1:1-17 and the Symbolism of 42 in and outside the Bible

In the genealogy according to Matthew there are three times 14 generations. This point corresponds to the gematric value of the name $\tau\iota\tau$ by multiplying it three times: τ (4) + ι (6) + τ (4) = 14; and $3 \times 14 = 42$. In Isa 6:3 there are the three times $\psi\iota\tau\kappa$, and in Ps 96:1-2a the triple parallelism is a mark of honor, a tradition in the case of Baal in the Ugarit texts. In Egypt the number 42 corresponds to a malediction, but it may be transformed in a benediction¹⁹. It is very clear in the Egyptian “Book of the Dead” which speaks about a participation of 42 secondary gods in the judgment of the dead and a declaration of innocence in 42 points²⁰. The judgment could end with a malediction or a benediction²¹. This ambivalent conception of the symbolism of number 42 comes from the fact that in Egypt there were 42 territorial administrative

¹⁸ The previous anomalies prepared this point. If one does not accept the two Ἰεχονίας, it is possible to put in the 42nd position Μαρία, but it is not a generation.

¹⁹ On the number 42 in the ANE (Egypt and Mesopotamia; in the latter 42 was an organizing principle in literary compositions), see BURNETT, Forty-Two Songs, 95-99; BURNETT, A Plea, 108-111.

²⁰ On the declaration of innocence in 42 points, see ROSSITER – SOULIÉ, *Le livre des morts*, 93-96; FAULKNER – ANDREWS, *Book of the Dead*, 31-32. On the 42 secondary’s gods, see ROSSITER – SOULIÉ, *Le livre des morts*, 106-107; GASSE, *Le livre des morts*, 85: “Je connais ton nom. Je connais le nom des quarante-deux dieux qui sont avec toi...”; BILL – BEYER (eds.), *Readings from the Ancient Near East*, 118-122. It contains an English translation of the declaration of innocence of “negative confession of sin” from the Book of the Dead. See also the bibliography given in BURNETT, A Plea.

²¹ BURNETT, A Plea, 105: “The intended effect appears to be apotropaic, the possible condemnation of the forty-two gods being countered by the pronouncing of their names and the denial of as many misdeeds. As the Book of the Dead illustrates, in ancient Egypt the number forty-two was directly associated with the divine and with efforts to avert divine punishment.” See also BURNETT, A Plea, 111: “the Book of the Dead allows one to turn divine condemnation into blessing.”

districts²², and with the discords it was seen as a malediction. But when they constituted unity, it was a benediction. The conception of the number 42 as a symbol for malediction appears in the Hebrew Bible too: for example, in 2 Kgs 2:24, with the death of the 42 children that Elisha cursed. We have already noted that in 2 Chr 22:2 אַחַזִּיהוּ is 42 years old when he becomes king²³. Moreover, in 2 Kgs 10:14 Jehu killed 42 brothers of אַחַזִּיהוּ! See also LXX Josh 5:6 (MT: 40 years)²⁴, Judg 12:6; 2 Sam 10:2 (40 + 2)²⁵.

This point about number 42 is very important in reflections on the future of the Davidic dynasty in the history. The Elohist psalter (see note 1), Pss 42–83, has 42 psalms and begins with the Psalm 42. This Elohist psalter corresponds to a preoccupation about the Davidic dynasty after the fall of Jerusalem and the exile²⁶. The insistence upon the name Elohim, corresponds to the fact that it was David who brought the Ark of Yahweh to Jerusalem²⁷, and it was preferable to mention at least once in each psalm the name of Elohim and not Yahweh. The use of Elohim and not Yahweh, is very clear in the parallels, for example, in Ps 14:2 and 53:3; 14:4 and 53:5; 14:7 and 53:7 or 40:14 and 70:2. In the Elohist psalter (Pss 42–83), the middle is occupied by the second Davidic

²² FAVRY, *Les nomarques*, 15: “Au Moyen Empire, 42 districts administratifs ou nomes composent le territoire Égyptien”; FAVRY, *Les nomarques*, 22: “La réussite de la gestion provinciale au début de la XII^e dynastie est le résultat d’une réciprocité instaurée dans les relations entre le roi et les nomarques. Le dirigeant local bénéficiait alors, moralement et matériellement, de cette confiance accordée par le roi ; en contrepartie, le pharaon pouvait compter sur la loyauté du nomarque et assurait par ce moyen son autorité sur l’ensemble du territoire.”; ANTOINE, *Landscape*.

²³ The curse concerns not only Ahaziah but also Joash, Amaziah and Athaliah, the mother of Ahaziah, and his influence in the cult of Baal. The four has been assassinated.

²⁴ HOOD, *Metaphorty-Two?*, 38.

²⁵ BURNETT, *Forty-two songs*, 94-95. See also Num 35:6.

²⁶ The Levites had a preoccupation with the Temple. BURNETT, *The Plea*, 96: “[The Elohist Psalter] was created with an interest in the restoration of the Jerusalem temple following its destruction in 586 B.C.E.” (I think 587). It is also true in Psalm 84! But about the relation to the Davidic dynasty, it is better to interpret the redaction of the Psalter also with the titles of the Psalms. See yet the preoccupations with the Davidic dynasty in Ps 51:1 with the theological and not chronological consequences in Ps 52:1-2; 54:1-2; 56:1; 57:1; 59:1; 60:1-2. And finally, in Pss 84–89, the dynasty disappears, Ps 89:45-53. Pss 90–106 propose some alternatives to the disappearance of the dynasty, with yet the mention of Moses in the title of Ps 90:1, an alternative to the intercession of the King. Pss 107–150 corresponds to a cultic reaffirmation of the dynasty and in inclusion Pss 1–41. See note 3.

²⁷ The reference to the transfer of the ark to Jerusalem by David plays an important role in the reaffirmation of the Davidic dynasty in the Bible; see, for example, Ps 132 with 2 Chr 15–16, and 2 Sam 6.

psalter (Pss 51–72; see the end in 72:20), with a lot of preoccupations about the dynasty in the titles, yet in the time of David (Ps 51:1-2; 52:1-2; 54:1-2; 56:1; 57:1; 59:1; 60:1-2; 63:1). Also, Pss 42–49 are the first part of the Korahite Psalter, and the second part Korahite and Ezrahite (Pss 84–89), just after the end of the Elohist Psalter ascertains the end of the dynasty (Ps 89:45-52). Finally, the characteristics of the Messiah are transferred to the descendants of the Patriarchs, see Ps 105, especially 105:15²⁸. We have a liturgical reaffirmation of the dynasty in Pss 107–150 (see particularly Ps 110; 132 and the ark; Ps 108 as an answer to Ps 57; 60) and Pss 1–41 in inclusion (see especially 18:51; with the answer of 18:1 to the titles of the second Davidic Psalter)²⁹. In continuation of the problematic of uncertainty about the Davidic dynasty in the Elohist Psalter we have the reaffirmation of the Davidic dynasty in Num 24:17 following the forty-two sacrifices³⁰ of Balaam whose primary intention was to curse Israel (Num 23:1: 7 + 7; v. 14: 7+ 7; v. 29: 7 + 7; i.e. 3 times 14 like in Matt 1:17)³¹. In the end however, the forty-two sacrifices became a blessing for both the kingdom and the dynasty³². The given examples from the HB are evident signs of an ambivalent character of the number 42, indicating a malediction³³ but with a possible change into a benediction³⁴. It is our claim that it is plausible to

²⁸ And finally, in the book of Isaiah we have a transfer upon the servant, Isa 41:8 (= Ps 105); 42:1 and 45:1 (Messiah); and finally, 61:1 with the verb מָשַׁח, see Ps 89:21. See GOSSE, *De l'onction*.

²⁹ See note 3.

³⁰ Unlike the HB, the explicit hint to 42 sacrifices of Balaam is made by rabbis (cf. *b. Sof.* 47a). For this as well as for instances when the NT and/or rabbinic literature modify the numbers from HB/OT to 42 (1 Kgs 18:1//Luke 4:25; Jas 5:17; Ezek 11:22-24//*Lam. R.* 25), see BURNETT, *Forty-Two Songs*, 93; BURNETT, *A Plea*, 106.

³¹ For the sacrifices with an emphasis on the symbolism of the number seven, see 1 Chr 15:25-26: 7 + 7; 2 Chr 29:20-21. Another relation between the Book of Numbers and the reaffirmation of the Davidic dynasty in the Psalter is the mention of the Ark of Yahweh in Num 10:35 and Ps 68:2, with others references to קוֹמֵה יְהוָה in the Psalter in relation to a rehabilitation of the dynasty makes reference to the transfer of the Ark to Jerusalem in Ps 132, like in 1 Chr 15 and 16! See GOSSE, *La réaffirmation messianique*; GOSSE, *Les pauvres*.

³² GOSSE, *Balaam*, 129-139. In this regard, see also BURNETT, *Forty-Two Songs*, 94, n. 39; BURNETT, *A Plea*, 106, including n. 32. Burnett also points to the royal associations of 42, see BURNETT, *A Plea*, 107: “Even Balaam’s blessing of the Israelites culminates in an oracle with royal and territorial implications.”

³³ We have seen that the malediction stayed with Athaliah and the three kings Ahaziah, Joash and Amaziah.

³⁴ JOFFE, *The Answer*; BURNETT, *A Plea*, 107: “In the New Testament as in the Old, the number 42 emphasizes potential blessing as well as curse, with royal and territorial associations.”

understand the forty-two generations in the genealogy in Matt 1:1-17 in the same way. What could be a malediction with a lot of problems that appears in the genealogy (for example the mention of the wife of Uriah, or the exile), is changed at the end into a benediction.

Conclusion

It seems that the 42 generations of the genealogy of Jesus point to a history which despite all possible maledictions, present in all its parts (particularly that of king Ahaziah), finishes with the benediction in the birth of Jesus ‘the Anointed one’ (Χριστός). Firstly, the link between Abraham and David or the anointed ones respectively, in the genealogies in 1 Chr 1–9 and in the citation of Ps 105:15 in 1 Chr 16:22 support our claim. The second proof for our contention is the symbolism of the number 42, as attested in the Hebrew Bible (in the Book of Numbers, in the Elohist Psalter, in the Books of Kings and Chronicles) as well in Egypt (*The Book of the Dead; the 42 nomes*). In relation to Egypt however, we cannot say if the territorial organization in 42 nomes depends on the ideology of the number 42 in the Orient as it is possible for the Book of the Dead³⁵, or if it depends only on the organization of the kingdoms of North Egypt and of South Egypt.

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³⁵ BURNETT, Forty-Two Songs, 96: “This Egyptian text [= *Book of the Dead*, ch. 125] illustrates the broader background of 42 as a number of disaster in the Hebrew Bible and in later Judaism and Christianity.”; BURNETT, Forty-Two Songs, 101: “Matters for further consideration include the precise relationship between Mesopotamian and Egyptian tradition on the number 42 and how these traditions illuminate the relevant biblical texts, including the Elohist Psalter.”; STIEGLITZ, Numerical Structuralism. On 42 see also Rev 13:5.

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Summary

The forty-two generations of the genealogy of Jesus in Matt 1:1-17, use the number forty-two as the ANE symbol of curse with a possibility of blessing, also attested in the Old Testament/Hebrew Bible particularly in relation to the story of the succession of the kings in the Books of Kings/Chronicles (the 42 years “curse”, of Ahaziah in 2 Chr 22:2), the Psalter (42 psalms of the Elohist psalter, Pss 42–83: What will happen?) and the story of Balaam in the Book of Numbers (42 sacrifices to curse, and finally to bless). We note some parallels in the Ancient Near East, particularly in Egypt, in the Book of the Dead and the organization of Egypt in 42 nomes.

Keywords: Matthew, Chronicles, Psalter, Balaam, Book of Dead.

