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RECENZIE – REVIEWS

ARCANGELI, Davide: *Tipologia e compimento delle Scritture nel Vangelo di Giovanni. Analisi di alcuni racconti del Quarto Vangelo* (SRivBib 66), Bologna: EDB, 2019. p. 280. ISBN 978-88-1030-256-9.

This volume constitutes the publication of the author's doctoral thesis, defended at the Theological Faculty of Emilia Romagna. The preface describes some essential elements of the research path, including the introduction to the method by J.-N. Aletti and the guidance of qualified scholars such as M. Marcheselli and M. Crimella. The title of the book already guides the reader's attention towards typology and fulfillment in the Fourth Gospel. Aletti took up the topic in an article on Christological studies in which he states that the typological reading "is not only recommended but also necessary [...] must be evaluated, exploited, studied"¹.

After obtaining the Licentiate at the PBI by presenting a paper on typology in the Johannine passion, Arcangeli's doctoral research is presented to the public as one of the few experiments in the application of typological reading to the Fourth Gospel. First of all, the courage and novelty of this approach must be underlined, which do honor to the author. As far as we can verify, it is necessary to go back to the 1950s to find a monograph dedicated to the typology in the Gospel of John². Furthermore,

¹ Jean-Noël ALETTI, *Esegesi e cristologia, Problemi e proposte*, *Path* 11 (2012) 160. All the translations are made by the reviewer.

² See Harald SAHLIN, *Zur Typologie des Johannesevangeliums* (AUU 4), Uppsala – Leipzig: Lundequistska bokhandeln, Harrassowitz, 1950. For a critical review, see Joseph BONSIVERN, *Rec. SAHLIN Zur Typologie des Johannesevangeliums*, *Bib* 33 (1952) 536-537. After Sahlin's unconvincing monograph, studies focused mostly on the typology of the Exodus, without however achieving a clear vision. See Jacob E. ENZ, *The Book of Exodus as a Literary Type for the Gospel of John*, *JBL* 76/3 (1957) 208-215; Robert H. SMITH,

the studies that proposed typological interpretations have been evaluated not positively, as they offered forced, speculative, and finally, unconvincing parallels (see REIM, Anhang A: Typologie, 267-268). In the study of the relationship between the Fourth Gospel and Scripture, typology has been taken as an example of an equivocal understanding of the term (see Marion MOSER, *Schriftdiskurse im Johannesevangelium*, 2014, 43).

For these reasons, significant premises were necessary to propose a research on typology, which is, in a certain way, pioneering in the context of recent critical studies on the Fourth Gospel.

The research begins with a chapter on 1 Cor 10:1-13, which arouses interest because of the language linked to typology and allows for the exposition of the methodological and hermeneutical problems connected to typology. In v. 6, Paul states that the events narrated in Exodus are “types” (gr. τύποι) for the community of Corinth. Such events happened for them “as an example” (gr. τυπικῶς), and were written for the admonition of the Corinthians, who experienced the particular condition of being at the end of time (cf. v. 11). Despite the explicit use of the term, the author concludes that in this passage it is not a matter of true typology, but of a *synkrisis*, a comparison for pedagogical purposes. He subsequently presents a preliminary description of typology and of the conditions for detecting it (see pp. 20-25).

The second chapter lays the foundations for defining the research methodology. The *status quaestionis* opens by mentioning the scarce consideration of typology in the context of modern exegesis, since it is considered to promote a “prejudicial and dogmatic” interpretation (p. 27). Arcangeli presents five authors who undertook academic research on typology. Goppelt’s merit is to have re-presented typology in the academic circle. With regard to the Fourth Gospel, Goppelt had identified typological elements in the great sphere of creation and the renewal of the institutions of Israel. Arcangeli’s critical attention towards Goppelt’s

