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# Not Only a Prophet

## The Numerous Faces of Samuel

*Daniela De Panfilis*

### Introduction

This study aims to show the complexity of the biblical character of Samuel<sup>1</sup>. The first part (ch. 1) is a brief survey of the narratives of 1 Sam that involve his character. In these narratives, Samuel's character switches from one role to another in a continuous flow, while it overlaps between different roles<sup>2</sup>. In the second part of this study (chs. 2, 3), I will present the texts in which biblical tradition refers to Samuel's character. This survey aims to show how the biblical tradition interpreted the character of Samuel. In the last part (ch. 4), I will address the question of Samuel's "prophetic" role which I will propose as key to understanding all the roles played by Samuel. If 1 Sam introduce the character of Samuel and the different roles he plays on behalf of Israel, the biblical traditions emphasize one or another of these roles, but always recognize the uniqueness of the character of Samuel.

In this study I will deal with the "literary character" of Samuel, not with the "historical figure". The methodology applied in this study is essentially literary. The account of 1 Sam shows the interpretation of the Samuel's role in the history of the beginning of the monarchy, or rather, the different points of

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<sup>1</sup> This study is dedicated to the memory of Prof. Stephen Pisano S.J., a *maestro* in *critica textus* studies and in studies about the Books of Samuel, the *doctorvater* of the author of this study.

<sup>2</sup> Cf. MCKENZIE, *The Four Samuels*, 3-18. McKenzie considers the role of prophet and that of seer separately. He hypothesizes two different traditions in the institution of the monarchy: the "seer tradition" (1 Sam 9:1-10:16) and the "prophetic tradition" (10:17-27). DEMITRÓW, *Quattro oranti*, 168-169: "Il concentrarsi degli incarichi potrebbe essere un segno del lavoro redazionale sulle tradizioni intorno alla persona di Samuele. Le diverse funzioni attribuite a lui dimostrano però l'importanza della sua figura per la storia di Israele". GARCÍA-TRETO, *Samuel*, 90: "Samuel [...] is a complex figure, one who recapitulates the main roles of Israel's premonarchic leadership". ESLINGER, *Kingship of God*, 139: "Samuel [...] combines several occupations in one career".

view of different traditions. Each of the roles attributed to Samuel represents a point of view on the biblical character that the subsequent traditions choose or place in the background. In doing so, the subsequent traditions show their own interpretation of the biblical character of Samuel. In this study, then, I will try to recognize these interpretations through the comparison between the text of 1 Sam and the texts of OT and NT traditions.

## 1 The Character of Samuel in 1 Sam

While narrating the “facts” of the beginning of the monarchy in Israel, the Books of Samuel develop a reflection on the particular interpretation that the monarchy, a widespread form of government in the ancient world, should have because of the status of Israel as a people of God. While Deut 17:14-20 proposes the “theoretical” portrait of the monarchy in Israel, the Books of Samuel propose the “historical” development of this idea, development always between light and shadow, always exposed to failure<sup>3</sup>. At the end of the Books of Samuel, two models of kingship are highlighted: one that has failed to reach its goal (Saul), and one in which the ideal has been realized (David)<sup>4</sup> even within the limits of human nature. Being aware of that, the reader can now approach the Books of Kings.

The importance of Samuel’s character is suggested by the Hebrew title of the books. But at the end of 1 Sam 7 this story seems complete: 7:15-17 is a summary that spans Samuel’s role as a judge of Israel; now the reader expects the account of Samuel’s death. The request of a king (8:5) starts a new phase of the story, in which Samuel is still the main character, even though he shares the scene with the character of Saul. With the anointing of David (16:1-13), Samuel

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<sup>3</sup> The issue, here, is not that of the precedence between Deut 17:14-20 and the Books of Samuel, but only to notice how the same idea can be expressed in a theoretical statement and in an account.

<sup>4</sup> Cf. 1 Kgs 9:4 (cf. 2 Chr 7:17). The reader of 1–2 Sam knows that David was not always honest, righteous and strictly observing the statutes of the Lord, but this is the basic attitude. This idea is expressed in 1 Kgs 11:4: the “heart” of David has always been with the Lord. Thus, David becomes the touchstone of the right exercise of kingship. Cf., for example, 1 Kgs 15:3 (Jeroboam); 2 Kgs 14:3 (Amaziah); 16:2 (Ahaz); 18:3 (Hezekiah); 2 Chr 34:2 (Josiah).

disappears from the account<sup>5</sup>. After the death of Saul and Jonathan (31:1-6), David remains the main character of a story that narrates the events of the kingdom, both public and private, but still develops the main topic: the human and institutional profile of the king of Israel.

Thus, the deep unity of 1–2 Sam emerges, which also gives sense to the first seven chapters. Samuel's character, the man of God, carries Israel from the judge's institution to that of the king, ensuring that this transformation remains under the will of the God of Israel.

### ***1.1 The Birth of Samuel***

The beginning of the account of 1 Sam is placed within the context of the circumstances preceding the birth of the main character, circumstances that are key to understanding of the character himself. Elkanah, who is Samuel's father, has two wives: the first, Peninnah, has many children, while the second, Hannah, is barren, nevertheless, she is the beloved wife (1:1-8). The biblical reader quickly recognizes a familiar pattern<sup>6</sup> (Jacob and his two wives – Gen 29:1–30:24), which suggests the exceptionality of this birth, but also its importance for the story of Israel (it is Joseph, Rachel's eldest son, who will play a crucial role in the events leading up the family to Egypt).

However, the development of the account introduces the first variation on the theme. While Leah gives birth to many children (Gen 29:31-35), Rachel complains to Jacob (30:1). Jacob's answer is exemplary: children are a gift from

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<sup>5</sup> Samuel's presence in 1 Sam 19:18-24 does not seem original. Whenever the character appeared in the account, he appeared as a main character, and never in such a secondary role. Cf. SCHMIDT, *Menschlicher Erfolg*, 104-105. Otherwise GUNN, *King Saul*, 83, and NIHAN, *Saul*, 102. ACKROYD, *The First Book of Samuel*, 159, writes: "his (= of Samuel) mention would seem to be due partly to the existence of this piece of tradition and partly to a compiler's desire to suggest that behind the events [...], as it were watching over them, is the figure of the prophet, the king-maker". The theme of the kingship, the core of 1 Sam 10, in 19:18-24 remains in the background. The presence of Samuel's character in both accounts reinforces the link between them. Cf. FOKKELMAN, *Crossing Fates*, 280.

<sup>6</sup> Cf. GUNN, *Narrative Patterns*, 286: "A number of passages in the narrative of Judges and Samuel may be shown to exhibit an interesting measure of conventionality or stereotyping". This conventionality, that Gunn names "pattern", occurs in those narrative passages that the similar subject leads to telling with the same formal characteristics. A pattern balances repetition and variation. A pattern, however, facilitates the communication between narrator and reader. The recognition of the pattern shows the reader the narrative function of the account in which the pattern is used. Cf. ALTER, *Conventions*, 113-130.

God; if God has closed Rachel's womb, then Jacob cannot give her a son (v. 2). Rachel's solution (the offer of the servant Bilhah – 30:3), like that of Sarah, is an attempt to get around this obstacle rather than solve it. Finally, God gives Rachel the desired son (vv. 22-24), the first of two. Differently, Hannah immediately addresses her prayers to the Lord and obtains the son she asked for (1 Sam 1:9-20). Samuel also is a blessing to his family: his mother Hannah gives birth to sons and daughters (2:20-21).

## 1.2 *Samuel the nazir of God*

The promise to consecrate the son to God (1 Sam 1:11) merges the account of Gen 29–30 with the account of Judg 13:2-5<sup>7</sup>. In this account, there is a barren woman (but not humiliated by the fertility of another wife), who does not complain about her barrenness. It is God, rather, who announces through his messenger the birth of a son who will be a *nazir* of God and will have the task of delivering Israel from the hand of the Philistine enemy.

Although Hannah's promise recalls the uncut hair and the dedication to the Lord, the most important features of a *nazir*<sup>8</sup>, the Masoretic Text of 1 Sam 1:11 (see also v. 22) does not say that Samuel is a *nazir*. Greek witnesses (LXX<sup>B</sup> and LXX<sup>A</sup>) add to Hannah's promise the adjective *δοτόν* "devoted, given", hapax in OT, and, before the uncut hair, they add also the abstinence from wine and intoxicating drink<sup>9</sup>. 4QSam<sup>a</sup> expands the text of 1 Sam 1:22bβ, interpreting

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<sup>7</sup> Cf. FOKKELMANN, *Vow*, 148: "Samuel, as a Nazirite, remains an essentially solitary figure in the history of Israel". Comparing the character of Samuel with that of Samson, the only other OT character explicitly defined *nazir*, it is possible to note many shared features: Samson is a "lonely hero", he is related to his parents, but not to an offspring. Cf. AMIT, *Judges*, 22, states that the proposal to emend the last phrase in 1 Sam 1:11 expresses the tension that this phrase causes in its narrative context (1 Sam 1–3) and in the whole story of Samuel. In fact, "these stories, depicting Samuel as priest, judge, or prophet, containing no allusion to his activity or appearance as a Nazirite. One may therefore assume that Samuel's destiny for Naziritehood stems from broader contextual framework". Amit identifies this wider context in the account of Samson. Amit also notices that both accounts are in clear contrast to the law of Num 6 (there is no Naziritehood neither lifelong nor from birth).

<sup>8</sup> The Law for the Nazirite highlights two rules for a *nazir*: the abstinence from intoxicating drinks and the uncut hair (Num 6:2-5). The theme of uncut hair includes the story of judge Samson (Judg 13–16), from the announcement of his birth until his death. In particular, the account of Judg 16, is focused on Samson's hair.

<sup>9</sup> About the abstinence from intoxicating drinks, we can see that Num 6, Judg 13:2-5 and 1 Sam 1 show variations on the same theme. The Law (Num 6) orders the abstinence to

Samuel's stay in Shiloh as a *nazir*'s dedication<sup>10</sup>. Based on this extra-text Frank Moore Cross<sup>11</sup> reconstructs the lost text in v. 11 and adds the word *nazir* at the same place of Greek *δοτόν*. Stephen Pisano concludes that the three principal textual witnesses "show a clear progression in the portrayal of Samuel as *nazir*"<sup>12</sup>.

### 1.3 Samuel the Apprentice-priest

During another visit to Shiloh, Hannah consecrates the boy Samuel to the Lord (1 Sam 1:24-28). In other words, she leaves the child at the sanctuary under the protection of Eli the priest.

The account of 1 Sam 2:11-26 is a constant comparison between the two wicked sons of Eli and the boy Samuel, who grows well and obedient. With the reference to Samuel's service to the Lord, under the supervision of Eli, 2:11b and 3:1a<sup>13</sup> form an *inclusio*. Verse 2:18 emphasizes that Samuel serves the Lord in the sanctuary and that he wears the *ephod*, the sign of priestly status<sup>14</sup>. Verses 2:11b-26, therefore, tell us about the training of an apprentice-priest.

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the *nazir* himself. This is consistent with the fact that Num 6 refers to adults. In the accounts of Judges 13 and 1 Samuel 1 the *nazir* is an unborn child. The abstinence from intoxicating drinks becomes a rule for the mother. If this is explicitly stated in Judg 13:4, this theme is not missing from 1 Sam 1. Eli, in fact, seeing Hannah in the sanctuary believes she is drunk (cf. 1 Sam 1:12-14).

<sup>10</sup> DRIESBACH, *4QSamuel*<sup>a</sup>, 197, considers the unique reading 1 Sam 1:22 of 4QSam<sup>a</sup> as "Nomistic Theological Changes". "This affects the reader's definition of Samuel in cultic terms. Rather than highlighting Samuel's actions that might fit the roles of judge, prophet, or priest [...], the text of 4Q specifies that he is, at least primarily, a Nazirite".

<sup>11</sup> CROSS – PARRY – SALEY – ULRICH, *1-2 Samuel*, 29, 31.

<sup>12</sup> PISANO, *Additions*, 21.

<sup>13</sup> 2 Sam 1:11a and 3:1a are almost identical.

<sup>14</sup> The linen *ephod* has a particular importance in Samuel's priestly characterization. In Exod 28–29 (Lev 8:7) *ephod* is a part of priestly clothing. Eli's house is chosen by God to go up to the altar of the Lord, to burn incense and to wear the *ephod* (1 Sam 2:28). Ahia (of the house of Eli) is a priest of the Lord and wears the *ephod* (14:13). In 21:10 the *ephod* is in the sanctuary of Nob and in 22:18 Doeg kills the priests, "eighty-five persons who wore the linen *ephod*". The two parallel sentences lead to the equivalence between "priest" and "man who wears the *ephod*". Abiathar, who escapes the slaughter of the priests of Nob and flees to David, has the *ephod* (23:6) with him and is asked to use it in the consultation of the Lord (23:9; 30:7). These are all occurrences of *ephod* in 1 Sam and are associated always with the priestly function. The occurrence of 2 Sam 6:14, instead, presents David girded with an *ephod*, but the context is the entering of the Ark in Jerusalem.

The speech of the man of God (1 Sam 2:27-36) reinforces this interpretation. This speech announces the fall of the house of Eli and its replacement with the “faithful priest” (v. 35). Some scholars, based on the narrator’s remark in 1 Kgs 2:27b, believe that 1 Sam 2:35 discloses the fate of Abiathar, a descendant of Eli, who was removed by Solomon (1 Kgs 2:27a)<sup>15</sup>. Thus, the house of Zadok takes over the priestly office. However, another interpretation, more related to the narrative context<sup>16</sup>, is possible. The account of 1 Sam 3 is Samuel’s call to the prophetic role in which Samuel is recognized by the people (cf. 3:20; 4:1). Eli, however, is not a prophet, but a priest<sup>17</sup>. First Samuel 2:11b-26, therefore, builds a priestly role for Samuel. Consequently, I will propose that Samuel is the “faithful priest”, who will replace Eli and his

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<sup>15</sup> This interpretation is that of the rabbinic tradition and of JOSEPHUS, *Ant.* V.350.361-362. VEIJOLA, *Die Ewige Dinastie*, 37, notes that 1 Sam 2:33 points forward to the massacre of Nob priests, an opinion widely shared by scholars. Cf. SMITH, *Samuel*, 23; ACKROYD, *The First Book of Samuel*, 40; KLEIN, *1 Samuel*, 27, 35; ALTER, *The David Story*, 15; MCCARTER, *1 Samuel*, 91-92. CAMPBELL, *1 Samuel*, 53-54: “The temptation to see Samuel as this faithful priest has to be resisted; Samuel is established as prophet, not priest (3:20)”.

<sup>16</sup> KEIL – DELITZSCH, *Commentary*, 40, 47, think that the interpretation of 1 Sam 2:35 as the replacement of Eli’s house with that of Zadok is “too contracted, and does not exhaust the meaning of the words. The very introduction to the prophet’s words points to something greater than this”. The authors suggest, then, the theory of multiple fulfillment of the prophecy: first Samuel and then Zadok are the historical fulfillment of this prophecy. In contrast FOKKELMAN, *Vow*, 148, highlights the narrative details: the reader has no other information than that which he found in the story itself. “These data therefore are going to be our guide in answering the question as to who is to replace and succeed Eli. Up to now is only one candidate to be found: Samuel, of course, the young man who, right from the start, receives his training in the temple”. But when the reader reads this text again, other candidates can be found for the figure of the “faithful priest”. Fokkelman, therefore, distinguishes between an interpretation based on the account itself and another interpretation based on intertextual links.

<sup>17</sup> First Samuel 4:18 builds for Eli the role of judge. Eli is never recalled as a judge until his death and he is never remembered as a judge by the biblical tradition. But Samuel is remembered as a judge and as a successor of Eli.

house<sup>18</sup>. In fact, 1 Sam 2:35 is the portrait of Samuel as he appears in the chapters that follow in 1 Sam<sup>19</sup>.

#### ***1.4 Samuel, Judge, Guide, Intercessor and Priest***

When Samuel reappears in the account (1 Sam 7) his character is a combination of different roles. The background of the account is that of the Book of Judges: the people of Israel leave the Lord to serve other divinities; the Lord, in turn, leaves them in the hands of their enemies; Israel cries out to the Lord and the Lord raises the judge and delivers Israel (cf. Judg 2:11-16).

When the Israelites cry to the Lord (1 Sam 7:2), Samuel reproaches them and calls them back to loyalty to the Lord like Joshua (cf. Josh 24:14-24 – the core of the covenant is the exclusive worship of the God of Israel). The narrator comments: “and Samuel judged the people of Israel at Mizpah”<sup>20</sup> (1 Sam 7:6b). The Major Judges, however, are military leaders<sup>21</sup>, whereas Samuel ensures God’s victory by crying to the Lord<sup>22</sup> (7:5.8.9b) like Moses at Rephidim (Exod

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<sup>18</sup> PISANO, *Additions*, 31: “It is obvious to the reader that at least the immediate intentions of oppositions is that Samuel is indicated as the faithful priest [...] Because of the Elide downfall with young Samuel’s growth in stature with the entire section 2:12-36, it is hard to avoid the conclusion that, at least at the time in the narrative, the «faithful priest» of v. 35 was intended to mean Samuel”. Cf. ESLINGER, *Kingship of God*, 139: “When Yahweh says he will raise a faithful priest for himself the reader is encouraged by preceding events to conclude that Yahweh is simply making explicit the developments he had planned ever since he closed and then opened Hannah’s womb”.

<sup>19</sup> HERTZBERG, *I & II Samuel*, 38-39, states that the description of 1 Sam 3:35-36 does not fit Samuel. On the contrary, we can notice that most of the portrait of the “faithful priest” fits Samuel well. Only the detail of the “sure house” is not in Samuel’s story. But Samuel is never charged with the behavior of his sons. The comparison with 2:30 might suggest a solution. The Lord considers the covenant with the house of Eli a covenant for ever. In 13:13-14, Samuel announces to Saul that “the Lord would have established your kingship over Israel forever”. There is no antecedent to this statement in the account, however the theoretical possibility of a “covenant forever” must be there in order to justify the removal of Saul.

<sup>20</sup> Unless otherwise stated, all translations of biblical passages have been made by the author of this study.

<sup>21</sup> In 1 Sam 12:8-11, Samuel includes himself in the list of Major Judges. Samuel, therefore, links his role as intercessor to the military leadership of the other judges, explicitly recalling the account of 1 Sam 7.

<sup>22</sup> There are reasons to consider Samuel’s presence in 1 Sam 11 a later addition. As in 19:18-24, here Samuel has a marginal role and he is recalled in only three verses: in v. 7, “to come out after Samuel” is an inappropriate expression because Samuel never goes out in

17:8-13). The role of intercessor is intertwined with that of a priest, who offers sacrifice (7:9a.10a). The summary verses present Samuel in the role of governing judge (7:15-17a) but also remind us that Samuel builds an altar to the Lord in Ramah (7:17b)<sup>23</sup>.

There are clues in the text that indicate the composite nature of 1 Sam 7. The first scene (7:2-4 – the lament of the people; Samuel’s reproach; the action of the people) does not have a narrative antecedent: the story that precedes ch. 7 is the capture and return of the Ark by the Philistines, not the fall of the people into idolatry. The second scene (7:5-6) also follows awkwardly the first: Israel has already returned to the exclusive worship of the Lord (v. 4) when Samuel proposes to them to gather in Mizpah (v. 5). Moreover, Samuel proposes himself as an intercessor, but the following verse (v. 6) describes the penitential rite of the people. Verse 7 binds the new complication of the account to the Mizpah assembly: the threat of the Philistines and the resulting fear of the Israelites. Samuel is requested to continue to intercede with God (v. 8), and he does it in v. 9b. Between the request and its execution, there is the offer of the holocaust (v. 9a), taken up at the beginning of the next scene (v. 10a). Therefore, vv. 9a and 10a are understandable as additions to the narrative to connect Samuel’s present role with his youthful training.

### ***1.5 Samuel the Kingmaker***

Chapters 8 to 16 present Samuel’s character in a continuous overlap of roles. While there are brief notes about the priestly role (1 Sam 9:12-13.22-24;

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battle; in v. 12 the people asks Samuel a question to which Saul answers; in v. 14 Samuel summons the people to Gilgal, but in the next verse all the actions are performed by the people and by Saul. Otherwise, LXX<sup>B</sup> makes Samuel the subject of all actions of v. 15. Josephus (*Ant.* VI.83) expands even more the role of Samuel.

<sup>23</sup> MCKENZIE, *The Four Samuels*, 12-15, points out that the title of “judge” is ambiguous. Both the charismatic heroes, who achieve great military victories, and the Minor Judges, of whom nothing is said except that they “judge” Israel, are “judges”. McKenzie concludes that if the stories of the Major and Minor Judges are two different traditions, two different traditions also converge in the character of Samuel the judge. We can notice, however, that Joshua is a charismatic hero and a governing judge. The judges, moreover, continue the role of Joshua (cf. Judg 2:6-10). The last act of Joshua is the convocation of the assembly in Shechem (Josh 24:1-28) for the covenant between God and the people. At the end of the assembly, Joshua writes a document (24:25-27). In the same way, Samuel ends the assembly of Mizpah (1 Sam 10:17-27) with a written document about the covenant between the people and the king (v. 25a).

10:8; 11:15 [only in LXX<sup>B</sup>]; 15:30.31; 16:2-3.5), as well as about the role of intercessor (12:23a; 15:11b), Samuel's most developed role is the political one. When the elders of Israel ask Samuel to guide the transition to the monarchy (8:5.20), Samuel, the judge, transforms himself into a kingmaker, a unique role in the history of Israel. After the anointing of David, the monarchy continues as a dynastic line, thus a kingmaker is no longer needed<sup>24</sup>.

If Samuel withdraws from political activity (1 Sam 12:1-5 – Samuel asks for a judgment on his conduct as judge) after the choice of Saul (chs. 9–11), he does not leave the role of guide. His speech (12:6-25) indicates the behavior that the people and his king must have, that is, the obedience to God. But Saul fails right on the obedience to God, the obedience of which Samuel is the keeper (chs. 13 and 15). Thus, Samuel plays another unprecedented role: in the name of God he decrees the dismissal of the first king of Israel and his replacement<sup>25</sup>. The speech of Samuel at Endor unites Saul's rejection with the announcement of his death and that of his sons, an event that opens David's path to the throne.

In short, Samuel's character plays several roles<sup>26</sup>. However, one feature binds every role of Samuel: he is the man who speaks with God, and God answers him.

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<sup>24</sup> The prophet/priest continues to play a role in the anointing of the king, but not in his designation. Nathan and Zadok (1 Kgs 1:32-34.38-39.45) anoint Solomon designated by David to the succession; the priest Jehoiada gives royal signs to Joash, son of king Ahaziah, and anoints him (2 Kgs 11:12).

<sup>25</sup> First Samuel 16:1-13 suggests that the selection of a new candidate to the throne is in order to replace Saul, not to create his succession. Cf. JOBLING, *1 Samuel*, 84: "Davidic monarchy represents a new divine dispensation in Israel, not a continuation of the dispensation under which Saul reigned". This interpretation is reinforced with the link between 13:14b and 10:1: the Lord anointed Saul as a *nagid* and now chooses David as a *nagid*. The same impression offers us the rejection formula of 15:28 (the Lord "tears" the kingship from Saul and gives it to his "neighbour"). In this verse, however, we can notice an effort to create a relationship between the old and the new king with the noun "neighbour".

<sup>26</sup> Cf. ESLINGER, *Kingship of God*, 444-445, n. 42: "As in the case of Moses [...] it is likely that Samuel's multiple roles should not be regarded as contradictory. Whether the contradiction is seen in historical terms, or in terms of tradition history, is irrelevant".

## 2 Samuel in the OT Tradition

In the OT tradition, the references to the character of Samuel are few but significant. Two aspects are highlighted: on the one hand, the association with David (kingmaker) and, on the other, with Moses (intercessor).

Because of the omission of most of 1 Sam (chs. 1–30) from 1 Chr, Samuel's character risks to disappear from the account of the monarchy in Israel. Thus, 1 Chr builds a role alongside David for Samuel, who, in 1 Samuel, interacts mostly with Saul. The conclusion of this account explicitly ascribes to Samuel the authorship of the “Acts of King David” (1 Chr 29:29), continuing the *damnatio memoriae* of Saul. Psalm 99 and Jeremiah 15:1 develop the second line of interpretation: Samuel is the intercessor on behalf of the people. The third and most complete reference to Samuel is the Praise of the Ancestors in Ben Sira 44–50. This is a confirmation of the importance of Samuel's role in biblical memory<sup>27</sup>.

### 2.1 1 Chr 6:12-13; 9:22; 11:1-3; 29:29 – Samuel and David

The references to Samuel in 1 Chr follow two lines of interpretation: on the one hand, bond with the priestly world is underlined, on the other, Samuel's connection with David is strengthened. Both lines start from 1 Sam 1–2 and 16:1–13, developing them according to the particular ideology of 1 Chr regarding the Davidic monarchy.

The passage in 1 Chr 6:12-13 inserts Elkanah, Samuel and Samuel's sons in the genealogy of Levi. This information not only refers to the account of 1 Sam 1–2, but also offers its interpretation. In fact, in 1 Sam it is never mentioned that Elkanah is of Levitic lineage, but his annual pilgrimage to the sanctuary of Shiloh, especially the dedication of the boy Samuel, offer the starting point for this interpretation<sup>28</sup>. First Chronicles 9:22, then, refers to a role of Samuel in the

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<sup>27</sup> MCKENZIE, The Four Samuels, 4, notices the place that Samuel occupies in the tradition, but states: “[...] the early traditions fail to give us a clear reason of the importance of Samuel, they fail because they give too many reasons”. We can observe, however, that the OT tradition especially underlines the role of Samuel as intercessor and his link with the monarchy. The reasons for the prominence of Samuel in the OT tradition are therefore, not “too many”, but focus on the two main characteristics that Samuel shows in 1 Sam.

<sup>28</sup> MCKENZIE, The Four Samuels, 4-5, regards the stress on the priestly role of Samuel as a late addition to Chronicles, based on few notices in 1 Sam 1–3. “These notices come from a period when the cultic functions attributed to Samuel elsewhere in the traditions were

sanctuary: David and the “seer” Samuel choose the keepers of the threshold. This information is a clear anachronism<sup>29</sup>: Samuel has already died before the beginning of David’s reign (1 Sam 25:1a; 28:3a). Yet this information has a clear purpose, that is, to establish continuity in cultic roles, from the period of Exodus (Aaron, Eleazar, Phinehas; cf. 1 Chr 9:20), to the period of the monarchy (Samuel and David), to justify this same continuity even in the post-exilic period<sup>30</sup>.

First Chronicles 11:3 is another indirect reference to Samuel alongside David. Verses 1-3 take up carefully the facts narrated in 2 Sam 5:1-3. The Israelites go to Hebron and recognize the leadership of David. Then the elders go to Hebron to the “king”: David makes a covenant with the elders and they anoint him king of Israel. In 2 Sam 5 David is “king” because he is anointed by the men of Judah (2:4a), while in 1 Chr 11 he is “king” by divine will (cf. 10:14bβ). The most important difference between the two accounts is not the narrated “facts”<sup>31</sup>, but the extra-text at the end of 11:3b: David is anointed king of Israel by the elders “according to the word of the Lord [as told] by Samuel”. This extra-text refers to the words of Samuel in 1 Sam 13:14, the announcement of the man who must replace Saul as a *nagid* over Israel, rather than to the account of David’s anointing (16:1-13). In 1 Samuel, the interaction is between Samuel and Saul, except for the anointing at Bethlehem, which is the only<sup>32</sup> interaction between Samuel and David. First Chronicles reminds us only of Saul’s death (ch. 10). At the end of the account, which takes up ch. 31, the narrator’s comment identifies the reasons for the defeat and death of Saul in “not keeping the word of the Lord”, an allusion to ch. 15, and in the consultation of the necromancer of Endor, an allusion to 28:4-25. First Chronicles 10:13 LXX<sup>B</sup> completes the account of Endor with Samuel’s answer. In the MT this step is missing. Without this reference to Samuel, his character disappears from the account of the beginning of the monarchy in Israel. Therefore, the extra-text in

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considered the proper work of Levites”. McKenzie also stresses the “evident artificial character of these notices”.

<sup>29</sup> CURTIS – MADSEN, *Chronicles*, 176.

<sup>30</sup> Cf. BRAUN, *1 Chronicles*, 141; CURTIS – MADSEN, *Chronicles*, 176, note that this is the only reference to Samuel’s participation in the ordering of roles in the sanctuary and “it is a good example of Jewish Midrash”.

<sup>31</sup> There are two small differences between the two accounts. First Chronicles 11:1 omits the word “tribes”: “all Israel”, therefore, goes to Hebron. Verse 11:3 omits the two occurrences of the word “king”. These two omissions are also in the Greek text.

<sup>32</sup> Cf. n. 5.

1 Chr 11:3b $\beta$  reminds us of Samuel's role as kingmaker and also of the theological beginning of David's kingship<sup>33</sup>.

The last verses of 1 Chr recall the sources of the account<sup>34</sup>. The *damnatio memoriae* of Saul continues in 29:29, where Samuel, Nathan and Gad are the authors of the "Acts of King David". Curtis and Madsen observe:

There can be little doubt that these are nothing more than the references to the narratives in which Samuel, Nathan and Gad are mentioned in our book of Samuel [...] but such an enumeration of works would emphasize the importance of David's reign.<sup>35</sup>

Thus, 1 Chr 29:29 ascribes to Samuel the two books, which in the Canon of Scriptures bear his name<sup>36</sup>, and the title of "seer" (cf. 9:22; 26:28; 29:29), the same title that Samuel has in 1 Sam 9 (equated to "prophet" in 9:9).

## **2.2 Ps 99:6 and Jer 15:1 – Samuel and Moses**

The kingship of God in heaven and on earth is the starting point of Ps 99 (vv. 1-3). The second statement concerns the characteristics of divine kingship, that are law and justice (vv. 4-5). The reprise of God's holiness (vv. 3b $\beta$ .5b $\beta$ ) closes the second part of this psalm. The third part (vv. 6-8) develops the theme of the relationship between God and his "exemplary servants" (Moses, Aaron and Samuel): the servants intercede with God, and God listens to them; in the same way, when God speaks, the servants listen to God and keep His Word. The third reprise of God's holiness ends the psalm (v. 9).

The point of interest of the psalm is in vv. 6-7, where the name of Samuel is associated with those of Moses and Aaron. Peter Mommer<sup>37</sup> observes that the names of Moses and Aaron and that of Samuel, are, in the first part of v. 6, in synonymic parallelism and in v. 7 are gathered in the group of intercessors heard by God. However, while the priests are a recognized group in the social structure of Israel, the intercessors, "those who invoke the name of God" (v. 6a $\beta$ ), are not.

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<sup>33</sup> Cf. ACKROYD, *The First Book of Samuel*, 30, about 2 Sam 2:4a: "The story appears to know nothing of Samuel's anointing of David [...]; the later Chronicler supplies the cross-reference".

<sup>34</sup> The references to sources are also in 2 Chr 9:29; 12:15; 20:34; 32:32; 33:18.19; 35:26; 36:8.

<sup>35</sup> CURTIS – MADSEN, *Chronicles*, 307-308.

<sup>36</sup> KLEIN, *1 Chronicles*, 544.

<sup>37</sup> MOMMER, *Samuel*, 27-30.

Moreover, the reference to the “pillar of cloud” and the “statutes” (v. 7), fits well only for Moses and Aaron<sup>38</sup>. Also, the “indulgence” and “punishment” (cf. v. 8b) lack exact references in the story of Samuel, while the punishment of Moses and Aaron is clearly stated in Num 20:12.24 to explain why the people’s guides during the wilderness period fail to enter the Land<sup>39</sup>.

The double occurrence of the קרא qal participle overloads v. 6. If v. 6aα (Moses and Aaron, the priests) were followed by v. 6bα (the role of intercessors heard by God), nothing would be lost, and the text would be more straightforward. The priestly role of Moses is not a difficulty. As Alonso Schökel – Carniti<sup>40</sup> and Briggs – Briggs<sup>41</sup> notice in their commentaries, in the time of the composition of the psalm “this calling of the Name of Yahweh is conceived as that of priestly mediation”<sup>42</sup>. Verse 6aβ (the name and the function of Samuel) reveals itself as a gloss modelled on v. 6aα. But, even if the name of Samuel is a gloss<sup>43</sup>, it is not out of place. Even Samuel is a priest and an intercessor; even Samuel keeps what the “statutes” imply, that is loyalty to the covenant, and the covenant expresses God’s “kingship” over Israel (cf. 1 Sam 7:3-6.8; 10:18; 12:14-15.24-25). The psalm, therefore, interprets Samuel’s role of intercessor and “covenant keeper” in continuity with the same role of Moses and Aaron.

The role of intercessor alongside Moses<sup>44</sup> is also found in Jer 15:1. By presenting Moses and Samuel, the exemplary intercessors (cf. Ps 99:6b), the verse states the seriousness of the situation of the people: “Though Moses and Samuel stood before me, my *nephesh* would not turn to this people”. LXX<sup>B</sup> makes the statement of the Hebrew text more severe. The protasis of the conditional sentence refers to a situation that has always had a different outcome

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<sup>38</sup> TATE, *Psalms*, 530, remarks that the cloud certainly refers to Exodus, but even Samuel heard the Lord’s voice in the sanctuary of Shiloh (1 Sam 3:1-14). “There is no specific mention of a pillar of cloud, but it may be that the column of smoke from the altar in the temple represented the cloud column”. This statement goes beyond the text of 1 Sam 3 where there is no reference to the smoke from the altar.

<sup>39</sup> Cf. the repetition of the condemnation of Aaron in Num 20:24 and of Moses in 27:13-14.

<sup>40</sup> Alonso Schökel – Carniti, *I Salmi*, 363.

<sup>41</sup> BRIGGS – BRIGGS, *Psalms*, 309.

<sup>42</sup> Cf. DEMITRÓW, *Quattro oranti*, 168: “L’aspetto fondamentale della funzione sacerdotale [...] rimane sempre quello di essere un mediatore fra Dio e gli uomini, in modo speciale attraverso la supplica”.

<sup>43</sup> MOMMER, *Samuel*, 29.

<sup>44</sup> Cf. CRAIGIE – KELLEY – DRINKARD, *Jeremiah*, 204: “Moses and Samuel are legendary intercessors”; LUNDBOM, *Jeremiah*, 720.

in Israel's history; the switch of the indirect object from the people to Moses and Samuel reinforces the idea that divine anger is so strong that even the most authoritative mediations are ineffective. The link between Jer 15:1 and Ps 99:6 is reinforced by LXX<sup>A</sup>, which adds the name of Aaron to that of Moses and Samuel.

### 2.3 *Sir 46:13-20*

The passage in Ben Sira 46:13-20 offers the most complete portrait of Samuel outside 1 Sam. In the Praise of the Ancestors, the portrait of Samuel has 8 verses and equals in length both to the portrait of Moses (5 verses) and that of David (10 verses).

The portrait of Samuel retells 1 Sam (chs. 1–28) with some emphasis that reveals the point of view of the sage. Jeremy Corley writes, “Although the sage bases the passage on selected portions of 1 Sam 1–12 and 1 Sam 28, he rarely copies the biblical text exactly but chooses instead to emphasize a few main aspects”<sup>45</sup>. To this observation, we can add that, besides the choice, it is also the combination of the passages that highlights the interpretation of Samuel's character.

Most of Samuel's portrait (Sir 46:14.16-18) is a rewriting of 1 Sam 7. These verses recall the role of a governing judge (cf. Sir 46:14a; 1 Sam 7:15-16) and that of a moral guide who obtains the benevolence of the Lord on behalf of the people (cf. Sir 46:14b; 1 Sam 7:3-6). Verses 16-18 summarize the main topics of 1 Sam 7:7-13 and praise Samuel as an intercessor and a priest<sup>46</sup>. Samuel's

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<sup>45</sup> Cf. CORLEY, *The Portrait of Samuel*, 31.

<sup>46</sup> Here, the Hebrew text of Ben Sira does not use the noun (qal participle), but the piel participle בָּהֵן. NICCACCI, *La Lode dei Padri*, 209, n. 51, writes: “il participio *mkhn* qualifica Samuele come uno che offrì sacrifici, non come sacerdote in senso legale” and translates “facente funzioni di sacerdote”. So SKEHAN – DI LELLA, *Wisdom*, 518; MOPSIK, *Sagesse*, 293, n. 5; DEMITRÓW, *Quattro oranti*, 122, n. 20. CLINES, בָּהֵן, 364, suggests the meaning: “act as a priest without being one” for the piel participle. Cf. GESENIUS, בָּהֵן, 529. However, we can notice that in Num 3:3.4 the piel infinitive construct and the piel *wayyiqtol* indicate the priestly function of Eleazar and Ithamar, sons of Aaron and “anointed priests”. Leviticus 16:32 states that priests are anointed to “act as priests”. In conclusion, the use of the piel instead of the qal form can be considered a feature of style without strong semantic difference. CORLEY, *The Portrait of Samuel*, 36-38, recalls that Sir 45:15 uses the piel form for Aaron, the priest. Cf. MACK, *Wisdom*, 27-28: “Samuel is a composite figure who is designated as a priest because of his act of sacrifice, which occasioned a victory over the

prayer and the burnt offering<sup>47</sup> obtain the expected result. God himself annihilates the Philistine enemy. The great intercessor on behalf of Israel is Moses, as narrated in the Book of Exodus. Hence, Ben Sira, whose portrait of Samuel is mostly devoted to the role of intercessor, suggests a link between Samuel and Moses.

Intertwined with these verses, Sir 46:13b.15 recalls the role of kingmaker and seer/prophet. Although Ben Sira never mentions the proper name, the plural form ἄρχοντας in Sir 46:13b is an allusion both to the anointing of Saul and that of David. Moreover, we can observe the lexical coincidence between Sir 46:13b and 1 Sam 10:1. LXX<sup>B</sup> translates the Hebrew word טָלַף with the Greek word ἄρχων. The same choice of words, both in Hebrew and in Greek, is used in 1 Sam 13:14 to refer to the man who replaces Saul.

The choice of words of Sir 46:15 merges different passages of 1 Sam. Verse Sir 46:15a speaks of Samuel's "faith" (πίστις) which allows him to be recognized as a "prophet". This phrase alludes to 1 Sam 3 when the Lord calls the boy Samuel, who grows virtuous in the sanctuary of Shiloh (cf. 2:26)<sup>48</sup>. Because of this event, "all Israel, from Dan to Beer-Sheba, knew that Samuel was established (נָסַח niph'al participle) as a prophet of the Lord" (3:30). LXX<sup>B</sup> employs the adjective πιστός instead of the Hebrew participle so that Israel knew that πιστός Σαμουηλ εἰς προφήτην τῷ κυρίῳ. Verse Sir 46:15b refers to the "words" that allow Samuel to be recognized as "reliable seer" (πιστός ὁράσεως). In this case, the allusion is to the man of God of 1 Sam 9, whose words come true (v. 6), equated to the seer and the prophet (v. 9).

The final verses (Sir 46:18-19) rewrite two rather distant episodes in the account of 1 Sam, Samuel's self-defence speech in 1 Sam 12:1-6 and the speech at Endor (28:16-19). Both the Hebrew text and the Greek text of Sir 46:19 suggest

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Philistines [...]. His inclusion shows that Ben Sira saw the performance of sacrifice as definitive for the priestly office".

<sup>47</sup> There is an important difference between 1 Sam 7:9 and Sir 46:16. While in the first verse the offer of the holocaust precedes the invocation, as two connected but distinct actions, the text of Ben Sira reverses the order (the invocation precedes the offer) and considers the offer the instrument (ἐν) of the invocation.

<sup>48</sup> It is also possible to see an indirect reference to 1 Sam 2:35: the man of God announces the "faithful priest" (ιερέυς πιστός) who will replace Eli and his house in the priestly role.

the impending death of Samuel<sup>49</sup>. This is not the situation described in 1 Sam 12: Samuel dies later in the story (25:1 and 28:3). The solemn speech near death is an interpretation that binds Samuel to other characters, such as Jacob, Joseph, Moses, Joshua and David. Sir 46:20 adds a final remark to the speech at Endor (1 Sam 28:16-19): Samuel's prophecy "removes the lawlessness of the people"<sup>50</sup>. Some scholars interpret the "lawlessness" as the request for a king (ch. 8). Saul's death, therefore, removes the sin of the people. Otherwise, some other scholars propose the allusion to ch. 15 (the violation of Amalek's *herem* which causes Saul's rejection)<sup>51</sup>. The reference to ch. 15 rather than to the king's request is convincing. In fact, the addition of Samuel's speech in ch. 28 (vv. 17-18) links the announcement of Saul's death to 15:27-28 and not to ch. 8.

Samuel's speech in 1 Sam 12 indicates a clear prerequisite (cf. 12:14-15.24-25): both the people and the king must act in obedience to the Lord. Saul's disobedience precipitates the people into guilt, and the people's disobedience involves Saul himself (cf. 15:9). Thus, Samuel not only foretells Saul's death but also Israel's defeat in the battle of Mount Gilboa (cf. 28:19). I propose then, that the two parts of Sir 46:20 refer to the two parts of the announcement at Endor. Samuel's prophecy of Saul's death and Israel's defeat removes the disobedience of both.

The most interesting part of Ben Sira's portrait is the introduction of Samuel in Sir 46:13a. The Greek text is brief and without surprises: Samuel, loved by the Lord, is the prophet of the Lord.

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<sup>49</sup> Sirach 46:19 refers to the wealth (*χρήματα*). This word can refer to the thefts mentioned in 1 Sam 12:3, but neither to the oppression nor corruption that 1 Sam 12:3 emphasizes. The mention of sandal, which is absent from the Hebrew text, is found in Greek text.

<sup>50</sup> MINISSALE, *La versione greca*, 254, considers Sir 46:20b an explanatory addition for parenetic reason. The Syriac text omits the genitive at the end of the verse. In this way, the "guilt" is Saul's disobedience (cf. MOPSIK, *Sagesse*, 295, n. 2), removed by his death. SKEHAN – DI LELLA, *Wisdom*, 518: "The guilt in question is Saul's, and the likelihood is that 'ām, 'people', was no more than a faulty dittography of 'āwōn, 'guilt' in the prototype of G".

<sup>51</sup> Cf. DEMITRÓW, *Quattro oranti*, 225. Ben Sira emphasizes that the elimination of sin is the result of Samuel's intervention and that the people are involved in Saul's sin. The author thinks that the sin is not the request of a king because Ben Sira is in favour of this institutional change. Demitrów, then, hypothesizes that the reference is to the facts of 1 Sam 15 in which the people also have a part in the decision to spare the spoils of Amalek. So LEE, *Studies in the Form*, 16, n. 68: "More likely the sin meant here is that of Saul in his failure to put all the Amalekites under the ban [...]. His sin, in turn, encumbered the people".

The Hebrew text, which is longer than the Greek, adds to Samuel's portrait the events of his childhood and offers an interpretation of them.

The first statement ("Samuel loved<sup>52</sup> by his people and appreciated by his Creator") completes the Greek text with the people's feeling about Samuel. On the one hand, this statement recalls 1 Sam 2:26 where, unlike the sons of Eli, Samuel grows in the esteem of both God and men; on the other hand, it binds Samuel to Moses, "loved by God and men" (Sir 45:1b $\alpha$ ). Among all the biblical characters mentioned by Ben Sira, only Moses and Samuel share this characteristic<sup>53</sup>.

The second sentence recalls the events before Samuel's birth. "The one dedicated from his mother's womb" recalls the prayer of Hannah (1 Sam 1:11), whereas "*nazir*<sup>54</sup> of YHWH" makes explicit the MT text of 1:11.22 in the same way as LXX<sup>B</sup> and 4QSam<sup>a</sup>. However, Ben Sira adds another detail to this statement: "in prophecy". Verse Judg 13:5 clearly states that the task of Samson, the *nazir* of God, will be "to deliver Israel from the hand of the Philistines"<sup>55</sup>. But what is the task of Samuel, the *nazir* of YHWH? Ben Sira states that it is the prophecy. In doing this, the sage summarizes and interprets the account of 1 Sam 1–3 (cf. 1:11 and 3:20). But this is the same statement made about Moses and Joshua in Sir 46:1<sup>56</sup>. Prophecy, therefore, is the interpretative key to Samuel's character and the many roles he plays on behalf of Israel.

Table 1 compares the statements of Sir 46:13-20 with the corresponding texts of 1 Sam.

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<sup>52</sup> The Hebrew participle is in the active form, the Greek participle in the passive form. In translations, scholars use both the passive (SKEHAN – DI LELLA, *Wisdom*, 516) and the active form (MOPSIK, *Sagesse*, 293).

<sup>53</sup> Cf. CORLEY, *The Portrait of Samuel*, 33.

<sup>54</sup> LEE, *Studies in the Form*, 221, states that Ben Sira intentionally uses the title "*nazir*" for Samuel, on the basis of a well-established interpretative tradition of 1 Sam 1:11. Cf. PISANO, *Additions*, 19-24; DRIESBACH, *4QSamuel<sup>a</sup>*, 197-198; DEMITRÓW, *Quattro oranti*, 153-156.

<sup>55</sup> CORLEY, *The Portrait of Samuel*, 35, suggests a different interpretation: "While Ben Sira celebrates Samuel as a proper nazirite [...], there is an implied contrast with Samson who broke all three stipulations of the nazirite vow, as listed in Num 6:1-2".

<sup>56</sup> Cf. SKEHAN – DI LELLA, *Wisdom*, 518.

Table 1: Comparison between Sir 46:13-20 and 1 Sam

Sir 46:13-20	1 Sam
v. 13a Greek	3:20 (cf. Sir 45:1ba Moses)
v. 13a Hebrew	2:26 (ἀγαθὸν καὶ μετὰ κυρίου καὶ μετὰ ἀνθρώπων) 1:11.22 LXX <sup>B</sup> and 4QSam <sup>a</sup> 3:20 (πιστὸς Σαμουηλ εἰς προφήτην τῷ κυρίῳ)
v. 13b κατέστησεν βασιλείαν καὶ ἔχρισεν ἄρχοντας ἐπὶ τὸν λαὸν αὐτοῦ	10:1 (Saul) 16:13 (David)
v. 14	7:3-6.15-16
v. 15a ἐν πίστει αὐτοῦ ἠκριβάσθη προφήτης	3:1a.20 (cf. 2:26)
v. 15b καὶ ἐγνώσθη ἐν ῥήμασιν αὐτοῦ πιστὸς ὁράσεως	9:6.9
vv. 16-18	7:9-13
v. 19	12:1-5 Samuel's self-defence speech to assembly of Israel.
v. 20	28:16-19 Samuel's speech at Endor

### 3 Samuel in the NT Tradition: Between Moses and David

In the New Testament, we find three references to Samuel's character. The first is found in Peter's speech (Acts 3:11-26), focused on the power of God, which manifests itself from the history of the Patriarchs until the death and resurrection of Jesus Christ. The prophets of Israel announced the passover and the parousia of Christ. This is the occasion to introduce Samuel as the first of the prophets alongside Moses. The second is in Paul's speech (13:16-41), which traces the history of Israel until David, from whose house God raised Jesus the Savior (v. 23). In this history, Samuel has an important role as a kingmaker. The third is in Heb 11, where the author outlines the entire biblical history (vv. 3-38), according to the interpretative key of faith as the foundation of human life (vv.

1-2). Between the Major Judges and the prophets, there is the name of Samuel alongside that of David, representing the monarchy (v. 32).

### 3.1 Acts 3:24 and 13:20b-22

The speech of Peter is key to understanding the healing of the lame man at the gate of the Temple (Acts 3:1-11). The healing that the people ascribe to the Apostles (cf. vv. 11-12), is ascribed by Peter to the power of the Lord. This is the same power that was displayed from the time of the Patriarchs (v. 13a) until the glorification of Jesus (v. 13b), delivered by the people to be crucified (vv. 13-16).

Peter states that the people and their leaders acted out of ignorance, but God accomplished what he had foretold through the mouth of all the prophets<sup>57</sup> (Acts 3:18), that is the suffering of his Christ. This is also true for the parousia, where the Apostle refers to the prophetic announcement (v. 21). This prophetic announcement is identified in the first instance in Moses' announcement of the "prophet<sup>58</sup> like me" (Deut 18:15; Acts 3:22-23)<sup>59</sup>. Peter, then, states that the announcement of the Messiah's days is the purpose of all prophecy (Acts 3:24). But he identifies by name only one "prophet": Samuel.

Verse Acts 3:24 offers two clues for understanding Samuel's character. First, Samuel is among the First Prophets (*ἀπὸ Σαμουὴλ καὶ τῶν καθ'εξῆς*). This claim testifies to the position of the Books of Samuel in the Canon of Scriptures as well as the point of view of the Hebrew Canon. The Books of Samuel are "prophetic"<sup>60</sup> and not "historical" books. As prophetic books, from the point of view of the NT, the Books of Samuel foretell the days of the Messiah. Secondly, all the prophets, foremost Samuel, extend the prophetic role of Moses.

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<sup>57</sup> KEENER, *Acts*, 1117, remarks that the hyperbole is a common technique both in Greek-Roman rhetoric and among the sages of the Jewish tradition. Cf. BARRETT, *Acts*, 211.

<sup>58</sup> Cf. MARGUERAT, *Les Actes*, I, 134-135: "Ce n'est pas le législateur Moïse qui est invoqué, mais Moïse le prophète, en continuité avec la mention des prophéties au verset précédent". The NT recalls Moses as a mediator of the Torah: his own name is synonymous with "Law". "Dans le cadre de la fonction prophétique qu'il attribue à la Loi, Luc range son témoignage au côté des prophètes" (MARGUERAT, *Les Actes*, I, 134, n. 47). Cf. BARRETT, *Acts*, 210, states that, even though all the prophets speak about the messianic time, "in particular, Moses foretold the coming one, raised up by God as he himself had been".

<sup>59</sup> Cf. Deut 18:15. The second part of the statement (Acts 3:22b) is modelled on Deut 18:18-19 LXX<sup>B</sup>. BRUCE, *Acts*, 145, underlines that the quotation in Acts 3:23, which is in a conflated form, is not taken directly from OT, but perhaps from a "testimony collection".

<sup>60</sup> PESCH, *Atti*, 196.

The particle *μέν* (Acts 3:22a), that follows the name of Moses, and *δέ*, that precedes the mentioning of the prophets (v. 24a), reinforces their link with Moses<sup>61</sup>, that the long quotation of the words of Moses (vv. 22b-23) can hide. Even the difficult syntax of v. 24 reinforces this connection: the main verb that is missing in v. 24, should be taken from v. 22<sup>62</sup>: “Moses said [...] and so did all the prophets”. Above all, the link between the “prophet” Moses (v. 22) and the only prophet called by name is strengthened. Charles K. Barrett writes, “Samuel, is invoked as representative of all those who followed [...]. Samuel is probably mentioned by name as the next prophet after Moses, but the choice of Samuel was not only a matter of chronology”<sup>63</sup>. The passage in 1 Sam 3 (cf. 3:4.6.8.10) refers to the “prophetic call” of Samuel with clear lexical references to the “call” (not “prophetic”, but for the leadership) of Moses in Exod 3 (cf. 3:4b). The presence of just the name of Samuel also highlights the importance that the NT tradition ascribes to him<sup>64</sup>. When, then, do the Books of Samuel foretell the Messiah? The section in 1 Sam 16:1-13 narrates David’s anointing and the descent of the Spirit of God upon him<sup>65</sup>. There is a clear difference between this “anointing account” and that of Saul, with which David’s anointing establishes an analogical relationship<sup>66</sup>. While David is anointed “among his brothers” (16:13a)<sup>67</sup>, Saul is anointed in solitude<sup>68</sup>. During the baptism at the Jordan, the Spirit of God descends upon Jesus, who is in the midst of his brothers, a man

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<sup>61</sup> Cf. MARGUERAT, *Les Actes*, I, 134: “Au panorama du futur succède la convocation de l’Ecriture, et de toute l’Ecriture: Moïse d’une part [...], tous les prophètes d’autre part [...]: le binôme Moïse/prophètes correspond à la formule synthétique «la Loi et les prophètes» [...], qui englobe la parole de Dieu consignée dans le textes”.

<sup>62</sup> Cf. BRUCE, *Acts*, 146; BARRETT, *Acts*, 210-211.

<sup>63</sup> Cf. BARRETT, *Acts*, 210.

<sup>64</sup> BARRETT, *Acts*, 211, and MARGUERAT, *Les Actes*, I, 135, quote Rabbi Judah the Prince who states: “he (= Samuel) was the greatest of them all”.

<sup>65</sup> Cf. KEENER, *Acts*, 1117: “Scriptures do not explicitly record messianic prophecy of Samuel, but his prophecies about the establishment of David’s kingdom would be relevant”. Keener quotes 1 Sam 16:1-13. “Positive prophecies about Israel’s anointed king could be fulfilled par excellence in the messianic Son of David”.

<sup>66</sup> Cf. GARSIEL, *Samuel*, 107.

<sup>67</sup> The presence of David’s brothers in 1 Sam 16:13 is justified by the development of the story: Jesse introduces all his sons to Samuel.

<sup>68</sup> Samuel orders Saul to send away the servant (cf. 1 Sam 9:27) who is with him from the beginning of 1 Sam 9. The servant comes back in the account later (implicitly in 10:10, explicitly in vv. 14-16). The anointing of Saul, the announcement of the signs and the transformation of Saul in another man (10:1-9) occur without witnesses.

among men (cf. Matt 3:13.16-17; Mark 1:5.9-11; Luke 3:21-22; John 1:32-34). Samuel, therefore, foretells the days of the Messiah, playing the role of kingmaker.

This interpretation is reinforced by Paul's speech in the synagogue of Antioch of Pisidia (Acts 13:16-41), where he retells the history of Israel, starting from the Patriarchs and the Exodus from Egypt (vv. 17-18) until the settlement of the people in Canaan (vv. 19-20a). The first individual name quoted is that of Samuel (v. 20b). Acts 13:20b states that the period of judges reaches until (ἕως) Samuel. Samuel, therefore, is still a judge. This information comes from the account of 1 Sam 7-8. But Samuel is "the<sup>69</sup> prophet", a characteristic that distinguishes him from the other judges of Israel. This characteristic, instead, comes from 1 Sam 3<sup>70</sup>. Compared to the summary of the period of the Patriarchs, the time in Egypt, the journey in the desert and the dwelling in Canaan (4 verses)<sup>71</sup>, the events of 1 Samuel are recalled with a certain measure of detail (2 verses). The reason for this difference will be clear at the conclusion of the speech.

From the account of the beginning of the monarchy, Paul selects only those details that support his discourse. Table 2 compares the statements of Acts 13:21-23 with the corresponding texts of 1 Sam.

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<sup>69</sup> BARRETT, *Acts*, 634, notes that the function of the article in v. 20b is not to distinguish between Samuel "the prophet" from another Samuel, who was not. The author concludes that it is better to omit the article. We can remark, however, that the article makes Samuel a pivotal character, who belongs fully to the category of judges but also begins the time of the prophets in Israel. The article is attested in the most important manuscripts (Papyrus 74 and codex  $\alpha$ , B, A).

<sup>70</sup> Cf. BRUCE, *Acts*, 305: "Samuel was regarded as the last judge (1 Sam 7:15) [...] and as the first in prophetic succession after Moses (1 Sam 3:20)".

<sup>71</sup> MARGUERAT, *Les Actes*, II, 43, notices that such a reminder of the history of Israel is common in biblical literature. The purpose of this is to exalt God and remind people of his identity. The same use of the story of Israel is in 1 Sam 10:18 and 12:7-11. Marguerat highlights the function of this short history of Israel: emphasizing the divine guidance of history.

Table 2: Comparison between Acts 13:21-23 and 1 Sam

Acts 13	1 Sam
v. 21	
καὶ κεῖθεν ἠτήσαντο βασιλέα	ch. 8
καὶ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαούλ υἱὸν	chs. 9–10
Κίς, ἀνδρα ἐκ φυλῆς Βενιαμίν,	
ἔτη τεσσαεράκοντα,	missing <sup>72</sup>
v. 22a	
καὶ μεταστήσας αὐτὸν	13:13-14
v. 22b	
ἤγειρεν <sup>73</sup> τὸν Δαυὶδ αὐτοῖς εἰς βασιλέα	13:14 16:1
ὃ καὶ εἶπεν μαρτυρήσας·	
εὗρον Δαυὶδ τὸν τοῦ Ἰεσσαί	εὕρισκω, “to find”, summarizes the meanings of ζητέω, “to look for” of 13:14 and ὀράω, in the secondary meaning “to choose”, of 16:1
ἀνδρα κατὰ τὴν καρδίαν μου	13:14 16:7bβ
ὃς ποιήσει πάντα τὰ θελήματά μου	missing

<sup>72</sup> First Samuel 13:1 is an incomplete verse. LXX<sup>B</sup> omits it. The Vulgate translates “duobus [...] annis”. The summary of Saul’s reign (14:47-51) lacks the information about the length. This information is always present concerning the reign of subsequent kings: David (2 Sam 5:5 and 1 Kgs 2:11); Solomon (1 Kgs 11:42); Rehoboam (14:21); Jeroboam (15:2). JOSEPHUS, *Ant.* VI.378, gives the length of the reign of Saul after the account of his death: eighteen years during the life of Samuel and twenty-two after the death of the prophet. KEENER, *Acts*, 2060-61, proposes that, “Forty was, however, a standard summary number for the long reign of a judge or king. [...] The forty years at least provides a literary connection with the wilderness period”.

<sup>73</sup> Cf. KEENER, *Acts*, 2062: “The «raising up» (ἐγείρω) here prefigures that of Jesus in 13:30; Luke sometimes finds in «raising up» a double entendre for resurrection”.

Unlike most of the tradition, Acts 13:21-22 recalls Saul's kingship (election and rejection<sup>74</sup>). The choice of David for the throne<sup>75</sup> and the testimony of God follow the removal of Saul. The account of Saul's rejection recalled in Acts is that of 1 Sam 13, in particular, vv. 13-14, merged with 16:1-13. These narratives are also closely related in 1 Sam. In 1 Sam 13:14, David is chosen "as a *nagid*", the role for which Saul was previously anointed (cf. 10:1). In this way, the replacement of Saul with David is complete and clear. Otherwise, Acts 13:22b states that David is chosen "as a king". This is the same statement of 1 Sam 16:1. The text of the Lord's testimony also combines 1 Sam 13:14 and 16:1, "David, son of Jesse" comes from 16:1 (see also 1 Chr 10:14b), while "a man after my own heart" comes from 13:14 LXX<sup>B</sup> <sup>76</sup>. The last part of Acts 13:22b is not present neither in 1 Sam 13:13-14 nor in 16:1-13. The text of 13:14aβ of Targum Samuel is the bridge between the text of 1 Sam and that of Acts<sup>77</sup>. This sentence allows Paul to conclude his speech. On the ability to perform the will of God, Paul binds David with Jesus, who descends from the house of David (cf. Matt 1:1-17 and Luke 3:23-38), according to the promise made to David (2 Sam 7).

Therefore, Samuel, judge and prophet, in the speeches of both Peter and Paul, is recalled as the kingmaker. In this role, Samuel is part of the divine plan

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<sup>74</sup> KEENER, *Acts*, 2061, proposes two solutions: God removed Saul "by taking away his office from him (1 Sam 16:1) or by his death (1 Sam 31:4-5)". So BRUCE, *Acts*, 305. The link between the removal and the death of Saul is suggested in 1 Sam 28:4-25. God does not respond to Saul (vv. 4-6). Samuel states that God does not respond because he has become an opponent of Saul (v. 16). The logical consequence is the death of Saul and the defeat of Israel (v. 19). The addition of 28:17-18 links the rejection narrative (ch. 15) to the death of Saul (31:1-6). Otherwise, PESCH, *Atti*, 534, suggests that the only reference is the rejection of Saul. BARRETT, *Acts*, 632, points out that *μεθίστημι* in the sense of "to remove from an office" is attested even in Luke 16:4.

<sup>75</sup> This condensed sequence is similar to 1 Chr 10:14: God "causes the death" (מות) of Saul and transfers the kingdom to David.

<sup>76</sup> Scholars (MARGUERAT, *Les Actes*, II, 44; KEENER, *Acts*, 2061) also recall Ps 89:20 and Isa 44:28. Keener, however, states that the main source is "straightforward" 1 Sam 13:14. BARRETT, *Acts*, 636, states that the testimony given to David is based on the OT, but it is not an exact quotation as much as a conflation of different biblical texts perhaps by heart.

<sup>77</sup> Cf. VAN STAALDUINE-SULMAN, *Samuel*, 304-305: "In many respects TJon adapted this verse to its own theological view. God did not have to search for a new king, but appointed one straightaway. The term «after his own heart» is explained as «doing his will». Note that these two adaptations are also found in Acts 13:22". Cf. WILCOX, *The Semitisms of Acts*, 21-24.54.

of salvation, which spans from Exodus until the liberation offered by the death and resurrection of Christ, through the anointing of David.

### 3.2 *Heb 11:32b*

Hebrews 11 is structured in three parts: an initial thesis (vv. 1-2), which takes up the concluding statement of the previous chapter; a demonstration, that occupies most of the chapter (vv. 3-38); and a conclusion (vv. 39-40), which introduces the beginning of next chapter.

The definition of πίστις is the first passage of chapter (Heb 11:1): faith gives substance to hope and is the proof (the way of knowing) of what cannot be proven otherwise (or cannot be known in any other way)<sup>78</sup>. The second passage links the theme that will be developed in the second chapter: the life of the Ancestors of Israel, who received divine approval<sup>79</sup>, demonstrates the definition of πίστις. All cited biblical characters<sup>80</sup> (Abel, Enoch, Noah, Abraham, Sarah,

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<sup>78</sup> The first meaning of ἔλεγχος is “proof”, cf. MITCHELL, *Hebrews*, 228-229, n. 1. VANHOYE, *Hebrews*, 179, glosses “proof” with “means of knowing”: what is “proven”, in fact, is also “known”. The use of the verb ἐλέγχω in John 3:20 is an interesting intertextual link. “Who does evil hates the light, and does not come to the light, lest his deeds should be proved/corrected (ἐλέγχθῃ)”. A behavior can be corrected if it is proved and then known. A further link between the two texts is the theme of “light”. In Heb 11:1 the “proof” concerns the “things that are not seen”. In John 9:5 Jesus states that he is “the light of the world” and then he opens the eyes of the blind man (vv. 6-7). Cf. RAVASI, *Ebrei*, 107; URSO, *Ebrei*, 153. VANHOYE, *Hebrews*, 178, translates: “Faith is a way of possessing what is hoped for, a means of knowing the realities that are not seen”. The first item (11:3) of the list that follows the statement of Heb 11:1 is the knowledge (νοέω) of the world as a God’s creation.