Zhrnutie

Štyridsaťdva generácií v Ježišovej genealógii podľa Mt 1,1-17 je inšpirovaných symbolikou čísla štyridsaťdva zo starovekého Blízkeho východu pre prekliatie s možnosťou požehnanie. Použitie tejto symboliky je doložené aj v Starom zákone/hebrejskej Biblii, najmä vo vzťahu k príbehom o nástupníctve kráľov v Knihe kráľov/kroník (42 rokov „prekliatia“ v prípade kráľa Achazju v 2 Krn 22,2), v Žaltári (42 žalmov tzv. Elohistického žaltára, Ž 42 – 83: Čo sa bude diať?) a v príbehu o Bileámovi v Knihe Numeri (42 prinesených obiet so zámerom prekliat, ktoré sa ale nakoniec zmenia na požehnanie). V článku poukazujeme aj na isté paralely zo starovekého Blízkeho východu, obzvlášť z Egypta, z egyptskej Knihy mŕtvych, a z vnútorného usporiadania Egypta do 42 dištriktov.

Kľúčové slová: Matúš, Knihy kroník, Žaltár, Bileám, Kniha mŕtvych.

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Návrh štruktúry Knihy Numeri

Adriana Alexyová

Pri hľadani štruktúry a spojitosti Knihy Numeri sa mienky biblistov rozchádzajú. Po úvode, kde stručne predstavíme prístupy niektorých biblistov, ktoré zhrnul a skomentoval Olivier Artus¹, predložíme vlastný návrh na štruktúru, ktorý berie do úvahy fenomén úvodného bloku informácií. Cieľom tohto článku nie je ponúknuť delenie Knihy Numeri na rovnakej úrovni, k akej dospeli ďalej uvedení biblisti, ale upozorniť na spomínaný fenomén, ktorý by mohol byť štruktúrotvorný.

Podľa Thomasa Römera sa mnohé texty javia ako post-kňazské a post-deuteronomistické, a preto Kniha Numeri môže predstavovať akýsi vnútorný „most“ v Tóre medzi kňazským Tritoteuchom a Deuteronomiom. Potom by bola „prechodným“ miestom medzi kňazskými a deuteronomistickými spismi, tiež miestom konfrontácie a reinterpretácie kňazských a deuteronomistických tradícií a „skladiskom“ naratívneho a legislatívneho materiálu, ktorý by sa inde nedal umiestniť. Kniha Numeri so svojou neusporiadanosťou takto umožňuje, aby v Tóre vedľa seba koexistovali dva súvislejšie celky, Tritoteuch a Deuteronomium². Podľa Artusa však táto hypotéza neberie do úvahy literárne prvky, ktoré zabezpečujú súvislosť Knihy Numeri³.

Dennis T. Olson vidí v zoznamoch vodcov kmeňov (Nm 1 a 26) jednotiaci prvok tvoriaci úvod do dvoch hlavných častí knihy a zodpovedajúci dvom generáciám Božieho ľudu. Jedna generácia umiera na púšti (kap. 1–25), druhá má vyhliadky na vstup do Zaslúbenej zeme (kap. 26–36). Argumentuje tým, že oba zoznamy uvádzajú paralelné formuly (1,2-3; 26,2) a kmene sú

¹ Porov. ARTUS, *Enjeux passés*, 170-178.

² Porov. RÖMER, *De la périphérie au centre*, 22-25.

³ Porov. ARTUS, *Enjeux passés*, 171.

vymenované v rovnakom poradí (okrem Menašeho a Efrajimovho). Oba zoznamy predchádza časový (1,1; 25,19) a geografický (1,1; 26,3) údaj a za nimi nasleduje sčítanie Léviocov (kap. 3–4; 26,57-62)⁴. Obe časti knihy majú ďalšie spoločné prvky: 1. druhá časť sa odvoláva na udalosti alebo zákony z prvej časti, 2. legislatívne nariadenia si zodpovedajú, 3. v oboch častiach sa nachádzajú texty o obetách a slávení Paschy, 4. zoznamu zvedov (kap. 13) zodpovedá zoznam vodcov (kap. 34), 5. kapitola 31 je pokračovaním kap. 25⁵. Ďalej, obe časti sú podľa Olsona vnútorne spojené⁶. Za kľúčový text pokladá kap. 13–14, pretože udáva motív prechodu od jednej generácie k druhej a zjednocuje celú knihu⁷. Podľa Artusa tento literárny paralelizmus medzi celkami uvedenými zoznamami (kap. 1–25 a 26–36) a úloha kap. 14 ako kľúčového textu pre pochopenie prechodu od jednej generácie k druhej predstavujú nepopierateľné literárne poznatky, ktoré synchronne štúdium Knihy Numeri musí brať do úvahy, hoci závery, ktoré z nich Olson vyvodil, niekedy prekrúcajú text⁸.

Won W. Lee zasa pokladá prvú časť knihy, 1,1–10,10, za predĺženie Kníh Exodus a Levitikus, ktoré sa dá definovať ako prechod od Božej prítomnosti na Sinaji k prítomnosti v stánku. V časovom údaji v 10,11 vidí začiatok literárnej jednotky, ktorá sa končí v 36,13. Spojitosť tejto sekcie spočíva na jednej strane v početných odkazoch na putovanie ľudu, ktoré má vojenský i pútnický charakter, a tiež v opakovaní slovies *וּסַד* „odísť“, „zbalit' tábor“, „vydať sa na cestu“ a *וּנָחַן* „utáboriť sa“⁹. Vidí v nej tridsaťšesť celkov, ktoré nemajú porovnateľnú kompozičnú úroveň, ale sú

usporiadané na rôznych hierarchických úrovniach v rámci celého textu... Konečným a konštitutívnym koncepčným základom, zodpovedným za zachovanú podobu a umiestnenie týchto celkov,... je pochopenie zlyhania Izraela pri dobýjaní Zasl'ubenej zeme od juhu.¹⁰

Podľa O. Artusa sa putovanie ľudu končí až v Joz 12 a špecifickosť sekcie Nm 10,11–36,13 teda nespočíva v samotnom migračnom procese, ale v neúspešnom dobýjaní Zasl'ubenej zeme od juhu, ktoré malo za následok obchádzanie jej východných hraníc pred novým pokusom. Artus sa vracia k Olsonovmu striedaniu sa generácií a hovorí, že z hľadiska Leeho delenia nepredstavuje kľúč

⁴ Porov. OLSON, *The Death of the Old*, 86-87.

⁵ Porov. OLSON, *The Death of the Old*, 87-88.

⁶ Porov. OLSON, *The Death of the Old*, 88-89.

⁷ Porov. OLSON, *The Death of the Old*, 129, 182, pozn. 4.

⁸ Porov. ARTUS, *Enjeux passés*, 171-174.

⁹ Porov. LEE, *Punishment and Forgiveness*, 73n, 90n.

¹⁰ LEE, *Punishment and Forgiveness*, 284.

k pochopeniu knihy, je len spojivom medzi trestom a dodržaním prísľubu, medzi trestom a odpustením¹¹.

Jacob Milgrom prišiel s myšlienkou súbežného čítania a rozlišuje: 1. štruktúru s tromi sekciami, založenú na topografických a chronologických indiciách: 1,1–10,10 (Sinajská púšť), 10,11–20,13 (Kadéš a okolie), 20,14–36,13 (od Kadéša po moábske stepi); 2. štruktúru založenú na striedaní sa generácií: generáciu exodu (1,1–25,19) strieda generácia dobyvateľov (26,1–36,13); 3. štruktúru, ktorá berie Knihu Numeri v kontexte Hexateuchu, kde jej narácie zodpovedajú textom Ex 14–18¹². Artus Milgromov návrh nekomentuje, ale navrhuje nasledovnú štruktúru s jednotiacimi prvkami: 1. kap. 1–10 zmienka o Sinajskej púšti; 2. kap. 11–21 putovanie po púšti; 3. kap. 22–36 opakovanie toponymu „moábske stepi“¹³.

K nášmu hľadaniu štruktúry Knihy Numeri sme pristupovali výlučne synchronne a neriešili sme vnútornú spojitosť sekcií. Vyčlenili sme štruktúrne jednotky ako celky začínajúce sa úvodným blokom obsahujúcim príkaz alebo informáciu o príkaze, za ktorým nasleduje zoznam osôb. Toto kritérium bolo prioritné. Jednotky sa končia záverečným blokom, obsahujúcim činnosť v súlade s vôľou JHWH alebo záverečnú reč či dodatok redaktora. Tieto kritériá však nie sú určujúce, lebo sa v texte vyskytujú často. Slúžia skôr ako konštatovanie.

V tom prípade sa Knihu Numeri delí na tieto sekcie: 1,1–54; 2,1–3,13; 3,14–7,10; 7,11–10,12; 10,13–12,16; 13,1–25,19; 26,1–34,15; 34,16–36,13.

- *Nm 1,1–54 (sčítanie bojaschopných mužov vv. 1–47 a povinnosti Léviho kmeňa vv. 48–54):*
Začiatok: časový a geografický údaj a uvádzacia formula וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה „JHWH prehovoril k Mojžišovi“ (1,1)¹⁴, príkaz urobiť súpis Izraelitov podľa rodov a rodín (vv. 2–4), zoznam (vv. 5–15).
Koniec: וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה „Izraeliti urobili všetko, čo prikázal JHWH Mojžišovi, tak urobili“ (v. 54) – potvrdenie činnosti v súlade s vôľou JHWH (v. 54).
- *Nm 2,1–3,13 (poriadok táborenia 2,1–34, rodokmeň Árona a Mojžiša 3,1–4, vyvolenie Léviho kmeňa vv. 5–13):*

¹¹ Porov. ARTUS, *Enjeux passés*, 174–175.

¹² Porov. MILGROM, *Numbers*, xi–xlii.

¹³ Porov. ARTUS, *Enjeux passés*, 177–178.

¹⁴ Pri citovaní používame vlastný preklad.

Začiatok: „וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר (2,1), príkaz o poriadku táborenia (v. 2), zoznam vodcov táboriacich kmeňov (vv. 3-34).

Koniec: „וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר (3,11) – Božia reč vysvetľujúca príkaz vyčlenenia Léviocov (vv. 12-13).

- *Nm 3,14–7,10 (sčítanie Léviho kmeňa 3,14-51 a jeho povinnosti na púšti 4,1-49, rôzne nariadenia 5,1-31 a zákon o nazirejoch 6,1-21, áronovské požehnanie vv. 22-27 a dary na svätostánok 7,10):¹⁵*

Začiatok: „וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי לֵאמֹר (3,14), príkaz o sčítaní Léviocov (3,15), zoznam Léviocov (vv. 17-39).

Koniec: „וַיִּקְרִיבוּ הַנְּשִׂאִים אֶת הַנְּזִבַת הַמִּזְבֵּחַ בַּיּוֹם הַמָּשָׁח אֹתוֹ וַיִּקְרִיבוּ הַנְּשִׂאִים אֶת־ קָרְבָּנָם לִפְנֵי הַמִּזְבֵּחַ אֶת־ אֲשֵׁרֹתָיִם וְאֶת־ אֲשֵׁרֹתָיִם אֲשֵׁרֹתָיִם אֲשֵׁרֹתָיִם (7,10) – činnosť v súlade s vôľou JHWH (v. 10).

- *Nm 7,11–10,12 (dary na svätostánok podľa kmeňov 7,11–8,4, svätenie Léviocov 8,5-26, zákon o slávení Paschy 9,1-14, oblačný stĺp vv. 15-23, strieborné trúby 10,1-10, odchod zo Sinajskej púšte vv. 11-12):*

Začiatok: uvádzacia formula „וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה (7,11a), príkaz predložiť obetné dary (v. 11b), zoznam kniežat predkladajúcich dary (vv. 12-83).

Koniec: „וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל לְמַסְעֵיהֶם מִמִּדְבַּר סִינַי וַיֵּשְׁבוּן הָעָן בְּמִדְבַּר פָּאָרָן (10,12) – časový údaj, geografický údaj, činnosť v súlade s vôľou JHWH (vv. 11-12).

- *Nm 10,13–12,16 (odchod zo Sinajskej púšte podľa kmeňov 10,13-36 a vzbury: manna 11,1-30, prepelice vv. 31-35, vzbura Árona a Miriam proti Mojžišovi 12,1-15, odchod z Chacerótu v. 16):*

Začiatok: „וַיִּסְעוּ בְּרֵאשִׁיטָה עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה (10,13), zoznam veliteľov podľa príkazu JHWH pod Mojžišovým vedením“ (10,13), zoznam veliteľov podľa kmeňov (vv. 14-28).