Exodus Typology in the Fourth Gospel, *JBL* 81/4 (1962) 329-342; Édouard COTHENET, Typologie de l’Exode dans le IV^e évangile. In: Édouard Cothenet: *Exégèse et liturgie, Vol. II* (LeDiv 175), Paris: Cerf, 1999, 179-191. For a non recent *status quaestionis*, see Günter REIM, Anhang A: Typologie im Johannesevangelium – Grenzen und Möglichkeiten. In: Günter Reim: *Jochanan: Erweiterte Studien zum alttestamentlichen Hintergrund des Johannesevangeliums*, Erlangen: Ev.-Luth. Mission, 1995, 262-282. For a more recent one, see Matteo CRIMELLA, Tipologia. Un Osservatorio bibliografico, *RivBib* 63 (2015) 587-605. Arcangeli published a short preview of his research in 2016: Davide ARCANGELI, Punto di vista e compimento tipologico in Gv 6. In: Maurizio Marcheselli (ed.): *Israele e Chiesa nel Vangelo di Giovanni: compimento, reinterpretazione, sostituzione?* (EpP 14), Bologna: EDB, 2016, 95-109.

contribution is mainly in the methodological context due to the lack of rigorous criteria and conditions for identifying parallels that can constitute typology (see pp. 28-29). The contribution of N. Frye (*The Great Code*, 1981) is presented for having categorized typology according to time, space and story, with the risk, however, of imposing a preconceived frame on the texts analyzed (see pp. 29-30). Von Rad (Typological Interpretation of the Old Testament, *Interpretation* 15 [1961] 174-192) deals with Old Testament typology and highlights the relationship between the Beginning and the End of time with a heavy historical interest. Typological relationships do not identify a cyclical repetition, but a real historical path and find their essential model in prophecy. Even Von Rad, however, seems to overlook the methodological dimension of the typological interpretation (see pp. 30-31). M. Fishbane (*Biblical Interpretation in Ancient Israel*, 1986) finally presents the first methodological criteria. Typology is considered a literary as well as historical phenomenon, detectable through the recognition of precise recurring formulas. Typological relationships can be identified in historical-cosmological, historical, spatial and biographical models (see pp. 31-33). The rich and complex research of P. Beauchamp (*L'un et l'autre Testament*, 2 vol., 1976 – 1990) finds a key aspect on the phenomenon of rewriting, inventing the neologism of *deuterosis*, through which each part of the First Testament — Law, Prophets and Writings — “returns to itself”. However, this path, far from being an end, constitutes an itinerary open to a finality expressed in the Apocalyptic, and open to what will become the New Testament, in many ways already present in the Old. The type in the Bible is characterized by “autonomy” and “circularity”, which result in the “eclipse” proper to the cross of Christ (see pp. 33-35).

After describing some studies that applied these results to the New Testament, Arcangeli focuses on J.-N. Aletti (*Le Jésus de Luc*, 2010), explicitly mentioned as a point of reference for his research. His study on Luke 17:11-19 gathers the methodological elements to be applied to the Fourth Gospel (see pp. 41-43).

Consequently the third chapter offers a definition of typology:

By typology we mean the identification of one or more Old Testament “figures” (types), represented by characters (single or collective), events, institutions, which are placed by the text in connection of fulfillment with elements of the story itself (antitypes). (p. 47)

Such a definition distinguishes typology from *synkrisis* through the element of fulfillment, that is, as “internal and reciprocal relationship of discontinuity in continuity, which implies a «more»” (p. 47), especially concerning a revelatory meaning.

