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# **The Relation between Davidic Messiah and Mosaic Torah in the Final Redaction of the Five Books of the Psalter**

*Bernard Gosse*

## **Introduction, the Chiastic Redaction of the Psalter in Five Books**

In the redaction of the biblical books, the construction with chiasm of elements is frequent<sup>1</sup>. It can be with three parts A-B-A', five parts A-B-C-B'-A', or seven parts or more<sup>2</sup>. This characteristic plays an important role in the redaction of the Psalter, in five books Pss 1–41; 42–72; 73–89; 90–106; 107–150. At the end of the first book, we note Ps 41,14: “Blessed be the Lord, the God of Israel, from everlasting to everlasting. Amen and Amen”<sup>3</sup>. At the end of the second book: Ps 72:18-19: “<sup>18</sup> Blessed be the Lord, the God of Israel, who does wondrous things. <sup>19</sup> Blessed be his glorious name forever; may his glory fill the whole earth. Amen and Amen.” And we note 72:20: “The prayers of David son of Jesse are ended.” This verse constitutes a reference to the Davidic titles of the Psalms, especially because of the death threats from Saul or others to David, particularly in Psalm 52:1; 54:1-2; 57:1; 59:1 (Saul) and 57:1 (the Philistines). With the contribution of Psalms 73–89, we are yet in the perspective of the destruction of Jerusalem and the deportation. At the end of the third book we note in Ps 89:53: “Blessed be the Lord forever. Amen and Amen”. And at the end of the fourth book Ps 106,48: “Blessed be the Lord, the God of Israel, from everlasting to everlasting. And let all the people say, ‘Amen’ praise the Lord

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<sup>1</sup> Mis en forme par Phil Botha (English).

<sup>2</sup> MCCOY, Chiasmus, 18-34.

<sup>3</sup> Translation: *The New Oxford Annotated Bible*. But we conserve the numeration of the verses according to the Hebrew Bible. The titles of the psalms play an important role in the redaction of the Psalter, particularly by reference to David and in relation to the books of Samuel. SLOMOVIC, *Toward an Understanding*; GOSSE, *L’insertion*; GOSSE, *Le Psautier comme prière de David*.

(הללו יה)”. We note no more use of the substantive “Amen” in the Psalter. For the fifth book, at the end of the Psalter, the five psalms, Pss 146–150, both begin and end with ‘Praise the Lord (הללו יה)’<sup>4</sup>.

Note these important points about the redaction of the Psalter in a chiastic redaction and not a linear redaction as generally in the modern cultures: In the third book of the Psalter (Pss 73–89), we have the mention of the destruction of Jerusalem, especially in Pss 74 or 79, and finally the mention of the rejection of the Messiah at the end of Psalm 89. In the second book Pss 42–72, (some) titles of the psalms refer to the time in the life of David concerning the two books of Samuel. In the fourth book we have the substitution of the Messiah of Yahweh by Moses and his special relation with Yahweh, already in the title of Ps 90:1<sup>5</sup>. Moreover, we note the mention of Moses in 99:6; 103:7; 105:26 and three mentions of Moses in Ps 106:16.23.32<sup>6</sup>. Concerning the Torah of Yahweh with the part of Moses cf. Ps 105:26, we can note in Ps 105:45: “that they might keep his statutes (חקיו) and observe his laws (ותורתינו). Praise the Lord”. The First section of the Psalter Pss 1–41, and the last Pss 107–150 concern the reaffirmation of the Messiah of Yahweh in a chiastic redaction by inclusion<sup>7</sup>. But the Torah is also mentioned, strictly in relation to the Messiah.

## 1 Relation between Psalm 2 Messiah and Psalm 1 Torah

The Enthronisation of the Messiah in the final redaction of the Psalter, particularly in the first book and the five book integrates the part of the Torah. First, we present the Enthronisation of Messiah according to Ps 2 in relation to Zion. In the second step we point to the reaffirmation of Torah in Ps 1 in relation to Ps 2. Thus, the motive of Torah will be intrinsically linked to the motive of Messiah from the outset of the Psalter.

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<sup>4</sup> *The New Oxford Annotated Bible*, 891: “Ps 146... A hymn, like Pss 147–150.” See MEYNET, *Le Psautier*; It is a synthesis about Meynet’s five books, about each book of the Psalter; GOSSE, *La rédaction du Psautier par inclusion en cinq livres*, 31-47; GOSSE, *Le retour d’exil*, 61-72.

<sup>5</sup> No other title with “Moshe”, in the Psalter.

<sup>6</sup> GOSSE, *Moïse parmi les prophètes*, 459-468.

<sup>7</sup> GOSSE, *Les psaumes Coréites*, 5-24.

### ***A The Reaffirmation of the Messiah in Ps 2, in Relation to the Mount Zion***

Ps 2 is constructed in the line of Ps 45 that stands in the middle of Pss 1–89! In Ps 2:2 is mentioned an insurrection of the princes against the Messiah. We note an answer in Ps 2:6: “I have set my king on Zion my holy hill”<sup>8</sup>. In the Korahites psalms (Ps 44–49 and Ps 84–85; 87–88 in relation to the rejection of the Messiah Ps 89<sup>9</sup>), in Ps 44:5-6, it is mentioned that in the past, God decided the victories of Jacob, but 44:10-11, affirms that God goes no more with “our armies”. Moreover Ps 46 transfers the invincibility to the city of God (Ps 46:5). The reaffirmation of the Messiah in Ps 2 corresponds to Ps 45, a response in the middle of Pss 44 and 46<sup>10</sup>. In 46:10 it is mentioned that: “he makes the wars cease (משבית)”<sup>11</sup>. We note a continuity of the vocabulary with the fortress (משגב) of Ps 46:8.12 in 48:4 and the expression Yahweh Sabaot (יהוה צבאות) in 46:8.12 and 48:9. We also note that in Ps 48:2-3, Yahweh is victorious on “his holy mountain (הר קדשו)”, the “Mount Zion (הר ציון)”. In the redaction of the Psalter, the incapacity of the strangers’ kings in the war is enlarged with regard to the Messiah in Ps 89:45: “You have removed the sceptre (השבת מטהרו) from his hand” (שבת: the same verb in Ps 46:10 and 89:45 and only two other occurrences in the Psalter, Ps 8:3 and 119:119).

The reaffirmation of the Messiah in Ps 2 is relational to the part of Zion. Ps 2:6: “I have set my king on Zion, my holy hill (הר קדשי)”. We have ציון in Ps 2:6; 48:3.12.13; הר in Ps 2:6; 48:2.3.12 (48:3: (הר ציון); קדש in Ps 2:6; 48:2 (הר קדשו). The reaffirmation of the Messiah is a consequence of his anointing on the hill of Zion. Yahweh has his kingship in the sky and his Messiah in Zion.

<sup>8</sup> The New Oxford Annotated Bible.

<sup>9</sup> The Korahites Psalms play an important part in the comprehension of the rejection of the Messiah, in relation to the Ezrahites Psalms Ps 88 (also Korahite Psalm) and 89; cfr. GOSSE, *Remarques sur le Psautier Coréite et Asaphite*, 93-107.

<sup>10</sup> BÖHLER, *Psalmen 1–50*, 830, considers Ps 45 as response to Ps 42–44. VESCO, *Le Psautier de David*, 69: “Au centre de l’ensemble que constituent les Ps 2-89, le Ps 45 apporte la réponse de YHWH après l’élégie nationale qu’est le Ps 44”.

<sup>11</sup> GOSSE, *Remarques sur le Psautier Coréite et Asaphite*, 99: “Ainsi dans les Ps 47-49, le vocabulaire guerrier du refrain de Ps 46,8.12; se trouve transféré sur la ville de « Yahvé des armées », qui se révèle citadelle, en Ps 48,4.9...”

### ***B The Reaffirmation of the Torah in Ps 1 in Relation to the Enthronization of the Messiah in Ps 2***

We can note a lot of studies about the relations between Psalms 1 and 2<sup>12</sup>. The conclusion of Ps 2, “Happy (אשרי) are all who take refuge in him!”, forms an inclusion with the verse of Ps 1:1: “Happy (אשרי)... [are those] who do not follow the advice of the wicked.”<sup>13</sup> (We will see two אשרי in Ps 119:1.2, with 25 תורה in Ps 119, and yet in Ps 119:1: “Happy are those whose way is blameless, who walk in the law of the Lord”, and with seven synonymous terms of Torah in the psalm: עדה/עדות, עקודים, קח, מצוה, משפט, דבר, אמרה). We have a double mention of the Torah in Ps 1:2: “but their delight is in the law of the Lord, and on his law they meditate day and night”.

## **2 Ps 18:51 Messiah and Ps 19:8 Torah**

The reaffirmation of David the “servant of Yahweh” (Ps 18:1) warned with extension to his descendants (18:51), in relation to the “Torah of Yahweh” (Ps 19:8), that respects “your servant” respects (Ps 19:12).

### ***A The David Deliverance in Ps 18:1, Response to Pss 52:1-2; 54:1-2; 56:1; 57:1; 59:1, with Extension to His Descendants in Ps 18:51, A Response to Ps 89***

The following use of the word Messiah in the Psalter appears in Ps 18:51, and the word Torah in Ps 19:8. The text of Ps 18:51: “Great triumphs he gives to his king, and shows steadfast love to his anointed, to David and his descendants forever”, corresponds to an extension to the Davidic descendants of his delivery from his enemies, particularly Saul in Ps 18:1: “When the Lord delivered him from the hand of all his enemies, and from the hand of Saul”. This point refers primarily to the titles of Pss 52:1-2; 54:1-2; 57:1; 59:1 for Saul and 56:1 for the

<sup>12</sup> BOTHA, *The Ideological interface*, 189-203; COLE, *An Integrated Reading of Psalms 1 and 2*, 75-88; BROWNLEE, *Psalms 1-2*, 321-332; WHITING, *Psalms 1 and 2*, 246-262. See also the different commentaries of the Psalter.

<sup>13</sup> TERRIEN, *The Psalms*, 79: “scholars suggest that Psalms 1 and 2 originally formed a single psalm”; 80: “the two main themes that most concerned Judaism in postexilic times: the love of the Law and the expectation of the Messiah”.

Philistines<sup>14</sup>. These titles about the life of David, concerning the books of Samuel, generally with relations of vocabulary between the psalms and the books of Samuel. In Ps 18:51 we have an extension of the salvation to the descendants of David after the exile, a continuity of salvation for the descendants of the Messiah<sup>15</sup>. The text of Ps 18:1 constitutes a response to the titles of the second book of the Psalter Pss 42–72 about David<sup>16</sup>. The title of 18:1 constitutes a response to the titles against David in the second book of the Psalter, Ps 52:1-2; 54:2; 57:1; 59:1. We note no other mention of Saul in the Psalter but Sheol in Ps 18,6 (same word that Saul in Hebrew!)<sup>17</sup>. The titles about David play an important part in the redaction of the Psalter. The titles of the second book concern the time of the life of David according to the books of Samuel. The title of 18:1 constitutes a response to these titles. And the text of 18:51 is a response to the third book of the Psalms in the perspective of a chiasmic construction and not a linear lecture. We have an extension of the salvation from David (18,1) to his descendants (18:51) (The corrector made a linear lecture of the Psalter and also with the posteriors titles!). With this we have a response to the destruction of Jerusalem (particularly Pss 74; 79), and the rejection of the Messiah descendants of David in Ps 89:39-52.

After Ps 19, we note an inclusion with Ps 18, through the mention of the Messiah in Ps 20:7a: “Now I know that the Lord will help his anointed”. In Ps 28:8 (Ps 28:1-2b; see Ps 18:3 and 19:15), the Messiah becomes the recipient of God’s grace<sup>18</sup>.

### ***B The Torah in Pss 19 and 37:31; 40:9***

In Psalm 19, we have two parts, in Ps 19:2-7 the creation, and in Ps 19:8-15, the Torah. We note the same vocabulary related to Torah that occurs both in Ps 19:8-15 and in Ps 119: תורה occurs once in Ps 19:8 and 25 times in Ps 119; עדות occurs once in Ps 19:8 and 9 times in Ps 119 and עדה 14 times in Ps 119; פקודים occurs once in Ps 19:9 and 21 times in Ps 119, and other attestations in

<sup>14</sup> SLOMOVIC, *Toward an Understanding*, 371-373; GOSSE, L’insertion, 40.

<sup>15</sup> GOSSE, L’inclusion de 1-2 S, 203-205.

<sup>16</sup> See שאול in the two cases: Sheol in Ps 18:6 and Saul in Ps 18:1; 52:1-2; 54:1-2; 57:1; 59:1.

<sup>17</sup> GOSSE, *La rédaction du Psautier par inclusion*, 31-47; GOSSE, *Le Ps 18 réaffirmation messianique*, 581-594.

<sup>18</sup> TERRIEN, *The Psalms*, 272: “The Lord’s anointed, originally a king of Judah, soon to be hailed as the Messiah becomes the recipient of God’s grace”.

the Bible only in Ps 103:18; 111:7; *מצוה* occurs once in Ps 19:9 and 22 times in Ps 119; *משפט* occurs once in Ps 19:10 and 23 times in Ps 119. But with Ps 19:10a: “The fear of the Lord (יראת יהוה) is pure enduring forever”, we have a relation to the redaction of the first Book of the Psalter, see Ps 2:11: “Serve the Lord with fear (יהוה ביראה)”, and Ps 34:12 with יהוה יראה. In Ps 2:7, The Messiah publishes the statute (חק) of Yahweh, about his charge. No other attestation in the first Book of the Psalter, but we note חק, 20 times in Ps 119!<sup>19</sup>

The text of Ps 37:30-31; “The mouths of the righteous utter (יהגה) wisdom... The law of their God (תורת אלהיו) is in their hearts”, refers to Ps 1:2: “and on his law (יהוה בתורת יהוה) they meditate (יהגה) day and night”<sup>20</sup>. And it is the same for Ps 40:9: “your law is within my heart (ותורתך בתוך מעי)”<sup>21</sup>.

### 3 Torah with Seven Synonyms in Ps 119 and Messiah in Ps 132:10.17, in the Pilgrim Psalms Ps 120–134

In Ps 119, with 176 verses, we have an apologia of the Torah, with 7 synonyms, not only to avoid repetitions but also as a language play. We also note an alphabetic play with the 22 letters of the alphabet and a numeral play with 22 times 8 verses. These structures have also a signification for the humanity in his relation to the creation. This apologia of the Torah precedes a peregrination to Jerusalem in the same way that the transfer of the arch by David in Ps 120–134.

#### *A The Torah in Ps 119 concerning Ps 19 and the 22 Letters of the Hebrew Alphabet*

Psalm 119 concerns the Torah with reference to Psalm 1 and more particularly to Ps 19<sup>22</sup>. And we have no more use of the word Torah in the fifth book of the Psalter, Ps 107–150. This fact points the intentionality of this

<sup>19</sup> HOSSFELD – ZENGER, *Psalms* 3, 259.

<sup>20</sup> JANOWSKI, A Temple, 143: “Namely, we must pay attention to the fact that, beyond the intertextual relationship between Ps 1 and Ps 37:1-30...”; BARBIERO, *Psalms* 35–41 as the Conclusion, 299: “Ps 37 announces for the end of times: «The law of his God will be in his heart, בתורת אלהיו בלבו» (v. 31)”.

<sup>21</sup> BARBIERO, *Psalms* 35–41 as the Conclusion, 299: “The link with Ps 1 is signalled by the element of delight, חפץ, Ps 40:9, cf. Ps 1:2”.

<sup>22</sup> HOSSFELD – ZENGER, *Psalms* 3, 256: “Psalm 119 is the longest in the Psalter. Like its related psalms (*Psalms* 1; 19 and 111), it is a work of Torah wisdom...”



apologia of Torah just before the literary peregrination to Jerusalem in the way of David, Ps 120–134. Now we will note the case of Ps 119 with a more complete information, very important for the serious of the redaction of the Psalter:

- 1) תורה occurs 25 times in Ps 119<sup>23</sup> and only once in Ps 19:8.
- 2) עדה 14 times<sup>24</sup> and עדות occurs 9 times<sup>25</sup> in Ps 119 to which corresponds only one occurrence of “the testimony” of the Lord יהוה in Ps 19:8 (with the parallel Torah expression in the same verse יהוה תורת יהוה) and 119:88: “the testimony of thy mouth” עדות פִּיךָ.
- 3) פקודים occurs 21 times in Ps 119<sup>26</sup>, out of which “thy precepts” six times (vv. 4.15.40.45.56.141) and only once in Ps 19:9: “the precepts of Yahweh” (other attestations in the Bible are only Ps 103:18; 111:7).
- 4) חק occurs 21 times in Ps 119<sup>27</sup>, always “thy statutes”, though it does not occur in Ps 19, yet in Ps 2:7, divine statue (in sg.) relates to the Messiah: “I will declare the decree (חק)”.
- 5) מצוה occurs 22 times in Ps 119<sup>28</sup>, always in plural, only once in sg. “thy commandment” in 119:96; just like one occurrence in Ps 19:9 is in sg. “the commandment of Yahweh”.
- 6) משפט occurs 23 times in Ps 119<sup>29</sup>, out of which one case (v. 84) has a different context<sup>30</sup>. Again, there is one case in Ps 19:10: “the judgments of Yahweh”.
- 7) דבר occurs 24 times in Ps 119<sup>31</sup>, generally “thy word(s)”, with two exceptions in vv. 42.43, i.e., without pronoun “thy” (however, the

<sup>23</sup> Ps 119:1.18.29.34.44.51.53.55.61.70.72.77.85.92.97.109.113.126.136.142.150.153.163.165.174.

<sup>24</sup> Ps 119:2.22.24.46.59.79.95.119.125.138.146.152.167.168.

<sup>25</sup> Ps 119:14.31.36.88.99.111.129.144.157.

<sup>26</sup> Ps 119:4.15.27.40.45.56.63.69.78.87.93.94.100.104.110.128.134.141.159.168.173.

<sup>27</sup> Ps 119:5.8.12.23.26.33.48.54.64.68.71.80.83.112.117.118.124.135.145.155.171.

<sup>28</sup> Ps 119:6.10.19.21.32.35.47.48.60.66.73.86.96.98.115.127.131.143.151.166.172.176.

<sup>29</sup> Ps 119:7.13.20.30.39.43.52.62.75.84.91.102.106.108.120.121.132.137.149.156.160.164.175. Seven of them are in sg. (vv. 43.84.121.132.149.160.175).

<sup>30</sup> This single case in v. 84 has got perhaps a different meaning. It describes a juridical sentence against the persecutors. Which means, that this only case should not be included in all cases with the positive semantic meaning. In other words, there would be 22 cases of משפט in Ps 119.

<sup>31</sup> Ps 119:9.16.17.25.28.42.42.43.49.57.65.74.81.89.101.105.107.114.130.139.147.160.161.169.

first occurrence in v. 42 is a response to an insult and in v. 43 is “word of truth”). Single occurrence in Ps 19:4 is in pl. דברים and it represents the revelation of God not by language.

- 8) אמרה occurs 19 times in Ps 119<sup>32</sup> and though there is none occurrence in Ps 19, there is one in Ps 18:31.

We can summarise the occurrences: 25 תורה, 23 (14 עדה and 9 עדות), 21 פקודים, 21 חק, 22 מצוה, 22 משפט (23 without correction), 23 דבר (24 without correction) and 19 אמרה = 176. We register therefore 176 occurrences of the eight words (torah and seven synonyms). The number 176 has a symbolic meaning of fullness in our psalm, since it expresses 8 times 22.

### ***B The Messiah in Pss 120–134***

The Zion theology in Pss 120–134 corresponds to a new interpretation of the pre-exilic theology of Zion in Pss 42–48. In Pss 42–48, YHWH is the great king before the kings of the earth<sup>33</sup>. In Pss 120–134, YHWH is creator, enthroned God in heaven. The Messiah David is his king in Jerusalem. The mention of the Messiah David appears in Ps 132:10.17. The literary construction of a journey in Pss 120–134, refers to David’s movement of the Ark of the Covenant to Jerusalem. David is the founder of the Temple and the initiator of the Zion cult, where the pilgrim of the psalms 120–134 are coming to celebrate YHWH, Psalms 135–136<sup>34</sup>.

<sup>32</sup> Ps 119:11.38.41.50.58.67.76.82.103.116.123.133.140.148.154.158.162.170.172.

<sup>33</sup> HOSSFELD – ZENGER, *Psalms 3*, 296-297.

<sup>34</sup> GOSSE, *Les Psaumes Coréites*, 2022, 18-23: “5. La réaffirmation conjointe de Yahvé et de David, Ps 107–150 et le pèlerinage sur le chemin de la montée de l’arche d’alliance à Jérusalem par David, Ps 120–134”. HOSSFELD – ZENGER, *Psalms 3*, 457: “Psalm 132 is the longest and most theologically considered of the pilgrimage psalms. It develops its Zion theology with a backward link to the tradition of the transfer of the ark... Within the Pilgrim Psalter, Psalm 132 has a prominent position from two points of view: on the one hand, it lies on the same level with Psalm 122 and 127, which project a theology of Jerusalem and the Temple that is continued and completed by Psalms 132: on the other hand, Psalm 132 is the liturgical «climax» toward which the Pilgrim Psalter moves and that finds its conclusion in Psalms 133–134”. GOSSE, *Le retour d’exil*, 61-72.

## 4 The Articulation between David and the Torah in the Middle of the Psalter

With Ps 78, the middle<sup>35</sup> of the Psalter, we have an interrelation between the principal theme of the Psalter, the Messiah David and his descendants and the Torah relative to Moses.

### *A Messiah in Pss 84:10; 89:39-52; 105:15*

The mention of the משיח in Ps 84:10, corresponds to a last redaction of this psalm<sup>36</sup>. It could be a consequence of the expression כי שמש ומגן יהוה in Ps 84:12. YHWH is שמש “sun” in Ps 19:5 and מגן “shield” in Ps 18:3.31.36,<sup>37</sup> with reference to the descendants of the Messiah in Ps 18,51.

The mention of the Messiah in Ps 89:39.52 corresponds to the perspective of the suffering of the Messiah in the context of the destruction of Jerusalem, cf. Ps 73 and 79.

In Ps 105:15, in the context of the disappearance of a perspective for the Davidic Messiah, we have a transfer of the expression to the time of the patriarchs<sup>38</sup>.

### *B Ps 78 in the Middle of the Psalter. The Relation between “Torah” in Ps 78:1.5.10, and David in Ps 78:70-72*

The middle of the Psalter is found in Ps 78:36<sup>39</sup>. We observe that Ps 78 is a historical psalm like Pss 105, 106 and 136. The psalm proceeds from the perspective of the Torah in Ps 78:1.5.10, to the election of Zion and finally David (78:70) as shepherd of his people (78:70-72). In the first three books of the Psalter it is the second mention of David after 18:51 (excluding the Psalm titles). In the construction of the Psalter we note the four largest psalms, Ps 119 with 176 verses, Ps 78 with 72 verses, Ps 89 with 52 verses, Ps 18 with 51 verses. These psalms appear like the development of a reflection about the relation between the

<sup>35</sup> “Middle”: In relation to the counting of the verses.

<sup>36</sup> HOSSFELD – ZENGER, *Psalms* 2, 352.

<sup>37</sup> HOSSFELD – ZENGER, *Psalms* 3, 356.

<sup>38</sup> VESCO, *Le Psautier de David*, 980: “Le psalmiste transfère à l’époque patriarcale un titre associé à la monarchie davidique”.

<sup>39</sup> Cfr. Edition *BHS*. The different propositions are very similar; WEBER, *Psalm 78*, 309, note n. 10.

Torah (Moses) and the Messiah (David). Finally Beat Weber notes: “Ps 78 bietet die erste große Geschichtsreminiszenz innerhalb des Psalters, einen Bogen von Moses bis David aufspannend”<sup>40</sup>.

In conclusion, in the middle of the Psalter, Ps 78 prepares the harmonization of the relation between David as Messiah and the Torah of Moses, in the final redaction of the Psalter.

### ***C Torah in Pss 89:31 and 105:45***

Torah is also present in Ps 89:31, with the Messiah in 89:39.52, but with the affirmation that the rejection of the Messiah is not a consequence of the absence of the observation of the Torah. In Ps 105:44-45 we have a new affirmation of the relation between the gift of the land and the respect for the Torah.

## **Conclusion**

The final redaction of the Psalter demonstrates a reaffirmation of the Davidic Messiah. However, this point is in harmony with the role of the Torah of Moses. It is demonstrated by the chiasmic redaction of the Psalter in five books. The three diptychs, Pss 1–2, the general introduction to the Psalter; Pss 18 and 19 in the First Book; Ps 119 and 120–134 in the Fifth Book, are an indication of the interpretation of the relation of the Torah of Moses with the reaffirmation of the Davidic Messiah.

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<sup>40</sup> WEBER, Psalm 78, 324.

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*Zhrnutie*


Žaltár svojou chiastickou redakciou potvrdzuje nadväzdnosť Dávidovského Mesiáša (Prvá kniha: Ž 1–41 a Piata kniha: Ž 107–150) na odmietnutie Mesiáša (Ž 89,39.52; koniec Tretej knihy: Ž 73–89). Avšak Tóra má súvis s opätovným potvrdením Mesiáša. Táto skutočnosť sa objavuje v troch diptychoch: Ž 1 a 2; Ž 18 a 19; Ž 119 a 120–134. Uprostred Žaltára, v Ž 78 sa vyskytuje súvis Tóry (Ž 78,1.5.10) a Dávida (Ž 78,70-72). Zámer redakcie týchto žalmov je vidieť v tom, že ide o najdlhšie žalmy v Žaltári, Ž 119 (176 veršov), Ž 78 (72 veršov), Ž 89 (52 veršov), Ž 18 (51 veršov).

*Kľúčové slová:* Mesiáš, Tóra, Žaltár, Dávid, Mojžiš, chiasmus.

*Summary*

In a chiastic redaction the Psalter reaffirms the continuity of the Davidic Messiah (Books 1: Ps 1–41 and 5: Ps 107–150) after the rejection of the Messiah (Ps 89:39.52; the end of book 3: Ps 73–89). But the Torah is associated with this reaffirmation of the Messiah. This point appears in the three diptychs: Ps 1 and 2; Ps 18 and 19; Ps 119 and 120–134. In the middle of the verses of the Psalter, in Ps 78, appears the articulation between the Torah (Ps 78:1.5.10) and David (Ps 78:70-72). The intention of redaction of these psalms appears by the fact that they are the most extended psalms of the Psalter, Ps 119, 176 verses, Ps 78, 72 verses, Ps 89, 52 verses, Ps 18, 51 verses.

*Keywords:* Messiah, Torah, Psalter, David, Moses, chiasm.

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# Some Reflections on Thematic Developments in the Hebrew Manuscript “A” of Ben Sira

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Various scholars in the past decades have already touched the issue of the structure of the Book of Ben Sira. A “degree of order” in Ben Sira was observed by Harvey<sup>1</sup>. Later, an exhaustive and clear overview of the “models and tendencies in the history of research” was presented by Marböck in 1997<sup>2</sup>, and in 1999 Sauer outlined thematic structure of the book<sup>3</sup>. In 2008 Corley searched for its “structure and redaction”<sup>4</sup>, and an inquiry into the conclusive functions of Sir 23:27 by Calduch-Benages<sup>5</sup> should also be mentioned.