<sup>79</sup> MITCHELL, *Hebrews*, 229; VANHOYE, *Hebrews*, 178. For the use of μαρτυρέω as “divine approval” cf. Acts 13:22: God testifies to David that he is the man according to his heart.

<sup>80</sup> RAVASI, *Ebrei*, 103, notes that this gallery of exemplary characters echoes the style of Ben Sira, a text of the Hellenistic period. Cf. MITCHELL, *Hebrews*, 232: “Such catalogues are extant within the Bible and the literature of Hellenistic Judaism, as well as in Greek and Roman Literature”.

Isaac and Jacob, Joseph, Moses<sup>81</sup> and Joshua<sup>82</sup>), embodying the *πίστις* in their life, become examples<sup>83</sup> for the believer of today.

Hebrews 11:32 is found between vv. 30-31 (the fall of Jericho) and vv. 33-38 (which alludes to several different biblical episodes) and constitutes a sort of transition<sup>84</sup>. All items from v. 3 to v. 31 are introduced with the formula “*πίσται*+proper name”<sup>85</sup>, while v. 32 presents only a list of names which from v. 33 onwards are replaced by generic references. A rhetorical question introduces the verse and warns the reader of the change of style<sup>86</sup>. The verse lists<sup>87</sup> four Major Judges (Gideon, Barak, Samson, Jephthah) without further details, and then mentions two other characters (David, Samuel) and concludes with the generic word “prophets”. Heb 11:32b is key to understanding how the author of the Letter perceives the character of Samuel.

We can see that the list of judges is not arranged chronologically. The same inversion between the names of Gideon and Barak is found in 1 Sam 12:11a. Many scholars explain this non-chronological order by the perceived importance of the two characters<sup>88</sup>. This explanation is certainly founded on the breadth of Gideon’s story (Judg 6–8). But, because these lists display the same inversion, we can assume either a dependency between them or the same free approach to

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<sup>81</sup> The text dedicated to Moses is also larger than the text dedicated to other characters. The birth of Moses, the choice to return to his people, the exit from Egypt, the night of Easter, the passage of the Red Sea are recalled.

<sup>82</sup> Joshua is not explicitly named, but the fall of Jericho (Josh 6) is an important passage in the account of the Book of Joshua.

<sup>83</sup> The mention of Rahab as a woman of faith may surprise the reader. But Rahab contributed to the fall of Jericho (remembered in Heb 11:30) by choosing Israel and its God (cf. Josh 2:21-21), and for this reason she became part of the people (cf. Josh 6:25). Moreover, Rahab is mentioned in the genealogy of Matthew as mother of Boaz (cf. Matt 1:5).

<sup>84</sup> ATTRIDGE, *Hebrews*, 348: “The naming of these six figures serves primarily as a transition from the preceding pericope with its attention to individuals of the patriarchal and exodus periods to the generically depicted later history of Israel”.

<sup>85</sup> Two exceptions are Heb 13:8, which marks another phase of Abraham’s story, and 11:13 which introduces an author’s remark.

<sup>86</sup> Cf. MITCHELL, *Hebrews*, 256-257; ATTRIDGE, *Hebrews*, 347.

<sup>87</sup> Cf. VANHOYE, *Hebrews*, 191: “In 11:32 the author, wishing to give the impression of superabundance difficult to manage”.

<sup>88</sup> DELITZSCH, *Hebräerbrief*, 581; PINK, *Hebrews*, 848: “The order in which they are mentioned is not that of time, but of *dignity*”. So URSO, *Ebrei*, 164, who attributes to the same reason the inversion of the names of David and Samuel. Cf. ATTRIDGE, *Hebrews*, 347-348: “The systematic departure from a strict scriptural sequence is a part of attempt to create an image of a vast horde of exemplars of faith”.

the most recent memories. Otherwise, both lists are very accurate regarding the chronology of the most ancient events<sup>89</sup>.

The NA<sup>27</sup> presents an asyndetic list of the four Major Judges. This list is followed by the names of David, Samuel and the mentioning of the prophets linked by two coordinating conjunctions<sup>90</sup>. Franz Delitzsch<sup>91</sup> states that the addition or omission of conjunctions produces different lists. This is evident in the translations of this list into modern languages<sup>92</sup>. The two extremes are the elimination of all conjunctions and, vice versa, the extension of them to all items. These translations produce a uniform list, which highlights the inversion between the names of Gideon and Barak, but, above all, between the names of David and Samuel. The Greek text, however, shows two different coordinating conjunctions: the name of David is linked with a reinforced conjunction (*τε καί*) to the name of Samuel; otherwise, between the name of Samuel and “the prophets” there is a simple conjunction (*καί*)<sup>93</sup>.

The reinforced conjunction *τε καί* occurs 53 × in the NT. Some of these occurrences are particularly significant. In Matt 22:10, the servants go out to invite everyone to the banquet of the landlord. The *merismus* *πονηρούς τε καί ἀγαθούς* reinforces the meaning of *πάντας*, that precedes in the verse. In Luke

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<sup>89</sup> CAMPBELL, *1 Samuel*, 125, notes that the order of the judges in 1 Sam 12:11a is wrong, whereas the events of Exodus and the conquest of the Land are re-presented in accordance with the biblical text (v. 8): “These differences raise some substantial questions about our knowledge of Israel’s past. Does ch. 12 preserve a variant tradition of Israel’s experience of oppression and deliverance and kingship that has an equal claim to authenticity with the preceding traditions? [...] Alternatively, [...] are we looking at faulty recall of tradition or theologically influenced reshaping of tradition? We do not know. When we have one tradition, it is unchallenged; when we have more than one, we may have a challenge and no easy resolution”.

<sup>90</sup> This text is well attested (Papyri 13-46; Codex B, A, I and some minuscule manuscripts). Other manuscripts have the conjunction *τε καί* before the name *Σαμψών* and *καί* after it. Few other manuscripts present only the conjunction *τε καί* before the name *Σαμψών*.

<sup>91</sup> DELITZSCH, *Hebraërbrief*, 581.

<sup>92</sup> For example, the French translation TOB (2011, p. 2634), strengthens the link between Samuel and the prophets (*Gédéon, Barac, Samson, Jefié, David, Samuel et les prophètes*) and breaks that between David and Samuel. In this way the chronological order is wrong, but suggests an interpretation: the prophetic role of Samuel is underlined.

<sup>93</sup> Cf. JAY, *New Testament Greek*, 56: “Sometimes *καί* is preceded by the enclitic *τε*. This denotes a somewhat closer connection than by itself”. Cf. BLASS – DEBRUNNER, *Grammatica*, 540.

12:45, the different conjunctions reinforce the link between eating and drinking: drunkenness is the consequence of both. Acts 4:27 describes the opposition to Jesus that involves all Jerusalem: the reinforced connection between Herod and Pontius Pilate highlights the collusion of political powers against the Anointed of God.

In summary, stressing the two different conjunctions, Heb 11:32b can be divided into three homogeneous parts. The four Major Judges represent the time of settlement in the Land; David and Samuel the beginning of the monarchic period; the “prophets” all the time until the present<sup>94</sup>. In 11:32, therefore, Samuel, rather than the “prophet” or the “last judge” of Israel, is the “kingmaker”. The *damnatio memoriae* of Saul makes David the first king of Israel. Consequently, Samuel is associated with David at the beginning of the monarchy (cf. 1 Chr 11:1-3). The order of the names (David and Samuel) reflects the relationship between the two characters<sup>95</sup>.

#### 4 Samuel the “Prophet”?

There are “scattered traces”<sup>96</sup> of Samuel’s prophetic role in 1 Sam. Only two verses outside the storyline, two narrator’s comments, define Samuel as a prophet<sup>97</sup>. In 1 Sam 9, Samuel is defined (cf. vv. 11-13.18), and he defines himself (v. 19), as a seer, a guide for the people and a minister of sacrifices, whereas the narrator at v. 9 equates the role of “seer” to that of “prophet”.

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<sup>94</sup> ATTRIDGE, *Hebrews*, 347: “The individuals chosen as further generic representatives of faith include four judges [...] one king, David, and one prophetic judge, Samuel”. Omitting the mention of the prophets, this proposal then, identifies three groups of names linked to three roles: judge, king, and judge-prophet. This highlights the uniqueness of Samuel’s role, but not his relationship with David.

<sup>95</sup> Cf. 1 Chr 9:22. Otherwise, BRUCE, *Hebrews*, 334, states that the inversion between the names of Samuel and David may have been intentional to put Samuel in closer contact with the prophets.

<sup>96</sup> MCKENZIE, *The Four Samuels*, 6.

<sup>97</sup> Otherwise MCKENZIE, *The Four Samuels*, 6, recognizes the prophetic role of Samuel in chs. 3, 15, 28. But the title of “prophet” is absent in chs. 15 and 28. The role of Samuel in those chapters is that of a moral guide. This is the role even of Moses and the judges. Cf. Judg 2:6-19.

But, it is 1 Sam 3 that transforms Samuel, the apprentice-priest, into a prophet. The “call narrative” pattern, even if modified<sup>98</sup>, which shapes the account, allows switching the statement of v. 1a (“The boy Samuel was ministering to the Lord in front of Eli”), a priestly role, to that of v. 20 (“And all Israel from Dan to Beer-Sheba knew that Samuel was established as a prophet of the Lord”), a prophetic role.

The formal coincidence between Exod 3:4 and 1 Sam 3:4.6.8.10 is clear, even though the two call narratives are different in detail. But the “call narrative” of Samuel, modelled on the pattern of the “call narrative” of Moses, builds the mosaic profile of Samuel’s character.

Similarly, Moses is never called “prophet” in the Exodus account, but only in the biblical tradition (cf. Deut 18:15.18; 34:10; Acts 3:22; 7:37. In Josh 14:6b; 1 Chr 23:14; 2 Chr 30:16; Ezra 3:2; Ps 90:1, Moses is called “man of God”). Similarly, Moses plays several roles in his life.

At the end of the “childhood cycle”, the definition as “prophet” is, above all, key to understanding Samuel’s character, as the man who speaks with God and whom God answers, the intercessor on behalf of the people with God, the living memory of the covenant of God with the people. In the same way, the definition as “prophet” is also key to understanding Moses’ character.

Abraham Heschel writes,

The prophet is a person, not a microphone. [...] The prophet’s task is to convey a divine view, yet as a person he *is* a point of view. He speaks from the perspective of God as perceived from the perspective of his own situation [...] The prophet is not only a prophet. He is also poet, preacher, patriot, statesman, social critic, moralist. There has been a tendency to see the essence and chief significance of prophecy in the display of one or another of these aspects. Yet this is a misapprehension of the intrinsic nature of prophecy.<sup>99</sup>

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<sup>98</sup> About 1 Sam 3 as “call narrative” see HABEL, *The Form and Significance*, 297-323; GNUSE, *A Reconsideration*, 379-390; SIMON, *Reading Prophetic Narratives*, 51-68. CAMPBELL, *1 Samuel*, 57, states: “It is important to recognize that this is not a prophetic call narrative; there is no call. It may serve in place of call narrative”.

<sup>99</sup> HESCHEL, *The Prophets*, XIV.

## Conclusion

John McKenzie<sup>100</sup> recognized “four Samuels”, that are the priest, the prophet, the seer and the judge. In this study, I have tried to demonstrate that there are actually more than “four Samuels”.

The Books of Samuel show the multifaceted shape of this character. Samuel is requested from the Lord and then given back to him as a *nazir* forever (1 Sam 1). His education is that of a priest (chs. 2–3). When Samuel comes back into the account (ch. 7) he plays different roles: intercessor on behalf of Israel, judge, priest, seer, moral guide or covenant keeper. His unique role in the history of the monarchy is that of kingmaker. In fact, after the anointing of Saul and then of David, the monarchy continues on a dynastic line. Only twice does the narrator define Samuel as a prophet, two remarks outside the storyline. The first is the most important. The “call narrative” of 1 Sam 3 builds the “prophetic” profile of Samuel onto the model of Moses. So, “prophet” becomes key to understanding Samuel’s character and all the roles he plays.

The biblical tradition emphasizes each time one or another role of Samuel. The OT tradition highlights the role of kingmaker, and then the association with David (1 Chr 6:12-13; 9:22; 11:1-3; 29:29), or the role of intercessor, and then the association with Moses (Ps 99:6 and Jer 15:1). The NT tradition (Acts 3:11-26; 13:16-41; Heb 11:32) recalls Samuel as a judge, but, above all, as a kingmaker. In this second role, Samuel performs his prophetic role, like Moses, foretelling the Davidic Messiah.

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<sup>100</sup> MCKENZIE, The Four Samuels, 3-18.

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### *Zhrnutie*

Biblická postava Samuela je dosť komplexná. Samuel totiž zastáva v prospech Izraela rôzne úlohy: ako príhovorca, kňaz, vládnucci sudca, vodca (strážca zákona). Hoci nie explicitne, Samuel je tiež definovaný ako *nazir* (1Sam 1,11). Ustanovovanie kráľov je Samuelovou osobitnou rolou v dejinách Izraela. Na záver „cyklu detstva“ je Samuel explicitne narátorom v poznámke mimo dejovej línie predstavený ako „prorok“. Týmto spôsobom je postava Samuela predstavená podobne ako postava Mojžiša.

Biblická tradícia spomína postavu Samuela iba na niekoľkých miestach (1Krn 6,12-13; 9,22; 11,1-3; 29,29; Ž 99,6; Jer 15,1; Sir 46,13-20; Sk 3,24; 13,20b-23; Hebr 11,32b). Starozákonná tradícia zdôrazňuje dve rozdielne interpretačné línie: asociáciu s Dávidom a úlohu ustanoviteľa kráľov a súvis s Mojžišom a úlohou príhovorcu. Novozákonná tradícia tiež spomína postavu Samuela v súvislosti s Dávidom i Mojžišom. Každá zmienka o Samuelovi ukazuje, že biblická tradícia pojala jedinečnosť tejto postavy vo vyrozprávaných dejinách Izraela i jej dôležitosť dejinách spásy.

*Kľúčové slová:* Samuel, Mojžiš, Dávid, tradícia Starého zákona, tradícia Nového zákona.

### *Summary*

The biblical character of Samuel is a very complex one. Samuel, in fact, plays different roles on behalf of Israel: intercessor, priest, governing judge, guide (covenant keeper). He is also defined, even if not explicitly, *nazir* (1 Sam 1:11). His unique role in the history of Israel is that of kingmaker. At the end of the “childhood cycle” Samuel is presented explicitly as “prophet” by the narrator with a remark outside the story line. This presentation makes the character of Samuel similar to that of Moses.

Few times the biblical tradition refers to the character of Samuel (1 Chr 6:12-13; 9:22; 11:1-3; 29:29; Ps 99:6; Jer 15:1; Sir 46:13-20; Acts 3:24; 13:20b-23; Heb 11:32b). The OT tradition highlights two different interpretative lines: the association with David, and the role of kingmaker, and the association with Moses, and the role of intercessor. The NT tradition also recalls the character of Samuel between David and Moses. Each reference to Samuel shows that the biblical tradition has caught the uniqueness of this character in the narrated history of Israel and his importance in the History of Salvation.

*Keywords:* Samuel, Moses, David, Old Testament tradition, New Testament tradition.

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# Law Terms in the Versions of Jeremiah

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## Introduction

The meaning of the term תורה in the prophetic books of the Hebrew Bible has been widely discussed from the perspective of the mutual influence of the formation of the תורה and the prophetic books<sup>1</sup>. In the context of the book of Jeremiah, the semantics of the term תורה have been thoroughly discussed in Christl Maier's *Jeremia als Lehrer der Tora. Soziale Gebote des Deuteronomiums in Fortschreibungen des Jeremiabuches* (2002), in which Maier investigates the meaning of the term תורה in Jeremiah<sup>MT</sup>.

The standard equivalent of תורה in the LXX is νόμος (sg.), but there are many instances in which Jeremiah<sup>LXX</sup> deviates from this correspondence. Occasionally, scholars have debated the implications of individual deviations for understanding the theologies of the two versions. For example, the difference between the grammatical numbers of תורה (sg.) and νόμοι (pl.) in Jer<sup>MT</sup> 31:33//Jer<sup>LXX</sup> 38:33 has been the subject of intense debate between Adrian Schenker and Hermann-Josef Stipp<sup>2</sup>.

However, the semantics of the legal terms that are used as equivalents of תורה in Jer<sup>LXX</sup> and their implications for understanding the orientations, views and ideologies behind the text have yet to be thoroughly discussed in a broader context.

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<sup>1</sup> Cf. even a broad range of introduction literature; SCHMID, La formation, 405-406; ZENGER, Heilige Schrift, 25-27. Cf. on the other hand, the focus of the SBL Isaiah-section during the last couple of years.

<sup>2</sup> This debate has been pursued in various publications between 2006 and 2010. SCHENKER, *Das Neue*; STIPP, *Die Perikope*, 1-25; SCHENKER, *Welche Argumente*, 113-124. According to SCHENKER, *Das Neue*, the deviation from the standard correspondence in the use of the plural νόμοι in Jer<sup>LXX</sup> 38:33 vis-à-vis the singular תורה in Jer<sup>MT</sup> 31:33 reflects the distinct theologies or ideologies of the two versions, particularly in relation to their understandings of the covenant, which is the subject of the immediate context. STIPP, *Die Perikope*, denies any significant difference of meaning between the versions on an ideological or theological level based on a difference in grammatical number.

This article analyzes the semantics of the legal terms that Jeremiah<sup>LXX</sup> uses as equivalents of the term תורה in Jer<sup>MT</sup> against the background of the semantics of תורה in Jer<sup>MT</sup>. In order to complete the picture, Hebrew terms with Greek equivalents that are elsewhere used as equivalents of תורה will be taken into account as well. The article concludes with a discussion of the relationship between the two versions' legal terminology from a diachronic perspective. It must be borne in mind that in any given case, the use of a particular equivalent for תורה in Jer<sup>LXX</sup> may reflect either the presence of a particular Hebrew term in the *Vorlage* or a decision on the part of the translator. Therefore, the relationship between the legal terms in the two versions does not necessarily directly reflect the relationship between Jer<sup>MT</sup> and the Hebrew *Vorlage* of Jer<sup>LXX</sup>. While the use of legal terms in the first part of Jer<sup>LXX</sup> largely accords with Jer<sup>MT</sup>, the use of legal terms in the second part of Jer<sup>LXX</sup> differs significantly from Jer<sup>MT</sup>. This change of terminology roughly accords with Tov's hypothesis that the second part of Jer<sup>LXX</sup> was revised, and calls for an explanation that takes this hypothesis and the observations behind it into account.

## 1 The Inadequacy of Hebrew and Greek Terms

As noted above, the standard equivalent of תורה within the LXX is νόμος. In Jeremiah, seven of eleven occurrences (2:8; 6:19; 8:8; 9:12; 16:11; 18:18; Jer<sup>MT</sup> 31:31 [Jer<sup>LXX</sup> 38:31]) of תורה have νόμος as their equivalent. This correspondence always includes equivalence of grammatical number, with the exception of תורה (sg.) in Jer<sup>MT</sup> 31:33 corresponding to νόμοι (pl.) in Jer<sup>LXX</sup> 38:31.

2:8	<p>οἱ ἱερεῖς οὐκ εἶπαν ποῦ ἐστὶν κύριος καὶ οἱ ἀντεχόμενοι τοῦ νόμου οὐκ ἠπίσταντό με καὶ οἱ ποιμένες ἡσέβουν εἰς ἐμέ καὶ οἱ προφήται ἐπροφήτευσον τῇ Βααλ καὶ ὀπίσω ἀνωφελοῦς ἐπορεύθησαν</p> <p>The priests did not say, “Where is the Lord?” and those who hold the law did not know me, and the shepherds sinned against me, and the prophets</p>	<p>הכהנים לא אמרו איה יהוה ותפשי התורה לא ידעוני והרעים פשעו בי והנביאים נבאו בבעל ואחרי לא-יועלו הלכו</p> <p>The priests did not say, “Where is YHWH?” And those who hold the law did not know me; and the shepherd sinned against me;</p>
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	prophesied by Baal and went after what does not profit.	and the prophets prophesied by Baal, and went after things that do not profit.
6:19	<p>ὅτι τῶν λόγων μου οὐ προσέσχον καὶ τὸν νόμον μου ἀπώσαντο</p> <p>because they did not pay attention to my words and they rejected my law</p>	<p>כי על-דברי לא הקשיבו ותורתִי וימאסו־בה</p> <p>because they did not pay attention to my words; and they rejected my law</p>
8:8	<p>πῶς ἐρεῖτε ὅτι σοφοὶ ἐσμεν ἡμεῖς καὶ νόμος κυρίου ἐστὶν μεθ' ἡμῶν εἰς μάτην ἐγενήθη σχοῖνος ψευδῆς γραμματεῦσιν</p> <p>How will you say, that we are wise, and the law of the Lord is with us? A false pen has become in vain to scribes.</p>	<p>איכה תאמרו חכמים אנחנו ותורתִי יהוה אתנו אכן הנה לשקר עשה עט שקר ספרים</p> <p>How do you say, we are wise, and the law of YHWH is with us? Surely, behold, the scribes' pen of falsehood has made it to a lie.</p>
9:12	<p>διὰ τὸ ἐγκαταλιπεῖν αὐτοὺς τὸν νόμον μου ὃν ἔδωκα πρὸ προσώπου αὐτῶν καὶ οὐκ ἤκουσαν τῆς φωνῆς μου</p> <p>because they have forsaken my law that I set before them, they also have not obeyed my voice</p>	<p>על-עזבם את-תורתִי אשר נתתי לפניהם ולא-שמעו בקולי ולא-הלכו בה</p> <p>because they have forsaken my law that I set before them, and have not obeyed my voice, or walked in accordance with it</p>
16:11	<p>ἀνθ' ὧν ἐγκατέλιπόν με οἱ πατέρες ὑμῶν λέγει κύριος καὶ ὄχοντο ὀπίσω θεῶν ἀλλοτρίων καὶ ἐδούλευσαν αὐτοῖς καὶ ἐμὲ προσεκύνησαν αὐτοῖς καὶ ἐμὲ ἐγκατέλιπον καὶ τὸν νόμον μου οὐκ ἐφυλάξαντο</p> <p>it is because your fathers have forsaken me, says the Lord, and were going after foreign gods</p>	<p>על אשר-עזבו אבותיכם אותי נאס-יהוה וילכו אחרי אלהים אחרים ויעבדום וישתחוו להם ואתי עזבו ואת-תורתִי לא שמרו</p> <p>it is because your fathers have forsaken me, says YHWH, and were going after other</p>

	and served them and worshipped them and have forsaken me and have not kept my law	gods and served and worshipped them, and have forsaken me and have not kept my law
18:18	ὅτι οὐκ ἀπολείται νόμος ἀπὸ ἱερέως καὶ βουλή ἀπὸ συνετοῦ καὶ λόγος ἀπὸ προφήτου because law shall not perish from a priest, and counsel from a wise, and a word from a prophet	כי לא־תאבד תורה מכהן ועצה מחכם ודבר מנביא because law shall not perish from a priest, and counsel from a wise, and a word from a prophet
Jer <sup>LXX</sup> 38:33 (Jer <sup>MT</sup> 31:33)	διδούς δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς giving I will give my laws in their mind, and I will write them on their hearts	נתתי את־תורתִי בקרבם ועל־לבם אכתבנה I will give my law in their inner part, and I will write it on their heart

Four occurrences, however, do not follow the standard correspondence:

Jer <sup>LXX</sup> 33:4.5 (Jer <sup>MT</sup> 26:4.5)	<sup>4</sup> ἐὰν μὴ ἀκούσῃτέ μου τοῦ πορεύεσθαι ἐν τοῖς νομίμοις μου οἷς ἔδωκα κατὰ πρόσωπον ὑμῶν <sup>5</sup> εἰσακούειν τῶν λόγων τῶν παίδων μου τῶν προφητῶν οὓς ἐγὼ ἀποστέλλω πρὸς ὑμᾶς <sup>4</sup> if you will not listen to me, to walk in my precepts that I have given before you, <sup>5</sup> to hear the words of my servants the prophets whom I send to you	אם־לא תשמעו אלי ללכת בתורתִי אשר נתתי לפניכם <sup>5</sup> לשמע על־דברי עבדי הנבאים אשר אנכי שלח אליכם <sup>4</sup> if you will not listen to me, to walk in my law that I have given before you <sup>5</sup> to hear the words of my servants the prophets whom I send to you
Jer <sup>LXX</sup> 39:23 (Jer <sup>MT</sup> 32:23)	καὶ οὐκ ἤκουσαν τῆς φωνῆς σου καὶ ἐν τοῖς προστάγμασίν σου οὐκ ἐπορεύθησαν ἅπαντα ἃ ἐνετείλω αὐτοῖς οὐκ ἐποίησαν	ולא־שמעו בקולך (ובתרותך) [ובתורתך] לא־הלכו את כל־ אשר צויתתה להם לעשות לא עשו

	and they did not obey your voice and did not walk in your ordinances; all you commanded them they did not do	and they did not obey your voice and did not walk in your law; all you commanded them to do, they did not do
Jer <sup>LXX</sup> 51:10 (Jer <sup>MT</sup> 44:10)	καὶ οὐκ ἀντείχοντο τῶν προσταγμάτων μου ὧν ἔδωκα κατὰ πρόσωπον τῶν πατέρων αὐτῶν	ולא־הלכו בתורתִי ובחקתי אשר־נתתי לפניכם ולפני אבותיכם
	and they have not clung to my ordinances that I gave before their fathers	and they have not walked in my law and my ordinances that I gave before you and before your fathers
Jer <sup>LXX</sup> 51:23 (Jer <sup>MT</sup> 44:23)	καὶ οὐκ ἠκούσατε τῆς φωνῆς κυρίου καὶ ἐν τοῖς προσταγμασιν αὐτοῦ καὶ ἐν τῷ νόμῳ αὐτοῦ καὶ ἐν τοῖς μαρτυρίοις αὐτοῦ οὐκ ἐπορεύθητε	ולא שמעתם בקול יהוה ובתרתו ובחקתיו ובעדותיו לא הלכתם
	and you did not obey the voice of the Lord and did not walk in his ordinances and in his law and in his testimonies	and you did not obey the voice of YHWH and did not walk in his law and in his ordinances and in his testimonies

תורה (sg.) in Jer<sup>MT</sup> 26:4 corresponds to νόμμοι (pl.) in Jer<sup>LXX</sup> 33:4. תורה in the plural (*ketiv*) or in the singular (*qere*) in Jer<sup>MT</sup> 32:23 corresponds to προσταγματα (pl.) in Jer<sup>LXX</sup> 39:23. In two cases, the equivalents are not clear: in Jer<sup>LXX</sup> 51:10 (Jer<sup>MT</sup> 44:10), προσταγματα (pl.) corresponds to both תורה (sg.) and חקות (pl.), and in Jer<sup>LXX</sup> 51:23 (Jer<sup>MT</sup> 44:23), προσταγματα (pl.) and νόμος (sg.) correspond to תורה and חקות, respectively, implying a reversal of standard equivalents.

To get a more accurate picture, the uses of νόμος, προσταγματα, and νόμμοι elsewhere in the LXX and the use of חק/חקה<sup>3</sup>, their only other Hebrew equivalent besides תורה, need to be taken into account. In Jer 10:3, חקות (pl.) corresponds

<sup>3</sup> The difference between חק and חקה seems insignificant.

to νόμιμοι (pl.), while in Jer<sup>LXX</sup> 38:37 (Jer<sup>MT</sup> 31:36), νόμοι (pl.) corresponds to חקים (pl.). חק (sg.) in Jer 5:22 and חקים (pl.) in 5:24 correspond to προστάγματα<sup>4</sup>.

5:22	<p>τὸν τάξαντα ἄμμον ὄριον τῆ θαλάσσης <span style="border: 1px solid black;">πρόσταγμα</span> αἰώνιον καὶ οὐχ ὑπερβήσεται αὐτό who sets sand as a boundary for the sea, a perpetual ordinance, and it will not transgress it</p>	<p>אשר-שמתי חול גבול לים <span style="border: 1px solid black;">חק</span>- עולם ולא יעברנהו I, who set the sand as a boundary for the sea, a perpetual barrier, and it will not transgress it</p>
5:24	<p>τὸν δίδοντα ἡμῖν ὑετὸν πρόιμον καὶ ὄψιμον κατὰ καιρὸν πληρώσεως <span style="border: 1px solid black;">προστάγματος</span> θερισμοῦ καὶ ἐφύλαξεν ἡμῖν who gives us rain, early rain and late rain, according to the season of the satisfaction of the ordinance of harvesting, and he kept it for us</p>	<p>הנתן גשם (ויררה) [יורה] ומלקוש בעתו שבעות <span style="border: 1px solid black;">חקות</span> קציר ישמר-לנו who gives us rain, early rain and late rain, according to its season, he keeps for us the weeks appointed for the harvest</p>
10:3	<p>ὅτι τὰ <span style="border: 1px solid black;">νόμιμα</span> τῶν ἐθνῶν μάταια because the precepts of the nations are vain</p>	<p>כי-חקות העמים הבל because the ordinances of the nations are vain</p>
Jer <sup>LXX</sup> 38:37 (Jer <sup>MT</sup> 31:36)	<p>ἐὰν παύσωνται οἱ <span style="border: 1px solid black;">νόμοι</span> οὗτοι ἀπὸ προσώπου μου φησὶν κύριος καὶ τὸ γένος Ἰσραὴλ παύσεται γενέσθαι ἔθνος κατὰ πρόσωπόν μου πάσας τὰς ἡμέρας if these laws cease from before me, says the Lord, also the <i>genos</i> of Israel will cease to be a nation before me all the days</p>	<p>אם-ימשו <span style="border: 1px solid black;">החקים</span> האלה מלפני נאם-יהוה גם זרע ישראל ישבתו מהיות גוי לפני כל- הימים if these orders cease from before me, says YHWH, also the seed of Israel will cease to be a nation before me all the days</p>

<sup>4</sup> Other than in the first-mentioned group of occurrences, where תורה corresponds to νόμος, the use of singular and plural is irregular and does not follow any recognizable rules or conventions.

## 2 MT and LXX: A Synchronic Reading

### 2.1 *The Meaning of תורה in the MT*

According to Christl Maier, whose observations will be summarized and evaluated below, Jeremiah<sup>MT</sup> is characterized by a tendency to understand תורה as a general designation for the entirety of God's will ("genereller Ausdruck für die gesamte Willensoffenbarung JHWHs"<sup>5</sup>). According to Maier, the final version of Jer<sup>MT</sup> largely presupposes a written corpus and presents Jeremiah as its teacher<sup>6</sup>.

Like the majority of Jeremiah scholars, Maier believes that Jer<sup>LXX</sup> and Jer<sup>MT</sup> share a common *Vorlage*, to which Jer<sup>LXX</sup> is closer. Maier occasionally refers to Jer<sup>LXX</sup> while discussing the text history of Jer<sup>MT</sup>. The terminology of Jer<sup>LXX</sup> is not the focus of Maier's research.

#### 2.1.1 Stereotyped Language

The vast majority of occurrences of the term תורה are characterized by stereotyped language. תורה is generally referred to as God's תורה. Where God is the speaker, תורה takes a first-person singular suffix (6:19; 9:12; 16:11; 26:4; 31:33 and 44:10), and where the prophet is the speaker, it takes a second-person (32:23) or third-person (44:23) singular suffix, depending on whether the speech is addressed to or deals with God (32:23 and 44:23, respectively).

In Jer 6:19; 9:12; 16:11; 26:4; 32:23 and 44:10:23, תורה is the direct object of a verb that signifies the abandonment of the תורה by the prophet's audience or by the "fathers" (מאס, 6:19; עזב, 9:12; עזב, 16:11; לא שמע ללכת, 26:4; לא הלך, 32:23; לא הלך, 44:10.23).

#### 2.1.2 A Written Corpus

Two passages explicitly refer to a written corpus. In Jer 2:8, those who handle the law are described as תפשי התורה. The verb תפש usually takes an object that designates a concrete, physical entity; in this context, תורה may refer to a scroll. Likewise, the use of ספרים and עט שקר in Jer<sup>MT</sup> 8:8<sup>7</sup>, which states that the

<sup>5</sup> MAIER: *Jeremia*, 351.

<sup>6</sup> With the exceptions of Jer<sup>MT</sup> 18:18 and eventually 44:10; cf. MAIER, *Jeremia*, 351.

<sup>7</sup> BHS proposes reading עשה as inf. abs. and reading תורה as the object of עשה. According to this reading, the scribes falsify the text of the תורה. See already DUHM, *Jeremia*, 88; RUDOLPH, *Jeremia*, 60, and practically all more recent commentaries: see MCKANE,

scribes (ספרים), who invoke their special relation to the תורה, have turned into liars while executing their scribal office (“the pen of lie [עט שקר] has turned the scribes into a lie”), points to a written corpus.

In Jer 8:8-9, those responsible for תורה are in parallelism with other leading groups, all of which have betrayed their mission. (The same occurs in 2:8<sup>8</sup>.) In the larger context of 8:8-9, the תורה of the scribes is opposed by the words of the wise<sup>9</sup>, suggesting an opposition between written תורה and oral teaching.

A similar opposition can be found in Jer 6:19 and 9:12, where God’s תורה on the one hand and God’s voice (קול, 9:12) or God’s words (דברים, 6:19) on the other figure as complementary elements of a parallelism<sup>10</sup>. If תורה is not used as a synonym of דברים and קול, it is presented as a complement to oral teaching and

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*Jeremiah*, II, 1072; CARROLL, *Jeremiah*, 228; but not HOLLADAY, *Jeremiah 1*, 274. Jer<sup>MT</sup>, however, makes sense, and Jer<sup>LXX</sup> supports Jer<sup>MT</sup>; see MAIER, *Jeremia*, 298, 300.

<sup>8</sup> In Jer<sup>MT</sup> 2:8, the priests, those who handle the תורה, the shepherds, and the prophets are all in parallelism. The title “shepherds” is elsewhere used to designate either the kings or, in a more general way, the leadership of the people (see 3:15; 10:21; 12:10; 22:22; 23:1.2.4; 25:34-36). Whether those who handle the תורה are to be identified with the priests, who are mentioned immediately beforehand, or with a subgroup of the priests, or whether they represent another independent group, is controversial. Duhm and Rudolph identify those who handle the תורה with the priests; see DUHM, *Jeremia*, 19; RUDOLPH, *Jeremia*, 16; see also HERRMANN, *Jeremia*, 122. Hyatt identifies them as a subgroup of priests; see HYATT, *Torah*, 386. Maier argues that they are an independent group; see MAIER, *Jeremia*, 293; see also MCKANE, *Jeremiah*, I, 32. Maier proposes to identify those who handle the תורה, which she imagines to be a written object, with those who are responsible for writing and teaching תורה following the example of Ezra in the books of Ezra and Nehemiah. In Jer<sup>MT</sup> 8:8-9, the scribes, who handle the תורה, are compared with the sages.

<sup>9</sup> MAIER, *Jeremia*, 302.

<sup>10</sup> In Jer<sup>MT</sup> 6:19, the first part of the parallelism comprises דברים with a first-person singular suffix as the grammatical object of קבש (*hif.*), third-person plural, linked to a negation. The second part consists of תורה with a first-person singular suffix as the grammatical object of מסא in the third-person plural. Both דברים and תורה are therefore connected with God.

In 9:12, תורה with a first-person singular suffix determined by a relative phrase is the grammatical object of an infinitive introduced by על, which expresses a reason whose consequence (introduced by לכן) does not appear until v. 14. The giving of the reason is continued by four elements comprising three finite verb forms (one of which has a double function) that at the level of meaning parallel the infinitive. The grammatical object of the following verb, שמע with negation, is קול with a first-person singular suffix. Here also, תורה and קול are attributed to God.

consequently as a written corpus<sup>11</sup>. In Jer 26:4, God's תורה and the words of the prophets rather than God's voice or God's words figure as complementary elements of a parallelism<sup>12</sup>.

According to Maier, Jer 18:18, which parallels the תורה of the priests with the counsel of the wise and the word of the prophet, refers to the priests' oral teaching, which it relates to the oral teaching of sages and prophets<sup>13</sup>. Maier's argument, however, is based on controversial inner-biblical parallels<sup>14</sup>. One of the parallel texts invoked by Maier, Hos 4:6, has frequently been read as referring to a written corpus and even to the Pentateuch<sup>15</sup>. Jeremiah 18:18 might therefore refer to the priests' teaching of the written תורה, and Maier's hypothesis of the underlying idea of a written corpus might reach further than she herself assumes.

### 2.1.3 Apparent Exceptions

The use of the plural תורות in Jer 32:23 (*qetiv*) is striking, although the use of the second person in a speech of the prophet addressed to God, the subordination of תורות to a verb signifying abandonment, and the parallelization of תורות with God's voice<sup>16</sup> closely connect the use of תורות here with the stereotypical use of תורה (sg.) in 6:19; 9:12; 16:11; 26:4. The plural תורות (*qetiv*) as well as its equivalent *προστάγματα* in Jer<sup>LXX</sup> 39:23 leads Maier to the suggestion that Jer<sup>MT</sup> 32:23, in contrast to 6:19; 9:12; 16:11, might attest to an original plural and point to a plurality of laws<sup>17</sup>. However, in light of 44:10.23, where the equivalences are unclear, *προστάγματα* might well be considered an equivalent of תורה (sg.).

<sup>11</sup> See MAIER, *Jeremia*, 316, 321; see also THIEL, *Jeremia*, 101; FISCHER, *Jeremia*, 275.

<sup>12</sup> The request to listen to God (who is the speaker) is explained by two parallelized infinitive propositions. לִכְךָ is followed by its grammatical object, תורה, which is determined by a first-person singular suffix and a relative phrase that marks it as a gift of God; שִׁמְעֵהוּ is followed by its grammatical object דְּבַרֵי עֲבָדֵי הַנְּבִאִים, which is likewise determined by a relative phrase that characterizes the prophets as having been sent by God.

<sup>13</sup> MAIER, *Jeremia*, 311.

<sup>14</sup> MAIER, *Jeremia*, 311.

<sup>15</sup> KESSLER, *Micha*, 194.

<sup>16</sup> In the first part of the parallelism of Jer 32:23, which תורה is part of, שִׁמְעֵהוּ in the third-person plural is linked to a negation and followed by the grammatical object of God's voice. תורה constitutes the grammatical object of the second part and is followed by הִלֵּךְ in the third-person plural and linked to a negation.

<sup>17</sup> Within the MT, the plural of תורה appears only twelve times.

In Jer 44:10 תורה is part of a two-part expression with חקות, and in 44:23 it is part of a three-part expression with חקות and עדות. In 44:10.23 תורה seems to be used either as a generic term or as a synonym for חקות and עדות<sup>18</sup>. The tripartite expression in 44:23 is in parallelism with God's voice in much the same way as תורה is in 6:15 and 9:12<sup>19</sup>.

*Excursus: Diachrony according to Meier*

Meier's observations remain valid on a synchronic level, regardless of whether her conclusions on a diachronic level are followed. However, it is worth summarizing her diachronic conclusions here.

Based on the understanding that Jer<sup>MT</sup> 31:33 and 32:23 constitute exceptions, Meier proposes a multistage text history. At the first stage, תורה designated a collection of laws in a deuteronomistic tradition, as they might have appeared in an early version of the book of Deuteronomy<sup>20</sup>. The second stage, which uses a wider range of terms, had a less clearly defined perspective. Maier considers 32:23, which, following the *ketiv*, features a plurality of תורות, and 44:10.23, where תורה (sg.) is part of a list featuring other legal terms in the plural, to be relatively late<sup>21</sup>. At the third stage, תורה in 31:33 designated the Pentateuch.

## 2.2 חקה/חק

In the context of an analysis of the meaning of the terms that correspond to תורה in Jer<sup>LXX</sup>, it will be useful to consider the utilization of two other Hebrew terms, חקה/חק, which correspond to Greek terms that elsewhere correspond to תורה.

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<sup>18</sup> The relationship between, and any more specific semantics of, these three expressions is hardly ever discussed; see MAIER, *Jeremia*, 334, who understands תורה as a synonym.

<sup>19</sup> Within a speech of the prophet, which is addressed to the people, שמע in the second-person plural with a negation is (in the first element of the parallelism) followed by its grammatical object, the voice of YHWH. In the second element of the parallelism, the tripartite expression consisting of תורה, חקות, and עדות, which are all determined by first-person singular suffixes attributing them to God, functions as the grammatical object of הלך in the second-person plural with negation.

<sup>20</sup> MAIER, *Jeremia*, 293.

<sup>21</sup> MAIER, *Jeremia*, 328, 336.

### 2.2.1 Order of Nature

Jeremiah<sup>MT</sup> uses חק/קה in two fundamentally different ways. One group of occurrences refers to the order of nature<sup>22</sup>. This meaning of חק and קה is obvious in 5:22.24.

Jer 5:22	I, who set the sand as a boundary for the sea, a perpetual barrier, and it will not transgress it	אשר-שמתי חול גבול לים חק-עולם ולא יעברנהו
Jer 5:24	who gives us rain, early rain and late rain, according to its season, he keeps for us the weeks appointed for the harvest	הנתן גשם (וירה) [יורה] ומלקוש בעתו שבעות חקות קציר ישמר-לנו

In context, חקים (pl.) in Jer 31:36 likewise refers to the order of nature. Jeremiah 31:36 is part of a passage (31:35-37) according to which the stability and inaccessibility of the order of heaven and earth guarantee the stability of God's covenant with Israel. The reference to the order of nature is underlined by the use of חקות in the preceding v. 35:

Jer 31:35	Thus says YHWH, who gives the sun for light by day and the order of the moon and the stars for light by night, who stirs up the sea and its waves roar – YHWH of hosts is his name.	כה אמר יהוה נתן שמש לאור יומם חקת ירח וכוכבים לאור לילה רגע הים ויהמו גליו יהוה צבאות שמו
Jer 31:36	If these orders cease from before me, says YHWH, also the seed of Israel will cease to be a nation before me all the days.	אם-ימשו החקים האלה מלפני נאם-יהוה גם זרע ישראל ישבתו מהיות גוי לפני כל-הימים
Jer 31:37	Thus says YHWH: If the heavens above are measured, and the foundations of the earth below are explored, then I will also reject all the offspring of Israel because of all they have done, says YHWH.	כה אמר יהוה אם- ימדו שמים מלמעלה ויחקרו מוסדי-ארץ למטה גם-אני אמאס בכל-זרע ישראל על- כל-אשר עשו נאם-יהוה

<sup>22</sup> In this meaning, the use of חק/קה seems close to an often-assumed original meaning of the root. According to *ThWAT*, the original meaning of חק/קה/חקק is "demarcation"; see RINGGREN, 151, חקק.

In Jer 33:25 – part of vv. 14-26, which has no equivalent in Jer<sup>LXX</sup> – חקות also designates the order of nature. The passage is heavily based on 31:25-27, which it quotes. The use of חקות is part of the quote:

Jer 33:25	thus says YHWH: if my covenant is not with day and night, I haven't established ordinances of heaven and earth	כה אמר יהוה אִם־לֹא בְרִיתִי יוֹמָם וּלְיָלֵהָ חֻקֹּתַי שָׁמַיִם וָאָרֶץ לֹא־שָׁמַתִּי
Jer 31:36	if these orders cease from before me, says YHWH, also the seed of Israel will cease to be a nation before me all the days	אִם־יִמְשׁוּ הַחֻקִּים הָאֵלֶּה מִלְּפָנַי נִאֲס־יִהְיֶה גַם זֶרַע יִשְׂרָאֵל יִשְׁבְּתוּ מֵהַיּוֹת גּוֹי לְפָנַי כְּלַיְהִימִים

### 2.2.2 Guidelines

The only places where the use of חק/חקה designates Israel's laws are Jer 44:10.23, where חקות appears alongside תורה (as part of a two-part expression with תורה in 44:10 and as part of a three-part expression with תורה and עדות in 44:23)<sup>23</sup>.

Jer 44:10	and they have not walked in my law and my ordinances that I gave before you and before your fathers	וְלֹא־הִלְכוּ בְּתוֹרֹתַי וּבַחֻקֹּתַי אֲשֶׁר־נָתַתִּי לְפָנֵיכֶם וּלְפָנֵי אֲבוֹתֵיכֶם
Jer 44:23	you did not obey the voice of YHWH and did not walk in his law and in his ordinances and in his testimonies	וְלֹא שָׁמַעְתֶּם בְּקוֹל יְהוָה וּבַתְּרַתּוֹ וּבַחֻקֹּתָיו וּבַעֲדוֹתָיו לֹא הִלַּכְתֶּם

חקות either functions as a synonym or as a definition of the generic term תורה. In 10:3, חקות refers to the laws of the nations.

## 2.3 The Equivalents of תורה in the LXX

### 2.3.1 νόμος: God's Instructions for Israel

The signification of νόμος (sg.) within Jer<sup>LXX</sup> is largely congruent with the signification of תורה in Jer<sup>MT</sup>. As an equivalent of תורה (sg.), νόμος (sg.) is restricted to the stereotyped material of Jer 1–18, where תורה is presented either

<sup>23</sup> חק/חקה as a law term seems to be largely interchangeable with other law terms in biblical texts; see RINGGREN, 155, 153, חקק.

as God's abandoned תורה or as the responsibility of a specific group that betrayed its mission.

Jeremiah<sup>LXX</sup> 38:37 has νόμοι (pl.), while the corresponding verse, Jer<sup>MT</sup> 31:36, has חקים. However, Jer<sup>LXX</sup> 38:35-37 and Jer<sup>MT</sup> 31:35-37 differ concerning both the form and the content of the individual verses and their order<sup>24</sup>, resulting in different semantics for the two terms in their respective contexts.

It has already been mentioned that חקים in Jer<sup>MT</sup> 31:36 refers to חקות in the preceding verse, supporting the view that the passage presents the stability of the order of heaven and earth as guaranteeing the stability of the covenant between God and Israel. חקים in Jer<sup>MT</sup> 31:35 has no equivalent in the corresponding verse, Jer<sup>LXX</sup> 38:36.

In the context of Jer<sup>LXX</sup>, νόμοι (pl.) recalls the previous use of νόμοι (pl.), in Jer<sup>LXX</sup> 38:33, where it corresponds to תורה (sg.) in Jer<sup>MT</sup>. In Jer<sup>LXX</sup> 38:33, νόμοι (pl.), as well as its equivalent תורה (sg.), refers to the law (or the laws) given to Israel at Sinai. If νόμοι (pl.) in Jer<sup>LXX</sup> 38:37 takes up νόμοι (pl.) in Jer<sup>LXX</sup> 38:33, it does not designate the order of nature – in contrast to its equivalent, חקים, in Jer<sup>MT</sup> 31:36 – but rather refers to the law(s) that were given to Israel at Sinai.

In Jer<sup>LXX</sup> 51:23 νόμοι is used with προστάγματα, just as תורה is used with חקות in Jer<sup>MT</sup> 44:23. However, in Jer<sup>LXX</sup> it is προστάγματα that refers to the laws given to Israel at Sinai, by creating a link to 51:10, where προστάγματα stands on its own.

*Excursus: Diachronic Aspects of Jer<sup>MT</sup> 31:35-37 (Jer<sup>LXX</sup> 38:35-37)*

The deviation from the standard equivalent in Jer<sup>LXX</sup> 38:35 (Jer<sup>MT</sup> 31:37) is one of many differences between the versions. Jer<sup>MT</sup> 33:14-26 quotes Jer<sup>MT</sup> 31:35-37, maintaining its order and form. Jer<sup>MT</sup> 33:14-26, which has no equivalent in Jer<sup>LXX</sup>, is largely considered to be an addition on the part of Jeremiah<sup>MT25</sup>. The differences between the versions, in both the order of vv. 35-37 and the parallel between Jer<sup>LXX</sup> 38:35 and Jer<sup>MT</sup> 31:37, are best explained as adaptations of Jer<sup>MT</sup> 31:35-37 to Jer<sup>MT</sup> 33:14-26 by whoever added the latter. Concerning the relationship between the Greek and Hebrew legal terms, there are two

<sup>24</sup> The first verse of this passage in Jer<sup>LXX</sup> (Jer<sup>LXX</sup> 38:35) corresponds to the last verse in Jer<sup>MT</sup> (Jer<sup>MT</sup> 31:37). Jeremiah<sup>LXX</sup> 38:35//Jer<sup>MT</sup> 31:37 is also the verse that is marked by the most far-reaching differences, Jer<sup>MT</sup> 31:37 being quoted in Jer<sup>MT</sup> 33:14-26, which is a zero-variant of Jer<sup>LXX</sup>.

<sup>25</sup> BOGAERT, Urtext, 237-247; see ERZBERGER, Jer 33:14-26, 663-683.

possibilities: (1) Jeremiah<sup>MT</sup> has broken a link between 31:33 and 31:36 by utilizing different terms in the two verses. If this is the case, Jeremiah<sup>MT</sup> might either have added חקות in 31:35 in order to emphasize the subject of the order of nature or have chosen חקים in Jer<sup>MT</sup> 31:36 in order to correspond to an already existing חקות in 31:35. In either case, the question remains why Jeremiah<sup>MT</sup> chose a similar term rather than the same term in order to create a link between v. 35 and v. 36. (2) If the link between Jer<sup>LXX</sup> 38:33 and Jer<sup>LXX</sup> 38:37 was created by Jeremiah<sup>LXX</sup> or its Hebrew *Vorlage*, חקות in v. 35 might easily be imagined to have been eliminated after having lost its reference point.

### 2.3.2 νόμιμος: Guidelines of Changing Valence

νόμιμος (pl.) is used in Jer 10:3 and 26:4:

Jer 10:3	ὅτι τὰ <span style="border: 1px solid black; padding: 0 2px;">νόμιμα</span> τῶν ἐθνῶν μάταια because the precepts of the nations are vain	כי- <span style="border: 1px solid black; padding: 0 2px;">חקות</span> העמים הבל because the ordinances of the nations are vain
Jer 26:4-5 (Jer <sup>LXX</sup> 33:4-5)	<sup>4</sup> ἐὰν μὴ ἀκούσῃτέ μου τοῦ πορεύεσθαι ἐν τοῖς <span style="border: 1px solid black; padding: 0 2px;">νομίμοις</span> μου οἷς ἔδωκα κατὰ πρόσωπον ὑμῶν <sup>5</sup> εἰσακούειν τῶν λόγων τῶν παιδῶν μου τῶν προφητῶν οὓς ἐγὼ ἀποστέλλω πρὸς ὑμᾶς <sup>4</sup> if you will not listen to me, to walk in my precepts that I have given before you, <sup>5</sup> to hear the words of my servants the prophets whom I send to you	<sup>4</sup> אִם-לֹא תִשְׁמְעוּ אֵלַי לִלְכַת בְּתוֹרָתִי אֲשֶׁר נָתַתִּי לְפָנֵיכֶם <sup>5</sup> לְשִׁמְעַת עַל-דְּבָרֵי עֲבָדֵי הַנְּבִיאִים אֲשֶׁר אֲנִי שֹׁלֵחַ אֵלֵיכֶם <sup>4</sup> if you will not listen to me, to walk in my law that I have given before you <sup>5</sup> to hear the words of my servants the prophets whom I send to you

In Jer<sup>LXX</sup> 33:4, νόμιμοι corresponds to תורה in Jer<sup>MT</sup> 26:4<sup>26</sup>. The use of νόμιμοι in Jer<sup>LXX</sup> 33:4 accords with the stereotyped use of νόμος in 6:19; 9:12; 16:11. Jeremiah<sup>LXX</sup> 33:4 uses νόμιμοι with a first-person singular suffix in a verbal phrase that warns not to abandon the laws as part of a parallelism in which God's directives for Israel are parallel to the words of the prophets. Like νόμος in 6:19; 9:12 and 16:11 and νόμοι in 32:23, the νόμιμοι in Jer<sup>LXX</sup> 33:4 are directives

<sup>26</sup> Some minuscule have νομοις, which seems to reflect an alignment with Jer<sup>MT</sup> but keeps the plural; see ZIEGLER (ed.), *Jeremias*, 331.

for Israel. In Jer 10:3, νόμιμοι, which corresponds to חקות, refers to the laws of the nations.

### 2.3.3 προστάγματα: Sinai and the Order of Nature

προστάγματα appears in Jer<sup>LXX</sup> 5:22.24; 39:23; 51:10.23:

Jer 5:22	τὸν τάξαντα ἄμμον ὄριον τῆ θαλάσσης <span style="border: 1px solid black; padding: 0 2px;">πρόσταγμα</span> αἰώνιον καὶ οὐχ ὑπερβήσεται αὐτό who sets sand as a boundary for the sea, a perpetual ordinance, and it will not transgress it	אשר-שמתי חול גבול לים <span style="border: 1px solid black; padding: 0 2px;">חק-</span> עולם ולא יעברנה I, who set the sand as a boundary for the sea, a perpetual barrier, and it will not transgress it
Jer 5:24	τὸν διδόντα ἡμῖν ὑετὸν πρόιμον καὶ ὄψιμον κατὰ καιρὸν πληρώσεως <span style="border: 1px solid black; padding: 0 2px;">προστάγματος</span> θερισμοῦ καὶ ἐφύλαξεν ἡμῖν who gives us rain, early rain and late rain, according to the season of the satisfaction of the ordinance of harvesting, and he kept it for us	הנתן גשם (ויריה) [יורה] ומלקוש בעתו שבעות <span style="border: 1px solid black; padding: 0 2px;">חקות</span> קציר ישמר-לנו who gives us rain, early rain and late rain, according to its season, he keeps for us the weeks appointed for the harvest
Jer <sup>LXX</sup> 39:23 (Jer <sup>MT</sup> 32:23)	καὶ οὐκ ἤκουσαν τῆς φωνῆς σου καὶ ἐν τοῖς <span style="border: 1px solid black; padding: 0 2px;">προστάγμασί</span> σου οὐκ ἐπορεύθησαν ἅπαντα ἃ ἐνετείλω αὐτοῖς οὐκ ἐποίησαν and they did not obey your voice and did not walk in your ordinances; all you commanded them they did not do	ולא-שמעו בקולך (ובתרותך) <span style="border: 1px solid black; padding: 0 2px;">ובתורתך</span> לא-הלכו את כל- אשר צויתיה להם לעשות לא עשו and they did not obey your voice and did not walk in your law; all you commanded them to do, they did not do
Jer <sup>LXX</sup> 51:10 (Jer <sup>MT</sup> 44:10)	καὶ οὐκ ἀντείχοντο τῶν <span style="border: 1px solid black; padding: 0 2px;">προσταγμάτων</span> μου ὧν ἔδωκα κατὰ πρόσωπον τῶν πατέρων αὐτῶν	ולא-הלכו <span style="border: 1px solid black; padding: 0 2px;">בתורת</span> <span style="border: 1px solid black; padding: 0 2px;">ובחקתי</span> אשר-נתתי לפניכם ולפני אבותיכם

	and they have not clung to my ordinances that I gave before their fathers	and they have not walked in my law and my ordinances that I gave before you and before your fathers
Jer <sup>LXX</sup> 51:23 (Jer <sup>MT</sup> 44:23)	καὶ οὐκ ἠκούσατε τῆς φωνῆς κυρίου καὶ ἐν τοῖς <span style="border: 1px solid black;">προστάγμασιν</span> αὐτοῦ καὶ ἐν τῷ <span style="border: 1px solid black;">νόμῳ</span> αὐτοῦ καὶ ἐν τοῖς μαρτυρίοις αὐτοῦ οὐκ ἐπορεύθητε	וְלֹא שְׁמַעְתֶּם בְּקוֹל יְהוָה וּבַחֲקֵיתִי וּבַעֲדוּתִי לֹא הִלַּכְתֶּם
	and you did not obey the voice of the Lord and did not walk in his ordinances and in his law and in his testimonies	you did not obey the voice of YHWH and did not walk in his law and in his ordinances and in his testimonies

In Jer<sup>MT</sup> 5:22.24, *προστάγματα* is equivalent to חק (v. 22) and חקה (v. 24) and signifies the order of nature. In Jer<sup>LXX</sup> 39:23 (Jer<sup>MT</sup> 32:23), the use of *προστάγματα* strongly recalls the use of νόμος in 6:19; 9:12; 16:11. As in 6:19; 9:12 and 16:11, the *προστάγματα* in 32:23 are attributed to God within God's speech and presented as the direct object of a verb that signifies their abandonment by the people. As in 9:12, they are part of a parallelism and are paralleled by God's voice.

Whereas Jer<sup>LXX</sup> 51:10 is limited to the term *προστάγματα* – in contrast to the parallel verse Jer<sup>MT</sup> 44:10, which contains a two-part expression consisting of תורה (sg.) and חקות (pl.) – Jer<sup>LXX</sup> 51:23 (Jer<sup>MT</sup> 44:23) has νόμος and *προστάγματα*. As has already been mentioned, it is *προστάγματα* (pl.) in 51:23 that, by creating a link to 51:10, refers to the laws given to Israel at Sinai.

*Excursus: Diachronic Aspects of Jer<sup>MT</sup> 44:10.23 (Jer<sup>LXX</sup> 51:10.23)*

In Jer<sup>LXX</sup> 51:10 (Jer<sup>MT</sup> 44:10), one Greek equivalent (*προστάγματα*) corresponds to two Hebrew equivalents (תורה [sg.] and חקות [pl.]). In Jer<sup>LXX</sup> 51:23 (Jer<sup>MT</sup> 44:23), *προστάγματα* (pl.) and νόμος (sg.) correspond to תורה and חקות, respectively, a reversal in the order of elements vis-à-vis what would have been expected given the standard equivalents even outside the book of Jeremiah. A majority of scholars maintain that *προστάγματα* (pl.) in Jer<sup>LXX</sup> 51:10 translates חקות (pl.) in Jer<sup>MT</sup> 44:10 and that תורה (sg.) was added later following the

example of Jer<sup>MT</sup> 44:23<sup>27</sup>. However, in light of other deviations from standard equivalents in Jer<sup>LXX</sup>, it is equally possible that *προστάγματα* (pl.) corresponds to תורה (sg.) in Jer<sup>LXX</sup> 51:10.23 (Jer<sup>MT</sup> 44:10.23), which would be supported by the order of the terms in Jer<sup>LXX</sup> 51:23 (Jer<sup>MT</sup> 44:23), and that חקות was added to Jer<sup>MT</sup> 44:10 based on the model of Jer<sup>MT</sup> 44:23.

## 2.4 Semantics and Orientations

The tendency observed by Meier to use תורה as a general designation for the entirety of God's will toward Israel is confirmed by semantic oppositions within and outside Jer<sup>MT</sup>. Jeremiah<sup>MT</sup> makes a clear distinction between the law exclusively given to Israel and other kinds of laws or regulations. חקה/חקק designates either the order of nature or the law for the nations or for Israel and is used for God's instructions for Israel only in combination with תורה. תורה (as well as תורות in Jer<sup>MT</sup> 32:23) exclusively designates God's instructions for Israel.

The way legal terms are used differs considerably between the first and second parts of Jer<sup>LXX</sup>. Jeremiah<sup>LXX</sup> 1–18 is dominated by the use of νόμος in the singular to designate the law of Israel, corresponding to the use of תורה in Jer<sup>MT</sup>. While there is no other term for directives for Israel and νόμος is exclusively used for Israel's law throughout Jer<sup>LXX</sup> 1–18, the employment of law terms in the subsequent chapters of Jer<sup>LXX</sup> is characterized by far greater variety and some interchangeability of terms, and those terms are always in the plural, with the exception of νόμος, which is used alongside *προστάγματα* in Jer<sup>LXX</sup> 51:23 (Jer<sup>MT</sup> 44:23).

In addition to νόμοι (pl.) in Jer<sup>LXX</sup> 38:33 (Jer<sup>MT</sup> 31:33), the law given to Israel is designated by the terms νόμιμοι and *προστάγματα*, the latter of which is the standard equivalent of חוקים/חוקות and elsewhere in Jer<sup>LXX</sup> (5:22.24) refers to the order of nature in the same way as חוקים/חוקות does in Jer<sup>MT</sup>. *προστάγματα* designates the law given to Israel in Jer<sup>LXX</sup> 39:23 (Jer<sup>MT</sup> 32:23) and the law given to Israel at Sinai in Jer<sup>LXX</sup> 51:10.23 (Jer<sup>MT</sup> 44:10.23) and appears in combination with νόμος in Jer<sup>LXX</sup> 51:23. In Jer<sup>LXX</sup> 33:4 νόμιμοι, which in Jer<sup>LXX</sup> 10:3 designates laws for the nations, refers to God's directives for Israel.

<sup>27</sup> HOLLADAY, *Jeremiah* 2, 278; MCKANE, *Jeremiah*, II, 1072; MAIER, *Jeremia*, 332. This hypothesis, however, starts from an assumption that would first have to be proven: that νόμος is the standard equivalent of תורה throughout Jer<sup>LXX</sup> as well.

The distinction between a law for Israel and a law for the nations is less clear in Jer<sup>LXX</sup> than in Jer<sup>MT</sup>. While νόμος is exclusively used for Israel, νόμιμος can be used to designate either the laws of the nations (Jer<sup>LXX</sup> 10:3) or Israel's laws (Jer<sup>LXX</sup> 33:4 [Jer<sup>MT</sup> 26:4]). By using προστάγματα on its own in Jer<sup>LXX</sup> 39:23; 51:10 (Jer<sup>MT</sup> 32:23; 44:10) and with νόμος in Jer<sup>LXX</sup> 51:23 (Jer<sup>MT</sup> 44:23) to describe the expression of God's will toward Israel, and in Jer<sup>LXX</sup> 5:22.24 to describe the order of nature, Jeremiah<sup>LXX</sup> creates a link between God's law for Israel and the order of nature.

