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Prophet and Remnant, Crisis and Renewal

Paul's Use of the Elijah Story in Romans 11

Levente Balázs Martos

Paul's use of the Old Testament is manifold in allusions, quotations and use of biblical language. Many of these instances refer to key stories of the Tora, as well as to sayings of the (Latter) Prophets and to different parts of the *Ketubim*, that is, the Writings, mostly Psalms. It is a very rare, almost exceptional case¹, that Paul refers himself to narrative texts of the Hebrew Bible outside the Tora, as it happens in Rom 11:2-4 even twice. The introductory part of Rom 11:2 can be regarded as a quotation of 1 Sam 12:22, though in a word by word identity with Ps 94:14². Then, in Rom 11:3-4 we meet phrases of 1 Kgs 19:10,18, a dialog between God and Elijah. It seems useful to quote here the passage we will be speaking about in the whole study:

¹ I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. ² *God did not reject his people*, whom he foreknew. Don't you know what Scripture says in the passage about Elijah – how he appealed to God against Israel: ³ *“Lord, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me”*? ⁴ And what was God's answer to him? *“I have reserved for myself seven thousand who have not bowed the knee to Baal.”* ⁵ So too, at the present time there is a remnant chosen by grace. (Rom 11:1-5)³

What is the exact role of these quotations in the Pauline text? Why does Paul quote the dialog between God and Elijah in his argumentation? What type

¹ NA²⁸ regards as quotation of 2 Sam 7:8,14 the verse 2 Cor 6:18, which is sometimes seen as secondary (2 Cor 6:14–7:1) and 2 Sam 22:50 in Rom 15:9, which is identical with the text of a psalm (Ps 18:50). So, later prophets are very underrepresented in Pauline literature.

² Quoting Psalms, I will use the Hebrew numbering, though it is evident that Paul was usually using the Greek text. It seems useful to refer to Ps LXX only in those cases where the textual form of the text requires such a closer identification.

³ Italics are mine. Unless otherwise stated, English quotations of the biblical texts are given according to NIV in the whole study.

of testimony does this argumentation provide about the personal situation and concepts of Paul and how does it serve the conviction of the Roman Christian community? To put it more concretely: is it possible that for Paul, the personal story of Elijah played a significant role, or was he interested only in the concept of “remnant” and “justification by faith”, which he would be speaking about in the verses 5 and 6?

Would it be confirmed that for Paul not only the words and the concepts used in the dialog between God and Elijah, but also their dialog and their personal relationship were important, then the narration of Elijah will help us to understand better the rhetoric strategy of Paul, his mode of argumentation and the intention which led him to writing the letter.

1 Context Wider and Closer

“Context” has different meanings. I consider context first as a literary term. Paul develops his thought in the Letter to the Romans which has a rather clear structure. The structure of the letter helps us to understand the exact meaning of certain expressions. Smaller units belong to the whole picture. The literary context, then, is built according to a rhetoric situation and rhetoric intention. Authors construct their writings and speeches always in such a way that reflects their understanding of the situation and their intention to influence it. This second meaning of context is not literary but historical. Third, there is a broader cultural and religious context furnishing preconceptions, common ideas, possible understandings, which seem to be likely or not, even after decades and hundreds of years. Intertextuality, that is the phenomenon of different texts being in dialog with each other, builds upon the assumption that there is (there was at time of the communication between writer and reader) the common knowledge both of them which helped understanding, though within borders and with misunderstandings too.

At this part of the study I shall concentrate on the literary context. But later, when we come to depict the rhetorical situation and the aim of the letter, we shall come back necessarily to the other dimensions too.

Chapters 9–11 of the Letter to the Romans seem rather complicated for modern day readers and this is due to the many quotations squeezed into them. Paul’s quotations appear often in form of questions, dialogizing with each other too. Paul put questions and answered to them often by a quotation, modified and continued by another quotation. Quite often, the writer of the letter identified the

biblical author of his quotations (cf. 9:25.27.29; 10:19.20; 11:9), while holding intense discourse with his readers, introducing his own point by *verba dicendi* (cf. 9:1.14.30; 10:19; 11:1.11).