¹⁵ Na začiatku tejto sekcie sa nachádzajú menšie textové jednotky, ktoré by sa na prvý pohľad mohli na základe našich kritérií vyčleniť ako samostatné. Jednotka Nm 3,14-39 však celá tvorí začiatok tretej sekcie a činnosť v súlade s vôľou JHWH ako záver nasleduje hneď za zoznamom osôb, takže jej chýba jadro. V Nm 3,40-43 chýba zoznam osôb aj jadro.

Koniec: וְאַחַר נָסְעוּ הָעָם מִחֲצֵרוֹת וַיִּחַנוּ בְּמִדְבַּר פָּאֲרָן „Potom ľud odtiahol z Chacerótu a utáboril sa na púšti Parán“ (12,16) – činnosť v súlade s vôľou JHWH, geografický údaj (v. 16).

- *Nm 13,1–25,19 (príbeh o zvedoch 13,1–14,45, dodatky k obetným predpisom 15,1-21, neúmyselné previnenia vv. 22-31, trest za porušenie sobotného odpočinku vv. 32-36, strapce na šatách vv. 37-41, Korachova vzbura 16,1-35, kadidelnice vzbúrencov 17,1-15, Áronova palica vv. 16-28, povinnosti kňazov a Léviocov 18,1-7, podiel z obiet vv. 8-20, desiatky vv. 21-32, očistná voda 19,1-22, vody v Meríbe 20,1-13, odchod z Kadéša vv. 14-21, Áronova smrť vv. 22-29, boj s arádkym kráľom 21,1-3, bronzový had vv. 4-9, cesta k Arnónu vv. 10-20, víťazstvo nad Sichónom vv. 21-30 a Ógom vv. 31-35, príbeh o Bileámovi 22,1–24,25, modloslužba Izraelitov 25,1-19):*

Začiatok: וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר „JHWH prehovoril k Mojžišovi“ (13,1), príkaz poslať mužov preskúmať Kanaán (v. 2), zoznam dvanástich zvedov (vv. 4-16).

Koniec: וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר „JHWH prehovoril k Mojžišovi“ (25,16) – Božia reč po zhrnutí činnosti vykonanej podľa vôle JHWH, zabitia Izraelitu s Midjánčankou (v. 18).

- *Nm 26,1–34,15 (druhé sčítanie Izraelitov 26,1-51, rozdelenie krajiny vv. 52-56, sčítanie Léviocov vv. 57-65, dedičské právo dcér 27,1-11, Jozue Mojžišovým nástupcom vv. 12-23, rôzne obety 28,1–29,39, ustanovenia o sľuboch 30,1-17, vojna s Midjánčanmi 31,1-24 a rozdelenie koristi vv. 25-54, rozdelenie Zajordánska 32,1-42, táboriská Izraelitov na púšti 33,1-49, rozdelenie Kanaánu vv. 50-56, hranice Zasl'úbenej zeme 34,1-15):*

Začiatok: וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וְאֶל אֶלְעָזָר בֶּן-אַהֲרֹן הַכֹּהֵן לֵאמֹר „JHWH povedal Mojžišovi a Eleazárovi, Áronovmu synovi“ (26,1), príkaz urobiť súpis novej generácie Izraelitov (vv. 2-4a), súpis Izraelitov podľa kmeňov (vv. 4b-51).

Koniec: וַיִּצַו מֹשֶׁה אֶת-בְּנֵי יִשְׂרָאֵל לֵאמֹר „Potom Mojžiš prikázal synom Izraela“ (34,13a) – Mojžišova reč po reči JHWH o delení dedičstva (v. 13b), glosa (vv. 14-15).

- *Nm 34,16–36,13 (rozdelenie krajiny 34,16-29, podiel Léviocov 35,1-8, útočiskové mestá vv. 9-34, dedičné právo dcér 36,1-13):*

Začiatok: וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר „JHWH prehovoril k Mojžišovi“ (34,16), príkaz rozdeliť krajinu (vv. 17-18), mená mužov, ktorí ju rozdelia (vv. 19-29).

Koniec: אֵלֶּה הַמִּצְוֹת וְהַמְשָׁפְטִים „Toto sú príkazy a právne ustanovenia“ (36,13a) – reč redaktora (legislatívny záver) po potvrdení činnosti v súlade

s Mojžišovou rečou na príkaz JHWH (dedičné právo dcér), geografický údaj (v. 13).

V predloženom návrhu štruktúry založenom najmä na úvodných blokoch, ktoré obsahujú príkaz alebo informáciu o príkaze, za ktorým nasleduje zoznam osôb, sa nachádza aj kombinácia prvkov, na základe ktorých boli navrhnuté predtým uvedené štruktúry: striedanie sa generácií a topografické a chronologické indície. Nami navrhnuté štruktúrne celky však nie sú vyčlenené na základe tém, opakovania sa charakteristických slov alebo iných znakov.

Prvá sekcia sa končí činnosťou v súlade s vôľou JHWH, druhá rečou JHWH, tretia znova činnosťou v súlade s vôľou JHWH, štvrtá aj časovým a geografickým údajom a záver piatej obsahuje činnosť v súlade s vôľou JHWH s geografickým údajom. Ďalšie dve sekcie sa končia rečou: šiesta JHWH; siedma Mojžišovou, s glosou. Ôsma sekcia sa končí dodatkom redaktora s geografickým údajom. Tieto sekcie nemajú porovnateľnú kompozičnú a hierarchickú úroveň, vyznačujú sa len podobnou kompozíciou úvodného a sčasti záverečného bloku. Vo všetkých okrem piatej sa nachádza zmienka o Léviovcoch – o ich povinnostiach, svätení, sčítaní alebo podiele. V piatej sekcii sa síce Léviovcovia ako kmeň nespomínajú, no opisuje sa tu vzburá Árona a Mirjam.

Nemôžeme povedať, že návrh tejto štruktúry je prevratný. Pri takej kompozičnej a štruktúrnej zložitej knihe, akou je *Kniha Numeri*, však poskytuje ďalší pohľad na možnú prácu jej konečného redaktora.

Záver

Kniha Numeri je z hľadiska štruktúry a spojitosti veľmi zložitá. Existuje viac typov návrhov riešenia jej synchronnej štruktúry, od úplnej neusporiadanosti až po súbežné čítanie s vyčlenením celkov na základe topografických a chronologických indícií, striedaní sa generácií a umiestnenia knihy v kontexte Hexateuchu. Náš návrh synchronnej štruktúry neberie ohľad na dej narácií, témy, opakovanie sa charakteristických slov alebo iné indície. Zakladá sa na opakovaní úvodných blokov, obsahujúcich príkaz alebo informáciu o príkaze, za ktorým nasleduje zoznam osôb, a záverečných blokov obsahujúcich činnosť v súlade s vôľou JHWH alebo záverečnú reč či dodatok redaktora. Navrhnutá štruktúra s ôsmimi sekciami upozorňuje na tento štruktúrotvorný fenomén, ktorý mohol použiť konečný redaktor *Knihy Numeri*.

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Zhrnutie

Existuje viac typov návrhov riešenia štruktúry Knihy Numeri. Predložený návrh je výsledkom výlučne synchronného prístupu. Zakladá sa na opakovaní úvodných blokov obsahujúcich príkaz alebo informáciu o príkaze, za ktorým nasleduje zoznam osôb, a záverečných blokov obsahujúcich činnosť v súlade s vôľou JHWH alebo záverečnú reč či dodatok redaktora. Navrhnutá štruktúra s ôsmimi sekciami upozorňuje na fenomén, ktorý mohol použiť konečný redaktor Knihy Numeri.

Kľúčové slová: Kniha Numeri, Pentateuch, štruktúra, štruktúrna jednotka, synchronný prístup.

Summary

There are more types of suggestion for the structure of the Book of Numbers. The presented proposal is the result of an exclusively synchronic approach. It is based on the repetition of the opening blocks, containing a command or command information followed by a list of people, and the final blocks, containing activities in accordance with the will of YHWH or the final speech or addendum of the editor. Suggested structure with eight sections draws attention to the phenomenon that the final editor of Book of Numbers could use.

Keywords: Numbers, Pentateuch, structure, structural unit, synchronic approach.

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A Note on the Ellipsis of the Preposition *Bet* before the Nouns בית and פתח

Steven E. Fassberg

Already in the Middle Ages Jewish grammarians noted that sometimes the biblical text was missing a preposition before a noun¹. In particular, it was pointed out that *bet* was absent before בית “house”. See, e.g., Ibn Janah in the 11th century, who cited the passages נָדְרָה וְאִם־בֵּית אִשָּׁה נִדְרָה “and if she vowed (in) her husband’s house” (Num 30:11); כִּי־עָשְׂתָה נְבִלָה בְיִשְׂרָאֵל לְזָנוֹת בַּיִת אָבִיהָ “because she has done disgracefully in Israel by whoring (in) her father’s house” (Deut 22:21); אֲדָ לֹא יַעֲשֶׂה בַיִת יְהוָה סְפוֹת כֶּסֶף מְזֻמְרוֹת מְזֻרְקוֹת חֲצֵצְרוֹת כָּל־כְּלֵי זָהָב וְכִלְי־כֶסֶף “but there were not made (in) the house of the Lord silver basins, snuffers, bowls, trumpets, any vessels of gold and vessels of silver” (2 Kgs 12:14). Ibn Janah declared: רוצה לומר בהם כולם בבית “i.e., all of them are בבית”².

Modern grammarians agree with their medieval predecessors that prepositions were to be expected but are not attested in certain biblical passages. The standard reference grammars of Gesenius – Kautzsch – Cowley and Joüon – Muraoka discuss the absence of *bet* before nouns under the rubric of subordination of nouns to verbs, and they note the lack of *bet*, especially before בית “house” and פתח “opening, entrance, gate”³. Samuel R. Driver commented that the preposition is almost always absent before בית and פתח when they occur in construct, e.g., הֲיֵשׁ בַּיִת־אָבִיךָ מְקוֹם לָנוּ לָלֵץ “Is there space in your father’s house for us to lodge in?” (Gen 24:23), וְהוּא יֹשֵׁב פֶּתַח־הָאֵהָל “while he was sitting at the

¹ See, e.g., David Kimḥi’s remarks on ellipsis and elision in CHOMSKY, *Hebrew Grammar*, § 89b.

² IBN JANĀH, *Sefer Ha-Riqmah*, 1:285.

³ GESENIUS – KAUTZSCH – COWLEY, *Grammar*, § 118g mentions it under “The Looser Subordination of the Accusative to the Verb” and calls it “accus. loci”; JOÜON – MURAOKA, *Grammar*, § 126h lists it in the chapter under “The Indirect Accusative” and describe it as an “accusative of local determination”.

entrance to the tent” (18:1)⁴. Gesenius – Kautzsch – Cowley concurs with Driver’s description, but Joüon – Muraoka refines it ever-so-slightly. According to the latter grammar, פֶּתַח “usually” occurs when in construct to a following noun (as opposed to בְּפֶתַח), whereas בֵּית is “common” (as opposed to בְּבֵית). Driver added that the preposition is regularly attested when the two nouns are not part of a construct chain and the noun is determined either by a definite article or by a pronominal suffix, e.g., אֶת־קוֹל רִגְלֶיהָ בָּאָה בְּפֶתַח “the sound of her feet as she was coming in the entrance” (1 Kgs 14:6); וְאֵת כָּל־אֲשֶׁר בְּבֵית “and everything that was in the house” (Gen 34:29); וַיְהִי מֵאָז הִפְקִיד אֹתוֹ בְּבֵיתוֹ “and it was since (the time) he appointed him over his house” (39:5).