The second part of the book is characterized by an almost uniform use of plural forms (with the exception of νόμος appearing alongside προστάγματα in Jer<sup>LXX</sup> 51:23 [Jer<sup>MT</sup> 44:23]). Particularly striking is the use of the plural form νόμοι in Jer<sup>LXX</sup> 38:31 (Jer<sup>MT</sup> 31:33) and προστάγματα in Jer<sup>LXX</sup> 51:10 (Jer<sup>MT</sup> 44:10) wherever the laws of Sinai are referred to<sup>28</sup>.

The different semantics of law terms in the two versions of the book of Jeremiah as well as the orientations related to them concern both the relationship between Israel's law and laws for those who are not Israel, and the shape and character of Israel's law. In contrast to Jer<sup>MT</sup>, which uses תורה as a general designation for the entirety of God's will toward Israel, which is more or less clearly identified with a written corpus, the plural terms in Jer<sup>LXX</sup> suggest a less defined plurality of laws. Jeremiah<sup>MT</sup> draws a far clearer distinction between the law given to Israel and the laws of the nations than the second part of Jer<sup>LXX</sup>, which for its part establishes a link between Israel's laws and the order of nature.

### 3 A Diachronic Rereading

While the question of dependency is under debate, a majority of researchers regard Jer<sup>LXX</sup> as the translation of a Hebrew text that is closer to a common *Vorlage* of both Jer<sup>LXX</sup> and Jer<sup>MT</sup> than Jer<sup>MT</sup>, as noted above. However, even if this is the case, the choice of a specific Greek equivalent for a Hebrew word might still be due to the translator.

The shift in the use of law terms in Jer<sup>LXX</sup>, which takes place after Jer<sup>LXX</sup> 18 – with the next occurrence of a law term coming in Jer<sup>LXX</sup> 33 (Jer<sup>MT</sup> 26) – points to two different approaches in the two parts of Jer<sup>LXX</sup>. This suggests either

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<sup>28</sup> In light of these findings, Schenker's analysis of the plural in Jer 31:33 as creating an opposition between the law given at the Sinai and the laws that will be given in the future should be reconsidered; see SCHENKER, *Das Neue*, 33, 59.

a change in the disposition of the author or two different authors, translators, or revisers. If Jer<sup>LXX</sup> came closer to the common *Vorlage* with regard to the semantics of legal terms, Jer<sup>MT</sup> must have adjusted the terminology of the second part to the first.

Maier's hypothesis, according to which the use of תורה in Jer<sup>MT</sup> reflects a deuteronomic context and thus precedes the common *Vorlage*, would be seriously challenged if the terminology of Jer<sup>MT</sup> represented a revision of the less uniform terminology in the second part of Jer<sup>LXX</sup>.

However, the shift in the utilization of law terms in Jer<sup>LXX</sup> accords with the observation that there is a change in the standard equivalences. A similar change between the first and second half of Jer<sup>LXX</sup> has been observed with regard to other terms as well, leading Thackeray to posit two translators<sup>29</sup> and Tov to posit that the book's second part was revised<sup>30</sup>.

If Tov is correct that the second part of Jer<sup>LXX</sup> was revised, the more coherent system of terminology observed in Jer<sup>LXX</sup> 1–18 and – correspondingly – in Jer<sup>MT</sup> must have been deliberately undone<sup>31</sup>. By opting against further uniformity in favor of stronger diversification, Jeremiah<sup>LXX</sup> apparently rejected the specific understanding of תורה in its *Vorlage*, which was upheld by Jeremiah<sup>MT</sup>. This reconstruction undermines the widely held view of a unidirectional development toward a conception of Israel's law as an expression of God's will that took the form of a literary entity called תורה.

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<sup>29</sup> THACKERAY, Jeremiah, 245-266; see also THACKERAY, *The Septuagint*, 29-37.

<sup>30</sup> TOV, *The Septuagint Translation*, pass. (and more specifically 42, 77-78). Both Thackeray's and Tov's hypotheses are criticized by Stipp; see STIPP, *Offene Fragen*.

<sup>31</sup> A particular choice of words within the LXX's second part could then be even less an indication of its Hebrew *Vorlage* and a more original Hebrew text.

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*Zhrnutie*

Príspevok analyzuje sémantiku legislatívnych termínov, ktoré Jeremiáš<sup>LXX</sup> používa ako ekvivalenty slova תורה. Dané termíny sú skúmané vo svetle sémantiky výrazu תורה a hebrejských termínov s ich gréckymi ekvivalentmi, ktoré sú na iných miestach použité ako ekvivalenty תורה. Zatiaľ čo použitie výrazov pre zákon v prvej časti Jeremiáša<sup>LXX</sup> prevažne súhlasí s Jeremiášom<sup>MT</sup>, ich použitie v druhej časti Jeremiáša<sup>LXX</sup> sa líši od použitia v Jeremiášovi<sup>MT</sup>. Zmena terminológie v Jeremiášovi<sup>LXX</sup> zhruba súhlasí s hypotézou E. Tova, že druhá časť Jeremiáša<sup>LXX</sup> bola zrevidovaná.

*Kľúčové slová:* Jeremiáš, Septuaginta, masoretský text, legislatívne termíny, Tóra.

*Summary*

The present article analyzes the semantics of legal terms that Jeremiah<sup>LXX</sup> uses as equivalents of the term תורה. These terms are examined in light of the semantics of the term תורה and of Hebrew terms with Greek equivalents that are elsewhere used as equivalents of תורה. While the use of legal terms in the first part of Jeremiah<sup>LXX</sup> largely accords with Jeremiah<sup>MT</sup>, the use of legal terms in the second part of Jeremiah<sup>LXX</sup> differs significantly from Jeremiah<sup>MT</sup>. The change of terminology in Jeremiah<sup>LXX</sup> roughly accords with Tov's hypothesis that the second part of Jeremiah<sup>LXX</sup> was revised.

*Keywords:* Jeremiah, Septuagint, Masoretic Text, law terms, Torah.

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# Poéma o zodpovednom živote a smrti (Sir 40,28–41,4)

## Poeticko-sémantická analýza

*Pavel Prihatný*

### Úvod

Štúdia sa venuje poeticko-sémantickej analýze poémy 40,28–41,4 v Knihe Sirachovho syna (alebo Ben Siru). Predložený hebrejský text sa opiera o rukopis H<sup>B</sup> z 12. stor.<sup>1</sup> Rukopis H<sup>B</sup> bude porovnávaný s najstarším rukopisom z Masady (H<sup>Mas</sup>), ktorý poému tiež sčasti obsahuje. Na niektorých miestach, kde je H<sup>B</sup> nezrozumiteľný, predkladáme text upravený tak, že zohľadňuje obidva rukopisy<sup>2</sup>. Preklad je voľný a sleduje nielen čo najvernejšiu reprodukciu materského textu v lexikálnej rovine, ale aj – nakoľko je to možné – jeho poetický charakter<sup>3</sup>.

Pozornosť je sústredená na dve negatívne sentencie v poéme (40,28a; 41,3a) diktujúce jej obsah i poetický charakter<sup>4</sup>. Celková analýza poémy tak smeruje k pochopeniu spôsobu života, pred ktorým sa v uvedených negatívnych sentenciách varuje: tento spôsob života je vyjadrený syntagmou מִתְּנָה, „život z daru“, prítomnou hneď v úvodnom riadku poémy v prvej negatívnej sentencii. Syntagma מִתְּנָה je sledovaná v rovine jej výskytu v Sir i v kontexte celého SZ. V ďalšej časti sú analyzované sémantické odtiene lexém negatívnej sentencie 40,28a. Nasleduje poetická analýza poémy a v poslednom kroku je predložená verifikácia obsahu syntagmy מִתְּנָה za pomoci Greimasovho semiotického štvorca.

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<sup>1</sup> K edícií hebrejských rukopisov odkazujeme na BEENTJES, *Ben Sira*. Dostupné sú aj na fotografiách a ich prepisoch v podaní Martina Abegga a Erica Reymonda na internete: <http://www.bensira.org/navigator.php>. V štúdiu používame pre jednotlivé rukopisy skratky H<sup>Mas</sup>, H<sup>A</sup>, H<sup>B</sup>, H<sup>C</sup>, H<sup>D</sup>. K charakteru rukopisu H<sup>B</sup> a jeho dátácii porov. RHEY – DHONT, *Scribal Practices*, 97-121.

<sup>2</sup> Nejde nám tu o snahu dopracovať sa k Urtextu. Ide o jednoduché textovo kritické porovnanie problematických miest s ohľadom na poetický ráz textu.

<sup>3</sup> Hlavne v rovine rytmiky rešpektujúc aj náznaky endekasilabu, dramatizácie prostredníctvom skracovania riadkov, či v rovine fonetických prvkov.

<sup>4</sup> V centre pozornosti je predovšetkým prvá negatívna sentencia (40,28a), ktorá je v druhej časti poémy obsahovo ďalej rozvinutá druhou sentenciou (41,3a).

Aby bolo možné uchopiť *semiosis*<sup>5</sup> poetického textu a vďaka nej jeho zmysel, je nevyhnutné pristúpiť k jeho poetickej analýze<sup>6</sup>. Jej cieľom je postrehnúť súlad medzi významom a jeho záznamom: medzi posolstvom, ktoré chce autor komunikovať a poetickým textom ako formou jeho komunikácie. Poetický znak je totiž „autoreflexívny a motivovaný“, čo znamená, že

každý element posolstva je v ňom sémantizovaný a interaguje s primárnymi štruktúrami zmyslu. Tak fonologické, ako aj morfosyntaktické komponenty nadobúdajú v poetickom texte sémantickú hodnotu, ktorá efektívne prispieva k tvorbe globálneho, hyperkonotatívneho zmyslu posolstva<sup>7</sup>.

Sémantická analýza poetického textu teda nutne zahŕňa poetickú (a spolu s ňou sémantickú a štruktúrálnu) analýzu. Bola by chyba zamerať sa v nej len na určenie obsahu jednotlivých lexém a ich syntagmatických vzťahov, lebo každý poetický signifikant je „v menšej miere prvkom vyjadrujúcim vzťah ako skôr vyjadrením štruktúry“<sup>8</sup>. Túto charakteristiku poetického signifikantu nazýva Marchese aj „fonoprosodické posolstvo“<sup>9</sup>. V prípade poetického textu je preto treba najprv dobre zhodnotiť mieru a úroveň použitia poetických figúr zo strany ľudského autora: je treba ich rozpoznať, opísať a určiť ich funkciu vzhľadom na celkové posolstvo textu. V konečnom dôsledku až dostatočne jasné pomenovanie či zachytenie funkcie použitých poetických figúr dáva poetickej analýze jej zmysel.

Popri týchto metodologických krokoch je zároveň nutné ponechať primeraný priestor intuícii, ktorá berie do úvahy a rešpektuje nikdy nie celkom uchopiteľný presah hlbinných štruktúr zmyslu<sup>10</sup>. Tieto hlbinné štruktúry zmyslu

<sup>5</sup> K definícii semiotickej terminológie porov. GREIMAS – COURTÉS, *Semiotics*.

<sup>6</sup> A teda k analýze nielen v rovine sémantickej, ale aj štruktúrálnej: k primeranej štruktúrálnej analýze v zmysle dokumentu PÁPEŽSKÁ BIBLICKÁ KOMISIA, *Interpretácia*, 42-44. V poetickej analýze sa opierame o autorov DOBBS-ALLSOPP, *Biblical Poetry*; ORTON, *Poetry*; SCHÖKEL, *Manual*; WATSON, *Classical*.

<sup>7</sup> MARCHESE, *Metodi*, 144.

<sup>8</sup> AGOSTI, *Il testo*, 11, ktorého cituje MARCHESE, *Metodi*, 146.

<sup>9</sup> MARCHESE, *Metodi*, 146.

<sup>10</sup> V prípade biblického textu je uchopenie zmyslu konkrétneho *fenotextu* sťažené nielen jeho štruktúrovaním a „nadpodmienenosťou“ najprv v *genotexte* jeho ľudského autora, ale aj – a predovšetkým – prítomnosťou druhého, či skôr prvého, božského autora (Überdeterminierung, „nadpodmienenosť“, termín aplikovaný Freudom v jeho analýze snov, ktorým chce povedať, že každý element tvoriaci sen je podmienený predchádzajúcimi skúsenosťami; porov. FREUD, *Studienausgabe*, 293-308). Treba preto vždy pamätať na to, že

majú svoj „definovateľný logický status“<sup>11</sup> dešifrovateľný za pomoci analýzy elementárnej štruktúry signifikácie alebo Greimasovho semiotického štvorca, ktorý bude aplikovaný v závere štúdie<sup>12</sup>.

Figúry poetického textu tento zároveň obohacujú o iné funkcie: jeho želanú estetickú funkciu, ktorej úlohou je zabaviť a rozptýliť, ako aj ďalšie dve, sebe vlastné a podstatné funkcie, akými sú tvorenie významu, ktoré dáva jazyku život a umožňuje skutočné poznanie a zrkadlenie charakteristických výpovedí doby<sup>13</sup>. Všetky tieto funkcie – zvlášť estetická a tvorivá – úzko korešpondujú so schopnosťou intuície chápanej ako „komponent kognitívnej kompetencie subjektu“<sup>14</sup>. Intúícia tu teda nie je akýmsi neuchopiteľným subjektivismom: ide skôr o informované (do formy vložené) prejavy „sekundárnej imaginácie“<sup>15</sup>, ktoré sú v texte predložené práve za pomoci poetických figúr, tvoriacich (či obohacujúcich) význam, a tiež ich objektivizujúcich prezentácií historicko-kultúrneho kontextu.

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zmysel biblického textu transformovaný do signifikujúcich nástrojov ľudského jazyka nikdy nemožno celkom obsiahnuť alebo vyčerpať. K termínom „genotext, fenotext“ porov. KRISTEVA *Semeiotiké*.

<sup>11</sup> Porov. GREIMAS, *On Meaning*, 48.

<sup>12</sup> Užitočný analytický nástroj, aký Greimasov semiotický štvorec bezpochyby je, bude použitý k zobrazeniu základnej interpretačnej línie poémy, bez analyzovania prípadných subštruktúr.

<sup>13</sup> Porov. BARFIELD, *Poetic*, 34.

<sup>14</sup> GREIMAS – COURTÉS, *Semiotics*, 161-162.

<sup>15</sup> „Sekundárna imaginácia“ je pojem, s ktorým prišiel Coleridge (*Biographia*, 304), na ktorého odkazuje aj BARFIELD, *Poetic*, 27-28. Vyjadruje ním aktivitu ľudského vedomia pri tvorbe poézie, v povahe ktorej – ako píše Barfield – je „rozpínať sa k plnosti vedomia a vedenia“. Sekundárna imaginácia je tak schopnosť (a aktivita) ľudského vedomia prekročiť empirické vnímanie skutočností a dosahovať jednotu bytia. V tomto zmysle úzko súvisí s intuíciou a je akýmsi medzistupňom medzi intuíciou a jej vyjadrením v poetickej forme; porov. BARFIELD, *Poetic*, 26-28.

## Poéma Sir 40,28–41,4

בני חיי מתן אל תחי	28a	Syn môj <sup>16</sup> , neži životom z daru!
טוב נאסף ממסתולל	28b	Lepšie je zomrieť, ako byť drzý.
איש משגיח על שלחן זר	29a	Tomu, kto hľadá <sup>17</sup> na cudzí stôl,
אין חייו למנות חיים	29b	nič sa k životu nepridá.
מעגל נפשו מטעמי זבד	29c	Dušu si upriamil k jemným darom <sup>18</sup> ,
לאיש יודע יסוד מעים	29d	aké sú múdre mu trápením <sup>19</sup> .
לאיש עוז נפש תמתיק שאלה	30a	Hrubému <sup>20</sup> človeku sladké je žiadať,
ובקרבו תבער כמו אש	30b	vo vnútri jeho horí s'ľa oheň.
הוי למות מה מר זכרך	1a	Ó, smrť, trpká je myšlienka <sup>21</sup> na teba,

<sup>16</sup> Preberáme *gere* בני namiesto *ketiv* בני, ktoré nedáva zmysel: ide o metatézu, zámenu podobnej spoluhlásky.

<sup>17</sup> Doslova „zazerá“, so zámerom posudzovať.

<sup>18</sup> Preberáme celú *gere* úpravu neslovesnej vety tohto verša (namiesto *ketiv* מעגל נפש (מטעמו)). Oprava v H<sup>B</sup> rukopise korešponduje s najstarším rukopisom H<sup>Mas</sup> a je syntakticky správna. Doslovné znenie je: „chodník jeho duše [sú] delikátnosti daru“. Tento verš je ťažké preložiť jednoznačne. SKEHAN – DI LELLA, *Wisdom*, 467, vidí v prvom slove metatézu a číta מעגל, „nečistota“; porov. tiež WRIGHT, *No Small*, 218. Aj keď k tomu navádza gr. text (ἀλισηγήσει, „poškrvňuje“), nemyslíme si, že takáto oprava je nutná. Verš dáva zmysel aj s מעגל, v antropologicko-etickej rovine azda aj lepšie, o to viac, že מעגל by tu mohlo mať aj istú poetickú funkciu. Jemnou מע aliteráciou totiž vytvára prepojenie medzi dvoma syntetizujúcimi konceptami úvodných veršov druhej strofy (40,29c-30), ktoré sú v chiasmickej pozícii: מעגל, „chodník“ a מעים, „vnútro“, kde chodník/cesta života je vyjadrením vnútra človeka. V podobnom zmysle sa dá vidieť aj preklad Pešity: „nenávidí seba, kto miluje potešenia“ (preklad podľa CALDUCH-BENAGES, *La Sabiduría*, 243). SKEHAN – DI LELLA, *The Wisdom*, 464, prekladá: “The delicacies offered bring revulsion to one’s spirit”; MOPSIK, *La Sagesse*, 239: “Les meilleurs plats offerts sont écœurements de l’âme”; MORLA, *Los Manuscritos*, 247: “La garganta rechaza los manjares mendigados”.

<sup>19</sup> Preberáme יסוד, doložené rukopisom H<sup>Mas</sup> (v H<sup>B</sup> rukopise je סוד, ktoré je v kontexte menej zmysluplné). Význam tohto riadka (stichu; budeme používať termín „riadok“) nie je ľahké interpretovať. יודע znamená skôr „rozumný“; voľba slova „múdry“ rešpektuje rytmiku riadka.

<sup>20</sup> Doslova „silnému, mocnému“. Syntagmu עזי נפש nachádzame u Iz 56,11 v kontexte zodpovedajúcom nášmu, kde sa hovorí o nesvedomitých pastieroch označených ako „slepí“ (עורים), „nemí psy (כלבים אלמים), „ťažko dýchajúci [v spánku] a blúzniaci“ (הזים שכבים), „oblubujúci spánok“ (אהבי לנوم). U Iz 56,11 ide o jediný výskyt syntagmy v SZ. Jej použitie naznačuje možnú recepciu tejto pasáže Izaiáša Ben Sirom a prispieva k správnej interpretácii našej poémy.

<sup>21</sup> Preberáme זכרך, dosvedčené (okrem počiatočného ז) v rukopise H<sup>Mas</sup>. יברך je nepozornosťou prepisovateľa v podobe metatézy.

לאיש שוקט על מכונתו	1b	tomu, kto bezstarostný je,
איש שליו ומצליח	1c	kto žije si úspešne
ועוד בו חיל לקבל תענוג	1d	a vládze sa radovať z hojnosti.
האח למות כי טוב חקיך	2a	Ó, smrť, ako je dobrý tvoj údel,
לאיש אונים וחסר עצמה	2b	človeku nezdravému, bez sily,
איש כושל ונוקש בכל	2d	tomu, kto padá <sup>22</sup> na všetkom,
סרב ואבד תקוה	2c	trpkému, bez nádeje.
אל תפחד ממות חוקיך	3a	Neboj sa smrti, je údelom,
זכור ראשנים ואחרנים עמך	3b	spomni na predošlých i budúcich <sup>23</sup> .
זה חלק כל בשר מאל	4a	Lósom <sup>24</sup> je všetkým od Boha,
ומה תמאס בתורת עליזן	4b	prečo sa priečiť zákonu Najvyššieho <sup>25</sup> ?
לאסף שנים מאה ועשר	4c	Či tisíc, sto, a či desať rokov <sup>26</sup> ,
אין תוכחות בשאול חיים	4d	v podsvetí niet <sup>27</sup> vravy o živote.

Poéma 40,28–41,4 obsahuje dve negatívne sentencie (40,28a; 41,3). Sentencie figurujú po jednej v príslušných dvoch častiach poémy (40,28-30; 41,1-4). Prvá časť hovorí o živote z daru<sup>28</sup>. Druhá časť hovorí explicitne o smrti (41,1-4), o údele smrti, ktorému sa nevyhne žiaden človek. Druhá negatívna sentencia je zachovaná aj v najstaršom rukopise H<sup>Mas</sup>.

Poéma má vzhľadom na počet jednotlivých veršov (22, toľko je spoluhlások hebr. abecedy) kvázi akrostický charakter a tento počet – počet všetkých spoluhlások hebr. abecedy – naznačuje, že sa tu chce k téme povedať všetko podstatné. Téma smrti je v poéme kľúčová a spája obidve jej časti. Aj keď slovo „smrť“, מות, nemáme v prvej časti explicitne vyjadrené, z obsahu je dostatočne

<sup>22</sup> Preberáme *qere* ונוקש namiesto imperfekta ינקש v H<sup>B</sup>. Participium dosvedčuje aj H<sup>Mas</sup> a je syntakticky správne.

<sup>23</sup> Doslova „pamätaj, že prví i neskorší s tebou“; v prípade H<sup>Mas</sup> rukopisu doslova „pamätaj na východnú i západnú s tebou“ (זכור קדמון ואחרון עמך). V druhom riadku zároveň vypúšťame spojku כי, ktorá je vynechaná (pričom syntakticky by tu bola vhodná) aj v prvom riadku a nefiguruje ani v H<sup>Mas</sup> rukopise. Podobne ako v prvom riadku nie je nevyhnutná a jej prítomnosť tu narúša rytmiku verša.

<sup>24</sup> Namiesto חלק, „podiel“ (kvôli zachovaniu metriky prekladáme ako „lós“) rukopisu H<sup>B</sup> má H<sup>Mas</sup> קק. Je to zaujímavá obmena, ktorá by mohla odrážať uvažovanie o stave človeka po smrti.

<sup>25</sup> Doslova „Tóre Najvyššieho“.

<sup>26</sup> Rukopis H<sup>Mas</sup> tu má prehodený slovosled: לעשר מאה ואלף שנים.

<sup>27</sup> Preberáme *qere* אין namiesto איש.

<sup>28</sup> Touto charakteristikou života ako života „z daru“ predbiehame analýzu.

zrejme, že sa o nej hovorí. Prvou alúziou na ňu je hneď úvodný imperatív, negatívna sentencia v 40,28a: אַל תַּחַי, „Neži! [životom z daru]“. Druhou je komparatívna opozícia vyjadrená vo v. 28b, pričom celý verš je zároveň v chiastickom paralelizme (abb'a') s emfatickou funkciou vlastnou paralelizmu<sup>29</sup> zvyrazňujúcou varovanie pred „neživotom“. Hneď úvodné slová poémy (úvodný imperatív/negatívna sentencia) „Neži!“ tak upozorňujú pred akousi formou opačného stavu k životu, ktorý je v konečnom dôsledku neživotom, smrťou<sup>30</sup>.

### Syntagma חַי מֵת u Ben Siru a v SZ

Kľúčovou syntagmou prvej negatívnej sentence (40,28a) v poéme je חַי מֵת, „život z daru“. U Sir ide o jediný výskyt. Druhá lexéma syntagmy מֵת, „dar“, je prítomná u Sir 7-krát v rozličných rukopisoch, v nasledovných kontextoch,

<sup>29</sup> Kugel ju opisuje nasledovne: “A is so, and what’s more, B” (KUGEL, *Idea*, 43). K otázke štruktúry hebrejského verša – a v dôsledku toho aj k otázke paralelizmu a jeho funkcie – je užitočné spomenúť niektoré významnejšie štúdie, ktoré zatriasli úzkym ponímaním paralelizmu v hebrejskej poézii, zvlášť paralelizmu v rovine *parallelismus membrorum*. Jednou z prvých významnejších bola dizertačná práca O’Connora neskôr publikovaná (v druhej edícii, s dodatkom) pod titulom *Hebrew Verse Structure*. O’Connor na základe analýzy syntaxe hebrejského verša (“line, cola”) vyratúva niekoľko vzorcových syntaktických vymedzení (“constraints”) a zavrhuje metrický, príp. rytmický rozmer ako zásadný pre jeho charakter. Prínos O’Connora aj s poukazom na menšie nedostatky zrozumiteľne zhŕňa vo svojich dvoch recenziách Holladay (“Hebrew Verse Structure” [1]; “Hebrew Verse Structure” [2]). V línii O’Connora pokračuje Dobbs-Allsopp, ktorý spochybňuje konštitutívnu úlohu paralelizmu ako takého v hebrejskej poézii. Podobne aj Holmstedt považuje paralelizmus za „epifenomén poetickej syntaxe“ (HOLMSTEDT, *Hebrew*, 630). S jeho predchádzajúcou úpravou uvedeného Kugelovho princípu paralelizmu treba v syntaktickej rovine a v zmysle jeho apozitívnej teórie súhlasiť, avšak nemyslíme, žeby to z formálneho hľadiska (paralelizmus ako dvojriadok, verš) prinášalo zásadnú zmenu. Holmstedt nakoniec súhlasí s emfatickou funkciou druhého riadka, aj keď tézu “A is so, and what’s more, B” považuje za „rozmazaný [fuzzy] koncept“ a apozitívnu teóriu predkladá ako „syntaktické a sémantické riešenie zároveň“, ktoré „lepšie vysvetľuje dáta a ponúka nám tak model na ďalšie skúmanie v nádeji na definitívne nahradenie napätého modelu paralelizmu poetickej syntaxe biblickej hebrejčiny“ (HOLMSTEDT, *Hebrew*, 634, 640-641). Opatrnejší a vzhľadom na paralelizmus konzervatívnejší je prístup Tsumuru a jeho teória „vertikálnej gramatiky“ alebo „vertikalít“, pomocou ktorej vysvetľuje syntaktické zlomy v paralelizmoch; porov. TSUMURA, *Vertical*, 447-459.

<sup>30</sup> Že tento stav života, ktorý Sir ďalej opisuje, vlastne ani životom nie je, je vyjadrené aj za pomoci tematickej inklúzie vymedzujúcej prvú strofu poémy (40,28-29): אִין חַיִּי לְמוֹת (v. 29b).

syntaktických funkciách a vyplývajúcich sémantických rysoch, či komponentoch (Bedeutungselement):

- 3,17 (H<sup>C</sup>) v syntagme *וְאֵשׁ מִתֵּן*, v pozícii *nomen rectum* ako príslovkové určenie spôsobu. Význam je v kontexte v komparatívnom vzťahu negatívny: kto pracuje v pokore na svojich dielach, bude viac milovaný ako ten, kto je schopný rozdávať dary. *מִתֵּן* tu vyjadruje „bohatstvo, schopnosť obdarovať“;
- 4,4 (H<sup>A</sup>) ako priamy predmet. Ide o výskyt v negatívnej sentencii (v kontexte poémy plnej negatívnych sentencií). Význam je v kontexte pozitívny vo vzťahu k chudobnému v núdzi, ktorému sa nemá odmietat' dar: *מִתֵּן* tu vyjadruje „almužnu“;
- 4,31 (H<sup>A</sup>) v syntagme *בְּתוֹךְ מִתֵּן* v pozícii *nomen rectum* ako príslovkové určenie času. Ide o výskyt v negatívnej sentencii. Význam je v kontexte pozitívny vo vzťahu k prijímateľovi, ktorým nie je chudobný; z kontextu skôr vyplýva, že ide o „domácich“: *מִתֵּן* tu vyjadruje „mzdu, spravodlivý nárok“;
- 7,33 (H<sup>A,D</sup>) ako príslovkové určenie spôsobu. Význam je v kontexte pozitívny vo vzťahu k chudobnému v núdzi. *מִתֵּן* tu vyjadruje „almužnu“;
- 10,27 (H<sup>A</sup>) ako priamy predmet. Význam lexémy ako takej je pozitívny, avšak vo vzťahu k človeku, ktorý nepracuje alebo pracuje zle, poukazuje na čosi chýbajúce: v tomto zmysle je význam negatívny. *מִתֵּן* tu vyjadruje „odmenu“;
- 11,17 (H<sup>A</sup>) ako podmet v syntagme *מִתֵּן צְדִיק*. Bodky nad písmenami označujú opravu a komentátori sa zhodujú na *מִתֵּן*<sup>31</sup>. Význam je výsostne pozitívny: *מִתֵּן* tu vyjadruje „dar od Pána“;
- 40,28 (H<sup>Mas,B</sup>) v analyzovanej syntagme *מִתֵּן חַיִּים* v pozícii *nomen rectum* v gramatickej funkcii príslovkového určenia spôsobu. Význam syntagmy je v kontexte chiastického paralelizmu verša (navyše s negatívnou komparáciou), ako aj v kontexte poémy, negatívny<sup>32</sup>. *מִתֵּן* tu vyjadruje negatívnu „závislosť“ (viac nižšie, v analýzach). Význam *מִתֵּן* v tomto jeho

<sup>31</sup> Všetky preklady relevantných autorov tu zohľadňujú chýbajúce *י*, naznačené prepisovateľom. MORLA, *Los manuscritos*, 102, dodáva: “La primera comenzaría sin duda con *מִתֵּן* y la mención del nombre divino *י*.” Tematický paralelizmus verša tomu tiež nasvedčuje.

<sup>32</sup> Okrem *מִתֵּן* máme u Sir ešte tri výskyty lexémy *מתנה*: 3,17 (H<sup>A</sup>; alternatíva k *מִתֵּן* v H<sup>C</sup>); 35,12 (H<sup>B</sup>; ide o dar od Boha) a 45,21 (H<sup>B</sup>; ide o obetné dary).

poslednom výskyte u Sir (v zachovaných hebr. rukopisoch) zdá sa, zároveň naznačuje akúsi syntézu predchádzajúcich výskytov a je tak klimaktický.

Z tohto prehľadu výskytov u Sir vyplývajú pre מתן – predovšetkým s ohľadom na syntagmatické väzby – nasledovné sémantické rysy: bohatstvo, almužna, mzda, odmena, dar od Pána, závislosť. Pre objasnenie sémantického poľa (alebo motívu) syntagmy חיי מתן v analyzovanej negatívnej sentencii 40,28a je zvlášť významný syntakticky totožný výskyt v 3,17 (איש מתן), kde navyše rovnako ide o komparáciu dvoch foriem života. Pod negatívnou formou je tu implicitne zahrnutý život v opozícii k tomu, ktorý je explicitne deklarovaný ako život v pokornej práci. Z prehľadu zároveň vyplýva, že všetky ostatné výskyty potvrdzujú lineárny sémantický motív v používaní מתן („daru“) u Sir.

V kontexte celého SZ je מתן zriedkavá lexéma. Nachádzame ju 5-krát, pričom v pozícii *nomen rectum* viazaného stavu iba raz (v syntagme, ktorú Sir pozná; pozri vyššie 3,17), v Prís 19,6: רבים יחלו פני גדיב וכל הרע לאיש מתן („Mnohí pochlebujú urodzenému človeku a každý je priateľom toho, kto je štedrý [doslova „muža daru“]). Tento paralelný výskyt, i keď jediný mimo Sir, je opäť – vzhľadom na zhodnú syntaktickú formáciu s naším 40,28a – bezpochyby významný. Ide tu znova o negatívny odtieň lexémy מתן, o podobu neúprimného konania človeka, ktorý využíva druhého. Negatívnosť takéhoto životného postoja potvrdzuje aj nasledujúci verš Prís 19,7, ktorý hovorí o opustení bedára dokonca aj vlastnými (bratmi), lebo od bedára niet čo dostať<sup>33</sup>. V každom prípade je zaujímavé, že výskyt lexémy מתן v paralelných textoch – aj napriek tomu, že je zriedkavý – je najhojnejší v staršom múdroslovnom texte, ktorý mohol byť pre Sir zdrojom. Z porovnania týchto paralelných výskytov, tak v rámci Sir, ako aj v celom SZ, sa už dá predbežne tvrdiť, že מתן v syntagme חיי מתן v negatívnej sentencii 40,28a má negatívny obsah a že sa tu nehovorí o „živote žobraka“, ako prekladá slovenský ekumenický preklad. חיי מתן poukazuje na formu nezodpovedného života človeka, ktorý nezotráva vo svojich prácach a hľadá, ako žiť na úkor iného: v jadre takéhoto životného postoja je v konečnom dôsledku sebeckosť a lakomstvo.

<sup>33</sup> Výskyty v Gn 34,12 a Nm 18,11 sú irelevantné. Zvyšné dva sú tiež v múdroslovej knihe Prísloví (18,16; 21,14), prvý v pozícii *nomen regens* a druhý v prístavku. Prvý z nich je tiež negatívny; kvalita (pozitívna alebo negatívna), ktorú vyjadruje druhý, je sporná: ak je verš v antitetickom paralelizme (podobne ako nasledujúci 21,15), ide o pozitívny význam.

## Sémantické odtiene lexém negatívnej sentence v 40,28a

Negatívna sentencia v 40,28a sa už na prvý pohľad javí byť v chiastickom paralelizme s druhou časťou verša (v. 28b). Je preto vhodné stručne zhodnotiť, v akých sémantických odtieňoch figurujú jej lexémy. Sir píše, že je lepšie „zomrieť“ (הָסֵא; part. nif. הָסֵא), ako žiť „životom z daru“. V tvare qal má הָסֵא význam „zhromaždiť, odložiť“; v použítom tvare nifal má pasívny význam (prípadný reflexívny tu neprichádza do úvahy) „byť zhromaždený, pridružený“ v zmysle „byť pridružený k otcom, k svojmu ľudu“ alebo jednoducho „byť vzatý, zomrieť“. V rukopisoch Sir nachádzame (čitateľné) sloveso הָסֵא v nifale 5-krát<sup>34</sup>: všetky výskyty v pasívnom význame sa vzťahujú na smrť (okrem 42,21, kde sa hovorí o dielach stvorenia, ktoré majú svoje miesto a netreba ich „vziať, odobrať“). Výskyty v rámci SZ sú v rovnakom zmysle. Sloveso הָסֵא v druhej polovici verša teda sémanticky korešponduje so zákazom אַל תַּחִי v negatívnej sentencii v prvej polovici verša a štruktúrne s ním tvorí chiastický pár. Druhé sloveso v druhom riadku, סָלַל (v tvare qal, s významom „kopíť, zdvíhať“), by sa tak vzhľadom na chiasmus malo viazať k הָיָה מֵתָן v prvom riadku a osvetľovať zmysel tejto kľúčovej syntagmy pre pochopenie negatívnej sentence. V tvare מֵסֵתוֹלַל (hitpolel, v participiu) je to jediný výskyt u Sir a v rámci celého SZ máme len jeden ďalší, v Ex 9,17 (tiež v participiu)<sup>35</sup>, kde je pranierované povýšenecké správanie faraóna k Izraelitom. Obidva tieto výskyty zosilnené chiastickou konštrukciou v našom verši tak jasne navádzajú k prekladu מֵסֵתוֹלַל ako „drzo sa správať“. Aj v tomto prípade slovenský ekumenický preklad nezodpovedá idej Sir.

## Poetická analýza

Analýza poetických prvkov dosvedčuje a potvrdzuje tento obsah negatívnej sentence 40,28a. Poéma obsahuje viaceré izotopy<sup>36</sup> spájajúce formálne jej obe časti. Je to napríklad výrazný poetický prvok v podobe zväčša

<sup>34</sup> Sir 8,7 [H<sup>A</sup>] v pasívnom význame „zomrieť“; 16,10 [H<sup>A</sup>] v reflexívnom význame „zhromaždiť sa“; 40,28 [H<sup>Mas,B</sup>] v pasívnom význame „zomrieť“; 42,21 [H<sup>Mas,B</sup>] v pasívnom význame „byť vzatý, odobrať“; 44,14 [H<sup>Mas</sup>] v pasívnom význame „zomrieť“.

<sup>35</sup> עוֹדֵךְ מֵסֵתוֹלַל בְּעַמִּי

<sup>36</sup> Izotopy sú všetky tie opakované elementy (sémantické, fonetické) daného textu, ktoré vytvárajú jeho homogénny obsah a v dôsledku umožňujú aj príslušnú lektúru a interpretáciu; porov. GREIMAS – COURTÉS, *Semiotics*, 163-165; MARCHESE, *Metodi*, 125-127.

vzdialenej<sup>37</sup> aliterácie, ktorá sa tiahne celou poémou a je distribuovaná čo do počtu symetricky v obidvoch častiach poémy. Ide o „mt“ (מת, prípadne מט) aliteráciu, o dve spoluhlásky/fonémy tvoriace práve lexému smrť (!)<sup>38</sup>. Táto aliterácia okrem toho, že vytvára v rámci poémy izotopickú sémantickú kategóriu, prepája zároveň niektoré výrazy, ktoré – aj keď sú izolovane významovo úplne odlišné – tak v kontexte poémy formujú spoločné sémantické pole. Ide o tieto: מות („smrť“; 41,1.2.3), מתן („dar“; 40,28), סלל („správať sa drzo, povyšovať sa“ – význam v tvare hitpolel ממסתולל; v. 28), מנה („považovať“, vo viazanom inf. s predložkovou väzbou למנות; v. 29), מטעם („chutné jedlo“; v. 29), מתק („chutiť sladko“, v impf. hifilu תמתיק; v. 30), מכונה („obydlie“, vo viazanom stave s príponou מכונתו; 41,1), מאס („odmietat“, v impf. תמאס; v. 4). Všetky tieto lexémy v použitých gramatických formách zreteľne rezonujú spomenutou aliteráciou a v kontexte poémy priamo súvisia s uvažovaním o smrti, s témou smrti<sup>39</sup>.

Ďalším dôležitým prvkom tvoriacim spojivo v poéme sú kľúčové slová (spoločný slovník) použité v obidvoch častiach: איש (40,29; 41,1.2)<sup>40</sup>, hlavne

<sup>37</sup> V pomenovaní distribúcie paralelných prvkov sa pridriavame terminológii Dennisa Pardee (ako ju preberá aj Reymond). Pardee vo svojej analýze paralelizmu v ugaritskej a hebrejskej poézii rozlišuje medzi typmi a distribúciou paralelizmov. Termínom „vzdialená“, ako ho uvádzame v texte, sa tu rozumie fonetický paralelizmus – v našom prípade v podobe aliterácie – distribuovaný v poéme roztrúsene, a teda vo veršoch oddelených iným/i veršom/ami. Okrem vzdialenej distribúcie rozlišuje Pardee ešte „vnútornú“ (v rámci riadka/stichu verša – polverša), „pravidelnú“ (v rámci verša) a „blízku“ (v rámci susedných veršov). Tejto terminológii sa budeme pridriavať aj ďalej v texte; porov. REYMOND, *Inovations*, 17-23, hlavne 19; PARDEE, *Ugaritic and Hebrew*, 7.

<sup>38</sup> Táto aliterácia nie je v okolitých pasážach prítomná. Najbližšia predchádzajúca lexéma s „mt“ fonémami je osamotená v 40,24 (מצלת, part. Hif. נצל) a najbližšia nasledujúca je tiež osamotená aliterácia v dvojici lexém v 41,9c.9d (תמותו/לשמחת), znovu v spojení so smrťou, no ďalej nerozvíjaná.

<sup>39</sup> Vedomý zámer v prípade tejto aliterácie by azda mohla oslabiť len skutočnosť, že מ je častou preformatívnou spoluhláskou, čo zväčšuje pravdepodobnosť výskytu slova začínajúceho práve na מ; porov. JOÛON – MURAOKA, *Grammar*, 235-238. V našom prípade spomedzi desať slov poémy, v ktorých sa „mt“ aliterácia objavuje, sedem začína práve na מ a ostatné tri obsahujú aliteráciu vďaka gramatickej forme slova. Desať výskytov, v kontexte prepojených aj sémanticky, je akokoľvek dobrý základ na vnímanie zámernej aliterácie, o to viac, že sa v blízkom i vzdialenejšom kontexte poémy neobjavuje.

<sup>40</sup> Nezapočítavame *ketiv* v Sir 41,4.

v predložkovej väzbe  $\text{לֵאשׁוּ}$  (40,29.30; 41,1.2)<sup>41</sup>;  $\text{חיה}$  (40,28.29; 41,4)<sup>42</sup>;  $\text{טוב}$  (40,28; 41,2).

Prvá strofa poémy (40,28-29b) teda varuje pred životom z daru. Lexémy kmeňa  $\text{ח}$  v nej majú silné zastúpenie: objavujú sa v štyroch riadkoch štyrikrát – v úvodnom a záverečnom riadku strofy – a tvoria zreteľnú formálnu i obsahovú inklúziu. Obsahovú súvislosť potvrdzuje aj tematické rozvinutie úvodnej negatívnej sentence v ďalších dvoch veršoch (vv. 28b.29a). Verš 28b hovorí, že je „lepšie zomrieť [byť vzatý] ako drzo sa správať“. Tieto významy, ako bolo naznačené predtým, tu potvrdzuje a posilňuje aj chiastické usporiadanie v. 28 a lexémy  $\text{לֵלֵס/חיי}$  a  $\text{חיה/אסא}$  tak spája do príslušných sémantických polí „neživot“ a „neprimeraný život z daru“. Nasledujúci riadok v. 29a znovu preberá tému úvodného v. 28a, rozvíja ju a ešte viac zosilňuje negativitu spôsobu života „z daru“ prostredníctvom expresívneho slovesa  $\text{שגח}$  („zazerat“ so zámerom kriticky, posudzovačne preskúmať)<sup>43</sup>, ktorého intenzita je foneticky zosilnená výraznou  $\text{ש}$  aliteráciou naprieč celým riadkom, tvoriacou tak väzbu medzi danými lexémami: hovorí sa tu o „človeku“ ( $\text{איש}$ ), ktorý „zazerá“ ( $\text{משגיח}$ ) na cudzí „stôl“ ( $\text{שלחן}$ ). Táto  $\text{ש}$  aliterácia je ešte intenzívnejšia v druhej strofe a zakončuje prvú časť poémy (viac ďalej, v nasledujúcom texte). Riadky úvodnej strofy sú za pomoci uvedených sémantických, syntaktických a poetických prvkov úzko previazané a strofa tak znie ako manifest, ktorý je ďalej v poéme rozvíjaný. Rytmus a celistvosť tohto úvodného manifestu posilňuje aj slovná hra prostredníctvom paronomázie: v každej druhej polovici riadka zrkadlia dve fonémy svoju prítomnosť z jeho prvej polovice (v. 28a –  $\text{ח}$  a  $\text{י}$ ; v. 28b –  $\text{ט}$ (ת) a  $\text{ס}$ ; v. 29a –  $\text{ש}$  a  $\text{ח}$ ; v. 29b –  $\text{ח}$  a  $\text{י}$ ) a tematicky prepájajú príslušné lexémy, ktoré sa týmto vzájomne dopĺňajú a vysvetľujú. Zvlášť významné pre pochopenie idey prvej strofy (i celej poémy) je prepojenie  $\text{משגיח}$ – $\text{שלחן}$  (zazerat’ – stôl).

Celková štruktúra prvej strofy, ktorej jednotlivé riadky sú pekne previazané, sa dá vyjadriť klasickou schémou ABA’B’, pričom obidva „B“ riadky strofy tu majú emfatickú funkciu. Paralelizmus tak v našom prípade

<sup>41</sup> Tvar  $\text{לֵאשׁוּ}$  máme v zachovanej časti H<sup>B</sup> (príp. H<sup>Mas</sup>) rukopisu iba v tejto poéme. V ostatných rukopisoch na iných miestach ešte v H<sup>A</sup> (14,3) a v H<sup>C</sup> (21,22; 2-krát v 25,20).

<sup>42</sup> Nezapočítavame *ketiv* v Sir 41,1.

<sup>43</sup> Podobne Iz 14,16: „Tí, ktorí ťa uzrú, obzrú si ťa ( $\text{ישגיחו}$ ) a pomyslia si o tebe [...]“ Sir používa  $\text{שגח}$  ešte raz (50,5), kde hovorí o zjave veľkňaza Šimona pozorovaného ľudom, keď vychádzal zo svätyne.

prispieva k idei prvej strofy poémy: pod „životom z daru“ sa tu rozumie nezodpovedný život, drzo (až hrubo) prežívaný na úkor majetku iného.

Druhá strofa (40,29c-30) ďalej rozvíja tému človeka zazerajúceho na cudzí stôl a zameriava pozornosť na nesprávnosť cesty, ktorú si volí a ktorá mu neprinesie pokoj. Štruktúra tejto strofy je už odlišná: ABB'C. Homoiarkton vo veršoch vv. 29d.30a, nachádzajúcich sa uprostred druhej strofy, túto štruktúru naznačuje, je jediným v celej poéme a syntakticky je trochu silený<sup>44</sup>. Prvý výskyt **שאי** by si totiž žiadal spojku **ו** v odporujúcom význame, nakoľko jeho obsah je v antitéze k predchádzajúcemu veršu v. 29c. Okrem toho, neprítomnosť spojky **ו** vytvára istú ťažkopádnosť v rytme druhej strofy a odd'ľuje zakončenie idey, ktorou strofa vrcholí vo svojom poslednom, klimatickom riadku (v. 30b), na začiatku ktorého už spojka **ו** nechýba<sup>45</sup> a opisuje dôsledok spôsobu života hrubého človeka (**עו נפש**): ustavičný oheň (**שא**) vo vnútri. Zhodný začiatok týchto dvoch riadkov nesie istú dávku irónie, a jeho funkciou je napovedať, v akom vzťahu sú obsahy riadkov a ako im treba rozumieť: ich výpovede totiž úzko súvisia, no zároveň sú v radikálnej opozícii. Prvé slovo je síce totožné, ale označuje dva úplne protichodné typy ľudí<sup>46</sup>. Túto protichodnosť môžeme vidieť aj v antitetickom paralelizme u všetkých ostatných členov obidvoch riadkov: druhý člen, v oboch prípadoch predikát k **שאי**, stavia do protikladu **יודע**, „múdrego“ k **עו נפש**, „hrubému“; tretí člen stavia do protikladu **יסור**, „utrpenie“ k **תמתיק**, „chutiť sladko“; a napokon štvrtý člen stavia do opozície **מעים**, „vnútro“ k **שאלה**, „žiadosti“.

V strofe je navyše dvakrát opakované substantívum **נפש** (40,29c.30a.), zakaždým vzťahované na inkriminovaného človeka. Tieto dve opakovania a w aliteráciu, ktorá sa opäť výrazne tiahne celou strofou, dopĺňa **שאלה** a uzatvára posledné slovo strofy **שא**. Naskrz celou strofou je tak spriadaná jedna línia:

<sup>44</sup> Ťažké je predpokladať chybu na tomto mieste, nakoľko tento typ chyby prepisovateľa by sa vzťahoval na druhý riadok. V našom prípade ide skôr o chýbajúce **ו** v prvom riadku. Pozri ďalej.

<sup>45</sup> Pre zvyšok poémy je typickou, lebo okrem posledného riadka zakončuje všetky ostatné strofy (vo štvrtej je elipsou *odložená* k particípiu slovesa).

<sup>46</sup> Je zaujímavé, že podobná schéma sa v poéme objaví ešte dvakrát (41,1b.c.2b.c). Avšak v týchto následných výskytoch v druhej časti poémy je druhý výskyt prirodzene eliptický, bez predložkovej väzby, lebo rozvíja tézu (riadky nie sú v antitéze). Aj tento kontrast – v prvom prípade rovnaký začiatok a protichodné významy a v ďalších dvoch výskytoch mierne odlišný začiatok (za pomoci elipsy) a rovnaké významy – svedčí o poetickom majstrovstve autora.

v duši, נפש (*nefes*) človeka, ktorý má záľubu v žiadaní, שאלה (*šelah*) horí oheň, שא (*es*). Voľba zlej cesty zo strany takého človeka má napokon jasný koniec: ešte väčšiu žiadosť, ktorá sa mení na ohnivú žiadostivosť<sup>47</sup>. Všetky tieto poetické prvky, ako aj významové odtiene viacerých lexém prvej časti poémy vzťahujúce sa na človeka, ktorý žije „život z daru“ (חיי מתן) – „správať sa drzo“, „chutné jedlo“, „chutiť sladko“, „žiadať si“ – napovedajú jasne, že to, čo je pranierované, nie je život človeka odkázaného na milosrdenstvo, odkázaného žobrať, ale hrubý, žiadostivý a nezodpovedný život. Druhá strofa tak rozvíja a potvrdzuje ideu prvej strofy.

Tretia a štvrtá strofa poémy majú rovnakú štruktúru (ABB'C)<sup>48</sup>. Ich úvodné riadky začínajú zvolaním a po nich nasledujú dva „B“ riadky, v oboch strofách rovnako začínajúce a vzhľadom na ich „B“ pozíciu v paralelizme opäť emfatické. Strofy uzatvára melancholické vyvrcholenie (41,1d; 41,2d), ktoré má v prípade štvrtej strofy charakter finálneho úhrnu vlastného rozvinutej parataxe, v tomto prípade syndetickej (okrem asyndetickej väzby medzi tretím a štvrtým riadkom, ktorú tvorí aj elipsa, vďaka vynechanému איש). V oboch strofách sa explicitne hovorí o smrti a takáto schéma – od zvolania, cez dôraz (cez emfatický prvok) až k melanchólíi – je k téme veľmi vhodná. Strofy sú zreteľne členené tematicky aj formálne úvodnými časticami (הוא, הלא). Niektoré nakopené lexémy v tretej strofe naznačujú prítomnosť slovného páru (angl. word-pair). Máme tu blízky výskyt troch lexém opisujúcich stav človeka, ktorému je myšlienka na smrť trpkou: שוקט („spokojný“), שליו („bezstarostný“), מצליח („prosperujúci“). Lexémy שקט a שלה (prípadne adjektívum שלו) nachádzame spolu u Jóba a tiež v 1Kr<sup>49</sup>; שלה a צלח, prítomné spolu v jednom riadku našej strofy u Jer (12,1), pričom všetky tieto SZ pasáže kontextuálne ladia s našou poémou<sup>50</sup>. Výskyt v jednom riadku (41,1c; v prípade שלה a צלח) je hendiadický v prístavku,

<sup>47</sup> Trochu zvädza vidieť v kontexte poémy v שאלה fonetickú – a v dôsledku i obsahovú – paralelu so שאול, ktoré sa objavuje ako predposledné slovo poémy o smrti.

<sup>48</sup> Posledný riadok štvrtej strofy sa zdá byť rozvinutím „B“ pozície, avšak jeho výpoveď je odlišná od dvoch predchádzajúcich. Nehovorí už o životnej sile v jej fyzických prejavoch, ale o dôsledku jej strácania v podobe vnútorného rozpoloženia, a teda o celkovom postoji k životu.

<sup>49</sup> והארץ רחבת ידיים ושקט ושלוה (1Krn 4,40); לא שלותי ולא שקטתי (Jób 3,26). Tak Jób, datovaný niekde do 5. stor. pred Kr., ako aj Krn, písané koncom 4. stor. pred Kr., už boli Sir k dispozícii.

<sup>50</sup> Jednotlivo sú spomedzi prorockých a múdroslovných kníh najvýznamnejšie prítomné v Iz (שקט 7×; צלח 4×), Jer (שקט 6×; צלח 8×) a Jób (שקט 4×; שלה 3×).

s funkciou evokovať slovný pár a zároveň je to merizmus: vyjadruje totalitu dobrého rozpoloženia človeka tretej strofy – jeho vnútorný pokoj i úspech v činnosti. Paralelný výskyt v rámci verša (שלה a טשקט) – aj keď ho inde v zachovaných rukopisoch u Sir nenachádzame – by mohol naznačovať jeho recepciu z uvedených SZ textov a tak aj formujúci sa slovný pár<sup>51</sup>. U Sir je jeho použitie zosilnené aj peknou fonetickou hrou, nakoľko po úvodných אש/לשאי s ich koncovými ש nasledujú naše „páry“ tiež začínajúce so ש (opäť ש aliterácia). Toto zdvojenie foneticky spája obe syntagmy do jediného slova (לשאי-שוקט; אש-שלו), znie výrazne a dramatizuje ideu pripútanosti k životu u človeka tretej strofy. Spomenutý parataktický zoznam vlastností u človeka štvrtej strofy, pre ktorého je smrť žiadanou, je v príslušných riadkoch synonymný a obsahuje aj výraznú aliteráciu i asonanciu v riadku 41,2c: בושל „tackajúci sa“ a נוקש „zakopávajúci“ (*košel–nokesš*), zakončenú elipsou (vynechané אש) v záverečnom riadku v. 2d, ktorá ho skraca (je výrazne kratší ako príslušný posledný riadok v. 1d predošlej strofy). Toto skrátenie prispieva v pasáži uvažovania nad smrťou k ťažkopádnosti, až melanchólii a finálnym zhrňujúcim zoznamom dramatizuje celkovú výpoveď. Zaujímavé je, že v parataktickom zozname riadkov vv. 2b-d figuruje šesť vlastností človeka, ktorému je smrť žiadúcou a tento počet tak naznačuje neukončenosť a otvorenosť zoznamu. Ponecháva tak otvorené dvere a pobáda k novej výpovedi. A odpoveď prichádza v klimatickej strofe poémy, ktorá začína druhou negatívnou sentenciou (v. 3a).

Výpoveď druhej negatívnej sentencie, ku ktorej všetko predchádzajúce uvažovanie vedie a ktorou začína piata strofa, je takto majstrovsky pripravená. Sir zaodial náročné témy – život a reflexiu nad tým, čo ho paralizuje a robí neživým, ako aj uvažovanie o smrti, ktorú zrelativizoval – do bohatých poetických figúr a teraz, v závere, môže za pomoci jednoduchšej výpovede a konštatovania vyzvať svojho žiaka nebáť sa smrti. Avšak za podmienok, že život sám – ak by bol prežívaný „z daru“ – už nie je istou formou smrti.

V piatej strofe nachádzame ešte niekoľko poetických prvkov. V prvom riadku je kvôli zachovaniu rytmu vypustená časť כי<sup>52</sup>. Záverečné slová prvého

<sup>51</sup> AVISHUR, *Stylistic*, tento pár medzi konvenčnými neuvádza. V štvrtej strofe opisujúcej stav človeka, ktorému by smrť bola žiadaným údelom, tiež máme blízky výskyt lexém naznačujúcich *word-pair* (כשל/און), avšak SZ korpus, ani Sir inde v zachovaných rukopisoch ich paralelné použitie nevykazuje. U Sir je to ojedinelý výskyt.

<sup>52</sup> Toto vynechanie je u Sir zriedkavé. Celkový obraz syntaktického použitia častice כי zo strany Sir skôr potvrdzuje jeho začlenenie do „živého pokračovania literárneho jazyka osobitého žánru“ (KADDARI, *The Syntax*, 91), akým je múdroslovná literatúra.

verša strofy sú vďaka zámennej prípone v pravidelnom rýme, jedinom v celej poéme, a zároveň odkazujú na predchádzajúce dve osamotené zakončenia tohto druhu v poéme v 41,1a.2a (זכרִיד, חֻקִיד); obidva tieto predošlé riadky, podobne ako náš verš, otvárajú príslušné strofy a, opäť, ako náš verš, explicitne hovoria o smrti. Okrem výziev v negatívnych sentenciách, ktoré sú prirodzene v druhej osobe, sú to jediné štyri výskyty so zámenom v druhej osobe, a teda v priamom oslovení adresáta, a sú tematicky úzko späté: dva, hovoriace o podiele na smrti („údele“), sú rovnaké (חֻקִיד, resp. חֻקִיד) a ďalšie dva hovoria o potrebe pamätať na tento podiel, vlastný každému človeku (זכרִיד, prívlastok עִמָךְ sa vzťahuje na úvodné זכור)<sup>53</sup>.

Poému zakončuje jediný distich v poéme v 41,4c-d. V prvom riadku zhŕňa kontrastne relativizovaný rozmer smrti u modelových postáv tretej a štvrtej strofy: s ohľadom na nevyhnutný koniec života je jeho dĺžka v zásade bezpredmetná. Posledný riadok predstavuje zaujímavé zakončenie poémy. Jeho syntaktická štruktúra je neštandardná: חיים by malo normálne nasledovať po תוכחות. Z tejto konštrukcie evidentne vyplýva, že autor chcel v poéme nechať posledné slovo životu.

### Greimasov semiotický štvorec

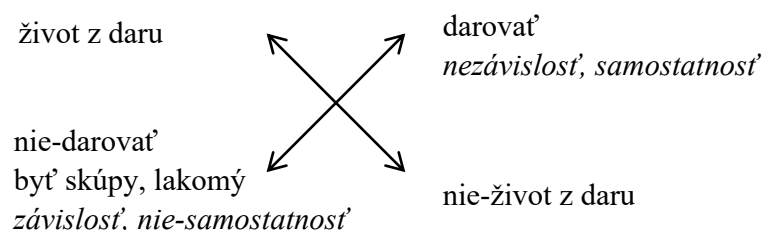
Semiotický štvorec<sup>54</sup> by mal ukázať, či je poetická analýza správna, či obstojí význam negatívnej sentence „neži životom z daru“. Prvotná séma (základná interdikcia) semiotického štvorca je syntagma „život z daru“ situovaná v ľavom hornom rohu štvorca. Jej protikladným (kontrárnym) obsahom je „pripravenosť obdarovať“, ktorú vyjadríme sémou „darovať“. V protikladnej (kontradiktívnej) pozícii prvej deixy sa zákonite objavuje „nie-život z daru“. Na základe deiktickej implikácie medzi protikladnými sémami „darovať“/„nie-život

<sup>53</sup> V piatej strofe v mladšom H<sup>B</sup> rukopise je v porovnaní s najstarším rukopisom H<sup>Mas</sup> ešte jedna, na pohľad menšia úprava: קדמון v druhej časti verša je pozmenené na ראשונים. Mohlo by tu ísť o snahu vyhnúť sa alúziám na kabalistický ezoterický koncept „adam kadmon“ (božský archetyp človeka) o to viac, že naša poéma hovorí o smrti a živote. Pojem „adam kadmon“ je v literatúre prvýkrát vystopovateľný začiatkom 13. stor. (porov. HAMMER – STUCKRAD, *Polemical Encounters*, 38), čo by vzhľadom na odhadovanú dátáciu H<sup>B</sup> rukopisu pripúšťalo snahu vyhnúť sa akémukoľvek prepojeniu s ezoterizmom. Všetky ostatné výskyty קדם v neskorších rukopisoch Ben Siru sú bezprostredne zrozumiteľné a nevzťahujú sa na reflexiu o živote.

<sup>54</sup> Podrobnejšie k semiotickému štvorcu porov. GREIMAS, *On Meaning*, 48-62.

z daru“ a súčasne cestou indukcie (zo spodnej k vrchnej úrovni opozitných sém)<sup>55</sup> možno zároveň sému „darovať“ obohatiť o obsah „nezávislosť, samostatnosť“: iba ten, kto má prostriedky, môže darovať, a to darovať zo svojho, nakoľko nežije z daru. Obsah poslednej sémy (v ľavom dolnom rohu), ktorá predstavuje výsledok a zaujíma nás najviac, sa zákonite – ako kontrárny obsah k „nie-život z daru“ a zároveň kontradiktívny k „darovať; samostatnosť“ – ukazuje nasledovne: „nie-darovať, byť skúpy, lakomý; nie-samostatnosť“. Graficky to vyzerá nasledovne:

*Schéma: Greimassov semiotický štvorec v Sir 40,28–41,4*



## Záver

O čom hovorí poéma „o žobraní a smrti“<sup>56</sup>, ako bývajú jej dve časti zvyčajne titulované? A k čomu vyzývajú jej dve negatívne sentencie, zvlášť druhá, ktorá zaznieva v klimatickej strofe poémy a sama osebe má klimatický charakter, nakoľko je centrálnou výzvou, ku ktorej všetko uvažovanie smeruje? Poéme je možné ponechať názov „o smrti“, lebo naozaj o smrti hovorí, avšak nie názov „o žobraní“. Poéma totiž nehovorí len o smrti fyzickej. Jej podstatnou témou v tomto ohľade je smrť už počas života: život, ktorý je neživotom, izoláciou v žiadostivosti a lakomstve. Ak sa adresát poémy vyhne takémuto spôsobu života, potom sa smrti báť nemusí. A môže mať nádej, že takto zodpovedne prežívaný život nekončí v *šeole*: posledným, hoci v pohľade „za“ smrť akosi zahmleným a nejasným slovom je „život“, חַיִּים. Titul poémy 40,28 – 41,4, vyplývajúci z predloženej analýzy a zohľadňujúci jej obidve časti, by tak znel: „poéma o zodpovednom živote a smrti“.

<sup>55</sup> K interpretácii semiotického štvorca porov. MEISTER, *Computing*, 174nn.

<sup>56</sup> Tak napr. slovenský preklad SEB, anglický NRSV, či taliansky CEI.

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### Zhrnutie

Poetická a sémantická analýza poémy „o žobraní a smrti“ (40,28–41,4) v Knihe Sirachovho syna, ako sú jej dve časti titulované napr. v NRSV alebo aj v slovenských prekladoch, ukazuje na pekné predstavenie jej dvoch tém autorom poémy, no odhaľuje aj jeho poetické majstrovstvo. Analýza je vypracovaná opierajúc sa o stredoveký hebrejský rukopis „H<sup>B</sup>“, s prihliadnutím k zachovaným častiam najstaršieho rukopisu z Masady (H<sup>Mas</sup>). V poslednom kroku je predložené grafické overenie jej výsledkov za pomoci Greimasovho semiotického štvorca.

Analýza ukazuje, že zvyčajný titul prvej časti poémy („o žobraní“) nevyjadruje jej tému primerane a v dôsledku ochudobňuje aj druhú časť poémy („o smrti“) o jej plný obsah. Ben Sirov koncept „život z daru“ (וְחַיִּים מִתְּרוּ), pred ktorým on varuje, poukazuje skôr na ľahkovážny

spôsob života. Na druhej strane, život prežívaný zodpovedne, robí človeka schopným nebáť sa smrti. Upravený titul poémy by tak mohol znieť: „O zodpovednom živote a smrti.“

*Kľúčové slová:* Ben Sira, poézia, život z daru, zodpovednosť, smrť.