My intention here is to propose some reflections about possible thematic developments in the Book of Ben Sira<sup>6</sup>, which directly influence the structure of the book discernible in the Hebrew Manuscript “A”. I will focus on didactic poems as they are preserved in medieval Hebrew Manuscript “A” (HA). I apply the auxiliary adjective “didactic” only to the poems in the HA with *direct* pedagogical appeals (in the second person), and I refer to those poems, which contain at least one direct negative (or prohibitive) sentence introduced by (or containing) the particle לֹא, utilized by Hebrew syntax in the function of a negative imperative (prohibitive)<sup>7</sup> of some activity. Prohibitions, as such,

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<sup>1</sup> HARVEY, *Toward a Degree of Order in Ben Sira's Book*.

<sup>2</sup> MARBÖCK, *Structure and Redaction History of the Book of Ben Sira*.

<sup>3</sup> SAUER, *Gedanken über den Thematischen Aufbau des Buches Ben Sira*. I refer here to the later edition in SAUER, *Studien zu Ben Sira*, 35-45.

<sup>4</sup> CORLEY, *Searching for Structure and Redaction in Ben Sira*.

<sup>5</sup> CALDUCH-BENAGES, *Ben Sira 23:27*.

<sup>6</sup> The present study examines the Hebrew wording of Manuscript “A” without entering into detailed text-critical comparisons with the Greek and Syriac texts.

<sup>7</sup> I adhere to the terminology of PEURSEN, *Verbal*, 186, and also JOÜON – MURAOKA, *Grammar*, 307, 567-573. WALTKE – O'CONNOR, *Introduction*, 567, n. 6, call them, on the contrary, *vetitive*.

should logically express the strongest pedagogical emphases, and that is also the reason why I focused on their presence in the poems<sup>8</sup>. Basic delimitation criteria for each poem are briefly mentioned when treating about a particular poem. However, I present in some notes to the initial list of the poems more detailed reasons for those cases, where I do not follow divisions of other commentators.

From semantic and poetic analyses, which I performed in my dissertation also emerged Ben Sira’s liking for numerical symbolism. In fact, he repeatedly and consistently employs certain numbers in relation to various structural elements in his poems, with their discernible symbolic meanings in the context of each poem.

The Hebrew Manuscript “A” was chosen also because of its continuous succession of text (from Sir 3:6 to 16:26) – the fact that makes searching for eventual thematic developments or evolutions possible. Even if Marböck stated that “there is actually no direct progressive structure or line of thought through the whole book”<sup>9</sup>, I believe that we may notice such a thematic progression in Ben Sira. Maybe it is more difficult to claim it for “the whole book”, but for its first compositional unit (chapters 1–23), characterized by a pedagogical approach to the individual (what Sauer labels “Einzelperson”<sup>10</sup>; especially chapters 3–23), and half of which (3:6b–16:26) is preserved in the HA, it is possible to assert the thematic progressions. And I believe that the progressions are formed by larger literary units, in particular by didactic poems with direct pedagogical appeals (with negative sentences), which create a kind of a *skeleton* interwoven with various maxims, proverbs and remaining larger poetic compositions. The poem’s negative sentences also have important structural positions within the poems and concentrate their pedagogical emphases.

It is quite clear and generally accepted that the Book of Ben Sira has a “three-part general division”<sup>11</sup>, with the poem praising Wisdom in chapter 24 as the central one. The Book has its overall *inclusio* in introductory chapters 1–

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<sup>8</sup> There are other compositions in the OT where it is possible to notice a strong rhetorical accent on prohibitions, and also their structural importance. See for example, predominance of negative commandments in Lv 19:11-18 (within an important passage of Holiness Code), didactic acrostic Psalm 37, Psalm 75, and Prov 1:8-19; 3:1-12; 4:1-27. I performed the semantic and poetic analysis of “didactic” poems in the HA in my dissertation (PRIHATNÝ, *Pedagogické dôrazy v poémach hebrejského rukopisu “A” Knihy Sirachovho Syna*). Analyses attest to significant structural positions of negative sentences within the poems.

<sup>9</sup> MARBÖCK, *Structure*, 68.

<sup>10</sup> SAUER, *Jesus Sirach*, 61; see also SAUER, *Gedanken*, 41.

<sup>11</sup> MARBÖCK, *Structure*, 68.



2 and the final chapter 51<sup>12</sup>. All three poems (1:1-10; 1:11-30; 2:1-18) in the first two chapters of the Book may be labelled *vertical* since they deal with subjects regarding the Lord: with the source of Wisdom, which is from the Lord (*παρὰ κυρίου*; 1:1); with fear of the Lord (*φόβος κυρίου*, mentioned 11× in the poem 1:11-30<sup>13</sup>); with patience in trial when serving the Lord (poem 2:1-18). All these three vertical motifs in introductory poems are presented as fundamental presuppositions for the journey of searching for wisdom. And, in fact, with the next poem (3:1-16), the first one partially preserved in the HA, the perspective changes and the journey itself begins. This new perspective does not shift immediately to the *horizontal* themes, because the following three didactic poems have a transitory function, and we still may observe in them vertical nuances: relationship to one's parents (3:1-16), humility (3:17-24), and effort in acquiring knowledge (3:25-29). Not until the seventh poem in total (4:1-6) we find a shift to the whole horizontal reality, and so through the precious motif of biblical theology: the poor person.

### Thematic Developments in Didactic Poems with Negative Sentences

We find 14 didactic poems in the HA. I present here the list, as I have discerned and delimited the poems in my dissertation<sup>14</sup>:

3:1-16	“On the respect due to parents”
3:17-24	“On humility”
3:25-29 <sup>15</sup>	“On docility”

<sup>12</sup> I think that we can find more thematic elements that interlink in this general *inclusio*. We may also notice here a strong emphasis on the relationship between humility and prayer as fundamental predispositions for gaining wisdom. Even if humility (in the sense of moral virtue; one case we would perhaps find in 2:17) is not explicitly mentioned in the first two chapters, strong accent on the fear of the Lord in 1:11-30 clearly presupposes it, and of course prayer, which is explicated in the final chapter 51 and experience with it shared as essential element of one's personal journey. See PRIHATNÝ, *Pravá cesta*.

<sup>13</sup> According to Ziegler's critical edition.

<sup>14</sup> In general, I adhere to the divisions of Di Lella (*Wisdom*), but I explain where I do not agree with him, or where the delimitation is not in accordance with other commentators.

<sup>15</sup> Verse 3:25, which is considered an addition in the Greek manuscripts, figures in the HA after 3:27, in the position not attested to by any of the Greek manuscripts. See BUSSINO, *Greek*, 88. Position of 3:27 in the poem is meaningful in its beginning where it is commonly placed by commentators. There are also other reasons for replacement of 3:25 to the beginning

4:1-6 <sup>16</sup>	“On relationship with the poor”
4:7-10 <sup>17</sup>	“On impartial practice of authority”
5:1-8 <sup>18</sup>	“On presumption and relying on mercy”
5:9–6:1	“On considered speech”
6:2-4	“On strong desire and its consequences”
6:5-17	“On friendship”
6:18-37	“On endeavour for wisdom”
10:19–11:6	“On genuine glory”
11:10-28	“On persistence in one’s own work”
12:1-18	“On prudent practice of charity”
14:3-19	“On goodness to one’s self”

of the poem: for example, quite frequent custom of Ben Sira to open a poem with a metaphor (four poems in the HA: 3:25-29; 5:9–6,1; 6:2-4; 6:5-17; some other ones in the remaining part of the book not extant in the HA: 18:19-21; 22:19-26; 27:28–28:1; 28:12-16; 28:17-26), or to open a poem with a striking synthetic utterance (of a kind of an ekphrastic figure), imperative or question (4:7; 5:1; 10:19; 12:1). Another reason could be a scribal error (jumping over the line) since the verses 25 and 26 have equal length and thus they finish vertically in the same position. Even if we would accept the suggestion of BUSSINO, *Greek*, 88-97, that the verse 25 was moved intentionally by a scribe, we must take into account a change of the original intention of Ben Sira.

<sup>16</sup> I do not consider (*contra* SKEHAN – DILELLA, *Wisdom*, 162-165) verses 3:30-31 as a part of this poem. These verses have transitory character – they soften the transition between different themes, and at the same time they connect them by means of authentication of knowledge (and wisdom as its fruit) with justice –, and the beginning of the poem is clearly delimited using typical exclamation בני.

<sup>17</sup> This poem is interconnected with the previous by a catchword עני. Their difference and separateness are marked by various structural elements and elements of the content. The poem 4:1-6, for example, distinguishes uninterrupted sequence of seven negative sentences, with two additional vetitive לא in vv. 4b.c. The poem is closed – and the sequence of negative sentences lightened – by the statement about מר רוח “one of bitter spirit” (v. 6a), which forms an *inclusio* with מר נפש “bitter” in v. 1b. From the point of view of the content there is a semantic shift (represented especially by עדה “assembly” and שלטון “authority”) to the institutional level.

<sup>18</sup> Section 4:20-31 contains many negative sentences, but it is impossible to consider it as a poem since it is inconsistent as to the content and structure. It is a collection of “sundry maxims and unrelated sayings” as already noted by SKEHAN – DILELLA, *Wisdom*, 175. There is an absence of a “narrative progress” (see ALTER, *Art*, 63) within them leading to a climax. Narrative progress is an important sign of a unified poetic composition.

## Poems with *Vertical* Themes

The poem “on the respect due to parents” (3:1-16) is the first one in Ben Sira, which opens the sequence of thematic developments or progressions in didactic poems. It is preserved in the HA from verse 8 (verse 6b is also extant). This poem is formally delimited by a typical exclamation בְּנִי “my son” (vv. 8a.12a) repeated in openings of its three parts. From the point of view of the content delimitation is evidently marked by the keyword אב “father” (7×), and by related keyword אם “mother” (3×). Both lexemes, representing parents, thus figure 10 times (24× comprised pronominal forms and particles). Besides these, there is one more strong occurrence of the root *kbd* (7×). Lines of the poem, as for the mirroring of the units in parallelisms, are almost perfectly regular<sup>19</sup>.

The topic of respect to parents represents paradigmatical relationship with the Lord and thus is naturally essential in the life of a person since good relationships with one’s own parents are constitutional for the formation of one’s personality, and so for the formation of the pupil in his search for wisdom. The position of this first didactic poem in Ben Sira is thus supremely appropriate and logical<sup>20</sup>. We may notice a concentric thematic structure in the arrangement of the three negative sentences of this poem: “Do not take pride in your father’s disgrace”<sup>21</sup> (אֵל תִּתְכַבֵּד בְּקִלּוֹן אָבִיךָ) 3:10a); “and never abandon him all the days of your life” (אֵל תַּעֲזֹבֵהוּ כָּל יְמֵי חַיֶּיךָ) 3:12b); “and never humiliate<sup>22</sup> him all the days of his life” (אֵל תְּכַלִּים אוֹתוֹ כָּל יְמֵי חַיָּיו) 3:13b). The first and third sentences deal with honour, and the middle one warns against abandoning the father (and the mother should be presupposed), which would be an act of destroying the most fundamental relationships in the human realm, and also basic predispositions on

<sup>19</sup> For the concept of a “unit” see O’CONNOR, *Hebrew*, 75. The unit, according to O’Connor, represents one of the six constraints characterizing Hebrew poetic line. The units in the lines of this poem are as follows: 4 (v. 8); 3 (vv. 9.10); 4 (vv. 11.12.13; in v. 12a we must count also בְּנִי, which has here different function than in the opening in v. 8a); 3/4 (vv. 14a/14b); 4 (v. 15); 3/4 (vv. 16a/16b). Particles are not taken into account although their category in this respect is more problematic. See HOLLADAY, *Hebrew* (I), 24.

<sup>20</sup> See also remark in CORLEY, *Respect*, 139, and description of the poem as one of the most carefully prepared compositions of the whole book by HASPECKER, *Gottesfurcht*, 126.

<sup>21</sup> If not stated otherwise, I follow the translations of REY – REYMOND, *Critical Edition*, forthcoming. I am grateful to Eric Reymond for his consent to make use of the preliminary version of the translations.

<sup>22</sup> More suitable translation, also with regard to the context, would be “do not dishonour” since אֵל תְּכַלִּים clearly forms antithetic semantic parallel with אֵל תִּתְכַבֵּד in v. 3:10a.

the journey of the search for wisdom. In the centre of negative appeals thus protrudes, and at the same time is explicated, an attitude of honour: the presence – an appropriate presence – of the son (daughter) in the life of one’s parents<sup>23</sup>.

The second didactic poem (3:17-24) makes a little developing step further from *fundamental* relationships with parents to the very first concrete prerequisite for *all* relationships and for the search of wisdom: humility. This poem is again formally delimited by initial בני “my son” (3:17a) and conclusive כִּי verses (vv. 23b.24a). The most frequent word (4×) of this poem is particle מִן with a suffix in the second person singular (מִמֶּךָ). Syntactically it is an auxiliary morpheme but its repetition in the poem helps to determine the motif: the poem treats about (and warns against) the topic, which exceeds the addressee. An important semantic field relevant to the motif form lexemes referring to “humility” (עֲנוּה “humility”, עֲנוּ “humble”, מֵעַט “to be little”). Units in the lines of this poem are nearly perfectly symmetric, besides vv. 18.24<sup>24</sup>.

Three negative sentences of this poem dominate in its second part (vv. 21-24)<sup>25</sup> and are arranged in gradual progression: “That, which is too wondrous for you, do not investigate” (פְּלֹאוֹת מִמֶּךָ אַל תִּדְרֹשׁ, 3:21a); “and what is hidden from you, do not explore” (וּמְכוּסָה מִמֶּךָ אַל תַּחְקֹר, 3:21b); “Do not revolt<sup>26</sup> against what is beyond you” (וּבִיּוֹתֵר מִמֶּךָ אַל תִּמְרָ, 3:23a). The first appeal begins with

<sup>23</sup> There are several symbolic numerical features in this poem emerging from the diagram of discursive structure for each poem in the analyses of my dissertation. Here we may find eight appeals, to signify fullness and overabundance; the Lord is mentioned three times representing completeness, and so the great importance of the command of respect due to parents, each time in distichs where both of the parents appear; the number of positive fruits, if the addressee will act according to the appeals, is twelve, to signify the order and completion of God’s purpose; and finally, the activity of a negative actor is expressed in three concrete operations and the consequences of his activity are synthesised in a single one negative fruit, which represents wholeness of his malice. For symbolism of numbers in Jewish and also early Christian literature see BAZAK, Numerical; COLLINS, Numerical; KNOHL, Sacred; LABUSCHAGNE, Numerical; MEYSING, Introduction.

<sup>24</sup> The units in the lines are: 3 (v. 17; בני in the line 17a is in the function of anacrusis); 5/4 (v. 18a/18b); 3 (vv. 20.21.22.23); 4/3 (v. 24). Verses 18b and 24b are shortened and in their respective parallelisms have a dramatizing effect peculiar to a *qinah* meter. And thus, these verses draw a particular attention.

<sup>25</sup> I do not agree with SKEHAN – DILELLA, *Wisdom*, 159, who perceives the poem as composed in a “single stanza”. I think that the first part (vv. 17-20) is clearly delimited by lexemes of the root ‘*ānā* (עֲנוּה, עֲנוּ), but also thematically: it is permeated by the motif of humility, which in the second part (vv. 21-24) yields to the motif of the search for authentic greatness.

<sup>26</sup> More expressive for the verb מִרָה in hifil would be “do not behave bitterly”.

warning against curiosity for the things exceeding one's own capacities or responsibilities, the second one against deeper interest in such things, and the third appeal against falling into the state of bitterness because of not being able to grasp the things beyond one's capacities<sup>27</sup>.

The third didactic poem “on docility”<sup>28</sup> (3:25-29) develops further the topic of humility and teaches the student of wisdom about the importance of persistent openness in acquiring the knowledge (דעת, v. 25). This poem is composed in a symmetry of parallel stichs, which is disrupted starting from the only negative sentence in v. 28a, in the tristich opening the second part (vv. 28-29) of the poem. The very last verse 3:29 is the only one in the poem, which dedicates attention to the positive actor, and, at the same time, the longest one in the poem, composed of five units<sup>29</sup>. This verse communicates with (and replies to) the opening metaphor (3:25), and through the repetition of the keyword חכמה (vv. 25b.29b; root *hkm* appears 4×) forms an *inclusio* of the whole poem<sup>30</sup>.

The negative sentence concentrates the pedagogical emphasis of the poem by stating that it is impossible to cure the wound of an arrogant person (מכת לץ), the stubborn one (לב כבד), since he searches effortlessly for various joys (אוהב טובות “loves blessings”<sup>31</sup>, v. 26b) instead of receiving them as fruits of his docile effort<sup>32</sup>.

<sup>27</sup> We may again find here some symbolic numerical features: seven appeals, to signify fullness of good activities; three graces from the Lord, in the sign of the completeness, if the addressee obeys. Symmetry or balance in the number of the units in respective parallel lines of the verses is slightly disturbed also in the final v. 24. But here it has a nice poetic feature of slowing down the rhythm in the conclusive statement. The units in the verses of the poem are: 3 (v. 17); 5/4 (v. 18a/18b); 3 (vv. 20.21.22.23); 4/3 (v. 24); introductory בני in v. 17a is anacrustic.

<sup>28</sup> Or perhaps there could be given challenging title “on the joy of wisdom”, since joy (לחכמה תשמח, v. 29b) is presented here as the very fruit of the process of learning and represents thematic climax of the poem.

<sup>29</sup> The units in the verses of this poem are: 3 (v. 25); 4 (vv. 26.27); 4/3/3 (v. 28); 5/4 (v. 29).

<sup>30</sup> For the position of 3:25 see the note 15 above.

<sup>31</sup> טובות is used here metonymically (in the sense of “dangers”) in the opposite sense of what is ultimately “evil” (pleasures, exactly, with their consequences). This course of meaning reflects also MOPSIK, *Sagesse*, 76. Corley thinks that “danger”, represented by Greek *κίνδυνος*, could have originally translated *sakkanōt* found in Talmud, and not *toḥōt*. (Personal communication.) A parallel expression תבאש אחריתו “its end will be odious” (v. 26a) depicts exactly the idea of the *process* (orientation toward the “end”) of one's way of life.

<sup>32</sup> Numerical symbolism of this poem is delineated by the figure of the unique activity of a positive actor (בין “to understand”, in the conclusive v. 29) together with its unique fruit

### From Vertical to the *Horizontal* Themes

The next poem (4:1-6) treats about relationships with a poor person and opens the very first social theme on a society-wide level. We may notice here a development from vertical themes in the Book of Ben Sira – relationship with the Lord (chapters 1–2); relationship with parents (3:1-16); attitude to humility (3:17-24); relationship between knowledge and wisdom (3:25-29) – to the very first horizontal theme, moreover, relating to the most sensible social category, the poor person. The poem is delimited by initial בני “my son”, together with syntagmatic *inclusio* formed by מר נפש “bitter one”, and מר רוח “one of bitter spirit” (vv. 1b and 6a). The units in the lines of this poem are all asymmetric (besides v. 3), what on the poetic level creates a perception of disbalance helping thus to sense the seriousness of the motif of the poem<sup>33</sup>. The most important semantic field of this poem is formed, of course, by lexemes and syntagms denoting the poor person (7 various designations).

This fourth didactic poem (the seventh one in overall order of the whole book of Ben Sira) contains seven negative sentences<sup>34</sup>, a symbolic number of warnings emphasising seriousness of the subject of the poem<sup>35</sup>. Worthy of notice there are also syntactic distributions of negative sentences in their respective lines, which helps to ease the monotony of their strong immediate sequence, and also thematic inclusion of the sequence (לעג “do not mock” and בזה “do not despise”<sup>36</sup>). Distichs of this poem are unbalanced, as to the number of their units.

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consisting in joy of wisdom (v. 29b), both referring to the unity, wholeness, and perhaps could also be said, divinity of his action, especially of its fruit. By contrast, a negative actor is depicted via two of his activities (אוהב טובות; מוסיף עון על עון; ירבו מכאביו; ינהג; תבאש אחריתו).

<sup>33</sup> For the reasons of separation of this poem from the next one (4:7-10) see the note 17 above. The units are as follows: 3/5 (vv. 1a/1b; leaving aside anacrusic בני in v. 1a); 4/3 (vv. 2a/2b); 3 (v. 3); 3/3/4 (vv. 4a/4b/4c); 5/4 (vv. 5a/5b).

<sup>34</sup> Plus two ולא negations in apposition to the last negative sentence.

<sup>35</sup> Other numerical symbolic features are: seven designations/names of a poor person; number of activities against which the warnings are directed is eight, and so surpassing by one the seven warnings, which intensifies the perception of bad activities in the sense: “Don’t even think about it!”; the single attitude which is left to the poor in his distress is his cry to the Lord; and equally the only one response of his Lord (of “his Rock”, צורו) is “he will hear (שמע)!”; my translation.

<sup>36</sup> I retain v. 4a (*contra* SKEHAN – DiLELLA, *Wisdom*, 163, who considers it “to be corrupt in orthography, syntax, and word order”).

This fact, on the poetic level, reinforces and dramatizes gravity of the topic, since relationships to the poor person are in a special concern of the Lord.

The fifth didactic poem (4:7-10) develops the subject of the previous poem – attitudes towards the poor person – on institutional social levels. Here the focus is on the mostly marginalized categories of the oppressed – orphan and widow – who in the case of some legal disputes are incapable of defence because of a lack of human support and financial means. An important semantic field in this poem form the pair אהב “to love” and חנן “show mercy” in the border lines of the poem (vv. 7a.10d), adding another formal criterion for delimitation of the poem, and also שלטון “sovereign/authority” together with משפט “judgment” (vv. 7b.9b).

There is an alternation in the number of the units in distichs of this poem<sup>37</sup> what brings to the fore two longest lines including the negative sentence in v. 9b. The appeal in the negative sentence, which is structurally central – metrically, since it figures in the middle of the poem, and also from the point of view of the climax, since it concludes the sequence of five positive appeals – warns against partiality in legal disputes regarding marginalized categories of the poor people<sup>38</sup>.

## Slowing Down of the Thematic Developments: Introspections

The previous poem demarcated the first section (1:1–4:10) of the whole Book of Ben Sira<sup>39</sup>.

The next poem on wisdom (4:11-19) marks and indicates a shift, even on the level of thematic developments in didactic poems. It represents certain thematic slowing down since here we find some auto-reflections or inspections into the *internal processes* of the one who decides to undergo the journey of the search for wisdom<sup>40</sup>. And these inspections (or maybe better – approximations

<sup>37</sup> The number of the units in the verses of this poem: 3/4 (vv. 7a/7b); 3 (v. 8); 3/4 (vv. 9a/9b); 3 (vv. 10a-d).

<sup>38</sup> Numerical symbolic features in this poem: the addressee is appealed to engage in eight activities, or seven, if we count last two as a pair depending on the verb היה, again to signify fullness and overabundance; three activities of God for the benefit of the poor, to symbolize completeness of God’s protective action; ten lines of the poem, as the sing of an orderliness, which especially corresponds with the motif of this poem; and 32 words in the poem (could there be some reference to 32 splendid names of wisdom, as it is explained in later *Sefer Yesira*?).

<sup>39</sup> See BEENTJES, *Sei den Weisen*, 52; CORLEY, *Searching*, 21-47.

<sup>40</sup> HARVEY, *Toward a Degree*, 61, labels this sections “Applying Wisdom Personally”.

to the person’s self) are reflected in four subsequent didactic poems, until another poem on wisdom (6:18-37), marking the beginning of the book’s third section (6:18–14:19), appears<sup>41</sup>.

“On presumption and relying on mercy” (5:1-8) is the sixth didactic composition with negative appeals. This poem is formally delimited by *inclusio* formed by two lexemes: חיל “strength/wealth” and נכסי שקר “deceptive riches” (vv. 1a.8a). The most important semantic field strengthening delimitation from the point of view of the content create lexemes relating to anger: אף “anger” (vv. 4b.6c), רגז “fury” (v. 6d), זעם “indignation”<sup>42</sup> (v. 7c), נקם “vengeance” (v. 7d), and עברה “wrath”<sup>43</sup> (v. 8b).

This poem contains nine negative sentences, the highest number amongst the poems preserved in the HA. Five of the sentences focus on the first subject of the poem, which is “presumption” (or arrogance), and the remaining four on “relying on mercy”, which is a direct consequence of presumption. Central sentence of the sequence, the fifth one, dominates in the sequence since it terms the climactic expression of arrogance: “Do not say: ‘I have sinned but what will he do to me? Nothing!’” (v. 4a). This rude sentence, as was said, marks a shift to the second subject of the poem (“relying on mercy”) and its dominance in the poem is evident even from the length of the line<sup>44</sup>. This attitude of arrogance is thus conveniently depicted as the worst of internal attitudes since it destroys all the possibilities of the main concern that Ben Sira voices in his teaching: acquiring wisdom, which is ultimately a gift of the Lord<sup>45</sup>.

<sup>41</sup> Each of the eight sections of the book (1:1–4:10; 4:11–6:17; 6:18–14:19; 14:20–23:27; 24:1–32:13; 32:14–38:23; 38:24–43:33; 44:1–50:24) is marked at its beginning by the poem on wisdom. As to the section 4:20-31, it is difficult to state some intentional placing for these maxims. But there are some transitory elements, like echoes of the theme of justice (previously reflected poem 4:7-10) in 4:22 (“do not be partial to someone”; here I adapt translation of Reymond in his note to 4:22) or in 4:25 (“Do not be rebellious against God”), and heralding of the theme of right use of the tongue in 4:23-24 (“Do not withhold your word forever... For it is by words that wisdom is known, and understanding by an answer of the tongue.”) that will be the subject matter of the poem 5:9–6:1.

<sup>42</sup> My translation. REY – REYMOND, *Critical Edition*, render “anger”.

<sup>43</sup> My translation. REY – REYMOND, *Critical Edition*, again render “anger”.

<sup>44</sup> Units in the lines of this poem are as follows: 2/4 (vv. 1a/1b); 4/3 (vv. 2a/2b; 3a/3b); 5/4 (vv. 4a/4b); 2/3 (vv. 5a/5b); 3 (vv. 6a-d.7a-d.8).

<sup>45</sup> Numerical symbolisms in this poem could be found in six various attitudes against which the addressee is warned. Number six refers to the innermost parts, to the intimacy, which is, however, not autonomous: it is incomplete without relationship to its Author. This content is expressed in the reflexive character of attitudes against which the warnings are addressed: they are not actions towards direct objects/people, and so they point to inner dispositions or,



The seventh poem “on considered speech” (5:9–6:1) continues in the line of self-inspections. Human speech regards all relationships and is always an expression of one’s interior. Its appropriateness depends on one’s motivations and ways of thinking and attitudes. As such, the theme of considered speech suitably develops warning of the previous poem against presumption. On the horizontal level it represents all-embracing instrument of communication.

Even if it is a bit more difficult to find clear formal delimitation criteria in this poem, we do, however, find some indications. It opens with a quite common tool of Ben Sira – a metaphor (5:9) – and closes with the distich, which is the longest in the poem in its first line (6:1b)<sup>46</sup> and its second line opens with a conclusive demonstrative adverb כן “for” (6:1c). From the point of view of the content this poem is clearly demarcated by various lexemes of the semantic field “speech”: דבר “speech” (v. 10b); פתגם “reply” (v. 11b); ענה “to answer” (v. 12a); פה “mouth” (v. 12b); בטא (eventually בטטה) “chatterbox”<sup>47</sup> (v. 13a); לשון “tongue” (vv. 13b.14b); בעל שתיים “hypocrite”<sup>48</sup> (5:14a.d; 6:1c).

This poem contains five negative sentences in important structural positions since they each time start a new topic, and in their distribution we may notice a gradation in meaning: the first one, opening metaphor in 5:9a, begins with an elemental prerequisite for good communication by appealing not to speak without consideration; the next pair (5:14a.b) opens the second part of the poem (5:14–6:1) and warns against calumny; and final pair (5:15; 6:1) culminates in the picture of a drastic change from friendship to enmity ( ותחת אוהב אל תהי ) שונא “and do not be an enemy instead of a friend”<sup>49</sup>.