The purpose of the present note is twofold. The first is to modify somewhat the description by Gesenius – Kautzsch – Cowley and Joüon – Muraoka concerning the frequency of the missing preposition *bet* before בֵּית and פֶּתַח. There is actually an inverse proportion in the occurrences of *bet* before פֶּתַח and בֵּית when in construct: as a rule the preposition is absent before פֶּתַח, but it is attested twice as often as not before בֵּית. The statistics are:

- a. פֶּתַח + *nomen rectum* 4 × בְּבֵית + *nomen rectum* 108 × (+ 24 × as compound proper noun, e.g., בבית לחם)
- b. פֶּתַח + *nomen rectum* 51 × בֵּית + *nomen rectum* 62 ×

The second objective of this note is to propose another explanation for the absence of the preposition *bet* before בֵּית and פֶּתַח. Gesenius – Kautzsch – Cowley suggests that euphonic reasons were responsible for the absence of *bet* since both nouns begin with a labial consonant; Joüon – Muraoka speaks of a possible haplology⁵. I wonder if a different phenomenon is not responsible – grammaticalization, a general linguistic process by which lexical items such as nouns and verbs lose their literal meanings and turn into grammatical markers. For example, in English the verbal form “going” develops into a marker of

⁴ DRIVER, *Samuel*, 29, n. 3 (on 1 Sam 2:29); cf. הֲעוֹד לָנוּ חֵלֶק וְנַחֲלָה בְּבֵית אָבִינוּ “Do we still have a portion and an inheritance in our father’s house?” (Gen 34:31); וַתֵּשֶׁב בְּפֶתַח עֵינַיִם “and she sat at the entrance to Enayim” (38:14).

⁵ So too BROCKELMANN, *Syntax*, § 81a. WALTKE – O’CONNOR, *Introduction*, mentions haplology and the syntactic conditioning of Driver (before a *nomen regens*), but stops short of adopting either explanation.

imminent future action (“I am going to sit here all day”) and the cardinal numeral “one” becomes an indefinite article “a(n)”⁶.

In the light of internal Hebrew as well as comparative evidence from other Semitic languages, I wonder if an incipient process of grammaticalization was not responsible for the absence of the *bet* before בית and פתח. In addition to retaining its basic meaning of “house”, it is clear that speakers of Hebrew also grammaticalized בית into (1) an adverb מבית “within”, e.g., וּכְפַרְתָּ אֹתָהּ מִבֵּית, “and you shall pitch it within and without with pitch” (Gen 6:14); and (2) a preposition ל- מבית “within”, e.g., וְהֵבֵאתָ שָׁמָּה מִבֵּית לְפָרְכָת, “and you shall bring in there within the veil” (Exod 26:33)⁷. I suggest that as the next part of the process, בית began also to be understood as a preposition “in, at” without ג-⁸. Thus the use of *bet* before the noun בית became superfluous since בית, in addition to meaning “house”, could also mean “in + the house”. This is not surprising in the light of the frequency of the בית – it is the second most frequent noun of place in Biblical Hebrew after ארץ “land”⁹.

Akkadian and Syriac provide supporting evidence. In Middle and Neo-Assyrian, *bet*, in addition to its basic meaning of “house”, develops into a subordinating locative (and temporal) conjunction¹⁰. See, e.g., in Neo-Assyrian¹¹:

<i>bēt šunu rēssunu iši</i>	“summon them <u>wherever</u> they are”;
<i>šupru bēt šūtūni liš[b]utu</i>	“send (word) that he should be arrested <u>wherever</u> he is”.

In Syriac ܒܝܬ also shows semantic bleaching and sometimes has acquired the meaning of “place” as in ܒܝܬܗ ܘܗܝ ܗܝܘܬܗ ܘܗܝ ܘܗܝܘܬܗ “because all of it is a place of well-watering” (Gen 13:10) or ܒܝܬܗ ܘܗܝ ܗܝܘܬܗ ܘܗܝ ܘܗܝܘܬܗ “place of pasture for flocks of sheep” (Isa 32:14)¹². Note, however, possible confusion with the homonym ܒܝܬ “between, among”; the latter is derived by many from

⁶ On grammaticalization in the Semitic languages, see RUBIN, *Grammaticalization*. For the two examples cited from English, see RUBIN, *Grammaticalization*, 4-5.

⁷ BROWN – DRIVER – BRIGGS, *Lexicon*, 110 (§ 8a-b).

⁸ For examples of nouns grammaticalizing into prepositions in Semitic languages, see RUBIN, *Grammaticalization*, 46-48.

⁹ See WATTS, *Lists of Words*, 16-18.

¹⁰ CAD, vol. 2:B, 272.

¹¹ HAÄMEEN-ANTTILA, *Neo-Assyrian*, §§ 3.6; 4.5.9.

¹² Might one even go so far as to interpret this use of ܒܝܬ as approaching a locative conjunction “place where” > “where”?

a contraction of the preposition ¹³כַּסְתָּ. As in Biblical Hebrew, rarely does one find the preposition *beth* before כַּסְתָּ when the latter functions as nomen regens¹⁴.

In the Gəʿəz Bible, *bayt* occurs without the preposition *b* in those passages where the Hebrew Bible lacks the *bet*, e.g., Gen 24:23; 38:11; Num 30:11¹⁵. The same is true for these passages in Targums Onqelos and Jonathan, and the Peshitta.

A similar process of grammaticalization would seem to be responsible for the absence of the preposition *bet* before פֶּתַח. Unlike *byt*, which is grammaticalized elsewhere in Semitic, there are, however, no parallels with the noun פֶּתַח. Other Semitic languages express the concept “opening, entrance” with different nouns, e.g., Akkadian *bābu*, *nērebu*, Arabic *bāb*, Aramaic תַּרְעָה, Gəʿəz *xoxta*, which did not develop into prepositions.

In sum, the preposition *bet* is almost always missing before פֶּתַח when in construct, whereas *bet* is more than twice as frequent as not before בֵּית when in construct. I suggest that the absence of the *bet* is not the result of a phonetic process, but rather stems from the grammaticalization of the nouns בֵּית and פֶּתַח. The former is grammaticalized elsewhere in Semitic; the latter, however, is not.

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¹³ E.g., PAYNE SMITH, *Compendious Syriac Grammar*, 43; cf. DUVAL, *Traité*, § 290, who derives this form of the preposition from original *byt*. On the distribution of כַּסְתָּ, כַּסְתָּ, and כַּסְתָּ in Syriac, see MURAOKA, *Classical Syriac Particles*.

¹⁴ PAYNE SMITH, *Compendious Syriac Dictionary*, 43.

¹⁵ DILLMANN, *Lexicon*, 535. I am grateful to the anonymous reviewer who reminds me of the complexity of the translation process of the Bible into Geʿez, which includes the role of the LXX, other influences, as well as late revisions. He notes that, in Gen 38:11, there are two cases of ellipsis (בֵּית אֲבִיהֶּ and בֵּית אֲבִיָּהּ). In both cases, LXX reads ἐν τῷ οὐτῷ; however, the Ethiopic text has in the first instance *westa bēta abuki* (*westa* is the preposition “in, into, to”) but in the second only *bēta abuhā*. He adds that LXX in Gen 24:23 reads παρὰ τῷ πατρὶ σου for בֵּית אֲבִיָּהּ.

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Summary

In Biblical Hebrew the preposition *bet* is often absent before the nouns בית “house” and פתח “opening, entrance, gate”. Scholars have noted that both the preposition and the initial consonant of the nouns are labials and the lack of the *bet* has been explained as possible haplogy. The article presents the frequency of the forms with and without *bet* and, in the light of internal and comparative evidence, it is suggested that the two nouns have become partially grammaticalized.

Keywords: Biblical Hebrew, grammaticalization, prepositions.

Zhrnutie

V biblickej hebrejčine predložka *bet* často absentuje pred podstatným menom בית „dom“ a פתח „otvor, vstup, brána“. Vedci poznamenávajú, že predložka a aj začiatočná spoluhláska uvedených podstatných mien sú labiály, a chýbajúce *bet* vysvetľujú ako možnú haplológiu. Príspevok predstavuje výskyty tvarov s predložkou *bet* i bez nej a, na základe vnútorných a porovnávacích dôkazov, tvrdí, že obidve podstatné mená boli čiastočne gramatikalizované.

Kľúčové slová: hebrejská Biblia, gramatikalizácia, predložky.

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Abstrakty

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(č. 1) 1-9: **K. Akiyama: How Can Love Be Commanded? On Not Reading Lev 19,17-18 as Law.** Prikázanie milovať blížneho svojho ako seba samého (Lv 19,18) sa zdá byť nad ľudské sily a priam irelevantné pre právny systém, pretože slovo „milovať“ sa skôr viaže s oblasťou ľudských citov než s právom. Akiyama rozoberá charakter Lv 19,17-18 v interpretačnom rámci právnych textov Pentateuchu, ako aj v kontexte múdroslovnej literatúry. Podľa jeho záveru má toto prikázanie charakter múdroslovného napomenutia a exhortácie, ktoré nebolo určené pre súdne vymáhanie či trestanie za jeho porušenie.

10-24: **Y. Kim: The Referent of ‘Our Shield’ in Psalm 84,10.** Ž 84,10 možno preložiť ako „Bože, náš štít, pozri a pohliadni na tvár svojho pomazaného.“ Alebo aj ako „Bože, pozri na náš štít a pohliadni na tvár svojho pomazaného.“ Kim zvažuje opodstatnenosť oboch prekladov z hľadiska štruktúry žalmu a lexiky. Pretože sa slovo „štít“ v metaforách SZ skoro výlučne vzťahuje na Boha a nie na ľudských vodcov, je náležité uprednostniť prvý preklad, ktorý odpovedá aj LXX a Vulgáte, kde je „naš štít“ preložený ako „naš ochranca“ v zmysle Božieho atribútu.

25-36: **W. A. Ross: Style and Familiarity in Judges 19,7 (Old Greek). Establishing Dependence within the Septuagint.** Štádia prekladu Septuaginty možno zachytiť pri porovnávaní podobných textov, ktoré sa však nachádzajú v rôznych biblických knihách. Ross preto porovnáva grécky text Gn 19,4-8 s textom Sdc 19,22-44, ktorý opisuje príchod pocestných do nehostinného kraja, kde ich chcú miestni znásilniť. Kľúčovú úlohu pri tom zohráva skoro navlas rovnaký verš Gn 19,7 // Sdc 19,23, ktorý sa v hebrejskej predlohe štylisticky od seba odlišuje. Táto paralela poukazuje na skutočnosť, že grécky preklad Gn (a možno celý Pentateuch) bol už v čase prekladania Sdc ustálený a tešil sa autorite ako normatívny text.

¹ Dostupné na: Peeters Online Journals (<http://poj.peeters-leuven.be>). Kto by mal záujem o niektorý z článkov, a nemá k nemu on-line prístup, môže sa obrátiť na: jaroslav.mudron@gmail.com.

37-54: **L. Zelyck: Matthew 18,1-14 and the Exposure and Sexual Abuse of Children in the Roman World.** V starovekom grécko-rímskom svete boli pedofília a odvrhnutie novorodencov beztrestným a pomerne bežným javom. Raná kresťanská a židovská averzia voči týmto činom umožňujú podľa Zelycka interpretovať Mt 18,1-14 v zmysle zneužívania detí a vystavovania novorodencov smrti. Rozhodujúce slovo „pohoršiť“ sa v kontexte Mt 5,27-30, Ž. Šal. 16,7 a bNid. 13b vzťahuje na hriechy v oblasti sexualit, pričom ďalší výraz v Mt 18,10, „opovrhnuť (maličkým)“, označuje odvrhnutie dieťaťa po jeho narodení. V kontraste s týmito praktikami žiada Mt 18,5 „prijať“ dieťa a postarať sa oň.

55-71: **J.-Ph. Fabre: Le possédé de Gérasa (Marc 5,1-20). Quand l'intrigue est théologie.** Príbeh o uzdravení posadnutého v Geraze (Mk 5,1-20) je neobyčajne rozvinutý a zložitý. Fabre podrobne analyzuje jeho naratívnu štruktúru a dokazuje, ako je za jeho zložitou ukrytá teológia týkajúca sa evanjelizácie národov: po tom ako zjavuje svoju moc nad zlými silami (vv. 8-13), dáva Ježiš najavo svoju túžbu, aby sa zvesť o jeho moci šírila medzi pohanmi (vv. 18-20). Týmto spôsobom sa rozuzlenie zápletky (*l'intrigue de résolution*) spája s odhalením podstaty deja (*l'intrigue de révélation*).