Despite the complex line of reasoning, an introduction and three large units are usually separated within the chapters: Rom 9:1-5; 9:6-29; 9:30–10:21; 11:1-36⁴. From the point of view of the quotations such a disposition makes clear that Paul, again and again, completes the larger units of his argument with a chain of quotations (9:25-29; 10:16-21; 11:34-36). Paul, who basically wants to understand and interpret the Jewish people's faith in Christ and their disbelief in him, furthermore in this context to understand and appreciate the present stand of the Christian community in front of Judaism, also stops three times to express his concern, his own internal relationship with what he has to say (9:1-5; 10:1; 11:1). These manifestations are also accentuated because the introduction of the whole section (9:1-5) is of a very personal nature, and thus it significantly influences the mood of the whole chs. 9–11. Their characteristic element is the mention of the heart, that is, the heart of Paul (9:2: the pain of the heart; 10:1: I desire from my heart).

Paul's personal tone is accentuated by the fact that while in the introduction he speaks of the gifts of all Israel, he declares himself to be one of them at the beginning of ch. 11 ("those of my own race, the people of Israel", 9:4; "I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin", 11:1). The verse 10:2 adds "zeal" to the line of gifts typical of Israel, although it immediately limits this ("they are zealous for God, but their zeal is not based on knowledge").

Paul has a special dialogue with the Scriptures of Israel. He offers a different understanding and comprehension of the history of the Israelites, while at the same time showing the present spread of the gospel and its impact on salvation history. Chapter 9 revolves primarily around the mystery of election, ch. 10 discusses the transmission and effects of the gospel of Christ, and ch. 11 discusses the further relationship between the Jewish people and believers in Christ.

The reasoning of Rom 9–11 and with them the biblical background of Paul's thoughts does not end with the use of quotations torn from their original context. The mystery of the election of the Jewish people was realized in history and recorded in stories in the sacred scriptures. Paul's argument, albeit in a broad

⁴ Cf. WILK, *Rahmen*, 227-254; ALETTI, *Romains*, 197-224.

perspective, follows the great narrative of the origins of Judaism. Chapter 9 begins with Abraham and his descendants (9:6-9), and foreshadows already in the tension of Jacob and Esau, Isaac's two sons (9:10-13), the mystery of divine choice, that is, from a wider prospective, the specific question of what the relationship between Jews and Christian would be like.

The relationship between election and grace and between election and mercy is presented from Rom 9:14 onwards by recalling another key story of Israel, the history of the golden calf (Rom 9:15 – Exod 33:19)⁵. God is also revealing himself more and more in the history of the people. The prophetic quotations in chapter Rom 9 about divine mercy for the people (Rom 9:25-26 – Hos 2:25) and the fulfillment of the promise (Rom 9:27-28 – Isa 10:22), then the manifestation of Rom 10 about the transmission of the gospel, are all about God not withdrawing his promise. The new reality of the gospel offered in Christ – though proving to be a stumbling block to some (9:33) – continues the divine promise. If the background of the first great unity is the election of the ancestors and the manifestation of mercy associated with them, the second (9:30–10:21) builds on the “stone of stumbling,” Christ, whose presence is the end and fullness of the law (10:4), and through whom the offer of salvation reaches all.

At the beginning of Rom 11, another important character of Israelite history then appears, in the person of Elijah. As already mentioned, Paul begins this new section extremely personally, emphasizing his own Jewishness as a sign and proof of Judaism converted to faith in Christ. The question of the imaginary interlocutor on the possible rejection of the Jewish people sums up all that has been said so far. This question at the same time gives Paul the opportunity to formulate his central statement in a new way: God did not reject his people (11:1-2). By grace he invites the Gentiles and offers salvation to those he has “known in advance” (11:2; cf. 8:29). Elijah's conversation with God gives emphasis and further interpretation to this statement.