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indeed, attitudes, what is especially clear from the expression אל תאמר “Do not say!” (in the sense of “think not!”), repeated three times. The activities of the Lord are, in contrast, four, referring to authority and dominion.

<sup>46</sup> The units in the lines of this poem are as follows: 4/3 (vv. 9a/9b); 3 (v. 10); 3/4 (vv. 11a/11b); 3 (v. 12); 4/3 (vv. 13a/13b); 3 (vv. 14a-b); 3/4 (vv. 14c/d); 3 (5:15a–6:1a); 5/4 (6:1b/c). We may notice here a regular alternation disrupted only with the conclusive distich 6:1b-c.

<sup>47</sup> Translation of REY – REYMOND, *Critical Edition*, rendering participle בוטא. Its meaning in the qal conjugation is “to gossip”.

<sup>48</sup> Translation of REY – REYMOND, *Critical Edition*. Its literal meaning is “the lord of the two”.

<sup>49</sup> Numerical symbolism in this poem points to the importance of perfect control of the use of tongue: there are twelve appeals, five of which are positive and seven in negative diction. These twelve appeals, as to their contents, are arranged concentrically, where in the middle (5:11b.12b), there are statements about considered reply (“with a patient spirit, give a reply”) and competent one (“your hand over your mouth”, that is, if you are not able to respond).

The eighth didactic poem “on strong desire and its consequences” (6:2-4) is a splendid short introspection into dangerous recesses of the soul, composed of two metaphors and a conclusive maxim. The thematic slowing down (but simultaneously development) in this poem is sensed considerably: we enter here into the most hidden recesses of the soul, into the motivations of human behaviour. The message of the poem is demarcated by an *inclusio* formed by the only repeated word in the poem (נפש) whose content is syntactically masterfully differentiated. In our poem נפש has in its both instances the meaning “desire”, but its first occurrence (6:2a) is syntactically in the position of the object, in the adverbial accusative function of a state. Its second occurrence (6:4a) is in the position of the subject, and thus the state against which the first warning was directed has now, as a consequence of not heeded advice, arrived.

This poem is connected to the previous two ones also by various catchwords (יד “hand”, שחת “to destroy”, בעל “master”, שנא “to hate”). Overall distribution of the units of this poem is beautifully arranged: the total number of the words is twenty-two<sup>50</sup> and the units in the verses regularly alternate from four to three in a manner of a *qinah* metre with a dramatizing effect of the statements in the shorter lines<sup>51</sup>. The negative appeal is expressed *in medias res*, emphatically, in the very first line with its negative sentence (6:2a), the content of which is further gradually developed<sup>52</sup>.

The second section of the book (4:11–6:17) culminates with the ninth didactic poem “on friendship” (6:5-17). An introspective character of the group of four poems (5:1-8; 5:9–6:1; 6:2-4; 6:5-17) with their appeals to handle appropriately one’s inner attitudes thus approaches its climax with the teaching on predisposition for the most noble of all relationships: friendship<sup>53</sup>.

This poem has a very nice regular structure and is clearly delimited from the point of view of the content: lexeme אהב “friend” (substantivized verb אהב)

<sup>50</sup> The number of the consonants in the Hebrew alphabet. This symbolical feature notably points to the intention to express the topic in completeness as in another context noted PIWOWAR, *Zdobycie I*, 117.

<sup>51</sup> If we want to maintain a regular alternation of the units, we must count the opening particle א, which in this poem is semantically (and rhetorically) very important. Thus, the units in all verses alternate from 4 to 3.

<sup>52</sup> Numerical symbolisms are to be seen in destroyed life – the one and only fruit of the life of a possible negative actor (the one, who wouldn’t obey the warning) – and equally in the only reaction of his adversaries: derision.

<sup>53</sup> CORLEY, *Ben Sira’s*, 44, perceives some connection with the preceding poem, but delimitates it differently unifying the previous two into a single poem.

is present 10× and distinctly prefigures the motif. The structure is also quickly discernible: it is composed of four six-line strophes (vv. 5-7.8-10.11-13.14-16) and the final maxim (v. 17). The number of the lines is thus 26 – numerical value of the tetragram<sup>54</sup>. The number of the units in the lines of this poem are irregular. The very first irregularity appears in the verse with a negative sentence (v. 7) and it is the most noticeable in the third strophe dealing with a false friend (vv. 11-13), where we find three lines with minimal number of units (2), what properly tunes with the motif of the strophe: the shortened lines in the form of a *qinah* metre dramatize the statement about (in)authenticity of friendship<sup>55</sup>.

This long poem has only one negative sentence (6:7b), which concentrates its didactic message directed towards a negative actor. The sentence is important even structurally because with it there culminates the first strophe of the poem introducing the subject of friendship itself. Its pedagogical emphasis focuses on a caution, which is subsequently justified in two central strophes unmasking a false friend in the fullness (seven) of his activities<sup>56</sup>.

### **From Introspections to Laboriousness in the Process of Endeavour for Wisdom**

The tenth didactic poem “on endeavour for wisdom” (6:18-37) opens the third section (6:18–14:19) of the Book of Ben Sira. This poem also introduces the subject of laboriousness which will be taken over in various nuances in the following poems. This second longest poem<sup>57</sup> in extant Hebrew manuscripts

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<sup>54</sup> It is difficult to determine here what kind of symbolism is intended by the author. Maybe we could think of some allusion to the value of friendship, which would be thus depicted as something very intimate to God, as the most exclusive value intended by the Author of life. For symbolical value of the number 26 see BAZAK, Numerical, 355; LABUSCHAGNE, *Numerical*, 75-104.

<sup>55</sup> The number of the units in the lines of this poem: 4 (vv. 5.6); 4/3 (vv. 7a/7b; 8a/8b); 4 (v. 9); 4/3 (vv. 10a/10b); 3 (v. 11); 4/2 (vv. 12a/12b); 2 (v. 13); 4/3 (v. 14); 3/2 (v. 15); 4/3 (v. 16); 3 (v. 17).

<sup>56</sup> There are also two other symbolic numerical features: keyword אֱוֹהֵב appears four-times in the poem in an ironic sense (“false friend”) and these four occurrences are balanced by other four, which are condensed in the climactic final strophe about an authentic friend. Besides this, there is no activity assigned to the real friend: his quality consists in the lifegiving stability described with substantive characteristics.

<sup>57</sup> The longest wisdom poem in extant Hebrew manuscripts is 23-dischich acrostic in 51:13-30 preserved in Manuscript “B” and partially at Qumran. (I owe this correction about the longest wisdom poem to Jeremy Corley.) HARVEY, *Toward a Degree*, 61, labels this section

dealing with wisdom is composed of twenty-two distichs<sup>58</sup>. This symbolic number lines this poem up with other similar compositions, which alert that the subject treated is intended to be presented completely.

Twenty-two lines of the poem constitute an immediate formal delimitation criterion. To this get connected twenty-two mentions of the חכמה “wisdom”<sup>59</sup>, and twenty-two kinds of efforts, to which an addressee is challenged. Haspecker already pointed to the symmetry in the structure of the poem<sup>60</sup>. Regarding the units, this poem is colourful and pleasing<sup>61</sup>. The most distinct disbalances are to be found in the verses crucial even from the point of view of their content (vv. 21.23.27). The longest line (v. 29a) is the opening one of the fifth strophe (vv. 29-31) where there is a shift in the poem to the fruits of the wisdom.

This poem contains four negative sentences, each time in the second line of the verse, and we may quickly notice in them an intensification of the meaning in relation to the respective first lines containing positive imperatives. The sentences concentrate didactic emphases in gradual perspective beginning with the appeal to be open to the wisdom (not to refuse her; v. 23b), subsequently not to oppose wisdom (v. 25b), afterwards to remain in laborious school of wisdom (not to leave it; v. 27b), and finally to be attentive in a continuous growth in wisdom (not to let escape a word [a proverb] of her; v. 35b)<sup>62</sup>. Wisdom is thus portrayed as a demanding goal approachable by a laborious way of acquiring

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“Applying Wisdom Socially”. I agree that there are many references to actualization of acquired wisdom on social level, but I would prefer to focus on the subtle presence of the topic of perseverance in one’s own works, with possessions as its fruit, as preliminary to all its applications.

<sup>58</sup> In this poem is missing v. 18, which we find in the Manuscript “C”, and also vv. 23-24.26.34 are missing. Besides, there are 27:5-6 inserted in the poem. In my dissertation I was working with the ordering of the poem as it is attested in the Greek text, reconstructing (\* in the note 61) the missing Hebrew verses. The reconstruction of v. 26 is taken from BAILLET – MILIK – DE VAUX, *Les ‘Petites Grottes’*, 75.

<sup>59</sup> Substantive חכמה is explicitly mentioned only twice (vv. 18b.34b), but we find another two pronouns (vv. 20a.22b) and eighteen pronominal suffixes (vv. 19a.b.c.d.20a.b.21b.22b.24a.b.25b.26a.b.28a.29a.b.30a.b.31a.b) referring to the wisdom.

<sup>60</sup> See HASPECKER, *Gottesfurcht*, 130-131.

<sup>61</sup> The units in the lines are: 3 (v. 18); 4/3 (vv. 19a/b); 3 (vv. 19c-d.20); 4/2 (vv. 21a/b); 3 (v. 22); 4/2 (vv. 23a/b\*); 3/2 (vv. 24a/b\*.25a/b); 4 (v. 26\*); 4/2 (vv. 27a/b); 3 (v. 28); 5/3 (vv. 29a/b); 3 (vv. 30.31.32); 2/3 (vv. 34a/b\*); 4/3 (vv. 35.36); 3 (37a-b.c-d).

<sup>62</sup> Numerical symbolic features are: twenty-two (to symbolize completeness) various types of action of the addressee, which will lead him to the wisdom, and a single one, integrating and divine, activity of the one (עליון) who alone can bestow the wisdom.

knowledge and reason, and at the same time as something that requires awareness that her source is ultimately the Most High (עליון).

The following passage 7:1–10:18 contains various pieces of moral advice, maxims and proverbs, in harmony with the subject of the third section of the book opened with the previous poem.

The eleventh didactic poem “on genuine glory” (10:19–11:6) is closely connected to the previous poem (6:18–37) by repeated wisdom terminology (משכיל, חכם, טעם, שכל, חכמה) designating various types of persons who are worth to be glorified. This poem is composed of two parts (10:19–27; 10:28–11:6) divided by exclamation בני, with the second one having again the symbolic twenty-two lines. The keyword of this poem is כבוד “glory”, with its 14 occurrences, nine of which are participial forms (6 in the nifal) in the accusative of specification<sup>63</sup>, with an adjectival function characterizing individuals. Another important lexeme is its semantic opposite קלה “to be dishonoured” (nifal meaning), with its six occurrences (4 of which again in the participle of the nifal). Structurally, there is a nice mirror symmetry in the distribution of the strophes of the two parts of the poem<sup>64</sup>. As to the units, the most noticeable disbalance evinces the shortening in the final verse, moving from 5 to 3 units, with its ironic statement<sup>65</sup>.

Six negative sentences of this poem are clustered in distichs (10:26a.b; 11:2a.b; 11:4a.b) and are carefully structured as they appear in conclusive strophes: the first pair in the strophe (10:26–27) concluding the first part of the poem, and other two pairs in two consecutive strophes (11:2–3; 11:4–5) at the end of the poem; the very last strophe (11:5–6) is but a generalizing echo without adding anything to the motif of the poem. The sentences concentrate pedagogical emphases of the poem in decreasing gradation and are of two types: the first one is reflexive and concerns an inappropriate judgment about oneself (10:26a.b); the second one is about judging others incorrectly (11:2a.b; 11:4a.b). The first pair

<sup>63</sup> See WALTKE – O’CONNOR, *Introduction*, 262.

<sup>64</sup> The first part has the strophic segmentation of 2+2+3+2 distichs, and the second part 2+3+2+2. There is one more final strophe (11:5–6) composed of 2 distichs, which, however, follows after the previous (11:4) with the only conclusive כי in the poem. The final strophe is thus merely a kind of a thematic echo generalizing the key motif of the poem. With regard to the strophic structure, I do not agree with PETERS, *Buch*, 92.

<sup>65</sup> The units in the lines are: 5/4 (vv. 19a/b.c/d); 3 (v. 20); 4/3 (vv. 22a/b); 3/4 (vv. 23a/b); 4/3 (vv. 24a/b.25a/b); 3 (v. 26); 4/3 (vv. 27a/b); 4/5 (vv. 28a/b); 4 (v. 29); 5/4 (vv. 30a/b); 4/5 (vv. 31a/b); 4/3 (11:1a/b); 3/4 (11:2a/b); 3 (11:3.4a-b.c-d); 4 (11:5); 5/3 (11:6a/b).

of the appeals is, moreover, about fundamental attitudes: the first sentence (10:26a) regards the source subject of the glory, wisdom, and warns against boasting by doing one’s own work<sup>66</sup> that, by itself, should lead to honour; the second sentence (10:26b) concerns glory as such and warns against boasting in an inappropriate time. The next pair (11:2a.b) deals with judging the others according to their physical appearance, and the last pair (11:4a.b) according to the appearance again, but this time with respect to the clothing and bitter circumstances of their life<sup>67</sup>.

The twelfth didactic poem “on persistence in one’s own work” (11:10-28)<sup>68</sup> is preceded by three maxims (11:7-9)<sup>69</sup>. This poem has some correlated thematic echoes of the previous one “on genuine glory”, which are here further developed. For example warning against the oppression (in the previous poem in 10:23b; 11:5a), the topics of the riches and poverty (10:22a.23a.30-31; 11:1), but especially the accent on the work (4× lexemes of the root *abd* in 10,25α.δ.26a.27a). The poetic lines alternate in longer sequences of balance and disbalance. The most distinctive disbalance, once again in the form of a shortened second line of the verse (in a manner of the *qinah*), is demonstrated by climactic

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<sup>66</sup> אל תתחכם לעבד חפצך “Do not boast your wisdom by doing your work!” My translation. Similarly, MOPSIK, *Sagesse*, 133, or MORLA, *Manuscriptos*, 93, who maintains the meaning of “delight” in חפצך, translating it “lo que te gusta”. It is a very nice poetic expression (as many others) of Ben Sira voicing the nuance of pleasure in persistent performance of one’s works.

<sup>67</sup> Numerical symbolic features in this poem are to be seen in seven (fullness) passively accepted positive attitudes of the positive actor, and the only one negative, which turns out to be unjust. The positive actor, apart from this, is focused plainly on his single unifying activity (his work), and his interior is similarly unified by the fear of God. Examples of negative actors, on the contrary, are dispersed in various (four, referring to extensiveness) activities, and their passively accepted negative attitudes are also four, together with one positive, which turns out to be unjustified.

<sup>68</sup> I consider this sequence (*contra* SKEHAN – DiLELLA, *Wisdom*, 238) as forming one coherent poem. The motif of the “work” is thus more comprehensively developed and also an overall structure and its various elements permit the reader to perceive this pericope as one compact poetic composition. We find here, for example, typical repetition of the anaphor בני (vv. 10a.20a); the first part of the poem (vv. 10-19) has once again twenty-two stichs (omitting later addition of vv. 15-16), and the poem, as to the number of stichs, is exactly inverse to the preceding one, which is composed of 18 stichs in the first part and of 22 in the second part; some semantic fields recur in identical structural positions in both poems.

<sup>69</sup> I do not agree with SKEHAN – DiLELLA, *Wisdom*, 238, that it is a “minipoem”. These maxims are similar in the topic, but they are not linked together by a discursive element developing a single compact motif. Neither on the level of structure they give an impression of a compact unity.

verses 19a-b and 20. Verse 19a-b, besides, contains a rhetoric dramatization of the state of a negative actor, and v. 20 voices the appeal to a positive actor to remain in the contrary state<sup>70</sup>.

We find here four orderly arranged negative sentences, in concentric thematic disposition, and concentrating didactic emphases of the poem. The first one appears in the middle verse (v. 21a)<sup>71</sup> of introductory didactic strophe of the second part of the poem: it encapsulates and terms the problem of admiring a wicked man and vehemently warns against it. The second and the third sentences (vv. 23a.24a)<sup>72</sup> in the following strophe specify the idea of the first sentence through warning against excessive interest in an apparent security of the wealth, and in the fourth one (v. 28a)<sup>73</sup> culminates the development of ideas from previous sentences and of the whole poem, and there reappears the idea of admiration of a person: premature, because the fate of everyone will be revealed only at the moment of his death<sup>74</sup>.

The thirteenth poem “on prudent practice of charity” (12:1-18) is separated from the previously analysed by a short poem “on prudence” (11:29-34), which contains only vetitive (אל) commands. Anyway, its topic is a nice interlude to the present didactic poem, which contains five prohibitive negative sentences. Both these poems develop the topic of the previous one “on persistence in one’s own work”, since one of the fruits of persistent work is an acquired property.

<sup>70</sup> Units in the lines are: 3 (vv. 10a-b); 2 (vv. 10c-d); 4 (vv. 11.12a-b); 4/3 (vv. 12c/d); 3 (v. 13); 4 (v. 14); 4/3 (vv. 17a/b); 3 (v. 18); 4/2 (vv. 19a/b); 4/3 (vv. 19c/d); 4/2 (vv. 20a/b); 3/4 (vv. 21a/b.c/d); 4/3 (vv. 22a/b); 3 (vv. 23.24); 4 (vv. 25.27); 4/3 (vv. 28a/b).

<sup>71</sup> This verse needs reconstruction: אל תתמה בדרך עול “Do not admire footpaths of iniquity”, in my translation (REY – REYMOND, *Critical Edition*, reconstruct אל תתמה במעשי (עול). MOPSIK, *Sagesse*, 137, renders interpretatively “N’admire pas les artisans d’iniquité”, explaining that it is about „ceux qui s’enrichissent de façon indue“.

<sup>72</sup> אל תאמר כי עשיתי חפצי “Say not: ‘I have satisfied my desire.’” (v. 23a; my translation); אל תאמר דיי עמי “Do not say: ‘I have enough.’” (v. 24a)

<sup>73</sup> לפני מות אל תאשר גבר “Before death, do not declare a person happy.” This verse has a doubling in the HA. I retain the second one.

<sup>74</sup> From the diagram of discursive structure for this poem it emerged, surprisingly, that on the level of the dynamics the main *acteur* of the poem is the Lord (י). He is a distributor of the twelve activities/states, and all his operations are oriented to the positive actor who is being challenged to four activities and equally warned four times. All four positive appeals belong to the sematic field of “persistence”, and so do also appeals in negative sentences, but in the opposite perspective: addressee is warned against getting stuck during the journey and thus not finishing his race. The positive actor is described by seven appellations, which could again be concentrated in one semantic field: an effort. Negative actor is described very poorly, but it is clear enough that he is the one who desires the wealth, even at the expense of another person.

And it is exactly the prudence in administration of the property, which is the topic of the actual poem. Of a key thematic importance in this poem are lexemes of the root *tb* (9×), and the very first word of the poem, particle **אם** “if”, repeated 7×, which in all its semantic nuances in the poem<sup>75</sup> expresses the idea of insecurity intrinsic to the motif of the poem: an addressee does not know whether he has in front of him a friend or an enemy. A particle **אם**, besides, appears in structurally important positions. The poetic lines in this poem are very assorted: we find here various short distichs (mostly in the sixth strophe, in v. 12), one long verse exceeding maximal number of the units for the Hebrew poetic line (v. 5d), and the shortest verse 12c-d with a minimum number of the units (2/2) containing the very last negative sentence<sup>76</sup>.

Within the sequence of negative sentences there is a thematic progress with the key message in the central one (v. 10a): this sentence warns against the attitude of trust towards an enemy (**אֲשֶׁנִּי**) who is moved by jealousy (**קִנְיָה**), which is the root of every contradictoriness. At the same time, in both remaining pairs of the sentences (vv. 5a.b.12a.c), we may notice an intensification of the meaning: the first pair warns against giving anything to the insolent person (**דָּרִי**) and the last pair develops the topic of imprudent trust by the very concrete image of losing one’s own role. This poem, once again, is composed of a symbolic twenty-two distichs and is permeated by various other numerical symbolic features<sup>77</sup>.

With the very last, fourteenth didactic poem “on goodness to oneself” (14:3-19) preserved in the HA, the topic of laboriousness comes to its climax since the possibility itself to enjoy one’s property is the fruit of responsible living.

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<sup>75</sup> Conditional (v. 1a), declarative (vv. 2b.15b), concessional (vv. 11a.16c) and temporal (vv. 16d.17a). For the semantic nuances of **אם** confront JOÜON – MURAOKA, *Grammar*, 543-602.

<sup>76</sup> The units in the lines are: 3 (vv. 1a/b); 4/2 (vv. 2a/b); 3/2 (vv. 3a/b); 4 (vv. 4.5a); 4/3 (vv. 5b/c); 6/4 (vv. 5d/e); 3 (vv. 6.8); 4/3 (vv. 9a/b); 3 (v. 10); 4 (vv. 11a-b); 4/3 (vv. 11c/d); 2/3 (vv. 12a/b); 2 (vv. 12c-d); 3/2 (vv. 12e/f); 4 (v. 13); 3 (v. 14); 3/2 (vv. 15a/b); 3/4 (vv. 16a/b.c/d.17a/b); 4 (v. 18).

<sup>77</sup> The addressee is challenged to the seven, the fullness of positive activities. Worth noticing is that all these activities are in *inclusio*, formed by the vocabulary of knowledge (**עֵד** in vv. 1a.11d). The positive actors are silent in this poem, but their symbolic number (3) is meaningful. The negative actors are six, again to symbolize incompleteness, and are characterized by twenty-two activities/states, which, on the other hand, symbolize all possible malice of the negative actors.



This poem is composed in two parts (vv. 3-10.11-19), of twelve and twenty-two<sup>78</sup> lines respectively. In its very opening sounds twice (vv. 3a.b) an adjective נאוה “delightful”, which will resound for the third time in the closing of the verse 14b<sup>79</sup> containing the only one negative sentence (v. 14a) of the poem. Such a distribution of this important keyword is very nice and thoughtful, and facilitates to strongly grasp the motif of the poem. There are other keywords like אחר “other”, occurring 4× in important structural positions, in the first (v. 4a) and the last strophes (vv. 18b.19b), thus forming an *inclusio*, and in the verse 15a in the emphatic demonstrative question following immediately after the verse with the negative sentence. Not the least, should also be mentioned lexemes of the root *tb* (6×), נפש (5×), and חלק “portion” (4×). The most noticeable shortening is to be found in the final verse of the first part (v. 10), and the most regular sections are vv. 13-15, with the negative sentence in their midst, and also eight final lines of the vv. 17-19 (interrupted with the only one 3-unit line)<sup>80</sup>.

Negative sentence of this poem opens the central didactic strophe (vv. 14-15)<sup>81</sup> of the poem’s second part. This strophe, together with the central one (vv. 5-6) of the first part, call for a particular attention on the level of poetic features, especially phonetic ones, whose rhetorical strength is particularly noticeable. The negative sentence concentrates the message of the poem in a concrete way of enjoying good pleasures of the day provided by one’s own possessions. Their proper and pleasant use goes together with its sharing with a friend (אוהב, v. 13a) and with a brother (אח, v. 16a)<sup>82</sup>.

<sup>78</sup> If we consider v. 11c and a bit longer and confused v. 12c.

<sup>79</sup> For this confused stich I adopt the wording of SMEND, *Weisheit*, 134 (ובחלק חמוד (נאוה), which, I think, is more logical and fitting to the motif of the poem than the one (וחמוד רע אל תחמוד adopted by REY – REYMOND, *Critical Edition*.

<sup>80</sup> The units in the lines are: 4/5 (vv. 3a/b); 4/3 (vv. 4a/b); 3/2 (vv. 5a/b); 4/3 (vv. 6a/b); 5 (v. 9); 5/2 (vv. 10a/b); 4 (v. 11); 3/4 (vv. 12a/b); 4 (v. 13); 3 (v. 14); 3 (v. 15); 5/3 (vv. 16a/b); 4 (vv. 17.18a-b); 3/4 (vv. 18c/d); 4 (v. 19).

<sup>81</sup> The very last strophe (vv. 18-19) is but a metaphorical conclusion of the poem without adding any direct didactic appeal.

<sup>82</sup> Symbolic numerical features are to be found in six types of bad men, once again number six in relation to the negative actor(s) to symbolize incompleteness; the addressee of the teaching is called to five positive activities, which will be protective for him, as the symbolic character of the number suggests. The second part of the poem, and thus the closing of the third section of the book, has twenty-two stichs, just as the opening poem (6:18-37) of the section.

## Conclusions

It is natural for the language of a didactic discourse that the most important notions of a teacher will find their most emphatic and concise expression – and are concentrated in – the negative statements. I approached the medieval Hebrew Manuscript “A” of the Book of Ben Sira with this idea, and in the analyses of my dissertation I concentrated on the larger poetic compositions, on didactic poems, which contain such negative statements or negative sentences, where it is reasonable to assume that they were composed with particular attention. Poetic mastery of Ben Sira confirms this assumption on many levels and an observant investigation and analysis of the poetic and didactic poems with negative sentences reveals some strong indications that the author concentrated his teaching and pedagogical emphases into these compositions.

We may firstly notice in them a progressive movement from *vertical* to *horizontal* themes, closely related thematic focuses in the poems of each section of the book delimited by a particular wisdom poem, and thematic developments in the poems of the section, as well as beyond the sections. The first three poems of the whole Book of Ben Sira treat with the themes directly regarding the Lord, as is the poem about source of Wisdom, which is from the Lord (1:1-10), fear of the Lord (1:11-30), and patience in trial when serving the Lord (2:1-18). These introductory poems are presented as fundamental presuppositions for the journey of searching for wisdom. But with the very first didactic poem partially preserved in the HA (3:1-16) we make a slow transitory step to the horizontal spheres. The poem “on relationship to one’s parents”, together with the following two “on humility” (3:17-24) and “on effort in acquiring knowledge” (3:25-29), are still vertical – their subject matters represent elements of *verticality*<sup>83</sup> –, but they slowly advance and shift their attention to the whole *horizontality* of the human life. With the fourth didactic poem (4:1-6) preserved in the HA we are already fully immersed in this *horizontality* through the precious motif of biblical theology, the poor person. The fifth poem (4:7-10) develops and concretize the topic of the poor person on institutional social levels, with the focus on the mostly marginalized categories of the oppressed, an orphan and a widow. The next didactic poem (5:1-8) opens an assemblage of four poems where there is

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<sup>83</sup> Relationship with one’s parents is the most important of human relationships representing paradigmatical relationship with the Lord. Humility regards primarily relationship to the truthfulness of the whole reality guaranteed by its Creator. And the process and effort in acquiring knowledge has its foundations exactly in the truthfulness of reality.

noticeable certain slowing down of thematic developments via introspections: in the process of self-examination, we decelerate here a bit with the aid of the topics like “presupposition” (5:1-8), “considered speech” (5:9–6:1), “strong desire and its consequences” (6:2-4), culminating with the reflection about true “friendship” (6:5-17). The tenth didactic poem (6:18-37) makes another developing shift to the theme of laboriousness in the process of endeavour for wisdom, which is further evolved in correlating reflections on genuinely wise people worth to be glorified (10:19–11:6), reflections “on persistence in one’s own work” (11:10-28) and “prudent practice of charity” (12:1-18), which is practicable thanks to the acquired property, the fruit of one’s own work and laboriousness. The very last didactic poem preserved in the HA reflecting “on goodness to one’s self” (14:3-19), represents the climax of the topic of laboriousness since enjoyment of one’s property is the very fruit of responsible, wise living.