72-90: **S. Grindheim: The Kingdom of God in Romans.** V protiklade so synoptickými evanjeliami, v Pavlových listoch nemá termín „Božie kráľovstvo“ ústredné miesto. Táto lexikálna odlišnosť však neznamená, že by sa bol Pavol rozchádzal s Ježišovým ohlasovaním. Grindheim naopak odkrýva teologickú príbuznosť realizovanej eschatológie medzi synoptikmi, 1Kor 15,20-28 a Rim 5-8. Pavlova koncepcia kozmického zla je v súlade s vtedajšími židovskými predstavami, no porazenie tohto zla skrze Ježišovu smrť a zmŕtvychvstanie otvára cestu Božej kráľovskej moci, ktorá sa konkrétne odráža v novom etickom systéme vo svetle milosti a nového stvorenia.

91-111: **S. Buttica: «La foi agissant par l'amour» (Galates 5,6). Justification par la foi et parénèse du jugement dans la lettre aux Galates.** V súvislosti s Pavlovým Listom Galat'anom sa hovorí o kríze miestnej cirkvi, v ktorej začínali prevládať tendencie prijímať židovské praktiky. Buttica analyzuje vzťah medzi teológiou a etikou v Gal a predstavuje sociologický charakter Pavlovho riešenia tejto krízy. Posolstvo ospravedlivenia vierou je centrálné pre prvú časť Listu (1-4), pričom v jeho druhej časti (5-6) zaznieva dôraz na praktický rozmer étosu, podmienený vyhlídkou na Boží konečný súd. Obe rozmary, teologický aj etický, sa jednotia v koncepcii „nového stvorenia“ (6,15) a „viery činnej skrze lásku“ (5,6).

(č. 2) 161-172: **L. Quick: Laying Og to Rest. Deuteronomy 3 and the Making of a Myth.** Bášanský kráľ Og je v Dt 3 opísaný ako posledný z pokolenia Refaimcov (רפאים) a jeho lôžko (ערו) nadrozmerných rozmerov (9 × 4 lakte) dáva tušiť, že nebol obyčajným človekom. Quicková prechádza históriou interpretácie Dt 3,11 a polemizuje s tendenciou niektorých bádateľov vidieť v postave Oga isté božstvo podsvetia, či chápať jeho „lôžko“ ako sarkofág alebo mohylu. Tieto teórie sú založené na sporných interpretáciách niektorých ugaritských zmienok o *rp'um* a jedného ťažko čitateľného fenického hrobového nápisu. Naproti tomu kontext Dt a ďalších biblických kníh naznačuje, že kráľ Og a jeho lôžko sú pozostatkami mýtickej minulosti prastarých obrov, nad ktorými Izrael víťazí.

173-190: **U. Berges: Triton-Isaiah and the Reforms of Ezra/Nehemiah. Consent or Conflict?** Historicky vzaté, tzv. tretí Izaiáš tvoril záverečné kapitoly Iz (56-66) v čase,

keď Ezdráš a Nehemiáš obnovovali politický a náboženský život v Judei. Berges z tohto dôvodu pozorne porovnáva teologické, sociologické a politické koncepty týchto poexilových diel. Hoci je ich spoločným motívom centrálna úloha Jeruzalemského chrámu, Trlz pristupuje k hlavným otázkam doby eticky, kým Ezd-Neh uprednostňujú prístup etnický. Zásadný rozdiel medzi nimi nespočíva ani tak v otvorenosti voči novoobrátencom, ako skôr v prístupnosti Pánovho kultu pre cudzincov a neobrezancov.

191-207: **B. Kilchör: The Meaning of Ezekiel 44,6-14 in Light of Ezekiel 1-39.** Jasné rozlíšenie medzi levitskými kňazmi a ostatnými levitmi v Ez 44 viedlo mnohých biblistov k historickej rekonštrukcii rozdelenia úloh v Chráme pred babylonským zajatím. Kilchör oproti tomu interpretuje Ez 44 v kontexte celej knihy. Synchronistické čítanie Ez 44,6-14 odkrýva nadväznosti na kap. 8 (ohavnosti páchané v Chráme), kap. 14 (celý dom Izraela sa spreneveruje), kap. 16 (ohavnosti rušia Božiu zmluvu) a kap. 23 (za znesvätenie Chrámu sú zodpovední cudzinci). V obnovenom chráme sa už oltár nenachádza na nádvorí, ale vo vnútri svätyne, kde môžu vstúpiť len levitskí kňazi. Úlohou ostatných levitov je byť spolu s ostatnými Izraelitami na vonkajšej strane Chrámu a slúžiť im tam.

208-226: **D. Verde – P. Van Hecke: The Belligerent Woman in Song 1,9.** V Pies 1,9 je snúbenica prirovnávaná ženichom ku „kobyly faraónovho voza“. Verde a Van Hecke skúmajú význam tohto prirovnania na základe kognitívnej lingvistiky a dobovej literatúry. Predstavenie ženy vo svetle vojenskej terminológie nie je zriedkavým javom v SZ a v mimobiblických dielach. Metafora „kobyly faraónovho voza“ naznačuje neodolateľne prítiažlivú silu ženskej krásy.

227-233: **P. D. Myers: Do Nomina Sacra Influence the Textual Transmission of 2 Esdras 12,12?** V starovekých rukopisoch sú často opakujúce sa mená svätých miest a osôb uvádzané skratkami, ktoré mohli viesť prepisovateľov k textovým omylom. Myers zvažuje takýto omyl v gréckom texte 2Ezd 12,12, kde sa vyskytuje pojem *Ισραηλ* namiesto jeho ekvivalentu *לירושלם* podľa Neh 2,12. Nahradenie slova Jeruzalem termínom Izrael je pochopiteľné, keď uvážime vizuálnu podobnosť skratiek týchto svätých výrazov v gréckych rukopisoch, t. j. ΙΑΗΜ a ΙΗΑ.

234-256: **M. F. De Campos: The ‘Sign from Heaven’ and the ‘Bread from Heaven’ (Mark 8,10-13).** Žiadosť farizejov, aby Ježiš vykonal „znamenie z neba“ (Mk 8,10-13), je zasadená medzi druhé rozmnoženie chleba (Mk 8,1-9) a Ježišove vyčítanie učeníkom, že nepochopili význam tohto zázraku (Mk 8,14-21). Literárne usporiadanie troch statí a ich tematické prepojenie (chlieb, skúška, znamenie) sú podľa Camposa alúziou na starozákonné príbehy o manne. Ježiš v Mk 8,10-13, podobne ako Boh počas putovania Izraela po púšti, zažíva odmietnutie zo strany tých, ktorí dostali chlieb z neba.

257-269: **H. Méndez: ‘He Spoke... Forever.’ A Hebrew Idiom in Luke 1,55.** Zmienku o „Abrahámovi a jeho potomstve (navěky)“ v závere Magnifikátu možno chápať aj v spojitosti s témou milosrdenstva (pamätal na svoje milosrdenstvo... Abrahámovi a jeho potomstvu) namiesto vyjadrenia adresáta Božieho hovoru (ako hovoril našim otcom Abrahámovi...). Méndez však odmieta túto interpretáciu a na základe podobných výrazov v Knihe Jubileí a v Žalmoch Šalamúna dokazuje, že hebrejské slovné spojenie „hovoriť navěky“ vystihuje motív sľubu, ktorý navyše vhodne „sedí“ v rámci teológie zmluvy a spásy tohto chválospevu.

270-286: **J. M. Granados Rojas: El ‘segundo signo’ en el Cuarto Evangelio.** V Aristotelovom ponímaní prózy možno zápletku deja rozuzliť buď pomocou zvratu deja

(peripetia) alebo rozpoznania pravdy (anagnorisis). Granados identifikuje oba tieto modely v príbehu o uzdravení syna kráľovského úradníka v Jn 4,46-54. Samotné uzdravenie (peripetia) je vykonané Ježišovými slovami: „Choď, tvoj syn žije“, a to v hodine, ktorú úradník neskôr rozpozná (anagnorisis) ako čas uzdravenia. V tomto svetle dvojakého modelu interpretuje autor článku niektoré zásadné rozdiely medzi Jn 4,46-54 a verziou príbehu v synoptických evanjeliách.

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V ročenke Liber Annus LXVII za rok 2017, ktorú vydalo Studium Biblicum Franciscanum (SBF) v Jeruzaleme, je spracovaných 20 vedeckých článkov (9 – 477) s ich abstraktmi (485 – 496). Na ďalších stranách nájdeme zoznam knižných titulov, ktoré doplnili knižnicu SBF (497 – 503). Na posledných stranách ročenky je uvedená správa o licenčných tézach a jednej doktorandskej téze študentov SBF za akademický rok 2016 – 2017 (505 – 509) a tiež index LA za obdobie 1981 – 2016 (512 – 523).

9-27: **Michelangelo Priotto: L'itinerario geografico-teologico di Abramo. I: Da Uralle Querce di Mamre (Gn 11,27–14,24).** V prvom článku ročenky sa pozornosť venuje Abrahámovmu putovaniu. Zámerom autora je zistiť, či príbehy Abrahámovho cyklu majú na úrovni finálnej redakcie význam jednoduchej antologickej zbierky alebo ako navrhuje autor, sú nositeľmi uceleného teologického zmyslu. Autor zvlášť skúma, či geografický pohyb patriarchu má symbolicko-teologický význam. V prvej časti Abrahámovho cyklu (Gn 11,27–14,24) sa objavuje niekoľko premiestnení: z Uru do chaldejského Cháranu (11,27-32); z Cháranu do krajiny Kanaán (12,1-9); z Kanaánu do Egypta (12,10-20); z Egypta späť do Kanaánu, s prvým usadením pri Mamreho duboch v Hebrone (13,1-18). Toto Abrahámovo putovanie nie je len obyčajným itinerárom nomáda. Z pohľadu redaktora majú tieto cesty bohatý symbolicko-teologický význam: ťažká, ale rásna cesta smerom do Božej krajiny, do krajiny, ktorá sa stále viac stáva krajinou viery. Takéto vysvetlenie je významné pre exulantskú a post-exulantskú komunitu, ktorá hľadala krajinu viery.

29-50: **Alessandro Coniglio: «Gracious and Mercifulis Yhwh...» (Psalm 145:8): The Quotation of Exodus 34:6 in Psalm 145 and Its Role in the Holistic Design of the Psalter.** V tomto príspevku sa profesor exegézy Starého zákona zaoberá umiestnením a obsahom Žalmu 145. Žalm má dôležitý vzťah ku Knihe žalmov ako celku: uzatvára poslednú dávidovskú zbierku a uvádza záverečný Hallel (Ž 146–150). Často sa mu pripisuje úloha špecifického švíka. Tento žalm je akýmsi pántom medzi hlavnou časťou Žaltára a jeho záverečnou doxológiou. V ôsmom verši Žalmu 145 je citovaná „formulka božského atribútu“ z Ex 34,6-7. Zdá sa, že nie náhodou Žalm 145 cituje tento základný článok viery; vzniká tak intertextuálny dialóg medzi žalmom a Ex 32–34. Hermeneutickým dôsledkom je, že sa

obnovuje teologická perspektíva rozprávania o zlatom teľati: PÁN je Boh, ktorého vľúdna a súcitná láska je schopná ponúknuť nádej novej budúcnosti vzdorovitému ľudu a tiež všetkým ľuďom na zemi. Táto láska volá k účasti na zmluvnej láske súcitného Boha Izraela. Keďže Ž 145 je dávidovský žalm, je to Dávid a nie Mojžiš, kto pripomína božské atribúty zjavené na Sinaji. V skutočnosti všetky tri žalmy, ktoré explicitne citujú Ex 34,6 (Ž 86; 103; 145), sú dávidovské. Autor článku prichádza s názorom, že Ex 34,6 spája Žaltár do kánonického celku: úlohou dávidovského kráľa je zriadiť na zemi PÁNOVO kráľovstvo, ktoré bude verné Jeho milostivej povahe.