The description of the three methodological steps to identify typology follows, making use of narrative analysis, intertextuality and analysis of the typological fulfillment. The first contribution defines the narrative limits of the composition, through the usual criteria of space, time and characters. The analysis of the plot has the function of highlighting whether the resolution plot is primarily at the service of a revelatory one. The study of the effect of the story on the reader reveals the process of identification with the figures of the disciples and the invitation to faith. Particular attention is paid to the analysis from the point of view of the characters, but above all of Jesus and the narrator³. The point of view has the function of manifesting the value orientation of the text, whether ideological or theological, which becomes significant in order to understand what attitude the narrative assumes in the Old Testament background (see pp. 48-51). The use of intertextuality guides the lexical and thematic comparison between the two texts distinguishing, according to the classifications of G. Genette (*Palinsesti: la letteratura al secondo grado*, 1997), D. C. Allison (*The New Moses: A Matthean typology*, 1993) and R. B. Hays (*Echoes of Scripture in the Letters of Paul*, 1989), the explicit, implicit citations, allusions and echoes. The criteria for the analysis of intertextual references are taken from Hays (see pp. 51-54). The process offers material on which to compare between the recipient text and the received text. More specifically, the analysis of verbs, temporal particles, parallels, and fulfillment citations may show if the plot of the story presents a relationship of continuity and discontinuity with elements of the story. The analysis of the plot, of the “voices”, and the related points of view constitutes the step of the research that will distinguish a simple *synkrisis* from a typology (see p. 55). A final paragraph clarifies that the use of typology does not arrive at supersessionist concepts (see pp. 55-56). Arcangeli emphasises how his research has a “heuristic” foundation, in the sense that the conditions that must be fulfilled for the typology to be demonstrated were previously described (see pp. 24-25).

³ Arcangeli presents a synthesis of the main explanations of the “point of view”: cf. Robert ALTER, *The Art of Biblical Narrative*, New York: Basic Books, 2011; Boris USPENSKY, *A Poetics of Composition: The Structure of the Artistic Text and Typology of a Compositional Form*, Berkeley, CA – Los Angeles, CA: University of California, 1983; Gérard GENETTE, *Figure III. Discorso del racconto*, Torino: Einaudi, 2006; Alain RABATEL, *L'introuvable focalisation externe*, *Littérature* 107 (1997) 88-113; Daniel MARGUERAT, *Il punto di vista: sguardo e prospettiva nei racconti dei vangeli* (Sguardi 39), Bologna: EDB, 2015; Daniel MARGUERAT – Yvan BOURQUIN, *Per leggere i racconti biblici: La Bibbia si racconta. Iniziazione all'analisi narrativa*, Roma: Borla, 2001; Gianni TURCHETTA, *Il punto di vista*, Roma-Bari: Laterza, 1999; James L. RESSEGUIE, *The Strange Gospel: Narrative Design and Point of View in John* (BiInS 56), Leiden: Brill, 2001.

Chapter 4 analyzes John 2:1-11 according to the methodology described. The first step of the narrative analysis presents the delimitation of the passage. The resolution plot highlights a transition from a lack/void to a transformation/filling, through the material element of the water and the stone jars. The study of the characters and the point of view highlights the role of Jesus, his mother and the disciples who have an eminently Christological function. The narrator's intervention in 2:11 particularly highlights the disciples' recognition of the Jesus' glory. The plot of revelation shows the Christological sense of the water transformed into wine, of the narrator's interventions regarding the stone jars for purification and the origin of the wine (see pp. 57-75).

The study of the Old Testament background leads Arcangeli to recognize allusions to the exodic-legal background of Exod 16-17; 19:8; 24:3 and to the laws of ritual purity in Lev 11:31-38. Allusions to sapiential texts related to the theme of the banquet are also noted (see Prov 9). The theme of Wisdom is considered significant above all for its presence in the Johannine macro-story (see John 1:1-18; 6). Allusions to prophetic passages are also connected to the theme of the eschatological banquet (see Isa 25:6; Zeph 1:12; etc.) and espousal with relation to Hos 2:17-24 (see pp. 75-85). This analysis leads Arcangeli to reject a typological connection to the figure of Moses and to the theme of Yhwh as husband of Israel. The author rather recognizes as a background a "type" that recalls "the set of Old Testament institutions (Law, worship) reunited in the broader reinterpretation operated by the theology of wisdom" (see p. 90). The detected typology therefore can be defined as "institutional" (see pp. 75-93).