I believe, at least as far as it concerns the examined Hebrew Manuscript “A”, that these didactic poems with negative sentences form a kind of a primary didactic *skeleton* of the Book of Ben Sira, which is interwoven and complemented with all remaining shorter or longer literary compositions.

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### Summary

There has already been in past decades serious research regarding possible structure(s) of the Book of Ben Sira. In this essay I focus my attention only on the Hebrew text of the medieval Manuscript “A”. I propose to perceive a possible structure of the book as formed in a manner of a *skeleton* composed by didactic poems, which contain prohibitive negative sentences. Prohibition, as such, has naturally strong rhetorical force, and therefore I believe that negative sentences in fourteen poems of the Manuscript “A” concentrate pedagogical emphases of each poem. Hence, I believe that these didactic poems, by the force of their compositional integrity, together with the strength of their prohibitive mood, form a basic structural skeleton interwoven and complemented with all remaining shorter or longer literary compositions.


*Keywords:* Ben Sira, Hebrew Manuscript “A”, didactic poems, negative sentences, structure.

### Zhrnutie

V uplynulých desaťročiach sa viacerí odborníci venovali otázke literárnej štruktúry Knihy Sirachovho syna. V tejto štúdií venujem pozornosť hebrejskému textu stredovekého rukopisu „A“ tejto knihy. Navrhujem vidieť v nej možnú štruktúru v podobe *kostry* tvorenej didaktickými poémami, ktoré obsahujú prohibatívne negatívne sentence. Prohibícia ako taká má prirodzene veľkú rétorickú silu a preto si myslím, že v negatívnych sentenciách štrnástich poém rukopisu „A“ sú koncentrované pedagogické dôrazy každej poémy. Vedie ma to k presvedčeniu, že tieto didaktické poémy formujú v ich kompozičnej integrite sprevádzanej

výrazným prohibitívnym ladením týchto poém základnú štruktúralnu kostru pretkávanú a doplnenú ostatnými dlhšími a kratšími literárnymi celkami.

*Kľúčové slová:* Ben Sira, Hebrejský rukopis „A“, didaktické poémy, negatívne sentimenty, štruktúra.

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# Judith's Two Blows in Jdt 13:8

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## Introduction

The beheading of Holofernes is Judith's most iconic deed by which the female protagonist has been eternalised in art and by its help consequently has taken deep roots in the memory of most believers<sup>1</sup>. Despite the static nature of visual art, many pieces of art were able to catch the dynamics of Judith's most memorable act. They depicted an important detail which, however, can only be noticed upon reading the story<sup>2</sup>. Concretely, Judith killed the enemy by striking his neck with a pair of blows (*καὶ ἐπάταξεν εἰς τὸν τράχηλον αὐτοῦ δῖς, 13:18*)<sup>3</sup>. Such a particular way of execution did not escape scholarly attention too<sup>4</sup> and by now a variety of its interpretations has emerged with differing degrees of persuasiveness.

In general, the existing scholarly interpretations can be divided into two groups. The first one argues for an intentional intertextual link to Num 20:11 as identifying the two blows of Judith with those of Moses and reasoning by similar circumstances in both the texts (lack of water, thirst)<sup>5</sup>. The aim of such a reference would have to be the portrayal of Judith like a new Moses or Moses *redivivus*. The second interpretative version derives from within the Judith story. In this regard, scholars are divided in their opinions. Some identify Judith's gesture with female weakness<sup>6</sup>. Others, in turn, recognise Judith's two strikes as

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<sup>1</sup> For the reception of the Book of Judith in art, see WILLS, *Judith*, 121-166. For an overview of the works dealing with the given topic, see SCHMITZ – ENGEL, *Judit*, 29-35.

<sup>2</sup> WILLS, *Judith*, 342: "The dual strike is surprisingly retained in many European paintings, demonstrated visually when Judith raises an already bloody sword to strike a second blow."

<sup>3</sup> All biblical quotations from Jdt are given according to HANHART (ed.), *Judith*. The quotations from other biblical books follow RAHLFS – HANHART (ed.), *Septuaginta*. The English translations of the biblical texts are by the author of the paper, unless stated otherwise.

<sup>4</sup> Interestingly, in GERA, *Judith*, 395, there is no comment on the two blows at all.

<sup>5</sup> SCHMITZ – ENGEL, *Judit*, 358; CANDIDO, *Giuditta*, 161.

<sup>6</sup> LANNA, *Giuditta*, 565-566; STUMMER, *Judit*, 34; HAAG, *Judith*, 52; CRAGHAN, *Judith*, 106.

the manifestation of her determination not to pull back but fully complete the act<sup>7</sup>.

The aim of this paper is to show that the explanation of Judith's two blows works on the intra- and intertextual levels simultaneously, but it runs on a thematic principle different to that of the existing scholarly suggestions. On the intertextual level, Judith's act is undoubtedly an intentional allusion to Num 20:11 as some scholars has already proposed. Yet, in contrast to the scholarly claims that Judith is the corrected version of Moses only because her resolution contrasts with Moses' hesitation, we will point to another aspect of the intertextual allusion. Judith's two strikes will be interpreted here in the context of the theme of good or failed leadership which Num 20:1-13 and Jdt have in common. On the intratextual level, Judith's two blows will be explained as the thorough realisation of the two wounds (τὸ τραῦμα and ὁ μῶλωψ) for which Judith had prayed to God (Jdt 9:13). Consequently, we will show Judith's act as a faithful execution of the plan approved by God demonstrating her as a good leader contrasting with the failed behaviour of the leaders from the narrated past and present.

In the first chapter, we will interpret Judith's two blows on the intratextual level. In the second chapter, we will explain the intertextual link between the two strikes of Judith (Jdt 13:8) and those of Moses (Num 20:11). The conclusion will summarise the topic and its arguments.

## 1 The Two Blows in Jdt 13:8 – The Two Wounds for the Two Antagonists

Judith's act of beheading Holofernes (Jdt 13:8) takes part in the final scene of Holofernes' banquet (vv. 4-9). After all the attendants at the party left, Judith remained alone with the drunk and sleeping Holofernes in his bedroom (v. 4; cf. v. 2). Standing by Holofernes' bed (vv. 4-5), Judith prayed to God for the first time in silence (εἶπεν ἐν τῇ καρδίᾳ αὐτῆς, v. 4). Then she approached the bedpost to take down Holofernes' scimitar (v. 6), drew near his bed again (v. 7a), and while taking hold of Holofernes' hair (v. 7b) she prayed to God for the second time in silence (εἶπεν [ἐν τῇ καρδίᾳ αὐτῆς], v. 7c). Afterwards, she decapitated Holofernes by two strikes on his neck (v. 8). The act of beheading is reported in

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<sup>7</sup> WILLS, *Judith*, 343.



two phases. Firstly, the two blows are mentioned (*καὶ ἐπάταξεν εἰς τὸν τράχηλον αὐτοῦ δὶς*, v. 8a). Secondly, the separation of the head from the body is given (*καὶ ἀφείλεν τὴν κεφαλὴν αὐτοῦ ἀπ' αὐτοῦ*, v. 8b). The immediately following events are narrated by applying the double scheme too. Holofernes' body was rolled from the mattress down to the footstool (v. 9a; cf. 14:15) and then the curtain (*τὸ κωνώπιον*) was pulled down from the poles of the canopy structure (v. 9b). After going out from Holofernes' tent, Judith left the camp being accompanied by her servant. Since the act of beheading unfolds in two parts (the strikes, the separation) and is framed by the events that happen in pairs too<sup>8</sup>, some commentators explain Judith's two blows as the demonstration of the author's consistency with his style<sup>9</sup>. Yet, instead of being a mere result of the author's literary aesthetics within the above mentioned scene, Judith's two blows are rather more plausibly linked to the double pattern working on the overall narrative level of the story.

### ***1.1 The Author's Scheme of Two***

The scheme of two is most evidently yet not exclusively applied to the main characters in the story. Each pair finds its counterpart on the opposite side of the narrative spectrum: Nabouchodonosor and Holofernes vs. the God of Israel and Judith. Consequently, two antagonists feature in the Judith story instead of one: Nabouchodonosor *and* Holofernes. From Jdt 2:14 on, however, Nabouchodonosor retreats from the scene as an acting figure to its background. This phenomenon narratively relates to Nabouchodonosor's divine pretensions and divine immanence which are implied by his speech and venue in 2:1-13<sup>10</sup>. Consequently, Holofernes takes on the role of Nabouchodonosor's proxy in the human world to work out his master's heavenly and earthly rule as a challenge to the God of Israel. Yet, Holofernes' success on his military campaign and Nabouchodonosor's remoteness stir up the general's ambitions for claiming the royal and divine prerogatives for himself. From this point of view, Judith's

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<sup>8</sup> Before the decapitation: Judith's two positions by Holofernes' bed and two prayers; after the execution: two acts (the rolling down of the body and the pulling down of the *κωνώπιον*) and two characters (Judith and her maid).

<sup>9</sup> See WILLS, *Judith*, 342.

<sup>10</sup> In Jdt 2:1-13, Nabouchodonosor's council (*ἡ βουλή*, vv. 2.4) is a sophisticated allusion to God's heavenly council (*ἡ βουλή*, Ps 1:5; 88:8; 110:1; Isa 14:26), yet intentionally made as an imperfect version of the biblical original.

beheading of Holofernes by *the two blows* is thematically linked with *the two antagonists* and their *two ambitions* that are telescoped by Holofernes. This interpretation is also supported from the perspective of narrative space. Holofernes' beheading took place in his tent which resembles a temple-palace, and on Holofernes' bed which due to its footstool (ἡ χελωνίς, 14:15)<sup>11</sup> alludes to a throne. The rolling of Holofernes' body from the mattress down to the footstool (13:9a) is thus an ironic dethronisation of the two antagonists<sup>12</sup> in terms of their twofold ambitions: the royal (earthly) and divine (heavenly) rule.

## 1.2 *The Two Wounds according to the Plan*

The intratextual link between Judith's two strikes and the two antagonists embodied by Holofernes further matches with Judith's prayer to God for *causing two wounds to two categories of the enemy*. In Jdt 9:10, Judith asks God to strike a slave/servant (1) along with a ruler (2): "strike down *the slave ... with the ruler and the ruler with his servant*" πάταξον δοῦλον ... ἐπ' ἄρχοντι καὶ ἄρχοντα ἐπὶ θεράποντι αὐτοῦ. Just as her act of decapitation later, Judith's appeal here should be seen as the actualisation or the projection of God's action from the Israel's past (v. 3) to Judith's present (v. 10): ἐπάταξας (aor.) δούλους ἐπὶ δυνάσταις (v. 3) // πάταξον (pres.) δοῦλον ... ἐπ' ἄρχοντι (v. 10). The two categories of the enemy to which Judith hints in v. 10 (ὁ δοῦλος/ὁ θεράπων and ὁ ἄρχων) can be then viewed as obvious references to Nabouchodonosor as a ruler and to Holofernes as both a servant and ruler<sup>13</sup>. Indeed, the identical titles are attributed to Holofernes as to the embodiment of both antagonists and as to the character holding both posts in the narrative (ὁ δοῦλος, 6:3; ὁ ἄρχων, 13:18). Likewise, the thrones mentioned in respect to the enemies from the past in 9:3 (ἐπὶ θρόνουσ ἀυτῶν) are only applicable in the story to king Nabouchodonosor (ὁ θρόνος, 1:12) and to Holofernes (his throne is in disguise as "a bed-couch" ἡ κλινὴ [10:21] accompanied by "a footstool" ἡ χελωνίς [14:15], and as "a seat" ὁ δίφρος

<sup>11</sup> Our translation of ἡ χελωνίς as "a footstool" rather than "a threshold" (e.g. GERA, *Judith*, 428; CANDIDO, *Giuditta*, 173) is based on Sextus Empiricus' claim that the Greek term is a dialectical equivalent of τὸ ὑποπόδιον (Sextus Empiricus, *Against Professors* I,246; LCL 382, 138-139). The word τὸ ὑποπόδιον was a Hellenistic Greek designation for the Classic Greek word for a footstool, ὁ θρῆνυς. See HURSCHMANN, *Footstool*, 493.

<sup>12</sup> VÍLCHEZ LÍNDEZ, *Giuditta*, 333: "simbolo di totale detronizzazione".

<sup>13</sup> Gera also avers that the sg. "the slave/servant" and "the ruler" in Jdt 9:10 better suit the story context. GERA, *Judith*, 309, 318.

[11:19])<sup>14</sup>. In fact, in the past event to which Judith refers (Gen 34), no thrones appear in relation to the enemies<sup>15</sup>. When Judith prays to God in Jdt 9:13 to be able to make *wound and welt* to the foes (εἰς τραῦμα καὶ μάλωπα αὐτῶν)<sup>16</sup>, she refers to the two categories of the enemy in v. 10 from the narrated present<sup>17</sup> who, in turn, are projected onto those in 9:3 from the narrated past<sup>18</sup>. In other words, each blow by which Judith hit Holofernes' neck (13:8) was intended for each of the two antagonists in the story: one for Holofernes and one for Nabouchodonosor<sup>19</sup>.

Consequently, Judith's two strikes can be considered as the thorough realisation of her plan which she had demonstrated earlier to God in her prayer for his approval. God's consent to the plan was implicitly given in 9:1 (see also 4:13). Indeed, Judith's prayer happened simultaneously with the priestly evening incense offering. Such circumstances are considered as the most favourable time

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<sup>14</sup> The ambiguous dual designation for Holofernes' throne as ἡ κλινὴ and ὁ δίφρος relates to the ambiguous dual character of Holofernes as second after his king (Jdt 2:8) who, however, desires to become the first. It is worth noticing that in a Hebrew Midrashic version of Judith, Holofernes' κλινὴ is rendered as the royal throne (כִּסֵּא מַלְכוּת). See DUBARLE, *Judith*, 64. The Greek word ὁ δίφρος refers to various types of stools in the LXX (11×), including a royal throne (Deut 17:18; Judg 3:24). In ancient Greek literature, iconographic and numismatic evidence, ὁ δίφρος is attested as a kind of Persian royal throne (Plutarch, *Themistocles* 13.1, LCL 47, 38-39) or a throne of pagan gods. See DILLON – GARLAND, *Ancient Greece*, 231; PASPALAS, *Furniture*, 533, 540, incl. nn. 63, 64.

<sup>15</sup> See also GERA, *Judith*, 309.

<sup>16</sup> The two Greek words have their nuances in different physical manifestations. While τὸ τραῦμα means an open, bleeding wound, ὁ μάλωψ is a less serious, flesh wound, yet it can cause death too. For the meaning of the Hebrew word pair חֲבוּרָה – פֶּצַע which LXX translates by τὸ τραῦμα – ὁ μάλωψ, see TWERSKY, *Lamech's Song*, 280-281.

<sup>17</sup> The link between the pair τὸ τραῦμα – ὁ μάλωψ (Jdt 9:13) and the two categories of the enemy from the narrative present is also proven by the pattern of retribution or vengeance. At the beginning, the two antagonists planned τραῦμα against the Israelites (οἱ τραυματίαι, 2:8; 6:6). At the end, the projected violence turned against the enemy by means of the Israelites: 9:13 (τὸ τραῦμα and ὁ μάλωψ); 13:18 (τραῦμα). The two lexemes, τὸ τραῦμα and ὁ μάλωψ, appear in the context of vengeance and in relation to two different targets of violence in the so-called *Lamech's sword song* (Gen 4:23). See, e.g. TWERSKY, *Lamech's Song*, 280-282.

<sup>18</sup> According to SCHMITZ – ENGEL, *Judit*, 358, Judith's two strikes recall Shechem and his father Hemmor who can be identified with the stricken enemies in Jdt 9:3 over against the story in Gen 34:25.26. In contrast, WILLS, *Judith*, 342, links Judith's two blows with Simeon and Shechem. The latter scholar has most probably intended Simeon and Levi, thus using the agents instead of the victims from Gen 34:25 as the interpretative clue for Judith's pair of strikes in Jdt 13:8.

<sup>19</sup> See also SCHOLZ, *Judith*, 164.

for prayers to be successfully heard by God<sup>20</sup>. By beheading Holofernes with two blows, Judith therefore acts in full accord with God's will from her position as God's servant subordinated to his master. Instead of ascribing the victory to herself, she grants it only to God (9:8-10; 13:11.14; 16:5) while referring to herself as the instrument of God's agency<sup>21</sup>.

In the following section we will show that, as the expression of her loyal servitude to the Lord, Judith's two blows contradistinguish her on the intratextual level from the disloyal servant Holofernes, her negative (pagan) counterpart in the story. At the same time, Judith saves the image of a good leader of the Israelites which was jeopardised by the behaviour of the Bethulian governors. On the intertextual level, however, Judith's two blows function as the corrective of the failure of a leader from Israel's past.

## 2 Judith's and Moses' Two Strikes – Leadership Theme in Jdt and Num 20:1-13

Judith's decapitation of Holofernes (Jdt 13:18) is lexically expressed in an identical way to Moses' striking the rock in Num 20:11. The phrase *ἐπάταξεν δις* only appears in the given two texts in the LXX. Moreover, both texts have narrative themes in common just as the lack of water and the threatening death from thirst<sup>22</sup>. Due to these facts, the intertextual reference between the two strikes of Judith and Moses can be assumed as most plausible and intentional. For most scholars, the aim of the reference is to show Judith as a leader like Moses (Moses *redivivus*), a new or second Moses<sup>23</sup>. The scholarly assessment is based on the argument of the identical role of the two leaders as providers of water to the Israelites in similar circumstances in both scenes. A close comparison of Num 20:1-13 and Jdt 13:3-20, however, indicates a different interpretative clue for the

<sup>20</sup> See KORYTIAKOVA, *Juditha*, 33, incl.nn. 64, 65. See also CHRISTIANSEN, *Judith*, 78. SCHMITZ, *Gedeutete Geschichte*, 245, argues, however, by the fact that Simeon's act was sanctioned by God.

<sup>21</sup> *δὸς ἐν χειρὶ μου κράτος* "give into my hand strength" (9:9); *πάταξον ... ἐκ χειλέων ἀπάτης μου* "strike down ... by the lips of my deceit", *θραύσον ... ἐν χειρὶ θηλείας* "shatter ... by the hand of a female" (9:10); *ὃς ἔθραυσε ... διὰ χειρός μου* "who shattered ... through my hand" (13:14), *ἠθέτησεν αὐτοὺς ... ἐν χειρὶ θηλείας* "he set them at naught ... with the hand of a female" (16:5).

<sup>22</sup> See SCHMITZ – ENGEL, *Judit*, 358; CANDIDO, *Giuditta*, 161.

<sup>23</sup> VAN HENTEN, *Judith*; ZSENGELLÉR, *A Bible's Digest*, 475; CANDIDO, *Giuditta*, 161.

intertextual allusion to the two strikes. In each of the two texts, the identity of the true water provider is different and analogically the images of the two leaders are differentiated from each other as well. Concretely, Judith credited her two blows to God – the Creator of waters (κτίστα τῶν ὑδάτων, 9:12). Thereby Judith is demonstrated as a good leader and a corrective of Moses who, in contrast, failed as a leader when, by his two strikes, showed himself as the provider of water instead of God.

The story of Moses' mistake at the waters of Meribah (Num 20:1-13) is a much studied text. Therefore, we are not going to provide a detailed analysis of the entire passage here<sup>24</sup>. We will rather focus on the meaning of Moses' two strikes on the rock in the scene to highlight the aspect which was most probably intended by the allusion in Jdt 13:8. Moses' two strikes against the rock (Num 20:11) can be evaluated as a not exact execution (vv. 9-11) of the Lord's command (v. 8) by a leader. As Štrba states, Moses' action is in fact one in "a number of inadequacies between what Moses (and Aaron) was to do and what he/they actually did"<sup>25</sup>. In fact, one of the instructions to both Moses and Aaron was to speak to the rock (λαλήσατε πρὸς τὴν πέτραν, v. 8), not to strike it (Μωυσῆς ... ἐπάταξεν τὴν πέτραν τῇ ῥάβδῳ δίς, v. 11). The latter gesture was even performed by Moses in a haughty way ("and Moses lifted up his hand" καὶ ἐπάρας Μωυσῆς τὴν χεῖρα αὐτοῦ)<sup>26</sup>. The Lord interprets the behaviour of both leaders, Moses and Aaron, as a failure of not believing to sanctify Him before his people (οὐκ ἐπιστεύσατε ἀγιάσαι με ἐναντίον υἱῶν Ἰσραήλ, v. 12). The people's attention was oriented on the leaders as the only providers of water (μὴ ἐκ τῆς πέτρας ταύτης ἐξάξομεν ὑμῖν ὕδωρ, v. 10) instead of the Lord who is symbolised by the rock<sup>27</sup> (καὶ δώσει [ἡ πέτρα] τὰ ὕδατα αὐτῆς, v. 8). The role of the leaders was to

<sup>24</sup> For the analysis of Moses' failure in Num 20:8-11, see ŠTRBA, *Did the Israelites Realise?*, 339-341. For further bibliography, see ARNOLD – GILBERT – NOBLESSE-ROCHER, *Nombres 20,1-13*; BOORER, *The Vision of the Priestly Narrative*, 402-405; GARTON, *Mirages in the Desert*; KUPFER, *Mit Israel auf dem Weg durch die Wüste*.

<sup>25</sup> ŠTRBA, *Did the Israelites Realise?*, 340.

<sup>26</sup> See WONG, "And Moses Raised His Hand" in Number 20,11, 400.

<sup>27</sup> Our claim that the rock may symbolise the Lord instead of water derives from the observation that, in Num 20:8, the rock (the subject) is to give water (the object) indicating that the Lord – whose presence is in the tent of meeting (vv. 6-8) – should be considered the provider of water. It is also worth noting that, in Exod 17:1-7, another version of miraculously provided water from the rock, the Lord stands upon the rock (δε ἐγὼ ἔστηκα πρὸ τοῦ σέ ἐκεῖ ἐπὶ τῆς πέτρας, v. 6). Likewise, according to Wong's explanation of Moses' strikes against the rock by his raised hand, Moses demonstrates "his own power to fight against a hostile and superior

bring forth the water out of the rock and provide the drink, not to give water (ἐξοίσετε αὐτοῖς ὕδωρ ἐκ τῆς πέτρας καὶ ποτιεῖτε τὴν συναγωγὴν καὶ τὰ κτήνη αὐτῶν, v. 8). By taking the role of the agents giving water, the leaders placed themselves in the position of Lord, the only miracle worker, abandoning thus their subordinated status to Him<sup>28</sup>.

The presumptuous shift in the positions of power is implied spatially too. The leaders had to speak *to* the rock *before* the assembly (καὶ λαλήσατε πρὸς τὴν πέτραν ἔναντι αὐτῶν). The local prepositions in God's command imply the spatial layout which, in turn, reflects the power hierarchy between the Lord, the leaders and the people: the rock is supposed to be before the leaders who on the one hand face the rock (to speak to it) and on the other are located before the people who face the leaders. One of the leaders, however, spoke *to* the people (εἶπεν πρὸς αὐτούς) which were summoned *before* the rock (ἀπέναντι τῆς πέτρας). As implied by the local preposition πρὸς, the orientation of the speaker indicates that he faced the people instead of the rock. Thus, the leaders set themselves on the same position as the rock in respect to the people changing the power hierarchy of three "the Lord/the rock – the leaders – the people" to that of only two "(the Lord/the rock –) the leaders – the people".

The given spatial observation can be proven right by comparing Num 20:1-13 with its version in Exod 17:1-7. In Exod 17:6, the Lord's instruction – to strike the rock (πατάξεις τὴν πέτραν) – was faithfully carried out by Moses (ἐποίησεν δὲ Μωυσῆς οὕτως). Accordingly, the spatial arrangement which reflects the power subordination of the leader to his Lord was kept as well. Moses stands in front of the people as their leader and faces the Lord who, in turn, takes the first place as standing on the rock above and before both the leader and the people: Προπορεύου τοῦ λαοῦ τούτου (v. 5) ... ὅδε ἐγὼ ἔστηκα πρὸ τοῦ σέ ἐκεῖ ἐπὶ τῆς πέτρας ἐν Χωρηβ (v. 6) "Go on ahead of this people (v. 5) ... I here have taken my stand, before you came there, on the rock at Choreb" (v. 6). The two Greek prepositions πρὸ in v. 5 (as a verbal prefix) and v. 6 (as a genuine preposition) seem to have chronological rather than spatial meaning. Moses had to precede the people in

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force *before* him ... probably God himself." WONG, "And Moses Raised His Hand" in Number 20,11, 400. (Italics added)

<sup>28</sup> ŠTRBA, Did the Israelites Realise?, 361: "since they did not speak to the rock 'in their sight', the people did not recognize the miracle as a deed of Yahweh but as of Moses and Aaron (20,10cd). ... by putting themselves in the first place, they put Yahweh aside and so obscured the fact that it came from Yahweh alone."

time (Προπορεύου τοῦ λαοῦ) and the Lord had already taken his stand on the rock before Moses came there (ὁδε ἐγὼ ἔστηκα πρὸ τοῦ σέ [ἐλθεῖν] ἐκεῖ). In the MT, however, the prepositional phrase פְּנִימָהּ in v. 6 has spatial meaning<sup>29</sup>: “(I will stand) before you”. Although the LXX renders the latter expression chronologically (πρὸ τοῦ σέ [ἐλθεῖν]), the Lord’s position *on* the rock implies that both Moses and the people were *beneath* him, i.e. standing on *the lower* position to the Lord, both physically (beneath) and figuratively (below). Consequently, it can be assumed that both the leader and the people faced the Lord as well.

In other words, the two strikes by which Moses hit the rock (ἐπάταξεν ... δίς, Num 20:11) were his own decision being out of keeping with God’s commandment. Moreover, by his act Moses as a leader also abandoned his second, subordinated position to the Lord and placed himself on the rank of the Lord. In contrast, Judith’s two strikes (ἐπάταξεν ... δίς, Jdt 13:8) by which she beheaded Holofernes were the execution of her carefully thought-out plan<sup>30</sup> which was of God too as approved by Him<sup>31</sup>. At the same time, while accomplishing the plan Judith considers herself as a mere instrument of God<sup>32</sup> implicitly demonstrating her second hierarchical order as a (temporary) leader in respect to her superior master. It is thus from the perspective of an act provided by a leader in accord with God’s will and from the leader’s subordinated position to the Lord that Judith’s two blows (Jdt 13:8) as the intertextual allusion to the two strikes of Moses (Num 20:11) intend to show Judith as a corrective of Moses<sup>33</sup>.

The failure of Moses’ leadership from Num 20:1-13 was, however, evoked in the Judith story twofold. Indeed, Judith is the correction of the failed image of a good leader not only from the past but also from the actual present. Just as Moses (and Aaron) did, so the leaders of Bethulia too presumptuously shifted

<sup>29</sup> See *HALOT*, 941-942.

<sup>30</sup> Alongside the leaders of Bethulia, the reader is deprived of the information about Judith’s upcoming act due to the suspense in Jdt 8:34. Judith’s words, however, imply that she already had in mind how she would act when she spoke to the leaders: ὑμεῖς δὲ οὐκ ἐξερευνησετε τὴν πράξιν μου, οὐ γὰρ ἐρῶ ὑμῖν ἕως τοῦ τελεσθῆναι ἃ ἐγὼ ποιῶ “but you shall not inquire after my deed, for I will not tell you until *the things which I shall do* are accomplished”.