51-61: **Vincenzo Lopasso: Il principio della retribuzione in Malachia 3,13-21.**

V článku sa autor venuje téme Božej spravodlivosti v Knihe proroka Malachiáša 3,13-21, majúc na zreteli odkaz knihy vzhľadom na zmluvu a ohlásenie PÁNOVHO dňa. Božia spravodlivosť je spôsob, ktorým sa Boh správa voči spravodlivým a zlým. Autor sa pokúša včleniť túto sekciu do zázemia prorokovho kázania. Námet Božej spravodlivosti je témou teodícey, ktorá je prítomná v Starom zákone, zvlášť v Knihe Jób. Zaoberaním sa Božou spravodlivosťou drží Malachiáš jednu líniu s ostatnými „malými prorokmi“, ktorá poukazuje na rozhodujúcu intervenciu zo strany Boha. Pôvodný Malachiášov vklad vyčnieva v jeho spracovaní témy víťazstva spravodlivého nad zlým a v jeho aplikácii kritéria múdrosti pri čítaní tejto témy. Takýto spôsob predstavenia spravodlivosti možno vysvetliť vo svetle post-exilnej teológie ovplyvnenej sapienciálnou reflexiou.

63-97: **Rosario Pierrì: I neologismi nei Settanta e nell'antichità.**

Františkánsky biblista skúma v tomto príspevku neologizmy staroveku. V lexikónoch LXX jestvuje veľké množstvo termínov, ktoré sú definované ako neologizmy. Avšak snaha o presné určenie ich výskytu značne kolíše. Táto neistota sa objavuje aj v diele autorov, ktorí študujú slovníky LXX. K takejto nevyváženosti dochádza kvôli absencii spoločných kritérií na definovanie termínu ako neologizmu. Niektorí bádatelia sa zaoberali fenoménom neologizmov v LXX a sformulovali kritériá, ktoré vďaka príspevku papyrusov a nápisov umenšujú ich počet a obozretne pomáhajú pri ich definovaní. V článku autor po tom, čo predstavuje krátky *excursus* reflexií LXX-bádateľov na neologizmy, predostiera koncept neologizmu v staroveku. Cieľom je otvoriť diskusiu pre možný vplyv „školy“, ktorá mala vplyv na použitie neologizmov v LXX. Zdá sa, že jestvujú náznaky, že takýto vplyv existoval. V školách sa vyučovali základy pre tvorenie nových slov, ktoré nemuseli byť neznáme prekladateľom a autorom kníh Septuaginty. Na záver článku autor podáva tvrdenie, že existujú kritériá, ktoré s veľmi veľkou pravdepodobnosťou definujú termín LXX ako neologizmus, ktorý možno priradiť prostrediu, z ktorého autor alebo prekladateľ pochádzali.

99-106: **Frédéric Manns: La mère des fils de Zébédée.**

Francúzsky biblista sa v článku venuje synoptickému pohľadu na precedenciu medzi Ježišovými učeníkmi. Židovské ženy hrali kľúčovú úlohu v dôležitých okamihoch kresťanskej histórie. Autor v príspevku venuje pozornosť aj Lukášovej verzii, ktorá je zachytená v osobitnom kontexte. Prichádza s nasledovnými otázkami: Môže byť matka Zebedejových synov, ktorú predstavuje Matúš, porovnávaná s ostatnými matkami, ktoré sú nám známe zo židovskej literatúry? Môže toto porovnanie povedať niečo viac o autorovi Matúšovho evanjelia alebo nám môže priblížiť pochopenie sociálnych modelov a úmyslov v Matúšovi?

107-112: **Matteo Munari: Livito e insegnamento. Nota filologica su Mt 16,12.**

Nepochopenie medzi Ježišom a učeníkmi, ako ho zachytáva Matúš v 16,5-12, sa zvyčajne

vysvetľuje cez zmenu literárnym a obrazným významom gréckeho substantíva ζύμη „kvas“: Ježiš povie učeníkom, aby sa chránili kvasu farizejov a saducejov, referujúc na ich učenie a nie na ich pečivo. Nedorozumenie však môže pochádzať jednoducho z rôznych významov, ktoré slovo חמירא môže mať v aramejčine.

113-126: **Maurizio Girolami: Lk 12,49-53 in Marcionite texts.** Nové publikácie D. Rotha a M. Klinghardta o Marciónovom evanjeliu nám umožňujú znovu popremýšľať nad niektorými pasážami, ktoré sa týkajú Ježišovho poslania: Prišiel, aby priniesol oheň na svet, rozdelenie a meč. Tertulián sa ponosuje, že Marción zmenil Lukášov text, hoci kanonická textová tradícia je bližšia Marciónovi než africkému spisovateľovi. Vo svetle synoptickej tradície, vo svetle Tomášovho evanjelia a *Recognitiones* od Pseudoklementa je časť Lk 12,49-53 zaujímavá v tom, že zhŕňa prinajmenšom päť logií, ktoré pospolu inde nenájdem. Oheň vo verši 49 Tertulián rozumie so starozákonným podtónom, kým Marción v ňom číta nové kristologické zjavenie. Zmienka o krste vo verši 50, ktorá podľa Harnacka, Rotha a Klinghardta je Tertuliánovi neznáma, je v synoptickej tradícii dobre dochovaná, zatiaľ čo rozdelenie a meč vo verši 51 poukazujú na to, že Tertulián poznal starší Lukášov text než ten, čo poznal Marción. V neposlednom rade rozdiel medzi generáciami zachytáva rozdielne interpretácie Matúša, Lukáša a Marcióna. Analýza Marciónovho textu vyvoláva veľký záujem, pretože sa zameriava na proces, ktorý viedol k finálnej redakcii evanjelií a na históriu prijatia Ježišových slov.

127-149: **Piotr Blajer: What is the Purpose of the Older Brother in the Parable? A Narrative Study of Luke 15.** Pätnásta kapitola Lukášovho evanjelia je samostatnou časťou v rámci Ježišovej cesty do Jeruzalema (9,51–19,46). Obsahom 15. kapitoly sú tri dobre známe podobenstvá o „stratenom“ alebo o milosrdenstve. Ide o podobenstvo o stratenej ovečke (15,4-7), o stratenej minci (15,8-10) a o márnotratom synovi (15,11-32). Tri podobenstvá majú viac-menej rovnakú šablónu (opis počiatkovej situácie, strata predmetu, jeho hľadanie, jeho nájdenie a následná radosť z nájdenia). Jediný rozdiel medzi podobenstvami nachádzame v poslednom z nich – v podobenstve o márnotratom synovi. Starší syn, ktorý verne a poslušne slúžil svojmu otcovi, sa nechce zúčastniť rodinnej oslavy sláviacej návrat jeho mladšieho brata z ďalekej krajiny domov. Takto odmieta pozvanie svojho otca osláviť znovunájdenie toho, kto bol stratený. Autor v článku sústreďuje pozornosť na to, že čo sa zdá byť na prvý pohľad nepodstatné a nepotrebné – prítomnosť staršieho brata v narácii – hrá v skutočnosti kľúčovú úlohu v celom rozprávaní. Postava staršieho brata je podstatná pre pochopenie významu učenia v podobenstvách 15. kapitoly. V konečnom dôsledku prítomnosť staršieho brata pomáha odhaliť pravú identitu adresátov parabolického učenia.

151-195: **Elisa Chiurrini: Le voci τέλειος e καθαρός in BDAG e Louw-Nida alla luce delle iterazioni sinonimiche in Gc 1,4b.27.** Článkom do ročenky prispela aj profesorka gréckej morfológie. Rétorická figúra synonymického opakovania epexegetického (vysvetľujúceho) účelu poskytuje kľúč pre výklad adjektív τέλειος a καθαρός v Jak 1,4b.27 a pre určenie ich kontextuálneho významu. Takýto a aj iné významy týchto dvoch slov sa potvrdili skúmaním všetkých ich výskytov v Novom zákone, v Septuaginte a v korpuse diel patriacich do judaistickej a kresťanskej literatúry z obdobia 3. st. pred Kr. – 2. st. po Kr. Ďalej štúdium synonymických vzťahov prispelo k určeniu hlavných konceptov vyjadrených termínmi τέλειος a καθαρός. Výber sémantických kategórií – vhodnejší pre opis termínov – prichádza s návrhom novej klasifikácie ich významu. Porovnanie štruktúry prvkov τέλειος

a καθαρός v slovníkoch BDAG a Louw-Nida – prvkov veľmi závislých na predošlých slovníkoch, čo sa týka uvedených textov a prevzatých kritérií pri delení ich odsekov – zvýraznilo niektoré nedostatky. Ich revízia, založená na opätovnej kontrole všetkých výskytov termínov v pevne stanovenom literárnom korpuse, je žiaduca.

197-209: **Francesco Piazzola: Rev 5:6-14 as an example of Johannine intertextuality.** Taliansky profesor, špecialista na Nový zákon, vo svojej štúdií poukazuje na intertextuálny vzťah medzi Zjv 5,6-7 a Jn 20,19-23. Túto teóriu zakladá na lingvistickom a tematickom prepojení oboch perikop. Sloveso ἴστημι uvedené v oboch textoch (Jn 20,14; Zjv 5,6b) vyjadruje nový život Krista. Pozícia vzkrieseného Krista (prídavné meno μέσος v Jn 20,19.26; Zjv 5,6a) poukazuje na jeho víťazstvo nad smrťou. Sloveso ἔρχομαι (Jn 20,19; Zjv 5,7) môže byť všeobecnou narážkou na vzkriesenie. Na záver zmienka o Kristovej smrti a dare Ducha Svätého (Jn 20,20a-22; Zjv 5,6c-d) poukazuje na ďalšie prepojenie oboch perikop hoci s rozdielnym vývojom. Tak možno brať do úvahy moc Baránka v Zjv 5 a v ďalších perikopách, ktoré s ňou súvisia a chápať ju vo svetle Kristovho víťazstva v tajomstve Veľkej noci.

211-224: **Franco Pierno: Volgarizzamenti medievali italiani della Bibbia. Note su un campo di studi ancora poco conosciuto.** Úmyslom autora tohto článku je zrekapitulovať krátke dejiny špecifického a pomerne neznámeho poľa výskumu: stredoveké preklady Biblie v Taliansku v období 13. – 15. storočia. Taliansky lingvista po predstavení prvých priekopníckych príspevkov v tejto oblasti, ktoré datujeme do konca 19. storočia, poukazuje na dôležitú úlohu, ktorú na tomto poli zohrala filologická škola Univerzity v Turíne v sedemdesiatych až deväťdesiatych rokoch 20. storočia. V závere podáva pohľad na viaceré súčasné prístupy k tejto téme, ktoré sú výsledkami spolupráce medzi nadáciou *Ezio Franceschini* a *Ecole française* v Ríme. Ďalej autor poukazuje na to, že výskum stredovekých prekladov Biblie sa postupne stal ústredným vo filológii a rovnako aj v lingvistike. Pre výskum prekladov Biblie nielenže boli použité nové metodológie, ale tento výskum aj nové metodológie vytvoril.

225-249: **Edoardo Barbieri: La ‘magna e salutifera utilità’. Appunti sulla Bibbia in italiano fra Quattro e Seicento.** Typografické výtlačky talianskej Biblie sa objavujú už v roku 1471, teda len dva roky po zavedení kníhtlače v Benátkach. Autorom prekladu z latinčiny, alebo prinajmenšom osobou zodpovednou za toto dielo, bol kamaldulský mních Niccolò Malerbi. Dôvody svojej snahy nám aj objasňuje v dlhom úvode. O ďalšie benátske vydanie, vychádzajúce tentoraz z hebrejských a gréckych textov, sa o šesťdesiat rokov neskôr zaslúžil Florentan Antonio Brucioli; Nový zákon vyšiel v roku 1530, Žalmy v roku 1531 a celá Biblia v roku 1532. Rozsiahle venovanie francúzskemu kráľovi Filipovi I. nám opäť pomáha pochopiť jeho motívy, za ktorými stáli kultúrne podnety inšpirované Erasmom Rotterdamským. Nasledujúci prekladateľský pokus Filippa Rusticchio bol vydaný v Ženeve roku 1562, avšak prvá protestantská Biblia v preklade Giovanniho Diodatia uzrela svetlo sveta až na začiatku 17. storočia. Katolícky svet vyvažoval neznalosť Písma rozširovaním viacerých pomôcok v národných jazykoch zasväcujúcich ľudí do správneho výkladu biblických príbehov, keďže inkvizičné ustanovizne zakazovali čítať Bibliu v materčine.