Chapter 5 deals with John 4:4-42. The global resolution plot encompasses, through the passage from lack to fullness of water and food, both the itinerary of the woman from mistrust to her testimony, and the path of the Samaritans who come from a distance to faith in Jesus (see pp. 99-103). The analysis of the Old Testament backgrounds moves from the mention of Jacob to the gift of the shoulder of the mountain to Joseph (see Gen 48:22) and to the wider context of the patriarchal story. Arcangeli deems the narratives of a meeting at the well to be more significant (Gen 24:1-67; 29:1-14; Exod 2:11-22). These passages show a type-scene, whose differences with the Johannine account become more significant. The typology of the passage must be found in the theme of water and the well, which in light of the biblical and extra-biblical backgrounds has elicited a reference to the legal and cultural institutions of Israel: Jesus, sent by the Father, is the place of eschatological worship, the place where worshipers in spirit and truth encounter the Father; the temple-body of Jesus, "placed in connection with the well of Jacob, is the fulfillment of the cultic institutions of Israel and at the same time the truth to which the Spirit leads" (p. 127).

Chapter 6 deals with John 6:1-71. Analysis of the space-time elements and characters shows that Jesus is the protagonist who appears through all the scenes. The sequence of self-revelation and misunderstanding is characteristic of the dialogues: they follow one another marking the progression of the unbelief of the crowd (see vv. 25-34.36-40) and of the Jewish group (see vv. 25-34.35-47.48-57.58; see pp. 132-142). The plot of resolution entails the transition from lack of bread to overabundance; the nourishment that must not be lost is the bread that gives eternal life and recalls the passage from death to life in relation to the interlocutor's response (see pp. 142-146). The plot of revelation can be identified in the progressive revealing of the identity of Jesus as the bread descended from heaven that gives eternal life, recalling the Logos' pre-existing identity in the prologue. Beyond the progressive refusal of Jesus' revelation by his interlocutors, only a small group among the Twelve manifests the acceptance of faith in him (see pp. 155-156). Based on the accumulation of terms, the analysis of the scriptural backgrounds focuses on three thematic areas: Mosaic-exodic, deuteronomic-prophetic, and legal-sapiential. The figures of the eschatological prophet and of Moses represent more the point of view of the crowd who does not reach an adequate knowledge of Jesus, than the point of view of the narrator (see pp. 168-172). The latter shows an "institutional" typology of the manna/bread of life, which is identified with Jesus (see John 6:35.48.58). In this relationship there is continuity in the sign of bread, and discontinuity in the identification of true bread with Jesus himself, who is able to always satiate (see v. 35) and to offer life beyond death (see vv. 48.58; pp. 172-177).

Chapter 7 deals with John 19:16b.42. The analysis of the narrative sequence shows a division into seven scenes. At the center of the plot is the crucified Jesus who is symbolically enthroned. The plot of resolution is seen in the progressive dispossession of Jesus which reaches death and which is paradoxically narrated as a free-willed surrender of himself (see pp. 180-190).

The analysis of the scriptural background of the first scene (see John 19:23-24) focuses on the description of the garments that present numerous references to the Tent of Meeting and its furnishings (see Exod 36:29; 38:24; 1 Kgs 7:17; Ezek 40:47). Together with the broader plot of the Johannine macro-story, a reference is made to the temple-body of Jesus, without excluding an ecclesiological reference (see pp. 207-210). The analysis of the fourth scene (see John 19:25-27) presents a symbolic elevation of the figures of the mother and disciple to recall the maternal role of Zion-Jerusalem (see Isa 49:18; 54:6; 66:7-11; Ezek 23:2). In light of the Johannine macro-story, the role of the mother of Jesus in Cana and the mention of the dispersed children in John 11:52 are significant, highlighting the ecclesiological key of the passage (see pp. 207-214). In scene V, Arcangeli identifies the allusion to Ps 69(68):22 in John 19:28-29 as the key of the righteous sufferer with a paschal-

sacrificial background, according to the subsequent context (see John 19:31-37). The first explicit quotation in John 19:36 is explained as a reference to the paschal lamb (see Exod 12:10 [LXX].46; Num 9:12) and to the righteous sufferer of Ps 34(33):21. Through the second quotation, i.e. Zech 12:10, Arcangeli believes that the offering of the life of Jesus for the salvation of men is recalled. This, connected with the symbolism of water and blood, is interpreted in the light of the Johannine macro-story especially John 7:37-39, and therefore in the key of the eschatological cult (see pp. 214-224).