Some of the terms that arise in connection with Elijah have already been prepared in previous chapters. The idea of the “remnant” repeats what Paul quoted earlier from the book of Isaiah. Romans 9:27 quotes Isa 10:23, and in Rom 9:29 we can also assume as a synonym the term seed, descendant. The verb form of the word “remnant” also returns in the complaint of Elijah: “I was left alone”. This form, of course, reinforces our impression that the remnant in first person is Paul himself.

⁵ Cf. BARCLAY, “I will have mercy”, 82-106.

“Search” takes on a new paradoxical meaning. In the context of Rom 9–11, it was again and again a search for God, namely, on the part of the people who sinfully did not seek their God (Rom 10:20 – Isa 65:1). The gentile peoples similarly “did not seek the truth” (cf. Rom 9:30). In Elijah’s words (11:3), “search” (ζητεῖν) is the attitude of those who seek the life of the prophet, their deadly threatening temper. The blinded human temper is curbed by a long-suffering and merciful act of God.

The sovereign nature and power of God’s response continues the act of election, part of which is the “foreknowledge” of God (Rom 11:2). A similar form also expressed his gracious deed in an earlier section of the letter, ch. 8 (8:29). Knowledge and action of God belong to each other in the innermost way.

2 Elijah’s Dialog with God in 1 Kgs 19

What can we say about the narrative of 1 Kgs 19, about the original literary context of the sentences quoted by Paul?

First, Elijah enters a personal story of crisis and renewal in a moment, when Israel itself is in crisis and needs renewal. The narrator of 1 Kgs interprets the events through the eyes, thus through the phrases of Elijah who extends his complaint in front of God on Mount Horeb. What first looks like personal danger and crisis⁶ will be shown by time as the failure of all Israel. It is God who must act in order to solve the crisis. God awaits to reveal his will. He does not solve the crisis immediately, rather, through the angelic visit and the manifestation of his presence at Horeb he leads the prophet and the whole situation to a culmination.

It is worth noting that the dialogue between the Prophet and God, from which Paul quotes, is the culmination of the story. Paul indicates precisely the detail that dramatically fulfills, and thus summarizes the special story of Elijah’s escape, his desire to die, angelic nourishment, his running to Mount Horeb and his encounter with God.

There is a tendency of delay in the structure of 1 Kgs 19. Elijah’s escape into the wilderness is not a solution, at the level of the narrative, it is more an

⁶ The story of 1 Kgs 19 is interpreted as a “life crisis” by KACHLER, *Wüste*, 215-218. We agree with much what Kachler exposed. But the twofold phrases of Elijah do not point to a straightforward solution of this crisis. By the end of the story, Elijah does not seem to have simply overcome his doubts and crisis.

opportunity for Elijah to articulate his problem more clearly. Sleep and the food received from the angel three times is not a solution either, it is more of a delay, a preparation for another divine encounter. This divine encounter also takes place only after a threefold denial (“the Lord was not”). There is a type of delay also on the side of Elijah, when he literally says the same as before: “I have been very zealous for the LORD God Almighty” (1 Kgs 19:10.14) – in the original story this phrase is followed by the phrase that Paul also quotes. Delay emphasizes in the story the value and significance of God’s response, and on the other hand, it indicates the path one must take in order to accept and engage himself in God’s action. It shows how God has time and how humans need time to make the steps God had called upon them to do.

“Delay” is a literary term. At the level of the narrative, we would rather say “lagging,” let it be about the time Elijah needed to sleep, let it be about the sentence repeated on Mount Horeb again. After the peculiar appearance of God, a literally repeated sentence can take on two meanings. On the one hand, we may think that Elijah can finally make his complaint in the presence of God so that the Lord will indeed hear and listen to it. However, repeating a sentence can also be understood in the sense that Elijah is (still) incapable of change. Only God can change his life, only God can lead him on new paths. This new path will be the election of a new prophet, the replacement of Elijah (by the person of Elisha). God’s gesture means that he does not delay. The lagging of Elijah continues in his desire to die and in his dream. However, God is the God of life who wants to accomplish something new.