### *Summary*

Poetic and semantic analysis of the poem on “Disgrace of Begging and Concerning Death” (40:28–41:4) in the Book of Ben Sira, as its two parts are entitled for example by NRSV, and similarly also by Slovak translations, reveals beautiful presentation of its two topics and also poetic mastery of the author. Analysis is elaborated on the basis of medieval Hebrew manuscript “H<sup>B</sup>”, taking in consideration preserved parts of the eldest manuscript from Massada (H<sup>Mas</sup>), and in the final step performs graphic verification of its results using the tool of Greimas’s semiotic square.

Analysis shows that usual title of its first part (“Disgrace of Begging”) does not encapsulate its topic appropriately, and, consequently deprives second part of the poem (“Concerning Death”) of its full meaning. Ben Sira’s concept of the “life of a beggar” (חיי מתן) that he warns from, shows in fact more to the form of life lived recklessly. On the other hand, life lived responsibly enables one not to be afraid of death. Adjusted title of the poem thus could sound: “On responsible life and concerning death.”

*Keywords:* Ben Sira, poetry, living from gift, responsibility, death.

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# Elijah among the Former Prophets in Hebrew Ben Sira 48:1-12

*Jeremy Corley*

Within the Praise of the Ancestors, Ben Sira 48:1-12 celebrates Elijah, one of the mightiest biblical prophets<sup>1</sup>. Although Elijah appears in the Former Prophets of the Hebrew Bible (1 Kgs 17–2 Kgs 2), he is a somewhat unusual character within the Book of Kings (as in Ben Sira), because he has no clear affiliation to the Jerusalem temple. Admittedly, his sacrifice on Mount Carmel is offered at the time of the evening sacrifice (המנחה, 1 Kgs 18:36; cf. 2 Kgs 16:15; Dan 9:21)<sup>2</sup>. However, according to strict Deuteronomic legislation, sacrifice should only have been offered in the single approved sanctuary (Deut 12:5-7), identified with the Jerusalem temple. Whereas for the Deuteronomistic author the local altars should be destroyed, as Hezekiah and Josiah did (2 Kgs 18:22; 23:12-20), the destruction of local altars serves for Elijah as a sign of the people's sin (1 Kgs 19:10)<sup>3</sup>. However, as a supporter of the Jerusalem temple, Ben Sira ignores this aspect of Elijah.

As a worker of miracles, Elijah is a remarkable prophetic character. To be sure, at the opening of the Former Prophets, Joshua is credited with several miracles, and Sir 46:4 refers to his causing the sun to stand still (Josh 10:12-13). Nevertheless, within the books from Joshua to Kings, the figures of Elijah and Elisha stand out for the abundance of their miracles. It is noteworthy that Ben Sira highlights Elijah's miraculous deeds, including his remarkable heavenly ascent<sup>4</sup>. Since he went up to heaven (2 Kgs 2:1-18), the conclusion of the prophet Malachi speaks of his future return (Mal 3:23-24 [4:5-6]) – also mentioned in a fragmentary Qumran Aramaic document (4Q558 1.2.4). However, instead of

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<sup>2</sup> GRAY, *I & II Kings*, 389.

<sup>3</sup> DHARAMRAJ, *Prophet*, 65-66.

<sup>4</sup> KOSKENNIEMI, *Miracle-Workers*, 31-36.

recording any deeds of this northern prophet, the Chronicler only refers to a warning letter he sent to King Jehoram of Judah (2 Chr 21:12-15). Within deuterocanonical literature, the farewell speech of Mattathias to his sons refers briefly to Elijah's zeal for the law and his ascent into heaven (1 Macc 2:58).

Ben Sira's account of Elijah occurs within the Praise of the Ancestors (Sir 44:1–50:24), a long poetic composition celebrating Israel's heroes of faith from the Genesis patriarchs until the recent high priest Simeon II. The poem on Elijah (48:1-12) occurs in the middle of the section on the Former and Latter Prophets (46:1–49:10). This section of 120 bicola begins with Joshua (46:1: "Moses' servant in prophecy") and ends with "the Twelve Prophets" (49:10). A canonical concern is evident in 46:1–49:10, because (as Sid Leiman observes) it "reflects the Masoretic sequence of books: Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets"<sup>5</sup>.

Despite his concern for the Law of Moses, Ben Sira's Praise of the Ancestors is marked by its greater emphasis on the subsequent biblical history described in the Former Prophets. The major part of Ben Sira's Prophets section, beginning in Sir 46:1, traces the biblical story throughout the Former Prophets. In fact, the first of the Latter Prophets, Isaiah, does not receive a mention till the second part of the poem on Hezekiah (48:20-25). Near the end of the section, Jeremiah receives two bicola (49:7), Ezekiel two bicola (49:8-9), and the "Twelve Prophets" one bicolon (49:10). Yet among the major figures in the Former Prophets, Ben Sira focuses on several wonderworkers – especially Joshua, Samuel, Elijah, and Elisha. It is noteworthy that the poem on Elijah alludes to the first of the Latter Prophets (Isa 49:6 in Sir 48:10), who will soon be introduced (Sir 48:20).

Strikingly, the poem on Elijah also includes two major allusions to the last of the Minor Prophets (Mal 3:19.23-24 [4:1.5-6] in Sir 48:1.10)<sup>6</sup>. Besides their poetic value, this double allusion to the final chapter of Malachi has a canonical purpose in drawing the diverse Hebrew prophets more closely together as a defined group. While it is likely that both the inclusion of Joshua with the Former Prophets and the collection of the "Twelve Prophets" (Sir 49:10) into a unit predate Ben Sira, the sage's poetic activity contributes to the growing prophetic identity of the two bookends framing the Prophets in the classification of the Hebrew Bible.

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<sup>5</sup> LEIMAN, *Canonization*, 150; cf. STADELMANN, *Ben Sira*, 190.

<sup>6</sup> BEENTJES, *Elijah*, 93.

Ben Sira's interest in the Former Prophets contrasts with the general lack of interest evident in the preserved Qumran documents. For instance, whereas the Dead Sea Scrolls preserve more than 20 fragmentary copies of Genesis and at least six fragmentary copies of Jeremiah, there are only three of the Book of Kings (4Q54; 5Q2; 6Q4). Admittedly, the story of the heavenly ascent (2 Kgs 2) is reflected in the *Paraphrase of Kings* (4Q382) and in the *Elisha Apocryphon* (4Q481a), which also names Elisha once (4Q481a 2.3)<sup>7</sup>. Whereas the Qumran Hebrew non-biblical documents attest the full name of Moses about 75×, surprisingly the full name of Elijah is never attested in the Hebrew non-biblical writings from Qumran, even if an Aramaic Vision text (4Q558) mentions his name. In addition, 4Q521 (*Messianic Apocalypse*) attributes the miraculous works of Isa 61 to an eschatological figure, perhaps denoting Elijah, because of a reference to raising the dead and a possible echo of the prophet's prayer to shut the heavens<sup>8</sup>.

Elijah is also virtually absent from the works of Philo, but his treatise on God's immutability mentions that the widow Tamar (= the widow of Zarephath) met an unnamed "prophet" and "man of God" (*Mut.* 136-138). However, Josephus writes at length about Elijah (*Ant.* 8.319-9.185), although Louis Feldman notes that Josephus had ambivalent feelings toward him<sup>9</sup>. On the one hand, since the prophet was a biblical zealot, Josephus could hardly aggrandize him because of his own dependence on the Roman imperial family. On the other hand, Josephus could not afford to downgrade such a powerful biblical hero, although he downplays the miracles associated with him.

This study will focus mainly on the preserved Hebrew text of Sir 48, found in Genizah MS B. I will be using the text edition of Moshe Segal, who reconstructs the missing text in a few lacunae (e.g., 48:11b-12b), and for the Greek text, I use Joseph Ziegler's edition<sup>10</sup>. A few significant differences between the Greek and Hebrew texts of this passage will also be noted<sup>11</sup>.

<sup>7</sup> FELDMAN, *Dead Sea Scrolls*, 54-61 (on 4Q382), 151-55 (on 4Q481a).

<sup>8</sup> COLLINS, *Scepter*, 117-122.

<sup>9</sup> FELDMAN, *Josephus' Portrait*, 61-86.

<sup>10</sup> SEGAL, *Sefer*, 330; ZIEGLER, *Sapientia*, 350-51. The Hebrew poem is found in a leaf of MS B (XVII Verso, MS.Heb.e.62) containing Sir 47:23-48:12, housed at the Bodleian Library in Oxford, but available online at the Ben Sira website. In this article, all biblical translations (including Ben Sira) are mine unless otherwise noted. When distinguishing between textual forms of Ben Sira, H<sup>B</sup> = Hebrew MS B; G = Greek; S = Syriac.

<sup>11</sup> On major differences between the Greek and Hebrew texts, see BEENTJES, *Elijah*, 98; KOSKENNIEMI, *Miracle-Workers*, 265.

### Elijah as a Fiery Prophet Against Idolatry (Sir 47:25–48:3)

- H<sup>B</sup>: <sup>25</sup> And its [= Israel's] sin grew very great,  
and to every evil it sold itself,  
<sup>1</sup> Until there arose a prophet like fire,  
and his words were like a burning furnace.  
<sup>2</sup> And he broke for them the staff of bread,  
and in his zeal, he made them few.  
<sup>3</sup> By God's word he stopped up heaven,  
and he brought down three instances of fire.
- G: <sup>25</sup> And they sought out every wickedness,  
until vengeance came upon them.  
<sup>1</sup> And there arose Elijah, a prophet like fire,  
and his word burned like a torch,  
<sup>2</sup> Who brought upon them a famine,  
and by his zeal made them few.  
<sup>3</sup> By the Lord's word he held back heaven,  
and likewise three times brought down fire.

Ben Sira's depiction of Elijah is set within a description of the idolatry that ensued after Solomon's death and the division of the kingdom. When Sir 47:23 states that "Rehoboam caused the people to go wild by his policy (or advice: *עצתו*)," it echoes the monarch's harsh behaviour in 1 Kgs 12:13-14: "He abandoned the advice (*עצת*) of the elders that they had advised him, but he spoke to them according to the advice (*עצת*) of the youths." Thereafter, Sir 47:23 goes on to say that Jeroboam son of Nebat "sinned and caused Israel to sin," echoing 1 Kgs 14:16, where the prophet Ahijah declares that God will give up Israel "on account of the sins of Jeroboam, which he sinned and which he caused Israel to sin." Ben Sira proleptically traces the theological cause for the exile of the Northern Kingdom (722 BCE) back to the idolatry of Jeroboam son of Nebat two centuries earlier (47:23-25), even before mentioning the ninth-century BCE prophets Elijah and Elisha<sup>12</sup>. Nevertheless, 48:15 emphasizes that although Jeroboam was guilty for his idolatry (47:23), the whole Northern Kingdom

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<sup>12</sup> BEENTJES, *Elijah*, 92.

deserved punishment for its lack of repentance after the preaching and wonderworking by Elijah and Elisha<sup>13</sup>.

The sage's introduction to Elijah has further reminiscences of phraseology from the Book of Kings: "And its [= Israel's] sin (חטאתו) grew very great, and to every evil (רעה) it sold itself (התמכר)" (Sir 47:25). The mention of sin echoes the Deuteronomist's repeated verdict on the northern kings Nadab and Baasha: "He did what was evil in the Lord's eyes and walked in the way of his father/Jeroboam and in his sin (חטאתו) by which he made Israel sin" (1 Kgs 15:26.34). The final verb echoes the Deuteronomistic narrator's comment on Elijah's adversary Ahab: "Surely, there was no one like Ahab, who sold himself (התמכר) to do what was evil (הרע) in the eyes of the Lord" (21:25). The same verb also recalls the Deuteronomistic explanation for the exile of the Northern Kingdom: "And they sold themselves (ויתמכרו) to do what was evil (הרע) in the Lord's eyes to provoke him" (2 Kgs 17:17).

The preserved Hebrew text of Sir 47–48 has a series of three usages of the construction "until" (עד - אשר). The first and the third instances, which have negative overtones (47:25; 48:15), provide the framing context for the sage's depiction of Elijah, emphasized by the term "sin" (חטאת). According to 47:23–24: "Rehoboam caused the people to go wild by his policy, until there arose *Let-There-Be-No-Memory-For-Him*, Jeroboam son of Nebat, who sinned and caused Israel to sin. And he placed an obstacle for Ephraim, to drive them away from their soil." In 47:23, the phrase "until there arose" (עד - אשר - קם) leads to a description of Jeroboam's sin, regarded as the long-term theological cause for the exile. The second use of the phrase, which is positive, occurs in 48:1: "until there arose" (עד - אשר - קם). Interestingly, the Elijah story employs the same construction in 1 Kgs 17:17: "The son of the woman, the mistress of the house, became ill, and his illness was very strong until (עד - אשר) there was no breath left in him." In the third instance of this construction (Sir 48:15), the people's evil deeds lead to their exile: "They did not cease from their sin, until (עד - אשר) they were torn away from their land." Here the sage echoes 2 Kgs 17:22–23: "The sons of Israel walked in all Jeroboam's sins that he committed, and did not depart from them, until (עד - אשר) the Lord removed Israel from before him."

Although the Greek translation of Sir 48:1 begins a new poem: "And there arose Elijah, a prophet like fire," such delimitation does not work for the

<sup>13</sup> HILDESHEIM, *Prophet*, 78–79.

corresponding Hebrew poem, because the opening phrase: “until there arose” (קם - אש - דע) depends grammatically on the preceding clause<sup>14</sup>. While similar at first glance, in fact the Hebrew and Greek texts of 48:1b differ significantly. Using the imagery of a furnace from Mal 3:19 [4:1], the Hebrew states that “his words were like a burning furnace.” By way of contrast, the Greek employs the imagery of the torch or lamp from Isa 62:1 LXX, saying that “his word burned like a torch (ὡς λαμπάς).” Whereas the Hebrew reference has overtones of judgment, the Greek allusion moves towards overtones of salvation, although the echo of Isa 62:1 in 1QM 11:10 occurs in the context of judgment on enemies.

Reflecting the many references to fire in the earlier biblical account (1 Kgs 17–2 Kgs 2), Ben Sira aptly dubs Elijah “a prophet like fire” (Sir 48:1). This fiery comparison recalls the three instances when Elijah brought down lightning from the sky (v.3)<sup>15</sup>. The first case was the lightning (called the “fire of the Lord”) that came down on the sacrifice at Mount Carmel, ahead of the torrential rainstorm (1 Kgs 18:38)<sup>16</sup>. The second and third instances refer to the bolts of lightning that fell on the messengers sent by King Ahaziah (2 Kgs 1:9-14). The motif recurs when Sir 48:9 refers to the “fiery troops” (אש - גדודי) that brought Elijah up to heaven<sup>17</sup>.

Fire is elsewhere a symbol of divine revelation, since God is called a “consuming fire” (Exod 24:17; Deut 4:24; 9:3). Deuteronomy describes the Deity speaking at the fiery Horeb theophany: “You saw no form on the day when the Lord spoke to you at Horeb from the midst of the fire” (Deut 4:15). Arising from their encounter with God, the prophets speak the divine word. Since Elijah is a prophet, there is a fitting echo of God’s depiction of his word as being “like fire” (כאש, Jer 23:29). Indeed, when Jeremiah tried to stop speaking the divine word, “it became in my heart like a burning fire (כאש - בערת), imprisoned in my bones” (20:9).

Fire symbolizes judgment in Mal 3:19 [4:1] as elsewhere (cf. Deut 9:3; Ps 21:10), and the sage’s poem mentions the “judgments of vengeance” heard by

<sup>14</sup> BEENTJES, *Elijah*, 92. Treatment of the Elijah poem begins with 47:25 in SKEHAN – DI LELLA, *Wisdom*, 533; cf. GILBERT, *Les relectures*, 19.

<sup>15</sup> DHARAMRAJ, *Prophet*, 162-63.

<sup>16</sup> Tractate *Yoma* quotes this verse to illustrate one of the six kinds of fire – the kind that consumes both solids and liquids (*b. Yoma* 21b). Reference courtesy of Vincent Skemp.

<sup>17</sup> DHARAMRAJ, *Prophet*, 183.

Elijah at Horeb (Sir 48:7)<sup>18</sup>. Using an inverted quotation, the statement in Sir 48:1, that Elijah's words were "like a burning furnace (בוּעַר - כְּתִנּוֹר)," reverses the phrase in Mal 3:19 [4:1], describing the day of judgment "burning like a furnace (כְּתִנּוֹר - בְּעַר)"<sup>19</sup>. The motif of fiery judgment recurs in a story about Elijah's birth, found in the *Lives of the Prophets* (1<sup>st</sup> century CE or later):

When he was to be born, his father Sobacha saw that men of shining white appearance were greeting him, and wrapping him in fire, and they gave him flames of fire to eat. And he went and reported (this) in Jerusalem, and the oracle told him, "Do not be afraid, for his dwelling will be light and his word judgment, and he will judge Israel [with sword and fire]." (*Liv. Pro.* 21:2-3)<sup>20</sup>

Within Sir 48:2 Elijah's breaking of the staff of bread alludes to his calling of a prolonged drought (1 Kgs 17:1; Jas 5:17), thereby causing famine for Israel (1 Kgs 18:3; Luke 4:25). When Sir 48:2 says of Elijah: "In his zeal, he made them few (הַמְעִיטִים)," it refers to the way the zealous prophet diminished the people through the famine, and then killed the prophets of Baal at the end of the contest on Mount Carmel (1 Kgs 18:40)<sup>21</sup>. Elijah's zealous temperament (1 Kgs 19:14) is recalled in Mattathias' farewell speech to his sons: "Elijah, because of zeal for the law, was taken up into heaven" (1 Macc 2:58). The imagery of fire (Sir 48:1.3) can represent zeal (Ezek 36:5; Ps 79:5), which was a major feature of Elijah's character<sup>22</sup>.

Ben Sira explains the cause of the famine in 48:3: "By God's word he stopped up heaven." In 1 Kgs 8:35 Solomon prays that God will hear the people's plea "when heaven is stopped up (בְּהֶעָצַר - שָׁמַיִם) and there is no rain because they have sinned towards you, and they pray towards this place." While the sage stresses that this action occurred "by God's word" (בְּדִבְרֵי - אֵל), the biblical prophet announces that the drought will happen "in accordance with my word" (לְפִי - דְּבַרִי), because his two subsequent moves during the drought happen

<sup>18</sup> STADELMANN, *Ben Sira*, 197. Although fire can represent divine wrath (Jer 4:4; 21:12), the returning Elijah's role will be "to put an end to anger before the wrath" (Sir 48:10).

<sup>19</sup> BEENTJES, *Elijah*, 93.

<sup>20</sup> HARE, *The Lives*, 396. Reference courtesy of Kelley Coblenz Bautch.

<sup>21</sup> There is an ironic overtone in the sage's assertion that Elijah made the sinful Israelites few, in view of Elijah's zealous complaint that he alone is left (1 Kgs 19:10.14).

<sup>22</sup> HILDESHEIM, *Prophet*, 92; SCHORCH, *Elijah*, 98-101. Previously, Sir 45:23 speaks of the zeal of Phinehas, and some rabbinic texts identified Phinehas with Elijah (*Tg. J. Exod* 6:18; *Pirqe R. El.* 29); cf. SCHORCH, *Elijah*, 106-109.

because the word of the Lord came to him (17:2.8), and later his two prophetic messages to King Ahab also occur because the Lord's word came to him (21:17.28). Moreover, just as Sir 48:3 has just stated that the closure of the heavens happened "by God's word" (אל - בדבר), so 1 Kgs 16:34 stresses that the death of Hiel's two sons occurred "in accordance with the Lord's word" (יהוה - כדבר), made through an earlier figure Joshua, whom Ben Sira considers prophetic (Sir 46:1). Just as King Ahab thinks it a little thing to follow the way of Jeroboam and turn to Baal worship (1 Kgs 16:31), so Hiel of Bethel thinks it a minor matter to leave Bethel and rebuild Jericho (v. 34)<sup>23</sup>.

### Elijah's Mighty Works (Sir 48:4-6)

- H<sup>B</sup>: <sup>4</sup> How awesome you were, Elijah!  
       Happy is anyone who may boast like you!<sup>24</sup>  
<sup>5</sup> The one raising a corpse from death,  
       and from Sheol, by the Lord's favour!  
<sup>6</sup> The one bringing down kings to the pit,  
       and nobles down from their beds!
- G: <sup>4</sup> How you were glorified, Elijah, in your marvels!  
       And who is to boast like you?  
<sup>5</sup> The one who raised a corpse from death,  
       and from Hades at the word of the Most High!  
<sup>6</sup> The one bringing down kings to destruction,  
       and honoured ones from their bed!

Although the Greek has already named Elijah (Sir 48:1), he remains unnamed in the Hebrew till 48:4, just as the Hebrew text of 46:13 postpones naming Samuel and 47:12 delays naming Solomon. Interestingly, Josephus also delays naming Elijah, since he is first introduced in the *Antiquities* as "a certain prophet of the most high God" from the city of Tishbe in the country of Gilead (*Ant.* 8.319)<sup>25</sup>. Only later does Josephus specify that the prophet is "Elias" [=

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<sup>23</sup> CONROY, Hiel, 210-18.

<sup>24</sup> Emendation of relative pronoun אשר ("that") to אשרי ("happy"). A similar emendation is widely proposed in 48:11 (see below).

<sup>25</sup> KOET, Elijah, 181.

Elijah], when King Ahab tells his steward Obadiah that he had sent men throughout the entire land to look for “the prophet Elias,” but they had not found him (*Ant.* 8.329). The Greek of Sir 48:4a shows concern with social honour when it exclaims about Elijah, “how you were glorified,” imitating a comparable expression from the praise of Joshua and Simeon (“how he was glorified”: 46:2; 50:5). This motif of honour occurs in the Hebrew of 48:4b with the verb “be honoured” or “show oneself splendid” or “boast” (יתפאר)<sup>26</sup>. The verb occurs in the divine promise to Israel: “You are my servant, Israel, in whom I will show myself splendid (אתפאר)” (Isa 49:3). If in Sir 48:4 (as in 48:11) we accept an emendation of the relative pronoun אשר (“that”) to אשרי (“happy”), Ben Sira may in this context be implying that only Elisha has cause to boast of miracles like Elijah (48:12-14). The wording echoes Moses’ eulogy of Israel in Deut 33:29: “Happy are you (אשריך), Israel! Who is like you (כמוך)?”

As in three other passages in the Praise of the Ancestors (Sir 46:2; 47:14; 50:5), the sage here employs the term “how!” (מה) to express the greatness of a biblical figure. Third-person constructions appear in the exclamation on Joshua in 46:2 (“How splendid he was when he stretched out a hand!”) and on the high priest Simeon in 50:5 (“How splendid he was when he looked out from the tent!”). By way of contrast, the second-person exclamation about Elijah in 48:4 uses a similar construction to the second-person exclamation about Solomon in 47:14 (“How wise you were in your youth!”). Unlike most of the characters described in the third person within the Praise of the Ancestors, Ben Sira addresses Elijah with 9 bicola in the second person (48:4-11), just as the Hebrew text also has a second-person address to King Solomon lasting 9 bicola (47:14-20 H<sup>B</sup>, which lacks 47:16)<sup>27</sup>.

Ben Sira’s Hebrew text begins the verse by praising Elijah as “awesome” (נורא, 48:4), perhaps recalling the Israelites’ response when fire descended on the sacrifice at the end of the contest on Mount Carmel: “and the whole people was in awe (revocalizing וירא), and they fell on their faces” (1 Kgs 18:39)<sup>28</sup>. Because the same adjective describes the great and “awesome” (נורא) day of the Lord in Mal 3:23, Ben Sira may be hinting at Elijah’s role in actualizing divine

<sup>26</sup> The cognate noun “splendour” (תפארת) describes the glory of the priestly figures of Aaron and Simeon (Sir 45:8; 50:1), as well as the splendour of Adam (49:16).

<sup>27</sup> HILDESHEIM, *Prophet*, 79.

<sup>28</sup> Here I revocalize the verb in the MT, which states: “and the whole people saw (וירא), and they fell on their faces” (1 Kgs 18:39).

judgment, both in his lifetime and at his future return. Possibly also Ben Sira's wording in his address to Elijah (Sir 48:4) is an ironic reversal of his reaction to Jezebel's threat to make his life like that of one of the slaughtered Baal prophets: "Then he was afraid" (revocalizing **וירא** in 1 Kgs 19:3 to match LXX ἐφοβήθη)<sup>29</sup>. Sirach 43:2 also employs the adjective "awesome" to describe the sun, subsequently depicted as a fiery smelting pot (v. 4)<sup>30</sup>. While the Masada text of Sir 43:2 calls the sun: "an awesome (**נורא**) instrument, the work of the Most High," the Cairo Genizah MS B changes the wording: "how (**מה**) awesome (**נורא**) is the work of the Most High!" Elijah's connection to the sun may be suggested by the way he was carried up to heaven with fiery troops (Sir 48:9).

Possibly Elijah is addressed directly because of the belief that he did not die but was taken up to heaven to await his return (Sir 48:9-10)<sup>31</sup>. The literary device of apostrophe is often an emotional exclamation, as in David's lamenting over Saul and Jonathan (2 Sam 1:19-27) and over Absalom (19:1 [18:33])<sup>32</sup>. For rhetorical effect, the biblical poets use the device to favourably address the God-fearing man (Ps 128:2-3) and to offer admiration directly to the woman of worth (Prov 31:29). Tod Linafelt comments on the poetic significance of using direct address:

The apostrophic mode constitutes the speaker as speaker, a speaker who wants to be heard and responded to; however, it is not the posited "hearers" of the poem that are truly expected to respond, but rather, those who overhear it.<sup>33</sup>

Thus, when Ben Sira declares, "How awesome you were, Elijah," he is not expecting Elijah himself to respond, but the exclamation is for the benefit of his own audience<sup>34</sup>.

Perhaps the most spectacular of the prophet's awesome deeds (Sir 48:5) was to raise to life the widow's son at Zarephath (1 Kgs 17:22). Here Ben Sira

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<sup>29</sup> DEVRIES, *1 Kings*, 233.

<sup>30</sup> Thanks to Jordan Schmidt for this observation. The awesome prophet ascends to heaven, where the moon is, and Ben Sira also employs the adjective "awesome" to describe the moon, since Sir 43:8 (H<sup>B</sup>) says of it: "how (**מה**) awesome (**נורא**) [it is] in its changing!"

<sup>31</sup> Is Solomon addressed directly because he is felt to be somehow present in the location of his temple?

<sup>32</sup> LINA FELT, *Private Poetry*, 500-516.

<sup>33</sup> LINA FELT, *Private Poetry*, 502.

<sup>34</sup> By way of contrast, the presumed actual priestly audience are directly addressed in his second-person doxological prayer for wisdom in Sir 45:25-26 and 50:23.

deploys the hiphil of the verb “raise” (קום), which depicts the restoration of the people in Hos 6:2: “He will raise us (יקמו) and we will live.” Just as the Greek of Sir 48:5 interprets the Hebrew participle גוע (lit., “one expiring”) as “someone dead” (νεκρόν – so also the Syriac here), most interpreters understand the revived person as one who has already died, in accordance with a common reading of the Deuteronomistic narrative (1 Kgs 17:17-24)<sup>35</sup>. However, like the Syriac “dying” in Sir 8:7, Moshe Segal interprets the participle in 48:5 (גוע) as someone going to die but not yet dead – as in Ps 88:16, where NRSV renders: “close to death”<sup>36</sup>. Similarly, some modern interpreters of 1 Kgs 17:17-24 follow Josephus (*Ant.* 8.325) by regarding the Zarephath story as describing an apparent death where the prophet actually revives a very sick lad<sup>37</sup>. Elijah’s divinely authorized intervention to bring someone back from the realm of the dead contrasts with Saul’s unauthorized consultation of the dead Samuel at Endor (Sir 46:20; 1 Sam 28:3-25), against the Torah stipulation (Deut 18:9-14).

Verse Sir 48:6 praises Elijah as “the one bringing down kings to the pit [שחת = the grave or destruction], and nobles down from their beds!” Although Ben Sira does not name these kings, they include Ahab, Ahaziah, and Jehoram. Most famously, after the sulky King Ahab had lain down on “his bed” (מטתו, 1 Kgs 21:4) and Queen Jezebel had arranged the judicial murder of Naboth, Elijah predicted Ahab’s death as a punishment (21:19; 22:34-38). Mention of the word “bed” (מיטה) also recalls its presence in the story of Israel’s King Ahaziah (2 Kgs 1:4.6.16), whose death Elijah foretold as the penalty for his apostasy (vv. 16-17). Moreover, although the exact term does not appear, the bed motif recalls Hazael’s use of a “netted bed-cover” (מכבר) to suffocate the sick King Ben-hadad (8:15). If we consider the Chronistic narrative (possibly anachronistic), we could also include Elijah’s sending of a letter predicting punishment for Judah’s bed-bound King Jehoram, who died of an incurable disease (2 Chr 21:12-19)<sup>38</sup>. In addition, there is an ironic contrast with Sir 48:5, since Elijah raised to life the widow’s son, whom he took and placed down on “his bed” (מטהו, 1 Kgs 17:19).

<sup>35</sup> SKEHAN – DI LELLA, *Wisdom*, 529; HILDESHEIM, *Prophet*, 95; SMEND, *Weisheit erklärt*, 76; MOPSIK, *Sagesse*, 302. Commentators accepting the child’s actual death include COGAN, *1 Kings*, 428-30; WALSH, *1 Kings*, 233.

<sup>36</sup> SEGAL, *Sefer*, 331.

<sup>37</sup> DEVRIES, *1 Kings*, 222, 220; GRAY, *I & II Kings*, 382-83; GARSIEL, *From Earth to Heaven*, 46.

<sup>38</sup> HILDESHEIM, *Prophet*, 97.

Indeed, the contrast is expressed with the opposite participial verbs, since Elijah is both “the one raising” (המקים) to life and “the one bringing down” (המוריד) to death. This pattern matches the vertical axis found in the Elijah cycle, especially in the story of the descent of fire at Mount Carmel (1 Kgs 18:38) and the prophet’s subsequent heavenly ascent (2 Kgs 2:1-18).

### Elijah’s Commission at Sinai (Sir 48:7-8)

H<sup>B</sup>: <sup>8</sup> The one anointing someone full of recompenses,  
and a prophet as a successor in your place —

<sup>7</sup> And he let him hear punishments at Sinai,  
and at Horeb, judgments of vengeance!

G: <sup>7</sup> Hearing a rebuke at Sinai,  
and at Horeb judgments of vengeance!

<sup>8</sup> The one anointing kings as a recompense,  
and prophets as successors after him!

While verses Sir 48:7-8 deal with Elijah’s visit to Mount Horeb (1 Kgs 19:8-18), the Hebrew text differs from the Greek and Syriac by placing v. 8 before v. 7<sup>39</sup>. Verse 8 echoes God’s instruction about anointing successors in 1 Kgs 19:15-17, but unlike Moses, who anoints the priest Aaron (Sir 45:15), Elijah anoints kings and prophets (48:7). Verse 8b has a clear allusion to Elisha in the alliterative phrase: “a prophet as a successor (תחליף) in your place (תחתיד),” based on the command in 1 Kgs 19:16: “You shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place (תחתיד).” Presumably the Genizah Hebrew verse contains synonymous parallelism, so that the person “full (מלא) of recompenses” (Sir 48:8a) is also the successor prophet Elisha<sup>40</sup>. To fulfil the role of bringing recompenses, Elisha sent a delegate to anoint Jehu (2 Kgs 9:1-10), who then performed vengeance on the royal line of Ahab. The noun “recompenses” (תשלומות) recalls Jehu’s reference to the divine prophecy of vengeance against Ahab’s son Joram: “Surely for the blood of Naboth and for

<sup>39</sup> If the Hebrew sequence is original, the Greek and Syriac may have placed v. 7 before v. 8 to avoid the impression that the successor prophet Elisha (v. 8) was the one hearing God at Sinai (v. 7). For the same reason, the Hebrew avoided the expected series of participles: “the one hearing” (v. 7).

<sup>40</sup> SKEHAN – DI LELLA, *Wisdom*, 533; BEENTJES, *Elijah*, 94.

the blood of his son that I saw yesterday, says the Lord, I will recompense (ושלמתי) you on this plot of ground” (2 Kgs 9:26)<sup>41</sup>. Many commentators on Sir 48:8 follow the Greek and Syriac, however, by reading “kings (מלכי) of recompenses” (= kings performing recompenses), referring not only to Jehu who terminated Ahab’s dynasty (2 Kgs 9:1–10:36), but also to Hazael who brought vengeance on Ben-hadad (8:7-15)<sup>42</sup>. Technically, it was not Elijah himself but Elisha who in fact encountered Hazael in Damascus (8:7-15) and also sent a representative to anoint Jehu (9:1-10)<sup>43</sup>.

Verse Sir 48:7 explains God’s message for Elijah at the holy mountain: “And he let him hear punishments at Sinai, and at Horeb (בחורב) judgments (משפטי) of vengeance (נקם).” Here the sage recalls the admonition in Mal 3:22: “Remember the Torah of Moses my servant, which I commanded him at Horeb (בחרב) for all Israel – statutes and judgments (משפטים).” Whereas the Deuteronomist’s story uses only the place name Horeb (1 Kgs 19:8), Ben Sira differs from earlier biblical books by explicitly identifying Horeb with Sinai, thereby enhancing Elijah’s similarity to Moses, whom tradition connects both to Sinai (Exod 19:11) and to Horeb (Deut 4:15). The language of Sir 48:7 has similarities to God’s communication to Moses: “He let him hear his voice” to teach “his judgments (משפטי) to Israel” (Sir 45:5).

The Greek understands that at Sinai Elijah was given to hear “rebuke” (ἐλεγμὸν = תוכחה *tōkahat*), whereas the parallelism suggests that the unvocalized Hebrew spoke of “punishments” (תוכחות *tōkēhōt*)<sup>44</sup>. The noun echoes Hos 5:9: “Ephraim, you will be for desolation on the day of punishment (תוכחה *tōkēhā*) among the tribes of Israel.” Elijah heard judgments on Mount Horeb affecting the apostate people of Israel, because all except seven thousand had bowed the knee to Baal (1 Kgs 19:18). The motif of vengeance also recalls the message of Elisha’s delegate when anointing Jehu: “You shall strike down the house of Ahab your master, so that on Jezebel I may avenge (ונקמתי) the blood of my servants the prophets, and the blood of all the Lord’s servants” (2 Kgs 9:7).

<sup>41</sup> Although the piel verb שלם (“repay” or “recompense”) is common in the MT, the noun תשלומת (*tišlōmet* or *tašlōmet* = “recompense”) appears three other times in Ben Sira (12:2 H<sup>A</sup>; 14:6 H<sup>A</sup>; 35:13 H<sup>B</sup>) but never in the MT.

<sup>42</sup> HILDESHEIM, *Prophet*, 68; SEGAL, *Sefer*, 331; PETERS, *Buch*, 411.

<sup>43</sup> STADELMANN, *Ben Sira*, 199.

<sup>44</sup> GILBERT, *Les relectures*, 19.

### Elijah Ascended and Ready for the Future (Sir 48:9-10)

H<sup>B</sup>: <sup>9</sup> The one taken upwards in a tornado,  
and on high with fiery troops!

<sup>10</sup> The one recorded as ready for the time,  
to put an end to anger before the wrath,  
To bring back the heart of fathers towards sons,  
and to reestablish the tribes of Israel!

G: <sup>9</sup> The one taken up in a whirlwind of fire,  
and in a chariot of fiery horses!

<sup>10</sup> The one recorded in rebukes for the times,  
to abate anger before wrath,  
To turn a father's heart to his son,  
and to restore the tribes of Jacob!

In Sir 48:9, the passive form “taken up” (נלקח) denotes a heavenly assumption, while the Greek participle (ἀναλημφθείς) resembles the Greek of 1 Macc 2:58 that Elijah “was taken up” (ἀνελήμφθη) into heaven. Sirach 48:9 speaks of Elijah being “taken up” (נלקח = *niphal* participle), using the same verb form (*niphal* perfect) applied to Enoch in 49:14<sup>45</sup>. In addition, the same *niphal* verb appears in the book's first mention of Enoch (44:16), though many scholars view this verse as a later gloss because of its absence from the Ben Sira Masada scroll<sup>46</sup>. Ralph Hildesheim has pointed out that in the Praise of the Ancestors, the sage is not absolutely closed to some specific cases of survival after death<sup>47</sup>. Just as Ben Sira mentions two persons who while still alive were “taken up,” namely Enoch and Elijah ([44:16]; 48:9; 49:14), Elijah is also paired with Enoch in Philo's *Questions and Answers on Genesis* (QG 1.86) and Josephus' *Antiquities* (Ant. 9.28).

While Ben Sira borrows the term “tornado” or “whirlwind” (סערה) from 2 Kgs 2:11, the term “troops” echoes Bildad's rhetorical question to Job about God's power: “Is there a number to his troops (לגדודיו)?” (Job 25:3). The mention

<sup>45</sup> Whereas 2 Kgs 2:9 uses the passive (*niphal*) for Elijah, Gen 5:24 employs the active (*qal*) for Enoch.

<sup>46</sup> SKEHAN – DI LELLA, *Wisdom*, 499; HILDESHEIM, *Prophet*, 100, n. 100; BEENTJES, *Elijah*, 96, n. 25.

<sup>47</sup> HILDESHEIM, *Prophet*, 261-62; SCHNOCKS, *Totenerweckung*, 296-298.

of “fiery troops” (גִּדּוּדִי - אֵשׁ) almost matches the “fiery chariots” (רֶכֶב - אֵשׁ) and “fiery horses” (סוּסֵי - אֵשׁ) that took away Elijah to heaven (2 Kgs 2:11)<sup>48</sup>. A comparable motif recurs in the story of Elisha, when God revealed to the prophet’s servant that “the mountain was full of horses (סוּסִים) and fiery chariots (רֶכֶב - אֵשׁ) surrounding Elisha” (6:17)<sup>49</sup>.

Ben Sira describes the exalted Elijah as the one recorded or written down (כְּתוּב) as ready for the occasion or time. This participle has a double meaning. On the one hand, in Elijah’s readiness for the time of his future activity, it depicts him as “recorded” or “enrolled” or “appointed,” as in Isa 4:3: “everyone recorded (כָּל-הַכְּתוּב) for life in Jerusalem.” On the other hand, even if the participle is not exactly a proper citation formula, because it is Elijah himself who is written down, it still leads into a clear scriptural reference to the end of the prophet Malachi’s book (Mal 3:23-24)<sup>50</sup>. However, this passive participle may also hint at the shift from viewing Elijah as an oral preacher towards seeing him as a literary figure. Whereas the Deuteronomistic History presents him as a “speaking prophet” (1 Kgs 17–2 Kgs 2), the Chronicler’s unique reference to Elijah refers only to a “letter” or “written message” (מִכְתָּב) made by Elijah (2 Chr 21:12).

The final verses of the prophet Malachi contain this promise: “Behold, I am sending you Elijah the prophet before the coming of the great and awesome day of the Lord. And he will bring back the heart of fathers towards sons and the heart of sons to their fathers, lest I come and strike the land with the ban” (Mal 3:23-24 [4:5-6]). In light of this promise, Ben Sira declares that Elijah is “ready” (נָכוֹן) for this role. The Qumran *Messianic Apocalypse* (4Q521 2.3.2) has a comparable echo of Mal 3:24 in the motif of reconciliation between fathers and sons, using Malachi’s three-word phrase “fathers towards sons” (עַל - בְּנִים - אֲבוֹת)<sup>51</sup>. In addition, this Qumran mini-apocalypse employs the term “ready” (נָכוֹן), but unfortunately its fragmentary context in the Qumran text precludes

<sup>48</sup> DHARAMRAJ, *Prophet*, 183-84.

<sup>49</sup> Moreover, the term “troops” (גִּדּוּדִים) also recalls Elisha’s death, since 2 Kgs 13:20 states: “And Elisha died, and they buried him, and Moabite troops used to come into the land.”

<sup>50</sup> SMEND, *Weisheit erklärt*, 46; BEENTJES, *Elijah*, 93; HILDESHEIM, *Prophet*, 100-101; SKEHAN – DI LELLA, *Wisdom*, 530. The term “written” or “recorded” became popular in later apocalyptic texts (Dan 12:1; Rev 5:1).

<sup>51</sup> COLLINS, *Scepter*, 120; BEENTJES, *Elijah*, 93, n. 17.

a full comparison<sup>52</sup>. Interestingly, Mal 3:23 is also echoed in a fragmentary Aramaic Vision text from Qumran: “To you I will send Elijah before... power, lightning, and meteors” (4Q558 54.2.3-5)<sup>53</sup>.

The word “for the time/opportunity” (לעת) means “for the right/particular time” in Sir 10:4, where the sage asserts that God provides a suitable leader for each time: “The government of the earth is in God’s hand, and over it will stand a person for the right time (לעת).” Moreover, the Hebrew text of 39:30 speaks of God’s providential ruling of all things in the universe: “All these things were created for their function, and they are in a storehouse and will be appointed for the right time (לעת).” The word in 48:10 refers to the right or particular time in the future, unknown to humanity, when Elijah will return to fulfil the appointed mission<sup>54</sup>. Whereas two of the Greek uncials speak of one recorded for the times “in rebukes” (ἐν ἐλεγμοῖς – perhaps referring to Mal 3:23-24), instead of this phrase Ziegler follows Smend in proposing the adjective “ready” (ἔτοιμος) to match the Hebrew<sup>55</sup>.

After the mention of Elijah’s role in enabling vengeance to be enacted on sinners (Sir 48:6-8), it comes as a surprising contrast that, as in Mal 3:23-24, the expected return of Elijah will not be to bring punishment but rather “to put an end to anger” before the dreadful day of the Lord’s judgment. Although Ben Sira describes the prophet’s appointed task of bringing divine anger to an end, the Greek and Syriac differ on what follows. The slightly tautological Greek text says: “before wrath” (θυμῶ = חרון)<sup>56</sup>. Segal tentatively suggests that the lost Hebrew may have had the word “ban” or “curse” (חרם), echoing Mal 3:24<sup>57</sup>. However, the Syriac echoes Malachi’s mention of “the day of the Lord” (Mal 3:23) in its wording: “before the day of the Lord”<sup>58</sup>.

<sup>52</sup> JASSEN, *Mediating the Divine*, 147-148; COLLINS, *Scepter*, 120. Possibly the fragmentary text of 4Q521 could here be referring to Elijah: “he is ready (נכו): coming are fathers towards sons.”

<sup>53</sup> GARCÍA MARTÍNEZ – TIGCHELAAR (eds.), *The Dead Sea Scrolls*, II, 1115; cf. PUECH, L’attente du retour d’Élie, 3-26; JASSEN, *Mediating the Divine*, 143-44.

<sup>54</sup> The Greek plural phrase “for the times” (εἰς καιρούς) suggests the apocalyptic notion of the final times (Dan 12:7; 1 Thess 5:1; 1 Tim 4:1).

<sup>55</sup> SMEND, *Weisheit erklärt*, 460-61.

<sup>56</sup> Accepted by SEGAL, *Sefer*, 330; PETERS, *Buch*, 409; SAUER, *Sirach*, 326.

<sup>57</sup> SEGAL, *Sefer*, 332.

<sup>58</sup> Accepted by SKEHAN – DI LELLA, *Wisdom*, 531; HILDESHEIM, *Prophet*, 70; MOPSIK, *Sagesse*, 303.

The depiction of Elijah's future role in Sir 48:10 could be understood as reflecting his prophetic ministry described in 1 Kgs 17–2 Kgs 2. His first task (according to the Greek) is to put an end to anger before the wrath, just as Elijah sought the people's repentance in order to avert God's final wrath that would ultimately destroy the Northern Kingdom (Sir 47:24; 48:15). The third task of re-establishing the tribes of Israel is symbolized by his setting up twelve stones on Mount Carmel to match number of the "tribes of the sons of Jacob" (1 Kgs 18:31), as well as the subsequent answer to Elijah's prayer, indicating that God has turned back the people's hearts (18:37).

The second task of bringing back the heart of fathers towards sons recalls the immediate prelude to the Elijah story, when the father-son bond has been betrayed by human sacrifice: "In his [= Ahab's] days Hiel of Bethel built Jericho; at the cost of Abiram his firstborn he laid its foundation, and at the cost of his youngest son Segub set up its gates" (1 Kgs 16:34). Charles Conroy observes that Hiel loses his two sons while building Jericho, suggesting that this foreshadows the later loss of Ahab's two sons, Ahaziah ("according to the Lord's word," 2 Kgs 1:17) and Jehoram ("according to the Lord's word," 9:24-26)<sup>59</sup>. Bart Koet comments on Hiel's action:

A father who killed his eldest and youngest son as an offering for the success of his city-building is evidently not an example of a father who turns his heart to his son. When Elijah inspires fathers to turn their hearts to their children, this flagrant example of idolatry will stop.<sup>60</sup>

As a contrast, Elijah serves as a substitute father or protector for the widow's son (1 Kgs 17:8-24), in accordance with Sir 4:10: "Be a father to orphans, and in place of a husband to widows." Elijah also serves as a substitute father to Elisha, who cries out when he is losing Elijah who is ascending into heaven: "My father! My father!" (2 Kgs 2:12). Koet astutely observes: "Whereas 1 Kgs 16:34 describes an unfaithful father, the Elijah cycle is concluded by a story of a faithful son."<sup>61</sup>

Ben Sira deploys assonance in the depiction of Elijah's role (Sir 48:10bc H<sup>B</sup>): "to put an end to (להשבית) anger before the wrath (Segal: חרון), to bring

<sup>59</sup> CONROY, Hiel, 210-218.

<sup>60</sup> KOET, Elijah, 179.

<sup>61</sup> KOET, Elijah, 176-177. In addition, 1 Kgs 21:3-4 reports Elijah's rebuke of King Ahab for his judicial murder of Naboth, who had declared his intention to protect the inheritance of "my fathers" or "my ancestors" (אבותי).

back (להשיב) the heart of fathers towards sons.”<sup>62</sup> The redirecting of hearts within the family has a faint parallel to the mention of a turning of hearts towards God in Elijah’s prayer on Mount Carmel: “Answer me, O Lord, answer me, so that this people may know that you, Lord, are God, and that you yourself have turned their hearts (הסבת) back” (1 Kgs 18:37). A comparable instance of assonance (with the verbs reversed) explains the purpose of the intervention by Joshua and Caleb in the Israelite assembly (Sir 46:7 H<sup>B</sup>): “So as to turn back (להשיב) wrath (חרון) from the congregation, and so as to put an end to (להשבית) a malicious ill report.” In the accounts of Israel’s monarchs, wrath could be turned away by the removal of idolatrous practices, but in Elijah’s day, King Ahab’s idolatry continued Jeroboam I’s pattern of provoking divine wrath (1 Kgs 16:33). Ben Sira echoes the Deuteronomist in seeing idolatry as causing the fall of the Northern Kingdom (2 Kgs 17:11.17; Sir 47:24-25; 48:15)<sup>63</sup>. Elijah’s role parallels the religious activity of Hezekiah in putting an end to Judah’s infidelity, by making a covenant with God to avert his fierce anger (2 Chr 29:10). Hence the activity promised for the returning Elijah is to be successful in removing idolatry – a task which he failed to complete during his earthly life.

Elijah’s future role was to reconcile parents and children: “to bring back the heart of fathers towards sons.” This phrase echoes part of the description of Elijah’s task in Mal 3:24: “And he will bring back (והשיב//ἀποκαταστήσει, “restore”) the heart of fathers towards sons and the heart of sons to their fathers.” Elijah’s forthcoming mission was also “to reestablish the tribes of Israel,” echoing the task of God’s servant (perhaps originally Cyrus) in Isa 49:6: “to raise up (להקים = στῆσαι) the tribes of Jacob and to bring back (להשיב = ἐπιστρέψαι) the survivors of Israel.”<sup>64</sup> Because Isa 49:6 mentions the “tribes of Jacob,” the Greek and Syriac adopt this formulation, whereas the Hebrew mention of “Israel” is likely original as the *lectio difficilior*. A similar concern for the twelve tribes

<sup>62</sup> Moreover, the verb “to put an end to (להשבית)” exhibits subtle assonance with the opening Deuteronomistic description of Elijah as “the Tishbite” (התשבי) in 1 Kgs 17:1. A link between Elijah’s designation התשבי (“the Tishbite”) and the idea of תשובה (“repentance”) is proposed by GARSIEL, *From Earth to Heaven*, 147-148.

<sup>63</sup> Thus, Moses is commanded to impale the worshippers of Baal, “so that the fierce anger of the LORD may turn away from Israel” (Num 25:4). Later, 1 Macc 3:8 declares of Judas Maccabeus: “He went through the cities of Judah and destroyed the impious out of it [= the land], and he turned away wrath from Israel.”

<sup>64</sup> STADELMANN, *Ben Sira*, 200; HILDESHEIM, *Prophet*, 104; SKEHAN – DI LELLA, *Wisdom*, 534.

occurs in Ben Sira's nationalistic prayer: "Gather all the tribes of Jacob" (Sir 36:13 H<sup>B</sup>). In Ben Sira's thinking, the returning Elijah would revive the nation, just as on an individual level he had resuscitated the widow's son (Sir 48:5; 1 Kgs 17:22)<sup>65</sup>.

In fact, Ben Sira's poem on Elijah is framed by a double allusion to the prophet Malachi, who indeed speaks of the zealous prophet's future return (Mal 3:23-24) on the basis of the tradition that he ascended into heaven (2 Kgs 2:1-18). In fact, the Book of Malachi has multiple echoes of the Jacob story, beginning with its blunt opening statement: "I have loved Jacob, and Esau I have hated" (Mal 1:2-3)<sup>66</sup>. A particular parallel exists between Gen 32:12 and Mal 3:24 [4:6] because of several shared words (sons, strike, lest someone comes). Sirach 48:10 alludes to the prophet's description of Elijah's return: "And he will bring back the heart of fathers towards sons and the heart of sons to their fathers, lest I come and strike the land with the ban." (Mal 3:24 [4:6]) The Malachi text echoes the Genesis report of Jacob's prayer: "Please deliver me from the hand of my brother, from the hand of Esau, for I am afraid of him, lest he come and strike me – mother along with sons" (Gen 32:12). The Elijah story is also set against the background of family tensions, especially between fathers and sons (1 Kgs 16:34).

Luke's Gospel reapplies Greek Sirach's mention of the returning Elijah to the unborn John the Baptist, both in his reconciling role and in his task of restoring Israel: "And he will turn back (ἐπιστρέψει) many of the sons of Israel to the Lord their God, and he will go before him in the spirit and power of Elijah, to turn back (ἐπιστρέψαι) the hearts of fathers towards children, and the disobedient to the prudence of the righteous, to make ready for the Lord a people prepared" (Luke 1:16-17)<sup>67</sup>. An eschatological interpretation of the family reconciliation foretold in Mal 3:24 occurs in Pseudo-Philo at the conclusion of Joshua's farewell speech, where he promises eternal life for the Israelites assembled and their descendants: "I will restore you to your fathers and your fathers to you" (*L.A.B.* 23:13)<sup>68</sup>.

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<sup>65</sup> I owe this insight to Bradley C. Gregory.

<sup>66</sup> LEAR, *Relationship*, 651-52.

<sup>67</sup> Just as Sir 48 links these two prophetic figures of Elijah and Malachi, so does Luke 1:17 when describing the role of John the Baptist; cf. KURZ, *Sirach* 48.1-16, 308-324.

<sup>68</sup> HARRINGTON, *Pseudo-Philo*, 333.

### Elijah in Relation to Elisha (Sir 48:11-12b)

Because the Hebrew text in Sir 48:11-12b is damaged, here is a comparison with the Greek and Syriac versions, which attest a belief in the resurrection<sup>69</sup>.

H<sup>B</sup>: <sup>11</sup> [Happy is the one] who saw you and died.  
[But happy are you, because you will indeed live.]<sup>70</sup>

<sup>12</sup> [Elijah was concealed in a tornado,  
And Elisha was filled with his spirit.]<sup>71</sup>

G: <sup>11</sup> Happy are those seeing you  
And those having been established in love,  
For we also will live in life.<sup>72</sup>

<sup>12</sup> Elijah is the one who was covered in a whirlwind,  
And Elisha was filled with his spirit.

S: <sup>11</sup> Happy is the one who saw you and died,  
Yet he does not die but will indeed live.<sup>73</sup>

<sup>12</sup> Elijah was gathered to heaven in the treasuries,  
And Elisha received twice as much prophecy.

Since Elijah has been described as “the one taken upwards in a tornado” and as “the one recorded as ready for the time” (Sir 48:9-10), the Greek and Syriac versions allude to the afterlife or resurrection in v. 11b, where the Hebrew text is lost. While Elijah resembles Enoch by being “taken up” to the divine presence in heaven ([44:16]; 48:9; 49:14), 48:10 has added an allusion to Mal

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<sup>69</sup> Greek from ZIEGLER, *Sapientia*, 351; Syriac from CALDUCH-BENAGES – FERRER – LIESEN, *Wisdom of the Scribe*, 258. For six scholarly reconstructions of the original lost Hebrew of Sir 48:11, see BEENTJES, *Elijah*, 97. For a reconstruction implying resurrection, see PUECH, *Ben Sira* 48:11, 87.

<sup>70</sup> Reconstruction of Sir 48:11b from SMEND, *Weisheit hebräisch*, 55.

<sup>71</sup> Reconstruction of Sir 48:12ab, based on Greek, from SEGAL, *Sefer*, 330. On the remainder of 48:12, which deals with Elisha and is beyond the scope of this article, see HILDESHEIM, *Prophet*, 109-11.

<sup>72</sup> Although the major Greek uncials read: “those having been established/adorned (κεκοσμημένοι) in love,” ZIEGLER’s edition follows the Origenic MSS in reading: “those having fallen asleep (κεκοιμημένοι) in love.”

<sup>73</sup> Followed by SEGAL, *Sefer*, 330. However, if we see here the hand of a Christian redactor, we may understand the second colon thus: “yet he does not die but will indeed give life”; cf. VAN PEURSEN, *Que vive celui qui fait vivre*, 288.

3:23-24 about his future role. The problem lies in the fact that elsewhere Ben Sira repeatedly denies the notion of an afterlife (Sir 10:11; 14:16; 17:27-28; 22:11; 30:4; 38:21; 41:3-4)<sup>74</sup>. For instance, Sir 17:27-28 G asks:

Who will praise the Most High in Hades, in place of those living and offering thanksgiving? From someone dead, as from someone non-existent, thanksgiving has perished. Someone living and healthy will praise the Lord.

Similarly, Sir 38:21 H<sup>B</sup> urges the bereaved to relinquish the memory of the person who has died: “Do not remember him, for there is no hope for him. What will you benefit? But you will harm yourself.”

Nevertheless, taking a minority position within scholarship, Émile Puech strongly advocates the view that Ben Sira himself had a resurrection belief, and hence he reconstructs Sir 48:11: “Happy the one who sees you before dying, for you will give life and he will live.”<sup>75</sup> To be sure, despite the sage’s lack of belief in a meaningful individual afterlife, a few figures in the Praise of the Ancestors come close to overcoming death. Enoch was assumed into heaven ([44:16]; 49:14); Elijah resuscitated the widow’s son (48:5) and was later taken up to heaven in a whirlwind (v. 9); Elisha worked wonders even after his death by raising a corpse (vv. 13-14)<sup>76</sup>. Interpreting the Book of Malachi, Ben Sira has an expectation of Elijah’s return (Sir 48:10-11), so the implication is that this prophet escaped death and will return to earth in the future.

In spite of the sage’s repeated denials of the afterlife, the Greek and Syriac versions include some references to it. Whereas the Hebrew text Sir 48:7:17b refers to the decay of a human corpse buried in the earth after death: “The expectation of mortals is worms” (cf. 10:11), the Greek text most likely alludes to post-mortem punishment by adding fire as well as worms (Isa 66:24; Mark 9:48), so that its translation reads: “The punishment of the ungodly is fire and

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<sup>74</sup> COLLINS, *Jewish Wisdom*, 92; CORLEY, *Afterlife Hope*, 5-9.

<sup>75</sup> PUECH, *Ben Sira* 48:11, 87.

<sup>76</sup> Sir 48:14 H<sup>B</sup> reports of Elijah’s successor Elisha: “In his life he performed marvels, and in his death portentous deeds.” Presumably v. 14b refers to the resuscitation of a corpse thrown into his grave (cf. 2 Kgs 13:21), which might conceivably suggest some kind of post-mortem existence. Such instances may provide a connection with Sir 49:10 about the bones of the Twelve Prophets sending forth new life, but in light of Ezek 37:1-14, I understand the mention of dead bones flourishing (Sir 46:12; 49:10) as a reference to national restoration.

worms.”<sup>77</sup> Similarly, when the Syriac finds passages contrary to belief in an afterlife, it frequently omits them (e.g., Sir 41:4cd) or modifies them (e.g., Sir 17:27)<sup>78</sup>. Indeed, the Syriac form of 48:11 (“Yet he does not die but will indeed live”) recalls not only Ps 118:17 but also Jesus’ saying on the resurrection in John 11:25. Hence, although the Greek and Syriac versions of Sir 48:11b suggest a belief in the afterlife, it is prudent to be cautious about whether the future resurrection was mentioned here in the lost original Hebrew. In 48:11b, both Greek and Syriac may have slightly expanded or edited the lost original text<sup>79</sup>.

The fragmentary Hebrew Sir 48:11 raises numerous questions. Whereas the Greek and Syriac presume that the first word of 48:11 is “happy/blessed” (אשרי), Hebrew MS B actually has simply “who” (אשר)<sup>80</sup>. If the difficult Hebrew relative conjunction or pronoun אשר (“who, which”) is emended to read אשרי (“happy”), the Hebrew and Syriac agree on v. 11a: “Happy is the one who saw you and died.” It is possible to see here a statement contrasting Elijah who was taken up to heaven with Elisha who died and was buried (2 Kgs 13:20): “Happy is the one who saw you [ascend to heaven], even though he [himself later] died.” In Sir 48:11-12, Ben Sira plays on Elijah’s riddling response to Elisha’s request for a double share of Elijah’s spirit: “You have asked a hard thing – if you see (תראה) me being taken from you, it will happen thus for you, but if not, it will not happen” (2 Kgs 2:10).

Particular questions arise about the Greek of Sir 48:11, which stands out as a tricolon in a long series of bicola. Whereas the Hebrew and Syriac have the singular (“one who saw you”: ראך), the Greek has a plural (“those seeing you”: οἱ ἰδόντες)<sup>81</sup>. The Greek also turns the one who has “died” (מת) into “those having been established/adorned” (major uncial MSS: *κακοσμημένοι*) or “those having

<sup>77</sup> REY, *L’espérance post-mortem*, 260. Ben Sira’s grandson and later copyists inserted references to the afterlife; cf. COLLINS, *Jewish Wisdom*, 95.

<sup>78</sup> NELSON, *Syriac Version*, 113-14.

<sup>79</sup> On Sir 48:11 see VAN PEURSEN, *Que vive celui qui fait vivre*, 286-301; see also BEENTJES, *Elijah*, 96-97; SCHRADER, *Leiden*, 85-87.

<sup>80</sup> For the possible presence of the singular noun אשר meaning “happiness” (Gen 30:13), see SMEND, *Weisheit erklärt*, 461. Note that Sir 38:15 is a comparable statement beginning with “one who” (אשר), and keeping the pronoun is accepted as a possibility by MOPSIK, *Sagesse*, 304. Possibly the original text had both words: “happy is the one who” (אשרי - אשר); cf. Ps 137:8-9; 146:5.

<sup>81</sup> Possibly the plural Greek expression in Sir 48:11a (“Happy are those seeing you”) has an echo of Luke 10:23 (cf. Matt 13:16): “Happy are the eyes seeing the things that you are seeing,” though the wording is different.

fallen asleep” (Origenic MSS: *κεκοιμημένοι*). The Greek qualifying phrase (*ἐν ἀγαπήσει* = “in love”) invites suspicion, because the noun *ἀγάπησις* occurs only once elsewhere within the Greek uncials of Ben Sira (Sir 40:20), but seven further times in the later Greek expansions (1:10c, 12d; 11:15b; 17:18b; 19:18b; 24:18a; 25:12a).

In the second half of the damaged bicolon, texts and interpreters differ regarding who will live: “he” (Syriac; Segal) or “we” (Greek; Skehan) or “you” (Smend). The Greek text of Sir 48:11b may be influenced by the mention of revivification in Hos 6:2: “On the third day we will arise, and we shall live (*ζησόμεθα*) before him” (cf. Rom 6:8; 2 Cor 13:4; 2 Tim 2:11)<sup>82</sup>. In fact, the whole Greek verse can be read as a Christian affirmation:

Happy are those seeing you at the final resurrection, in other words, those having fallen asleep (G<sup>O</sup>) – or having been established/adorned (G<sup>BSA</sup>) – in love, for we Christian believers also will live in life, like Elijah who overcame death.<sup>83</sup>

A comparable Christian change to the Greek text occurs in Sir 25:1, where the uncial MSS suggest a reference to Jesus’ resurrection: “In three things I was beautified, and I arose in a timely way before the Lord and human beings” (*Ἐν τρισὶν ὥραϊσθην καὶ ἀνέστην ὥραϊα ἔναντι κυρίου καὶ ἀνθρώπων*)<sup>84</sup>. For a Christian copyist, mention of the number “three” suggested Christ’s three days in the tomb, as in John 2:19: “in three days I will raise it up,” (*ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν*), and Mark 9:31: “after three days he will rise” (*μετὰ τρεῖς ἡμέρας ἀναστήσεται*).

The Syriac of Sir 48:11 can be read in two ways. On the one hand, we can understand it as concluding with *peal* verbs: “Happy is the one who saw you and died, yet he does not die but will indeed live” – perhaps asserting that Elisha would share in the final resurrection. The phraseology echoes the affirmation in Ps 118:17: “I shall not die, but I shall live,” taken from a psalm often applied to Jesus’ resurrection (Mark 12:10; Acts 4:11). On the other hand, if we see here the hand of a Christian redactor, we may according to Wido T. van Peursen understand the second colon as concluding with *aphel* verbs: “yet he does not

<sup>82</sup> Although the NT does not explicitly quote Hos 6:2, it may be echoed in Luke 9:22; 24:46.