251-269: **Michele Colombo: Dal Settecento a oggi: fatta la Bibbia in italiano, bisogna fare l'italiano della Bibbia.** V dnešnom Taliansku sa považujú za najdôležitejšie tri preklady Biblie: o prvý sa postaral Antonio Martini v 18. storočí a ďalšie dva vydala

Konferencia biskupov Talianska (CEI – Conferenza Episcopale Italiana) v rokoch 1971 a 2008. Badať v nich otázku, avšak zároveň plodnú rovnováhu medzi doslovným a výkladovým prekladom, ako aj medzi použitím literárneho a hovorového jazyka.

271-298: **Yaakov Mascetti: The Bible in the Renaissance – Scholarship in the Middle East.** Medzinárodná konferencia „Biblia počas renesancie“, ktorá sa uskutočnila v Jeruzaleme 22. až 24. mája 2017, predstavuje dôležitý akademický míľnik v skúmaní výkladu biblických textov počas renesančných čias. Vytvorila formálny rámec pre dejepiscov, historikov umenia a literárnych odborníkov, keď im umožnila stretnúť sa a diskutovať o téme v širšom odbornom kolektíve. Trojdňová konferencia prebehla pod záštitou *Izraelského inštitútu pokročilých štúdií, Izraelského vedeckého fondu, Univerzity Bar-Ilan a Fondu Jána XXIII. pre náboženskú vedu*, pričom sa metodologicky zamerala na skutočnosť, že ak chceme správne pochopiť pravé úmysly, ktoré počas renesancie stáli za vytvorením rôznych umeleckých diel inšpirovaných biblickými námetmi, musíme si najprv nevyhnutne všimnúť, ako ich vznik súvisí s náboženskými reáliami danej doby. Hoci priebeh stretnutia a metodologické východiská boli vopred presne vytýčené, nemenej dôležitá bola aj osobná iniciatíva, ktorá mala poukázať na fakt, že diskusia, rôznorodosť a nesúrodosť názorov tvorí neodmysliteľnú súčasť dnešného prístupu k textom Písma. Zároveň sa ukázalo, ako sa v modernom Jeruzaleme, meste stojacom na päťtisícročných nánosoch kameňov, zeme, slov a krvi, *dokážu zísť* učenci rôznych náboženstiev a denominácií, aby spolu diskutovali o Svätom písme, aby ho interpretovali, skúmali a plne sa doň ponorili.

299-327: **Gregor Geiger: Die Revision der Einheitsübersetzung: Eine kritische Würdigung.** Na sklonku roka 2016 vyšla nová verzia nemeckého Einheitsübersetzung, teda oficiálneho prekladu Biblie, ktorý sa používa vo všetkých nemecky hovoriacich katolíckych diecézach, a nahradila tak staré vydanie z roku 1980. Článok sa zaoberá aspoň niektorými z viacerých zmien v preklade. Niektoré sa týkajú štýlovej roviny, zatiaľ čo väčšina prispieva k väčšej doslovnosti a textovej súdržnosti. Vylúčili sa výrazy, ktoré v staršom vydaní interpretovali alebo vysvetľovali text, v dôsledku čoho je preklad možno o čosi kostrbatejší, avšak zároveň vernejší hebrejským a gréckym textom Písma. Keďže zmien nie je až tak veľa, čitateľ nemá pocit, že má pred sebou úplne nový biblický text, pričom výnimkou sú iba Žalmy; tie nimi priam oplývajú, hoc zväčša iba štylistickými. Práve tento fakt môže viesť k prípadným problémom spojených s prijatím novej verzie, keď sa zmeny zavedú do nových vydaní liturgických kníh.

329-395: **Giuseppe Ligato: Le mura armate. Due ipotesi sulla ‘Torre di Davide’ della Gerusalemme crociata in una miniatura della Bibliothéque Royale di Bruxelles.** Medzi viacerými miniatúrami s vyobrazením stredovekého Jeruzalema sa našiel obrázok z 12. storočia namalovaný v rukopise 9823 – 9824, f. 157r, ktorý sa nachádza v bruselskej Kráľovskej knižnici. Vyobrazuje často zanedbávaný detail krížiackej citadely spájanej nesprávne s kráľom Dávidom: vidieť na ňom tri malé kruhy umiestnené priamo pod strechou stavby. V minulosti sa na základe poznatkov o stavaní vojenských pevností kruhy považovali za pätky novozužitkovaných starovekých stĺpov, keďže tie bývali užitočné pri zemetraseniach a v časoch obliehania zabraňovali nepriateľom kopať zákopy v blízkosti hradieb. Môžu však predstavovať aj čosi celkom iné, konkrétne ide azda o štíty ukoristené vo vojne, ktoré sa vystavovali počas vojenských slávností ako symbol sily. Takáto interpretácia miniatúry sa núka predovšetkým v súvislosti s jedinečným slovným výrazom

(*hapaxom*) v štvrtom verši štvrtej kapitoly Piesne piesní, kde sa spomínajú štíty zavesené na „Dávidovej veži“.

397-426: **Asher Ovadiah – Sonia Mucznik: The Early Byzantine Architectural Complex and Its Figurative Mosaic Pavement in Caesarea Maritima – A Reconsideration.** Článok dvojice autorov sa zaoberá mozaikami v meste Caesarea Maritima. V strede mozaikovej dlažby nájdeme vyobrazenia rôznych druhov vtákov, pričom po bokoch ju dekoratívne ohraničujú domáce i dravé zvieratá. Mozaika zjavne kedysi krásnila hlavné nádvorie veľkého architektonického komplexu, ktorý sa datuje do ranobyzantského obdobia. Pokiaľ chceme odhaliť, na aký účel táto konkrétna časť stavby slúžila, doloží nám to viacero dôležitých skutočností: apside v blízkosti východného múru komplexu, symbolicko-alegorický význam zvierat a vtákov, o ktorom pojednávajú ako cirkevní otcovia, tak moderné vedecké práce, a tiež náboženské predmety nájdené počas výkopových prác.

427-448: **Yana Tchekhanovets: The 1930s excavations at the YMCA site in Jerusalem and Byzantine ‘Monastery of the Iberians’.** Článok izraelskej archeologičky prehodnocuje nálezy objavené v Jeruzaleme v tridsiatych rokoch 20. storočia, keď J. Iliffe zorganizoval počas britskej mandátnej vlády pod záštitou Ministerstva pre historické pamiatky rozsiahle výkopové práce západne od pozemkov organizácie YMCA. Jedným z najdôležitejších tunajších objavov bolo odhalenie gréckeho epitafu biskupa Samuela; ide totiž o prvý nápis na území Palestíny, v ktorom sa spomínajú Iberi (Gruzínci), v dôsledku čoho sa začali vo Svätej zemi archeologické výskumy gruzínskych historických pamiatok. Dokumentácia organizácie YMCA súvisiaca s výkopovými prácami, uložená v Mandátom archíve Izraelského pamiatkového úradu, obsahuje množstvo nezverejnených materiálov vrátane fotografií z náleziska a plánov, na základe ktorých môžeme určiť presný územný plán rozsiahleho byzantského komplexu. Sám objaviteľ Iliffe bol presvedčený, že išlo o kláštor. Súvisom medzi pozemkami organizácie YMCA a gruzínskou mníšskou komunitou sa budeme zaoberať tiež s ohľadom na ďalšie historické skutočnosti spojené s „Kláštorom Iberov“, teda mníšskym spoločenstvom pôsobiacim za čias byzantského Jeruzalema, o ktorom nám hovoria ako historické zdroje, tak aj ďalšie zachované epigrafy.

449-475: **Győző Vörös: The Lost Northern-Wing of the Herodian Royal Palace of Machaerus: Preliminary Report of the 2017 Archeological Excavations.** Dnes už zosnulý otec Michele Piccirillo OFM predvída vo svojich štúdiách z roku 2004 nasledovný opis Machaera, teda opevneného Herodesovho kráľovského paláca: „*horné mesto* pozostávalo z kráľovského paláca, ktorý chránili štyri veže, pričom tri z nich sa podarilo nájsť“. Naša expedícia do Machaera objavila a vykopala aj celú štvrtú vežu z Piccirillových prognóz. Okrem toho sme objavili aj tri Herodesove siene ležiace medzi hradbovou baštou a herodesovským kráľovským nádvorím, čím sme nadobro ukončili výkopové práce v oblasti machaerskej citadely. Naše archeologické výsledky priniesli aj niekoľko prekvapivých objavov, spomedzi ktorých za najvýznamnejšie považujeme nájdenie piateho rituálneho kúpeľu mikve a tiež ranorománskej brány na pomedzí citadely a dolného mesta.

Štúdia poukazuje aj na vzťah medzi Machaerom a SBF, pričom čerpá z doposiaľ nezverejnených univerzitných záznamov Sylvestra Johna Sallera OFM. Františkánska provincia v Izraeli zvaná Kustódia Svätej zeme chcela nepretržite od roku 1933 odkúpiť do vlastníctva archeologické náleziská v oblasti Machaera, avšak predbehla ju jordánska vláda. Výskum SBF z roku 1953 spomína v krátkom článku Bellarmino Bagatti OFM, no Sallerove jedinečné postrehy pri skúmaní pamiatok pochádzajúcich z čias obliehania rímskou légiou

Fretensis (71 po Kristovi) zostali zaznačené iba v jeho vzácnych univerzitných záznamoch. Druhá a tretia generácia terénnych archeológov z SBF, na čele ktorých stáli Virgilio Corbo OFM (1978 – 1981) a Michele Piccirillo (1991 – 1994), pokračovala v machaerských vykopávkach pod vedením „Ameriky“, po čom sa následne chopili výkopových prác Maďari (2009 – 2016). Oficiálna akademická spolupráca na archeologickom výskume medzi SBF a Maďarskou akadémiou umení začala v roku 2017. Predbežná štúdia sa zároveň zaoberá najnovšími vedeckými výsledkami terénneho výskumu machaerského ohradenia, ako aj laboratórnymi analýzami súvisiacimi s Machaerom, ktoré prebiehajú v oblasti vrchu Nebo a v Ammáne. Práve v tomto meste skúma kolektív reštaurátorov zo spoločnosti École Biblique na čele s Jeanom-Baptistom Humbertom OP keramické predmety nájdené v rokoch 2016 a 2017. Závety bádání budú tvoriť osobitnú kapitolu akademickej monografie *MACHAERUS III*, ktorá má vyjsť v rámci série SBF Collectio Maior.

477-484: **Asher Ovadiah – Rosario Pierrri: An Inscribed Stone with a Greek Inscription from Machaerus, Jordan.** Pred niekoľkými desaťročiami sa našiel v Herodesovej jordánskej pevnosti Machaerus (Μαχαίροϋς) grécky nápis o dĺžke piatich riadkov vyrytý do jemného nepravidelného vápenca. Písmo je dosť nedbalé a kostrbaté, čo svedčí o neskúsenej ruke pisára. Nápis sa datuje do ranobyzantského obdobia a objavujú sa v ňom dve vlastné mená: málo používané mužské meno Ἀλέκιος a grécky prepis bežného latinského mužského mena Μάρκος (Markus). Dôraz na ich čnosti (ἀρεταί) a *Crux immissa* (latinský kríž) naznačujú, že si prešli akousi duchovnou skúsenosťou. Nedá sa posúdiť, či táto dvojica prišla do Herodesovho Machaeru zo susednej ranobyzantskej dediny Machaberus, alebo či šlo o pustovníkov, ktorí sa zdržiavali v jaskyniach na úpäti pevnosti a v jej okolí.

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Recenzie

MARCHESELLI, Maurizio: *Studi sul vangelo di Giovanni. Testi, temi e contesto storico* (AnBib 9), Roma: Pontifical Biblical Institute, Gregorian & Biblical Press, 2016. 470 s. ISBN 978-88-7653-697-7.