Elijah’s story, like that of Paul, takes place on the borderline between a communal and a personal destiny. Elijah’s story is personal, but it is also a story in which God uses and converts the most personal to bless his own people. Solving the crisis of Elijah means something different to the people and something different to the successor of the prophet, and at the same time completely different to the prophet himself.

This picture of 1 Kgs 19 about the prophet who needs change, is rather unusual and less developed in early Judaism. It is enough to hint at the short section about Elijah in the Book of Ben Sira to remind us how his figure was seen a “prophet of fire”⁷ and an agent of the last times (cf. Sir 48:1-12). Verses Sir 48:10-11 speak about his role in the end of times, as an author of

⁷ Cf. WERLITZ, *Versöhner*, 192-200; CRÜSEMANN, *Gottes leise Stimme*, 208-214; SCHWEMER, *Elijagestalt*, 229-233.

reconciliation between fathers and sons, the quencher of the wrath of the Lord, the restorer of the tribe of Jacob, someone with whose friendship those who come to eternal life can boast. Thus, Elijah is a patron in the final judgment. As for the story on Mount Horeb Ben Sira points out that there Elijah learned about God's judgment (v. 7): "You heard rebuke at Sinai and judgements of vengeance at Horeb." (NRSV)

Yet, the historical context in which Paul uses the story of Elijah, receives new light and becomes better understandable, if we assume that Elijah was for Paul not only a prophet of fire but rather a prophetic figure who had to change, by the grace of God.

3 Paul, Elijah and the Romans

What role does Elijah's dialogue with God play in Paul's argument? What light does it shed on Paul and his way of reasoning? What is the role Elijah plays in the dialog of the apostle and his addressees? At a closer look we gain twofold impression: in the letter to the Romans Elijah is in dialog with God but he is also in dialog with Paul and the Christians. He maintains his role as a severe prophet of judgment, but it is especially in this severe role that he functions as an admonitor to certain part of the Roman community.

Quotations always introduce different voices in the language of a text. Readers sometimes identify themselves with these voices, sometimes they don't. The writer himself, as he presents himself in his writing, can identify himself with such voices, but does not necessarily do so. That is to say: we can assume that Paul in this case identifies himself with the voice of Elijah and at the same time we think that this identification is not full and not the only one possible to be heard in these phrases.

The introduction of Paul to Rom 11 was formulated in a personal way (11:1-2). Paul is quoting a dramatic dialog, rather than only one part of a dialog, and this fact seems to me very meaningful. The longer the quotation is, the deeper the impact, it leaves in the reader. Paul not only quoted the two parts of the dialog, but interrupted them by his phrase: "And what was God's answer to him?" (Rom 11:4) This interruption creates some distance to Elijah and his concern. It prepares and stresses the divine answer. The quotation gives space to a long enumeration of the fearful circumstances Elijah had to suffer – by this it makes also possible an understanding of and an identification with the situation of

Elijah. Yet, the stress comes upon the divine answer, which gives consolation and direction.

Elijah gives a speech of accusation or complaint, lists the sins of the unfaithful, and at the same time his own serious difficulties. It is God who calms him, who shows a way out by speaking of the elect, of those who “have not bowed the knee to Baal” (Rom 11:4; cf. 1 Kgs 19:18). Elijah’s emotional sentences offer the reader an excellent opportunity to identify with Paul as well as to experience his own doubts and difficulties (cf. the concepts of “conscience” in 9:2 and “heart” in 10:1 by which Paul displayed his own commitment, his own attitude by the word “soul” in 11:3). Paul does not necessarily adopt Elijah’s vision, but offers the reader a person and a story in which he can deepen, personalize the doubt expressed in Rom 11:1 about the rejection of the Jewish people, and receive a personal response from God through the biblical story.