<sup>83</sup> See VAN PEURSEN, *Que vive celui qui fait vivre*, 298. The Greek use of the first-person plural, differing from Hebrew or Syriac, matches a pattern elsewhere in the Praise of the Ancestors (Sir 44:1; 50:22-24).

<sup>84</sup> For a Greek reconstruction of Sir 25:1, see ZIEGLER, *Sapientia*, 78.

die, but will indeed give life.”<sup>85</sup> Here the one who saw Elijah may be interpreted as Jesus at the transfiguration (Mark 9:1-8), and he is likewise the living one who gives life (John 5:21; Rev 1:18). Such Christian influence on the Syriac, as on the Greek, makes it hard to use the early versions for reconstructing the lost original Hebrew in such an instance.

Although certainty is impossible, the most suitable reconstruction of the lost Hebrew for Ben Sira’s context (in my view) was supplied by Rudolf Smend and Norbert Peters: “Happy is the one who saw you and died. But happy are you (אשריך), because you will indeed live.”<sup>86</sup> If this reconstruction is correct, it includes an ironic echo of Elisha’s false promise conveyed through Hazael to the sick king Ben-hadad of Damascus: “Go, say to him: You shall indeed live (תחיה - חיה)” (2 Kgs 8:10). In light of Ben Sira’s lack of hope in the resurrection, it seems best to regard Sir 48:11a as referring to the event of Elijah’s ascent, witnessed by Elisha (2 Kgs 2:11-12). Whereas Elisha died sometime after seeing Elijah depart, the ascended Elijah himself will indeed live. Lutz Schrader interprets Sir 48:11a by viewing Elisha as the subject of the statement (“Happy is the one who saw you”), which leads well into v. 12, and he takes the next verb as concessive: “though he died,” in contrast to Elijah<sup>87</sup>. Accordingly, in my understanding, the preserved first half of the verse praises Elisha, who saw Elijah ascend to heaven, even though he himself later died and was buried (2 Kgs 13:20-21). The reconstructed second half of Sir 48:11 then praises Elijah, who by contrast escaped death and hence lives and awaits his return at the end-time (Mal 3:23-24). Thus, the original Ben Sira looks forward to Elijah’s return, as promised by Malachi, but he has no clear expectation that Elijah’s return will lead into a general resurrection, because belief in a wider resurrection only entered the mainstream of Jewish belief a generation later, following the death of the Maccabean martyrs (Dan 12:1-3; 2 Macc 7:1-38)<sup>88</sup>.

Finally, to complete our study of Ben Sira’s presentation of Elijah, we can refer to the early versions in the absence of the Hebrew for Sir 48:12ab. While the Syriac says: “Elijah was gathered to heaven in the treasuries, and Elisha

<sup>85</sup> See VAN PEURSEN, *Que vive celui qui fait vivre*, 288. He also notes (VAN PEURSEN, *Que vive celui qui fait vivre*, 292) a case of Christian wording in Sir 48:10 S (“bring good news”).

<sup>86</sup> SMEND, *Weisheit erklärt*, 461; SMEND, *Weisheit hebräisch*, 55; PETERS, *Buch*, 413.

<sup>87</sup> SCHRADER, *Leiden*, 87. However, with an echo of Sir 37:26 and 44:14, he reconstructs 48:11b differently: “for surely his name will live.”

<sup>88</sup> CORLEY, *Afterlife Hope*, 11-18.

received twice as much prophecy,” the Greek of 48:12 says: “Elijah is the one who was covered (ἐσκαπάσθη) in a whirlwind, and Elisha was filled with his spirit.” While Elijah’s heavenly ascent is described in 2 Kgs 2:11, Elisha’s being filled with a double portion of Elijah’s spirit reflects his request in vv. 9-10, a request recognized as fulfilled in v. 15. When the Greek says that Elijah was covered or concealed (ἐσκαπάσθη) in the whirlwind or storm, there may be the nuance of “concealing” (Exod 2:2 LXX; 3 Macc 3:27.29), as a way of speaking of Elijah’s mysterious disappearance (2 Kgs 2:12)<sup>89</sup>. Although 1 Kgs 17:3 LXX employs a different verb when reporting the divine command for Elijah to depart: “Be hidden (αρύβηθι = ונסתר) at the brook Cherith,” Segal reconstructs Sir 48:12a with the same Hebrew verb: “Elijah was concealed (ἐσκαπάσθη = נסתר) in a tornado.”

## Conclusion

Within Ben Sira’s Praise of the Ancestors, the poem on Elijah occurs in the middle of the Prophets Section (Sir 46:1–49:10). This section of 120 bicola, beginning with Joshua (46:1: “Moses’ servant in prophecy”) and ending with “the Twelve Prophets” (49:10), displays a canonical concern by referring in traditional sequence to Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the Twelve Prophets. The poem on Elijah is framed with allusions to the last of the Minor Prophets, since Elijah is first described as one whose words were like “a burning furnace” (echoing Mal 3:19) and later depicted (“as it is written”) having the task “to bring back the heart of fathers towards sons” (echoing Mal 3:23-24). Drawing on the abundant references to fire in the Deuteronomistic narrative (1 Kgs 17–2 Kgs 2), Ben Sira aptly dubs Elijah “a prophet like fire” (Sir 48:1), and in keeping with his prophetic role, Ben Sira emphasizes Elijah’s connection with God’s word (v. 3). Thereafter, Ben Sira focuses on Elijah’s mighty deeds, culminating in his heavenly ascent. Although the Greek and Syriac versions of Sir 48:11 presume the notion of the afterlife, the damaged Hebrew text may have contrasted the living and ascended Elijah with the deceased and buried Elisha.

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<sup>89</sup> SCHMITT, *Entrückung*, 144.

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### Zhrnutie

V rámci Sirachovcovej chvály slávnych predkov sa báseň o Eliášovi nachádza uprostred sekcie venovanej prorokom (Sir 46,1–49,10). Táto časť pozostávajúca zo 120 bikolónov začína Jozuem (46,1: „Mojžišovým nástupcom v prorockom úrade“) a končí „dvanástimi prorokmi“ (49,10). Uvedená sekcia je zaujímavá z kánonického pohľadu, keďže v tradičnom poradí odkazuje na Jozueho, Sudcov, Samuela, Kráľov, Izaiáša, Jeremiáša, Ezechiela a dvanástich prorokov. Hebrejská báseň o Eliášovi je zarámcovaná alúziami na posledného z tzv. malých prorokov, keďže Eliáš je najprv zobrazený ako ten, ktorého slovo „blčalo ohňom sťa fakľa“ (odkaz na Mal 3,19) a neskôr ako ten („ako je písané“), ktorého úlohou je „obrátiť srdcia otcov k synom“ (odkaz na Mal 3,23–24). Bohato čerpajúc z odkazov s motívom ohňa v deuteronomistickom rozprávaní (1Kr 17–2Kr 2) Sirachovec výstižne nazýva Eliáša „prorokom ako oheň“ (48,1) a v súlade s jeho prorockou úlohou zdôrazňuje Eliášovo spojenie s Božím slovom (v. 3). Následne sa Sirachovec zameria na Eliášove mocné činy, čo završí vystúpením do neba.

*Kľúčové slová:* Sirachovec, Eliáš, Skorší proroci, Malachiáš, vzkriesenie.

### Summary

Within Ben Sira's Praise of the Ancestors, the poem on Elijah occurs in the middle of the Prophets Section (Sir 46:1–49:10). This section of 120 bicola, beginning with Joshua (46:1: "Moses' servant in prophecy") and ending with "the Twelve Prophets" (49:10), displays a canonical concern by referring in traditional sequence to Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the Twelve Prophets. The Hebrew poem on Elijah is framed with allusions to the last of the Minor Prophets, since Elijah is first described as one whose words were like "a burning furnace" (echoing Mal 3:19) and later depicted ("as it is written") having the task "to bring back the heart of fathers towards sons" (echoing Mal 3:23–24).

Drawing on the abundant references to fire in the Deuteronomistic narrative about the prophet (1 Kgs 17–2 Kgs 2), Ben Sira aptly dubs him “a prophet like fire” (48:1), and in keeping with his prophetic role, Ben Sira emphasizes his connection with God’s word (v. 3). Thereafter, Ben Sira focuses on Elijah’s mighty deeds, ending with his ascent into heaven.

*Key words:* Ben Sira, Elijah, Former Prophets, Malachi, resurrection.

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# The Range and Significance of the References to Elijah in John's Gospel

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How extensive are the references to Elijah in the Fourth Gospel [FG]? Are they limited to the two explicit occurrences of the name in 1:21a.25 or do they include other passages? Moreover, what is the significance of the association of Elijah with the “Christ” and the “prophet” in the opening verses of the Johannine narrative? The present paper will seek to answer these questions.

## 1 The Immediate Context of John 1:21a and 1:25

In general, commentators recognise that, in John 1:21, Elijah represents a figure of eschatological saviour<sup>1</sup>, but not that the FG intends to present Jesus with the features of the Elijah *redivivus*<sup>2</sup>.

The necessary first step in our study is the examination of the immediate context of the two mentions of Elijah in 1:21a and 1:25. Thus, it is necessary to begin by explaining the structure of the first two days of the Johannine narrative (1:19-34) and the “rhetorical arrangement” of John's testimony which they contain. Then, we shall focus particularly on the dynamics of vv. 19-23, which contain John's indirect testimony to the messiah.

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<sup>1</sup> SCHNACKENBURG, *Das Johannesevangelium*, 277: “Nach der Ablehnung des Messiasititels distanziert sich Johannes auch von anderen messianischen Gestalten mit einem klaren Nein. [...] handelt es sich entweder um Vorläufer bzw. Begleitpersonen des Messias oder – wahrscheinlich – um Messiasgestalten, Heilsbringer nach anderer Erwartung; sonst könnte der Täufer schwerlich mit einem glatten «Nein» antworten”.

<sup>2</sup> Cf. BECKER, *Das Evangelium nach Johannes*, 113; WENGST, *Das Johannesevangelium*, 80.

### ***1.1 The Structure of the First Two Days of the Johannine Account (1:19-34)***

The immediate context of the twofold reference to Elijah in John 1:21a.25 is formed by vv. 19-28, which correspond to the first day of the Johannine narrative. However, we cannot approach vv. 19-28 without considering vv. 29-34: it is within the totality of these two days that the evangelist describes John's (first) testimony to Israel's messiah in a unitary way<sup>3</sup>.

The passage from one day to the next is marked explicitly in 1:29 ("the next day"), but the temporal indications are not the only criterion structuring vv. 19-34. The internal structure of these two days has to take account of the fact, first and foremost, that they are thought of as the reply to two different questions which those sent by the Jews from Jerusalem address to the Baptist: "Who are you?" (vv. 19.22) and "Then why are you baptising?" (v. 25)<sup>4</sup>. The answer to the first question is found precisely in v. 23 ("I am the voice of one crying in the wilderness") and that to the second in v. 31 ("For this I have come baptising with water, that he might be revealed to Israel")<sup>5</sup>.

The answer to the question "Who are you?" (repeated twice by the messengers) covers vv. 19-23 and is arranged in two stages: at first, John replies negatively, making it clear who he is not (vv. 19-21) and then positively, on the basis of Isa 40:3 (John 1:22-23). The response to the question "Then why are you baptising?" (1:24-34) is also structured in two steps: first, in the absence of Jesus, John replies by declaring that his baptism does not have a messianic character (vv. 24-28); then, the following day, in the presence of Jesus, he declares that his

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<sup>3</sup> John's second and final testimony to the messiah is recounted in 3:22-4:3.

<sup>4</sup> If the principals are identified once for all in 1:19 as "the Jews" from Jerusalem, the messengers sent present a double profile in connection with their two successive questions: they are indicated, first of all, as "priests and levites" (1:19) and, then, as "some Pharisees" (1:24). In our view, the prepositional construction in 1:24 (*ek* + genitive) is not to be understood as a complement of agent (*ek = hypo*) but, rather, as a partitive: "[some] of the Pharisees".

<sup>5</sup> The messengers' second question presupposes that the messiah has to perform a baptismal ministry, to be understood, obviously, as a gesture of purification. John's first response to the question "Why are you baptising?" is that his baptism is not this messianic baptism (1:26a): he, John, is not claiming the right to baptise like the messiah. Thus, he is making it clear that the type of purification effected by his baptism is of a completely different nature from that implied in the baptism of the one who is coming after him. Cf. GRASSILLI, "*Santificali nella verità*", 101-108.

baptism has the task of causing the messiah to be manifested to Israel (vv. 29-34). In this case too, a first, negative, declaration (vv. 24-28) is followed by a positive one (vv. 29-34).

## 1.2 *A Testimony Arranged in a Double Crescendo*

If, on the one hand, the first two days of the account appear as a response to two different questions posed to the Baptist, on the other hand, they are profoundly linked by the category of “testimony” (1:19.32.34). The particular quality of this word of John is underlined right from the beginning in two complementary ways: with the vocabulary of testimony (v. 19: *martyria*) and with that of confessing (v. 20: *hōmologeō*). Both terms come from juridical language; both are employed in a technical way in the Johannine writings (Gospel and Letters)<sup>6</sup>.

Schematically, John’s testimony to Jesus in 1:19-34 is arranged as follows.

- I. “Who are you?” – *Indirect* testimony of John to Jesus (vv. 19-23)<sup>7</sup>
  - a) the Christ, Elijah, the prophet           vv. 19-21
  - b) the *Kyrios*                                   vv. 22-23
- II. “Then why are you baptising?” – *Direct* testimony of John to Jesus (vv. 24-34)
  - a) first series of clues about the messiah (“one whom you do not know”, etc.)                                   vv. 24-28
  - b) second series of clues about the messiah (“the Lamb of God”, etc.)   vv. 29-34

In response to the question “Who are you?” John already offers a series of identifications of the messiah, both in the negative part of his reply (1:19-21) and in the positive one (vv. 22-23). In response to the question “Then why are you baptising”, he gives further details of the profile of the messiah of Israel,

<sup>6</sup> Cf. BEUTLER, *μαρτυρέω*, 958-964; BEUTLER, *μαρτυρία*, 964-968; HOFIUS, *ὁμολογέω*, 1255-1263.

<sup>7</sup> Various authors identify John’s indirect testimony with vv. 19-28 and his direct testimony with the following day (vv. 29-34): WENGST, *Das Johannesevangelium*, 78-86; SCHNELLE, *Das Evangelium nach Johannes*, 46-47; SCHENKE, *Johannes*, 43. However, already in 1:26-27, John speaks directly of the messiah although he is not yet present on the scene. In fact, Schenke recognises that, although Jesus does not yet appear on the first day, he is nonetheless already present in the testimony which John gives to him in 1:26: SCHENKE, *Johannes*, 39.

beginning in Jesus' absence (vv. 24-28) and concluding in his presence (vv. 29-34).

Thus, the two main movements of 1:19-34 set out a double crescendo: the *direct* testimony of John to Jesus (vv. 24-34) culminates, in v. 34, with the proclamation of Jesus as Son of God<sup>8</sup>; this high point is matched – in the *indirect* testimony of vv. 19-23 – by the allusive use of *Kyrios* with reference to this same Jesus (v. 23)<sup>9</sup>.

Both these developments contain the same sideslip: it is more immediately clear in 1:19-23 but can also be identified in vv. 24-34<sup>10</sup>. In verses 19-23, John passes from indicating Jesus (indirectly) as the Christ, Elijah and the prophet (vv. 19-23) to referring to him (indirectly) as Lord (vv. 22-23). In verses 24-34, there is a movement from indications which evoke the *motif* of the hidden messiah and the messiah who comes as a bridegroom (vv. 26-27)<sup>11</sup> to the recognition of Jesus

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<sup>8</sup> Verse John 1:34 should be read in close connection with the whole section that precedes it and prepares for it where we find messianic descriptions and titles which are no less significant than that of v. 34. John's testimony "is later amplified in the declaration that Jesus is (a) the Lamb of God; (b) one who, being equipped with the Spirit, is able to baptize with the Spirit, and (c) the Elect One (or Son) of God": BARRETT, *The Gospel according to St John*, 170. In verse 34, the reading with *υἱός* has to be preferred for external and internal reasons: cf. METZGER, *A Textual Commentary*, 200. The close connection between Lamb of God (v. 29), Son of God (v. 34) and the action of baptising in the Spirit (v. 33) is expressly highlighted also by MOLONEY, *Belief in the Word*, 64; FABRIS, *Giovanni*, 191-192.

<sup>9</sup> The title *κύριος* is found in the quote from Isa 40:3 [LXX]. On the mouth of John the Baptist, it could not refer to anyone else, if not Jesus. This is the opinion of FREED, *Old Testament Quotations*, 3-4; MENKEN, *Old Testament Quotations*, 30, and of almost all the commentators (exceptions are WILCKENS, *Das Evangelium nach Johannes*, 39; WENGST, *Das Johannesevangelium I*, 80-81). Also, the interpretation of Simoens ("the way of the Lord" as an exegetical genitive: the way which the Lord is) presupposes a reading of *κύριος* in John 1:23 in Christological terms: SIMOENS, *Selon Jean*, 88.

<sup>10</sup> In connection with John 1:29-34, Moloney correctly observes: "The Baptist renders witness to Jesus in a way that transcends Jewish messianic expectation: Jesus is the Lamb of God, «he who baptizes with the Holy Spirit», the Son of God. None of this can be «contained» within the historical, cultural, or religious expectations of Israel. The reader is challenged to go beyond what he knows and understands" (MOLONEY, *Belief in the Word*, 64). In our interpretation, this going beyond happens precisely twice within the first two days.

<sup>11</sup> The interpretation in nuptial terms of the gesture of undoing the lace of the sandals is traditional: cf. SANCTI THOMAE DE AQUINO, *Super Evangelium S. Ioannis lectura*, caput I, Lectio XIII,4 [Accessed 17-11-2020]. In recent times, it has been taken up with convincing arguments by PROULX – ALONSO SCHÖKEL, *Las sandalias del Mesías Esposo*, 1-37. The examination of the legal and narrative texts relating to the levirate law, and its interpretative tradition, conducted by these two scholars shows how the expression "untie the

as the Lamb of God, the pre-existent One, the Son of God who baptises in the Holy Spirit (vv. 29-34).

### ***1.3 The Christological Outline of the Indirect Testimony of John to Jesus (1:19-23)***

Within the structured testimony/confession of John in 1:19-34, we shall now consider more closely the characteristics of what we have identified as the first movement (vv. 19-23) and of the two parts of which it is composed (vv. 19-21 and vv. 22-23).

In 1:19-23, John replies, twice, to the question “Who are you?” and, therefore, describes his own identity. However, while he speaks of himself, he is already bearing witness to Jesus, albeit indirectly. That vv. 19-23 are already an integral part of the testimony which John gives to the messiah can be demonstrated on the basis of the two lexical clues recorded above: v. 19 places explicitly under the category of testimony what John says from that moment on (“this is the testimony of John); the threefold introduction to John’s first answer (v. 20) alludes to the quality of public confession attaching to all his words (“and he confessed, he did not deny but confessed”)<sup>12</sup>.

John’s indirect witness to the messiah (1:19-23) is structured in two stages arranged by the repetition of the question over his identity: by refusing for himself the identification with the Christ, with Elijah and with the prophet, John – at first – implicitly causes these titles to bounce back toward the one who is their proper owner (vv. 19-21)<sup>13</sup>; presenting himself as the voice crying in the

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snare” has been converted into an overall figure of a legal act by which a matrimonial right is renounced.

<sup>12</sup> In 1 John “confess” (ὁμολογέω) is a technical term for the profession of faith (2:23; 4:2-3; 4:15), but, already in the FG, this verb has the clear connotation of a public declaration before a hostile audience: cf. 9:22; 12:42. The use of ὁμολογέω in these two passages of the FG is bound up with a bitter observation: both the parents of the blind man who was cured (9:22) and many of the Jewish leaders (12:42) did not dare to profess faith in Jesus publicly because of the Pharisees. In both passages, the resulting confession was to provoke their expulsion from the synagogue. Mentioning the presence of the Pharisees in 1:24 reinforces the connection with the two subsequent uses of ὁμολογέω in which someone avoids confessing precisely because of this group (9:22; 12:42). Of John the Baptist alone, the FG proclaims solemnly that he confessed.

<sup>13</sup> Limited to the first of the three titles, this observation is found also in HOFIUS, *ὁμολογέω*, 1262: the public affirmation of the Baptist is an indirect profession of Jesus as messiah.

wilderness, John – then – makes a veiled allusion to Jesus as *Kyrios* (vv. 22-23)<sup>14</sup>. The arrangement is one of a crescendo: the identification as “Lord” surpasses the three previous ones.

## 2 John 1:19-21: A Threefold Description of the Messiah?

By means of a rapid comparison with the Synoptic tradition and with the manuscripts of the Dead Sea, we shall now seek to sketch the historical-religious frame within which to interpret the threefold description of John 1:19-21.

### 2.1 John 1:19-21 and the Synoptic Tradition

The last two characters with which John the Baptist refuses to be identified (Elijah and the prophet) are both figures of a prophetic type. If, then – as we shall see – “the prophet” is to be identified with “the prophet like Moses”, the portrait of Jesus implicitly drawn by the Baptist in 1:21 is associating Elijah and a figure who recalls Moses. The fact that Jesus is presented allusively along with these two characters evokes the Synoptic episode of the Transfiguration (Mark 9:4-5 // Matt 17:3-4 and Luke 9:30.33)<sup>15</sup>.

The question arises whether the three titles found in John 1:19-21 are all on the same level. These three figures return together in a list in v. 25, and in the same sequence: an indication that they probably have some features in common. However, the text seems to suggest a gradation between the first title refused by John (the Christ: v. 20) and the two following ones (Elijah and the prophet: v. 21): in fact, whereas the refusal to be identified with Elijah and the prophet is the response to two precise questions formulated by the priests and levites, the declaration that he is not the Christ is made by John without him having been given any direct question on the subject. Can we ascribe this difference to the fact that the figures of Elijah and the prophet are not on the same level as the former? Have we to understand that, having heard John's confession that he is not the Christ – that is, the messiah –, the messengers then ask him if he happens to be some figure of lesser significance?

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<sup>14</sup> ZUMSTEIN, *L'évangile selon saint Jean*, 75; THEOBALD, *Das Evangelium nach Johannes*, 158.

<sup>15</sup> In this episode, the Synoptic sequence normally places Moses before Elijah (Mark 9:5; Matt 17:3.4; Luke 9:30.33); in Mark 9:4: however, we find the same order as in John 1:21: Elijah comes first, and Moses follows.

In the Synoptic account, when Jesus poses the explicit question about his own identity, the replies he is given correspond broadly to the three identifications (the Christ, Elijah, the prophet) which John the Baptist refuses for himself in John 1:19-21<sup>16</sup>. The passages of the triple tradition in question are precisely two: in Mark 6:14-16 (// Luke 9:7-9)<sup>17</sup>, the identifications suggested for Jesus are “John the Baptist, Elijah, one of the prophets”; in Mark 8:28-29 (// Matt 16:14-16 and Luke 9:19-20)<sup>18</sup>, to the three already presented is added “the Christ”. Prescinding from the fact that the way in which the FG understands the figure of Elijah and that of the prophet might not coincide with the Synoptic position, the juxtaposition of John 1:19-21 with Mark 8:28-29 would seem to support the idea of a different degree of importance between “the Christ” and the other figures proposed for identifying Jesus: in Mark, it is only Peter who recognises Jesus as the Christ whereas the other identities are suggested by the people; similarly, in John, it is the Baptist who takes it on himself to deny that he could be the Christ whereas Elijah and the prophet are suggestions which are found in the mouths of the priests and levites.

## 2.2 *John 1:19-21 and Messianic Expectation at Qumran*

Is it possible, however, to maintain that, in the FG, the Christ, Elijah and the prophet are, in fact, three representations of the “eschatological mediator of salvation”? This is the significance which we attribute to the term “messiah”<sup>19</sup>. Messianic expectation is a particular form of eschatological expectation: it foresees the participation of one or more human mediators in the salvific action of God. Monti has given a useful working definition of messianism: that body of concepts which express the certainty of the coming of a happy world whose inauguration is aided by the decisive contribution of one or more mediators of salvation endowed by God with particular charisms<sup>20</sup>.

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<sup>16</sup> Cf. BEUTLER, *Das Johannesevangelium*, 101, with reference to other german-speaking scholars.

<sup>17</sup> The parallel in Matt 14:1-2 is much shorter and contains only the words of Herod identifying Jesus with a risen John the Baptist.

<sup>18</sup> Between Elijah and one of the prophets, Matthew adds Jeremiah. In both cases, Luke gives the formula “one of the ancient prophets”.

<sup>19</sup> SACCHI, *L'apocalittica giudaica e la sua storia*, 199: “Chiameremo messia la figura di ogni mediatore di salvezza, qualunque sia la sua natura”.

<sup>20</sup> Cf. MONTI, *Una comunità alla fine della storia*, 21.

Qumran attests a notable complexity in the representations of the eschatological mediator or mediators of salvation for the period prior to Jesus of Nazareth and the composition of the gospels<sup>21</sup>. The interest of the Qumran texts for our enquiry is twofold: on the one hand, the messianic expectations which we encounter in the manuscripts introduce the figure of a prophet who is to be identified with “the prophet like Moses”, and who turns out to be, to all intents, a messianic figure (cf. John 1:21b); on the other hand, not without a certain level of uncertainty/speculation in the interpretation of the passages, Elijah too could be included among the eschatological mediators of salvation (cf. John 1:21a)<sup>22</sup>.

At Qumran, in successive phases of the community's existence, a messianic function was attributed to a good six, different subjects: the priestly messiah; the royal messiah; the archangel Melchizedek; Moses; Elijah; and the community itself<sup>23</sup>. We could ask whether, in indicating the mediators of eschatological salvation spoken of by the manuscripts, the generic expression “positive eschatological protagonist” would be more accurate. However, the legitimacy of the use of the term “messiah” in this connection can be defended on the basis of the linguistic usage peculiar to the Qumranic community<sup>24</sup>: 1Q28a (better known as 1QSa) 2:12 and 4Q252 (better known as 4QpGen<sup>a</sup>) 5:3 represent the most ancient cases in the whole of Jewish literature of the absolute use of the substantive “messiah”, preceded by the article, to indicate the eschatological figure *par excellence*. It should then be added that the various titles employed to designate the eschatological figures of a priestly and a royal type can basically be summed up in those of the *messiah* of Aaron and the *messiah* of Israel (cf. 1QS 9:11)<sup>25</sup>.

Two specifically Qumran texts, which were composed in the second half of the second century B.C., 4Q521 (known also as 4QMessianic Apocalypse or 4QOn the resurrection) and 11Q13 (known also as 11QMelchizedek or 11QMelch),

<sup>21</sup> Cf. GARCÍA MARTÍNEZ, *Esperanzas mesiánicas*, 187-222.

<sup>22</sup> This is maintained by MONTI, *Una comunità alla fine della storia*, 40-48.120-122.

<sup>23</sup> Cf. MONTI, *Una comunità alla fine della storia*, 23-24. The whole of Monti's study revolves round the chronological development of the messianic expectation, something which he has reconstructed on the basis of the dating of the various manuscripts.

<sup>24</sup> Cf. MONTI, *Una comunità alla fine della storia*, 23.

<sup>25</sup> Thus, with the substantive “messiah” and with the adjective “messianic”, we are referring to those texts which contain direct references to the figure of the messiah (by means of the technical term), but also to those which refer to other messianic figures – as the eschatological authors of salvation –, who are not properly designated with the term messiah: cf. GARCÍA MARTÍNEZ, *Esperanzas mesiánicas*, 188.

share the conception of a prophet who has to carry out a role of precursor in relation to the actual protagonist of the eschatological action<sup>26</sup>. According to Monti, the most ancient messianic reflection at Qumran, attested by these two manuscripts, appears as an expectation of Elijah and Moses as prophets *redivivi* charged with introducing the action of the eschatological liberator, whether God (4Q521) or the archangel Melchizedek (11Q13)<sup>27</sup>. In view of the fact that fr. 2 col. 3 seems to quote Mal 3:24 and Sir 48:10 *ad sensum*, we could hypothesise that the figure of the messiah in 4Q521 fr. 2 col. 2 is to be identified with the prophet Elijah *redivivus*, whose action remains subordinate to that of the protagonist proper of the final judgement, that is, God himself<sup>28</sup>. 11Q13 represents the earliest sufficiently developed expectation of the eschatological liberator: it describes the complex superhuman figure of a royal and priestly archangel identified as Melchizedek<sup>29</sup>. At a certain point, alongside this heavenly messiah, the text seems to introduce another character identified as the “messenger” of Isa 52:7 and described as “messiah of the spirit”. This messenger / messiah of the spirit, who announces the liberating work of Melchizedek, is the eschatological prophet who, by virtue of the juxtaposition with 4Q377, can finally be identified with Moses *redivivus*<sup>30</sup>. On the one hand, the title of “messiah” is ascribed to him and, on the other, he is attributed with the function of precursor of the activity of the heavenly messiah (Melchizedek)<sup>31</sup>.

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<sup>26</sup> The dating has been established on the basis of the studies of Puech: cf. MONTI, *Una comunità alla fine della storia*, 40, n. 2.

<sup>27</sup> Cf. MONTI, *Una comunità alla fine della storia*, 47.

<sup>28</sup> Cf. MONTI, *Una comunità alla fine della storia*, 43. A wholly different interpretation is offered by GARCÍA MARTÍNEZ, *Esperanzas mesiánicas*, 198-200, who thinks the text is speaking of the Davidic messiah.

<sup>29</sup> Cf. MONTI, *Una comunità alla fine della storia*, 46. This figure anticipates in itself the diarchic (priestly and royal) messianic expectation and can be placed at the root of all the subsequent developments of the Qumranic expectations regarding human messianic figures.

<sup>30</sup> Thus MONTI, *Una comunità alla fine della storia*, 46.

<sup>31</sup> It is completely justified to consider this prophet an authentic messianic figure: cf. GARCÍA MARTÍNEZ, *Esperanzas mesiánicas*, 218. His identification with the messianic figure of the eschatological prophet is the most probable hypothesis (cf. GARCÍA MARTÍNEZ, *Esperanzas mesiánicas*, 208.217). On the other hand, this character of a messianic figure does not contrast with the characterisation of the precursor (cf. GARCÍA MARTÍNEZ, *Esperanzas mesiánicas*, 220).

It is well known that a peculiar feature of Qumranic expectation is constituted by diarchic messianism<sup>32</sup>. The expectation of two messiahs at Qumran is attested by two works which can be dated to the beginning of the first century B.C.: 1QS 9:9-11 and 4Q175 (known also as 4QTestimonia). Actually, however, there are three figures of eschatological mediator of salvation attested in these two manuscripts: side by side with the messiahs of Aaron and Israel is the prophet<sup>33</sup>. In 1QS 9:11, these three characters do not perform any particular role. What we have is, respectively, a messiah of a priestly nature (the messiah of Aaron) and another of a royal nature (the messiah of Israel). As for the prophet, the community subsequently identified him with the Teacher of Righteousness<sup>34</sup>. However, 4Q175, which represents the most significant parallel with 1QS 9:9-11, shows clearly that the expectation of the prophet (better, of “a prophet”) mentioned alongside the two messiahs has its roots in Deut 18:15 (the prophet like Moses). 4Q175 appears as a collection of four quotations, juxtaposed without a break in continuity, which have the purpose of announcing the coming of three messianic figures and their opponent<sup>35</sup>: Exod 20:21b according to the Samaritan Pentateuch, that is, combining Deut 5:28-29 and Deut 18:18-19 (the messianic figure is the prophet like Moses expected for the end times); Num 24:15-17 (royal messiah); Deut 33:8-11 (the priestly messiah, descendant of Levi)<sup>36</sup>; Josh 6:26, interpreted through a passage from the *Apocryphon of Joshua*<sup>b</sup>. 1QS 9:11 and 4Q175 testify to an eschatological projection of the figure of Moses. The formation of the expectation of a return of Moses in the future could have its roots in an exaltation of the historical Moses such as that attested

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<sup>32</sup> This diarchic Messianism is without analogy in Jewish literature of the second and first centuries B.C. MONTI, *Una comunità alla fine della storia*, 59-60: it is only a passing idea attested solely by manuscripts copied in a very precise period of the community's history.

<sup>33</sup> Some authors claim that Qumran's “messiah of Aaron” can be identified with Elijah: cf. LÉON-DUFOUR, *Lecture de l'Évangile selon Jean*, 157-158; WITCZYK, *Gesù nel ruolo di Elia*, 33-42. This is not our position.

<sup>34</sup> Cf. MONTI, *Una comunità alla fine della storia*, 51-53.

<sup>35</sup> In 4Q158:6 also, there is a very broad florilegium of biblical texts including, among others, Exod 20:19-22; Deut 5:29; 18:18-20.22. The particular importance assumed by Deut 18 at Qumran is clearly attested.

<sup>36</sup> Cf. GARCÍA MARTÍNEZ, *Esperanzas mesiánicas*, 218: these three quotations are found on a single level and in perfect parallelism, and, consequently, have to be referred to three analogous figures.

in 4Q377 fr. 2 2:5<sup>37</sup>. The biblical bedrock of the Mosaic expectation shared by 1QS 9:11 and 4Q175 is undoubtedly constituted by Deut 18:18-19: these two texts are among the most ancient witnesses to a Mosaic typology in a messianic key<sup>38</sup>.

At Qumran, therefore, the eschatological figure of Moses appears as precursor (messiah of the spirit), either (typologically) of the two messiahs, priestly and royal (1QS 9:9-11 and 4Q175), or (*redivivus*) of Melchizedek (11Q13)<sup>39</sup>. With regard to Elijah, 4Q521 is the only text of any length to treat of Elijah in an eschatological context<sup>40</sup>. Here, he appears as precursor of the eschatological work of God, in judgement and in teaching. In this fragment, the Elijah *redivivus* is expected as the precursor of the final judgement carried out by God. This day of God's judgement does not coincide with that of the coming of the messiah: at Qumran, Elijah is not understood as precursor of the messiah<sup>41</sup>.

The working hypothesis which we formulated at the end of the first section is that, by rejecting for himself the threefold identification with the Christ, with Elijah and with the prophet, John makes it implicitly revert to Jesus (cf. §1.3). Within the framework delineated in this section, there seems to be a certain plausibility in the hypothesis that the three titles which the Baptist cannot accept for himself in 1:19-21 correspond in fact to three different messianic profiles.

### 3 The First and Third Figures: The Christ and the Prophet

We shall focus first of all on the first and third identifications proposed by John in order to outline the profile of the messiah in John 1:19-21. With these, the expectations relating to the Davidic messiah and the messianic figure of the prophet like Moses are transferred to Jesus.

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<sup>37</sup> Moses is described here as "his messiah", on account of his prophetic role. The title of "messenger" is also attributed to him.

<sup>38</sup> Cf. also, perhaps, 1 Macc 14:41.

<sup>39</sup> At Qumran, there is no trace of a concept of Moses as type of the messiah (the messiah as a second Moses): cf. MONTI, *Una comunità alla fine della storia*, 119-120. Rather, the final development attested is that of 11QMelch: the expectation of an eschatological prophet identified with Moses *redivivus*.

<sup>40</sup> Monti criticises the opinion of those who think that, in 4Q521, Elijah corresponds to the figure of the priestly messiah: cf. MONTI, *Una comunità alla fine della storia*, 43, n. 3.

<sup>41</sup> For Monti, this is true of all the Jewish literature prior to Christianity: cf. MONTI, *Una comunità alla fine della storia*, 122.

### 3.1 *The Christ*

This term (ὁ χριστός) indicates the royal expectation of a Davidic type. The title, “Christ”, is the Greek translation of “messiah” and is to be taken here in its restricted sense of king of Israel, descendant of David<sup>42</sup>. This Messianism of a Davidic type implies a liberation achieved within the framework of the monarchy.

If, in John 1:20, the Baptist refuses for himself the title of “Christ”, it is because he regards it as the exclusive prerogative of Jesus. Taking up again in 3:28 the declaration formulated for the first time in 1:20, John makes it understood more clearly, though still indirectly, that the title ὁ χριστός must be reserved exclusively for Jesus.

In fact, Jesus is identified several times in the FG as “the Christ”. Various figures within the account recognise him explicitly as such: Andrew (John 1:41), the Woman of Samaria (4:25.29), the crowd (7:31.41a; cf. 12:34) and Martha (11:27). In 9:22, the parents of the man born blind do not dare confess that he is the Christ: the implication is that they believe that that is what he is<sup>43</sup>. The evangelist himself presents Jesus as “the Christ” in the first conclusion of the book (20:31)<sup>44</sup>. Jesus calls himself “Christ” in a single case (17:3) where the value of the title is weak, forming – as in 1:17 – a single expression with the name “Jesus”<sup>45</sup>. However, the Johannine Jesus shows that he does not reject this title absolutely, as is seen on the occasion of the dispute which takes place in the context of the feast of Dedication (10:24-30).

Thus, it is more than reasonable to argue that the first of the three identifications rejected by John indicates a messianic profile that is wholly

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<sup>42</sup> Cf. BROWN, *An Introduction*, 155: the term “Messiah”, with the capital letter, is better restricted to a concept delineated with precision, that is to say, the anointed king of the Davidic dynasty who was to establish in the world the definitive kingdom willed by God for Israel.

<sup>43</sup> In three cases, a collective figure hesitates over the possibility of attributing the title to Jesus: some of the people of Jerusalem in 7:26-27; some of the crowd in 7:41b-42; the Jews in 10:24.

<sup>44</sup> Before this passage, the evangelist has used the title only in 1:17, as a single whole with the name, Jesus: “Jesus Christ”.

<sup>45</sup> This is a verse which many hold to be a gloss. Cf. BROWN, *The Gospel according to John*, 741.

compatible with the Johannine theology. “The Christ” represents a piece in the picture of the messiah, Jesus, provided by the witness of John<sup>46</sup>.

### 3.2 *The Prophet*

“The prophet” of John 1:21b is not a reference to a generic figure of a prophetic type but constitutes an allusion to the prophet like Moses spoken of by Deut 18:15<sup>47</sup>. In this passage, Moses announces to the Israelites that the Lord will raise up in their midst “a prophet like me”<sup>48</sup>. Actually, the whole passage of Deut 18:15-19 is of great importance for the FG<sup>49</sup>: sufficient to recall that the *motif* of no longer (willing) to listen to the voice of the Lord God (Deut 18:16) is taken up polemically in John 5:37b. If one then considers that it is in the mouth of this prophet like Moses that YHWH will place his words, and that the former will say what he has been commanded (Deut 18:18), it is not difficult to recognise in this aspect a fundamental feature of Johannine Christology (cf. 3:34a; 7:16; 12:49-50; 14:24b).

Our investigation into the messianic expectation at Qumran in the second section revealed the existence of an eschatological-messianic expectation connected with this figure starting already from the II-I centuries B.C. In the Acts of the Apostles, Luke explicitly refers the text of Deut 18:15-19 on the prophet like Moses to the coming of the messiah, Jesus (“his Christ”: Acts 3:18): cf. Acts

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<sup>46</sup> An argument in favour of a major role of David for the development of Johannine Christology has been advanced by DALY-DENTON, *David in the Fourth Gospel*.

<sup>47</sup> Among the patristic commentators, we recall in particular CYRIL OF ALEXANDRIA, *Commentary on John*, I,10: for him, “the prophet” of John 1:21 is “the prophet like Moses” of Deut 18 and is the messiah.

<sup>48</sup> In 1 Macc 14:41, there emerges the expectation of “a faithful prophet” (or one “worthy of faith”) who is to arise after Simon, commander and high priest. It is possible that this is the same figure as the one indicated in Deut 18:15.

<sup>49</sup> Boismard has thoroughly studied the Johannine Christology of the prophet like Moses: emphasising that the complex of *motifs* which is found in Deut 18:15-19 surfaces repeatedly in the FG: cf. BOISMARD, *Moïse ou Jésus*, 1-71. According to Boismard, the presence of the *motif* of the prophet like Moses in the FG goes well beyond the presence – albeit significant – of the title *προφήτης*. According to Boismard, the presentation of the *motif* of the prophet like Moses in the FG is arranged in four parts: some explicit uses of the title of prophet; seven texts or groups of texts which evoke the *motif*; the account of the call of Nathaniel; and the three Galilean signs as a reprise of the *motif* of the threefold sign of Moses. Few are ready to follow him down this road.

3:22-23; 7:37<sup>50</sup>. It is now useful to add some thoughts on the expectation of the prophet like Moses in the Samaritan world.

Part of the definitive system of the Samaritans' creed is the belief in the *taheb* son of Joseph, "a prophet like Moses" who will appear in the end times, on the day of revenge and reward. The term *taheb* derives from the Aramaic root "return": he is "the one who returns", that is, the prophet like Moses promised in Deut 18:15.18. For the Samaritans, the *taheb* is neither a redeemer nor a liberator: he is a revealing messiah with prophetic traits<sup>51</sup>. According to some, the adoption of the title *taheb* comes from a late period: however, the absence of the title does not imply the absence of the concept<sup>52</sup>.

It is in *Tibât Mârqe* that we find a description of the Samaritan messiah with both prophetic and royal traits. This collection of midrash was known previously as *Memar Marqah* (*Mimar Mârqe*). It is one of the most important proto-Samaritan works of midrashic exegesis<sup>53</sup>. In it, the eschatological saviour adds together the features of the prophet like Moses and of the king descended from Joseph, and he is called *taheb*<sup>54</sup>.

Clearly, the question of dating is relevant for the content of the Samaritan creed, including the eschatological prophet, the *taheb*. *Tibât Mârqe* is made up of six books. The first and sections of the second date from the fourth century although they contain later interpolations; the final four books were put into writing many centuries later: however, one can speculate that they too – or, at

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<sup>50</sup> Marguerat describes the Lucan use of Deut 18 in terms of Moses as "typological counterpart of Jesus", "prefiguration of the messianic prophet", of whom he is also the herald: MARGUERAT, *Les Actes des Apôtres*, 135, 255. Here, Luke would be taking up a Jewish-Christian tradition.

<sup>51</sup> The assigning of royal traits to this prophetic messiah would be mirroring a subsequent stage in the establishment of the Samaritan creed, and his association with the eschatological events would also belong to the most recent stages: cf. PUMMER, *The Samaritans*, 293-294. BOISMARD, *Moïse ou Jésus*, 25-44, was of a different opinion.

<sup>52</sup> Cf. PUMMER, *The Samaritans*, 293-294.

<sup>53</sup> Modern editions of this text are: MACDONALD (ed.), *Memar Marqah* of 1963 and BEN-HAYIM, *Tibât Mârqe* of 1988. MacDonald's text provides an English translation, Ben-Hayim's, one in modern Hebrew. A new edition of ms K (XIII century: the most ancient manuscript to have come down to us) with English translation edited by Avraham Tal is in preparation.

<sup>54</sup> *Tibât Mârqe* 4:12 makes reference to Joseph and Moses: there is no one greater than those two. There is no one like Joseph, the king, and no one like Moses, the prophet. Both possessed an elevated condition: Moses possessed prophecy, and Joseph possessed the good mountain [Gerizim].

least parts of them – go back to the earliest period. In Ben-Ḥayim’s edition, this figure is mentioned explicitly only in the first two books. Although they are the oldest books, Ben-Ḥayim claims that what we have here are interpolations because these passages are missing in ms K, the most ancient witness to have come down to us (XIII century). However, the possible absence of the title does not imply that the most ancient layers of the work lack the concept of a revealer-messiah with the traits of the prophet like Moses<sup>55</sup>.

Undoubtedly, in ancient time, the Samaritans already attributed a very special importance to the text of Deut 18:15.18-19, which is found twice in their Pentateuch. In the Samaritan Pentateuch, in fact, Deut 18:18 is also inserted into the expansion which follows the Decalogue, that is, after Exod 20:21. If, therefore, we must put forward strong reservations as to the possibility that the Samaritan belief in the *taheb* had already been systematised in the first century, for our purposes, it is sufficient to be able to observe that, for the Samaritans, already in the first century, the prophet like Moses constituted a particular messianic figure with a function that was essentially revelatory.

We believe it completely plausible that John 1:21b reflects the expectation of the prophet like Moses<sup>56</sup> and that the FG attributes to Jesus this messianic profile also. If John the Baptist refuses for himself the identification with “the prophet”, it is because he holds it to be a trait belonging to Jesus. In a couple of circumstances, the FG actually identifies Jesus as ὁ προφήτης: he is called this by the crowd in 6:14 and 7:40. In the use of “prophet” in the mouth of the Woman of Samaria (4:19) and the blind man who was healed (9:17), as also in 7:52, there is the problem of the absence of the article. However, it is admitted by various authors that, at least in the case of the Woman of Samaria, the reference to “a prophet” (4:19) could be understood in a non-generic sense, above all in the light of how the dialogue closes in 4:25-26: Jesus’ last words to the woman are “I who am speaking to you am he” (4:26). With that, he identifies himself precisely with that revealer-messiah which the woman says she is expecting

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<sup>55</sup> Cf. PUMMER, *The Samaritans*, 224.

<sup>56</sup> This is the opinion of many commentators: cf. SCHNACKENBURG, *Das Johannesevangelium*, 278-279; BROWN, *The Gospel according to John*, 49-50; BOISMARD, *Moïse ou Jésus*, 2-5. Cf. also the note of the *Bible de Jérusalem* (1998) at John 1:21. Even in 1967, MEEKS, *Prophet-King*, 21-29, was able to say that the title of prophet as something independent in the FG had rarely been given importance. Often, there was an attempt to read this designation against the Hellenistic background of the *theios anēr*; only rarely had some authors drawn attention to the possible significance of the title in relation to Deut 18:18.

(4:25: “When he comes, he will show us all things”). On the lips of the Woman of Samaria, the messiah assumes clear prophetic traits (v. 19 and v. 25) along the lines of Deut 18:15-19. Thus, Jesus' words in 4:26 are not to be minimised: he is not saying “I who am chatting to you am he”; but rather “I who am communicating the divine revelation to you am he”. The declaration of 7:52 would be clearer if it referred to the eschatological prophet and not to a generic prophetic figure<sup>57</sup>: why could Galilee not be the home region of such a generic prophetic figure? It would be more difficult to accept that it could be the place of origin of the eschatological prophet, the one like Moses. This narrower interpretation of the prophet mentioned in v. 52 seems to find support in 7:40-42 where we encounter, on the lips of the crowd, in rapid succession, first the identification of Jesus as “the prophet” and then as “the Christ”<sup>58</sup>: for the first group in the crowd, he is the eschatological prophet promised by Deut 18:15.18; for the others, he is the consecrated king, the Davidic descendant of royal messianism<sup>59</sup>. The two groups are probably referring to two possible profiles of messianic figures.

By contrast with what happens with the title “Christ”, the Johannine Jesus never describes himself as “the prophet”, not even indirectly. However, it appears to be sufficiently clear that the last of the three identifications rejected by John points to a profile of an eschatological emissary compatible with the Johannine picture of Jesus.

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<sup>57</sup> A couple of papyri (P<sup>66</sup> and perhaps P<sup>75</sup>) support the *lectio* with the article: “the prophet” (cf. 1:21). Many recent commentators hold that this is the preferable *lectio*: cf. THEOBALD, *Das Evangelium nach Johannes*, 547; WENGST, *Das Johannesevangelium*, 300-301. In any case, it appears that – even if the term were used here without the article – the “prophet” intended in John 7:52 is not just any prophet but “the prophet like Moses”. Indeed, the generic assertion that no prophet comes from Galilee is contradicted, for example, by 2 Kgs 14:25.

<sup>58</sup> In examining the Johannine texts which refer “the prophet” to Jesus directly, Meeks concentrates almost exclusively on John 7:40: a passage which poses the question of the relationship between “prophet” and “Christ”, and so of the relationship with the Davidic ideology (MEEKS, *Prophet-King*, 32-99).

<sup>59</sup> The order is reversed compared with John 1:19-21, and the absence of a reference to Elijah is striking.

## 4 The Central Figure: Elijah

We turn now to the figure mentioned second in John 1:19-21, the one who constitutes the specific object of our enquiry. First of all, we intend to enquire whether the FG also has traces elsewhere of an interest in Elijah, even in the absence of an explicit mention. Then, we shall summarise the pre-Johannine evidence for an expectation of Elijah as figure of eschatological mediator of salvation (Elijah *redivivus*). Finally, we shall clarify the sense gained by the reference to Elijah in v. 21a in the light of what we have called the indirect testimony of John to Jesus in vv. 19-23.

### 4.1 Traces of Elijah in the FG Outside 1:19-21

In the FG, not only does Jesus never call himself Elijah – the same applies to “the prophet” –, but – prescinding, obviously, from John 1:21a.25 – he is never explicitly identified as such either by anybody in the narrative or by the evangelist. However, there are some passages and expressions in the gospel which could be taking up aspects of the Old Testament presentation of this prophetic figure.

a) The syntagma *ὁ ἐρχόμενος*. Brown has maintained that the origin of the expression “the one who comes” – used frequently for Jesus in the FG – could be Jewish speculation about Elijah<sup>60</sup>. The reasons for thinking that “the one who comes” (*ὁ ἐρχόμενος*) was originally a way to indicate Elijah are two. First of all, there are the texts which refer the verb *ἔρχομαι* to him: Mal 3:1 [LXX], a passage associated with Elijah because of its reprise in Mal 3:22-23 [LXX], says “Behold, he is coming”; Matt 11:14 speaks of Elijah as “the one who is to come”. Then, there are the texts which refer the verb *ἔρχομαι* to the Baptist, who – at least in the proto-Christian tradition attested by Matthew – was interpreted as Elijah (Matt 11:14.18; 17:10-12). In the FG, “the one who comes” is found frequently referring to the messiah: John 1:27 is the first attestation. This Johannine linguistic usage (cf. 11:27) could be explained (at least in part) by the fact that, in Johannine theology, Jesus also assumes the features of the Elijah *redivivus*.

b) The resuscitation of the son of the widow of Zarephath (1 Kgs 17:17-24 LXX). Two Johannine passages echo the Old Testament account of the cure of

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<sup>60</sup> BROWN, *The Gospel according to John*, 44.

the son of the widow of Zarephath: John 20:22a refers to 1 Kgs 17:21; John 4:50 to 1 Kgs 17:23.

The gesture performed by Jesus in John 20:22a is explained in the light of some important passages of the OT where we find again the same rare verb ἐμφυσάω (Gen 2:7; Ezek 37:9; Wis 15:11), including the description of Elijah who gives breath to the widow's son (1 Kgs 17:21)<sup>61</sup>. Thus, in the background to Jesus' gesture, there lie a series of texts describing the communication of life on the part of God (Gen 2:7; Wis 15:11), possibly through the mediation of a prophetic figure (Elijah [1 Kgs 17:21] or Ezekiel [Ezek 37:9]).

In 4:50, Jesus uses the same words as those used by the prophet in 1 Kgs 17:23 on the occasion of the healing of the son of the widow of Zarephath. Only the order is different (1 Kgs ζῆ ὁ υἱός σου; John ὁ υἱός σου ζῆ) and there is a different command (1 Kgs "see"; John "go").

On the basis of these traces, it could be argued that the figure of Elijah contributes to the Johannine representation of Jesus in two ways: through the fact that he "comes" into this world, coming from the world of God (Elijah *redivivus*) and through his capacity to communicate life<sup>62</sup>.

#### ***4.2 Representations of a Messianic Elijah prior to or contemporary with the FG***

There is no scholarly agreement about the existence of pre-Christian representations of Elijah as precursor of the messiah<sup>63</sup>. Instead, there is solid attestation of Elijah as a messianic figure in a series of witnesses prior to the FG<sup>64</sup>.

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<sup>61</sup> In the LXX, the verb ἐμφυσάω is used for the creation of Adam in Gen 2:7 and for the return to life of the people of Israel after the Exile in Ezek 37:9. Wis 15:11, which speaks of the folly of the maker of idols, is to be compared with Gen 2:7. In Job 4:21, on the other hand, the verb is used in a threatening context.

<sup>62</sup> Cf. PIDYARTO GUNAWAN, *Jesus the New Elijah*: in this author's judgement, the main reason for the Johannine interest in Elijah, on the level of Christology, is the theme of life.

<sup>63</sup> Cf. FERGUSON, *The Elijah Forerunner Concept*, 127-145. He concludes that, even if there is no direct, pre-Christian textual evidence, there is sufficient circumstantial evidence to show that the concept of Elijah as the precursor of the messiah had its origin in pre-Christian Judaism. Be that as it may, this debate does not affect our study.

<sup>64</sup> This is also the basic assumption of the study of FERGUSON, *The Elijah Forerunner Concept*. He holds that Elijah as precursor of the Day of the Lord is a datum taken for granted for pre-Christian Judaism, one which does not require any demonstration.

The first text to be considered is Mal 3:22-23 [LXX] = 3:23-24 [MT]<sup>65</sup>, which cannot be understood apart from 3:1. This prophetic text does not speak of Elijah as precursor of a human mediator of eschatological salvation: in Mal 3, he simply precedes the coming of the Day of the Lord (Mal 3:23; cf. 3:2), that is, of the Lord himself (Mal 3:1). In Mal 3, therefore, Elijah appears as a man with decidedly particular characteristics; he will collaborate in some way in the salvation of Israel without being either king or priest: perhaps he is something more<sup>66</sup>. Malachi is different from all the other sources which speak of the Day of the Lord: he foretells the coming of Elijah before that day. One can speculate as to what happened from the historical point of view. When the expectation of the restoration of the Davidic monarchy was set aside, the messianic hope that had previously reposed in the figure of the king – according to the position expressed by Haggai and Zechariah – passed over to the high priest. Malachi, on the other hand, is the expression of a different tendency: the royal figure was replaced by a prophetic character (Elijah) who was to bring the process of the redemption of the people to fulfilment<sup>67</sup>. In Malachi, it is the messianic Elijah who takes the place of the Davidic royal messiah.

Sirach 48:1-12 too shows a notable interest in Elijah. Verse 10 is especially important for us: the third stich is a clear reprise of Mal 3:23 LXX. This text assigns a role to Elijah for the “future times”: placating the wrath of God by healing the divisions within families and by re-establishing the tribes of Israel. In this case too, Elijah directly precedes the divine judgement (the explosion of wrath)<sup>68</sup>.

We have seen above (§2) that the varied messianic expectation that can be traced from the Qumran manuscripts seems, at least in the judgement of some, to include an Elijah *redivivus* whose eschatological coming is immediately prior to the divine judgement.

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<sup>65</sup> Verse Mal 3:22 of the MT is v. 24 in the LXX: Moses (v. 24) has been shifted after Elijah (vv. 22-23) in reverse order to the MT.

<sup>66</sup> Cf. SACCHI, *L'apocalittica giudaica e la sua storia*, 206.

<sup>67</sup> ASSIS, *Moses, Elijah and the Messianic Hope*, 214-220. In this role, Elijah assumes traits which belonged to Moses. Assis postulates this sequence: a royal Davidic messiah (Haggai and Zechariah) → a prophetic messiah = Elijah, who takes up characteristics which initially belonged to Moses (Malachi) → a royal messiah with Elijah as the herald of the coming of this Davidic messiah (the Jewish sages of subsequent periods).

<sup>68</sup> Cf. MONTI, *Una comunità alla fine della storia*, 120-122: the prophet Elijah is the only figure in the history of Israel whose return as a figure *redivivus* is already attested in the Bible (cf. Mal 3:23-24 and Sir 48:10).

In all three Synoptics, Elijah is mentioned fairly frequently: Mark and Matt use his name nine times each, Luke seven times<sup>69</sup>. Luke's position is rather two-pronged: on the one hand, he links Elijah with John the Baptist; on the other hand, he makes him typologically the figure of Jesus as a prophet. However, our interest is not in Elijah as type of a gospel figure (thus Luke), whether Jesus or John the Baptist; our concern is rather for Elijah *redivivus*. In the dialogue which follows the Transfiguration in Mark and Matt (a passage absent in Luke), Elijah is clearly presented as the precursor of the messiah and is identified explicitly with the Baptist: Mark 9:11-13 // Matt 17:10-12. Whereas, in Mark and Matt, the Elijah *redivivus* is identified with John, the FG seems to identify him with Jesus<sup>70</sup>.

In his commentary on John, Brown was hesitant over the possibility that the messiah could have the features of Elijah: in his judgement, the attestations would only be later, and this Elijah-type messiah would, therefore, remain conjectural<sup>71</sup>. More recently, however, Brown changed his opinion on this point<sup>72</sup>. The evidence that emerges from the sources examined undoubtedly assigns an eschatological role to this figure. If, in some contexts, we cannot, perhaps, exclude a representation of Elijah as a precursor of the messiah<sup>73</sup>,

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<sup>69</sup> In §2, we have already looked at two passages where the crowd suggests various possible identifications for Jesus, as well as the episode of the Transfiguration: in the first two passages, the name of Elijah occurs 5 × in all (2 × each in Mark and Luke; 1 × in Matt); in the context of the Transfiguration, 6 × (Mark 9:4-5 // Matt 17:3-4 and Luke 9:30.33). Only these episodes are attested in all three Synoptics. In the Synoptics, Elijah appears in two other main contexts: the dialogue following the Transfiguration (6 ×: Mark 9:11-13 // Matt 17:10-12) and the account of Jesus' death (4 ×: Mark 15:35-36 // Matt 27:47-49). We can also add the saying recorded in Matt 11:14. Luke mentions Elijah without a Synoptic parallel in 1:17 and 4:25.26.

<sup>70</sup> It is clear that, in the FG, John the Baptist, cannot be identified with Elijah in any way: are we to see in this a polemic against the followers of the Baptist? Various commentators are disposed to accept this, even if we have no clear proofs that the Baptist's followers thought of him as Elijah (cf. BROWN, *The Gospel according to John*, 48).

<sup>71</sup> "There is not sufficient evidence for a messianic view of Elijah at the time John was written": BROWN, *The Gospel according to John*, 47.

<sup>72</sup> Cf. BROWN, *An Introduction*, 155: Judaism knew of a gallery of characters who were expected to appear at the moment of the definitive intervention of God on behalf of Israel; for example, Elijah, the Prophet-like-Moses, the Priestly Messiah and, probably, the Son of Man. These figures can be vaguely described as messianic. Without any hesitation, Lambrecht affirms that, in Judaism, sometimes Elijah is a messianic figure, other times, the precursor of the messiah: LAMBRECHT, 'Ηλίίας, 286.

<sup>73</sup> Thus FERGUSON, *The Elijah Forerunner Concept*, 144-145.

nevertheless, for the most part, he is presented with an autonomous role which is directly oriented to the coming of the Day of the Lord. In this sense, he can be described a messianic figure.

### ***4.3 Jesus as Elijah in John 1:21a***

To assess the significance of the reference to Elijah in John 1:21a, what is important is not so much the deeds of the person which are recounted in the book of Kings as, rather, the function which was gradually attributed to him in relation to the future developments in the history of salvation.

The placing of Elijah between the Christ and the prophet suggests that this figure too expresses something correct, if insufficient, about the identity of Jesus. Elijah is able to say something of the Johannine Jesus, and that is that he is a messianic figure<sup>74</sup>. The three identifications put forward in John 1:19-21 are to be understood as three possible profiles of an eschatological mediator of salvation. More than preparatory and secondary figures, not only “the Christ” but also “Elijah” and “the prophet” represent designations of an eschatological messenger invested with the task of inaugurating the last days.

It is possible that the importance to be attributed to the three figures is not identical for the FG. Such a diversified perception would find its confirmation in the Synoptics and, perhaps, in the texts of Qumran also. Nonetheless, it appears that we can speak of three profiles of the messiah, or, if one prefers a less specific expression, three pictures of the “positive eschatological protagonist”.

The fact that these titles can be referred to Jesus and that, in fact, in the development of the Johannine account, at least two (the Christ and the prophet) are so referred – albeit in different ways – does not mean that they are an adequate expression of the identity of the eschatological messenger. These three identifications may be acceptable for the theology of the FG, but none speaks exactly of the identity of Jesus. Even “the Christ” is a title which cannot be

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<sup>74</sup> The thesis that Jesus is pictured in the FG as the messianic Elijah is maintained by the above-mentioned WITCZYK, *Gesù nel ruolo di Elia*. Before him, cf. PIDYARTO GUNAWAN, *Jesus the New Elijah*. Also, ASHTON, *Understanding the Fourth Gospel*, 256, claims that the author of 1:19-21 (which, in his view, would be part of the Signs Source) intends to assign to Jesus the title of Elijah, and the identification with Elijah could be one of the sources for the Johannine idea of the pre-existence of Jesus.

accepted without reservation<sup>75</sup>. None of these three titles indicates the proper nature of the messiah of Nazareth according to Johannine understanding.

Only the title of "Lord" is an adequate expression of the Johannine understanding of the messiah. In fact, the allusive reference to Jesus as *Kyrios* (v. 23) constitutes the climax of the indirect testimony of the Baptist (vv. 19-23): it takes its cues from the expectations of a royal messiah (v. 20), a messianic Elijah (v. 21a) and a prophet like Moses (v. 21b), ending up in attributing to Jesus the title which is the translation of the divine tetragrammaton. In John 1:23, as an obvious allusion to Jesus, "the Lord", indicates in the clearest way possible his especial closeness to the God of Israel. Something indicated elsewhere in John by "Son", "Only begotten", and even by "Logos".

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<sup>75</sup> Jesus does not reject it when the Jews ask if he is the Christ on the occasion of the Feast of the Dedication (10:24-30): however, he responds to the question of v. 24 in terms of his unity with the Father (v. 30). The evangelist does not disdain it: we find it in the first conclusion of his gospel (20:31). However, precisely here, we see that this title is not sufficient and that it cannot stand alone: Jesus is the Christ in the sense that he is the Son of God.

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### Zhrnutie

Eliáš sa spomína v Jánovom evanjeliu dvakrát (Jn 1,21a a 1,25), a to iba v kontexte narácie o prvom dni (1,19-28). Nachádza sa výlučne v spoločnosti ďalších dvoch postáv: „Krista“ a „proroka“. Cieľom tejto štúdie je dokázať, že z úst Jána Krstiteľa má toto trio poskytnúť prvý, hoci nepriamy popis izraelského mesiáša. Z Jánovho pohľadu je však Ježišov portrét ako Krista, Eliáša redivivus a proroka ako Mojžiša – i keď nie mylný – nedostatočný. Tento príspevok pozorne sleduje, ako štvrtý evanjelista koncipuje svedectvo Jána Krstiteľa o izraelskom mesiášovi v 1,19-23 a ukazuje, že identifikácia Ježiša s Eliášom – ale aj s Kristom a prorokom – volá po tom, aby bola objasnená a prekonaná použitím názvu kyrios (1,23), čo je slovo, ktoré používa grécka Biblia Izraela na preklad božského tetragramatónu.