<sup>31</sup> God’s approval is narratively expressed by presenting Judith’s prayer and the evening incense offering in the Temple as happening at once (Jdt 9:1). See also the claim of God’s being pleased with Judith’s deeds in 15:10 (εὐδόκησεν ἐπ’ αὐτοῖς ὁ θεός); see also 4:13.

<sup>32</sup> See n. 21 above.

<sup>33</sup> For the topic of leadership in Jdt see the author’s (unpublished) conference paper KORYTIAKOVÁ, *Knowing One’s Place*.

their positions with the Lord. They were reprovved for their incorrect behaviour by Judith as follows: *καὶ νῦν τίνες ἐστὲ ὑμεῖς, οἱ ἐπειράσατε τὸν θεὸν ἐν τῇ ἡμέρᾳ τῇ σήμερον καὶ ἴστατε ὑπὲρ τοῦ θεοῦ ἐν μέσῳ υἱῶν ἀνθρώπων*, “and who now are you, you who on this very day *have tried God*, and *stand above God amongst the sons of men?*” (Jdt 8:12) The logic of Judith’s argumentation by the testing of God by men (πειράζω) is based on the issue of the reversal of roles in the power hierarchy between God and man and as such alludes not only to Num 20:1-13 but also to Exod 17:1-7. The testing of God by men (ἐπειράσατε τὸν θεόν) is expressed by Judith spatially by the parallel phrase about the positioning of the leaders “above God” (ὑπὲρ τοῦ θεοῦ). In fact, only the God of Israel is entitled to be “the Most High” in the Judith story (ὑψιστος, Jdt 13:18) and only God is in a position to test men not *vice versa*<sup>34</sup>. In Num 20:11, Moses-the leader forced God to act in his own way and not as God ordered: the rock/the Lord must have given water upon Moses’ (up to) two strikes<sup>35</sup> not upon Moses’ words to show himself holy (ἡγιασθη ἐν αὐτοῖς, v. 13b). God classified Moses’ (and Aaron’s) behaviour as “provocation” (διότι παρωξύνατέ με, 20:24), “transgression of his word” (διότι παρέβητε τὸ ῥῆμά μου, 27:14) and “disobedience” (διότι ἠπειθήσατε τῷ ῥήματί μου, Deut 32:51)<sup>36</sup>. All these terms imply a presumptuous challenge to the hierarchical relationship between God and man. In Jdt 7:30-31, the Bethulian leaders prescribed to God *when* to act by giving him a five-day ultimatum. Moreover, the Bethulian governors had also their own idea of *how* God should help them. In 8:31, the city leaders asked Judith to pray that God may send rain and fill in their cisterns: *καὶ νῦν δεήθητι περὶ ἡμῶν... καὶ ἀποστελεῖ κύριος τὸν ὑετὸν εἰς πλήρωσιν τῶν λάκκων ἡμῶν* “And now, pray for us ... and the Lord will send rain for the filling of our cisterns.” The problem of the reversed testing of God by the people is also an issue in Exod 17:1-7: *τί πειράζετε κύριον;* (v. 2); *διὰ τὸ πειράζειν κύριον* (v. 7). The allusion to the testing of God in Exod 17:1-7 is further proven by another fact. In both Exod 17:1-7 and Jdt, the people complain about the lack of water (Exod 17:2-3; Jdt 7:20-22.25) and they link its

<sup>34</sup> See God as the subject of testing in Judith’s speech to the leaders in Jdt 8:13.25.

<sup>35</sup> According to Štrba, the second strike of Moses can be considered as being done in a fit of Moses’ rage after the leader had realised that his first stroke remained ineffective. Such behaviour would make the leader’s sin even worse. ŠTRBA, *Moses’ Two Strikes*, Oral communication.

<sup>36</sup> The sequence of graduation in God’s evaluation of the leaders’ action from “disbelief” through “rebellion” to “disobedience” of “a treachery” in the MT Num 20:12-13.24; 27:14 and Deut 32:51 has been identified in ŠTRBA, *Did the Israelites Realise?*



absence to the question of God's presence among them: *Εἰ ἔστιν κύριος ἐν ἡμῖν ἢ οὐ;* (Exod 17:7); *καὶ νῦν οὐκ ἔστιν ὁ βοηθὸς ἡμῶν* (Jdt 7:25); *μεθ' ἡμῶν ὁ θεός* (13:11). By her explicit classification of the governors' mistake as their replacing of God and by her own personal example of a leader keeping the subordinated position, Judith then restores the image of the good leader which the city governors were about to damage by testing God. She, however, behaves like the good leader Moses over against Exod 17:1-7<sup>37</sup>. Simultaneously, Judith, a temporary leader of the Israelites, contrasts with Holofernes, a leader of the non-Israelites. Though defined as the second after his master (*δεύτερον ὄντα μετ' αὐτόν*, Jdt 2:4), Holofernes showed no scruples in abandoning his subordinated status and taking the superior position of his master<sup>38</sup>.

## Conclusion

After having reassessed the meaning of Judith's two blows (Jdt 13:8) on the intra- and intertextual level, we can conclude that our proposed interpretations of Judith's deed on both levels are fully compatible with each other. Intratextually, Judith's two blows correspond with the plan of the female protagonist which was approved by God. Each of the two blows was dedicated to each of the two antagonists, Nabouchodonosor and Holofernes, in accord with the two projected wounds for two categories of the enemy. On the intertextual level, Judith's two blows refer to Moses' two strikes (Num 20:11). The biblical allusion shows Judith as the correction of the failed image of a leader. In turn, Judith's identification of the testing of God by the Bethulian leaders with their positioning *above* God demonstrates the mistake of the Bethulian governors which resembles that of Moses (Num 20:11).

By the allusions to the texts dealing with leadership in Israel's salvation history, the probable aim of the author of Jdt was to present the female protagonist as an example of a good leader who is fit to help the people to survive difficult times. Paradoxically to the narrated circumstances (the life in the promised land), the present situation is experienced as though the wandering through the desert towards the promised land once again. The role of a good

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<sup>37</sup> Judith also alludes to Moses from Deut 2:25 in Jdt 14:7. For the interpretation of Judith as a leader like Moses exclusively over against the positive image of Moses in Exod 17:1-7, see VAN HENTEN, *Alternative Leader*.

<sup>38</sup> See KORYTIAKOVÁ, *Knowing One's Place*.

leader is according to the Judith story to “lead” the people out from their experiencing the wilderness and “bring” them to the awareness of and responsibility for their living already in the promised land. From this perspective, Judith’s two blows could not be intended to present Judith like Moses from Num 20:11. In contrast to Moses’s strikes, Judith’s act does not disqualify her but prove her as a leader loyal to God. She respected her inferior position, acted obediently and in accordance with God’s plan. In this way, she met all prerequisites for a good leader according to the Deuteronomic theology and ensured that the people could continue to live in their promised land. For this reason, Judith also resembles Joshua, another important leader from Israel’s history of salvation (cf. Josh 1:2-9).

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### *Summary*


This paper interprets Judith's two blows in Jdt 13:8 in the thematic framework of leadership. The study claims that Judith's deed intratextually corresponds with the plan of the female protagonist approved by God. The two blows were dedicated to the two antagonists in the story and being in accord with the two projected wounds meant for the two categories of enemy (9:10.13). On the intertextual level, Judith's two blows allude to Moses' two strikes (Num 20:11). The author's aim was to show Judith as the correction of the failed image of a leader. In contrast to Moses' behaviour, Judith's act does not disqualify her but prove her as a leader loyal to God.

*Key words:* Judith, Moses, two blows, Jdt 13:8, Num 20:11.

### *Zhrnutie*

Článok interpretuje Juditine dva údery v Jdt 13:8 v rámci tematiky vodcovstva. Tvrdením štúdie je, že Juditin čin intratextuálne súhlasí s plánom hlavnej hrdinky, ktorý schválil Boh. Dve zasadené rany boli určené dvom antagonistom v príbehu a zodpovedajú dvom plánovaným zraneniam, ktoré boli mienené pre dve kategórie nepriateľa (9,10.13). Na intertextuálnej úrovni sú Juditine dva zásahy alúziou na Mojžišove dva údery (Num 20,11). Cieľom autora príbehu bolo ukázať Juditu ako korekciu neúspešného obrazu vodcu. Na rozdiel od Mojžišovho konania Juditin čin ju nediskvalifikuje, ale osvedčuje ju ako vodcu, ktorý je verný Bohu.

*Kľúčové slová:* Judita, Mojžiš, dva údery, Jdt 13,8, Nm 20,11.

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# Mattathias as Joshua in 1 Macc 2

*Blažej Štrba*

## Introduction

First Maccabees recounts the origins of the Hasmonean dynasty. Whereas in the first chapter introduces the general history (1:1-10) with the paganizing Greek program (1:11-15), then Antiochus' invasion of Egypt and Palestine (1:16-40) and then the terrible desecration of the Temple (1:41-64), the second chapter presents the first main figure – the aged Mattathias, father of the five sons<sup>1</sup>. Chapter 2 in its first two thirds present the revolt of Mattathias (2:1-48), whereas in the last third, the writer presents a much shorter period of Mattathias life – the end of his life. More precisely, in 22 verses is presented Mattathias' last day (2:49-70). Out of these 22 verses, 20 report his final speech and testament. According to Jonathan A. Goldstein, the writer “follows the pattern of the death of Jacob”. Just like Jacob (cf. Gn 49–50), Mattathias spoke too about the future of his sons, gave them charge, blessed them, died and was buried in the cemetery of his forefathers with great lamentation<sup>2</sup>. Günter O. Neuhaus suggested that the prayer is the programme for the rest of the book and as such was composed as a literary fiction by a chronicler<sup>3</sup>.

## 1 Joshua in Mattathias' Praise of the Fathers (1 Macc 2:52-60)

It is matter of fact that Mattathias' final speech (2:48-69) is the longest poetical text in 1 Macc<sup>4</sup>. Renate Egger-Wenzel named Mattathias final speech “a testamentary admonition” and divided it in four parts: 1) The “now” of the judgment (vv. 49c-50b), 2) The “Maccabean Praise of the Fathers” (vv. 51a-61b), 3) The encouragement of the sons by the father (vv. 62a-63d) and 4) An

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\* My thanks go to Lionel Goh for correcting and polishing my English. Any mistakes are mine.

<sup>1</sup> GOLDSTEIN, *I Maccabees*, 4-8.

<sup>2</sup> GOLDSTEIN, *I Maccabees*, 241.

<sup>3</sup> NEUHAUS, *Studien zu den poetischen Stücken*, 209-210.

<sup>4</sup> Cf. DOBBELER, *Makkabäer*, 63.

admonition for the future (vv. 64a-68b). She suggests that Testament of Mattathias together with the whole book “tries to justify the illegitimate claim of the Hasmoneans to leadership in a twofold way: 1) Justification of the religious leadership; 2) Justification of the political leadership”<sup>5</sup>.

Thomas Hieke argued that the Mattathias’ “[l]ast Words condense the ideology of the Maccabees and promote it in accordance with the Scripture”<sup>6</sup>. He compares the Maccabee version of the Mattathias’ last words with those provided by Josephus and admits that Mattathias’ testament in 1 Macc is not so much about the freedom, as it is possible to read from Josephus’ version. The father of five gave in his speech tremendous importance to the observance of the Torah. The motivation on which Mattathias sets his words to his five sons is not the freedom per se or victory but quite clearly “the great honor and an everlasting name” *δόξαν μεγάλην καὶ ὄνομα αἰώνιον* (v. 51) or as suggested by Hieke – rewording of the promised blessing<sup>7</sup>. Indeed, as observed M. Brutti there is a motto of zeal for the Law throughout the whole book of 1 Macc<sup>8</sup> and Mattathias is the first figure marked with this highly positive attitude. His final speech confirms it too<sup>9</sup>.

Mattathias encloses his praise of the fathers (vv. 51a-61b) with two commands. At the start he urges to *remember* their deeds (*μνήσθητε τὰ ἔργα τῶν πατέρων*, v. 51) and at the end he encourages to *consider*<sup>10</sup>, to think about the history (*ἐννοήθητε κατὰ γενεὰν καὶ γενεάν*, v. 61a). The principal part of this praise is dedicated to 11 different ancestors: Abraham (v. 52), Joseph (v. 53), Phinehas (v. 54), Joshua (v. 55), Caleb (v. 56), David (v. 57), Elijah (v. 58), Hananiah, Mishael, Azariah (v. 59), and Daniel (v. 60). According to Friedrich V. Reiterer, the praise (vv. 52-60) has an intentional poetical structure, and it appears as a small self-contained unit that has two unequal parts: The witnesses of faith (vv. 52-58) and the witnesses of salvation (vv. 59-60)<sup>11</sup>. The only explicit

<sup>5</sup> EGGER-WENZEL, *The Testament of Mattathias*, 142.

<sup>6</sup> HIEKE, *The Role of ‘Scripture’*, 61. Hieke (pp. 61-62) presents how Josephus refers the deferent last words of Mattathias – to preserve the customs of the Jews, and their country, their ancient government. In Josephus tradition Mattathias does not speak about the Law, but about the laws and about the help of the deity to restore the lost freedom (cf. Ant XII, 279-284).

<sup>7</sup> HIEKE, *Role of ‘Scripture’*, 64. Hieke suggests that such a stimulating message comes from connection 1 Macc 2:51 with a prophetic text of Is 56:2 – precisely because of the reward of the “everlasting name.”

<sup>8</sup> BRUTTI, *War in 1 Maccabees*, 149-152.

<sup>9</sup> BRUTTI, *War in 1 Maccabees*, 150.

<sup>10</sup> Cf. LIDDELL – R. SCOTT, *A Greek-English Lexicon*, 570.

<sup>11</sup> REITERER, *Die Vergangenheit als Basis*, 83-85.

reference to Joshua occurs in the fourth place, in the poetic centre of the first part, where the witnesses of faith are praised. There are many differences between Mattathias' praise of the ancestors and the praise of fathers done by Ben Sira. This is true in the case of Joshua too<sup>12</sup>. Yet, our interest is only Joshua in 1 Macc 2:55:

Ἰησοῦς ἐν τῷ πληρῶσαι λόγον ἐγένετο κριτῆς ἐν Ἰσραηλ.

Jesus, by fulfilling the command, became a judge in Israel.<sup>13</sup>

Goldstein considers the title of Joshua as “judge” surprising. Since it is the only place in the Bible where Joshua is judge, the reason may be “probably to foreshadow the career of Mattathias' son Jonathan”<sup>14</sup>. Hieke too tries to explain that the unusual title κριτῆς by suggesting the meaning “ruler”, since in 1 Macc 9:73 Jonathan rules the people also like a judge<sup>15</sup>.

## 2 Recent Proposals

There have been scholars who tried to understand deeper the Joshua's role within 1 Macc. Indeed, the title “judge” concerned them very much. Let us present some recent scholars who dealt with the image of Joshua especially in 1 Macc 2.

### 2.1 R. Egger-Wenzel (2006)

Egger-Wenzel studied two of the forefathers mentioned by Mattathias – Phinehas and Joshua<sup>16</sup>. She justified the unusual judicial leadership of Joshua over against the whole message of the book. First, she parallels the judicial role of Joshua with that of Moses (cf. Exod 18:24-26). Then she points to Daniel, the last name in the list of fathers, that alludes to the divine judge (1 Macc 2:60), and to Jonathan, the youngest son, and the successor of Mattathias (9:73), who in his

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<sup>12</sup> The case of Joshua in Sir is exquisitely studied by CORLEY, Joshua as a Warrior, 207-248.

<sup>13</sup> For the Greek text of 1 Macc the text form of KAPPLER, *Maccabaeorum liber I*, is used. If not stated otherwise, the text of NETS (PIETERSMA – B. G. WRIGHT [eds.], *A New English Translation of the Septuagint*) will be used in this study.

<sup>14</sup> GOLDSTEIN, *I Maccabees*, 240.

<sup>15</sup> HIEKE, Role of ‘Scripture’, 68.

<sup>16</sup> EGGER-WENZEL, Testament of Mattathias, 143-146.

priestly office also exercised the judicial office (cf. 10:18-21)<sup>17</sup>. Such a judicial aspect in 1 Macc recalls the period of judges and thus of the Deuteronomic scheme: suppression – lamentation and conversion – the arising of a judge – peace – renewed apostasy. This scheme alludes to the emphatic military inferiority in the face of a superior enemy, present in the Book of Judges. Different from the local judges in the Book of Judges, Joshua is the judge for the whole of Israel, and as such he might be an ideal example for the Maccabees as well<sup>18</sup>.

## 2.2 F.V. Reiterer (2007)

Reiterer studied the poetic section of the praise of the fathers (2 Macc 2:52-60) with the goal to identify why it is precisely these people who were being selected as worthy of praise<sup>19</sup>. Although he analysed each ancestor separately, our interest is how he dealt with the figure of Joshua. For the explanation of the syntagma ἐν τῷ πληρῶσαι λόγον the author draws from the account in the Book of Joshua, where Joshua is distinguished by the fact that he is almost pedantic in his efforts to follow Moses' instructions (cf. Josh 1:7; 8:33; 22:1-6; 23:2-6). The consequence of this absolute faithfulness to the “command” is that Joshua became “judge” in Israel<sup>20</sup>.

For the explanation of “judge” κριτής ὑψῆη Reiterer first remarks that the phrase “to judge Israel” לְיִשְׂרָאֵל שֹׁפֵט receives its meaning from the Book of Judges where regularly the individuals exercise the office of judge. Then he argues that this office should not be understood as a simple judicial office, but it includes leadership in a general sense, which includes a protection against threats. Both aspects can be closely linked to Joshua. Joshua's name, formed from the root ישׁ, can indicate that he rescues someone from great danger. Indeed, “salvation” is, as the name indicates, also a task of Joshua (cf. Josh 10:6: וְיִשְׁעָה לָנוּ)<sup>21</sup>. Even more emphatically than in the single passage on Joshua, salvation is associated with the judges in Judg 2:18. There it is clearly stated, that the Lord raised up judges (וַיִּשְׁפֹּט, κριτάς), he was with the judge (וַיִּשְׁפֹּטֵם, μετὰ τοῦ κριτοῦ), and he also delivered (וַיִּשְׁעֵם, ἔσωσεν αὐτούς) his people from their

<sup>17</sup> EGGER-WENZEL, Testament of Mattathias, 145.

<sup>18</sup> EGGER-WENZEL, Testament of Mattathias, 146-147.

<sup>19</sup> REITERER, Die Vergangenheit als Basis, 76.

<sup>20</sup> REITERER, Die Vergangenheit als Basis, 91-92.

<sup>21</sup> REITERER, Die Vergangenheit als Basis, 92.



enemies (אֹיְבֵי־הֶם). Reiterer observes that in the Book of Judges, the amalgamation of verb ישע with שפט is striking. Since the verb שפט has an ambiguous meaning – often it is difficult to establish whether “to judge” or “to rule” should be preferred. Nevertheless, this political as well as military leadership, by which salvation from external enemies is hoped for, would also have been the reason for Joshua being portrayed as a judge<sup>22</sup>.

### 2.3 T. Elßner (2008)

Thomas Elßner in his monograph looked at the later history of the reception of the Book of Joshua. Besides treating separately each text of the Books of Maccabees where Joshua is mentioned explicitly (1 Macc 2:55; 2 Macc 12:15), Elßner also dealt with some thematic parallels that reflect the Book of Joshua, e. g. force of the nature against the enemy (1 Macc 13:22), war motivated by religion or war of YHWH (cf. 2:68; 3:60; 4:10; 11:67-74; 12:15), people annihilation motivated by religion (cf. 1 Macc 3,56; 5:28, 55, which correspond to Josh 1–12)<sup>23</sup>.

Elßner observes that 1 Macc 2:55 shares a similar structure to neighbouring verses about Phinehas (v. 54) and Caleb (v. 56). While the infinitive construction describes the reason, the main clause presents a reward that the person received. In the case of Phinehas and Caleb, it is possible to name a concrete reason that shines through in the few details: Phinehas' intervention prevents relations between Israelite men and Midianite women, and he was rewarded by YHWH (cf. Num 25:10-12) and Caleb (together with Joshua) describes the land of Canaan as “exceedingly beautiful” and encourages the capture of the land (cf. Num 14:6-9). However, such clear qualification is not possible in the case of Joshua in 1 Macc 2:55<sup>24</sup>. Elßner compares the infinitive construction ἐν τῷ πληρῶσαι λόγον over against Joshua's profile and suggests (on the basis of the parallels in 1 Kgs 1:14; 2 Chr 36:21 and Col 1:25 and its Hebrew equivalent וּמְלֵאָתָא תְּדַבְּרֵיךָ) that it could be related to Joshua's exemplary behaviour and actions during the migrations in the desert and the taking of the land. Indeed,

<sup>22</sup> REITERER, Die Vergangenheit als Basis, 93.

<sup>23</sup> ELßNER, Josua und seine Kriege, 56-71.

<sup>24</sup> ELßNER, Josua und seine Kriege, 57.

Joshua always carried out completely the orders he received. He never pursued his own interests; he was entirely a “tool”<sup>25</sup>.

Joshua’s reward for faithfully fulfilling the word is mentioned in the second part of the verse – ἐγένετο κριτῆς ἐν Ἰσραηλ. However, Elßner too struggles with the explanation why is Joshua called “judge in Israel” and argues for the meaning “ruler”; in the case of Joshua, it was a reward because he fulfilled the Word of God faithfully and successfully. This was an example and a guiding principle for the Maccabees. For them Joshua became a father in the spirit of the Maccabean (wars). This finally allows the conclusion that the actions of Joshua described in the biblical tradition were understood by the author of 1 Macc as having happened historically and literally<sup>26</sup>.

#### 2.4 J. Schnocks (2012)

Johannes Schnocks examines how the Books of Maccabees look at the Book of Joshua and notes that the references of Macc to Josh are amazingly sparse<sup>27</sup>. Within 1 Macc he stresses most Mattathias’ words regarding Joshua in 2:55 as a clear reference to the Book of Joshua. The function of Mattathias’ references to the past biblical models (*Vorbilder*), according to Schnock, is to motivate his sons, to fight. On the level of the reception of the book, the function of Mattathias’ speech is to legitimize Hasmonaean dominion<sup>28</sup>. However, such legitimation of power does not come from ancestry nor from prophetic anointing, but rather from *merits* alone<sup>29</sup>.

Schnock also notes that Joshua’s role as a judge is most remarkable. He agrees with Elßner’s explanation that a judge refers to the role of leadership. For the definition of the leadership, Schnock looks back to Deut 31:1-8 where Joshua is introduced as Moses’ successor with two roles: the one where he goes before the people while God leads the people into the land, bans the nations and so enables taking possession of the Land, and the second role is the following division of the Land<sup>30</sup>.

<sup>25</sup> ELßNER, Josua und seine Kriege, 58.

<sup>26</sup> ELßNER, Josua und seine Kriege, 58-59.

<sup>27</sup> SCHNOCKS, Die Rezeption des Josuabuches, 511-512.

<sup>28</sup> SCHNOCKS, Die Rezeption des Josuabuches, 513.

<sup>29</sup> For more on this issue of the reward, see HIEKE, Role of ‘Scripture’, 61-73.

<sup>30</sup> SCHNOCKS, Die Rezeption des Josuabuches, 513-514.

Schnocks gives some further explanations to what it means when Joshua fulfilled the command. (1) It may refer to Joshua's fulfilment of the *cherem* command, that is the annihilation of the other nations. (2) The word *λόγος* may also refer to the fulfilment of the divine promise of the land (cf. Josh 1–12), that came to reality under Joshua's leadership. By this identification, Joshua parallels the judges from the Book of Judges (cf. interpretation of Reiterer above). Schnocks therefore suggests that Joshua's role as judge includes both forensic and military leadership<sup>31</sup>. And thus, the text's message is multi-layered. (3) Joshua becomes a *typos* for the Maccabees, since he was a legitimised leader of Israel until his death, and he fought against the nations and even against the people from his own nation without compromise (i.e. the case of Achan). Joshua was a judge not only in war time, as it was case with the Judges, but his leadership endured till his death, which indeed was an important aspect for the Hasmoneans. Moreover, entitling Joshua as a judge relativizes his military aspect, since his role already includes function of the ruler who will also fight the enemies from outside. The designation of Joshua as "judge" creates a semantic tension between the two roles and yet creates a possibility of connecting the Maccabees' work with merit and reward<sup>32</sup>.

Schnocks however concludes that it is remarkable that Joshua plays a minor role for the background of the Maccabees. This sheds some light on the intention of 1 Macc, which understands the wars as the results of God's wrath that was provoked by Israel's Hellenization. It has different objectives as Joshua's wars that were rewarded with Lord's gift of the promise of the land. Schnocks suggests that the author of 1 Macc living in 2<sup>nd</sup> cent. BCE was more aware of this difference than those from the later period<sup>33</sup>.

### **2.5 Z. Farber (2016)**

Zev Farber recognises in 1 Macc only one explicit reference to Joshua. Yet, he admits that there is "also a number of tacit uses of Joshua imagery" for which he refers to the studies of Schnock and Elßner. Regarding the unexpected reference to Joshua as a judge in 1 Macc 2:55, Farber is surprised that "[t]here is nothing here about Joshua fighting an overwhelmingly large force and defeating

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<sup>31</sup> SCHNOCKS, Die Rezeption des Josuabuches, 514.

<sup>32</sup> SCHNOCKS, Die Rezeption des Josuabuches, 514-515.

<sup>33</sup> SCHNOCKS, Die Rezeption des Josuabuches, 521.

them, as stated in Josh 11:4, for instance. This would have been a perfect model for Mattathias to use”. His reasoning turns to a question about the later redactional but imperfect insertion: “Perhaps the prayer is not original to 1 Maccabees but was brought in by the editor and imperfectly placed into the mouth of Mattathias?<sup>34</sup>” However, Farber does not develop further arguments since he considers the title “judge” for Joshua as highly unusual, because it is not from the Hebrew Bible.

Farber considers the possibility of a tacit imaginary, which is however not easy to justify. It is “a speculative enterprise”<sup>35</sup>, and thus he does not examine those instances in a way like Schnocks did. The author links two texts to Joshua via allusion of motifs and one via possible lexical allusions. His clearest example is 1 Macc 2:19-22 with its motif’s allusion to Josh 24. Mattathias’ decision to stand up against the foreign conquerors, not to serve their gods and his firm determination to serve together with his family the God of Israel, resembles part of Joshua’s speech in Josh 24:15. Joshua states that he and his family will serve the God of Israel alone, no matter what the other choose to do<sup>36</sup>.

Farber provides two other examples that are even “less certain”. In the first case (1 Macc 1:62), he describes the Israelites as “remained strong and fortified (ἐκραταιώθησαν καὶ ὠχυρώθησαν) themselves not to eat non-kosher food”. The word pair ἐκραταιώθησαν καὶ ὠχυρώθησαν reflects “certainly” its Hebrew equivalent וַאֲמַצוּ וַאֲזַקוּ, which “would have brought up Joshua to any reader familiar with the biblical books”. However, Farber does not develop further his affirmation regarding this motif of encouragement. In the second case (3:24), Judah, in one of his battles, ends up chasing down the slopes (κατάβασις) of Beit Horon, just like Joshua chased his enemies in the “most famous battle” down the same slopes (cf. מעלה, ἀνάβασις), which ended up with the miracle of the hailstone from heaven and of the stopping of the sun (Josh 10:10). Though this lexical allusion may be weak, Farber’s assumption – that “it is hard to imagine an author writing about Jews chasing their enemies down the slopes of Beit Horon without invoking the image of Joshua for himself and his readers”<sup>37</sup> – is yet plausible.

<sup>34</sup> FARBER, *Images of Joshua*, 149.