Podľa slov známeho biblistu Johannes Beutlera SJ, je Maurizio Marcheselli predstaviteľom novej generácie talianskych biblistov – exegetov. Stal sa známym už svojou dizertačnou prácou (2006), venovanou tzv. dodatkovej 21. kapitole Evanjelia podľa Jána. Odvtedy publikoval výsledky svojej výskumno-exegetickej práce v mnohých odborných a vedeckých časopisoch, kolektívnych monografiách a konferenčných zborníkoch. V druhej polovici minulého storočia sa v odbornom svete objavili hlasy, ktoré sa snažili interpretovať štvrté evanjelium ako reprezentanta sektárskeho kresťanstva, zameraného jedine na spásu vlastnej skupiny veriacich. Maurizio Marcheselli s týmto smerovaním nesúhlasí a stavia sa aj proti tendencii chápať jánovské kresťanstvo ako náhradu Izraela, jeho viery a inštitúcií.

Charakteristickou črtou Marcheselliho prístupu je skutočnosť, že namiesto metódy Redaktionsgeschichte, hypotéz prameňov a klasickej literárnej kritiky, validne aplikuje predovšetkým synchronické, syntaktické a sémantické metódy, a špeciálne naratívnu metódu, ktorá je pre jánovské texty mimoriadne vhodná. Marcheselli však nezanedbáva ani výsledky výskumu v oblasti diachronických metód, ako je konkrétne vplyv synoptických evanjelií na Jánovo (Lovaňská škola) a analýza dôležitých textov Starého zákona a myšlienkových smerov obdobia Druhého chrámu. Marcheselliho publikácia obsahuje výsledky jeho viacročného exegetického a biblicko-teologického bádania a delí sa na tri časti: 1. časť (8 príspevkov), 2. časť (5 príspevkov), 3. časť (4 príspevky). Vo všetkých príspevkoch je možné cítiť pozadie hebrejských koreňov jánovských textov, niekedy explicitne, inokedy menej. Takýto hermeneutický prístup autor preferuje v porovnaní s tými, v ktorých sa pri výklade uprednostňujú helenistické pramene.

Príspevky v prvej časti publikácie sa sústreďujú na exegézu selektovaných textových perikop Jánovho evanjelia, konkrétne: Jn 6 (chlieb života); Jn 9 (hriech a hriešnici); Jn 12,32; Jn 19,19-22 (jánovské spoločenstvo a nápis na kríži Ježiša Krista). Tento príspevok bol publikovaný aj v slovenskom jazyku: „Nápis na kríži a jánovská komunita (Jn 19,19-22)“. In: Blažej Štrba (ed.): *Studia Biblica Slovaca* 2007, KBD, Svit 2008, 75-88. V Marcheselliho publikácii ďalej nájdeme

interpretáciu textov: Jn 20,1-18.29. Tri príspevky sú venované 21. kapitole Jánovho evanjelia: text ako znovu-premyslenie (reflexia), dôvod a cieľ dodatkovkej kap. 21 (s hodnotením dôležitých exegetických hypotéz) a osoba Zmŕtvychvstalého.

Príspevky v druhej časti publikácie sa venujú štúdiu špecifických tém Evanjelia podľa Jána: 1. Písma Izraela: exegetický a hermeneutický proces v jánovskom spoločenstve; 2. Smrť a nesmrteľnosť v Jánovom evanjeliu; 3. Vernosť ako konštitutívna črta modlitby v Jánovom evanjeliu; 4. Prítomnosť proroka Ezechiela vo štvrtom evanjeliu prostredníctvom alúzií; 5. Úloha Ducha vo svedectve a jeho univerzálne poslanie v Jánovom evanjeliu.

Príspevky v tretej časti sú venované nasledujúcim historicko-teologickým témam: 1. Antijudaizmus vo štvrtom evanjeliu? Prezentácia a bilancia najnovších myšlienkových smerov v exegetickom bádání. 2. Antijudaizmus Jánovho evanjelia a kritické zhodnotenie takéhoto obvinenia; 3. Naratívny profil skupiny „Židia“ v texte Jn 1–12; 4. Jánovo evanjelium v judaizme: identita a myšlienkové napätia.

Publikácia *Studi sul vangelo di Giovanni* okrem bohatej odbornej literatúry (383 titulov) obsahuje aj veľmi užitočný index autorov, citátov a gréckych termínov. Kniha Maurizia Marcheselliho je ďalším pozitívnym príspevkom k šíreniu novších pohľadov na text, teológiu a interpretáciu štvrtého evanjelia v odbornom biblickom a akademickom svete.

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Slovenská republika

Medzinárodný kongres Spoločnosti biblickej literatúry (SBL) v spolupráci s Európskou asociáciou biblických štúdií (EABS) v Helsinkách 30. júla – 3. augusta 2018

Spoločnosť biblickej literatúry (*Society of Biblical Literature*) založená v roku 1880 je najstaršou a najväčšou asociáciou zameranou na kritický výskum Svätého písma. Okrem veľkej novembrovej konferencie na pôde niektorej americkej akademickej inštitúcie každý rok organizuje aj medzinárodnú konferenciu mimo USA. V posledných rokoch sa čoraz častejšie táto nepochybne inšpiratívna konferencia SBL koná v spolupráci s *Európskou asociáciou biblických štúdií* (*European Association for Biblical Studies*), ktorá združuje mladých európskych akademikov a sídli v Münsteri. Bolo tomu tak i minulý rok v Berlíne a predtým v roku 2014 vo Viedni. Hostiteľom tohto spoločného biblického kongresu bola tentoraz prestížna Helsinská univerzita. Oproti poslednému medzinárodnému mítingu SBL, ktorý sa konal v Helsinkách a Lahti v roku 1999, kedy bolo prezentovaných 200 príspevkov v približne 60 sekciách, počet biblických prednášok na tejto spojenej konferencii rapidne vzrástol. Počas štyroch konferenčných dní bolo prednesených okolo 850 príspevkov vo viac ako 250 sekciách v rôznych programových celkoch usporiadaných oboma biblickými organizáciami.

Po otvorení kongresu v podvečer 30. júla prezentovali v úvodnej panelovej diskusii štyria inovatívni bibliisti a bibličky z troch Centier excelentnosti Teologickej fakulty Helsinskej univerzity Jutta Jokirantová, Ismo Dunderberg, Siiri Toiviainenová a Rick Bonnie svoje svieže pohľady na tému „Čo by som chcel vidieť v biblických štúdiách?“ Ich postrehy súviseli s problematikou starozákonných a novozákonných disciplín, ktoré zastupovali. V nasledujúcich dňoch odznelo veľa podnetných a niekedy i menej podnetných prednášok a príspevkov s rôznorodou tematikou zo široko ponímanej oblasti starozákonných a novozákonných štúdií. Okrem sekcií utvorených na základe celkov biblických kníh alebo samotných biblických spisov sa ponúkali rôzne zamerané sekcie: textuálne, filologicky, apokryficky, apokalypticky, historicky, antropologicky a ikonograficky. V súlade s aktuálnymi trendmi v exegetickej tradícii boli hojne zastúpené rôzne interpretačné

a metodologické sekcie, ale aj tematické sekcie zamerané na kult, rituály, emócie, čnosti, metafory, rodinu, tradície atď. Pri niektorých príspevkoch bola veľmi inšpiratívna konfrontácia biblických textov s vizuálnou kultúrou či ikonografickou evidenciou.

Po tri večeri sa konali konverzácie s renomovanými odborníkmi, napr. s Bezalelom Portenom z Hebrejskej univerzity, ktorý veľa publikoval ohľadom papyrusov z Elefantíny. Debata Pauly Fredriksenovej a Adely Reinhartzovej, odborníček na históriu a starokresťanskú literatúru, odkryla nové pohľady na Pavlov epištolár a Jánovo evanjelium¹. Paula Fredriksenová tu prezentovala závery svojej prelomovej knihy *Pavol, apoštol pohanov* (2017). Za zmienku tiež stojí aj panelová diskusia kolegov a priateľov zosnulého prof. Philipa R. Daviesa z University of Sheffield a dlhoročného riaditeľa Sheffield Academic Press, ktorý náhle zomrel v tomto roku. Diskutovalo sa o jeho vedeckom dedičstve a vplyve, ktoré sa týkajú jeho minimalistického pohľadu na dejiny starovekého Izraela, ktorý ide v línií niektorých skeptických učencov.

Na kongrese, ktorý mal približne 500 registrovaných účastníkov, sa zúčastnili aj niektorí českí biblišti. Aj tento kongres, podobne ako ten vlašjší v Berlíne, bol zorganizovaný na vysokej úrovni. Organizátori ponúkli bohatý sprievodný kultúrny a spoločenský program. Zaujímavý bol organový koncert v unikátnom skalnom kostole, ktorý je vytesaný do skalného masívu.

Najbližší medzinárodný kongres SBL sa bude konať v Ríme 1. – 5. júla 2019 na Pápežskej Gregorovej univerzite a ročná konferencia EABS sa bude tentokrát konať samostatne 11. – 14. augusta 2019 vo Varšave.

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¹ Záznam diskusie na <https://www.helsinki.fi/en/unitube/video/10256a7b-335b-40ac-b9d8-7e30f753ba81>).

Stretnutie Katolíckej biblickej asociácie v Denveri

Už 81. výročné stretnutie Katolíckej biblickej asociácie (CBA) sa uskutočnilo v dňoch 28. – 31. júla 2018 na jezuitskej univerzite *Regis University* v meste Denver, Colorado. Okrem akademickej práce a nadväzovania osobných kontaktov je nepochybným prínosom týchto stretnutí i spoznávanie rôznych akademických inštitúcií naprieč USA. Približne 300 účastníkov tohoročného stretnutia privítal P. John P. Fitzgibbons SJ, prezident hostujúcej univerzity. Oboznámil ich so základnou víziou univerzity: formovať mladých ľudí tak, aby oni potom formovali svet. Táto myšlienka sa stáva realitou vďaka účasti študentov na mnohých lokálnych aktivitách v prospech miestnych obyvateľov, ako aj angažovaním sa v medzinárodných projektoch, napr. v utečeneckých táboroch v Afrike.

Akademická časť stretnutia sa tradične zamerala na rôzne témy biblického výskumu a účastníci sa rozdelili do menších skupín podľa oblasti ich záujmu. Naopak, pri spoločných prednáškach sa hovorilo najmä o aktuálnych otázkach súčasnej exegézy. Úvodná panelová diskusia mala za cieľ uvažovať o katolíckom rozmere biblickej exegézy. Hoci sa o tejto téme diskutovalo už v minulosti, mnohé príspevky potvrdili jej aktuálnosť. Katolícka exegéza sa snaží byť v službe Magistéria. Od iných denominácií sa nelíši v metodológii, no je jej vlastná senzitivita voči ekleziálnemu kontextu a veriacej komunite, v ktorej má Sväté písmo svoje primárne miesto. V súlade s dokumentmi Magistéria katolícka exegéza berie vážne princíp inkarnácie: Božie slovo k nám prichádza v historickej realite a takto ho musíme vnímať a spoznávať.

V hlavnom príhovore účastníkom konferencie Eileen M. Schullerová nadviazala na 70. výročie objavenia kumránskych zvitkov. Čerpajúc zo svojej dlhoročnej práce pri výskume a publikovaní rukopisov predstavila hlavné trendy výskumu a posun v pohľade na účasť žien na živote kumránskeho spoločenstva. Hoci sedemdesiat rokov života bolo neraz poznačených trápením a trýznou (porov. Ž 90,10), vo výskume kumránskych zvitkov teraz zažívame plodné a fascinujúce obdobie i vďaka vytrvalej práci mnohých našich predchodcov a tiež publikáciám, ktoré sú k dispozícii.

Mimoriadna pozornosť bola venovaná i takému velikánovi biblickej exegézy, akým bol kňaz Raymond E. Brown. Dvadsiate výročie jeho úmrtia poskytlo príležitosť oboznámiť sa s jeho životom a dielom, ktoré boli úzko späté s obdobím zápasu o identitu katolíckej exegézy. Mnohým ľuďom pracujúcim v akademickej oblasti sú známe exegetické práce a štúdie R. Browna. Nadčasovú hodnotu a možno ešte väčší vplyv na formovanie tváre Cirkvi však majú jeho popularizačné diela, v ktorých vždy vychádza z rigorózneho metodológie a poukazuje na to, ako texty formujú spoločenstvo veriacich.

Budúce výročné stretnutie Katolíckej biblickej asociácie sa uskutoční v dňoch 27. – 30. júla 2019 na Walsh University v meste North Canton, Ohio.

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