*Kľúčové slová:* Eliáš, prorok ako Mojžiš, Kristus, mesiášske očakávanie, samaritánsky mesiáš.

### Summary

Elijah is mentioned twice in John's Gospel (John 1:21a and 1:25), and only in the context of the first day of the narrative (1:19-28). He is found exclusively in company with two other figures: “the Christ” and “the prophet”. The article aims to demonstrate that on the lips of John the Baptist, this trio is meant to provide a first, although indirect, description of Israel's

messiah. However, in the johannine view, Jesus' portrait as the Christ, the Elijah redivivus, and the prophet like Moses – although not wrong – is insufficient. Carefully observing how the fourth evangelist structures John the Baptist's testimony to the messiah of Israel in 1:19-23, this contribution shows that the identification of Jesus with Elijah – but also with the Christ and the prophet – cries out to be clarified and surpassed by the use of the title *kyrios* (1:23), a term the Greek Bible of Israel uses to translate the divine tetragrammaton.

*Key words:* Elijah, prophet like Moses, Christ, messianic expectation, Samaritan messiah.

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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 case<sup>1</sup>, 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 94:14<sup>2</sup>. 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:

<sup>1</sup> 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. <sup>2</sup> *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: <sup>3</sup> *“Lord, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me”*? <sup>4</sup> And what was God's answer to him? *“I have reserved for myself seven thousand who have not bowed the knee to Baal.”* <sup>5</sup> So too, at the present time there is a remnant chosen by grace. (Rom 11:1-5)<sup>3</sup>

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

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<sup>1</sup> NA<sup>28</sup> 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.

<sup>2</sup> 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.

<sup>3</sup> 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; 11:1-36<sup>4</sup>. 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

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<sup>4</sup> 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)<sup>5</sup>. 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.

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<sup>5</sup> 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 crisis<sup>6</sup> 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

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<sup>6</sup> 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”<sup>7</sup> 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

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<sup>7</sup> 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 thought<sup>8</sup>. 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.

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<sup>8</sup> 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 9–11<sup>9</sup>. 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

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<sup>9</sup> 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 way<sup>10</sup>. 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 work<sup>11</sup>. 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 solution<sup>12</sup>. 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.

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

<sup>11</sup> 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.

<sup>12</sup> 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 fractions, 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 19<sup>13</sup>. We read in his introduction: “Tiefenpsychologische Auslegungen sind die heimlichen Bestseller der Bibelwissenschaft.” – “Psychoanalytical interpretations are the secret bestseller of biblical

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<sup>13</sup> OEMING, Hilfe.

scholarship.”<sup>14</sup> 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 19<sup>th</sup> 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”<sup>15</sup>, 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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<sup>14</sup> OEMING, *Hilfe*, 98-99. English translation is mine.

<sup>15</sup> 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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# Eliáš v Jakubovom liste

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## Úvod

Eliáš je poslednou zo starozákonných postáv, ktoré autor Jakubovho listu uvádza, aby podporil alebo konkrétne demonštroval niektoré obsahy svojho posolstva židokresťanským adresátom. Píše o ňom v piatej kapitole vo veršoch 17 a 18: Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῆ προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἑνιαυτοὺς τρεῖς καὶ μῆνας ἕξ· καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς<sup>1</sup>. „Eliáš bol človek rovnaký ako my a naliehavo sa pomodlil, aby nezapršalo a nezapršalo na zem tri roky a šesť mesiacov. A opäť sa pomodlil a nebo vydalo dážď a zem priniesla svoju úrodu.“

Keď túto formuláciu porovnáme so starozákonným príbehom Eliáša v Knihách kráľov, tak takmer nič nesedí: Eliáš nebol taký obyčajný človek ako my, nie je tam charakterizovaný ako „spravodlivý“, nemodlil sa za sucho ani za dážď, sucho netrvalo tri a pol roka a výslovne sa tam nehovorí o tom, že zem vydala svoju úrodu. Preto celkom spontánne prichádzajú na myseľ základné otázky: Prečo je v kontexte príhovornej modlitby v oblasti medziľudských vzťahov, zvlášť za uzdravenie chorých, ako príklad uvedený Eliáš s modlitbou zameranou na prírodné javy? Prečo práve Eliáš a prečo taká jeho charakteristika, ktorá v tejto slovnej podobe nemá obdobu ani v starovekej židovskej literatúre, ani v Novom zákone?<sup>2</sup> Odpoveď na tieto a ďalšie otázky na ne nadväzujúce závisí na interpretácii špecifického jakubovského poňatia proroka Eliáša, ktoré vytvára tak samotná charakteristika tejto prorockej postavy v 5,17-18, ako aj jej užšie a širšie kontextové súvislosti. Nasledujúca štúdia sa obmedzuje len na

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<sup>1</sup> Texty Nového zákona sú vzaté z NA<sup>28</sup>.

<sup>2</sup> FOSTER, *Significance*, 185: „Here he seems to adopt a position which none before him have taken, neither in the Hebrew Bible nor in the deuterocanonical corpus, nor in other Second Temple literature; nor is such a portrait of the prophet found elsewhere in the New Testament. On the basis of our current sources, therefore, it is possible that our Author is being creative and original in his use of his sources, in order to reinforce his message.“

niekoľko základných exegetických poznámok k tým aspektom, ktoré sa zdajú byť smerodajné pre celkové uchopenie funkcie Eliáša v Jakubovom liste, príp. tiež intencie jeho autora.

## 1 Kontext

Verše Jak 5,17-18 vytvárajú kompaktnú a homogénnu jednotku, ktorá síce syntakticky nevykazuje žiadne napojenie na predchádzajúce vv. 13-16, ale jednoznačne je s nimi prepojená z hľadiska svojho obsahu. Témou, ktorá dominuje perikope vymedzenej vv. 13-18 a zároveň ich tak odlišuje od predchádzajúceho dvanásteho verša, ako aj od záverečných dvoch veršov celého listu, je *modlitba*. V každom verši tejto perikopy nachádzame aspoň jedno slovo s koreňom εὐχ-: podstatné mená εὐχή (v. 15) a προσευχή (v. 17), slovesá εὐχομαι (v. 16) a προσεύχομαι (vv. 13.14.17.18). Tieto slová sa v Jakubovom liste nachádzajú len v tejto časti piatej kapitoly, tvoria jej významovú kostru, dávajú jej špecifický tematický ráz a robia z nej kompaktný celok. Starší sú vo v. 14 privolaní, aby sa pomodlili za chorého (προσευξάσθωσαν ἐπ' αὐτόν); táto príhovorná modlitba prednesená „s hlbokým presvedčením viery“ (ἡ εὐχή τῆς πίστεως) má, ako uvádza v. 15, za následok nielen uzdravenie chorého, ale aj odpustenie jeho hriechov. Všetci adresáti listu sú v 16. verši vyzvaní, aby si vzájomne vyznávali hriechy a navzájom sa za seba modlili (εὐχεσθε ὑπὲρ ἀλλήλων). Eliášova naliehavá modlitba (προσευχῆ προσηύξατο) za nepršanie, ako aj jeho modlitba (προσηύξατο) za dážď boli vypočuté. Pretože všetky tieto príklady ukazujú na príhovorný charakter modlitby v daných veršoch, môžeme sa oprávnene domnievať, že tento špecifickejší význam sa nedá celkom vylúčiť ani vo v. 13, kde je na modlitbu vyzvaný (προσευχέσθω) ten, kto je postihnutý nejakým nešťastím. Okrem uvedenej sémantickej skupiny slov spojených s modlitbou εὐχή sa v 16. verši nachádza termín δέησις, ktorý akcentuje aspekt prosby<sup>3</sup>. Do sémantickej oblasti modlitby patrí tiež sloveso ψάλλω z 13. verša vo význame „spievať chválospev“<sup>4</sup>. Terminologická rôznorodosť ohľadne modlitby, prítomná v týchto veršoch, zodpovedá rôznorodosti jej obsahov a foriem používaných pri rôznych príležitostiach v rôznych životných situáciách<sup>5</sup>.

<sup>3</sup> Porov. FABRIS, *Lettera*, 344; JOHNSON, *Letter*, 336.

<sup>4</sup> Porov. TICHÝ, *Gebet*, 434.

<sup>5</sup> Porov. WALL, *Community*, 269; TICHÝ, *Gebet*, 436-437.

Autor Jakubovho listu sa k modlitbe vyslovuje aj na iných miestach, pričom pozoruhodne v nich používa celkom odlišné termíny než v piatej kapitole. Na dvoch miestach tematizuje rôzne aspekty „žiadania“, resp. „prosenia“ prostredníctvom slovesa *αἰτέω*, ktoré samo osebe síce nie je špecifickým modlitebným termínom<sup>6</sup>, ale v príslušných kontextových súvislostiach v Jak má evidentne tento zvláštny teologický význam. Vo veršoch 1,5-6 je každý, komu chýba múdrosť, vyzývaný, aby o ňu vo viere a bez pochybovania žiadal Boha (*αἰτείτω*), ktorý dáva všetkým bez výnimky a vyčítania, a môže si byť istý, že ju dostane (*καὶ δοθήσεται αὐτῷ*), pretože on, Otec svetiel, udeľuje akýkoľvek dobrý dar (v. 17).

Na začiatku štvrtej kapitoly, kde autor listu poukazuje na zdroje rozpoltenosti vnútri spoločenstva, jeho členovia okrem iného jednoducho ani nežiadajú (4,2: οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς) a dokonca aj v prípade, keď žiadajú, nedostávajú, pretože žiadajú „zle“ (v. 3: αἰτεῖτε καὶ οὐ λαμβάνετε διότι κακῶς αἰτεῖσθε). Na základe predchádzajúceho použitia slovesa *αἰτέω* v liste je oprávnené vidieť pod adverbium *κακῶς* porušenie podmienky správneho žiadania vyslovenej v 1,6: ten, komu chýba múdrosť, má žiadať vo viere a bez akýchkoľvek pochybností (*αἰτείτω δὲ ἐν πίστει μηδὲν διακρινόμενος*), pretože ten, kto pochybuje, sa podobá vetrom rozbúreným morským vlnám (*ὁ γὰρ διακρινόμενος ἕοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ*), je vo svojom vnútri rozpoltený, nepokojný a nestály (v. 8). To nakoniec potvrdzuje aj opis situácie v spoločenstve adresátov v prvej polovici štvrtej kapitoly (4,1-10), ktorí sa nachádzajú tak v stave vzájomných rozbrojov, ako aj v stave rozpolteného vzťahu voči Bohu. Výzvy na správnu modlitbu sú tu zasadené do autorovho nekompromisného odsúdenia priateľstva so svetom u adresátov oslovených ako „cudzoložnice“ (v. 4). Ich modlitby, ktoré sa vyčerpávajú v ich žiadostivostiach (v. 3b), nemôžu uspieť u Boha. Pravá modlitba musí byť sústredená bezvýhradne na neho a v plnej dôvere v neho<sup>7</sup>.

Zatiaľ čo v 1,5-6 autor špecifikuje *obsah* („múdrosť“) a *adresáta* („Boh“) prosby, v 4,2-3 venuje pozornosť skôr (ne)prítomnosti samotnej prosby a jej *forme* („zle“). Jednotlivé aspekty modlitby sa vzájomne podmieňujú a prirodzene nie je možné ich fakticky od seba oddeliť.

O modlitbe v súvislosti s istou rozpoltenosťou v človeku sa hovorí aj vo veršoch 3,9-10, ktoré sú súčasťou širšej perikopy (vv. 1-12) o moci jazyka ako

<sup>6</sup> Porov. TICHÝ, Gebet, 432.

<sup>7</sup> Porov. HARTIN, *James*, 273.

veľmi ťažko (pokiaľ vôbec, porov. v. 8) ovládateľnej malej časti tela, schopnej morálne poškvrniť celého človeka a strhnúť ho k páchaniu neprávosti (3,6: *ὁ κόσμος τῆς ἀδικίας ἢ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἢ σπιλοῦσα ὄλον τὸ σῶμα*) a zla, ktoré nakoniec môže viesť k smrti (v. 8: *ἀκατάστατον κακόν, μεστὴ ἰοῦ θανατηφόρου*). Špecifickým prejavom rozkladnej činnosti jazyka v tomto kontexte je jeho schopnosť velebiť Boha a zároveň preklínať človeka stvoreného podľa podobnosti s ním (v. 9). Použité sloveso *εὐλογέω*, doslovne „dobro hovoriť“, v profánnej gréckej literatúre mohlo z hľadiska formálneho označovať estetickú atraktívnosť reči, z hľadiska obsahového chválu, resp. vychvaľovanie nejakej veci alebo osoby a príležitostne aj bohov<sup>8</sup>. V Septuaginte prekladalo najčastejšie tvary slovesa s koreňom *ברך* „žehnať“, pričom jeho sémantickým opozitom už nie je *κακολογέω* („hovoriť zle [o niekom]“), ale *κατάρρομαι* („preklínať“)<sup>9</sup>. Požehnanie mohlo smerovať nielen od Boha k človeku, čím mu bola prejavovaná Božia priazeň a jeho blahodarná moc, ale aj od človeka k Bohu, čím odpovedal na jeho požehnanie tým, že „vo chvále uznal jeho moc“<sup>10</sup> a prosil ho o prejavenie jeho priazne<sup>11</sup>. Novozákonné spisy dosvedčujú židovský zvyk velebenia Boha tak pri rôznych príležitostiach bežného života, ako aj pri bohoslužbe<sup>12</sup>. Tento spôsob oslavovania Boha je v Jak 3,9-10<sup>13</sup> daný do príkreho kontrastu s preklínaním ľudí, s ktorým je nezlučiteľný (*οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι*)<sup>14</sup> pre toho, kto má byť vo vzťahu k Bohu nerozdvojeným, dokonalým zbožným veriacim schopným držať svoj jazyk na uzde, skrotiť ho a nepadať v slove (porov. 1,26; 3,8; 3,2).

Pre autora listu je modlitba jednoznačne zásadne dôležitým aspektom života spoločenstva adresátov. Venuje sa jej na začiatku, uprostred aj na konci listu, poukazuje na jej rôzne ako kladné, tak aj záporné aspekty týkajúce sa jej obsahu, formy, resp. spôsobu prednášania, jej adresáta, situácií a príležitostí, v ktorých má byť prednášaná. Modlitba, v ktorej sa realizuje vertikálny rozmer kresťanskej existencie, je súčasťou širšieho spektra jej rôznych prejavov, ku ktorým sa autor vyjadruje, jej neodmysliteľnou a nenahraditeľnou súčasťou<sup>15</sup>.

<sup>8</sup> Porov. LINK, *εὐλογία*, 206.

<sup>9</sup> Porov. LINK, *εὐλογία*, 207; PATSCH, *εὐλογέω*, 199.

<sup>10</sup> LINK, *εὐλογία*, 208.

<sup>11</sup> Porov. LOUW – NIDA, *Lexicon*, 442.

<sup>12</sup> Pozri LINK, *εὐλογία*, 213; PATSCH, *εὐλογέω*, 199-200.

<sup>13</sup> Vo v. 10 sa nachádza podstatné meno *εὐλογία* (a *κατάρρα*).

<sup>14</sup> Tak to tiež dokumentujú príklady z prírody v 3,11-12.

<sup>15</sup> Porov. TICHÝ, *Gebet*, 440.

Predpokladom modlitby je elementárne, ale zásadné uznanie svojej existenčnej závislosti na Bohu v akejkol'vek situácii svojho života (porov. 4,15) a bezvýhradné podrobenie sa jeho vôli<sup>16</sup>, čo, ako vidíme z celého listu, sa jakubovským adresátom v mnohých ohľadoch úspešne nedarí.

V perikope 5,13-18 je možné vypozerovať niekoľko zaujímavých momentov spoločných s predchádzajúcou časťou vv. 7-11: fráza ἐν τῷ ὀνόματι τοῦ κυρίου (vv. 10 a 14)<sup>17</sup>; obraz zeme/pôdy a jej plodov (v. 7: τὸν τίμιον καρπὸν τῆς γῆς; v. 18: ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς)<sup>18</sup>; „(ne)pršaním“ (τοῦ μὴ βρέξει, καὶ οὐκ ἔβρεξεν), resp. „dažd'om“ (ὑετὸν) vo vv. 17-18 sa znovu objavuje téma dažďa („raného a neskorého“) z v. 7 (πρόϊμον καὶ ὄψιμον); motív trpezlivého znášania zla, resp. jeho zakúšania (v. 10: ὑπόδειγμα τῆς κακοπαθίας; v. 13: κακοπαθεῖ τις); využitie prorokov, resp. prorockej postavy Eliáša, ako príkladov istého žiadúceho postoja alebo vzorového správania: trpezlivosti podľa v. 10 a modlitby podľa vv. 17-18<sup>19</sup>. Tieto spoločné momenty ukazujú na istú vnútornú prepojenosť a súdržnosť oboch častí, čo nakoniec ovplyvňuje aj celkový výklad obrazu proroka Eliáša v Jak<sup>20</sup>.

S poslednými dvoma veršami celého listu má pasáž 5,13-18 takisto niekoľko spoločných momentov: na úrovni terminologickej (a v bezprostrednej blízkosti) sloveso σῶζω (vv. 15 a 20) a podstatné meno ἁμαρτία (vv. 15.16 a 20); na úrovni stylistickej frázu τις ἐν ὑμῖν (vv. 13.14 a 19); na úrovni syntaktickej paralelné konštrukcie (s podobným obsahom) vo veršoch 15 (κἂν ἁμαρτίας ἢ πεποικώς) a 19 (ἐάν τις ἐν ὑμῖν πλανηθῆῖ ἀπὸ τῆς ἀληθείας). Nesmieme opomenúť ani oslovenie „bratia“, ktoré sa síce vyskytuje priebežne v celom liste<sup>21</sup>, v záverečnej kapitole sa však nachádza nápadne často (vv. 7.9.10.12.19)<sup>22</sup>.

<sup>16</sup> Porov. MARTIN, *James*, 201.

<sup>17</sup> Stojí za zmienku, že v 5. kapitole sa nachádza 8 zo 14 výskytov termínu κύριος v Jak, čo tiež prispieva k jej istej kompaktnosti.

<sup>18</sup> Podstatné meno γῆ sa v Jak nachádza 5-krát len v 5. kapitole (5,5.7.12.17.18) a takisto prispieva k jej celkovej súdržnosti.

<sup>19</sup> Porov. BLOMBERG – KAMELL, *James*, 237-238; METZNER, *Brief*, 277.

<sup>20</sup> Pozri ďalej časť 2.

<sup>21</sup> ἀδελφοί μου (1,2; 2,1.14; 3,1.10.12; 5,12.19); ἀδελφοί μου ἀγαπητοί (1,16.19; 2,5); ἀδελφοί (4,11; 5,7.9.10); porov. BOTTINI, *Pregghiera*, 134.

<sup>22</sup> METZNER, *Brief*, 276: „Dadurch erhält der Text eine gemeindebezogene Dringlichkeit.“

Pozoruhodné paralely sú tiež vidieť medzi úvodnou a záverečnou časťou listu<sup>23</sup>: tematika trezlivého znášania skúšok, resp. zla, konkrétnejšie choroby (ὕπομονή: 1,3.4; 5,11; ὑπομένω: 1,12; 5,11), nachádzajúca sa v blízkosti modlitby (porov. 1,5; 5,13-18); sloveso πλανᾶω v 1,16 a 5,19; bezprostredná blízkosť „hriechu“ a „smrti“ (1,15; 5,20). Tak „slovo pravdy“ (1,18), ako aj „pravda“ (5,19) ako protiklad „bludnej cesty“<sup>24</sup> veľmi úzko súvisia so spásou (porov. 1,21<sup>25</sup> a 5,20).

Po všetkých negatívach adresátov, vyslovených v liste zo strany autora, sú jeho záverečné exhortácie optimistické. Ukazuje, že je možné a aj žiaduce reštaurovanie celého spektra vertikálnych aj horizontálnych vzťahov vnútri veriaceho spoločenstva<sup>26</sup>. Základnými piliermi tejto reštaurácie v oboch vzťahových rovinách sú: vzájomné vyznávanie hriechov a vzájomná modlitba. V širšom kontexte vzájomných vzťahov medzi členmi spoločenstva, ktoré sú naštrbené napr. vzájomným osočovaním (4,11: μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί) a vzájomným sťažovaním si na seba (5,9: μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων), je vzájomné vyznávanie hriechov (v. 16: ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς ἁμαρτίας)<sup>27</sup> ich zásadným korektívom. Prostredníctvom modlitby spoločenstvo v dôvere zveruje Pánovi na „uzdravenie“, a teda aj na spásu všetkých tých svojich členov, ktorí sú chorí alebo zablúdili od pravdy<sup>28</sup>.

## 2 Eliáš, človek ako my, sa modlí

Pokiaľ je téma modlitby ústrednou témou veršov 13 až 18, tak nás v súvislosti s postavou proroka Eliáša môže trochu prekvapiť, že z Eliášovho

<sup>23</sup> METZNER, *Brief*, 276: „die inklusionsartigen Verbindungen“; HARTIN, *James*, 272: „a literary *inclusio*“.

<sup>24</sup> „Pravda“ (ἀλήθεια) v Jak ešte v 3,14.

<sup>25</sup> PAVELČÍK, *Dokonalý zákon slobody*, 180: „«Slovo pravdy» v Jak 1,18 je Božím slovom, je prejavom Božej stvoriteľskej vôle (βουληθείς). Toto slovo ako ἔμφυτος λόγος je zároveň slovo spásne, ktoré má moc spasť duše (Jak 1,21).“

<sup>26</sup> Porov. CARGAL, *Restoring*, 189.

<sup>27</sup> Na uvedených troch miestach z Jak sa nachádza recipročné zámeno ἀλλήλων. Narušenie vzťahov v spoločenstve, prirodzene, nie je možné redukovať na uvedené príklady, prejavuje sa aj v iných ohľadoch, napr. nadržovanie určitým osobám (2,1-11), absencia praktického sociálneho cítenia (vv. 14-17), rôzne šarvátky a spory (4,1-2) a pod.

<sup>28</sup> METZNER, *Brief*, 277: „Immer geht es um Heilung, sei es im eigentlichen (σῶζειν 5,15) oder im übertragenen (ιαθῆναι 5,16; σῶζειν 5,20) Sinn.“ Podobne FRANKEMÖLLE, *Brief* 2-5, 705.

cyklu v starozákonných Knihách kráľov, zvlášť zo 17. a 18. kapitoly Prvej knihy kráľov, nie sú uvedené tie udalosti z jeho života, kde skutočne explicitne vyslovuje modlitbu, ktorá je vypočítaná: napr. pri vzkriesení syna vdovy zo Sarepty (1Kr 17,20-22) alebo pri obeti na Karmeli (18,36-38). V kontexte výrokov o modlitbách v rôznych životných situáciách, predovšetkým za uzdravenie z nemoci, a výziev k nim autor listu skutočne neobvykle odkazuje na jeho modlitby týkajúce sa prírodných javov<sup>29</sup>.

## 2.1 Modlitebné postoje Eliáša

Vyhlásenie obdobia sucha a príchod dažďa po troch rokoch (porov. 1Kr 18,1) ohraničujú udalosti rozprávané v 1Kr 17–18. Je však treba povedať, že ani v jednom prípade sa Eliáš výslovne nemodlí ani za sucho na začiatku, ani za dažď na konci. Vo verši 17,1 jednoducho ohlasuje obdobie sucha ako Boží trest za zavedenie Baalovho kultu Achabom (porov. 16,32-33)<sup>30</sup> a s tým spojené modlárstvo; v závere 18. kapitoly opäť len konštatuje „čujem hukot dažďa“ (18,41)<sup>31</sup>, ktorý prichádza a ktorý je možné chápať ako odpoveď na uznanie Hospodina za Boha Izraelitmi a koniec trestu<sup>32</sup>. V tejto súvislosti ako možný základ pre formulácie v Jakobovom liste sa uvádzajú dve formulácie z uvedených ohraničujúcich udalostí. Eliáš v 17,1 konštatuje: „Akože žije Hospodin, Boh Izraela, pred ktorým stojím, v týchto rokoch nebude rosa ani dažď, iba ak na moje slovo“. Vo verši 18,42 zasa čítame: „Medzitým vyšiel Eliáš na vrchol Karmela, sklonil sa po zem, vsunul si tvár medzi kolená.“ Formulácie (a) „stáť pred Bohom“ a (b) „mať hlavu vsunutú medzi kolenami“ bývajú interpretované s odkazmi na iné starozákonné miesta a na rabínsku literatúru ako modlitebné postoje. Je však treba konštatovať, že uvedená „modlitebná“ interpretácia oboch miest nemusí byť tak jasná, ako by sa mohlo na prvý pohľad zdať.

(a) „Stáť“ v Biblii je v mnohých prípadoch skutočne modlitebný postoj (porov. 1Sam 1,26; Jer 18,20; Mt 6,5; Mk 11,25; Lk 18,11)<sup>33</sup>, pritom je ale vždy explicitne uvedené, že sa príslušná osoba modlí. Pokiaľ si prejdeme miesta

<sup>29</sup> Porov. WARRINGTON, *Significance*, 218.

<sup>30</sup> Porov. *Starý zákon*, 141; *Ancient Testament*, 54.

<sup>31</sup> Preklady starozákonných textov, pokiaľ nie je uvedené inak, sú prevzaté zo SEB.

<sup>32</sup> Porov. BURCHARD, *Jakobusbrief*, 213; *Ancient Testament*, 64.

<sup>33</sup> Pozri ALLISON, *Commentary*, 776-777, kde uvádza ďalšie, aj mimobiblické odkazy.

uvedené v slovníku Jenni-Westermanna pod heslom עמד v tretej skupine<sup>34</sup>, súčasťou ktorej je aj 1Kr 17,1, tak len na jednom mieste v Knihe proroka Jeremiáša je „státie“ explicitne spojené s (príhovornou) modlitbou (Jer 18,20)<sup>35</sup>. V tom istom prorockom spise v Jer 15,1, aj keď to nie je explicitne uvedené, môžeme takmer s istotou uvažovať o príhovornom modlitebnom „postoji“ Mojžiša a Samuela pred Bohom<sup>36</sup>. Žalm 106,23 hovorí o Mojžišovi, ktorý „sa postavil“ pred Boha, čím odvrátil jeho ničivý hnev. Podobne podľa Gn 18,22 Abrahám „zostal stáť“ pred Hospodinom, aby ho prosil, možno presnejšie, aby s ním vyjednával ohľadne osudu Sodomy.

Väčšina starozákonných miest z kultovej oblasti, spomenutých v uvedenom slovníku, zahŕňa spojenie koreňa עמד s predložkou לִפְנֵי v základnom („služobnom“) význame: „*md* s predložkou *lifnē* opisuje presnejšie postoj služobníka, ktorý stojí pred svojím pánom a prijíma jeho rozkazy“<sup>37</sup>. Takto sa hovorí o službe levitov, ktorí majú stáť pred Hospodinom alebo pred zhromaždením a slúžiť im (Nm 16,9; Dt 10,8; 18,7; Ez 44,15). Mojžiš v Dt 4,10 pripomína deň, kedy Izrael stál pred Hospodinom na Horebe, aby si vypočul Hospodinove slová. Podľa Dt 5,5 sám Mojžiš stál na Horebe ako sprostredkovateľ medzi Hospodinom a ľuďmi, aby mu oznámil Hospodinovo slovo. V 1Kr 19,11 je Eliášovi daný príkaz, aby sa postavil na hore pred Hospodinom, ktorý sa mu hodlal zjaviť. Pinchás v Sdc 20,28 stojí pred archou a pýta sa Hospodina, či má ísť do boja. Levitikus 9,5 hovorí o celom spoločenstve, ktoré sa postavilo pred Hospodina, aby kňazi mohli začať svoj kňazský úrad obetovaním obetí. Druhá kniha kroník 20,13 konštatuje, že všetci Júdovci stáli pred Hospodinom, aby si vypočuli jeho slovo vnuknuté Jachazielovi (porov. 20,14-18). Ezechiel vo svojom videní (Ez 8,11) vidí 70 starších Izraela a Jaazanju ako stoja pred modlami a pália kadidlo. V závere Knihy proroka Izaiáša (66,22) Hospodin prisľubuje židovskému kultovému spoločenstvu, že jeho potomstvo a meno budú stáť, príp. zostanú, tak ako nové nebesia a nová zem, ktoré utvorí<sup>38</sup>. Fráza „Akože žije Hospodin, Boh Izraela, pred ktorým stojím“ (חַי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עָמַדְתִּי לְפָנָיו) v 1Kr 17,1 (tiež v 1Kr 18,15; 2Kr

<sup>34</sup> AMSLER, עמד, 331; 3. skupina sa venuje použitiu tohto slovesa v kulte.

<sup>35</sup> „Spomeň si, že som stál pred tebou, aby som hovoril pre ich dobro a odvrátil od nich tvoj hnev.“

<sup>36</sup> „Hospodin mi povedal: Aj keby stál predo mnou Mojžiš a Samuel, tomuto ľudu nebudem naklonený.“

<sup>37</sup> AMSLER, עמד, 330-331.

<sup>38</sup> K tomuto miestu porov. WESTERMANN, *Isaiah*, 428.

3,14; 5,16) skôr ukazuje na služobný vzťah proroka k Hospodinovi, ktorého pokyny počúva a je pripravený ich plniť, než na modlitebný postoj, kedy prorok o niečo alebo za niekoho prosí<sup>39</sup>.

(b) Obvykle je fráza „mať hlavu vsunutú medzi kolenami“ považovaná<sup>40</sup> za modlitebný postoj, ako ukazujú niektoré rabínske texty<sup>41</sup>. Najčastejšie sa uvádza príbeh z *b. Ber* 34b, kde sa hovorí o rabi Hanina ben Dosovi: „sklonil hlavu medzi kolená a prosil o Božie milosrdenstvo“<sup>42</sup>, v dôsledku čoho sa uzdravil chorý syn rabi Johanana ben Zakaja. Samotné Eliášovo gesto je v rabínskej literatúre interpretované vo vzťahu k obriezke a šabatu<sup>43</sup>.

Niet pochybností, že ide o modlitebný postoj, môžeme však takmer s istotou konštatovať, že v 1Kr 18,42 sa Eliáš nemodlí za dážď. Podľa 18,41 totiž už „počuje hukot dažďa“, preto je na mieste otázka, prečo by sa *zaň* modlil. Význam tohto jeho postoja býva interpretovaný rôzne, napr. ako „výraz extatického sústredenia“<sup>44</sup>, ako výraz hlbokkej depresie proroka, ktorého veľmi trápí osud jeho ľudu v dobe trvajúceho sucha<sup>45</sup>, ako prejav prorokovho akéhosi

<sup>39</sup> Porov. *Starý zákon*, 141; *Ancient Testament*, 54. V tomto zmysle to chápe aj Septuaginta, ktorá tu pri preklade použila sloveso *παρίστημι* (*ὁ θεὸς Ἰσραὴλ ἤ παρέστην ἐνώπιον αὐτοῦ*). BERTRAM, *παρίστημι*, 837: „So stehen Leviten (zu ihrer Würde vgl. Nu 16,9) und Priester auf Grund besonderer Erwählung im Dienst am Altar in der Gegenwart Gottes (...). Was von den Priestern gilt, gilt auch von den Propheten. So berufen sich Elia und Elisa bei ihren prophetischen Äußerungen auf den Gott, in dessen Dienst sie stehen (3 Βαζ 17,1; 18,15; 4 Βαζ 3,14; 5,16) und begründen damit ihre Autorität.“

<sup>40</sup> Porov. napr. ALLISON, *Commentary*, 776-777; JOHNSON, *Letter*, 337; ÖHLER, *Elia*, 258; CHAINE, *L'Épître*, 135.

<sup>41</sup> ÖHLER, *Elia*, 258, pozn. 26, vidí potvrdenie tohto výkladu aj v preklade Septuaginty: „Obwohl mir kein direkter Hinweis darauf bekannt ist, zeigt wohl schon die Übersetzung von גהר mit κύπτω, daß an ein Gebet gedacht wurde.“ Öhlerov argument nie je celkom presvedčivý, pretože sloveso κύπτω je možné chápať predovšetkým ako postoj služobníka, ktorý sa skláňa pred svojim Pánom, resp. uznáva jeho moc; pozri MURAOKA, *Lexicon*, 419, ktorý k Gn 43,28 uvádza „a mark of humble respect“ a pri ďalších uvedených príkladoch z LXX (Ex 34,8; 1Kr [=1Sam] 24,9; Iz 2,9; 46,6; 51,23) je nesporné spojenie s proskynézou alebo s ponížením. Sloveso גהר sa v hebrejskom Starom zákone nachádza už len 2 × v 2Kr 4,35-36 s významom zohnúť sa, skloniť sa nad niekoho (v LXX prekladané slovesami *διακάμπω* a *συγκάμπω*).

<sup>42</sup> Podľa talianskeho prekladu v BOTTINI, *Preghiera*, 49, kde je uvedený aj pôvodný text.

<sup>43</sup> Porov. BOTTINI, *Preghiera*, 95-96.

<sup>44</sup> Starý zákon, 154.

<sup>45</sup> HENTSCHEL, *1 Könige*, 115.

ustúpenia do pozadia pred Bohom a jeho zásahom<sup>46</sup>, ako výraz „posledného sebaodovzdania“, ktoré „ukazuje cestu života tým, ktorí väzia v zakliatí «sucha» a zmaru“<sup>47</sup>.

Vidíme, že uvedené formulácie z 1Kr samy osebe nemusia byť automaticky vnímané ako výpovede o Eliášovej modlitbe za sucho a za dážď, ako to formuluje Jakubov list. U príkladov z rabínskej literatúry je potom zásadná a môžeme povedať, že ťažko zodpovedateľná otázka, nakoľko tradície v nej zachytené mohli ovplyvniť jakubovskú formuláciu. Ukazujú však na to, že uvedené postoje z 1Kr boli v židovskom prostredí vnímané ako modlitebné. V každom prípade pasáže z 1Kr 17 a 18 zostávajú primárnymi východiskovými starozákonnými textami<sup>48</sup> pre Jakubovo tvrdenie o Eliášovej účinnej modlitbe za sucho a dážď, ktoré tohto proroka predstavuje ako človeka, ktorý sa modlí a jeho modlitba je účinná.

## 2.2 (Ú)činnosť modlitby

Podľa Jakubovho listu je Eliáš konkrétnym príkladom modlitby spravodlivého človeka, o ktorej sa hovorí v 5,16b, kde je opísaná participiíom *ἐνεργουμένη*. Jedným z diskutovaných problémov v tejto súvislosti je otázka konkrétneho významu tohto participia, ktorej zodpovedanie bližšie špecifikuje charakter „modlitby spravodlivého“, čoho vzorom Eliáš je.

Gramaticky je *ἐνεργουμένη* participium prézenta média od slovesa *ἐνεργέω*, ktoré v aktívnom tvare môže mať dva základné významy: (1) intranzitívny: „byť činný, príp. byť účinný, pôsobiť“ alebo (2) tranzitívny: „uskutočniť, spôsobiť“. V aktívnom tvare – či už participia prézenta (1Kor 12,6; Gal 3,5; Ef 1,11; 2,2; Flp 2,13a), alebo aoristu (Gal 2,8a), alebo indikatívu prézenta (1Kor 12,11; Mk 6,14 a jeho paralela v Mt 14,2), alebo aoristu (Gal 2,8b; Ef 1,20), alebo infinitívu

<sup>46</sup> *Ancient Testament*, 64: „C'est plus que l'attitude ordinaire de la prière. Élie se condamne à ne rien voir, et à rester immobile, comme pour forcer l'action de Dieu, qu'il sent être imminente.“

<sup>47</sup> HELLER, Eliášova modlitba, 268; HELLER, Eliášova modlitba, 267: „Eliáš touto pozicí vyznává, že přijímá a vnitřně podstupuje smrt, která v podobě ničivého sucha ovládla zemi. Kenaanci považovali dobu sucha za čas vlády boha smrti Móta. Touto pokorou až do prachu, do posledního sebeodevzdání, se prorok dostává do protikladu s Adamem a Evou, kteří chtějí být jako bohové, a proto odmítají lidské hranice (Gn 3,1-7). Tak Eliášovo gesto připomíná slova Ž 44,26 (doslovně): ‚Naše duše se sklonila do prachu‘ (srov. Gn 3,19; Jb 10,9; 17,16; 34,15; Ž 22,16.30; 119,23 atd.).“

<sup>48</sup> Porov. MCKNIGHT, *Letter*, 451; VARNER, *James*, 392.

prézentu (Flp 2,13b) – je v Novom zákone okrem jedného miesta (Flp 2,13b) jeho podmetom Boh, resp. prejavy jeho moci<sup>49</sup>.

V Novom zákone sa sloveso *ἐνεργέω* vyskytuje 9-krát v mediálnom slovesnom rode buď v tvare indikatívu prézentu (Rim 7,5; 2Kor 4,12; 1Sol 2,13; 2Sol 2,7) alebo participia prézentu (2Kor 1,6; Gal 5,6; Ef 3,20; Kol 1,29; Jak 5,16). Pokiaľ na tomto mieste metodologicky odhliadneme od Jak 5,16, tak vo všetkých ostatných prípadoch je použité intransitívne, pričom podmet pri ňom sa rôzni<sup>50</sup>. Hoci táto skutočnosť môže byť silným východiskovým bodom aj pre intransitívnu interpretáciu participia média v Jak 5,16b, situácia je v tomto prípade trochu zložitejšia, ako ukazuje trvalo panujúca nejednota medzi bádateľmi súvisiaca s mnohostrannou nejednoznačnosťou *ἐνεργουμένη*, ktorá sa prejavuje v nasledujúcich aspektoch<sup>51</sup>:

(1) Z hľadiska výpovedného významu gramatického média: participium *ἐνεργουμένη* má byť prekladané v aktívnom, mediálnom alebo pasívnom zmysle?

V prípade aktívneho<sup>52</sup> a mediálneho poňatia sa dôraz posúva skôr na to, čoho je *schopná* modlitba, ktorá „veľa zmôže“, resp. „má veľkú silu/moc“ (*πολὴ ἰσχύει*), *sama od/zo seba*, či už tým samotným faktom, že prebieha, alebo účinkom, na ktorý je zameraná, resp. účinnosťou, v ktorej sa prejavuje jej sila/moc<sup>53</sup>.

<sup>49</sup> Porov. BERTRAM, *ἐνεργέω*, 650-651; PAULSEN, *ἐνεργέω*, 1106-1107; ADAMSON, *Epistle*, 208.

<sup>50</sup> Porov. BERTRAM, *ἐνεργέω*, 651; PAULSEN, *ἐνεργέω*, 1106-1107; BLOMBERG – KAMELL, *James*, 246, pozn. 40; ADAMSON, *Epistle*, 208-209.

<sup>51</sup> Porov. POPKES, *Brief*, 350.

<sup>52</sup> CHAINE, *L'Épître*, 134: „Le sens actif du moyen est préférable d'après l'usage habituel du N. T.“

<sup>53</sup> Napr. MOO, *James*, 187: „prayer is very powerful in its working, or in its effect“; BLOMBERG – KAMELL, *James*, 246, pozn. 40: „The root meaning of the verb is «to be at work»; hence «to be exercised» seems closer to the origins of the word than «to be effective», though both are possible.“ Podobne MCKNIGHT, *Letter*, 448, pozn. 98; ROPES, *Commentary*, 309; ADAMSON, *Epistle*, 210: „ἐνεργουμένη in Jak 5,16 is better taken to mean «in operation» than taken as a passive: this prayer is mighty in what it is *able* to do, not in what it is *enabled* to do.“

V pasívnom poňatí<sup>54</sup> sa kladie dôraz na to, na čo je *uschopená* iným subjektom, za ktorý môže byť považovaný Boh<sup>55</sup> alebo Duch<sup>56</sup>.

(2) Z hľadiska gramatického postavenia vo vete<sup>57</sup>: participium *ἐνεργουμένη* má byť chápané predikatívne/adverbiálne, tzn. modifikuje sloveso *ἰσχύει*, alebo atributívne ako adjektívum, ktoré ako zhodný prívlastok modifikuje *δέησις*?

V prvom prípade sa stretávame obvykle s jeho prekladom v podobe vedľajšej vety s obsahovým zdôraznením buď priebehu, alebo účinku modlitby, ktorá v závislosti od mediálnej alebo pasívnej interpretácie môže byť podmetom alebo predmetom v tejto vete<sup>58</sup>. V druhom prípade sa obvykle prekladá pomocou adjektíva vo funkcii atribútu, ktoré opäť môže vyjadrovať buď priebeh, účinnosť, alebo intenzitu modlitby a pod.<sup>59</sup>

(3) Z hľadiska vzťahu, ktorý toto spojené participium vyjadruje (v prípade, že sa nechápe atributívne): má význam modálno-časový<sup>60</sup> alebo kauzálny<sup>61</sup>?

<sup>54</sup> Veľmi masívne v prospech pasívnej a tranzitívnej interpretácie argumentuje MAYOR, *Epistle*, 177-179.

<sup>55</sup> Napr. POPKES, *Brief*, 351; DAVIDS, *Epistle*, 197; CARGAL, *Restoring*, 192; BAKER, *Speech-Ethics*, 240.

<sup>56</sup> MAYOR, *Epistle*, 178: „actuated and inspired by the Spirit“; ALLISON, *Commentary*, 772: „some have suggested that James’ *ἐνεργουμένη* is a passive: «The supplication of a righteous man availeth much if it is wrought in him». The Spirit might in this case be the implicit subject; cf. Rom 8.26. Yet the context hardly suggests this. Maybe a vaguer «inspired» would be more appropriate.“

<sup>57</sup> FABRIS, *Lettera*, 344: „Il participio *ἐνεργουμένη*, posto alla fine della frase, comunque lo si intenda, è un’aggiunta ridonante che non si lascia integrare in modo coerente nella struttura della frase.“

<sup>58</sup> ADAMSON, *Epistle*, 199: „very powerful in its operation“; ROPES, *Commentary*, 309: „when it is exercised“; MAYOR, *Epistle*, 178: „when it is actuated“.

<sup>59</sup> CANTINAT, *Les épîtres*, 255: „il a pratiquement valeur d’adjectif (effective, agissante)“; porov. MCKNIGHT, *Letter*, 448; LAWS, *Commentary*, 234: „active prayer“, „effective prayer“; FRANKEMÖLLE, *Brief 2-5*, 729: „das inständige Gebet des Gerechten (...) Jakobus geht es um ein *energisches Gebet*“; TICHÝ, *Gebet*, 434: „das wirkungsmächtige Gebet“; FABRIS, *Lettera*, 344: „una preghiera «operante» o «attiva»“.

<sup>60</sup> MUBNER, *Jakobusbrief*, 228: „«Viel vermag ein Gebet eines Gerechten, sobald es wirksam ist», was den Sinn haben dürfte: sobald es bei Gott ankommt und von ihm erhört wird.“; VARNER, *James*, 390: „I have opted for a circumstantial rendering conveying the manner of the prayer’s working: «The prayer of a righteous person has great power as it is working.»“

<sup>61</sup> POPKES, *Brief*, 351: „Das Gebet richtet deswegen viel aus, weil es auf die Verheißung Gottes bauen kann.“ Na kauzálny výklad upozorňuje aj MUBNER, *Jakobusbrief*, 228, pozn. 2.

(4) Z hľadiska sémantického obsahu modlitby: ukazuje napr. na jej intenzitu, pôsobenie, naliehavosť alebo účinnosť<sup>62</sup> atď.<sup>63</sup>

Jednotlivé preklady sú obvykle kombináciou týchto rôznych jazykových aspektov a vo všetkých výkladoch jazyková interpretácia<sup>64</sup> participia *ἐνεργουμένη* nevyhnutne úzko súvisí s jeho vecnou interpretáciou, ktorá býva zásadne ovplyvnená položením dôrazu na<sup>65</sup> (a) ostatné použitia slovesa *ἐνεργέω* v Novom zákone<sup>66</sup>, (b) jeho obsahový vzťah k slovesu *ἰσχύω*<sup>67</sup>, (c) miesta z Nového zákona s porovnateľnou tematikou, (d) bezprostredný alebo širší kontext listu, (e) poňatie starozákonnej postavy proroka Eliáša v spojitosti s modlitbou alebo (f) akcentovanie určitého teologického aspektu modlitby. Prirodzene, jednotlivé uvedené aspekty sú obvykle skombinované do jedného výkladu, je však zaujímavé pozorovať, aké je východisko a základný argumentačný duktus jednotlivých autorov.

Môžeme s určitosťou konštatovať, že participium *ἐνεργουμένη* sa nachádza v emfatickej pozícii na konci výpovede vo verši 5,16b, čo znamená, že takto chcel autor zdôrazniť istý aspekt modlitby<sup>68</sup>.

(a) Intransitívne použitie ostatných mediálnych tvarov slovesa *ἐνεργέω* v Novom zákone ukazuje, že prinajmenšom apoštol Pavol a jeho teologickí nasledovníci v tomto význame toto sloveso bežne používali. Z tohto hľadiska preto nie je dôvod na zásadné odmietnutie intransitívneho významu aj v Jk 5,16b, ktorý by skôr ukazoval na samotný priebeh modlitby (nie na to, čo spôsobuje).

<sup>62</sup> MAIER, *Brief*, 234-235: „*Ενεργουμένη* muss wohl als Ausdruck dafür verstanden werden, dass das Gebet göttliche Kräfte entbindet.“; HARTIN, *James*, 270-271: „what is stressed is not the powerful nature of the prayer itself, but rather the response of God to the prayer. Prayer is effective in that God responds to it. Hence my translation: «powerful in its effect»“; porov. TICHÝ, *Gebet*, 434, 437.

<sup>63</sup> Pozri rôzne preklady v predchádzajúcich bodoch.

<sup>64</sup> POPKES, *Brief*, 350-351: „Philologisch ist die Lösung nicht festgelegt, weder semantisch noch syntaktisch.“

<sup>65</sup> Porov. POPKES, *Brief*, 350.

<sup>66</sup> Napr. jeho intransitívna interpretácia na ďalších miestach NZ môže podporiť takúto interpretáciu aj v Jak.

<sup>67</sup> Napr. ADAMSON, *Epistle*, 210, pozn. 11: „here *ἐνεργουμένη*, at the end, shares the force *πολὺ ἰσχύει* at the beginning and they together are meant to be a most powerful «wedded pair».“ K otázke tautológie pozri ďalej uvedené.

<sup>68</sup> Porov. ASSAËL – CUVILLIER, *L'Épître*, 257; POPKES, *Brief*, 351.

(b) Niektorí autori<sup>69</sup>, aby sa vyhli tautológii<sup>70</sup>, sa na základe toho, že slovesá ἰσχύω a ἐνεργέω sa sémanticky do istej miery prelínajú, odchyľujú od prekladov, ktoré by ukazovali na účinnosť modlitby, a uchylujú sa skôr k prekladom, ktoré zdôrazňujú okolnosti modlitby<sup>71</sup>. Takýto prístup však starovekému autorovi v podstate predpisuje, ako by sa mal vyjadrovať<sup>72</sup>. Výklad typu „účinná modlitba“ nie je možné *a priori* vylúčiť, musí však byť podporený ďalšími argumentmi. (c) Je treba konštatovať, že miesta z Nového zákona s porovnateľnou tematikou je možné použiť len ako dodatočný podporný argument a za predpokladu, že skutočne ide o analogické situácie alebo výpovede<sup>73</sup>. (d) Bezprostredné a širšie kontextové súvislosti listu sú skutočne kľúčové pre adekvátny výklad. Okrem toho, čo už bolo ku kontextu uvedené predtým a ešte bude zmienené ďalej, nejde si na tomto mieste pri slovese ἐνεργέω aspoň trochu nevšimnúť spojitosti a asociácie so všetkými tými slovami v Jakubovom liste, ktoré s ním majú zhodný koreň ἐργ-<sup>74</sup> a spolu s ďalšími termínmi<sup>75</sup> od začiatku vytvárajú istý špecifický slovník a s ním spojený teologický charakter tohto spisu zdôrazňujúci praktický rozmer kresťanského života. Predovšetkým je treba spomenúť podstatné meno ἔργον (1,4.25; 2,14,17.18[3 ×].20.21.22[2 ×].24.25.26; 3,13) a ďalej slovesá κατεργάζομαι (1,3.20), ἐργάζομαι (2,9), συνεργέω (2,22)<sup>76</sup>. Táto súvislosť by skôr podporovala aktívny ľudský prvok pri interpretácii participia ἐνεργουμένη (a teda jeho aktívny alebo mediálny význam). (e) Bezprostredne nasledujúci príklad postavy proroka Eliáša je možné použiť pre podporu rôznych výkladov ἐνεργουμένη, zvlášť v závislosti na interpretácii spojenia προσευχῆ προσηύξατο. (f) Čo sa týka preferovaného teologického aspektu modlitby,

<sup>69</sup> Výrazne napr. FRANKEMÖLLE, *Brief 2-5*, 728.

<sup>70</sup> ALLISON, *Commentary*, 772: „ἐνεργουμένη has often been understood as a middle: «effective prayer», or «prayer in its working». This, however, seems redundant, as though James were saying that effective prayer is effective.“

<sup>71</sup> Porov. ASSAËL – CUVILLIER, *L'Épître*, 257.

<sup>72</sup> Niečo v zmysle: „Tautológia z hľadiska logiky výpovede neprináša novú informáciu, a preto to takto nemohol myslieť ani autor tohto spisu.“

<sup>73</sup> Napr. FRANKEMÖLLE, *Brief 2-5*, 729, odkazuje pre podporu svojej interpretácie na Mk 7,25-26; Mt 15,22-23; Lk 11,5-6; 18,1-3; LAWS, *Commentary*, 235 na Mk 9,22-24.

<sup>74</sup> Pozri predovšetkým FRANKEMÖLLE, *Brief 2-5*, 729; tiež ASSAËL – CUVILLIER, *L'Épître*, 257.

<sup>75</sup> Predovšetkým sloveso ποιέω; podrobnejšie k nemu a k slovu ἔργον v Jak pozri MARCONI, *Sia ognuno*, 26-34.

<sup>76</sup> Z toho istého koreňa pochádzajú tiež adjektívum ἀργός (2,20) a podstatné meno ἐργάτης (5,4).

základná otázka znie, či autor listu chce zdôrazniť ľudský („aktívny“) aspekt modlitby, t. j. *že*, resp. *ako* sa *človek* má modliť<sup>77</sup>, alebo jej božský („pasívny“) aspekt, t. j. *že*, resp. *ako* je prijatá *Bohom*<sup>78</sup>.

Je potrebné konštatovať, že nie všetky rôzne interpretačné aspekty participia *ἐνεργουμένη* sa vzájomne vylučujú, a je možné, že autor listu zámerne ponechal charakteristiku modlitby spravodlivého bez bližšieho upresnenia, aby zachoval jej mnohoznačnosť<sup>79</sup>. Aby modlitba spravodlivého mohla byť *účinná*, to znamená Bohom prijatá a ním zrealizovaná (pasívne poňatie), musí byť prednesená, zrealizovaná veriacim, teda „v *činnosti*“ (aktívne poňatie). V tom a v dôsledku toho sa prejavuje jej veľká sila (*πολὴ ἰσχύει*), aspekt časový sa tu prelína s aspektom kauzálnym. Má to byť modlitba, ktorá vychádza z nerozdvojeného vzťahu k Bohu a chce u neho dosiahnuť vypočutie, preto by mala byť tiež úprimná, naliehavá a z celého srdca. Všetky tieto aspekty modlitby sú v Jak podporené bezprostredným kontextom: verše 5,13-14 vyzývajú k *prednášaniam modlitieb* za akýchkoľvek okolností (*προσευχέσθω; ψαλλέτω; προσευξάσθωσαν*); verš 15 na konkrétnom príklade potvrdzuje, že „modlitba viery“ je *účinná* (*ἐγερεῖ αὐτὸν ὁ κύριος; ἀφεθήσεται αὐτῷ*) a u Eliáša, príkladu účinnej modlitby, je okrem samotného faktu a účinnosti položený dôraz aj na naliehavosť jeho modlitby (*προσευχῆ προσηύξατο*)<sup>80</sup>.

### 2.3 Eliáš, spravodlivý človek nám podobný

Na tomto mieste by sa ale mohla u čitateľa objaviť istá frustrácia<sup>81</sup>, pretože starozákonný Eliáš bol mimoriadnou osobnosťou, ktorá bola v mimoriadnom vzťahu k Bohu, potvrdenom nakoniec skutočne mimoriadnym záverom jeho pozemskej púte. U takejto osobnosti v istom zmysle neprekvapuje, že jej modlitby sú vypočuté. Autor listu však takéto potenciálne vnímanie Eliášovej osoby koriguje dvoma použitými adjektívami, (1) *δίκαιος* a (2) *ὁμοιοπαθής*:

(1) V Jak 5,16b je človek, ktorého modlitba má veľkú moc, označený adjektívom *δίκαιος*, „spravodlivý“, ktoré sa v liste nachádza už len vo v. 6, pričom v oboch prípadoch je uvedené bez akéhokoľvek ďalšieho vysvetlenia.

<sup>77</sup> Porov. ADAMSON, *Epistle*, 210; MCKNIGHT, *Letter*, 448.

<sup>78</sup> Porov. DAVIDS, *Epistle*, 197.

<sup>79</sup> BURCHARD, *Jakobusbrief*, 212: „mehrdeutig, weil absolut“.

<sup>80</sup> Viac k Eliášovej modlitbe pozri ďalej 2.4.

<sup>81</sup> Porov. WARRINGTON, *Significance*, 216, 222-223.

Jediný gramatický rozdiel medzi nimi je v použití určitého člena, ktorého prítomnosť v šiestom verši v nemalej miere komplikuje jeho interpretáciu. V zásade je však možné jeho výklady rozdeliť na dve skupiny: prvá zahŕňa „individuálne“ riešenia, ktoré za „spravodlivým“ vidia Ježiša, Jakuba alebo nejakú inú postavu z rano-kresťanských dejín; druhá predkladá „kolektívne“ riešenie, to znamená, že za singulárom vidí určitú skupinu ľudí, pričom s nimi spojené „zabíjanie/vraždenie“ (ἐφονεύσατε τὸν δίκαιον) môže byť chápané buď obrazne, alebo doslovne<sup>82</sup>. Pretože kolektívna interpretácia sa ukazuje byť presvedčivejšia, je tiež väčšinová a sám autor listu nepodáva ďalšie spresnenie, prikláňame sa k širšiemu poňatiu termínu δίκαιος na tomto mieste, ktoré za ním vidí každého kresťana vystaveného akejkoľvek neprávosti, resp. nespravodlivému zaobchádzaniu<sup>83</sup>. V kontexte listu je potom možné konkrétnejšie uvažovať o robotníkoch, ktorým nebola vyplatená spravodlivá mzda (5,4), o chudobných (2,1-7), prípadne aj o „pokorných bratoch“ (porov. 1,9)<sup>84</sup>.

Spravodlivosť je v ostatných prípadoch až na jednu výnimku predstavená ako vlastnosť Boha, resp. jeho postoj voči človeku, ktorý môže byť podmienený konkrétnym ľudským správaním (1,20), alebo ako prejav jeho nepodmienennej priazne a absolútnej suverénnej moci, ktorou ospravedľňuje človeka (2,21.23.24.25)<sup>85</sup>. Boh je podľa Jak primárnym zdrojom spravodlivosti a ospravedlivenia.

Interpretácia spojenia καρπὸς δικαιοσύνης v Jak 3,18 je nejednoznačná predovšetkým s ohľadom na rôzne možnosti výkladu genitívu, napr. *genitivus qualitatis* („spravodlivé ovocie“), *epexegeticus* („ovocie, ktoré spočíva v spravodlivosti“) alebo *originis* („ovocie, ktoré pochádza zo spravodlivosti“)<sup>86</sup>.

<sup>82</sup> K názorom prehľadne pozri napr. ALLISON, *Commentary*, 685-687; METZNER, *Brief*, 269-271.

<sup>83</sup> Porov. METZNER, *Brief*, 270.

<sup>84</sup> Porov. ALLISON, *Commentary*, 687.

<sup>85</sup> Toto konanie zo strany Boha k človeku je v Jak vždy vyjadrené pasívnym alebo mediopasívnym tvarom: 2,23: ἐλογίσθη αὐτῶ εἰς δικαιοσύνην; vv. 21.25: ἐδικαιώθη; v. 24: δικαιοῦται.

<sup>86</sup> Výklad významu celého verša je ešte sťažený dvoma možnými interpretáciami datívu τοῖς ποιούσιν (*dativus commodi* alebo *auctoris*?). Prehľadne k rôznym poňatiám genitívu aj datívu pozri napr. METZNER, *Brief*, 209-211; ALLISON, *Commentary*, 584-587.

Veľmi pravdepodobne tu však spravodlivosť súvisí s ľudským správaním<sup>87</sup>, ktoré je zásadne spojené s vytváraním pokoja<sup>88</sup>.

Pre našu potrebu na tomto mieste je rozhodujúce, že byť spravodlivým v jakubovskom chápaní nevyžaduje nejakú zvláštnu vlastnosť, výkon, obdarovanie, nadanie, postavenie<sup>89</sup> a pod.<sup>90</sup> V tomto je blízke starozákonnému poňatiu „spravodlivého“<sup>91</sup>, ako zvlášť ukazujú uvedené miesta z druhej polovice druhej kapitoly, kde je ospravodlivený, teda Bohom za spravodlivého vyhlásený/uznaný ten, kto osvedčuje, dosvedčuje a dovŕšuje (porov. 2,22) svoju živú vieru v jedného Boha (v. 19) konkrétnymi skutkami; ten, kto ako Abrahám a Ráchab plní jeho vôľu<sup>92</sup>, ako je vyjadrená v jeho „kráľovskom zákone“ (v. 8), ktorým je v kontexte proklamovanej viery v Ježiša Krista (v. 1) kresťansky interpretovaná Tóra<sup>93</sup>; ten, kto sa aktívne usiluje o pokoj (3,18). Adjektívum *δίκαιος* neodkazuje teda na nejaké mimoriadne atribúty človeka takto charakterizovaného, ale v kontexte Jakobovho listu skôr na každého, kto miluje Boha (1,12; 2,5) a žije podľa kráľovského, resp. dokonalého zákona slobody v zhode s prikázaním lásky k blížnemu (1,25; 2,8).

Použitie adjektíva *δίκαιος* bez člena v Jak 5,16b naznačuje jeho širší významový záber než použitie s členom vo v. 6<sup>94</sup> a má tak nielen z obsahového, ale aj z gramatického hľadiska potencialitu ho do seba zahrnúť. Bez ohľadu na nejakú presnejšiu špecifikáciu ich vzťahu môžeme povedať, že pod koncept

<sup>87</sup> Porov. ALLISON, *Commentary*, 585.

<sup>88</sup> METZNER, *Brief*, 210: „Jakobus spricht also von dem durch rechtes Tun geschaffenen Ertrag des Friedens.“

<sup>89</sup> Takto napr. REICKE, *Epistles*, 60: „Nevertheless Elijah cannot be called «righteous» in any commonplace sense, but should rather be described as a «martyr (witness)», a «holy one», or something comparable. (...) The supernatural power of Elijah's prayer derives from his righteousness or holiness, as a man intimately associated with God.“

<sup>90</sup> DAVIDS, *Epistle*, 196: „The righteous person is certainly not Elijah in heaven (Spitta 149), nor necessarily a prophet or specially holy person in the community, although their examples were important (...); the righteous person is the community member, the person who confesses his sins and adheres to community standards (...).“ Podobne CHAINE, *L'Épître*, 133.

<sup>91</sup> Porov. MUBNER, *Jakobusbrief*, 229.

<sup>92</sup> Porov. ÖHLER, *Elia*, 258, pozn. 25; MCKNIGHT, *Letter*, 449; MOO, *James*, 187; MARTIN, *James*, 211.

<sup>93</sup> Porov. PAVELČÍK, *Dokonalý zákon slobody*, 195-198.

<sup>94</sup> Porov. MCKNIGHT, *Letter*, 449.

Božej ospravedľujúcej moci sa vojdú obe skupiny „spravodlivých“ z týchto dvoch veršov.

Autor Jakubovho listu vidí realisticky, že ani život „spravodlivých“ v spoločenstve nie je životom celkom bez chýb a pokleskov, ale v takýchto prípadoch môžu „byť uzdravení“, pokiaľ si svoje hriechy navzájom vyznávajú a vzájomne sa za seba modlia (5,16)<sup>95</sup>. V tomto verši (v. 16a) akcentovaná „vzájomnosť“ ukazuje na to, že „spravodlivý“ v jeho druhej časti nie je osoba s nejakým zvláštnym postavením v spoločenstve (ako napr. „starší cirkvi“ z v. 14), ale ktorýkoľvek člen spoločenstva, ktorý zodpovedá predtým uvedeným charakteristikám „spravodlivého“<sup>96</sup>. Modlitba každého „spravodlivého“ môže byť vypočítaná, teda účinná z toho dôvodu, že je „spravodlivý“<sup>97</sup>. V Jak je takto potvrdený vzťah medzi životom v spravodlivosti a silou modlitby, vzťah v Starom zákone tiež znázornený obrazom spravodlivého, ktorý sa modlí a ktorého modlitbu Boh vypočuje<sup>98</sup>. Do tohto obrazu vhodne zapadá aj postava Eliáša, ktorý je podľa Starého zákona predstavený nielen ako muž modlitby (1Kr 17,20-21; 18,36-37; 19,4), ale aj ako človek spravodlivý, nie síce explicitne, ale v tom zmysle, že plní Božiu vôľu, poslúcha Božie pokyny (pozri napr. 1Kr 17,5.8-10a; 18,1-2) a horlí za jediného Boha Izraela (porov. 1Kr 18,40; 19,10.14; Sir 48,2; 1Mak 2,58)<sup>99</sup>. Prostredníctvom príkladu Eliáša autor listu ukazuje tak na silu modlitby, ako aj na nutnosť takejto spôsobu života viery, ktorý obstojí pred požiadavkami Božej spravodlivosti a ktorý je predpokladom účinnosti modlitby<sup>100</sup>.