<sup>35</sup> FARBER, *Images of Joshua*, 149.

<sup>36</sup> FARBER, *Images of Joshua*, 150.

<sup>37</sup> FARBER, *Images of Joshua*, 150.

## 2.6 Summary

In summary, Egger-Wenzel explained Joshua's role of judge as a kind mosaic succession. He was a judge for the whole of Israel, which might be exemplary for the Maccabees. For Reiterer the syntagma "fulfilling the command" distinguished Joshua as absolutely faithful to the instructions of Moses. The definition "judge" fits Joshua not only because it describes both political and military leadership, but also because it conveys salvation, which Joshua's name is characterised. Unfortunately, Reiterer's balanced and thorough study became forgotten in the subsequent studies. Elßner emphasised Joshua's exemplary obedient behaviour, which might present Joshua as a father in the spirit of the Maccabean wars. Schnocks on the other hand pointed out that the Maccabee's typology of Joshua builds on the image of the wider leadership of Joshua, both forensic and military. He was of interest to the Maccabees as a legitimised leader of Israel until his death. However, Joshua plays a minor role for the background of the Maccabees wars, which were provoked by Israel's own Hellenization, since Joshua fought mainly against the nations. According to Farber the allusions to the ancient hero Joshua are basically in the realm of military conqueror. The allusions to Joshua's determination and famous encouragement, reinforced the kosher observance.

## 3 Further Textual Evidence

In the following section, I would like to propose some further textual evidence that were not treated by the previous scholars and that may strengthen and deepen the imagery of Joshua's leadership used in 1 Macc 2. I distinguish two kinds of links between Mattathias and Joshua – lexical allusions and motif allusions. While the former is based on some syntagms in 1 Macc that occur also in the texts related to figure Joshua, the latter kind of intertextual links rests on the motifs present in the Book of Joshua that are repeated in 1 Macc. Both kinds of links are established primarily on the level of the Greek text, though at times the Hebrew equivalent from the MT may be taken into consideration too.

### 3.1 Lexical Allusions

#### 3.1.1 “To the right or to the left”: 1 Macc 2:22 → Josh 1:7; 23:6

The first lexical allusion comes in the last words of the Mattathias’ answer (1 Macc 2:19-22) to the king’s agents. His final decision is firm – not to deviate from the Law, in vv. 21-22: “God help us if we abandon the law (*νόμον*) and the statutes; we will not obey the words of the king nor deviate from our religion (*τὴν λατρείαν*) to the right or to the left (*δεξιὰν ἢ ἀριστεράν*).”

The phrase *δεξιὰν ἢ ἀριστεράν* “to the right, to the left” appears to be used in a similar way in the two cases in Joshua – 1:7 (*εἰς δεξιὰ οὐδὲ εἰς ἀριστερά [ἱμῶν ἡσμεν]*) and 23:6 (*εἰς δεξιὰν ἢ εὐώνυμα*<sup>38</sup> [*ἡσμεν ἱμῶν*]). This fixed phraseology in Greek is an equivalent of the Hebrew phrase *לְיָמֵינוּ יְמִינֵינוּ*. The Hebrew phrase occurs 15 times in the MT<sup>39</sup>, out of which only five cases appear in a similar context in which the emphasis is put on the right way of life, just like in 1 Macc 2:22. All five cases occur in Deuteronomy and Joshua and all have the Greek equivalent similar to examined phrase *δεξιὰν ἢ ἀριστεράν* – Deut 5:32 (*εἰς δεξιὰ οὐδὲ εἰς ἀριστερά*); 17:11 (*δεξιὰ οὐδὲ ἀριστερά*); 28:14 (*δεξιὰ οὐδὲ ἀριστερά*); Josh 1:7 (*εἰς δεξιὰ οὐδὲ εἰς ἀριστερά*); 23:6 (*εἰς δεξιὰν ἢ εὐώνυμα*)<sup>40</sup>. Whereas in Deuteronomy it is Moses who exhorts for the undivided obedience to the Lord’s or priestly commandments<sup>41</sup>, in the Book of Joshua the phrase appears at the

<sup>38</sup> Only some later Greek manuscripts from the 9<sup>th</sup> century onwards (e.g. c, e, h, j, m, a<sub>2</sub>) change the reading of *ἢ εὐώνυμα* in *εἰς ἀριστερά*. Cf. BROOKE – MCLEAN (ed.), *Joshua, Judges and Ruth*, 776.

<sup>39</sup> Gen 13:9; Num 20:17; 22:26; Deut 2:27; 5:32; 17:11.20; 28:14; Josh 1:7; 23:6; 1 Sam 6:12; 2 Kgs 22:2; Is 54:3; Prov 4:27; 2 Chr 34:2.

<sup>40</sup> Although in another two cases (Deut 17:20; 2 Kgs 22:2) the phrase also expresses the undivided obedience to the Lord’s commandments, there the syntagma is related to the king, which does not fit Mattathias’ speech reflecting the decision of the whole community (cf. “I and my sons and my brothers”; 1 Macc 2:20). Whereas in Deut 17:22 the phrase describes the humble government of the king, which will bring him success, the second case (2 Kgs 22:2) describes the just king Josiah, who “did not turn aside to the right or to the left”.

<sup>41</sup> In Deut 5:32 Moses, after recalling the Decalogue, exhorts the people to act carefully according to God’s command and “not turn aside to the right hand or to the left.” A slightly different kind of exhortation presents Moses addressing the person who has an especially difficult case to solve, and who will have to consult the priests and judges in Jerusalem (17:11). They provide him with a binding solution and that person “shall not turn aside from the verdict... either to the right hand or to the left.” However, in the third exhortation, Moses uses again the argument of unconditional practise of God’s commandments, in order

beginning of God’s speech to Joshua and at the end of Joshua’s speech to the Israelites. There are two issues that make Mattathias’ exhortation from 1 Macc 2:22 closer to the two cases from Josh than to any of the three texts from Deut – namely obedience to the Law of Moses and paternal exhortation from the aged Joshua.

Thus, of special importance are the two remaining cases from the Book of Joshua. In the first case (Josh 1:7) it is the Lord who commanded Joshua to keep the Law of Moses and not to turn away from it “*to the right hand or to the left*”; in the second case, 23:6, it is Joshua himself, old and advanced in days (cf. vv. 1-2), who teaches the same to the people: “Therefore, be very strong to keep and to do all that is written in the Book of the Law of Moses, turning aside from it neither *to the right hand nor to the left*”. In v. 7 Joshua explains the reason for the required behaviour of the Israelites “that you may not mix with these nations remaining among you or make mention of the names of their gods or swear by them or serve them or bow down to them...” The undivided obedience to the Law should be a way of how to avoid losing own religion<sup>42</sup>, which is the motive both for Joshua and for Mattathias. Thus, Mattathias resembles Joshua by his *old age*, by his exhortation to *keep upright* in obedience to the Law, and by his warning from *losing own religion*.

### 3.1.2 “Be brave, and be strong”: 1 Macc 2:64 → Deut 31:7.23; Josh 1:6.7.9.18; 10:25

The second lexical allusion comes from the admonition for the future, the last words of Mattathias: “Children, *be brave, and be strong* (ἀνδρίξασθε καὶ ἰσχύσατε) in the law, for by it you will be glorified” (1 Macc 2:64).

The formula of encouragement “be brave and be strong” ἀνδρίξασθε καὶ ἰσχύσατε<sup>43</sup> has in Josh only one identical parallel phrase ἀνδρίξασθε καὶ ἰσχύετε

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that the Lord will bless – “if you do not turn aside from any of the words that I command you today, to the right hand or to the left, to go after other gods to serve them” (28:24).

<sup>42</sup> In the LXX there are only few cases of *λατρεία*: Exod 12:25-26; 13:5; Josh 22:27; 1 Chr 28:13; 1 Macc 1:43; 2:19.22. Three cases in Exod correspond to the celebration of Pesach (in MT referred consistently as *הַעֲבֹדָה הַזֹּאת*). Only two cases that have Hebrew equivalent – *עֲבֹדַת יְהוָה* in Josh 22:27 and *עֲבֹדַת בַּיַּת יְהוָה* in 1 Chr 28:13 – refer to more general cultic services, to which correspond very well the last two cases from 1 Macc.

<sup>43</sup> Codex Alexandrinus and majority of the Lucianic manuscript group read *ἰσχύετε*; cf. KAPPLER, *Maccabaeorum liber I*, 61.

“be manly and [be] strong” (10:25)<sup>44</sup>, where Joshua gives the encouragement to the chiefs of war, and he encourages them to withstand “all your enemies against whom you fight” in the future<sup>45</sup>. A similar phrase, in singular *ἀνδρίζου και ἰσχυε* “be manly and [be] strong” occurs three times in Deut 31:6.7.23<sup>46</sup>. In the first two, Moses employs it for the people and for Joshua, and in the third case, the Lord addresses Joshua. There are four other occurrences in reversed order *ἰσχυε και ἀνδρίζου* “be strong and [be] manly” in Josh 1:6.9.18 and *ἰσχυε οὖν και ἀνδρίζου* in v. 7<sup>47</sup>. Whereas the first three are directed to Joshua from the Lord, the last one in v. 18 comes from the Israelites. All in all, seven times (!) the encouragement is related to Joshua – six towards him and in the last case (Josh 10:25) Joshua encourages the others.

The allusion in 1 Macc 2:64 to Josh 10:25 seems to be made on purpose. Our assumption is based on the precisely similar formula, on its dominant use linked to Joshua and on its use within the literary context. Indeed, the encouragement came at the crucial moment among the leaders. The first happened when Moses was handing over leadership to Joshua (Deut 31; cf. Josh 1), and the second, Joshua’s encouragement for the chiefs happened at the crucial moment of conquest when the Israelites were about to start the military campaign. In the third case, Mattathias’ encouragement also reflected the beginning of the Hasmonaean revolt. Mattathias encourages, just as Joshua did.

<sup>44</sup> In 10:25 the Israelites are for the first time the subject of the verb “to fight” *niph* with the direct object marked by *תָּא* and here it is the only phrase in Josh in which only Israelites will have to fight the enemies (in the future), in the section Josh 10:28-43 there is indeed an overall description of the southern campaign whereas in 11:1-15 it is the northern campaign.

<sup>45</sup> However, the encouragements with the similar word also occur in Deut 31:6.7.23; Josh 10:25; 1 Chr 22:13 (David to Salomon); 1 Mac 2:64; Dan 10:19 (Daniel).

The equivalent Hebrew phrase in the MT is *יָזַק וְיָמַץ*. All together there are 13 occurrences with double imperatives: Deut 3:28; 31:6.7.23; Josh 1:6.7.9.18; 10:25; Ps 27:14; 1 Chr 22:13; 28:20; 2 Chr 32:7. Moreover, there are some cases where the two imperatives have further differences: Is 35:3 *אֲמַצּוּ בְּשִׁלּוֹת אֲרָמִים וּבְרַפְּוֹת יְדֵי מִצְרַיִם וְיָזַק וְיָמַץ*; Nah 2:2 *מִזְרַח הַיָּם יָזַק וְיָמַץ כִּי מֵאֵד*; Prov 31:25 *יָזַק וְיָמַץ לְבַבָּהּ*; Dan 10:19 *וְיָזַק וְיָמַץ*; 1 Chr 19:13 *וְיָזַק וְיָמַץ* „Be strong, and let us use our strength“.

<sup>46</sup> There are only two other occurrences of *ἀνδρίζου και ἰσχυε*: one in 1 Chr 22:13 (David to Salomon) and another in Dan 10:19 (the apparition to Daniel).

<sup>47</sup> There are only two other occurrences: one in sg. *ἰσχυε και ἀνδρίζου* in 1 Chr 28:20 (David to Salomon) and another one in plural *ἰσχύσατε και ἀνδρίζεσθε* in 2 Chr 32:7 (Hezekiah to the war commanders).



### 3.2 Allusions of Motifs

#### 3.2.1 Great Wrath Came upon Israel (1 Macc 1:64; 2:49 → Josh 23:15-16)

The author of 1 Macc describes the beginning of the persecution under the Antiochus IV who imposed paganism even in Jerusalem (1:29-64), and qualifies the situation as *ὄργη μεγάλη* “a very great wrath” upon Israel (v. 64), According to R. Doron, he considers it a punishment like the punishments with the similar pattern sin-repentance-deliverance in Judg 2:11-14; 3:7-10<sup>48</sup>. According to S. Dobbeler, the biblical author saw this time of persecution rather as a trial, and interpreted it as divine judgment<sup>49</sup>. It is certain that Mattathias, in his testamentary admonition, was the first to recognize God’s “*fierce wrath*” *ὄργη θυμοῦ* explicitly (1 Macc 2:49) and his son Judah by his actions, was the first to be able to stop it (3:8). The motif of the punishing wrath of God is well known in different biblical places. According to Goldstein, the wrath in 1 Macc does not reflect the common *הַצָּר* (e.g. Num 1:53; 18:5; Josh 22:20; 2 Kgs 3:27; Zech 1:2; 7:12, etc.), but the rare *וַיִּרַח* from the story of Phineas (Num 25:4), and also in Ezek 7:12.14; Neh 13:18. Goldstein suggests that the biblical writer probably prepares the parallel between Mattathias and Phinehas.

However, we suggest that by the motif of “fierce wrath” *ὄργη θυμοῦ* the parallel is made rather between Mattathias and Joshua. The first reason is in the choice of the Mattathias’ expression “fierce wrath” (1 Macc 2:49), by which he described the present situation of “the time of destruction” *καιρὸς καταστροφῆς*. At the end of the Achor story, Joshua’s reproof to Achor reveals a similar situation: “Why have you destroyed us?” *Τί ὠλέθρευσας ἡμᾶς* (Josh 7:25). In the next verse, after the stoning of Achor, the very similar key-expression occurs, which testifies that Joshua caused the Lord to cease “from *burning anger*” *τοῦ θυμοῦ τῆς ὄργης* (7:26). However, Mattathias does not prevent “fierce wrath,” but he is equally against its primary cause, just as Joshua was. The second reason is, Mattathias just like Joshua in Josh 22:15-16, spoke about the motif of God’s wrath as kindled by the service to the gods of other nations. The third: both leaders address the issue in their final important speech. The parallel that likens Mattathias to Joshua rests on the leaders’ recognition of the people’s

<sup>48</sup> DORAN, *The First Book of Maccabees*, 40.

<sup>49</sup> DOBBELER, *Makkabäer*, 59.

disobedience and idolatry that may provoke the wrath of God, and on the leader's undivided attitude on how to stop the Israelite's self-destruction.

### 3.2.2 Encouragement (1 Macc 2:50-51 → Josh 23; 24)

The motif of encouragement is clear in Mattathias' command at the start of his final speech addressed to his sons: "Now, children, *be zealous* (ζηλώσατε) in the law (τῷ νόμῳ), and *give* (δότε) your lives for the covenant (ὑπὲρ διαθήκης) of our fathers. *Remember* (μνήσθητε) the works (τὰ ἔργα) of our fathers, which they did in their generations" (1 Macc 2:50-51a).

There are some key words that qualify the required behaviour of the sons that Mattathias encourages. All of them are positive and tend to present a scale of values. Indeed, Reiterer too pointed out that the stylistic device of the "oral testament" indicates the seriousness of the situation, and thus it can be assumed that only elements and themes which appear to the author to be of the utmost importance are included<sup>50</sup>. In the first place there is the *Law* of Moses that should not be forgotten (1:49), or abandoned (v. 52; 2:21), but rather eagerly followed by the example of Phinehas (2:26-27)<sup>51</sup>. According to Brutti, though the "zeal for the Law" might seem to become a trigger for the Maccabean revolt<sup>52</sup>, yet the dying Mattathias stressed the religious meaning rather than the military, as he illustrates with his second example for zeal, Elijah "because of great zeal for the law" (v. 58)<sup>53</sup>. The second value is more important than one's own life – the *covenant* of the fathers, which is "holy" (1:15) and thus it is meritable to die (v. 51) rather than to defile it (v. 63); and one should stand by it (2:27). According to Vincent M. Smiles the value of the covenant is inextricably bound together with the value of the Law as the clustering of the three parallels (within 2:20-29) shows – "zealous for the law" (v. 27) means "walk by" (v. 20) and "stand for" (v. 27) the covenant, which ultimately means to seek "righteousness and justice" (v. 29)<sup>54</sup>. The third key word in Mattathias speech is the *remembrance* of the good deeds of the ancestors, which prepares the next praise of the fathers (vv. 52-60).

Similar values/concepts are present in Joshua's final speech in Josh 23 and 24. The priority of the *Law* of Moses Joshua received from the outset of his

<sup>50</sup> REITERER, *Die Vergangenheit als Basis*, 85.

<sup>51</sup> Cf. REGEV, *The Hasmoneans*, 107-108.

<sup>52</sup> BRUTTI, *War in 1 Maccabees*, 149.

<sup>53</sup> BRUTTI, *War in 1 Maccabees*, 150.

<sup>54</sup> SMILES, *The Concept of 'Zeal'*, 287, n. 27.

mission (1:8). He rewrote and read it (9:2 LXX), and eventually he exhorted the people to observe the Law of Moses without reserve (23:6: *κατισχύσατε οὖν σφόδρα φυλάσσειν καὶ ποιεῖν πάντα τὰ γεγραμμένα ἐν τῷ βιβλίῳ τοῦ νόμου Μωυσῆ*). The importance of keeping the *covenant* was indeed crucial for Joshua, since he explained in his exhortation to the Israelites that transgression of the covenant and idolatry will destroy the people utterly. In effect, this means that by keeping the covenant, all good things that are promised will be fulfilled (23:15-16). Needless to stress that Joshua made a covenant with the people, at Selo Σηλω before the tent of God (24:25). The importance of *memory* of the past deeds is present in Joshua's final speeches too. However, Joshua recalled dominantly the divine deeds of the past twice (23:8.10; 24:3-13).

### 3.3 *Joshua as the Central Figure “in Israel”*

In the section 1 Macc 2:52-57, Joshua can be singled out as the central figure among the seven witnesses of faith. The first two figures (Abraham and Joseph; vv. 51-52) are distant chronologically from each other in biblical history, but they are connected to a time (and partially to a place) before the Exodus from Egypt.

The three figures (Phinehas, Joshua, Caleb; vv. 53-55<sup>55</sup>), on the other hand, lived in the biblical narrative in the same time and space (the wandering through the wilderness, and the conquest of the Promised Land). Clearly, Joshua is central among them (see the inclusion formed by *ἔλαβεν*), he was the leader, “a judge” (v. 55b) – while Phinehas and Caleb “received” *ἔλαβεν* (vv. 54b.56b) one the priesthood, and another the land in the inheritance. Indeed, the priesthood is complementary to the concept of the land, since for the priests the Lord is their inheritance (cf. Num 18:20). Joshua on the other hand “became” *ἐγένετο* a judge over all Israel. There is a poetical parallel of Joshua with Joseph (v. 53b), by the verb, the noun describing the leadership, and the location. Whereas Joseph became a ruler over other people in dubitable Egypt, Joshua alone is explicitly recognised as a leader “in Israel”<sup>56</sup> (and not even David! v. 57).

<sup>55</sup> Vv. 53.54.55 have the similar structure; cf. ELBNER, *Josua und seine Kriege*, 57.

<sup>56</sup> Interestingly, Joseph and Joshua, both die at the same age of 110 (Gen 50:22; Josh 24:29; Judg 2:8) and their burial is of interest in the Book of Joshua (Josh 24:30[LXX 24:31].32).

Before Exodus	52a	Was not <i>Abraham</i> found <i>faithful</i> (πιστός) when tested,
	52b	and it was <i>reckoned</i> (ἐλογίσθη) to him as righteousness?
	53a	<i>Joseph</i> in the time of his distress kept the commandment,
	53b	and <i>became</i> (ἐγένετο) LORD of Egypt.
Wilderness and conquest	54a	<i>Phinehas</i> our ancestor, because he was <i>deeply zealous</i> (ἐν τῷ ζηλωσαι ζῆλον),
	54b	<i>received</i> (ἔλαβεν) the covenant of <i>everlasting</i> (αἰωνίας) PRIESTHOOD.
	55a	<i>Joshua</i> , because he fulfilled the command,
	55b	<i>became</i> (ἐγένετο) a JUDGE in Israel.
	56a	<i>Caleb</i> , because he testified in the assembly,
	56b	<i>received</i> (ἔλαβεν) an inheritance in <i>the LAND</i> .
Kingdom time	57a	<i>David</i> , because he was merciful,
	57b	inherited the throne of <i>the KINGDOM forever</i> (αἰῶνας).
	58a	<i>Elijah</i> , because of <i>great zeal</i> (ἐν τῷ ζηλωσαι ζῆλον) for the law,
	58b	was <i>taken up</i> (ἀνελήμφθη) into heaven.

The last two figures (David and Elijah; vv. 56.57) are also quite distant chronologically from each other in biblical narratives. While David represents the royal institution (v. 57b) and is in parallel with Joseph (v. 53b), Elijah is characterized mainly by his personal “zeal” and divine recognition (cf. *passivum* [? *divinum*] ἀνελήμφθη, v. 58) and thus he is in parallel with “faithful” Abraham, also divinely recognized (cf. *passivum* [? *divinum*] ἐλογίσθη, v. 52).

There is a parallel between the first three figures (Abraham, Joseph, Phinehas) and the second three figures (Caleb, David, Elijah) because of the dominance of the equal “zeal” of Phinehas and Elijah (vv. 54a.58a). Moreover, Phinehas is also paralleled with David because their roles are “eternal” αἰῶνας (vv. 54b.57a). He parallels Caleb too (cf. ἔλαβεν), but not Joshua. Thus, Joshua appears poetically and theologically as a centre – he alone among the seven is a leader, a saviour “in Israel” ἐν Ἰσραηλ.

## Conclusion

Mattathias mentioned the ancestors in the praise of the fathers 11 and considered them exemplary. It remains an open question whether the biblical author deemed Mattathias himself as the twelfth example, and thus the fifth

witness of salvation. Nevertheless, Joshua is mentioned among the examples (1 Macc 2:55), which the reader would expect in the context of the revolt. The scholars pointed out that the text with the title “judge” alludes to Joshua’s spiritual, forensic and military leadership and that exemplary obedient behaviour towards the Lord and Law of Moses is also part of the typical features of Joshua.

There are also different other allusions in 1 Macc 1–2, where the explicit references to Joshua or his words echo some further characteristic of Joshua that were important both for the author and for Mattathias. The sense of these several literary and lexical references is drawn from their positive meaning of Joshua’s encouragement and determination to follow the Law and to avoid idolatry. Joshua does not seem to be employed in these references as a military conqueror, but rather an eager and firm follower of the Lord’s promises. In this sense the Mattathias’ example reflects Joshua not only by his words but also by his very determination to keep the Law of Moses.

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### Summary


One of the two explicit references of Joshua in the Books of Maccabees is found in 1 Macc 2:55. Previous studies (e.g., R. Egger-Wenzel [2006], F.V. Reiterer [2007], T. Elßner [2008], J. Schnocks [2012] or Z. Farber [2016]) have mainly dealt with the issue of Joshua’s special title as judge in that verse. Elßner and Schnocks have examined the reception of Joshua’s actions and words in 1 Macc in more detail. The present study will focus on several textual references (syntagms and motifs) to the figure of Joshua, particularly in 1 Macc 1–2, that depict Mattathias with the characteristics of Joshua. In addition to being an example of intrabiblical interpretation, these references to a well-known figure from the famous ancestors, through identification with the heroic father Mattathias, also become the stock example for the heroes of the following parts of the book.

*Keywords:* Joshua, Mattathias, intrabiblical interpretation, lexical allusion, 1 Macc 2.

*Zhrnutie*

Jedna z dvoch výslovných zmienok o Jozuem v Knihách Machabejcov sa nachádza v 1Mak 2,55. Doterajšie štúdie (napr. R. Egger-Wenzelová [2006], F.V. Reiterer [2007], T. Elßner [2008], J. Schnocks [2012] či Z. Farber [2016]) sa venovali predovšetkým problematike zvláštneho titulu Jozueho ako sudcu v danom verši. Elßner a Schnocks skúmali recepciu Jozueho činov a slov v 1Mak podrobnejšie. Predložená štúdia sa zameria na viaceré textové odkazy (syntagmy a motívy) na postavu Jozueho predovšetkým v 1Mak 1–2, ktoré dodávajú Matatiášovi črty Jozueho. Okrem toho, že tieto odkazy na známu postavu spomedzi slávnych predkov sú príkladom vnútrobiblickej interpretácie, prostredníctvom hrdinského otca Matatiáša sa stanú programovými črtami hrdinov z nasledujúcich častí knihy.

*Kľúčové slová:* Jozue, Matatiáš, vnútrobiblická interpretácia, lexikálne odkazy, 1Mak 2.

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# The “Gentile Mission” in Mark’s Gospel

## A Review of Recent Research\*

*Paolo Mascilongo*

### Introduction

In recent years, the interest in the pages of the Gospels, that can be connected to the theme of the mission to the Gentiles, has increasingly grown. The presence of important episodes, such as the confession of the centurion in Mark 15:39, as well as the presence of non-Jewish characters, who are protagonists of encounters with Jesus, along with the setting of miracles in pagan territory, make the Gospel of Mark a pivotal starting point for an investigation on this theme.

Specifically, the idea of linking the Christological confession of the centurion in 15:39 to the episodes set in gentile territory has been repeatedly taken up and developed<sup>1</sup>. This contribution proposes a revision of this theme, in the light of the narrative study of the ‘minor characters’ who populate Mark’s Gospel<sup>2</sup>.

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<sup>1</sup> Especially useful is an intuition present in the thesis of MANICARDI, *Il cammino di Gesù*, 142-143; a partial list of further readings on this topic include: SCHMELLER, Jesus im Umland Galiläas; SMITH, Bethsaida via Gennesaret; WILK, *Jesus und die Völker*, 29-70; SCHMIDT, *Wege des Heils*; PÉREZ I DÍAZ, *Mark, a Pauline Theologian*, 131-151.

<sup>2</sup> A lot of attention has been devoted in recent years to the so-called “minor characters” in Mark; here is an indicative bibliography (in chronological order): MALBON STRUTHERS, *Fallible Followers*; MALBON STRUTHERS, *The Major Importance of the Minor Characters in Mark*; WILLIAMS, *Other Followers of Jesus*; SUGAWARA, *The Minor Characters in Mark’s Gospel*; EBNER, *Im Schatten der Großen*; FOCANT, *Le rôle des personnages secondaires en Marc*; GRAPPE, *De quelques figures d’identification*; SONNET, *Réflexions et/ou catalyseurs du Messie*; BONIFACIO, *Personaggi minori e discepoli*; BENNEMA, *Character Analysis and Miracle Stories*; BOUYER, *Les anonymes de l’Évangile*; KELHOFFER, *Hapless Disciples and Exemplary Minor Characters in the Gospel of Mark*. For further bibliography, I take the liberty to refer you to MASCILONGO, *Il Vangelo di Marco*, 113.



## 1 The Episodes in Gentile Territory

To identify the episodes of Mark where gentile characters are the protagonists, it is necessary to resort to the geographical indications provided by the narrator<sup>3</sup>. Most scholars consider the passage in 5:1-20 and the three episodes narrated in 7:24–8:9 to be set outside Israel<sup>4</sup>; only a few authors add 8:22-26 and 9:14-27 to the list<sup>5</sup>. In our study, focused on characters, we will limit our analysis to 5:1-20; 7:24-30 and 7:31-37, excluding 8:1-9, as there is no character emerging alongside Jesus, except for the (Gentile) crowd, that has an exclusively passive role<sup>6</sup>.