Interpreters of the section have traditionally highlighted the concept of “remnant”, as the key of interpretation and as the rationale of the quotation of the Elijah story. As the quotation of the dialog between God and Elijah shows, for Paul there is a former time and there is a present time, which were paralleled by him. This fact opens the way for a typological interpretation of the quotation in Paul’s thought⁸. The remnant was at the time of Elijah the group of 7000 who did not bend their knees for Baal. Christian believers, mostly those of Jewish origin, whom Paul addresses can and should regard themselves as the faithful „remnant”. They do not seek their justification by works but they are the chosen ones by grace, as Paul explains in Rom 11:5-7. The representative of this remnant is Elijah persecuted, who turns to God and is reminded and comforted by God through the existence of this remnant. The election, which has been talked about so much since ch. 9, is fulfilled by keeping the remnant. This remnant does not kneel to Baal, that is, seen in the horizon of the justification by faith, though they seek God, not by their own deeds, but by faith in Jesus Christ.

⁸ Andreas Lindemann in his article of 2007 describes the discussion whether the quotation of the story of Elijah is of typological character or not; cf. LINDEMANN, Paulus. Typology builds always on a *tertium comparationis*, but it binds never all the possible aspects of the different time and story sequences. Lindemann is right in stressing the positive character of the Pauline text: it does not judge against the non-believer Israelites – as if they all would become Baal worshippers by their non faith in Jesus Christ –, but it stresses the positive message of the election by grace and the remnant. But at the same time Lindemann denies the personal typology between Elijah and Paul. In his opinion Paul speaks only about the community of the believers.

In Romans 11, the “remnant” will soon come back in a new form, as the trunks of the olive tree (Rom 11:13-24) – the tree that also accommodates the new branches to be grafted into it, the representatives of the Gentiles. Elijah, “left alone,” is joined by seven thousand other men, and Paul, who is subject to persecution, can speak in the community of many Jews who believe in Christ. This corresponds to the image of the sacred “seed” that Paul quoted from the book of Isaiah (Rom 9:29). It is the Jewish heritage, the permanence of the Lord’s elective love, the holy tribe waiting to be fulfilled and already seen fulfilled, which has been given as a free gift, an undeserved inheritance to the Gentiles as the preparation for the beginning of the faith in Christ.

This traditional interpretation is not incorrect but gives place to some additional personal elements. The story of Elijah is important not only because of the image and concept of the remnant. In his 2002 paper Gerd Theißen gave a psychological explanation to all three chapters Rom 9–11⁹. He stressed the self-involvement of Paul in the argument of these three chapters. According to Theißen Paul did not only cope with the unbelief of the major part of contemporary Judaism but writing the Letter to the Romans he was also coping with his own inner questions.

In Theißen’s study Paul’s development is depicted by an analysis of the introductions to the three chapters. The introductions to them are formulated always from a very personal point of view, which then influences by a high degree the chapters themselves. The inner development of Paul himself is considerable. In Rom 9 Paul expresses an unrealistic wish: “I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh...” (v. 3). At the beginning of ch. 10 he turns over to a realistic wish formulated in prayer: „Brothers, my heart’s desire and prayer to God for them is that they may be saved.” (v. 1). Whereas at the beginning of ch. 11 there is an „apodictic conclusion”: „I am an Israelite.” (v. 1) Paul’s existence itself becomes a sign for the fact that God has not forsaken his people, has not rebuked his covenant. From an unrealistic wish to a realistic prayer and to a short and decided statement – Paul comes to terms with himself, he is experiencing and expressing himself step by step with more clarity.

Why is Paul reacting with so much of personal commitment? The high degree of personal commitment of Paul is motivated on the one side by the Judaizing Christians, who opposed Paul in the times before the writing of the

⁹ THEIBEN, Auseinandersetzung.