Keď autor listu ku koncu svojho spisu použije atribút „spravodlivý“, tak v podstate nadväzuje na svoje predchádzajúce výpovede o spravodlivosti a ospravedľovní a v istom zmysle dopĺňa a prehĺbuje svoje chápanie modlitby (z predchádzajúcich zmienok v liste) smerom k čitateľom. Svojím konštatovaním o veľkej moci modlitby spravodlivého bezprostredne po výzve k vzájomnému vyznávaniu hriechov a vzájomnej modlitbe potvrdzuje „rolu a zodpovednosť celého spoločenstva v jeho duchovnej formácii“<sup>101</sup>. Pri tomto, ako aj v prípadoch

<sup>95</sup> Porov. CHAINE, *L'Épître*, 133.

<sup>96</sup> Porov. DAVIDS, *Epistle*, 196; LAWS, *Commentary*, 234; WALL, *Community*, 269.

<sup>97</sup> Porov. MUBNER, *Jakobusbrief*, 229.

<sup>98</sup> Porov. POPKES, *Brief*, 350; FABRIS, *Lettera*, 344; LAWS, *Commentary*, 234.

<sup>99</sup> Porov. WARRINGTON, James, 364.

<sup>100</sup> Toto zásadné prepojenie moci modlitby a života v spravodlivosti akcentuje zvlášť a opakovane vo svojich príspevkoch Warrington, porov. napr. WARRINGTON, *Significance*, 222; WARRINGTON, James, 365.

<sup>101</sup> WALL, *Community*, 269.

uzdravenia chorých, môže spoločenstvo konkrétne zakúšať prejavy priazne Boha, od ktorého, ako bolo predtým uvedené, primárne pochádza spravodlivosť, preto aj modlitba „spravodlivého“ sprítomňuje a sprostredkováva túto Božiu priazeň. V eschatologickom kontexte piatej kapitoly je modlitba predstavená ako neodmysliteľná súčasť života spoločenstva veriacich, ktorí trpezlivo očakávajú Pánov príchod, jeho parúziu (porov. 5,7-11) a spoločne sa na ňu pripravujú v nádeji, že to s nimi Pán ukončí podobne ako s Jóbom a definitívne im potvrdí svoju priazeň ako „Pán veľmi súcitný a ľútostivý“ (porov. 5,11).

(2) Prvá a zásadná charakteristika Eliáša na začiatku 17. verša je vyjadrená adjektívom *ὁμοιοπαθής*, ktoré sa v celom Novom zákone okrem Jak 5,17 nachádza už len v Sk 14,15<sup>102</sup> a opisuje niekoho, kto má rovnaké pocity, skúsenosti alebo sa nachádza v rovnakých alebo podobných podmienkach, príp. okolnostiach, alebo sa správa podobným spôsobom ako všetci ostatní ľudia<sup>103</sup>. V konštatovaní *Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθής ἡμῖν* býva jeho význam špecifikovaný rôznymi spôsobmi:

(a) Špecifickú a, zdá sa, ojedinelú interpretáciu ponúka vo svojom komentári Windisch, ktorý uvažuje o Eliášovej zvláštnej „telesnej slabosti alebo obmedzenosti“<sup>104</sup>.

(b) V bezprostrednej nadväznosti na v. 16b *ὁμοιοπαθής* ukazuje na a má zdôrazniť tú skutočnosť, že Eliáš bol rovnako „spravodlivý“ ako „my“ kresťania, že bol nositeľom rovnakej „spravodlivosti“<sup>105</sup>.

(c) Podľa niektorých interpretov použitím tohto slova chce autor listu zdôrazniť špecifickú podobnosť medzi Eliášom a adresátmi v utrpení<sup>106</sup>. Pritom odkazujú na tie miesta z eliášovského cyklu, zvlášť z 1Kr 19, kde je predstavený v situácii, v ktorej mu veľmi reálne a konkrétne hrozí smrť od jeho nepriateľov (19,2), v situácii krajnej sklúčenosti, ba až osobnej rezignácie, na konci so silami (v. 4), kedy on sám nevidí ďalšiu perspektívu toho všetkého, čo vykonal pre Boha, pre ktorého horlil a ktorého príkazy verne plnil (v. 14)<sup>107</sup>. Prorok Eliáš,

<sup>102</sup> V Septuaginte len v Múd 7,3 a 4Mak 12,13.

<sup>103</sup> Porov. PANCZOVÁ, *Grécko-slovenský slovník*, 891; MICHAELIS, *ὁμοιοπαθής*, 938; ASSAËL – CUVILLIER, *L'Épître*, 257; POPKES, *Brief*, 352; JOHNSON, *Letter*, 336; CHAINE, *L'Épître*, 134.

<sup>104</sup> WINDISCH, *Briefe*, 34: „auf die körperliche Schwäche und Beschränktheit des Propheten wird damit angespielt“; porov. MICHAELIS, *ὁμοιοπαθής*, 939, pozn. 4.

<sup>105</sup> Porov. BURCHARD, *Jakobusbrief*, 214; CANTINAT, *Les épîtres*, 255.

<sup>106</sup> Porov. REICKE, *Epistles*, 60; MARTIN, *James*, 212.

<sup>107</sup> MITTON, *Epistle*, 207 hovorí o „the mood of depression which overwhelmed him“; porov. tiež SEEBAB, *Elia*, 501.

ktorý ohlásil sucho, priviedol k životu syna vdovy a privolal oheň z neba (kap. 17–18), tiež zakúšal strach a frustráciu uprostred hriechu Izraela a Izebelinho prenasledovania (kap. 19). V podobnej situácii utrpenia a odporu takýto obraz Eliáša pomohol adresátom listu identifikovať sa s ním vo svojich utrpeniach a jasne im ukázal, že aj oni – podobne ako on – môžu prostredníctvom modlitby dosiahnuť mocné výsledky<sup>108</sup>.

Táto interpretácia by mohla byť v kontexte Jakubovho listu podporená istou jazykovou príbuznosťou so slovom *κακοπαθία* v 5,10 a Eliáša by takto predstavila ako jedného z tých prorokov, ktorí sú svojím „znášaním zla“ vzorom pre členov spoločenstva, a so slovesom *κακοπαθεῖ* vo v. 13, ktoré by proroka Eliáša postavilo do jedného radu so všetkými, ktorí „zakúšajú zlo“, „trpia nešťastie“, „sú nešťastní“<sup>109</sup>. Na základe tejto súvislosti má potom autor listu na mysli skôr „znášanie konfliktov a telesných slabostí a – ak k tomu priberieme prológ – Jakub vidí Eliáša tiež v solidarite s pochybujúcimi, rozpoltenými a nestálymi kresťanmi medzi adresátmi, ktorých modlitebný postoj môže byť prirovnaný k morskej vlne bičovanej vetrom a hnanej sem a tam. Práve preto, že Eliáš sa modlí za rovnakých podmienok (...), ale s väčšou dôverou než všetci ostatní ľudia, môže byť skutočne ich vzorom“<sup>110</sup>.

(d) Dôraz je týmto slovom položený obzvlášť na to, že Eliáš nebol nejakou nebeskou alebo zvlášť dokonalou bytosťou, nemal nejaké zvláštne, nadprirodzené schopnosti<sup>111</sup>, a v tejto súvislosti bolo primárnym zámerom autora korigovať židovské predstavy o ňom, resp. vymedziť sa voči takýmto a podobným tradíciám, ktorých svedectvá sa nachádzajú v neskoršej židovskej a rabínskej literatúre<sup>112</sup>, kde, na rozdiel od Starého zákona, bol povestný svojou modlitbou<sup>113</sup>. „Poľudštením“<sup>114</sup> Eliáša chcel adresátov uistiť o tom, že aj ich modlitba môže byť taká mocná ako Eliášova, ktorý bol im podobným, obyčajným človekom, majúcim podiel na ľudskej slabosti.

(e) Väčšinový názor považuje použitie adjektíva *ὁμοιοπαθής* na tomto mieste za prosté konštatovanie, resp. prosté zdôraznenie toho, že Eliáš bol jednoducho človek ako „my“, teda adresáti a autor (*ἡμῖν*). Túto podobnosť autori

<sup>108</sup> Porov. WARRINGTON, Significance, 224.

<sup>109</sup> K významom pozri PANCZOVÁ, *Grécko-slovenský slovník*, 661.

<sup>110</sup> FRANKEMÖLLE, *Brief 2-5*, 720.

<sup>111</sup> Porov. MICHAELIS, *ὁμοιοπαθής*, 939.

<sup>112</sup> Porov. DAVIDS, Tradition, 121; WALL, *Community*, 270; SCHLATTER, *Brief*, 286.

<sup>113</sup> Porov. POPKES, *Brief*, 352; DAVIDS, *Epistle*, 197.

<sup>114</sup> WALL, *Community*, 270: „the humanizing of this great prophet“.

vyjadrujú výrazmi ako napr. Eliáš bol „podobnej ľudskej konštitúcie“<sup>115</sup>, „vytvorený z «rovnakej látky»“<sup>116</sup>, „jeden z nás“<sup>117</sup>, „človek s rovnakou prirodzenosťou ako my“<sup>118</sup> a pod.

Silný antropologický dôraz na Eliášovo „človečenstvo“ je v spojení *ἄνθρωπος ἦν ὁμοιοπαθής ἡμῖν* celkom nesporný a vytvára isté spojenie<sup>119</sup> ako s ďalšími výskytmi termínu „človek“ (*ἄνθρωπος*) v Jak (1,7.19; 2,20.24; 3,8.9), tak aj použitím adjektíva *ὁμοιοπαθής* v Sk 14,15, kde v situácii, kedy zástupy v Lystre Pavla a Barnabáša považovali za bohov, Pavol použil toto slovo, aby jednoznačne potvrdil, že sú len obyčajní ľudia ako oni (*καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι*).

Pod takéto poňatie Eliáša sa prirodzene dajú zahrnúť aj všetky tie životné situácie, okolnosti alebo stavy človeka, v ktorých zakúša nejaké zlo, utrpenie, chorobu a pod., na čo by mohli zvlášť poukazovať isté kontextové sémantické súvislosti so slovami *κακοπαθία* a *κακοπαθεῖ* v 5,10b a 13a<sup>120</sup> a napojenie na tematiku chorých v bezprostredne predchádzajúcich veršoch<sup>121</sup>. Nezdá sa však, že by autor listu chcel svojou charakteristikou Eliáša redukovať jeho význam ako vzoru len v súvislosti s týmito negatívnymi aspektmi ľudskej existencie.

Čo sa týka židovskej tradície o Eliášovi, tá je výrazne ovplyvnená Sir 48,1-11, kde je prorok predstavený ako výnimočná postava vo svojich skutkoch, ktoré majú charakter náboženský aj politický, postava výnimočná do tej miery, že autor v 4. verši neváha prehlásiť: „Akú slávu si dosiahol, Eliáš, svojimi divmi! Ktože sa môže hrdiť, že ti je podobný (*τίς ὁμοίός σοι καυχᾶσθαι*)?“ Jakubov list, naopak, ukazuje Eliáša ako taký príklad modliaceho sa „obyčajného“ človeka, ktorý je možné nasledovať a napodobňovať. Nedá sa poprieť, že autor listu poznal židovské tradície, ktoré nazerali na Eliáša ako na výnimočnú osobnosť s mimoriadnymi schopnosťami (1Kr 17-18; Sir 48,1-8), s jedinečným ukončením svojej pozemskej púte (2Kr 2,1-11; Sir 48,9) a s celkom ojedinelým

<sup>115</sup> MCKNIGHT, *Letter*, 450, pozn. 108: „similar human make-up“; porov. FRANKEMÖLLE, *Brief 2-5*, 732: „ein Mensch, uns gleichgeartet“.

<sup>116</sup> VARNER, *James*, 393: „made of the «same stuff»“.

<sup>117</sup> METZNER, *Brief*, 311: „einer von uns“.

<sup>118</sup> BLOMBERG – KAMELL, *James*, 246: „a man with the same nature as us“.

<sup>119</sup> Porov. METZNER, *Brief*, 310-311.

<sup>120</sup> Takto FRANKEMÖLLE, *Brief 2-5*, 732.

<sup>121</sup> Porov. VOUGA, *L'Épître*, 144.

eschatologickým poslaním (Mal 3; Sir 48,10)<sup>122</sup>. Jakubova charakteristika Eliáša z tohto výrazne vybočuje. Intencia autora v kontexte listu, resp. 5. kapitoly, sa zdá byť jasná: pokiaľ Eliáš mal byť pre adresátov skutočne vzorom modlitby, ktorý ich má motivovať a povzbudiť, tak účinnosť jeho modlitby nemohla byť spájaná s jeho nejakými zvláštnymi schopnosťami, vlastnosťami alebo kvalitami, s jeho istým vnímaním ako „nadčloveka“<sup>123</sup>. Keď si už vybral Eliáša, musel ho v tomto zmysle „poľudšiti“<sup>124</sup>. Či však vymedzenie voči tým poňatiam bolo jeho *primárnym* motívom, musí zostať otvorené. Charakteristikou Eliáša *ἄνθρωπος ὁμοιοπαθὴς ἡμῖν*, „človek rovnaký ako my“, autor listu zdôrazňuje rýdzo ľudský aspekt jeho osoby, ktorá je – ako my – „podrobená rovnakým zákonom a podmienkam slabosti a krehkosti spojeným s ľudskou prirodzenosťou“<sup>125</sup>.

Charakteristika Eliáša z Jak 5,17a je významná tak z pohľadu kontextu celého listu, ako aj z pohľadu židovskej tradície o Eliášovi. Vzhľadom na kontext vystupuje do popredia autorova snaha učiniť výzvu na vzájomnú príhovornú modlitbu (*εὐχεσθε ὑπὲρ ἀλλήλων*, v. 16a) presvedčivejšou tým, že proroka predstaví ako obyčajného človeka, čo podporuje názor, že pre Jakuba „spravodlivý“, ktorého modlitba je mocná, nie je nejakou mimoriadnou osobou, ale obyčajným kresťanom, ktorý sa poslušne podrobuje Bohu (4,7a) a jeho zámerom<sup>126</sup>.

## 2.4 Eliáš sa pomodlil modlitbou

Spojenie *προσευχῆ προσήξατο* (dosl. „pomodlil sa modlitbou“) je príkladom etymologickej figúry *dativus cognatus* („príbuzný datív“). Ten je podmnožinou datívu spôsobu<sup>127</sup> a môže byť interpretovaný ako hebrejizmus napodobňujúci,

<sup>122</sup> V židovskom prostredí bol Eliáš vnímaný ako mnohovrstvovitá osobnosť s mnohými ďalšími funkciami, ako ukazujú doklady nielen z biblickej, ale aj zo židovskej intertestamentárnej, apokryfnej a rabínskej literatúry; porov. JEREMIAS, Ἰλ(ε)ίας, 930-936; SCHWEMER, Eljagestalt; LEHNART, Regemacher; STEMBERGER, Elija; FERRARIS, La figura; ZELLER, Elija, 154-159.

<sup>123</sup> Porov. LAWS, *Commentary*, 236.

<sup>124</sup> MAYOR, *Epistle*, 179; MAIER, *Brief*, 235: „Ein religiöse Genie könnte uns nur verunsichern.“

<sup>125</sup> BOTTINI, *Preghiera*, 158; BOTTINI, *Continuity*, 124.

<sup>126</sup> Porov. BAKER, *Speech-Ethics*, 240.

<sup>127</sup> Porov. PANCZOVÁ – ŠKOVIERA, *Biblická gréčtina*, 95; WALLACE, *Greek Grammar*, 168, pozn. 80.

resp. reprodukujúci hebrejský infinitív absolútny, ktorý slúži na vyjadrenie väčšej intenzity významu slovesa, ku ktorému sa vzťahuje<sup>128</sup>.

Čo si však konkrétne predstaviť pod „väčšou intenzitou“ Eliášovej modlitby v tomto prípade? Často sa stretávame s prekladmi, ktoré vyjadrujú naliehavosť<sup>129</sup> alebo horlivosť, príp. vrúcnosť jeho modlitby<sup>130</sup>, resp. úprimnosť alebo opakovanie<sup>131</sup>. Môže ale tiež dôrazne vyjadriť prostý, ale istý fakt, že Eliáš sa modlil<sup>132</sup>, v tom zmysle, že je to práve modlitba, čo urobil (aorist)<sup>133</sup>, aby nepršalo<sup>134</sup>.

*Primárny dôraz na to, že Eliáš sa modlil, sa zdá byť pravdepodobnejší z niekoľkých dôvodov: (1) samotný použitý aorist zdôrazňuje (na rozdiel od imperfekta) skôr samotný fakt udalosti v minulosti než jej priebeh podobne ako aj pri druhom použití v 18. verši, kde je sloveso προσηύξατο bez datívu προσευχή<sup>135</sup>; (2) predtým uvedené úvahy ukázali, že veľké možnosti modlitby sa otvárajú a potvrdzujú, keď je skutočne prednesená, pričom primárnym (a v podstate jediným) požadovaným predpokladom jej účinnosti na strane modliaceho sa človeka je jeho istý morálne-teologický status vyjadrený atribútom „spravodlivý“; (3) podobne vo výpovediach o modlení v užšom kontexte veršov 5,13-18 sa nachádzajú len konštatovania o prostom uskutočňovaní modlitieb bez akejkoľvek zmienky o spôsobe ich vyslovovania.*

Toto však, samozrejme, nevyučuje obvykle pri tomto mieste uvádzané prekladové charakteristiky Eliášovej modlitby ako naliehavosť, vrúcnosť,

<sup>128</sup> Porov. SIEBENTHAL, *Griechische Grammatik* § 180c; BLASS – DEBRUNNER – REHKOPF, *Grammatik* § 198, ods. 6; TURNER, *Grammar*, 118; TICHÝ, *Gebet*, 435; LAWS, *Commentary*, 235; WARRINGTON, James, 364; CANTINAT, *Les épîtres*, 256; MCKNIGHT, *Letter*, 451; ALLISON, *Commentary*, 776; WALL, *Community*, 270; MAYOR, *Epistle*, 180. Niektorí autori to však nechápu ako hebrejizmus, napr. DIBELIUS, *Brief*, 306: „Aber da sich Ähnliches auch im originalen Griechisch außerhalb des jüdisch-christlichen Kreises findet, so ist die Semitismenfrage auch hier umstritten.“

<sup>129</sup> TICHÝ, *Gebet*, 434: „inständig“.

<sup>130</sup> Napr. REICKE, *Epistles*, 57; JOHNSON, *Letter*, 336.

<sup>131</sup> BAKER, *Speech-Ethics*, 241: „signifies either sincerity or repetition“.

<sup>132</sup> CANTINAT, *Les épîtres*, 256: „Il arrive que l'on veuille par là donner un sens intensif à la pensée où plus simplement souligner la réalité du fait mentionné.“

<sup>133</sup> Porov. METZNER, *Brief*, 311; ASSAËL – CUVILLIER, *L'Épître*, 257.

<sup>134</sup> Niektorí autori pritom argumentujú poukázaním na funkciu a význam „príbuzného datívu“ v klasickej gréčtine; porov. FABRIS, *Lettera*, 345; ADAMSON, *Epistle*, 201; ROPES, *Commentary*, 312.

<sup>135</sup> Autor by mal asi ťažko na myslí, že v tomto druhom prípade sa už nemodlil tak intenzívne ako v prvom a stačilo to.

úprimnosť a pod. Samotná väzba s datívom ukazuje na väčšiu intenzitu modlenia<sup>136</sup>, než keby bolo použité samotné sloveso. Tiež čo sa týka samotného Eliáša, na miestach z 1Kr 17,20-22 a 18,36-37, kde prednáša svoje modlitby, sú tieto síce krátke, ale jednoznačne „intenzívne“, „urgentné“, veľmi naliehavo apelujú na Hospodina, aby odstránil ťaživú situáciu vdovy, resp. aby sa na Karmeli prejavil ako jediný skutočný Boh Izraela.

Autor listu predstavuje svojim adresátom veľkú, ale predsa len „ľudskú“ postavu proroka Eliáša ako príklad toho, čo všetko môžu dosiahnuť svojimi modlitbami, pokiaľ ich prednášajú vo viere a na pozadí svojho spravodlivého života (porov. 5,15a.16b)<sup>137</sup>. Naliehavý charakter modlitby je potom prejavom takého postoja viery a dôvery v jedného Boha, v ktorom sa prejavuje bezvýhradné odovzdanie a podrobenie sa jeho moci, bez pochybností a rozdvojenej mysle (porov. 1,6-8), postojom tak charakteristického pre proroka Eliáša.

### 3 Eliáš, eschatologický prorok

Starozákonný príbeh proroka Eliáša nekončí jeho nanebovzatím (2Kr 2). Jeho osoba nadobúda eschatologický význam na konci Knihy proroka Malachiáša, kde Boh dáva prísľub: „Ja vám pošlem proroka Eliáša, prv ako príde veľký a hrozný deň Hospodina. On obráti srdce otcov k synom a srdce synov k otcom, aby som pri svojom príchode neuvalil na zem kľatbu.“ (3,23-24) Eliáš je takto významnou postavou spojovanou s eschatologickými očakávaniami. Na prvý pohľad sa môže zdať, že autor Jakubovho listu svojím explicitným dôrazom na prorokovo človečenstvo neberie tento závažný teologický rozmer jeho osobnosti do úvahy. Na druhej strane sa však zdá, že kontext, do ktorého sú eliášovské verše zasadené, obsahuje niektoré indície, ktoré by mohli ukazovať týmto smerom.

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<sup>136</sup> WALLACE, *Greek Grammar*, 169: „But when an author chooses his words so that the noun in the dative is cognate to the verb, this is a clue that the cognate idea (i.e., that of emphasizing the action of the verb) is the main thrust of the dative.“

<sup>137</sup> Porov. VARNER, *James*, 393; ADAMSON, *Epistle*, 201.

### 3.1 Eschatologicko-apokalyptický charakter Jak 5

Keď sa pozrieme na záverečnú kapitolu Jakobovho listu, tak jej eschatologický ráz<sup>138</sup> je neprehliadnuteľný, celá je „prešpikovaná“ eschatologickými termínmi, témami a predstavami<sup>139</sup>. Na začiatku v nej autor jazykom veľmi pripomínajúcim starozákonných prorokov ohlasuje osud bohatých (a ich bohatstva), ktorí páchajú sociálnu nespravodlivosť (vv. 1-6)<sup>140</sup>: prichádzajú na nich útrapy (ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις), ich zhrdzavené zlato a striebro bude svedectvom proti nim a strávi ich telá ako oheň (ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ) a nahromadili si poklady v posledných dňoch (ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις). Vykrmili si svoje srdcia „v deň zabíjačky“<sup>141</sup> (ἐν ἡμέρᾳ σφαγῆς), t. j. pripravili sa na deň Božieho súdu<sup>142</sup>, kedy sa ich osud bude podobáť osudu oviec vedených na zabitie (porov. Ž 43,23 LXX; Zach 11,4.7; Iz 53,7; Jer 28,40 LXX)<sup>143</sup>.

V Jak 5,7-11, „najsilnejšej eschatologickej pasáži v Jak“<sup>144</sup>, autor listu hovorí o blízkosti „Pánovho príchodu“ (v. 8: ἡ παρουσία τοῦ κυρίου ἤγγικεν; porov. v. 7a); o súde a o „sudcovi, ktorý už stojí pred dverami“ (v. 9: ἴνα μὴ κριθῆτε· ἰδοὺ ὁ κριτῆς πρὸ τῶν θυρῶν ἔστηκεν). „Tak je čas prítomnosti určený

<sup>138</sup> Eschatológia ako taká je dôležitým interpretačným rámcom celého spisu. DAVIDS, *Epistle*, 39: „Yet eschatology is not the burden of the book; it is the context of the book.“ Súhrne a prehľadne k eschatológii v Jak pozri napr. CHESTER – MARTIN, *Theology*, 16-20; BROSEND, *James*, 146-147; FRANKEMÖLLE, *Brief 1*, 272-276; MUBNER, *Jakobusbrief*, 207-211; HARTIN, *James*, 34-35; HARTIN, *Who is wise*, 981-987; predovšetkým však PENNER, *Epistle*, 121-123.

<sup>139</sup> Porov. BROSEND, *James*, 130. Eschatologické aspekty nie sú obmedzené len na poslednú kapitolu spisu, zvláštne postavenie má v tejto súvislosti aj prvá kapitola, ako ukazujú prehľady v predchádzajúcej poznámke.

<sup>140</sup> CHESTER – MARTIN, *Theology*, 18: „The clearest example in James of an eschatological indictment on the pattern of the Old Testament prophetic tradition is to be found in 5.1-6.“

<sup>141</sup> KLEIN, *Werk*, 176, pozn. 87: „Da ἐν üblicher Weise nur bei lokalem Sinn für εἰς stehen kann (vgl. BDR § 218), wird es auch hier wörtlich zu nehmen sein. Es stellt dann eine Steigerung zu V. 3b dar: Nicht nur «in den letzten Tagen» (ἐν ἐσχάταις ἡμέραις), sondern sogar noch am hereinbrechenden Gerichtstag selbst lassen die Reichen nicht von ihrem schändlichen Treiben ab. Aber auch wenn man (...) ἐν im Sinne von εἰς versteht (...), ändert sich am Sinn nichts Wesentliches, nur daß die unmittelbare Nähe dann nicht so stark hervorgehoben ist.“

<sup>142</sup> Porov. PENNER, *Epistle*, 176; HARTIN, *Who is wise*, 984.

<sup>143</sup> Porov. PAVELČÍK, *Isaianic Variations*, 128.

<sup>144</sup> DAVIDS, *Epistle*, 38; porov. HARTIN, *Who is wise*, 984.

hrozivo sa blížiacim koncom; je preto posledným časom.<sup>145</sup> Trpezlivé očakávanie blízkeho Pánovho príchodu (μακροθυμήσατε ἕως τῆς παρουσίας τοῦ κυρίου) – podľa vzoru prorokov (ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθίας καὶ τῆς μακροθυμίας τοὺς προφήτας) – je v tejto súvislosti prirovnané k roľníkovmu trpezlivému čakaniu na jesenný a jarný dážď (v. 7b: ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς μακροθυμῶν ἐπ’ αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὄψιμον). Tí, ktorí trpezlivo znášajú utrpenia ako Jób, sú pokladaní za blažených (μακαρίζομεν τοὺς ὑπομείναντας· τὴν ὑπομονὴν Ἰὼβ ἠκούσατε) a majú veľkú nádej, že to Pán s nimi nakoniec „ukončí“ (τὸ τέλος κυρίου)<sup>146</sup> podobne ako s Jóbom (v. 11).

Na základe svojho rámcového postavenia v liste sa tematika trpezlivého znášania skúšok, resp. rôznych utrpení vyjadrená prostredníctvom termínov ὑπομονή (Jak 1,3.4; 5,11) a ὑπομένω (1,12; 5,11) zdá byť pre jeho autora zvláštnym spôsobom dôležitá. Zvlášť vystupuje do popredia v spojitosti s nastávajúcim súdom avizovaným v 5,9<sup>147</sup> práve v záverečnej kapitole, kde okrem týchto dvoch sa nachádzajú slová so základom μακροθυμ- (vv. 7.8.10), v 8. verši doplnené o frázu στηρίξατε τὰς καρδίας ὑμῶν („posilnite si srdcia“), a s nimi súvisiace tri príklady trpezlivosti: roľník (v. 7), proroci (v. 10) a Jób (v. 11)<sup>148</sup>. Tak podstatné meno ὑπομονή, ako aj sloveso ὑπομένω majú v Novom zákone na mnohých miestach silný eschatologický akcent<sup>149</sup>. Ὑπομονή sa netýka znášania bežných útrap alebo skúšok za tým účelom, aby bol človek „odmenený“ už počas svojho života, ale vzťahuje sa na skúšky a utrpenia, ktoré „bezprostredne predchádzajú súd nad ľudstvom; [na] strasti, ktoré nie sú len prelúdiom konca, ale nedeliteľnou súčasťou jeho inaugurácie“<sup>150</sup>. Aj pre veriace jakubovské spoločenstvo je prítomný čas časom rôznych skúšok (porov. 1,2: πειρασμοῖς περιπέσητε ποικίλοις),

<sup>145</sup> MUBNER, *Jakobusbrief*, 207-208.

<sup>146</sup> PENNER, *Epistle*, 178, pozn. 1: „the expression τὸ τέλος κυρίου may also represent an allusion to the parousia of the Lord. (...) the expression could be viewed as referring both to the end of the trial of Job (which the believers have seen), and also, with Job as paradigm, to the end of their present trials at the parousia.“

<sup>147</sup> Porov. PENNER, *Epistle*, 177.

<sup>148</sup> Uvedená „eschatologická“ trpezlivosť zahŕňa aj trpezlivosť v medziludských vzťahoch, konkrétne napr. v prípade „vzájomného sťažovania sa“ (μὴ στενάζετε, ἀδελφοί, κατ’ ἀλλήλων), ako ukazuje v. 9.

<sup>149</sup> RADL, *ὑπομονή*, 971: „Im Vordergrund steht einerseits die große Not, in der man unterzugehen droht und darum standhaft die erlösende Parusie erwartet oder das Martyrium auf sich nimmt, andererseits die lange Zeit, in der man nicht nachlassen darf, sondern beharrlich und treu als Christ leben muß bis zum Tod.“

<sup>150</sup> PENNER, *Epistle*, 200.

v ktorých sa osvedčuje, resp. má osvedčiť ich viera práve v trpezlivom znášaní (1,3: τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν), ktoré smeruje k eschatologickej dokonalosti<sup>151</sup>.

V Jak 5,12 sa objavuje tematika súdu (ἵνα μὴ ὑπὸ κρίσιν πέσητε), ktorou je pretkaný celý list (κρίνω: 2,12; 4,11[3 ×].12; 5,9; κρίσις: 2,13[2 ×]; 5,12; κριτής: 2,4; 4,11.12; 5,9; κρίμα: 3,1). Častými priamymi, ale aj nepriamymi odkazmi na súd autor listu adresátom dôrazne pripomína soteriologickú závažnosť ich situácie<sup>152</sup>, ktorá vyžaduje jednoznačné a radikálne rozhodnutie sa pre Boha a jeho ponuku spásy<sup>153</sup>. „Tak je v Jakobovom liste celý život kresťana radikálne zameraný na eschatologický cieľ: spásu (život) alebo súd!“<sup>154</sup>

V Jak 5,15 autor používa v tvare futúra<sup>155</sup> slovesá σώζω a ἐγείρω, za ktorými – okrem základného uzdravujúceho významu – nejde nevidieť<sup>156</sup> v kontexte kresťanskej viery vnímanie uzdravenia ako skúsenosti s Božou mocou, ktorá kriesi mŕtvych<sup>157</sup> a ktorú spoločenstvo už teraz zakúša<sup>158</sup> ako akúsi „anticipáciu obnovenia celého stvoreného rádu pri Pánovej parúzii“<sup>159</sup>.

Na konci celého listu, hneď po veršoch o Eliášovi, Jakub konštatuje, že ak niekto obráti hriešnika z jeho bludnej cesty, „zachráni jeho dušu od smrti“ (σώσει

<sup>151</sup> MUBNER, *Jakobusbrief*, 67: „Der «Perfektionismus» des Jak ist ein eschatologischer!“

<sup>152</sup> KLEIN, *Werk*, 175: „Ihre Dringlichkeit erhalten die Gerichtsankündigungen und -mahnungen des Jakobusbriefes dadurch, daß dieses Gericht in den Augen des Verfassers in näher Zukunft bevorsteht.“

<sup>153</sup> Porov. KLEIN, *Werk*, 163; FRANKEMÖLLE, *Brief 1*, 275.

<sup>154</sup> MUBNER, *Jakobusbrief*, 209; podobne HARTIN, *Who is wise*, 984; HARTIN, *James*, 35.

<sup>155</sup> V celej pasáži 5,13-18, plnej imperatívov, sú len tri teologicky závažné slovesá vo v. 15 v tvare indikatívu futúra σώσει, ἐγερῆι a ἀφεθήσεται; inak zvyšné slovesá (v tvare indikatívu) sú buď v prítomnom čase vo vv. 13-16 pri opise správania vnútri spoločenstva adresátov, alebo v minulom čase vo vv. 17-18 pri spätnom pohľade na Eliáša, postavu z minulosti.

<sup>156</sup> WARRINGTON, *James*, 346, pozn. 1: „Not only does the author use terms capable of a wide range of meanings (*sozo*, *astheneo*, *egeiro*, *kamno*, *iaomai*) but he also omits terms capable of more succinct meaning (*therapeuo*, *nosos*, *arrostos*).“

<sup>157</sup> Porov. HARTIN, *James*, 276.

<sup>158</sup> SEIFRID, *The Waiting Church*, 36: „allusion to the resurrection from the dead as the ultimate healing is heard in this verse as well. The «healing» from sin, which is the object of our prayer for one another, will find its full expression when we are raised from the dead. Then, and only then, such petitions may cease.“

<sup>159</sup> WALL, *Community*, 266.

ψυχὴν αὐτοῦ ἐκ θανάτου, 5,20), čím sa vyhne odsúdeniu pri poslednom súde (porov. v. 9). Túto výpoveď v tvare futúra je tiež možné považovať za poznámku, ktorá patrí do oblasti eschatológie.

Načrtnutý eschatologický horizont spisu vytvára rámec pre všetky výroky, poučenia, inštrukcie a výzvy, ktoré sú v ňom adresované čitateľom listu<sup>160</sup>. Tento eschatologický rámec ich špecifickým spôsobom usmerňuje a z Jakubovho listu robí niečo viac než len zbierku (múdroslovných) výrokov a pokynov<sup>161</sup>. Očakávaný blízky „Pánov príchod“ prináša súd pre tých, ktorí zablúdili zo správnej cesty (porov. 5,19: *πλανηθῆ ἄπὸ τῆς ἀληθείας*), a, naopak, spásu pre tých, ktorí ho trpezlivo očakávajú. Toto trpezlivé očakávanie však neznamená pasívne čakanie, ale naopak „nerozdvojený“ činný život viery, v ktorom sú veriaci aktívnymi uskutočňovateľmi slova (porov. 1,22)<sup>162</sup>. To konkrétne spočíva v realizovaní všetkého, na čo sú v korpuse listu vyzývaní, a vo vyhýbaní sa tomu, pred čím sú varovaní a v čom sú kritizovaní. Zahrnuje to všetko to, čo je súčasťou konceptov „byť spravodlivý“, „byť nerozdvojený“, „byť dokonalý“ a pod.<sup>163</sup>

Bezprostredný kontext jakubovskej charakteristiky Eliáša ako človeka, ktorého modlitba za sucho a dážď je vypočutá, tak môže byť vnímaný ako kontext eschatologického uzdravenia a eschatologickej obnovy. V ňom podľa tradície práve prorok Eliáš, ktorý sa má vrátiť pred koncom sveta, hrá zásadnú rolu.

### 3.2 *Tri roky a šesť mesiacov*

Isté interpretačné problémy pôsobi presný časový údaj trvania nepršania, za ktoré sa podľa Jakuba Eliáš modlil, tri roky a šesť mesiacov (*ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ*). Totožný údaj o suchu za čias Eliáša sa nachádza ešte v Lk 4,25 (*ἔτη τρία καὶ μῆνας ἕξ*), avšak s odlišným gréckym termínom pre „rok“. O dobe trvania sucha sa v Prvej knihe kráľov nachádza jediná časová indícia v 18,1: „v treťom roku“ (*תּשִׁלְשָׁה שָׁנָה*; LXX: *ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ*). Tento údaj evokuje predstavu maximálne troch rokov a v minimalistickom<sup>164</sup> počítaní môže

<sup>160</sup> Porov. FRANKEMÖLLE, *Brief 1*, 272; HARTIN, *James*, 35.

<sup>161</sup> Porov. HARTIN, *Who is wise*, 987; PENNER, *Epistle*, 212.

<sup>162</sup> Porov. MUBNER, *Jakobusbrief*, 210.

<sup>163</sup> Porov. PENNER, *Epistle*, 212.

<sup>164</sup> HAMP, *Elias*, 806: „Im 3. Jahr« (18,1) braucht nicht mehr als ein Jahr mit kleinen Teilen des vorausgehenden u. nachfolgenden zu bezeichnen.“

znamenat' dokonca len 14 mesiacov, resp. len jedno zimné obdobie<sup>165</sup>. Tri a pol roka v Jakobovom však takúto predstavu jasne presahuje<sup>166</sup>.

Návrhy vysvetlenia Jakobovho veľmi presného časového určenia sa rôznia a môžeme ich rozdeliť na tri základné skupiny:

(1) Jedna skupina bádateľov považuje číslo tri a pol (roka) za číslo v tejto súvislosti bez nejakého zvláštneho významu, je to polovica 7, ktorá ako zaokrúhlené číslo jednoducho označuje nejaké dlhšie, ale ohraničené obdobie<sup>167</sup>. Obvykle sa pritom odvolávajú na jeho rabínsku interpretáciu, ako je predstavená v komentári od Stracka a Billerbecka<sup>168</sup>. S tým, že v tomto čísle nie je videný žiadny symbolický (apokalyptický) význam<sup>169</sup>, potom súvisí aj jeho výklad v užšom kontexte Jak (podmieneny interpretáciou ďalších atribútov Eliášovej osoby alebo jeho modlitby). Napr. podľa Metznera tu ide o zdôraznenie účinnosti modlitby spravodlivého Eliáša, keď sa druhýkrát modlí po dlhšej dobe (5,18), čo zodpovedá myšlienke z 5,16c o účinnosti modlitby<sup>170</sup>. Frankemölle v tom vidí autorov záujem o a dôraz na naliehavosť a trvalosť modlitby, čoho príkladom je Eliáš, človek ako my<sup>171</sup>.

(2) Ďalší autori poukazujú, že tu máme pred sebou presnejší, resp. adekvátnejší výpočet upresňujúci údaje z 1Kr 17,1.7 a 18,1<sup>172</sup>, ktorý vychádza z obvyklej skúsenosti s počasím na území vtedajšej Palestíny. Tri roky sucha, o ktorých sa hovorí v 1Kr 18,1 sa veľmi pravdepodobne počítajú od novembra prvého roku, kedy malo začať obdobie dažďov, do novembra tretieho roku.

<sup>165</sup> Porov. Str-B, III, 760; LAWS, *Commentary*, 236-237; HENTSCHEL, *1 Könige*, 109.

<sup>166</sup> Porov. HOLZMEISTER, Clausum est caelum, 170.

<sup>167</sup> Porov. napr. JEREMIAS, Ἡλ(ε)ίας, 936, pozn. 52; MUBNER, *Jakobusbrief*, 229; ADAMSON, *Epistle*, 200-201.

<sup>168</sup> Str-B, III, 761: „Die Zeitbestimmung «dreieinhalb Jahre» findet sich nämlich in der rabbinischen Literatur so häufig u. in so verschiedenartigen Zusammenhängen, daß man sie unmöglich wörtlich fassen kann, sondern in ihr einfach einen populären Ersatz für den allgemein Ausdruck «geraume Zeit» zu sehen hat, d. h. die Zahl dreieinhalb ist halbe Siebenheit ebenso zu einer runden Zahl geworden, wie die Zahl sieben selbst. So sind auch die drei Jahre u. sechs Monate in Lk 4,25 u. Jak 5,17 lediglich ein anderer Ausdruck für «geraume Zeit», genau den «vielen Tagen» entsprechend in 1 Kg 18,1.“

<sup>169</sup> Porov. ÖHLER, *Elia*, 179.

<sup>170</sup> METZNER, *Brief*, 310.

<sup>171</sup> FRANKEMÖLLE, *Brief 2-5*, 734.

<sup>172</sup> CANTINAT, *Les épîtres*, 256.

K týmto trom rokom sa pridáva šesť mesiacov obvyklého suchého obdobia medzi aprílom a novembrom<sup>173</sup>, ktoré predchádzali Eliášovej modlitbe<sup>174</sup>.

Jedným z najvýraznejších zástancov takejto historizujúcej interpretácie je Bishop. Podľa neho obdobie sucha a hladomoru za kráľa Achaba, o ktorom sa v Novom zákone hovorí dvakrát a vždy s rovnakým časovým údajom (3 roky a 6 mesiacov), predstavovalo v malej krajine existenčne závislej na dažďových zrážkach mimoriadnu katastrofu ohromných rozmerov, ktorá sa tak vryla do pamäti ľudí, že sa stala „legendárnym alebo apokalyptickým časovým úsekom“. „Tak tradícia, ako aj apokalyptika musí mať nejaký základ v histórii.“ Predpokladať konkrétnu historickú skúsenosť za apokalyptickými (časovými) výrokmi v tejto súvislosti považuje za rozumnejšie, než že naopak apokalyptické výroky ovplyvnili tvrdenia Ježiša a autora Jak<sup>175</sup>. Môžeme všeobecne konštatovať, že táto interpretácia nepočíta s apokalyptickým významom čísla tri a pol, pretože nie je nutný<sup>176</sup>.

(3) Zatiaľ čo predchádzajúce dve interpretácie chápu toto číslo vo vlastnom slova zmysle, doslovne, nie malá skupina vykladačov ho chápe symbolicky, teda v eschatologicko-apokalyptickom zmysle. Číslo tri a pol je presne polovica obdobia dlhého sedem dní/týždňov/rokov/časov, ktoré je aj prostredníctvom rôznych aritmetických ekvivalentov (tri a pol dňa; 1 260 dní; 42 mesiacov; „čas, (dva) časy a pol času“) charakteristické pre židovskú i kresťanskú apokalyptiku (porov. Dan 7,25; 12,7; Zjv 11,2.3.9.11; 12,6.14; 13,5)<sup>177</sup>. V tomto poňatí označuje dobu utrpenia, prenasledovania<sup>178</sup>, súženia<sup>179</sup>, skúšok<sup>180</sup>, obdobie súdu<sup>181</sup>.

Uzavretie neba v novozákonnom Zjavení, aby „nepršal dážď“ (11,6: ἵνα μὴ ὑετὸς βρέχη) 1 260 dní, teda v dobe prorokovania dvoch svedkov (porov.

<sup>173</sup> Porov. BISHOP, *Three*, 127; HOLZMEISTER, *Clausum est caelum*, 170-171.

<sup>174</sup> Porov. VARNER, *James*, 393; CANTINAT, *Les épîtres*, 256.

<sup>175</sup> BISHOP, *Three*, 126-127.

<sup>176</sup> CHAINE, *L'Épître*, 135: „La durée de la sécheresse qui la même dans Lc. IV,25 vient d'un calcul de la tradition. ... Ce calcul est bien plus admissible que le chiffre apocalyptique 3 1/2, moitié de 7 (...).“ JOHNSON, *Letter*, 336: „The number given by James appears to be deduced from one statement and two implications.“

<sup>177</sup> Porov. REICKE, *Epistles*, 61; HAMP, *Elias*, 806.

<sup>178</sup> Porov. BOTTINI, *Continuity*, 124, pozn. 11.

<sup>179</sup> Porov. POPKES, *Brief*, 352.

<sup>180</sup> Porov. CHARUE, *Épître*, 432.

<sup>181</sup> Porov. DAVIDS, *Epistle*, 197; BAUCKHAM, *James*, 308; HARTIN, *James*, 272.

11,3), je veľmi pravdepodobne<sup>182</sup> spojené aj v tomto apokalyptickom kontexte s Eliášom. V Zjv 11,6 mená dvoch svedkov nie sú síce uvedené explicitne, ale podľa opisu v tomto verši sú obvykle uvádzaní do úzkej súvislosti s pôsobením Eliáša a Mojžiša<sup>183</sup>.

Takáto interpretácia dobre zapadá do eschatologicko-apokalyptického kontextu 5. kapitoly Jakubovho listu a (z druhej strany) ho tiež podporuje. Pokiaľ cieľom apokalyptického obdobia Božieho súdu, naznačeného číslom tri a pol, je odstránenie zla a smrti v stvorení, čo má viesť k novému stvoreniu charakterizovanému večným životom a celkom novým spôsobom bohoocty, tak „modlitby, ktoré uzdravujú chorobu a hriech, anticipujú nové stvorenie v prichádzajúcom veku“<sup>184</sup>.

### 3.3 Eschatologický obraz Eliáša

Ako už bolo povedané, Eliášovým nanebovzatím (2Kr 2) jeho starozákonný príbeh vôbec nekončí, v ňom totiž neskoršie starozákonné, židovské intertestamentárne a rabínske tradície vidia „znamenie, že on bude mať jedinečnú rolu v budúcom víťazstve Boha“<sup>185</sup>. Malachiášovo proctvo (3,23-24; porov. tiež 3,1) sa stalo základom pre očakávanie Eliášovho návratu<sup>186</sup> na konci dní, ktoré bolo pevnou súčasťou židovského náboženského presvedčenia; návratu, ktorý bol vnímaný ako kľúčový, pretože Eliáš je považovaný za Božieho posla, ktorý bezprostredne pripraví cestu pre príchod Hospodinovho posledného, súdneho dňa<sup>187</sup>. Eliáš sa stal neoddeliteľnou súčasťou eschatologických očakávaní.

LXX verzia Mal 3,23 oproti hebrejskému textu nahrádza „obrátenie srdca synov k otcom“ (Mal 3,24: *וְהָשִׁיב ... לֵב בְּנִים עַל־אֲבוֹתָם*) obnovením vzťahu medzi človekom a jeho blížnym (*ἀποκαταστήσει καρδίαν ... καρδίαν ἀνθρώπου πρὸς τὸν*

<sup>182</sup> Nie však s úplnou istotou, ako konštatuje napr. POPKES, *Brief*, 352, pozn. 404: „Es ist allerdings nicht völlig sicher, ob an Elia gedacht ist.“

<sup>183</sup> Pozri napr. HARRINGTON, *Knihy Zjevení*, 139-140; MRÁZEK, *Zjevení*, 122; NÜTZEL, *Elia*, 170-171; BOISMARD, *Élie*, 126-127; CHARUE, *Épître*, 432.

<sup>184</sup> WALL, *Community*, 270.

<sup>185</sup> WALSH, *Elijah*, 465; SEEBAB, *Elia*, 498: „der Himmel führt seine Sache weiter bis hin zu der eschatologischen Erwartung Mal 3.1.23f.“

<sup>186</sup> ÖHLER, *Elia*, 2: „Diese Wiederkunft ist aber nicht als Wiederbelebung zu bezeichnen, so daß der zutreffende Sprachgebrauch nicht «Elias redivivus», sondern «wiedergekommener Elia» oder «eschatologischer Elia» zu lauten hat.“

<sup>187</sup> Porov. SZIKSZAI, *Elijah*, 90.

πλησίον αὐτοῦ). Eschatologické poslanie Eliáša je takýmto spôsobom rozšírené z nápravy vzťahov vnútri rodiny na všeobecnejšiu nápravu vzťahov medzi ľuďmi navzájom<sup>188</sup>. Eliášovo poslanie spojené s jeho príchodom signalizujúcim nastávajúci čas spásy je tu charakterizované futurálnym tvarom gréckeho slovesa ἀποκαθίστημι, ktoré v podobnej súvislosti používajú aj evanjeliá (porov. Mk 9,12: Ἡλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα; Mt 17,11: Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα)<sup>189</sup>. *Apokatastasis* vyjadruje „restitutio in integrum Božieho ľudu oddeleného hriechom od svojho Boha“ a zahŕňa všetko, čo sa od vrátivšieho sa proroka očakávalo, aby pripravil Boží ľud na prijatie spásy (porov. Lk 1,17: ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον)<sup>190</sup>. Jeho úlohou bola tak vnútorná, ako aj vonkajšia obnova, ďalej ohlásenie času spásy, boj s antikristom, uvedenie Mesiáša atď.<sup>191</sup>

Na Mal 3,24 vcelku jasne nadväzuje a jeho myšlienku preberá Sir 48,10 (ὁ καταγραφεὶς<sup>192</sup> ἐν ἐλεγμοῖς εἰς καιροῦς κοπάσαι ὀργὴν πρὸ θυμοῦ ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱὸν καὶ καταστήσαι φυλὰς Ἰακωβ). Posledné slová (v hebrejčine לְיִשְׂרָאֵל יִשְׁבַּע יְיָ) <sup>193</sup> predstavujú celkom silnú alúziu na Iz 49,6 (בְּרַעַי יִשְׁבַּע יְיָ יִשְׂרָאֵל, LXX: στήσαι τὰς φυλὰς Ἰακωβ)<sup>194</sup>, kde „povznesenie“ (יִשְׁבַּע יְיָ) Jákobových kmeňov, teda obnovenie Hospodinovho ľudu je jednou z úloh Hospodinovho služobníka. Sirachovec tak uvádza do istej súvislosti s jeho poslaním poslanie eschatologického Eliáša<sup>195</sup>, ktorého vníma ako postavu

<sup>188</sup> Porov. Str-B, IV, 779; SCHMID, Elias, 807; ÖHLER, *Elia*, 6.

<sup>189</sup> Porov. JEREMIAS, Ἡλ(ε)ίας, 938.

<sup>190</sup> JEREMIAS, Ἡλ(ε)ίας, 935; porov. Str-B, IV, 792.

<sup>191</sup> Tieto témy uvádza a rozvádza JEREMIAS, Ἡλ(ε)ίας, 935-936. Podrobnejší rozpis je v Str-B, IV, 792-798: „a. Elias stellt die Reinheit der israelitischen Familien wieder her. b. Elias stellt die Einheit u. Reinheit der Lehre in Israel wieder her. c. Elias stellt den Frieden in Israel wieder her. d. Elias stellt die rechte innere Verfassung Israels wieder her, indem er das Volk zur Buße leitet. e. Elias stellt drei Besitzstücke des ersten Tempels wieder her. f. Elias stellt das Volksganze Israels wieder her durch Sammlung der Zerstreuten.“

<sup>192</sup> ÖHLER, *Elia*, 8: „aus dem καταγραφεὶς wohl zu schließen ist, daß der Vf. tatsächlich explizit auf die schriftliche Verheißung in Mal 3,23 bezieht. Das Kommen des Elia ist Schriftzeugnis, somit auch gewiß“.

<sup>193</sup> Hebrejský text Sir 48,10 je prevzatý zo Str-B, IV, 780 a ÖHLER, *Elia*, 6.

<sup>194</sup> Porov. Str-B, IV, 780.

<sup>195</sup> Porov. SCHMID, Elias, 807; ÖHLER, *Elia*, 7: „Zwar wird die Bekehrung der Herzen der Väter zu den Söhnen berichtet, wie in LXX fällt das Gegenstück aber weg. Stattdessen bringt der Autor in Anlehnung an Jes 49,6a (...) die Wiederherstellung der Stämme Israels in den Wirkungsbereich Elias ein. Ob er damit bewußt den Gottesknecht mit dem eschatologischen Elia identifizieren wollte, muß offen bleiben. Sicher ist dagegen, daß hier

s mesiášskymi rysmi<sup>196</sup>, s mesiášskou funkciou<sup>197</sup>, prostredníctvom ktorej Boh v budúcnosti zrealizuje vykúpenie svojho ľudu: Eliáš obnoví kmene Izraela, zhromaždí ich z vyhnanstva, oslobodí od utláčateľov, utíši Boží hnev, nastolí mier vo svojom ľude, pripraví cestu pre príchod Boha k poslednému súdu<sup>198</sup>. Očakávanému Eliášovi je u Sirachovca pridelená nová eschatologická funkcia, ktorá zahrnuje nielen etickú oblasť, ale aj nové obnovenie Izraela ako politickej veličiny<sup>199</sup>.

Z pohľadu Jakobovho listu je v tejto súvislosti zaujímavá Eliášova úloha na konci času „obnoviť Jákobove kmene“ (Sir 48,10), pripomínajúca úvod listu<sup>200</sup>, ktorý je adresovaný „dvanástim kmeňom v diaspóre“ (ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ). Bez ohľadu na to, koho/čo presne toto spojenie označuje, jeho eschatologické konotácie sú neprehliadnuteľné<sup>201</sup>. Označenie „dvanásť kmeňov“, symbolizujúce Izrael ako celok, korešponduje s tými eschatologickými očakávaniami, ktoré vyjadrovali nádej, že Boh na konci času definitívne zhromaždí svoj ľud a obnoví kráľovstvo Izraela v plnom počte dvanástich kmeňov<sup>202</sup>. Základom presvedčenia o večnom trvaní kráľovstva bol prísľub samotného Boha daný Dávidovi (2Sam 7,16). Táto myšlienka prežila aj navzdory zániku Izraelského a Judského kráľovstva a už počas exilu proroci začali ohlasovať návrat ľudu a obnovenie zjednoteného kráľovstva (porov. Jer 3,18; Ez 37,19-24). „Toto sa stalo ústredným presvedčením židovskej eschatológie a apokalyptickej literatúry.“<sup>203</sup>

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der Gottesknecht individualisiert wird und Elia dessen eschatologische Funktion übernimmt. Die politische Wiederherstellung der einstigen Größe Israels war für den Verfasser von großer Bedeutung, wobei er dies allerdings vom Wirken Gottes, der seinen für jene Zeit bestimmten Propheten wiederkommen läßt, erwartete.“

<sup>196</sup> Str-B, IV, 780 hovorí dokonca o „eine messianische Persönlichkeit“. S veľkými pochybnosťami sa k tomuto stavia ÖHLER, *Elia*, 7, pozn. 34: „Ob man allerdings hier die Messiaserwartung selbst, von der sonst keine Spur bei Sir zu finden ist, eruieren kann, ist stark zu bezweifeln.“

<sup>197</sup> BIETENHARD, *Elijah*, 544.

<sup>198</sup> Porov. Str-B, IV, 780.

<sup>199</sup> ÖHLER, *Elia*, 11-12.

<sup>200</sup> Porov. HARTIN, *James*, 271.

<sup>201</sup> PENNER, *Epistle*, 183: „It is the eschatological character of the expression which needs to be emphasized, not necessarily its precise designation.“

<sup>202</sup> Porov. PENNER, *Epistle*, 181-182, tam aj odkazy na SZ.

<sup>203</sup> HARTIN, *Who is wise*, 982.

Preto keď autor Jakubovho listu označuje adresátov ako „dvanásť kmeňov v diaspóre“, je opodstatnené považovať to za „vyjadrenie eschatologického očakávania zhromaždenia «Izraela» z ich rozptýlenia pohanmi a medzi pohanmi.“<sup>204</sup> V jeho očiach sú židokresťanskí čitatelia listu tým pravým Izraelom, ktorý naplňuje stáročné nádeje na obnovu židovského národa, Božieho ľudu ako kráľovstva pozostávajúceho z dvanástich kmeňov<sup>205</sup>. „Začiatok posledného času nastáva týmto židokresťanským spoločenstvom, ktoré je ľuďom dvanástich kmeňov.“<sup>206</sup> Oni ako „prvotiny“ Božieho stvorenia (Jak 1,18) stoja na začiatku Božej novej stvoriteľskej činnosti, ktorej cieľom je spása duší (porov. 1,21) a nakoniec zahrnuje všetkých ľudí. „Toto je začiatok procesu, ktorý vyvrcholí v budúcom eschatologickom veku na konci času.“<sup>207</sup>

V čase bezprostredného očakávania (blízkej) parúzie a s tým spojeného súdu (porov. Jak 5,7-9) veriaci, stvorení Božím slovom ako „«prvé plody» finálnej žatvy (Jak 1,18)“<sup>208</sup>, by podľa autora listu mali byť viditeľným znamením vstupu eschatologického veku do prítomnosti. Svojím správaním, ku ktorého konkrétnym prejavom sú v priebehu celého listu vyzývaní, by mali stelesňovať tie hodnoty a princípy, ktoré po nich požaduje „jediný Zákonodarca a Sudca, ktorý má moc spasiť a zahubiť“ (4,12). Zatiaľ sa im to v mnohých ohľadoch nedarí, pretože ich život je na individuálnej aj komunitnej rovine zhubným spôsobom ovplyvnený „svetom“, ktorý „predstavuje všetko, čo je nepriateľské a v opozícii voči Bohu“<sup>209</sup>. Tomuto „svetu“ sa podrobili, „prijali jeho normy a hodnoty za určujúce pre svoj život, pristúpili na taký kompromis s ním, ktorý ich prakticky vylúčil z oblasti Božej blízkosti a dôsledkom ktorého je aj ich rozpoltenosť“<sup>210</sup>. Čakanie na konečné nastolenie Božej spravodlivosti je preto príležitosťou pre spoločenstvo vymaniť sa z vlády „sveta“ a napraviť svoje vzťahy k Bohu i k sebe navzájom. Záverečná časť listu predkladá na to adresátom dva „ozdravovacie“ prostriedky (ὅπως ἰαθῆτε): vzájomné vyznávanie hriechov a vzájomnú modlitbu (5,16a). Obdobie očakávania Pánovho príchodu je obdobím, ktoré so sebou prináša zodpovednosť za seba navzájom, ktorá sa

<sup>204</sup> PENNER, *Epistle*, 183.

<sup>205</sup> Porov. HARTIN, *James*, 276.

<sup>206</sup> HARTIN, *Who is wise*, 983.

<sup>207</sup> HARTIN, *James*, 34.

<sup>208</sup> SEIFRID, *The Waiting Church*, 32.

<sup>209</sup> PAVELČÍK, *Nábožnosť*, 39.

<sup>210</sup> PAVELČÍK, *Nábožnosť*, 41; k „svetu“ v Jak podrobnejšie pozri PAVELČÍK, *Nábožnosť*, 37-41.

v uvedenom eschatologickom horizonte eminentným spôsobom prejavuje v teologicky mimoriadne závažnom a zásadnom záujme o spásu ostatných spoluveriacich (porov. 5,19-20).

Hoci je Eliáš v liste opísaný ako „človek rovnaký ako my“, zdá sa, že pre autora to nie je v protiklade s eschatologickým obrazom, ktorý sa okolo neho vytvoril. Jakub si je pravdepodobne veľmi dobre vedomý týchto eschatologických implikácií, keď Eliáša predstavuje spoločenstvu adresátov svojho spisu ako príklad účinnej modlitby spravodlivého. Členovia spoločenstva sú povolaní, aby vytrvalo znášali rôzne skúšky svojej viery<sup>211</sup>, o ktorých je zmienka hneď na začiatku listu, majú si vzájomne vyznávať hriechy a navzájom sa za seba modliť v dobe pred blízkym príchodom Pána, aby nakoniec neboli „odsúdení“ (v. 9), ale definitívne „uzdravení“ (v. 16), spasení. Týmto spôsobom pracujú na obnovení vzájomných medziľudských vzťahov a v podstate naplňujú eschatologické poslanie proroka Eliáša, ako je formulované v gréckej verzii proroka Malachiáša: „On uvedie do správneho vzťahu (*ἀποκαταστήσει*) srdce otca k synovi a srdce človeka k svojmu bližnému.“ (Mal 3,23)

## Záver

Poznámky ku kontextovým súvislostiam ukázali, že dva verše o Eliášovi sú organickou súčasťou piatej kapitoly Jakobovho listu, do ktorej výrazného eschatologického charakteru na základe rôznych slovných a tematických prepojení vcelku dobre zapadajú. Do popredia zvlášť vystupujúca tematika modlitby robí Eliášov príklad nedeliteľnou súčasťou perikopy Jak 5,13-18, ktorá dopĺňa a ďalej teologicky rozvíja predchádzajúce výpovede a výzvy ohľadne modlitby v liste.

Je evidentné, že autor listu si dáva záležať na tom, aby mimoriadnu osobnosť proroka Eliáša adresátom čo najviac „poľudštil“, pretože len tak môže byť pre nich vzorom účinnej modlitby hodným nasledovania. To dosahuje predovšetkým jeho charakteristikou *ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν*. Preto aj účinnosť modlitby neviaže na nejaké mimoriadne atribúty, ale len na taký spôsob života, ktorý je v Božích očiach *spravodlivý* a v ktorom veriaci uskutočňuje jeho vôľu, ako je vyjadrená v „dokonalom zákone slobody“ (1,25).

<sup>211</sup> Porov. Eliáš a jeho zápas o čistotu viery Izraela.

Kontext 5. kapitoly ukazuje, že autor listu nespúšťa zo zreteľa ani eschatologický rozmer Eliášovej osoby, ktorý je v biblickej tradícii spojený s jeho funkciou posla majúceho prísť bezprostredne pred finálnym príchodom Hospodina, aby napravil vzájomne vzťahy medzi ľuďmi (Mal 3,23-24) a obnovil zoskupenie Izraela v plnom počte dvanástich kmeňov (Sir 48,10).

V novozákonných evanjeliách je prítomná podobná tradícia, ktorá pozná tak „apokatastatickú“ eschatologickú funkciu Eliáša (porov. Mt 17,11; Mk 9,12), ako aj jeho eschatologické poslanie ako bezprostredného predchodcu Mesiáša a v tejto súvislosti vníma v postave a poslaní Jána Krstiteľa Eliášovo „funkčné vtelenie“ (*sit venia verbo*). Pretože v kresťanskom pohľade Mesiáš už prišiel, Ján Krstiteľ je tým, kto naplnil Eliášovo poslanie ako jeho predchodcu.

Autor Jakubovho listu v očakávaní blízkej Pánovej parúzie a pri pohľade na spoločenstvo svojich židokresťanských adresátov sa znova necháva inšpirovať postavou proroka Eliáša. Pred Mesiášovým druhým, definitívnym príchodom môže spoločenstvo veriacich v tomto „medziobdobí“ realizovať Eliášovu „apokatastatickú“ „predeschatologickú“ funkciu v novom, modifikovanom kontexte viery v Ježiša Krista tým, že pracuje na obnovení vzťahov k Bohu i na svojich vzájomných vzťahoch životom v spravodlivosti, intenzívnou modlitbou, vzájomným vyznávaním hriechov (5,13-16) a záujmom o spásu spoluveriacich (5,19-20). Takto môže byť kresťanské spoločenstvo veriacich považované za ďalšie „funkčné vtelenie“ proroka Eliáša.