In 5:1-20 the setting in gentile land is guaranteed first of all by the initial geographical note: εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν. Both the location on “the other side” (eastern) of the lake and the mention of the “country of the Gerasenes” (despite with the difficulties of identifying the place

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<sup>3</sup> Less useful is to consider the presence of the term ἔθνος (“Nation”; τὰ ἔθνη = “the Nations”, Gentiles”); in most of the 160 cases in the New Testament, this is a technical term indicating Gentiles as opposed to the Jews or the Christians. It is especially used in Acts and Pauline literature (cf. SCHMIDT, ἔθνος, 367-369). In Mark ἔθνος it is present six times – always spoken by Jesus – three of them used in a generic sense (“people, nation”; 10:42 and 13:8 *bis*) and in three in a religious sense (10:33; 11:17; 13:10). In the first case it certainly indicates only the pagans, in the others it could also include Israel.

<sup>4</sup> This is also expressed in the recent study by HAASE, *Jesu Weg zu den Heiden*. Some reservations have been raised for 7:31-37 (cf. YARBRO COLLINS, *Mark*, 376: “The allusions to the Old Testament in this acclamation support the conclusion that this account is set in a Jewish region”), however, it seems certain that Mark also wants to set 7:31-37 in gentile territory, too. Furthermore, we disagree with THEISSEN – MERZ, *Der historische Jesus*, 163, according to which in these regions Jesus addresses only Jewish minorities; in Mark’s Gospel no indication compels us to get this conclusion and it is difficult to support this historical reconstruction on the basis of other considerations.

<sup>5</sup> Cf. IVERSON, *Gentiles in the Gospel of Mark*; BENNEMA, *Gentile Characters*, and, for Bethsaida (8:22-26), MALBON STRUTHERS, *Placing Bethsaida*. However, regarding Bethsaida exclusively as a pagan city is still difficult: “The extent to which Bethsaida/Julias was Jewish or pagan in the first century is still an unanswered question. According to our excavations and historical information it was definitely Jewish, but perhaps also had a pagan population. Certainly, as the place of Peter, his brother Andrew, and of Philip, whose home was Bethsaida, according to John 1:44 and 12:21, it was not a purely pagan village or city” (KUHN, *Did Jesus Stay at Bethsaida?*, 2995). Even more difficult is regarding as pagan the placement of 9:14-27, an episode set under the mountain of the Transfiguration, where, among the characters involved, we find the scribes.

<sup>6</sup> Nonetheless the pericope provides interesting elements to understand Mark’s position towards the pagans. Cf. MASCILONGO, *Il Vangelo di Marco*, 438-458.

and considering the synoptic differences)<sup>7</sup> induce the reader to think of a non-Jewish territory; the same can be said for the final mention of the Decapolis (Δεκάπολις). The presence of “a great herd of swine” (ἀγέλη χοίρων μεγάλη) is even more conclusive: it’s a clear sign of a location outside Israel. The gentile setting is also clear in 7:24-30. Here, in addition to the mention of Tyre, a foreign city, the double connotation of the woman, “Greek” and “Syrophoenician” (Ἑλληνίς and Συροφοινίκισσα) is striking, clearly placing her outside Israel, from an ethnic and religious point of view. The content of the dialogue that is at the centre of the episode also concerns the relationship between Jews and Gentiles. As for the following episode (7:31-37), it is the initial verse that geographically identifies the place where the healing of the deaf-mute man takes place as non-Jewish; in a sort of summary, indeed, Mark recalls two of the already mentioned places (Τύρος/Tyre – to which he also adds the other coastal city of Sidon – and Decapolis/Δεκάπολις), drawing the reader’s attention precisely to the setting<sup>8</sup>.

The three passages will be studied together, in an attempt to highlight some more interesting common features. In fact, in a story with an episodic plot like Mark, the recurrence of a theme in successive passages is an indication of a precise narrative strategy, which must be considered for interpretation: the development is marked at different moments, but the theme – and its understanding – can only be considered globally<sup>9</sup>.

A first important common element is the presence of echoes and allusions to passages of the Old Testament where the theme of Gentiles is not foreign.

In 5:1-20 the text alludes to Isa 65:1-7 (LXX), with numerous references (some more literal, others less so)<sup>10</sup>; in that text, Isaiah contrasted the “Gentiles”

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<sup>7</sup> The difficulty of locating this region is well known; Matt 8:28 speaks of the “country of the Gadarenes”, while Luke 8:26 specifies: “Then they arrived at the country of the Gerasenes, which is opposite (ἀντιπέρα) Galilee”.

<sup>8</sup> On 7:31 see: FLOWERS, Jesus’ “Journey”, and LLOYD, *Archaeology and the Itinerant Jesus*, 345, for which “the itinerary of Jesus depicted in Mark 7.31 is geographically and historically plausible”. It was noted by HUEBENTHAL, *Reading Mark’s Gospel*, 445-446, that the mode of performing this miracle, recalling the action of pagan miracle workers, makes it easier for a non-Jewish audience to recognize Jesus.

<sup>9</sup> Cf. BREYTENBACH, *The Gospel as Episodic Narrative*, 28, who defines this construction as the “*Episodic unfolding* of a *global* theme”; specifically, the mission to the pagans is reported as an example of this situation.

<sup>10</sup> Can be seen: the mention of demons (Isa 65:3; cf. 5:16.18); the “sepulchers” (μνήμασιν in Isa 65:4; cf. 5:3); the “pork meat” (κρέα ὑεία in Isa 65:4; cf. the “swine” in 5:11); in Isa 65:7 then the mountains are mentioned, as in 5:5, and there is similarity between the two

(ἔθνος/ἴσ in v. 1) with Israel (the “people”; λαός/ם in v. 2), according to a suggestion collected by Paul in Rom 10:20-21<sup>11</sup>.

In the episodes narrated in 7:24-37, the cities of Tyre (vv. 24 and 31) and Sidon (v. 31) are well known in the Old Testament (Isa 23:1-5; Jer 47:4 [29:4 LXX]; 25:22 [32:22 LXX]; Joel 4:4; Zech 9:2; Jdt 2:28 and 1 Macc 5:15). Furthermore, the mention of Sidon recalls the biblical episode of Elijah and the widow (1 Kgs 17:8-24), an interesting example of a prophetic action in favour of a foreign woman, also taken up elsewhere in the New Testament (cf. Luke 4:25-26). An allusion to the Scriptures can be seen in the illness of the man: he’s deaf and mute, as are idols (cf. Ps 135:16-17: “They have mouths, but they do not speak; / they have eyes, but they do not see; / they have ears, but they do not hear”). But a clearer biblical reference is found in the ending (“He even makes the deaf to hear and the mute to speak”, v. 37), which evokes Ps 38:14, Exod 4:11 and some passages in Isaiah (cf. Isa 35:5-6, also Isa 29:18; 42:18-19; 43:8); the observation “He has done everything well” (v. 37) also recalls Gen 1:31 (“God saw everything that he had made, and indeed, it was very good”; cf. also Sir 39:16); here there is no mention of Gentiles in the Old Testament, but the reader’s attention is still aroused: if it is not the Scriptures that speak of the Gentiles, it is indeed the Gentiles who use the Scriptures.

A second common element is the absence, in the three episodes considered, of any explanation for Jesus’ movements. It should be noted that the Gospel is often stingy with explanations or comments from the narrator, but here we find ourselves facing journeys different from the previous ones, towards foreign territories, and therefore unexpected. This reticence prompts the reader to identify any connections in the text. The exorcism of 5:1-20 has thus been associated with the first miracle of Jesus, discerning a parallel between the settings: “Like the previous story, this second exorcism also occupies a strategic position in Mark’s narration. Just as the Galilean ministry of Jesus had been inaugurated by the expulsion of an unclean spirit in the synagogue of Capernaum

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warning to “keep away” in Isa 65:5 and 5:7. Cf. GARLAND, *A Theology of Mark’s Gospel*, 459-460.

<sup>11</sup> In Rom 10:20-21, cf. BELLI, *Argumentation and Use of Scripture in Romans 9–11*, 321-324: “Isa 65:1 is applied to the Gentiles and Isa 65:2 to Israel. [...] This perhaps was not the sense that Isaiah meant to express in the two verses 65:1-2, both of which seem addressed primarily to the people of Israel only, as an accusation and warning. However, strengthened by the possible meanings that the text suggests, and that the LXX in some way has presaged, Paul interprets the Isaian prophecy as descriptive of the current situation”.

(1:21-28), so Jesus’ first action in a gentile country is an exorcism”<sup>12</sup>. Regarding the journey to Tyre the connection with the previous section of Mark is more solid. After surpassing the religious boundaries of traditional Judaism, as narrated in the section dedicated to the teaching of the Torah, observance of traditions and food norms (7:1-23), with his movement outside of Israel, Jesus would in fact show the clear intention to also crossing the geographical borders<sup>13</sup>.

In any case, the reason for the trips is sought between the lines of the text, in a theological and symbolic key. Paradoxically, therefore, the lack of clear indications becomes a fruitful interpretative path, which the narrative construction of the entire section, with its parallels, allows us to glimpse at<sup>14</sup>.

A final feature of the two journeys is the absence of any explicit mention of the disciples<sup>15</sup>. Considering what was narrated earlier in the gospel, this is rather unusual and implausible, and suggests a deliberate construction of the narrator. In fact, in 5:1 it is clear that Jesus is with his own disciples (present in 4:35-41), and even the first verb is in the plural: “(And) they came” (Καὶ ἦλθον); however in 5:2 the verb becomes singular (“And when he had stepped out of the boat”, καὶ ἐξεληθόντος αὐτοῦ ἐκ τοῦ πλοίου; the same is seen in 5:18: “As he was getting into the boat”), and all the subsequent action is described as if the disciples were absent (did they stay on the boat?). The same happens in 7:24: the two verbs that describe the departure towards the region of Tyre are in the singular (“He set out and went away”, Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν), but the

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<sup>12</sup> My translation. “Al pari del precedente racconto, anche questo secondo esorcismo occupa una posizione strategica nella narrazione marciana. Come il ministero galilaico di Gesù era stato inaugurato dalla cacciata di uno spirito impuro nella sinagoga di Cafarnaò (1,21-28), così la prima azione di Gesù in ambiente gentile è un esorcismo” (FILANNINO, *La fine di Satana*, 59). About exorcism in New Testament, see KELLY, *Varieties of Exorcism*.

<sup>13</sup> Cf. IVERSON, *Gentiles in the Gospel of Mark*, 80: “The third journey into Gentile territory begins in 7:24 but is intimately connected with events preceding the journey that occur on Jewish soil”.

<sup>14</sup> DEPPE, *The Theological Intentions of Mark’s Literary Devices*, 371, states that, using repetition “Mark wants to demonstrate that Jesus himself was pushing his followers to include a Gentile mission in their discipleship”. The narrative repetitions in the section are also noted by HUEBENTHAL, *Reading Mark’s Gospel*, 395 and HAASE, *Jesu Weg*, 139-167, which speaks of “twin stories” (one in Jewish soil, the other in pagan territory). Cf. also WEFALD, *The Separate Gentile Mission in Mark*.

<sup>15</sup> HARROCKS, *Jesus’ Gentile Healings*, states that a further characteristic of these stories is the lack of direct contact with the sick; however, this is only the case for 5:1-20 and 7:24-31.

disciples appear later in 8:1<sup>16</sup>. Regardless of the plausibility of a solitary journey by Jesus, the peculiar characteristic remains that the narrator avoids including the disciples. Considering their presence at the feeding of the four thousand (Mark 8:1-9), which, as mentioned, most likely took place in gentile land, the impression is that only in these episodes, in which gentile *characters* are present, Mark wants to avoid the direct confrontation with the disciples. This situation has led to different interpretations among scholars, divided between those who see their role diminished throughout the section, for polemical reasons, and those who instead note the pedagogical intent of Jesus towards them<sup>17</sup>.

## 2 The Gentile Characters in the First Half of the Gospel: Their Narrative Function

In a story with an episodic plot, like Mark, the characters play an important narrative role. In the considered passages, given the absence of the disciples, the entire scene is divided between Jesus and the gentile characters involved, true co-protagonists alongside the Nazarene. Certainly, the long description of the demon-possessed man in 5:1-20 does not go unnoticed. After introducing it simply as “a man with an unclean spirit” (*ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ*, v. 2), three verses are dedicated to the description – directly provided by the narrator to the reader – of his terrible past actions: dwelling in tombs, the impossibility of

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<sup>16</sup> Summarizes the situation well HUEBENTHAL, *Reading Mark's Gospel*, 277: “The text leaves open whether they [the disciples] should be seen as unnamed but present in this and the following sequence or whether they are indeed absent”. In the parallel of Matt 15:21-28, however, the disciples are present in Tyre.

<sup>17</sup> The first opinion is upheld by SACCHI, “Lascia prima che si sazino i figli...”, 154: “The role assigned to the disciples appears clearly secondary. [...] Rather, at times the impression is that the disciples of the first hour, and with them many Christians still bound to Judaism, are unable to fully understand how the conversion of the Gentiles calls into question their whole way of conceiving and live the faith” (my translation; “Il ruolo assegnato ai discepoli appare decisamente secondario. [...] Anzi, a volte si ha l'impressione che proprio i discepoli della prima ora, e con loro molti cristiani ancora legati al giudaismo, non riescano a capire fino in fondo come la conversione dei gentili metta in questione tutto il loro modo di concepire e di vivere la fede”); BENNEMA's opinion, *Gentile Characters*, 230 is very similar: “[Mark] uses the Gentile minor characters rather than the disciples to teach his audience about the nature of the Gentile mission”. On the contrary, emphasize the value of such episodes for the instruction of disciples, the studies of MAZZUCCO, *Gesù e la donna sirofenicia*, and MALBON STRUTHERS, *Placing Bethsaida*, 142: “Jesus guides the disciples in moving out from healing and feeding «Jews» to also healing and feeding Gentiles”.

restrain him with chains and subduing him, the screams, and the beatings with stones. The following dialogue is equally unusual, and even Mark, with a singular anachrony, presents the words of the possessed before those of Jesus, even though they were pronounced earlier in the story<sup>18</sup>. The ending is equally unusual (vv. 18-20), with the dialogue in three passages between Jesus and the healed man. After the man’s request to “be with him” (ἵνα μετ’ αὐτοῦ ᾶ; significant words, in the light of 3:14), rejected by Jesus, the Nazarene’s response is reported in direct speech: to go to his own people and tell (ἀπάγγελον) how much “the Lord” (ὁ κύριος) has done. This mission is accomplished, according to the narrator’s concluding words, with two significant differences: the use of the verb “to proclaim” (κηρύσσειν) and the reference to the actions of Jesus (and not of the Lord). The verb κηρύσσω is important: it had already been used for John, Jesus, and the disciples (cf. 1:4.7.14.38.39; 3:14), but now the Gerasene demoniac is the first character in the Gospel who proclaim what “Jesus had done” outside of the land of Israel<sup>19</sup>.

Equally striking is the figure of the Syrophenician woman, not only for the description of her ethnic-religious status (as seen above), but above all, in this case, for the words exchanged with Jesus<sup>20</sup>. The woman stands up to the master: she accepts his position but exploits it to her own advantage, admitting her belonging to the gentile world and recognizes the priority of the Jews (“Let the children be fed *first*”, πρῶτον)<sup>21</sup>, but she is convinced that at the banquet, where Israel eats until full, it is possible to feed everyone. As I had the opportunity to note, “thanks to the interplay of contrasts between the two protagonists, Mark

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<sup>18</sup> Even the unveiling of the name and the request made by the possessed to Jesus to enter the herd of swine are unique elements in the stories of exorcism in Mark. Other considerations in FILANNINO, *La fine di Satana*, 59-100.

<sup>19</sup> Even if the healed leper already announced τὸν λόγον (1:45), contravening – in that case – Jesus’ prohibition. We will return to the use of the verb κηρύσσω later.

<sup>20</sup> Cf. FILANNINO, *La fine di Satana*, 106: “Il racconto di esorcismo, al quale è riservato uno spazio esiguo, costituisce soltanto la cornice della pericope e ha la sua chiave interpretativa nel dialogo tra Gesù e la donna.” (“The story of exorcism, to which little space is reserved, constitutes only the frame of the pericope and has its interpretative key in the dialogue between Jesus and the woman”; my translation).

<sup>21</sup> On how to understand the term “first”, SACCHI, “Lascia prima che si sazino I figli...”, 153 claims that for Mark already during the life of Jesus “The «first» of salvation has ended, and the «after» has begun, that is, the time in which salvation is offered to all” (my translation). (“...si è concluso il «prima» della salvezza ed è cominciato il «dopo», cioè il tempo in cui la salvezza è offerta a tutti”).

manages to affirm, at the same time, the Jewish people's primacy over the Gentiles as well as the need for salvation to be extended to the Gentiles too, without discrimination and exclusion"<sup>22</sup>. And it is true that in the dialogue the concluding words belong to Jesus, but in a completely unusual way they do nothing but recognize the effectiveness of the woman's previous reply (τὸν λόγον), thus assigning to her words the role of interpretative key of the passage<sup>23</sup>. And these words precisely concern the relationship between Jews and non-Jews: "the woman breaks a taboo of the text-actual world: she transcends the border between Jews and Gentiles and in the process also helps Jesus to transcend this border"<sup>24</sup>.

In the third episode the characterization is more complex. Rather than the deaf and mute man himself, it is the other characters who are active, carrying him (φέρουσιν, v. 32), proclaiming the fact (ἐκήρυσσον, v. 36), and greatly amazing (ἐξεπλήσσοντο, v. 37) and praising God. Above all, they are at the center of the final part of this episode, as they report the news of Jesus' works being proclaimed in that region. And the important verb κηρύσσω still occurs here, after been already used to describe the Gerasene demoniac's action in 5:19, as seen above.

As a conclusion, in all these episodes the Gospel appears to be proclaimed to the Gentiles not through direct statements by Jesus or the narrator, but through the characters encountered outside of Israel. Without entering here in problems of a historical nature (did Jesus really go outside Israel? Was the good news really proclaimed in the pagan territories during the life of Jesus?)<sup>25</sup>, what must be noted is that Mark's narrative leaves no doubts about the importance of these journeys, without however providing explicit interpretation keys to the readers.

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<sup>22</sup> My translation. "Grazie al gioco di contrasti tra i due protagonisti, Marco riesce ad affermare, allo stesso tempo, sia il primato del popolo giudaico rispetto ai pagani, sia la necessità che la salvezza giunga anche a questi ultimi, senza discriminazioni ed esclusioni", MASCILONGO – LANDI, "Tutto ciò che Gesù fece e insegnò", 90.

<sup>23</sup> THEISSEN – MERZ, *Der historische Jesus*, 206 states that Mark 7:24-30 is the only *apophthegma* in the New Testament in which Jesus does not prevail in the argument.

<sup>24</sup> HUEBENTHAL, *Reading Mark's Gospel*, 395.

<sup>25</sup> You can note the thought of M. Hengel, for whom these shifts are to be ascribed exactly, to historical rather than theological reasons: "This crossing over from Jewish Galilee to predominantly Gentile areas scarcely has something to do with the later Gentile mission. The readers outside of Palestine knew too little about the geographical relations in and around Galilee to be able to produce such a connection" (HENGEL – SCHWEMER, *Jesus and Judaism*, 369).

It is as if Mark, in reporting these stories, simply wanted to raise the issue, without setting any conclusion. However, in other sections of the Gospel, there are further clues that allow for a better overall interpretation and therefore deserve to be briefly examined.

### 3 Other Gentile Characters and Jesus’ Teachings about the Gentiles

To complete the view on the theme of the Gentile mission, it is also necessary to consider the other gentile characters of the Gospel, as well as some very brief teachings of Jesus. Starting with the teachings, we should first consider some of the passages already mentioned, in which the term ἔθνος appears. In particular, 11:17 and 13:10 stand out; in the first case, in the context of the symbolic action at the temple, Jesus quotes Isa 56:7 and speaks of the sanctuary as a “house of prayer for all nations”; in the second, Jesus affirms that – in the time to come – “the good news must first be proclaimed to all nations” (εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον). These passages are barely mentioned, and they must be interpreted in light of the previous stories, also due to some vocabulary connections: indeed, the adverb πρῶτον (cf. 7:27) and the verb κηρύσσω appear (cf. 5:19 and 7:36), here linked to the key term “good news/gospel”. To proclaim the good news/gospel returns in 14:9, where it is stated that the action of the woman of Bethany will be remembered “wherever the good news is proclaimed in the whole world” (ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον); the technical term ἔθνος does not appear here, but the diffusion of the gospel (also) outside Israel is equally affirmed. These brief references contribute to broaden the picture, providing useful elements for a comprehensive interpretation; above all, it is important that the speaker is, in all passages, Jesus himself.

But let’s go back to the characters: the other Gentiles found in Mark are Pilate (15:1-15.42-47), the Roman soldiers (15:16-41), and naturally the centurion, who appears in 15:39.44-45<sup>26</sup>. Both Pilate and the soldiers have a significant role in the narrative of the passion, however, bound to their historical function, already mentioned in 10:33 (“they will hand him over to the

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<sup>26</sup> About these characters, see IVERSON, *Gentiles in the Gospel of Mark*, 126-176 (the Author also considers Simon of Cyrene).



Gentiles”). Mark must talk about it, because of their public actions towards Jesus. On the contrary, the role of the centurion is different, because the evangelist could have easily omitted his words; no one would have missed that small scene, enclosed in a verse: “Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, «Truly this man was God’s Son!»“ (15:39; ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν εἶπεν· ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν) Clearly, the reader is struck not only by the Christological content, but also by the speaker: a foreigner who appears here for the first time. It is not the disciples, absent from Golgotha, nor the women, of whom Mark will speak immediately afterwards (15:40-41), “looking on from a distance”, who comment on the death of Jesus; it is neither the narrator’s<sup>27</sup> nor the very voice of God to be heard<sup>28</sup>. The recognition of Jesus as son of God is thus entrusted to a pagan, an accomplice in the killing of the Nazarene, and this happens without Mark giving an explanation, except in a generic way (“[he] saw that in this way he breathed his last”)<sup>29</sup>. Moreover, considering the entire Gospel, this foreigner is the first *human* character who recognizes Jesus as the son of God; as it is well known, this specific narrative construction is only found in Mark<sup>30</sup>. There is no doubt that he wants to suggest something to the reader, something that can only be grasped by considering the entire narrative. In this case as well, the narrative methodology, attentive as it is to the plot as a whole, allows us to identify valuable elements for interpretation. In particular, we think it provides important arguments to

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<sup>27</sup> On this we disagree with MALBON STRUTHERS, *Mark’s Jesus*, 189-191, who speaks here of “narrator’s point of view”.

<sup>28</sup> “The centurion has a flash of insight and testifies to Jesus’s divine sonship at a moment in the narrative when the voice of God is conspicuously absent” (BOND, *The First Biography of Jesus*, 217).

<sup>29</sup> Scholars are divided on the interpretation to be given to the words of the narrator; if the statement is connected to the tear in the veil of the temple, it can be linked to the foreign character of the centurion, as a sign of the end of the separation between Jews and pagans: cf. FUSCO, *Rivelazione di Gesù - Rivelazione di Dio*, 155; GURTNER, *The rending of the veil and STOCK, Das Bekenntnis des Centurio*. On this aspect, however, a different opinion is expressed by MANICARDI, *Il cammino di Gesù*, 179.

<sup>30</sup> In Matthew’s Gospel, Jesus is recognized as the son of God well before his death, even by human characters (disciples and Peter); in Luke the centurion says: “Certainly this man was innocent (δικαίος)”.

recognize in the words of the Roman centurion, “the climax of the Markan theme of Jesus as the Son of God”<sup>31</sup>, which is not always admitted by scholars<sup>32</sup>.

### Conclusion: Mark’s Strategy

Considering the collected elements, it’s possible to recognize a clear narrative line that describes in Mark’s Gospel the opening of Jesus to the Gentiles (and vice versa). It’s therefore reasonable to state, as already noted in some previous essays, that “Jesus is the saviour of all nations” and “he is the Son of God recognized by the Gentiles”<sup>33</sup>.

However, this narrative line is only hinted in the Gospel and, on this theme as well, Mark turns out to be the most acerbic of the synoptics. He does not address the issue as directly and explicitly, as Matthew will do, with the various statements on the mission within and outside Israel and above all with the final universal mandate<sup>34</sup>. Nor Luke, who reserves the task of illustrating the subject at length to numerous pages in the Acts of the Apostles. As with other themes, also for the Gentile mission, which was an important characteristic of the Christian movement from the beginning, Mark ensures that it is mainly the story that suggests developments and interpretation relying on the characters rather than on the teachings<sup>35</sup>. Overall, considering both the episodes set outside Israel and the few words of Jesus on the topic – all in the future tense, as we have seen – it is however indubitable that the proclamation of the good news to the Gentiles is presented as the realization of the master’s thought, according to which the

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<sup>31</sup> YARBRO COLLINS, *Mark*, 764.

<sup>32</sup> The discussion on how to interpret the words of 15:39 is heated; some scholars emphasize the value of confession, such as GAMEL, *Mark 15:39 as a Markan Theology of Revelation*; STOCK, *Das Bekenntnis des Centurio*; WYPADLO, ‘Wahrhaftig, dieser Mensch war Gottes Sohn’. Other, instead, tend to limit its Christological value; cf. JOHNSON, *Is Mark 15:39 the Key to Mark’s Christology?*; SHINER, *The Ambiguous Pronouncement of the Centurion*; EUBANK, *Dying with Power*.

<sup>33</sup> My translation. “Gesù è il salvatore di tutte le genti [ed] è il Figlio di Dio riconosciuto dai pagani”; MANICARDI, *Il cammino di Gesù*, 143.

<sup>34</sup> Most certainly, the mandate of 16:15-20 is considered here as a later addition, extraneous to Mark’s narrative strategy.

<sup>35</sup> Cf. BREYTENBACH, *The Gospel as Episodic Narrative*, 29-30: “The «gentile mission» theme is never treated episodically outside of Mark 7:24-30, only occasionally hinted at (14:9; 13:9-10). Yet Mark 7:24-30 illustrates the theme in narrative fashion by means of an «event» in the life of Jesus, thereby shedding new light on the statements in Mark 13:9-10; 14:9; 15:39”.

Gospel would have reached not only Israel, but “all nations” (13:10) and “all the world” (14:9).

Thus, even the reluctance to propose clear-cut statements on the subject cannot be read as an indication of a marginality of the matter, as has often been suggested. Besides, this narrative mode is customary in Mark and corresponds to the Gospel’s style in many aspects; think of the revelation of the identity of Jesus, which occurs gradually and in a “hidden” way throughout the story. And perhaps it is no coincidence that this Christological theme, as we have seen, is intertwined with the issue of the Gentiles, thanks to the confession of the centurion in 15:39. By thus combining the accounts of the journeys out of Israel in the first part of Mark with the declaration of the centurion, the overall picture becomes clearer. And if, for the identity of Jesus, the disciples were the most involved in the unveiling of the theme, here it is instead the minor characters who take on the task, so to speak, of accompanying the reader in discovering the opinion of the evangelist regarding the pagan world<sup>36</sup>. Thus, perhaps, in 15:39 it is not surprising that a Gentile has the role to indicate the divine identity of the Crucified. Despite this pagan is indubitably a minor character (he appears only once in the Gospel and in very few verses), his role can’t be underestimated, as the discoveries and results emerged through the investigation method of narrative analysis have demonstrated.

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<sup>36</sup> “Mark’s purpose is that the Gospel about Jesus Christ, the Son of God, is preached to all nations, and the Gentile characters in the Markan narrative anticipate the success of this future Gentile mission” (BENNEMA, *Gentile Characters*, 231).