Letter to the Romans. On the other hand, as he himself asks for prayer for his journey to Jerusalem (cf. Rom 15:30-32), it is plausible to suppose that he experiences fear. Theißen uses the psychological category of „ambivalence” – Paul’s attitude toward the journey to Jerusalem and toward his own Jewish identity would be ambivalent. By writing Rom 9–11 he finds himself part of Israel, but also part of the remnant of faithful Israel. He finds himself also as a lonely and persecuted prophet like Elijah, but he receives with Elijah the positive answer from God about the remnant, about the grace of God.

When Paul recalls the figure of Elijah, he finds himself in a similar situation like the former prophet. When writing the Letter to the Romans, he must “put order” in a community, or at least prepare the ways for peaceful and productive coexistence, while also finding his own way¹⁰. His personal history and convictions, his compassion for the Jewish people, are not only a rhetorical turn, but also the starting point of his thinking and theological exploratory work¹¹. Elijah’s story and example, the supplication and complaint contained in it, express Paul’s complaint in the presence of God, but it also gives members of the community an opportunity to pray to God for the future of both of their communities.

Paul refers to a text that simultaneously articulates his personal difficulty and pain in the community and is also instructive in terms of a possible response to tension in the community. God’s answer refers to choosing the remnant instead of a violent solution¹². Repeating the repeated sentence of the Prophet, Paul brings his readers back to a situation in which the original character, Elijah, also needed patience to understand and accept the new form of God’s revelation. The zeal that was so characteristic of Elijah, the prophet of fire, is tamed several times in this story. God is not present in the fire, and the prophet is also forced to wait and slow down to hear God’s word.

¹⁰ Situation of the writing of the Letter to the Romans and situation of the Roman community are summed up in SCHNELLE, Römerbrief, 3-24.

¹¹ As one of the basic motives for writing the Letter to the Romans, James Dunn assumes Paul’s own understanding and systematization of his thoughts after previous strifes and difficulties; cf. DUNN, Reason, 185-200.

¹² The “zeal” of Elijah is very close to what we have identified so far in Romans in the form of “search,” “effort,” and “zeal” (Rom 10:2). This zeal of Elijah at the same time brings close to Paul’s zeal, to his torments about rejection of the gospel, but also raises the possibility of an aggressive response to the rejection of the gospel, as Elijah did at the end of 1 Kgs 18.

Elijah is a model, a possible person of identification for Paul, who experiences fear and solitude, but wants to stay with God and Jesus Christ. It is not only the inner ambivalence of Paul himself, his own inner coping, what is present in the chapters of the letter. Elijah figures in this case as a model of identification and self-understanding for the parties of the Roman community. The community was at least threatened by the danger of factions, possibly and mostly by the factions of Judaists and non-Judaists in the community. Paul offers his very personal thoughts, questions and answers as a way of solution, as a process of inner reconciliation for the parties of the community. In this regard, Elijah, as a strong fighter of Israelite monotheism and faith, can be a model of the Judaist Christian, but with a special need of openness and change.

Paul depicts Elijah at a fearful moment and quotes the answer he received from God. Paul shows, how much he himself is involved in the question of Elijah – and by this he helps the identification of his readers with Elijah. It is almost evident, that after admonishing so much the Judaist part of the community, he has to turn himself to the non-Judaist part again, saying by the image of the olive tree: If you received grace from God, do not forget about the tree which bears you (Rom 11:13-24).

Those of the Roman community who were familiar with the story of Elijah possibly understood the strong voice of someone who could not change. As if the dialog of Elijah and God would admonish them: You should understand what God is asking for. You must accept the new non-Jewish members of the community. The divine answer to Elijah preaches change for everyone: for the Jewish Christian part of the community, which must accept the newcomers. For the Gentile part of the community, which must acknowledge the dignity of the seven thousand, the remnant, the life-giving old Olive tree.