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### Zhrnutie

V Jakobovom liste 5,17-18 je prorok Eliáš predstavený ako príklad spravodlivého človeka, ktorého modlitba má moc účinne ovplyvňovať prírodné procesy. Tento článok sa obmedzuje na niekoľko základných exegetických poznámok k tým aspektom, ktoré sa ukazujú byť smerodajné pri kontextovej interpretácii tejto pasáže so zvláštnym zreteľom nielen k charakteristikám Eliášovej modlitby, ale aj k možným eschatologickým konotáciám tohto proroka, ktorý môže byť pre kresťanské spoločenstvá vzorom obnovenia ich vzťahov k Bohu i k sebe navzájom v čase pred Pánovým posledným príchodom.

*Kľúčové slová:* Jakobov list, Eliáš, modlitba, eschatológia.

### Summary

In the Letter of James 5:17-18, the prophet Elijah is presented as an example of the righteous man who had the capability to effectively influence the natural processes through his prayer.

This article offers some exegetical notes to the segments of these verses relevant for the contextual interpretation of the passage with special attention not only to the character of Elijah's prayer but also to the possible eschatological connotations relating to this prophet who can serve Christian communities as a pattern of restoring their relationships both to God and each other in the time before Lord's final coming.

*Key words:* Letter of James, Elijah, prayer, eschatology.

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## POZNÁMKY

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### Hieronym a židovské tradície\*

*Frédéric Manns*

V období, keď sa Cirkev nehlásila k svojmu židovskému pôvodu, Hieronym s dvojnásobnou vervou skúmal pramene. Zvolil si hebrejskú Bibliu a exegetickú oporu pre svoje komentáre hľadal v židovských tradíciách. Treba hneď dodať, že jeho úsilie nebolo jednomyselne docenené. Talmud v spise *Sanhedrin* 59a tvrdí, že nežid, ktorý študuje Tóru, podlieha smrti. Vieme, že jedným z problémov prvotnej Cirkvi bolo vyhraniť sa voči judaizmu, z ktorého vyšla. Hieronym, tak ako Tertulián a Origenes, hľadal korene svojej viery v judaizme. Preňho je kresťan pravý žid (*Ep* 78,2). Z myšlienky, že Cirkev má židovský pôvod, vyplýva kresťanská identita. Netreba pripomínať, že v 2. stor. sa Marcion v Cirkvi pokúšal upustiť od čítania Starého zákona.

Zvlášťne, že keď Hieronym, ktorý uprednostňoval doslovné čítanie textu, zanechal Origenovu alegorickú metódu, často sa obracal na židovskú exegézu, ktorá má dve úrovne lektúry: *pešať* (doslovné čítanie) a *deraš* (duchovné čítanie). Podľa betlehemskeho prekladateľa mali židovské tradície poskytnúť biblické dôkazy potvrdzujúce mesiášstvo Ježiša z Nazareta.

V r. 386 Hieronym nadviazal kontakt so židovskými učiteľmi z Tiberiady, mesta, kde bola redigovaná Mišna. Pre Knihu kroník sa Hieronym neuspokojil s latinským prekladom gréckeho textu Origenovej *Hexaply*, ale sledujúc rozdiely medzi gréckou LXX a hebrejským originálom, najmä v transkripcii vlastných

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\* Z francúzskeho originálu Jérôme et les traditions juives preložila Adriana Alexyová.

mien, pozorne prečítal hebrejský text<sup>1</sup> s pomocou istého tiberiadského žida. Neskôr upustil od prekladu LXX do latinčiny a dal sa do latinského prekladu hebrejského textu Biblie.

Hieronym zdôrazňuje mesiášsky význam istých textov. Tam, kde hebrejský text hlásal spásu a spravodlivosť, vidí ohlasovanie Mesiáša. Verš Iz 45,8: „Roste, nebesá, zhora, z oblakov nech prší pravda. Otvor sa, zem, nech urodí sa spása“ je preložený takto: „Nech z oblakov prší Spravodlivý. Nech sa zem otvorí a nechá vyklíčiť Spasiteľa.“ Takisto proroctvo z Iz 12,3: „I budete čerpať vodu s radosťou z prameňov spásy“ je pochopené takto: „I budete čerpať vodu s radosťou z prameňov Spasiteľa.“

Hieronym, ktorý niekedy sleduje grécku verziu LXX, sa v niektorých zriedkavých prípadoch necháva viesť Akvilom. Najznámejším prípadom je Ex 34,29: „Keď Mojžiš zostupoval z vrchu..., nevedel, že mu žiari (*qaran*) tvár.“ Pod Hieronymovým perom tento text vyzerá nasledovne: „Ignorabat quod cornuta (*qeren*) esset facies sua.“ Jeho preklad je pôvodom rohov na Mojžišovej tvári, ktoré vytesal Michelangelo. Spoluhláskový text ešte nebol vokalizovaný. Bolo ľahké čítať *qeren* (roh) namiesto *qaran* (žiarit'). Masoréti pridali samohlásky až v 6. stor.

Prekladateľa niekedy ovplyvnili targúmy, aramejské verzie Biblie. Príkladov targúmizmov je veľa. Stačí, keď uvedieme dva. V Gn 4,16 hebrejský text poznamenáva, že po Ábelovej vražde sa Kain vzdialil od Pánovej prítomnosti a zdržoval sa v kraji Nod, na východ od Edenu. Targúmy uviedli geografický termín Nod výrazom „tulák“ s koreňom *nwd* z Gn 4,14: Kain prebýval ako *vyhnanec* na východ od Edenu. Toto čítanie prevzal Hieronym v *Quaestiones* 7. V Dt 26,5 vyznanie viery pútnika, ktorý predkladá prvotiny, hovorí: „Môj otec bol blúdiaci (*'bd*) Aramejčan.“ Hieronym vie, že židovská poexilová tradícia prekladá: „Aramejčan chcel zabiť (*jbd*) môjho otca,“ a túto verziu prevzal. Nesleduje hebrejský text otrocky. Bardy a Lagrange uviedli mnohé Hieronymove varianty podľa jeho znalosti a používania targúmov. Hieronymove zmeny majú niekedy doktrinálny dosah. Protoevanjelium Gn 3,15 hlása: „Nepriateľstvo ustanovujem medzi tebou a ženou, medzi tvojím

<sup>1</sup> Jonáš v hebrejskom texte hovorí: „Ešte štyridsať dní a Ninive bude rozvrátené!“ (Jon 3,4), zatiaľ čo Septuaginta hovorí: „Ešte tri dni a Ninive bude rozvrátené!“ Augustín uznáva, že Jonášov výrok pochádza z hebrejského textu, no omnoho neskoršia Septuaginta mohla povedať niečo iné, čo však súvisí s témou. Podľa tohto duchovného zmyslu Jonáš symbolizuje Krista, tri dni predstavujú dni vzkriesenia, štyridsať dní zasa čas strávený s apoštolmi po zmŕtvychvstaní. Hieronym si zvolil hebrejský text.

potomstvom a jej potomstvom, ono ti rozšliape hlavu a ty mu zraníš päťu.“ Hieronym použil ženský rod v podmete predposlednej vety, kde majú hebrejský a grécky text mužský rod: „Ipsa conteret caput tuum.“ V latinskej Cirkvi sa tento text aplikuje na Máriu. Nachádza sa na priečelí Baziliky zvestovania v Nazarete.

Hieronym niekedy cituje midraš, čo podložíme dvoma príkladmi. V *Ep* 49,19 Hieronym opakuje židovskú interpretáciu:

Podľa hebrejského originálu v druhý deň stvorenia sa nepridáva ako v prvom a treťom refrén: „A Boh videl, že je to dobré.“ Text nám oznamuje, že dvojité nie je dobré, lebo rozdeľuje jednotu... Akvila, Symmachus a Theodotion potvrdzujú moje svedectvo.

Zatiaľ čo LXX doplnila refrén aj v druhom dni, Hieronym sa radšej pridáva židovskej tradícii a rabínskeho komentára *GenR* 4,6: druhý deň je dňom nastolenia rozdelenia, ktoré vedie k neporiadku. Nezasluhuje si refrén: „A Boh videl, že je to dobré.“

V *Ep* 73,7-8 Hieronym komentuje meno Salem z Gn 33,18 a vidí v ňom meno mesta: „Ako hovoria Hebreji, na tomto mieste Jakubova krívajúca noha spevnela a on sa uzdravil.“ Táto židovská tradícia sa nachádza v midraši *GenR* 79.

Hieronym spomína Mišnu a rabínov Akvibu a Hillela v *Ep* 121,10. Neuspokojuje sa s tým, že uvádza mená rabínov, ale niekedy ukazuje metódy haggadistických židov. Jedna z exegetických techník, nazývaná *atbaš*, sa hrá so zámennou písmen. Písmeno *alef* sa má čítať *tav* a písmeno *bet* sa má čítať *šin*. V Jer 51,1 je v texte *leb qamai* (srdce mojich nepriateľov). Tento výraz po zámene písmen nahrádza slovo *Kašdym*, Chaldejčania. Hieronym prekladá doslovne „qui cor suum levaverunt contra me“. Volí si židovskú exegézu slovom i duchom. Často cituje hebrejských učiteľov, najmä v *Listoch* a *Úvodoch* do svojich prekladov. „Mudrci učia“ je uňho bežný výraz (*Ep* 121), čo mu však nebráni hovoriť o šialených (*deliramenta*) koncepciách niektorých rabínov (*Ep* 121,10).

Posledná židovská tradícia, ktorú Hieronym prebral do svojho Úvodu do Knihy Kazateľ, je nasledovná: „Hebrejskí spisovatelia hovoria, že Šalamún napísal Pieseň piesní, keď bol mladý, Knihu prísloví, keď dozrel, a Knihu Kazateľ v pokročilom veku.“ Už *Midraš Rabba* Ct 1,10 poznal túto tradíciu. Skrátka, Hieronym je presvedčený, že *veritas* Nového zákona má čerpať zo svojho prameňa vo *veritas hebraica*. Hieronymovo príležitostné znevažovanie Synagógy sa vysvetľuje hrozbou, že ho súčasníci budú pokladať za

judaizujúceho. Rufin z Akviley totiž tvrdil, že návrat k hebrejčine vedie k spochybneniu novosti kresťanstva.

Napokon svätý Augustín, obranca LXX, Hieronyma často napadal. Vysvetlíme si to na príklade. V *Ep* 112 Hieronym útočí na Augustína:

Hovoriš, že v Knihe proroka Jonáša som zle preložil jednu pasáž a – po vzbure ľudu, ktorý sa toho násilne dožadoval, pre rozdiel v jedinom slove – biskup takmer prišiel o svoj úrad. No pokiaľ ide o uvedenie, ktoré slovo som zle preložil, uhýbaš; tak mi berieš šancu brániť sa a svojou odpoveďou vyriešiť to, čo tvrdíš. Záležitosť s tekvicou prichádza na pretras až po mnohých rokoch: Kornéliovia a Asiniovia Polliovia tejto doby ma obvinili, že som preložil „brečtan“ namiesto „tekvica“. Na túto námietku sme obširne odpovedali v komentári k prorokovi Jonášovi. V súčasnosti sa uspokojíme s tvrdením, že výraz, ktorý vykladači LXX preložili ako tekvica a Akvila a všetci ostatní ako brečtan, v *hebrejskom zvitku* znie „ciceion“, čo Sýrčania bežne nazývajú „ciceia“. Je to druh popínavej rastliny s veľkými listami, podobnej viniču. Len čo je zasadená, rastie ako nízky strom, bez podpory stonky či vetiev – ktorú tekvice a brečtan potrebujú – a podopiera ju len jej kmeň. Ak by som sa teda snažil byť doslovný a preložil by som to ako „ciceion“, nikto by tomu nerozumel; keby som to preložil ako „tekvica“, povedal by som niečo, čo v hebrejčine neexistuje. Dal som „brečtan“, aby som sa zosúladiť so všetkými ostatnými vykladačmi.

Hieronym sa chce čo najmenej odchýliť od tradície, alebo si aspoň uvedomuje problémy spojené s verziou, ktorá by sa citeľne odlišovala od skorších verzií.

To, čo Hieronyma preslávilo, je jeho preklad Biblie do latinčiny, Vulgáta. Jeho náklonnosť k *veritas hebraica* sa v Rímskokatolíckej cirkvi pokladala za zásluhu. Vďaka nej dnes kresťania vo svojich prekladoch Biblie do moderných jazykov čítajú text, ktorý opakuje zjavené posolstvo tak starej zmluvy, ako aj novej (porov. 1Kor 1,20; 2Kor 3,6.14)<sup>2</sup>. Hieronymova voľba originálnych textov má teologickú hodnotu: Starý zákon je Božie slovo. Záleží na tom, aby ho kresťan mohol čítať v celej jeho vytríbenosti a v celej jeho pravde.

<sup>2</sup> Svätý Augustín má túto nezabudnuteľnú formulu: „Nový zákon je skrytý v Starom a Starý je odkrytý v Novom (*Quaestiones in Heptateuchum* 2,73). Pápež Gregor Veľký zasa povedal, že Starý zákon je „proroctvom o Novom zákone“ a že ten je „najlepším komentárom Starého zákona“ (*Homilae in Ezechielem* I, VI, 15; porov. *DV* 16).

*Zhrnutie*

Posledné dokumenty Pápežskej biblickej komisie odporúčajú používanie židovského čítania Písma. Nejde o nejakú novotu, ale o návrat k starovekej tradícii. Origenes a Hieronym používali túto metódu, ktorú doplnili kristologickou lektúrou. V tomto príspevku je niekoľko príkladov od Hieronyma, ktoré ilustrujú uvedené tvrdenie.

*Kľúčové slová:* Pápežská biblická komisia, Hieronym, Origenes, midraš, judaizmus.

*Summary*

The recent letters of the Biblical Commission recommend the use of the Jewish reading of the Scriptures. It is nothing new but a return to an ancient tradition. Origen and Jerome used such a method while adding a christological perspective. Here are some examples from Jerome to illustrate this.

*Key words:* Pontifical Biblical Commission, Jerome, Origen, Midrash, Judaism.

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## ABSTRAKTY

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### Biblica 100 (2019)<sup>1</sup>

(č. 1) 1-13: **M. Gilbert: Le centenaire de la revue Biblica.** Pri príležitosti stého ročníka časopisu *Biblica* mapuje Gilbert jeho vývoj v štyroch štádiách. V rokoch 1920 – 1949 boli počiatky časopisu poznačené krízou modernizmu, ktorá limitovala bádanie na poli biblických vied. Až v predkoncilovom období 1950 – 1962 mohli prispievatelia *Biblica* voľne uplatňovať metódy biblickej exegézy. Vďaka čomu mohol časopis nabrat v rokoch 1963 – 2000 svoj odborný ráz a svojou kvalitou sa zaradil medzi popredné exegetické periodiká. Posledné dve dekády sa *Biblica* vyznačuje väčšou medzinárodnou spoluprácou, hoci naďalej platí, že je zaň zodpovedné kolégium profesorov jezuitov na PBI a nie samotný inštitút.

14-33: **L. Pessoa da Silva Pinto: The Beginning of the Καίγε Section of 2 Samuel.** V gréckom preklade Septuaginty sa dajú rozpoznať štýly rôznych prekladateľov. Jedným z nich je preklad *καίγε*, nazvaný podľa častého výskytu *καί* a *γε* namiesto hebr. *וַ* a objavený Thackerayom v 2Sam 11,2–1Kr 2,11 (sekcia *γβ*). Pessoa da Silva Pinto si kladie za cieľ určiť, či 2Sam 10 patrí do okruhu tohto prekladu, ako pred ním naznačil Shenkel. Podrobná analýza veršov 1-5 v cambridgeskej edícii LXX<sup>B</sup> a španielskej LXX<sup>L</sup> ho privádza k záveru, že v 2Sam 1-5 je viacero indícií, na základe ktorých treba túto kapitolu pokladať za *καίγε* preklad a vidieť tak v nej začiatok sekcie *γβ*.

34-49: **T. Häner: The Exegetical Function of the Additions to Old Greek Job (42,17a-e).** Kým Kniha Jób v hebrejčine končí Jóbovou smrťou, grécke verzie dodávajú: „Je však napísané, že on opäť vstane s tými, ktorých Pán vzkriesi.“ (42,17a LXX) Následne sa grécky text odvoláva na „Sýrsku knihu“ a predstavuje Jóba ako piateho potomka Abraháma po Ezauovej línii a ako jedného z edomských vládcov. Häner pokladá tento dodatok za

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<sup>1</sup> 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](mailto:jaroslav.mudron@gmail.com).

súčasť autoritatívnej interpretácie zo strany gréckeho prekladateľa. Autorita Jóba ako Abrahámovho potomka má zaručiť kanonickosť knihy a jej prepojenie s Gn 36. Kľúčom pre výklad knihy Jób je podľa tohto verša perspektíva vzkriesenia spravodlivého človeka.

50-59: **R. J. Clifford: Look at Qoheleth 7,23-29.** Záverečné verše siedmej kapitoly privádzajú Kazateľa k pocitu márneho hľadania múdrosti. Clifford sa zaoberá Kaz 7,23-29 vo svetle celej knihy ako aj múdroslovnej literatúry. Kazateľova túžba po niečom väčšom, ale vzdialenom (vv. 23-24), ho núti zmeniť smer hľadania (v. 25). Od múdrosti sa preto odvracia k pomätenosti, ktorej výstižný opis nachádza v obraze zvädzajúcej ženy (v. 26). Obraz je najskôr alegóriou pomätenosti ako takej, ktorá by mala byť následne nahradená postavou ženy-múdrosti. Kazateľ sa však dištancuje od takéhoto typického záveru múdroslovných kníh (vv. 27-28), lebo vyznávači tohto druhu múdrosti sú podľa neho príliš vypočítaví (v. 29).

60-83: **R. Hendel: The Life of Metaphor in Song of Songs: Poetics, Canon, and the Cultural Bible.** Metafory knihy Pieseň piesní sú svojou povahou jedinečné. Hendel sumarizuje diskusiu biblistov nad charakterom týchto metafor a načrtáva históriu ich interpretácie. Novosť metafor v Pies spočíva v dialektickom posúvaní významu: ich základný podmet (*the principal subject = tenor*), napr. záhrada, sa nielenže implikuje na náhradný podmet (*the subsidiary subject = vehicle*), t. j. na vzťah milencov, ale sa ním doslova stáva v najvýstižnejšom vyjadrení milostnej vášne. Vďaka Herderovmu teologickému prístupu k poézii dostala Pies svoje miesto aj v protestantskej teológii, ktorá ňou v minulosti pohrdala.

84-104: **M. Hørning Jensen: Atonement Theology in the Gospel of Mark as Isaianic Proximity to the Divine.** Chcel evanjelista Marek predstaviť Ježišovu smrť ako zmiernu obeť za hriechy? Hørning Jensen polemizuje s postkolonialistickým čítaním evanjelia, ktoré predstavuje Ježiša ako obeť spoločensko-politických udalostí, interpretujúc „dobrú zvesť“ a „kríž“ v sociologickom rozmere. Kristovo ukrižovanie je však v Markovom podaní očividne vsadené do Deuteroizaiášovho rámca nového exodu, ktorý začína vyslobodením zo zajatia a vrcholí príchodom do Jeruzalema, kde Boh zasadá na trón. V tejto optike náleží vidieť opis roztrhutej chrámovej opony v Mk 15,38 ako dôsledok Ježišovej uzmierujúcej smrti.

105-116: **J.-N. Aletti: The Rhetorical Approach: A Better Method for Interpreting the Letters of Paul? Rom 1,18-3,20 as a Test Case.** Rétorický prístup k Pavlovým listom viedol v posledných desaťročiach k lepšiemu pochopeniu spôsobu autorovej argumentácie. Napriek tomuto, ako poznamenáva Aletti, viacerí biblisti prehliadajú tento pokrok a naďalej interpretujú Rim 1,18–3,20 v zmysle, že celé ľudstvo je pod vládou hriechu. Rétorická analýza tejto state naopak odhaľuje, že základným *propositio*, navrhovaným argumentom, je Boží hnev namierený proti každej nepravosti a bezbožnosti ľudí (1,18). Čo nasleduje potom, je *probatio*, dokazovanie na rôznych úrovniach ľudského spektra, aby sa prišlo k záveru, že nijaký človek nemôže byť ospravedlivený zo skutkov podľa zákona (3,20).

117-134: **D. Hunn: The Hagar-Sarah Allegory: Two Covenants, Two Destinies.** Aby odradil svojich poslucháčov od pridržania sa zákona, používa Pavol v Gal 4,21-31 alegóriu, dvoch Abrahámových synov. Prekvapujúco je to práve Izmael, syn otrokyne Agar, ktorý je opísaný ako obraz zmluvy zo Sinaja, kým Izák sa stáva synom prisľúbenia. Hunnová

rozoberá túto alegóriu z viacerých hľadísk. Agarín syn nepredstavuje židov, ale tých, ktorí chcú na židovstvo konvertovať, hoci v Kristovi už majú účasť na Abrahámovom prisľúbení. Ako musel byť vyhnaný Izmael, aby neohrozil Izákovo dedičstvo, takisto nebudú môcť mať podiel na prisľúbení tí, ktorí chcú žiť pod oboma zmluvami – v otroctve a aj podľa ducha.

**(č. 2) 161-172: M. Winkler: Eine Epiphanie ‘zwischen den Zeilen’ in Ex 17,6?**

Jeden z prvých konfliktov medzi Izraelitmi a Mojžišom nastal v Ex 17,1-7 pre nedostatok vody na púšti. Winkler si všíma, že ústredným motívom state nie je ani tak voda, ako dôvera v Božiu prítomnosť v núdzovej situácii. Viaceré slovné výrazy v texte naznačujú, že Ex 17,1-7 sa má čítať ako epifánia, t. j. opis Božieho zjavenia, hoci tento literárny druh tu zostáva ukrytý len medzi riadkami. Kľúčový, ale zato komplikovaný verš 6 prekladá Winkler v zmysle: „Zakrátko budem (vnímateľne) stáť pred tebou tam na skale na Horebe, pričom ty udrieš na skalu (kým moja prítomnosť trvá), načo z nej vytryskne voda a ľud bude piť.“

173-186: **G. Darshan: The Semantic Shift of נשא פנים and בשת in Ben Sira in its Hellenistic Context.** V hebrejskej Biblii je hanba vnímaná zväčša negatívne ako dôsledok hriechu. Podľa Daršana sa tento pohľad začal meniť v helénskom období. Kniha Sirachovho syna rozlišuje medzi dobrou a zlou hanbou v 4,21-22 a 41,14-42,8. Zmena sa odrazila aj na významovom posune vo vtedajšom hebrejskom jazyku. Slovné spojenia נשא פנים a הכיר פנים sa stali synonymom pre בַּשְׁתָּה v zmysle „stud, umiernenosť, pokora“, čo je v súlade s helénskou koncepciou αἰδώς „hanba“ v jej pozitívnom význame. Aj neskoršia rabínska tradícia pokračovala v rozvíjaní aspektu tejto ušľachtilej hanby.

187-206: **W. E. Bivin: Domain-Based Conditionality in Biblical Hebrew.**

Podmienkové vety sa v biblickej hebrejčine zvyčajne rozlišujú podľa stupňa reálnosti ich predvetia. Bivin poukazuje na nedostatočnosť tohto delenia a na hebrejské kondicionály aplikuje analytický rámec kognitívnej lingvistiky. Podľa kognitívno-funkčného vzorca sa podmienkové vety delia na obsahové, všeobecné a rečového aktu. Do poslednej skupiny patrí podstatná väčšina podmienkových viet v SZ (vyše 600 spomedzi 795). Výber slovesnej formy *yiqtol*, *qatal* a *weqatal* závisí pritom od autorovej perspektívy na možnosti priebehu deja pred alebo po vyrieknutí danej podmienkovej vety.

207-228: **A. Delgado Gómez: The Literary Functions of the Loanwords and Codeswitching in John’s Gospel.** Hoci je zrejmé, že Jánovo evanjelium bolo napísané v gréckom dialekte koiné, vyskytujú sa v ňom viaceré semitizmy a pár latinizmov. Gómez zatrieduje tieto negrécke slová podľa toho, či ide o technické výrazy, prebraté slová, cudzie slová alebo o striedanie kódu (*code-switching*), t. j. prepínanie z jedného jazyka do druhého. Najčastejším prípadom prepínania je výrok ἀμὴν ἀμὴν λέγω ὑμῖν, ktorý sa v evanjeliu opakuje dvadsaťpäťkrát. Z hľadiska sociálnej lingvistiky mali takéto aramejsko-hebrejské prvky slúžiť na posilnenie identity kresťanskej komunity, stojacej na židovských základoch.

229-248: **J. Feník: Construction Imagery in Colossians.** List Kolosanom používa početné obrazy z oblasti stavebníctva. Feník prechádza Listom a ukazuje, ako sa v ňom stavebnícke termíny rozvíjajú a ilustrujú autorovu argumentáciu. Prvotný motív τεθεμελιωμένοι και ἑδραῖοι και μὴ μετακινούμενοι „upevnení, stáli a neodkloniteľní“ (Kol 1,23) sa opakuje aj v samotnom strede Listu: ἐποικοδομούμενοι ἐν αὐτῷ και βεβαιούμενοι ἐν τῇ πίστει „na ňom postavení, upevnení vo viere“ (2,7). Metafory budovania sú tu vsadené do

kristologického a soteriologického kontextu a ich úlohou je dodať osobitnú silu autorovým povzbudzujúcim slovám a napomenutiam.

249-271: **M. L. Soards: Following Paul along the Way of the Parting of Judaism and Christianity.** Jednou z najdôležitejších otázok pre ranú Cirkev bol spôsob prijímania nežidovských konvertitov do svojich radov. Soards sa zaoberá touto problematikou, analyzujúc postoje Pavla, Petra a Jakuba v NZ. O tom, že táto otázka nebola jasne zodpovedaná ani v neskoršom období, svedčí pseudoklementínska literatúra zo štvrtého storočia, v ktorej pokračuje spor medzi Cirkvou, synagógou a tými, ktorí sa pohybujú medzi nimi, t. j. kresťanských židov a židovských kresťanov. Pseudoklementínske homílie dokonca priamo vyzývajú kresťanov prijať Mojžišov zákon a žiť podľa neho.

*Animadversiones*

272-281: **J. Burnight: A New Interpretation of Job 6,5-7.** V 6,6 sa Jób ponosuje, či môže chutiť jedlo bez soli a končí otázkou: אִם-יֵשׁ-טַעַם בְּרִיר חֲלֵמוֹת „A bielko vajca má nejakú chuť?“ Slovné spojenie בריר חלמות je však ťažko zrozumiteľné a rovnako môže znamenať šťavu z ibiša. Burnight prichádza s originálnym nápadom, prečo sa má tento výraz preložiť ako „táranie snov“ (*drivel of dreams*). Celá šiesta kapitola je Jóbovou odpoveďou na Elifazove predošlé výčitky, a preto motívy chuti, soli a בריר חלמות rir vhodne reagujú na nočné videnie, ktoré spomína Elifaz v 4,12-21. Elifazovo videnie je len snením a jeho poučovanie zostáva bez chuti.

282-292: **S.-I. Song: Seeing the Johannine Last Meal as a Covenant Meal (John 13 and Exodus 24).** Uzavretie zmluvy je v Ex 24 zakončené hostinou z obetovaných jedál. Song identifikuje štrukturálne a tematické podobnosti medzi touto staťou a opisom poslednej večery v Jn 13. Zúčastnení najprv vidia Boha a následne pred ním stolujú. Prijímajú božské zákony s pozitívnou odozvou, ale neskôr v nich zlyhávajú. Obe state počítajú s obradom preliatia krvi a hostujúci sú v nich pozvaní k dôvernejšiemu vzťahu s Bohom. Tieto styčné body potvrdzujú, že Jn 13 predstavuje akt jedenia v rámci uzavretia zmluvy (*covenant meal*).

Jaroslav Mudroň, SJ  
Pápežský biblický inštitút  
3, Paul Emile Botta St.  
91004 Jeruzalem  
Izrael

## RECENZIE – REVIEWS

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**ŠÚTOR, Lukáš (ed.): *Text v kontextoch. Text v interdisciplinárnych interpretáciách*, Košice: Univerzita Pavla Jozefa Šafárika v Košiciach, 2018. 309 s. ISBN 978-80-8152-594-0.**

Publikácia je recenzovaným zborníkom upravených príspevkov z medzinárodnej vedeckej konferencie s názvom *Text v kontextoch. Text v interdisciplinárnych interpretáciách*, ktorá bola usporiadaná v Košiciach v dňoch 25. – 26. 10. 2016 Katedrou slovakistiky, slovanských filológií a komunikácie FF UPJŠ v Košiciach v spolupráci s Gréckokatolíckou eparchiou Košice.

Zborník je rozdelený na dve základné časti: *Biblické texty* a *Umelecké a mediálne texty*. V oboch častiach je zhodne po sedem odborných príspevkov. Najprv sa bližšie oboznámime s príspevkami z prvej časti *Biblické texty*.

Prvý príspevok od Antona Fabiana (9-22) má názov *Cesta vedy a hermeneutika viery v prístupe k biblickým textom*. Spomína dva zásadné prístupy interpretácie biblických textov: Biblia ako text minulosti len ako čisto ľudské dielo a Biblia ako živý a prítomný text, ktorý nás cez hermeneutiku viery vedie k stretnutiu s Kristom. Hermeneutika viery v sebe spája jednak vedecký prístup a zároveň vzťah k živému Bohu, prítomnému v biblických textoch. Autor príspevku udáva ako základný spôsob rozjímania biblického textu formu *lectio divina*. Interpretácia biblických textov v liturgii prvých kresťanských storočí, historicko-kritická metóda, výklad Biblie v spoločenstve Cirkvi, literárny a duchovný zmysel biblických textov má viesť bádateľa Biblie, aby nielen skúmal literu, ale aj uveril biblickému textu.

Massimo Grilli (23-40) v druhom príspevku s názvom *Text, pragmatika a interpretácia. Ako text vytvára svojho čitateľa* pripodobňuje komunikačný proces počas interpretácie textu definíciou *Tváre*. Tvár spája v sebe blízkosť, ale zároveň aj inakosť druhého. Podobne je to aj *tvárou v tvár* literárnemu textu, pri ktorom si

uvedomujeme blízkosť myšlienok v ňom podávaných, no zároveň je tu prítomná inakosť, určitá vzdialenosť, kvôli ktorej čitateľ nemôže svojvoľne ovládnuť skúmaný text. Metafora *Tváre* sa vzťahuje aj na biblický text. Zmyslom autorovho článku je dať odpoveď na otázku, ako preklenúť vzdialenosť medzi čitateľom a textom bez toho, že by došlo k ovládnutiu textu, no zároveň nezostalo len pri jeho pasívnom a neživom prijímaní. Autor najprv spomína rôzne modely komunikácie, medzi ktorými je aj model inferenciálny (vzťah spolupráce autora a adresáta, odhaľovanie úmyslu, expresívnosť). Tento model má svoje miesto aj v procese čítania Biblie. Autor píše o kategórii „modelový čitateľ“, ktorú prevzal od Umberta Eca. Ide o čitateľa, ktorý musí spĺňať podmienky dané autorom, aby text mohol naozaj pochopiť a aktualizovať. Text predvída svojho modelového čitateľa a definuje jeho kompetencie. Ďalej spomína „skutočného čitateľa“, ktorý je slobodný voči všetkým interpretáciám textu. Úspech spolupráce medzi modelovým a skutočným čitateľom je v tom, keď skutočný čitateľ prijme pravidlá výkladu textu určené modelovým čitateľom. Pravidlá výkladu textu je niekedy ľahko rozpoznať, no niekedy treba zodpovedajúcu kompetenciu, bez ktorej je ťažké dosiahnuť správny výklad. Do týchto kompetencií patrí napr. rozpoznanie rečových aktov. Autor uvádza 5-členné delenie: rečové akty reprezentatívne (slová opisujúce realitu), direktívne (rozprávač chce nimi priviesť k určitému správaniu alebo postoj), komisívne (rozprávač sa sám zaväzuje k určitému správaniu), expresívne (reakcia vyjadrujúca pocity), deklaratívne (určujú stav osôb alebo udalostí). Rozpoznanie rečových aktov ako rozhodujúceho kritéria pochopenia textu autor ilustruje na dvoch literárnych príkladoch: text z diela Alessandra Manzoniho *Snúbenci* a na *Blahoslavenstvách* (Mt 5,1-12). V textoch hľadá predtým uvedené rečové akty, vďaka ktorým chce prísť k správne pochopeniu textu. V závere príspevku autor vyjadruje hlavnú myšlienku: biblický text (napr. aj blahoslavenstvá) predpokladajú modelového čitateľa. Vedľa neho je prítomný skutočný čitateľ rôznych dejinných období. Správny výklad textu a jeho pôvodná aj aktuálna interpretácia závisia od spolupráce týchto dvoch čitateľov. Takto sa biblický text nestane „svojvoľnou hračkou v rukách“ čitateľa, ale prameňom života pre konanie jednotlivca a spoločností. Preklenie sa vzdialenosť medzi textom a jeho prijímateľom.

V treťom príspevku s názvom *Narativita na počiatku. Profil a efektivita narativity dvoch perikop o stvorení sveta v Gn 1–3* Jozef Jančovič (41-75) reflektuje dosah biblickej naratívnej analýzy v dvoch textoch o stvorení sveta v Gn 1,1–2,3 a 2,4–3,24 v polemike s tézami článku Lynna Whitea s názvom *The Historical Roots of Our Ecologic Crisis* z roku 1967. V prvej časti príspevku sa autor venuje Lynovi Whiteovi, jeho článku vytvárajúcemu polemiku, ako aj pozadiu jeho myslenia. Jednou z kľúčových téz tohto článku bola idea, že texty Gn 1–3 a ich stredoveký výklad sú zásadnou príčinou aktuálne rozvinutej ekologickej krízy. Podľa Whitea

stredoveký výklad týchto textov prispel k formovaniu antropocentrického svetonázoru, na základe ktorého človek oceňuje primárne iba svoje ľudské prostredie, a z toho dôvodu sa väčšina ľudí dnes správa v duchu plnej právomoci a dominancie nad zemou. Následne autor príspevku približuje akademické pozadie a východiská myslenia Lynna Whitea. V druhej časti svojho príspevku autor približuje naratívnu metódu v biblickej exegéze, jej pozíciu v súčasnej exegéze, jej metodológiu a kategórie. Následne aplikuje túto naratívnu metódu na skúmané dve perikopy o stvorení sveta. Cez závery použitia tejto metódy na spomínané texty vstupuje do polemiky s Whiteom a vyvracia antropocentrickú perspektívu, ktorú on videl v týchto textoch. Teocentrizmus prevažuje v celku oboch perikop. Výklad týchto textov použitím naratívnej analýzy poukazuje aj na to, že človek bol poverený správou zeme, no nie plnou dominanciou nad ňou, lebo prvenstvo a centralita patria Bohu, ktorý zem aj samotného človeka stvoril.

Róbert Jáger (77-100) je tvorcom štvrtého príspevku s názvom *Text ako intencionálna intervencia. Profil a pragmatika literárneho žánru evanjelia*. V úvode príspevku hovorí o vzťahu medzi jazykom a textom, že hovorenie (jazyk) je prostredím pre vznik textu. Potom sa zameriava na text, v ktorom je autorská stopa, ukazujúca sa v žánri textu. V žánri sa odkrývajú črty toho-ktorého autora. Jáger prechádza od všeobecného žánru textov k jednému konkrétnemu a skúma, akým žánrom je *evanjelium*. Ponúka krátky náhľad na dejiny výskumu žánru evanjelia a prechádza k súčasným moderným trendom výskumu. Uvádza spoločné znaky s antickými *biosmi* (biografiami), pretože aj evanjelium je príbeh osoby vo forme narácie. Zároveň spomína spoločné znaky so žánrom rímskej literatúry *smrť výnimočných mužov*. Antické biosy slúžili k prehlbovaniu, osvojovaniu si života danej osobnosti. Bol tu prítomný prvok *imitatio*, čo je aj v novozákonných textoch rozšírený motív. Hoci evanjelium má podobné znaky ako iné antické literárne diela, predsa len je špecifickým literárnym žánrom. Evanjelium je antickým životom Ježiša, posolstvom vo forme biografického rozprávania, povzbudzujúce k nasledovaniu.

Piaty príspevok je od Jozefa Mlaceka (101-131) a názov témy je *Signály intertextovosti v procese formovania systému žánrov náboženského štýlu*. Autor skúma prejavy alebo signály medzitextového nadväzovania na úrovni celých typov textov (architextové signály). V centre záujmu príspevku sú pojmy náboženský štýl, varianty náboženského štýlu, žánre náboženského štýlu, intertextovosť. Najprv sa venuje pojmu *štýl (náboženský)*. Skutočnosť náboženského štýlu ako samostatného literárneho štýlu autor podkladá štúdiami F. Mika a J. Mistríka. Následne rieši teóriu vnútornej členitosti náboženského štýlu. Členitosť náboženského štýlu rozoberá tiež podľa odborníkov stylistiky Mika a Mistríka. Miko počíta s viacerými typmi náboženských textov: liturgické (obradové), modlitbové a kazateľské útvary (žánre). Mistrík vyčleňuje dva základné druhy žánrov náboženského štýlu: katechetický

a konfesijný a tri sekundárne žánre: liturgický, kazateľský a biblický. Ďalej autor ponúka vlastnú predstavu vnútorného členenia náboženského štýlu. Kriticky v nej nadväzuje na Mika a Mistríka. Autor v rámci náboženského štýlu rozlišuje prvú skupinu: liturgický, modlitbový a paraliturgický štýl (texty pri predĺžení liturgických slávení). Druhou skupinou žánrov sú texty hovoriace o Bohu – kazateľský a katechetický štýl. Následne sa autor venuje téme osobitosti alebo neosobitosti biblického štýlu v rámci náboženského štýlu. Autor sa neprikláňa k osobitnému vydeľovaniu biblického štýlu, najmä na základe štúdie Josefa Bartoňa (nejde o osobitnú modelovú štruktúru, podľa ktorej by vznikali celkom nové texty, napr. nevznikajú nové žalmy).

Autorom ďalšieho príspevku je Ján Sabol (133-153) a jeho témou je *Tendencia k homeostáze semiotických štruktúr v biblickom texte*. Autor vzhľadom na biblické texty zdôrazňuje ich znakovosť. V týchto textoch je množstvo znamení, zjavení, podobenstiev. Ako príklad uvádza Ježišovu reč v podobenstvách (Mt 13). Komplexný semiotický rámec pripomína obraz ohnivých jazykov a hovorenie inými jazykmi v Skutkoch apoštolov. Na príklade spomínaných biblických textov autor poukázal na homeostázu, teda na dynamickú funkčnú rovnováhu, harmóniu v texte, na rovnováhu ikonicko-symbolických znakových systémov. Ide o vyvažovanie vonkajšieho obrazu a vnútorného vzťahu (napr. ohnivé jazyky a veľké Božie skutky).

Siedmy príspevok v časti *Biblické texty* je od Blažeja Štrbu (155-193) s názvom *Nebezpečenstvá pri prechode Jordánom podľa exegetov*. V úvode príspevku je predstavená metóda, ktorou sa bude pracovať – historicko-kritická metóda, ktorej niektoré kroky budú predstavené na biblickom texte o prechode Izraelitov Jordánom z Knihy Jozue (Joz 3,1–5,1). Štrba sa cez tento príklad chce priblížiť k teoretickému uvažovaniu nad samotnou metódou. V prvej časti štúdie predkladá prierez viac než storočného výskumu Knihy Jozue podľa historicko-kritickej metódy. Spomína štúdie najmä nemeckých, francúzskych a anglických autorov. V druhej časti štúdie sa venuje syntaktickému rozdeleniu textu s vytvorením pracovného prekladu. Rozdelenie textu je aj grafické, predložené na deviatich stranách. Po predstavení textu sa autor venuje jeho dvom hlavným literárnym problémom – literárnej štruktúre a určaniu širšieho literárneho kontextu a ponúka dejinný prehľad ich riešení. V literárnej štruktúre sú problémy chronológie, opakovanie správy o výbere dvanástich mužov, premiestňovania pozície kňazov pri nesení archy, odlišné umiestnenie pamätných kameňov a dva výklady o význame kameňov. Na riešenie týchto textových ťažkostí sú ponúknuté vysvetlenia viacerých exegetov v horizonte 150 rokov (napr. J. Wellhausen, O. Eissfeldt, M. Noth). V tretej časti je pozornosť zameraná na kľúčové opakovanie v skúmanej perikope – opakované opísanie prechodu cez Jordán – a tu je priblížená práca historicko-kritickej metódy a jej význam pre zistenie príčiny tohto opakovania uvedením

riešení od viacerých exegetov. Štrba následne akoby poodíde ďalej od názorov exegetov – často aj protirečivých – a predostrie štruktúru textu a jej odborný opis (aj s dôrazom na význam syntaxe v perikope), čím podáva návrh vidieť v opakovaní udalostí v prechode cez Jordán nie napätie, ale súlad. V závere uznáva hodnotu historicko-kritickej metódy pre skúmanie posvätných textov (skúmanie prameňov a vznikanie textu), ktorá však často vedie k roztriešteniu názorov a k zataraseniu cesty k nájdeniu posolstva, ktoré do biblických textov vniesli svätopisci. Východisko ponúknuté autorom je venovať pozornosť syntaktickej stránke hebrejského textu. Gramatická a literárna znalosť textu *otvára cestu cez rieku* náročných biblických textov.

Po tomto príspevku nasleduje druhá časť zborníka s názvom *Umelecké a mediálne texty*. Prvým príspevkom v tejto časti je štúdiá Mariána Andričíka (197-206) s názvom *Dekonštrukcia a preklad*. Autor sa v príspevku zaoberá jedným z prejavov postmoderného myslenia, ktorým je dekonštrukcia, ktorá sa spája najmä s menom francúzskeho filozofa Jacquesa Derridu (1930 – 2004). Tento prejav myslenia alebo spôsobu čítania rozoberá vzhľadom na akýkoľvek text, vrátane umeleckého. Súčasťou dekonštrukcie je poukazovanie na vnútorné protirečenia jazyka a neexistenciu jeho stáleho, transcendentného významu. Autor spomína veľkú kritiku tohto spôsobu čítania. Vo svojom príspevku nechce tento prístup obraňovať, ale chce poukázať na jeho prínos, ale aj riziká, najmä vo vzťahu k umeleckému prekladu. Dôležitým znakom dekonštrukcie je odkladanie konečného významu slova, nedá sa dôjsť ku konečnému významu. Preto aj pri preklade umeleckých diel podľa Derridu nejde až tak o vernosť originálu, ale o príležitosť vytvárať si vlastné významy slov a o prežitie originálu v cudzom jazyku. Dekonštrukcia pri prekladoch kladie otázky, čo sa má vlastne v preklade preniesť, keď neexistuje stály význam slova. Autor navrhuje, že aj pri takomto prístupe k textu je treba brať do úvahy kontext, v ktorom sa vyskytuje slovo, niekedy aj s protichodným významom. Nakoniec berie do úvahy zodpovednosť prekladateľa a jeho zdravý rozum.

Druhým príspevkom v druhej časti zborníka je príspevok Markéty Andričíkovej (207-222) s nadpisom *Hľadanie zmyslu a posväcovanie priestoru (Symbolika obrázkovej knihy Dierožrút Slavky Liptákovej a Fera Liptáka)*. Vzhľadom na celý zborník nesie v sebe príspevok tú výnimočnosť, že jeho autorom je jazykovedná odborníčka. Vnáša svoj originálny pohľad na spracovávanú tematiku, popri prevládajúcom pohľade odborníkov, ako mužov. V úvode príspevku autorka poukazuje na mravné hodnoty, ku ktorým vedie literárne dielo. Príspevok je interpretáciou literárneho diela pre deti a mládež od manželov Liptákovcov s názvom *Dierožrút*. Ide najmä o poukázanie na „dvojadresnosť“ alebo „viacadresnosť“ textov, ktorá presahuje pochopenie len detského čitateľa.

Zaujímavosťou je to, že ide o hľadanie „viacadresnosti“ obrázkovej knihy. Najprv slovami opíše podobu hlavnej postavy – dierožrúta. Autorka opisuje prechod od fyzických dier k dieram metaforickým, s preneseným významom. Hlavná postava po zjedení čiernej diery pochopí, že nikdy nebude schopná sa zasýtiť, čo ju privedie k beznádeji. No napokon sa vráti k svojej studni domov a k svojej žene a oveľa viac ako prázdnotu vyhľadáva plnosť. Príbeh naznačuje obraz duchovného zrenia. Príbeh ponúka viaceré symbolické výklady. Autorka porovnáva spomínané obrazové dielo s knihou *Malý princ*. Na zlomovom bode v príbehu Dierožrúta – keď pochopil, že ho nenasýti nič z vonkajšieho sveta – autori príbehu vykresľujú naplnenie túžby po naplnenom bytí v posvätnom, náboženskom svete. Náboženský človek je človekom aktívneho postoja k životu. Autorka v závere spája posolstvo „slovenského Malého princa“ s biblickým žalmovým podobenstvom o jeleňovi túžiacom po vode z prameňa, ktoré vyjadruje túžbu človeka po plnom bytí v hľadaní živého Boha.

Ďalší príspevok od Mariána Gladiša (223-239) má názov *RAPortáž – špecifická podoba spravodajského textu v slovenskom komerčnom elektronickom mediálnom priestore*. Nôvum príspevku vzhľadom na celý zborník je jeho zameranie na spravodajský text a mediálny priestor. Základnou hodnotou spravodajského textu alebo komunikátu je jeho informačná hodnota. Má však aj iné hodnoty: korelačnú, kontinuitnú, socializačnú, mobilizačnú a zábavnú. Autor sa zameriava najmä na zábavnú hodnotu komunikátu, ktorá sa vyjadruje *infotainmentom*, čo je využívanie prvkov zábavy pri tvorbe spravodajských textov (informovať a pobaviť). V ňom prevažuje atraktivita spracovania informácie nad jej vecným a obsahovým významom. Pozitíva infotainmentu sú uvoľnenie a zbavenie stresu prijímateľa, negatívom je zjednodušovanie spravodajského textu. Jeden z prejavov infotainmentizácie mediálneho spravodajstva je *RAPortáž*, čo je tzv. spievané spravodajstvo. Tento prejav použila televízia Markíza v relácii *Televízne noviny* v roku 2015. Takáto forma spravodajstva bola použitá každú nedeľu na konci hlavnej spravodajskej relácie. Bol to hudobne, prostredníctvom rapu spracovaný prehľad najdôležitejších spravodajských udalostí týždňa. Zámerom bolo odľahčenie náročných tém a upútanie vekovo mladšieho mediálneho publika. Zároveň aj zvýšenie sledovanosti a zvýšenie záujmu zadávateľov reklamy. Tento prvok nemal úspech. Mladé publikum táto novinka nezaujala a tradičnému divákovi prekážala, lebo narúšala tradičnú štruktúru hlavného spravodajstva. *RAPortáž* akoby tiež kopírovala štruktúru spravodajského celku. Odvysielaných bolo 11 častí s priemernou dĺžkou trvania 80 sekúnd. Autor príspevku ponúka prepis všetkých častí. Prvky *RAPortáže* boli pre spravodajskú reláciu cudzorodým prvkom, ktorý sa neudržal ako jej súčasť.

Štvrtým príspevkom v tejto časti zborníka je prednáška Martina Golemu s názvom *Text a „textualisti“ v dobe sekundárnej orality* (241-269). V prednáške

vychádza z výskumov Waltera Onga, ktorý sa v nich venoval dejinám textu pred epochou písaného či tlačeného textu. Ong spomína termín oralita (dišputácia), ktorá má jednotlivé historické štádiá. Autor sa zameriava na obdobie gramotnej orality, tzv. sekundárnej orálnej kultúry. Toto obdobie vidí najmä v odsúvaní písaných textov a vyzdvihovaní orality telefónov a médií (rozhlas, televízia). Je tu masívny nástup nových médií. Konkrétny príklad „beztextového“ básnického umenia uvádza „slam poetry“. Ide o beztextové poetické umenie. Nie je určené pre textový zápis, ale skôr pre videozáznam. Ide o „nepísanú poéziu“. Vzťah orality a gramotnosti je zrejmý aj pri vzniku zapísaných evanjelií. Autor polemizuje o textualistickom modeli komunikácie. Kultúry založené na písme považujú reč za niečo, čo má informačný charakter, zatiaľ čo pre orálne kultúry je reč skôr akčným prejavom (ako niečo urobiť inému). Literatúra nie je fixovaná na text, ale je to komunikačný proces. Reč nie je len informatívna. Potrubný model komunikácie je nahradený modelom, kde informácia nie je niečím, čo sa len prenáša medzi dvoma mysľami, ale vytvára bytie spolu s druhými.

Jozef Puchala (271-288) v príspevku s názvom *Umberto Eco: Nulté číslo* v jeho úvode spomína rôzne pohľady na masové médiá a na rôzne spôsoby ich práce s informáciami. Autor sa zameriava na metódy manipulácie médií s informáciou (ignorácia, potlačenie, lož, neúplné informácie, spôsob radenia správ, nevyváženosť a nálepkovanie). Praktické použitie týchto metód manipulácie ilustruje na poslednom románe Umberta Eca s názvom *Nulté číslo*, z roku 2015. Eco v tejto knihe rozvíja príbeh prípravy nultého čísla nového denníka, ktorý v Miláne vznikol na základe objednávky a financií veľkopodnikateľa, ktorého cieľom nie je poskytovať informácie, ale zastrašovať a vydierať protivníkov s cieľom získania výhod. Na základe konania postáv odкрýva metódy manipulácie s informáciami s cieľom ohnúť pravdu: podať neúplné informácie, podsúvanie názorov, nálepkovanie (apriórne prisúdenie vlastností), účinná narážka, lož.

Šiestym príspevkom v druhej časti zborníka je prednáška Jána S. Sabola (289-295) s názvom *Rozprávkový príbeh ako prototext vo vzťahu k televíznym adaptáciám*. Príspevok sa venuje rozprávkovému cyklu s názvom „Príbehy spod Karpát“, ktorý vychádza z originálneho tvorenia filmového textu spojením televízneho (filmového) a divadelného (bábkového) princípu. Druhým fenoménom tohto cyklu je prepis literárneho epického príbehu do filmového tvaru. Autor opisuje vzťah medzi literárnou naráciou tvorenou slovom a filmovým textom, ktorý má aj svoj vizuálno-akustický charakter. Obe tieto „narácie“ spája príbeh, epickosť. Autor hovorí aj o tom, že filmové umenie predstavuje realitu priamo, kým divadlo nepriamo. Filmová adaptácia transformuje literárnu predlohu do filmovej štruktúry. Filmová štruktúra sa pre svoj epický charakter dáva do vzťahu s epickou kompozíciou literárneho diela. Literárne texty sa stávajú predlohou k filmovému textu. Z literárnej

predlohy sa vďaka spoločnej epickej štruktúre vytvára nový televízny tvar. V spomínanom rozprávkovom cykle pôvodný epický prototextový materiál umožnil netradičné spojenie divadelného, bábkarského a filmového priestoru.

Autorom posledného príspevku je editor zborníka Lukáš Šútor (297-309). Jeho názov je *Príspevok klasickej sociokultúrnej antropológie k výskumu ľudovej slovesnosti alebo Ako čítajú ľudové čarodejné rozprávky antropológovia umenia*. Autor sa zameriava na ľudovú slovesnosť, konkrétne na čarodejné rozprávky. Ľudovú slovesnosť uvádza ako príklad toho, akým rôznorodým prístupom možno podrobiť jeden typ textu, a udáva dva dôvody, prečo to tak je: po prvé ľudová slovesnosť tvorí súčasť kultúrnej identity každého národa a po druhé spoločné nadnárodné dedičstvo folklóru. Ľudová slovesnosť má tak transkultúrny rozmer, o ktorý sa zaujíma sociokultúrna antropológia. Táto vedná disciplína sa snaží vysvetliť kultúrnu rozmanitosť na podklade jednoty ľudstva. Autor v príspevku skúma len dve klasické antropológické školy – evolucionizmus a difuzionizmus a ich osobnosti, ktoré priamo výskumne pracovali s ľudovou čarodejnou rozprávkou. Autor načrtáva filologické prístupy v začiatkoch výskumu ľudovej slovesnosti, ktoré sa nazývajú mytologickou teóriou. Patria sem napr. známi bratia Grimmovci, Fridrich Max Müller alebo Slovák Pavol Dobšinský. Ohľadom výskumu rozprávok autor spomína evolucionizmus, ktorého stúpecami sú britskí antropológovia: Frazer, Lang a Hartland. Tento smer sa napája na predošlé filologické bádania, no nepripúšťa, že by všetky čarodejné rozprávky mali pôvod v jednej „prakultúre“. Rozprávky vznikali na rôznych miestach, nezávisle od seba. Druhým významným smerom vo výskume rozprávok je difuzionizmus, ktorý skúma pôvod jednotlivých rozprávkových podžánrov, typov a motívov a ich spôsob prenikania z jednej kultúrnej oblasti do druhej. Jeho predstaviteľom je Teodor Benfey, Roben Fritz Graebner a Wilhelm Schmidt. Najvýraznejším difuzionistickým príspevkom k výskumu ľudovej slovesnosti bola americká historická škola s jej zakladateľom Franzom Boasom. Boas zozbieral najmä príbehy pôvodných Indiánov, v ktorých odкрýva obraz ich pôvodného života. Obidve školy, tak evolucionistická, ako aj difuzionistická, hľadali pôvod ľudových a čarodejných rozprávok.

Zborník ponúka zaujímavé spojenie skúmania biblických, umeleckých a mediálnych textov. Starobylé, viactisícročné biblické texty sú skúmané „na jednom mieste“ s textmi modernými alebo oveľa novšími. Je ukázaná hodnota textu, slova, jazyka. Ukázaná je aj hodnota biblického textu a jazyka, v ktorom je prítomný neustále živý dotyk inšpirácie. Najmä biblické prednášky ponúkajú mnohé odkazy na odbornú literatúru, čo je preukázané aj bohatou použitou literatúrou. V prednáške Jozefa Mlaceka sú dlhé uvažovania vsadené v zátvorkách, ktorými chcel autor text lepšie vysvetliť, no niekedy tým dosiahol opak (napr. na s. 107, 109, 120). No samotný príspevok nesie stopy vysokej odbornosti a autorovho dlhodobého vedeckého

výskumu. Je významné, že autori najmä v časti *Umelecké a mediálne texty* nezabudli spomenúť aj deti a mladých ľudí a žánre ako rozprávky a moderné štýly blízke mladému človeku, z hudobných napr. rap. Zborník obsahujúci príspevky biblických a jazykových odborníkov prispel k väčšej úcte a k rešpektu k textu, k jazyku, k jeho skúmaniu, ktoré obohacuje človeka a vedie ho k vnímaniu textu ako bohatstva nazbieraného a odovzďavaného ľuďmi každej doby.

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**Medzinárodná vedecká konferencia  
*Otváral nám Písma v Košiciach*  
30. september 2020**

Centrum pre štúdium biblického a blízkovýchodného sveta iniciovalo a v spolupráci s Teologickou fakultou v Košiciach Katolíckej univerzity v Ružomberku, Gréckokatolíckou teologickou fakultou Prešovskej univerzity, Slavistickým ústavom Jána Stanislava SAV a Centrom spirituality Východ-Západ Michala Lacka pri príležitosti ukončenia slávenia Roka Božieho slova na Slovensku zorganizovalo medzinárodnú vedeckú biblickú konferenciu, ktorá sa uskutočnila v Košiciach na pôde teologickej fakulty pod názvom *Otváral nám Písma* dňa 30. septembra 2020 – na liturgickú spomienku sv. Hieronyma.

Konferencia bola pôvodne plánovaná s celodenným programom prednášok od väčšieho počtu účastníkov ako zo Slovenska, tak i zo zahraničia. Pre zhoršujúcu sa situáciu ohľadom šírenia nového koronavírusu nielen na Slovensku, ale aj v zahraničí sa organizátori rozhodli konferenciu skrátiť len na hlavné príspevky počas dopoludnia.

Jediným prednášajúcim zo zahraničia, ktorý sa mohol konferencie zúčastniť aj osobne, bol Dominik Markl, SJ, profesor Pápežského biblického inštitútu (PIB) v Ríme. Konferenciu otvoril prednáškou na tému *Trauma and Resilience in the Bible*. Príspevok využíva poznatky modernej psychológie o skúsenosti traumy pri nazeraní na biblické texty a ich vznik v súvislosti s kolektívnymi traumami izraelského národa, ako aj rodiaceho sa kresťanstva. Prof. Markl zároveň vyzdvihol fakt, že Biblia traumy nepotláča, ale priamo sa s nimi konfrontuje, čo poukazuje na dôležitosť čeliť aj súčasným spoločenským i osobným traumám práve vo svetle biblických textov.

Ďalší príspevok pochádzal od SSDr. Attilu Bodora, absolventa PIB a v súčasnosti profesora na Univerzite Babeş-Bolyai v meste Kluž v Rumunsku. Prednáška zaujala už svojím názvom úzko súvisiacim so súčasnou pandemickou situáciou: *Odkazuje Izaiáš 26,20 na súčasnú pandémiu koronavírusu? Rozdiel medzi prevenciou pred infekciou a teologickou karanténou v Hebrejskej Biblii*. Autor poukázal na populárne interpretácie tohto textu v kontexte súčasnej pandémie,

predstavil, ako a za akým účelom sa biblické texty venujú téme karantény a objasnil hlbší význam citovaného verša, ktorý pozýva ku „karanténe“ vo vnútri človeka. Keďže kvôli súčasným opatreniam sa Dr. Bodor nemohol konferencie zúčastniť osobne, jeho príspevok odznel v slovenskom preklade.

Nasledujúci príspevok, ktorý sa venoval osobe sv. Hieronyma, bol kombináciou videozáznamu a prednášky. Vo videozázname profesor archeológ Eugenio Alliata, OFM, ktorý prednáša na Studium Biblicum Franciscanum v Jeruzaleme, predstavil miesta v Betleheme spojené so životom sv. Hieronyma. Videozáznam bol doplnený výkladom prof. Antona Tyrola z Katolíckej univerzity v Ružomberku o dôležitosti Hieronymovho odkazu pre dnešné časy.

Po ňom odznela prednáška profesora Petra Dubovského, SJ z PIB: *Hľadanie svetla v momentoch tmy v Starom zákone*. Prof. Dubovský predstavil viacero spôsobov, ako sa biblické texty vyrovnávajú s temnými momentmi starozákonnej histórie a poukázal na dôležitosť vzájomného dopĺňania sa týchto vysvetlení. Prednáška odznela ako videozáznam a na následnú diskusiu sa P. Dubovský s účastníkmi konferencie spojil z Ríma prostredníctvom internetu.

Konferenciu uzavrel príspevok Dr. Miroslava Varša zo Slovenskej akadémie vied na tému: *Učenie ako proces otvárania sa životu v Ž 119*. Dr. Varšo najprv predstavil spôsoby nadobúdania vedomostí na starovekom Blízkom východe a v judaizme a následne predstavil, ako sa tejto téme venuje samotný Žalm 119.

Počas konferencie bol ocenený profesor Jozef Leščinský, ktorý sa mnohé roky venoval ako vyučovaniu Svätého písma na vysokoškolskej úrovni, tak aj jeho popularizácii vo farnostiach viacerých diecéz. Ocenenie pamätnou medailou TF KU prof. Leščinskému odovzdal veľký kancelár Katolíckej univerzity v Ružomberku a zároveň košický arcibiskup Mons. Bernard Bober.

Konferenciu svojou prítomnosťou podporil aj Mons. František Rábek, vojenský ordinár a predseda Rady pre vzdelanie, vedu a kultúru pri Konferencii biskupov Slovenska.

Pre protiepidemické opatrenia sa konferencie mohlo osobne zúčastniť len obmedzené množstvo účastníkov. Vzhľadom na uvedené bolo možné konferenciu sledovať aj prostredníctvom živého prenosu na internete a urobilo tak viacero účastníkov ako na Slovensku, tak i v zahraničí. Videozáznam celej konferencie je dostupný v archíve. Odkaz naň sa nachádza v správe o konferencii na internetovej stránke Centra pre štúdium biblického a blízkovýchodného sveta [www.biblia.rimkat.sk](http://www.biblia.rimkat.sk).

Konferencia bola po celý deň sprevádzaná biblickou výstavou zo súkromnej zbierky Michala Lapčáka, kazateľa Bratskej jednoty baptistov v Prešove. Zbierka predstavuje rôzne spôsoby starovekého písma, spôsobu písania a uchovávanía biblických textov od tabuliek, cez zvitky, kódexy až po najmodernejšie vydania Bible.

Konferencia a výstava boli povzbudivým momentom uprostred situácie, ktorá nepraje organizovaniu podujatí podobného charakteru. Zájemcovia o prehĺbovanie poznania sveta Biblie a súčasných trendov v jej skúmaní tak mali možnosť stretnúť sa aspoň na chvíľu aj osobne a mohli sa tak obohatiť pohľadmi odborníkov zo Slovenska i zo zahraničia.

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## **Nominácia na Cenu Jozefa Búdu 2019 – 2020**

Redakčná rada časopisu *Studia Biblica Slovaca* otvára nomináciu na Cenu Jozefa Búdu za roky 2019 – 2020. Ocenenie dostane osobnosť pôsobiacia v oblasti exegézy a exegetického skúmania Svätého písma. Dôležitým kritériom je odborná a vedecká práca aspoň v jednej z daných biblických oblastí – filologická, historická, exegetická a teologická. Návrhy môžete posielat' na mailovú adresu redakcia (at) biblica.sk alebo poštou na adresu redakcie *StBiSl* (Banská 28, 976 32 Badín) do konca roka 2020.

Ocenenie udeľované redakciou *StBiSl* nesie meno po významnej osobnosti na poli slovenskej biblistiky a známom profesorovi RKCMBF UK Jozefovi Búdovi (14. 9. 1898, Nemecká – 23. 6. 1994, Báč). Cenu Jozefa Búdu udeľuje redakcia *StBiSl* jednotlivcovi za odbornú a vedeckú prácu v oblasti exegézy a exegetického skúmania na Slovensku a vo svete vôbec. Ide v prvom rade o morálne uznanie za odbornú a vedeckú prácu v oblasti exegézy a exegetického skúmania zverejneného predovšetkým v časopise *StBiSl*. Zohľadňuje sa aj všeobecný prínos v oblasti biblistiky. Cena sa udeľuje od roku 2012 každé dva roky.

*Redakcia StBiSl*