The analysis of the plot of revelation in 19:16b-42 shows the progressive establishment of the kingship of Christ in terms of the preserved integrity of his body (see 2:19-22) and of the paradoxical transformation of despoiling and death up to the delivery (of the Spirit). Consequently, the typological analysis in 19:16b-42 reveals the institutional fulfillment of the figures of the lamb and the temple in the body of Jesus, seen in the light of the unity of passion and resurrection. Through this main typological reading, the typology of Zion-Jerusalem applied to the mother and the nascent messianic community can also be affirmed (see pp. 226-234).

The last chapter offers general considerations on the research, reiterating the discovery of the institutional typology connected to the spousal and sacramental themes in the passages analyzed and in the context of the Johannine macro-story. A final paragraph highlights the “non-supersessionist” character of the Johannine typology. Arcangeli reinterprets the term “supersessionism” in a literary perspective, without ignoring the ecclesial consequences of the question. The fulfillment of the Johannine typology can be understood in the light of the prologue, in which the Word, existing and coming from the origin which is God himself, is present in the institutions of Israel and is incarnated in Christ. “The fulfillment is therefore characterized by an integration, that is, by a full maturation of those characteristics that the *Logos*, so to speak, had already placed in the historical type” (p. 252). Consequently, the overcoming must be not understood in a quantitative sense, but qualitative, as the prefigurations are not on the same level of the fulfillment; the relationship between type and antitype therefore gathers origins, history and eschaton in a continuous process. This concept of the typology finally makes possible the existence and autonomy of the type with respect to the anti-type. In this way, the institutions of Israel are not absorbed and canceled by the Christological fulfillment, but they lose their character of absolute necessity (see pp. 237-258; M. MARCHESELLI, *Il motivo del tempio in Gv 2-4*, 2016, 65).

The research is conducted in a clear and easily readable Italian style. The author makes use of the mainly classic commentaries (Barrett, Brown, Moloney, Léon-Dufour, Schnackenburg, etc.), some in Italian (Fabris, Grasso, etc.), and

numerous studies, especially in Italian, English and French. The use of German-language literature is limited.

Among the various analyzes carried out in the text, the narrative one is probably the most accurate and the one addressed by the author with greater confidence, therefore also being the most convincing. Instead, perplexities arise in the application of the intertextual method, asserted to be in accordance to the criteria of Hays. However these are not always clearly and explicitly detectable in the text. In parallel, the Old Testament passages are not dealt with separately and in depth, and are sometimes combined with interpretations from extrabiblical literature (see, for example, pp. 157-160; 166; etc.). In the analysis of the background of John 19:23-34, Ps 22 (21) quoted by the evangelist with an introductory formula, is simply mentioned. The author made preferential use of the Greek text of the LXX, mostly leaving aside the Hebrew background. Perhaps the choice to study four very demanding passages of the Johannine text necessarily required the sacrifice of deepening the scriptural background. The risk is that numerous decontextualized biblical references remain in the work. Probably a less extensive choice of the texts analyzed would have allowed research to pay greater attention to this aspect. This feature, if on the one hand shows the limits of research at an academic level, on the other is an advantage for a wider public, less interested in purely linguistic details.

With his research Arcangeli has had the merit of entering into an exegetical environment that did not appear to be credible. The author was able to transfer in the Johannine research the significant re-presentation of the typological analysis that Aletti applied to Luke-Acts. We must therefore note the qualitative leap in considering typology. What had been assessed as vague and unproven has now found a clear definition and a rigorous and verifiable methodological process. Despite the above-mentioned limits and despite some individual passages that can arguably be assessed differently — especially regarding the application of the intertextual method for the analysis of the scriptural background —, Arcangeli's research deserves a special commendation in the context of Johannine studies.

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