Conclusion: Description of Inner Development as Part of Exegesis

In 2003 Manfred Oeming wrote an article about depth psychology/psychoanalysis in biblical studies, with special interpretation of the story of Elijah in 1 Kgs 19¹³. We read in his introduction: “Tiefenpsychologische Auslegungen sind die heimlichen Bestseller der Bibelwissenschaft.” – “Psychoanalytical interpretations are the secret bestseller of biblical

¹³ OEMING, Hilfe.

scholarship.”¹⁴ Why? Our age loses interest in historic-critical analysis of texts, or rather we lose the impression that history itself, the description of processes of coming into existence, development and use of certain texts could have a direct meaning for us. Whereas from the 19th century on history and historical meant for many people direct access to reality itself, today we look for other, usually more personal ways of connecting to a meaningful reality.

Our interpretation aimed a stabilized way of describing the personal involvement of the author of our text, apostle Paul with the argument he was explaining. As Oeming put it at the beginning of his essay: “Selbsterfahrung durch Fremderfahrung”¹⁵, experience of ourselves through experience of others belongs to our modern habits.

The text we have been speaking about is in my opinion a good example for the fact, that literal and theological qualities of the texts, as concentration of first person statements, use of concepts as “heart,” expression of sorrow and other feelings on the one side and the search for the possible psychological state of mind of the author do not contradict each other, but indeed they are parts and signs of the one and same reality. If today’s readers have their own habits and ways of knowledge, it seems natural to find them in search for texts and analyses which yield the type of knowledge they were looking for.

The description of an inner development of a biblical author does not contradict in itself the faith in the theological or inspired character of the text, rather, it helps to depict more carefully the human side of the process, the becoming of the Bible and it also helps today’s readers to find the Bible more meaningful.

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¹⁴ OEMING, *Hilfe*, 98-99. English translation is mine.

¹⁵ OEMING, *Hilfe*, 91.

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Zhrnutie

Eliášov príbeh v 1Kr 19 je často považovaný za biblickú paradigmu krízy a vyhorenia, a to nie bezdôvodne. Je možné, že i sv. Pavol bol ovplyvnený podobným spôsobom uvažovania, keď cituje Eliášov nárek a Božiu odpoveď naň vo svojom Liste Rimanom? V našom článku by sme chceli odpovedať na túto otázku ukázaním spôsobu, akým je v Eliášovom príbehu riešená kríza a poukázaním na paralely v spôsobe, akým Pavol používa daný príbeh. Zdá sa, že tu ide o dvojaký paralelizmus medzi danými dvoma príbehmi. V oboch prípadoch sa kríza v prvom rade rozvíja na komunitnej úrovni a ako prvé potrebuje komunitné riešenie. Na druhej úrovni však v oboch prípadoch zohráva úlohu personálna zmena. V 1Kr 19 Elizeus

nahrádza Eliáša ako proroka a z pohľadu kontextu Rim 9–11 Pavol taktiež vyjadruje svoju veľmi osobnú ponosu, čím podáva vzor pre čitateľov Listu Rimanom.

Kľúčové slová: Eliáš, 1Kr 19, Rim 9–11, intertextualita, psychológia.

Summary

The story of Elijah in 1 Kgs 19 is regarded often as a biblical paradigm of crisis and burn out, and this not without reason. Is it possible that Saint Paul too was influenced by a similar way of thinking, when he quoted the lament of Elijah and the answer of God in his Letter to the Romans? I would like to answer this question by showing how the story of Elijah is about the solution of a crisis and how there are parallels in the way Paul uses the story. It seems that we face a double parallelism between the two stories. The crisis is developed in both cases primarily on a communitarian level and first needs a communitarian solution. But on a second level, personal change plays role in both cases. In 1 Kgs 19 Elisha replaces Elijah as a prophet and, seen in the context of Rom 9–11, Paul also expresses his very personal lament, thus offering a model for his Roman readers.

Key words: Elijah, 1 Kgs 19, Rom 9–11, intertextuality, psychology.

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