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### *Summary*

The article provides a presentation of the ‘Gentile mission’ in the Gospel of Mark, focusing on the non-Jews characters who appear in several episodes of the Gospel. For this purpose, the article employs narrative analysis, which is useful to describe the narrative function of each character (such as the Gerasene demoniac in Mark 5:1-20, the Syrophenician woman in Mark 7:24-31 and the deaf man in Mark 7:31-37), but also to discover the overall strategy of the evangelist. Specifically, the analysis aims to highlight the link between the presence of the gentile characters to whom Jesus favorably addresses, and the important scene described in Mark 15:39, when another gentile character, the centurion, confesses the divinity of Jesus with the words: “Truly this man was God’s Son!”

*Keywords:* Gospel of Mark; Narrative Analysis; Characters; Minor Characters; Christology.

### *Zhrnutie*

Štúdiá predstavuje „misiu u pohanov“ v Evanjeliu podľa Marka so zameraním na nežidovské postavy, ktoré sa objavujú v niekoľkých evanjeliových epizódach. Pre tento účel štúdiá uplatňuje naratívnu analýzu, ktorá je vhodná na opis naratívnej funkcie každej postavy, ako sú posadnutý z Gerazy v Mk 5,1-20, Sýrofeničanka v Mk 7,24-31 a hluchonemý v Mk 7,31-37, ale aj aby odhalila celkovú stratégiu evanjelistu. Špeciálnym cieľom analýzy je poukázať na spojenie medzi prítomnosťou pohanských postáv, ktoré Ježiš vľúdne oslovuje, a dôležitou scénou opísanou v Mk 15,39, v ktorej ďalšia pohanská postava centúrión vyznáva božskosť Ježiša slovami: „Tento človek bol naozaj Boží Syn!“

*Kľúčové slová:* Markovo evanjelium, naratívna analýza, postavy, vedľajšie postavy, kristológia.

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## Skúška ohňom a vodou

Eliáš a Ježiš v Lk 12,49-50

*Štefan Novotný*

Prorok Eliáš je po Mojžišovi, Abrahámovi a Dávidovi štvrtou najcitovanejšou starozákonnou postavou v evanjeliách<sup>1</sup>. V Lukášovom evanjeliu je 9 × explicitne spomínaný: 7 × menovite ako Eliáš (1,17; 4,25.26; 9,8.19.30.33) a 2 × ako muž (9,30.32). Z uvedených zmienok sa k osobe Ježiša viaže osem výskytov, ktoré sa nachádzajú v troch evanjeliových udalostiach: vystúpenie v nazaretskej synagóge (4,16-30); mesiášska otázka a prvá predpoveď Ježišovho utrpenia (9,18-27); premenenie na vrchu a predpoveď Ježišovho zmŕtvychvstania (vv. 28-36). Z týchto troch udalostí majú posledné dve paralely u synoptikov<sup>2</sup>, kým udalosť v nazaretskej synagóge uvádza jedine Lukáš.

Okrem explicitných zmienok sa v Lk nachádzajú ďalšie implicitné odkazy na činnosť proroka Eliáša, ktoré sa vzťahujú na osobu Ježiša a jeho činnosť<sup>3</sup>: vzkriesenie mládenca v Naime (Lk 7,11-17) odkazuje na vrátenie života synovi vdovy v Sarepte (1Kr 17,17-24); prípad Ježišových učeníkov, ktorí chcú zvolať oheň z neba na Samaritánov (Lk 9,54) pripomína Eliášovo zvolanie ohňa na poslov kráľa Achaziáša (2Kr 1,10.12); prosba potencionálneho Ježišovho učeníka, aby sa mohol rozlúčiť doma s rodinou (Lk 9,61) pripomína dialóg Eliáša s Elizeom (1Kr 19,19-21); Ježišova odpoveď o položení ruky na pluh (Lk 9,62) odkazuje na okolnosti už spomenutého dialógu (1Kr 19,19); zmienka na začiatku Ježišovej cesty do Jeruzalema o tom, že má byť vzatý z tohto sveta (Lk 9,51) pripomína použitým slovníkom Eliášov odchod (2Kr 2,10-11), čo v rámci dvojdiela Lk-Sk nachádza svoju odozvu aj v slovníku opisu Ježišovho nanebovstúpenia (Sk 1,22)<sup>4</sup>.

Ďalším miestom v Lk, ktoré odkazuje na postavu proroka Eliáša, by mohla byť stať Lk 12,49-50, kde Ježiš hovorí o túžbe vrhnúť oheň na zem a o veľkej úzkosti z krstu, ktorým má byť pokrstený: „Oheň som prišiel vrhnúť na zem; a čo

<sup>1</sup> BOCK, *Elijah and Elisha*, 204.

<sup>2</sup> Lk 9,18-27 (Mt 16,13-28; Mk 8,27-9,1); Lk 9,28-36 (Mt 17,1-9; Mk 9,2-10).

<sup>3</sup> DERRENBACHER, *A Response to Thomas Brodie*, 31.

<sup>4</sup> DELY, *Typologický význam*, 139-141.



chcem? Len aby už vzplanul! Ale krstom mám byť pokrstený a ako mi je úzko, kým sa to nestane!“ Dva výroky zoradené v paralelizme môžu v Lukášovom evanjeliu byť echom Eliášovej aktivity na hore Karmel (1Kr 18,1-46), kde prorok prechádza dramatickou situáciou skúšky a súdu v zápase s Baálovými prorokmi a víťazí vymodleným ohňom z neba, ktorý strávi predtým výdatne poliatu obeť (v. 38)<sup>5</sup>. Táto exegetická poznámka sa venuje skúmaniu prvkov možnej typológie Eliáša v Ježišovom výroku o ohni a krste.

## 1 Metodologická poznámka

Z hľadiska diachrónneho prístupu a historicko-kritickej metódy je dvojveršie Lk 12,49-50 syntetickým paralelizmom dvoch Ježišových logií<sup>6</sup>, ktoré vykazujú známky vplyvu aramejštiny<sup>7</sup>, pochádzajú z veľkej časti pravdepodobne z obdobia historického Ježiša<sup>8</sup> a do kanonizovaného textu sa dostali z Lukášovho vlastného prameňa L alebo prameňa Q<sup>9</sup>. Prvý výrok vo v. 49 nemá paralelu v rámci synoptikov, hoci opis vrhnutia ničivého elementu na zem v takmer identickej formulácii možno nájsť v Mt 10,34, kde je však namiesto ohňa uvedený meč. Ale synoptickou paralelou k Mt 10,34 u Lukáša nie je v. 49, ale v. 51, ktorý je Lukášom výrazne upravený a zmienka o meči je nahradená zmienkou o rozdelení. Druhý výrok v. 50 obsahuje podobnú formuláciu o krste ako Mk 10,38, kde je však uvedená v epizóde, ktorá je v Lk vynechaná. Z diachrónneho hľadiska sa neuvažuje o tom, žeby text o Eliášovom zápase na Karmeli (1Kr 18,1-46) mal vplyv na Lk 12,49-50.

Synchrónny prístup ponúka ďalšie metódy, ktoré môžu byť obohatením pre biblickú exegézu a dopĺňajú historicko-kritickú metódu. V tomto prípade sa javí vhodné využitie kánonického výkladu Písma<sup>10</sup> a intertextuality<sup>11</sup>, ktorá sa

<sup>5</sup> Autori zmieňujú túto podobnosť len veľmi zriedka: výslovne to spomína Johnson (JOHNSON, *Evangelium podle Lukáše*, 227). Nolland tu uvádza podobnosť s 2Kr 1,10 (NOLLAND, *Luke 9:21–18:34*, 708).

<sup>6</sup> BEASLEY-MURRAY, *Baptism*, 74; WOLTER, *Das Lukasevangelium*, 467-468.

<sup>7</sup> BURNEY, *The Poetry of Our Lord*, 89-90.

<sup>8</sup> ARENS, *The HΛΘON-Sayings*, 83.

<sup>9</sup> NOLLAND, *Luke*, 706. FRAYER-GRIGGS, *Saved as through Fire*, 247.

<sup>10</sup> JANČOVIČ, *Kánonický prístup*, 6-7.

<sup>11</sup> „Intertextualita v skúmaní biblických textov by mala sledovať práve a predovšetkým súhru textov, do akej miery sa z dialógu dvoch alebo viacerých literárnych jednotiek pri zohľadnení ich vlastných kontextov otvárajú nové horizonty významu, ktoré môžu presahovať aj pôvodné autorské zámery.“ BENKA, *Biblisti a intertextualita*, 10.

rozvinula v posledných desaťročiach a v biblickej exegéze sa napriek kritike postupne etabluje<sup>12</sup>. Braulik<sup>13</sup> ponúka dva kroky v rámci kánonicko-intertextuálneho čítania. Prvý krok je analyticko-popisný, v ktorom sa hľadá v rámci kánonu súvzťažnosť, referenčné signály, podobnosti a odlišnosti, pričom aj v prípade, že odhalená súvzťažnosť nebola úmyslom samého autora alebo redaktora, ide o kánonickú intertextualitu, ktorú netreba prehliadať. Druhý krok je synteticko-interpretatívny, v ktorom sa skúma prínos evokovaného referenčného textu pre význam vykladaného textu z pozície čitateľa.

## 2 Podobnosti medzi Eliášovým zápasom na Karmeli (1Kr 18,1-46) a Ježišovými výroky (Lk 12,49-50)

Dva druhy referenčných signálov je možné pozorovať v potencionalnej typológii Eliáš-Ježiš v Lk 12,49-50. Na jednej strane to môže byť príbuznosť v použítom slovníku a na druhej strane tematická príbuznosť, ktorú možno odhaliť len vo svetle širšieho kontextu Lukášovho evanjelia.

### 2.1 Terminologická podobnosť

Vzhľadom na to, že referencie na osobu a dielo proroka Eliáša v opise Ježišovej verejnej činnosti v rámci Lk-Sk odkazujú na text gréckeho prekladu Septuaginty (LXX)<sup>14</sup>, je potrebné najprv verifikovať príbuzné prvky aj v prípade nášho textu<sup>15</sup>. Pri priamom porovnaní gréckeho textu 1Kr 18,1-48 a Lk 12,49-50, resp. širšej state Lk 12,49-59 nachádzame len veľmi málo spoločných prvkov.

#### 2.1.1 Oheň

V Lk 12,49 sa spomína oheň podobne ako pri vyvrcholení zápasu na Karmeli (1Kr 18,38), ale kým Ježiš prišiel vrhnúť oheň na zem (Πῦρ ἤλθον βαλεῖν ἐπὶ τὴν γῆν), Eliáš najprv navrhuje v pravidlách zápasu nerozložiť oheň (πῦρ οὐ μὴ ἐπιθῶ, v. 23) a potom, keď príde na neho rad, prosí, aby ho Pán vypočul ohňom (ἐπάκουσόν μου ἐν πυρί, v. 37) a na základe Eliášovej modlitby padne z neba oheň od Pána (ἔπεσεν πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ, 1Kr 18,38). Výraz

<sup>12</sup> MOYISE, Intertextuality, 429; BENKA, Bibliisti a intertextualita, 4.

<sup>13</sup> BRAULIK, Kánonicko-intertextuálne čítanie, 8.

<sup>14</sup> JOHNSON, Evangelium podle Lukáše, 21.

<sup>15</sup> BRODIE, Luke's Use of the Elijah-Elisha Narrative, 6.

πῦρ ... βαλεῖν sa nevyskytuje nikde inde v NZ ani v LXX. V Lk 17,29 sa nachádza v spojení s ohňom sloveso vyliat' (ἔβρεξεν πῦρ) v súvislosti s odkazom na skazu Sodomy, ktoré je použité aj v Gn 19,24 v LXX. Ďalším slovesom v odkazoch na LXX, ktoré sa v Lk používa v spojení s ohňom je καταβαίνω, ktoré sa nachádza v Lk 9,54 v texte o vrhnutí ohňa na samaritánsku dedinu (9,51-54) i v LXX texte 2Kr 1,10.12.14. V prípade Lk 12,49 je ešte pozoruhodné, že hoci Ježiš hovorí o sebe, že prišiel oheň na zem vrhnúť, jeho zapálenie je opísané v *passivum divinum*<sup>16</sup>. V tomto bode by sa to podobalo situácii Eliáša, ktorý nezapaľuje oheň, ale spolieha sa na Pánovu intervenciu.

### 2.1.2 Zem

Slovo zem sa v 1Kr 18 nachádza na štyroch miestach. Hneď prvý verš kapitoly hovorí o Pánovom slove, ktoré zaznelo Eliášovi, aby sa ukázal Achabovi, lebo Pán zošle „dážd' na tvár zeme“ (δώσω ὑετὸν ἐπὶ πρόσωπον τῆς γῆς) (1Kr 18,1). Na rozdiel od Lk 12,49 je výraz v genitíve a vzťahuje sa k opačnému živlu ako je oheň. O pár veršov ďalej v 1Kr 18, podobne ako v Lk 12,49, je výraz so spojkou ἐπὶ v akuzatíve „na zem“, resp. „do zeme“ (διέλθωμεν ἐπὶ τὴν γῆν). Zem označuje krajinu, v ktorej vysychajú pramene a potoky kvôli suchu, ktoré na Pánov rozkaz ohlásil Eliáš. Tretíkrát sa spomína zem vo význame „neznáma lokalita“ v slovách Abdiáša, ktorý sa bojí, žeby Pánov duch odniesol Eliáša preč a jeho samého by Achab potrestal (1Kr 18,12). Štvrtá zmienka o zemi je opäť so spojkou ἐπὶ a v akuzatíve (ἔκυψεν ἐπὶ τὴν γῆν) a opisuje modlitbovú pozíciu Eliáša na Karmeli po ohlásení veľkého dažďa a čakani na jeho príchod (v. 42).

### 2.1.3 Krst, voda

Slovo krst ani sloveso krstiť sa explicitne v 1Kr 18 nenachádzajú. Avšak voda, ktorú predpokladá krst<sup>17</sup> v zmysle ponorenia, sa nachádza na viacerých miestach. *Voda* sa spomína v súvislosti s Abdiášovou starostlivosťou o stovku Pánových prorokov, ktorých ukryl pred Jezabel v jaskyni a sýtil chlebom a *vodou* (1Kr 18,4.13). *Voda* sa spomína aj v dramatickom vyvrcholení scény, keď nechá Eliáš trikrát štyrmi džbánmi *vody* poliať pripravenú obeť a drevo tak, že voda

<sup>16</sup> WOLTER, Das Lukasevangelium, 468.

<sup>17</sup> WOLTER, Das Lukasevangelium, 467.

naplní jarček okolo oltára (vv. 34-35) a neskôr je ohňom od Pána celkom pohltená spolu s celopalom (v. 38).

#### 2.1.4 Obláčik z mora

Na konci 1Kr 18 sa *voda* spomína vo význame *mora*, z ktorého vystupuje „oblak malý ako ľudská ruka“ (ἰδοὺ νεφέλη μικρὰ ὡς ἴχνος ἀνδρός, 1Kr 18,44). V širšom kontexte celku Lk 12,49–13,9 sa nachádza odkaz na pozorovanie Eliášovho sluhu, či ešte od mora neprichádza dážď. Ježiš vyčíta súčasníkom, že sú pokrytci, lebo nevedia rozpoznať znamenia času, hoci dážď vedia predpovedať, keď *vidia na západe vystupovať oblak* (ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, Lk 12,54). Verše Lk 12,54-57 pochádzajú pravdepodobne zo spoločného prameňa logií Q a majú svoje paralely v Mt 16,2-3, ako aj v apokryfnom Tomášovom evanjeliu (log. 91,2). Zmienka o oblaku sa nenachádza ani v Mt ani v Tomášovom evanjeliu.

Zo spomenutých podobností a odlišností je zrejmé, že nemožno hovoriť o literárnej závislosti<sup>18</sup> uvedených textov na úrovni parafrázy alebo alúzie. Napriek tomu sa tu nachádzajú tri podobnosti, ktoré ukazujú istú úroveň súvzťažnosti. Prvou je *passivum divinum* v Ježišovej zmienke o zapálení ohňa<sup>19</sup>, druhou podobnosťou môže byť paradoxné protirečenie očakávanému ohňu vo forme intenzívneho preliatia Eliášovej obety vodou a treťou podobnosťou je zmienka o obláčiku, ktorý vystupuje z mora, resp. na západe.

## 2.2 Tematická podobnosť v rámci širšieho kontextu Lk

V rámci Lk je najbohatšou na vzťah k naratívne mu cyklu o Eliášovi kapitola 9, kde sa nachádza 5 z 9 explicitných odkazov na osobu Eliáša (9,8.19.30.32.33) a okrem toho ďalšie 4 alúzie (vv. 51.54.61.63). Všetky explicitné zmienky o Eliášovi sa nachádzajú v kontexte dvoch udalostí: mesiášska otázka a prvá predpoveď Ježišovho utrpenia (9,18-27); premenenie na vrchu a predpoveď Ježišovho zmŕtvychvstania (9,28-36). Alúzie sa nachádzajú v závere kapitoly v kontexte nastúpenia Ježiša na cestu do Jeruzalema. Perikopa Lk 9,51-56 sa nachádza iba v Lk a je prepojená s obrazmi z Eliášovho

<sup>18</sup> Brodie pri štúdiu vzťahu Eliášovho a Elizeovho cyklu k Lk formuloval základné kritéria pre definovanie literárnej závislosti: 1. dostupnosť a plausibilita; 2. perzistentné podobnosti v téme, zápletke, jazykových prvkoch a usporiadaní; 3. interpretovateľnosť a pochopiteľnosť rozdielov. BRODIE, Luke's Use of the Elijah-Elisha Narrative, 27-28.

<sup>19</sup> ARENS, The HAΘON-Sayings, 87.

naratívneho cyklu<sup>20</sup>. Pri porovnaní textu Lk 12,49-50 a Lk 9,51-56 a ich vzťahu k Eliášovmu naratívne mu cyklu sa ukazujú tieto súvislosti:

1. Od Lk 9,51, kde sa začína úsek správy o ceste do Jeruzalema (Lk 9,51–19,27) je verš Lk 12,50 prvým miestom, kde Ježiš odkazuje na pašiové udalosti<sup>21</sup>. Zmienka o krste nemusí byť nevyhnutne vzťahovaná len na pašiové udalosti, ale aj v širšom význame na ponorenie sa do veľkých ťažkostí a problémov<sup>22</sup>. Jedným z nich mohlo byť aj neprijatie a rastúci odpor v závere Ježišovej verejnej činnosti. Kontext cesty do Jeruzalema nevyklučuje, ale zahŕňa do tejto záplavy protirečenia – možno povedať ako jej vrchol – aj pašiové udalosti.
2. Ježiš v 9,51 začína svoju cestu a posielá pred sebou poslov, tí narazia v samaritánskej dedine na odpor a učeníci ich chcú potrestať ohňom z neba, podobne ako Eliáš vojakov kráľa Achaziáša (2Kr 1,10-12). Ešte predtým sa pýtajú Ježiša: „Pane, chceš (θέλεις), aby sme povedali, aby oheň (πῦρ) zostúpil s neba a strávil ich?“ (Lk 9,54). Ježiš ich za túto otázku pokarhá. V tomto kontexte vyznieva paradoxne Lk 12,49, kde Ježiš hovorí o svojom poslaní ako o vrhnutí ohňa (πῦρ) a veľmi chce (θέλω), aby už oheň, ktorý prišiel vrhnúť, bol zapálený. Je to o to zaujímavejšie, že Ježišove výroky tak 9,55, ako aj 12,49 patria pravdepodobne do Lukášovho vlastného prameňa a vyznačujú sa svojou starobylosťou. Ak 9,55 obsahuje zreteľný odkaz na oheň z 2Kr 1,10-12, potom v 12,49 ide o príbeh iného ohňa. Ak by sme ostali pri hľadaní typológie v rámci Eliášovho cyklu, ponúka sa práve udalosť súdu na Karmeli ako vhodný tematický predobraz.
3. Druhý Ježišov výrok o pokrstení krstom (Lk 12,50) sa nachádza aj v Mk 10,38, kde Zebedejovci dostanú pokarhanie a Ježiš ich následnými otázkami a vlastným príkladom o pití z kalicha a krste vyvádza z ich príliš ambiciózneho a naivného omylu. Zmienka o pokrstení krstom v Lk 12,50 scénu pokarhania Zebedejovcov vynecháva. Pravdepodobne preto, lebo pokarhanie (negatívna časť výroku z Mk 10,38) je už uvedené v 9,54 a poučenie (pozitívna časť) je v Lk 12,50, kde Kristus hovorí o svojom krste. Podobné pokarhanie učeníkov za nepochopenie Ježiša môžeme vidieť aj v scéne zajatia (Lk 22,49-50)<sup>23</sup>. Ako už bolo spomenuté, metafora krstu,

<sup>20</sup> JOHNSON, Evangelium podle Lukáše, 182.

<sup>21</sup> MAREČEK, Evangelium podle Lukáše, 395.

<sup>22</sup> DELLING, βάπτισμα βαπτισθῆναι, 101-102.

<sup>23</sup> NOLLAND, Luke, 537.

ktorý má Ježiš podstúpiť, sa dá rozumieť ako ponorenie sa do veľkých ťažkostí a problémov.

Uvedené pozorovania dovoľujú predpokladať, že ak sa v Lk 9,51-56 ukazuje odkaz na udalosť z Eliášovho života opísanú v 2Kr 1,10-12, potom sa dá v Lk 12,49-50 vnímať aj echo udalosti na Karmeli.

### 3 Prínos textu 1Kr 18,18-46 pre význam Lk 12,49-50

Výklad významu Ježišových logií v Lk 12,49-50 patrí medzi známy *crux interpretum* a v dejinách výkladu sa ukazujú tri možnosti jeho vysvetlenia<sup>24</sup>.

V prvej možnosti sa zdôrazňuje súvis s Krstiteľovou predpoveďou o krste Duchom Svätým a ohňom (Lk 3,16) a prepojenie s udalosťou Turíc, opísanou ako zostúpenie Ducha Svätého v ohnivých jazykoch (Sk 2,1-4). Ježišove slová o jeho poslaní sa interpretujú ako túžba zapáliť oheň Ducha Svätého, ktorému predchádza ponorenie (krst) do utrpenia na Kalvárii a následné vzkriesenie<sup>25</sup>. Kým v prípade ohňa ide o svet, adresátom krstu je Ježiš sám. Problematickou je terminológia vrhnutia ohňa použitá na turíchnu udalosť, hoci v aramejčine sa dá výraz chápať aj vo význame zapáliť/podpáliť oheň<sup>26</sup>.

Druhá možnosť výkladu zdôrazňuje paralelizmus medzi veršom Lk 12,49 a veršami 51-53 o rozdelení v domácnosti na úkor spojenia medzi veršami 49 a 50. Ježišovo vrhnutie ohňa sa interpretuje ako metafora rozdelenia a sporov ľudí v ich rodinách na základe ich vzťahu k Ježišovi<sup>27</sup>, ktorý je už v úvode evanjelia označený Simeonom ako zdroj rozdelenia a znamenie odporu v Izraeli (2,34-35)<sup>28</sup>. Interpretácia ohňa v tomto prípade sa vymyká zaužívanému použitiu ohňa v synoptických evanjeliách, kde zväčša označuje Boží súd. Ježišov krst sa interpretuje ako ponorenie do rastúceho odporu a vzťahuje sa skôr k ponoreniu do ohňa než do vody, čo ladí s predpoveďou Jána Krstiteľa (3,16).

Tretia možnosť výkladu chápe výroky o ohni i o krste ako paralelné<sup>29</sup>. V ohni, ktorý má Ježiš svojím poslaním iniciovať, vidí eschatologický Boží súd. Tento súd je predpovedaný u prorokov ako Deň Pána. Krst, ktorý musí Ježiš podstúpiť, je začiatkom a súčasťou tohto eschatologického súdu. Na význam

<sup>24</sup> FRAYER-GRIGGS, *Saved as through Fire*, 252-255.

<sup>25</sup> CAMPBELL, *Jesus and His Baptism*, 208-209.

<sup>26</sup> ARENS, *The HΛΘON-Sayings*, 65.

<sup>27</sup> CREED, *The Gospel according to St. Luke*, 178.

<sup>28</sup> FITZMYER, *The Gospel according to Luke*, 998.

<sup>29</sup> FRAYER-GRIGGS, *Saved as through Fire*, 254-255.

eschatologického súdu odkazuje aj blízky kontext Lk 12,49-50. Stať patrí do tej časti, ktorej dominantnou témou je príprava na prichádzajúci súd (12,1–13,9). Text je úvodnou časťou state 12,49-53, v ktorej Ježiš hovorí o tom, čo čaká jeho (vv. 49-50) i jeho nasledovníkov (vv. 51-53). V rámci celej sekcie o prichádzajúcom súde náš text nadväzuje na výzvu k bdlosti a pripravenosti na Pánov príchod vo forme podobenstva (12,35-48) a predchádza výzve zástupom na rozpoznanie časov (12,54-59) a na obrátenie a pokánie (13,1-9).

Green<sup>30</sup> poznamenáva, že v celej stati Lk 12,49-59 sa nachádza metaforická hra medzi obrazmi ohňa a horúčavy (v. 49 a v. 55) a obrazmi ponorenia a dažďa (v. 50 a v. 54), ktoré vytvárajú inverzný paralelizmus. Výklad state vo svetle Eliášovho zápasu na hore Karmel zapadá do línie tejto metaforickej hry, ako aj kontextu súdu a Božej spásonosnej intervencie prítomnej v Lk. Eliáš ako Boží prorok je vyskúšaný ohňom a zároveň v istom zmysle prechádza Božím súdom, riskujúc svoj život v súboji s Baálovými prorokmi. Ježiš sa v 9,54 dištancuje od modelu proroka, ktorý vrhá oheň z neba na prekážky na svojej ceste, ale v je skôr Eliášom, ktorý privádza oheň z neba a vykonáva Boží súd tým, že sa nechá „pokrstiť“ záplavou protivenstiev a rastúceho odporu, ktorá vyvrholí pašiovými udalosťami v Jeruzaleme.

## Záver

Ježišove logiá o jeho poslaní v Lk 12,49-50 pravdepodobne nie sú literárne závislé od dramatického príbehu Eliáša v boji s Baálovými prorokmi na hore Karmel, ale, ako sa ukázalo predtým, niektoré podobnosti v terminológii i v téme môžu zaujať oko čitateľa a odkázať ho v rámci kánonu práve na túto udalosť. Ide o veľmi subtilne súvislosti, ktoré však v rámci kánonickej intertextuality môžu obohatiť výklad biblického textu.

Prvou je *passivum divinum* v Ježišovom slove o zapálení ohňa, ktoré korešponduje s opisom udalosti na Karmeli. Tento prístup k ohlásenému ohňu pripodobňuje Ježišovu definíciu svojho poslania k pozícii proroka Eliáša na Karmeli. Druhou podobnosťou sa ukazuje intenzívne preliatie Eliášovej obety vodou a v prípade Ježiša nepríjemnou prekážkou krstu, ktorý musí podstúpiť, aby mohol byť oheň zapálený. Treťou podobnosťou je zmienka o obláčiku, ktorý je v Eliášovom príbehu rozlišovacím znamením, že sa už prorokovo slovo o prichádzajúcom daždi začína naplňať a je najvyšší čas utekať pred Achabom

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<sup>30</sup> GREEN, The Gospel of Luke, 508.

a jeho ženou Jezabel (1Kr 19,1-3). V Ježišovom príbehu v Lk je oblak vystupujúci na západe zrozumiteľným meteorologickým znamením prichádzajúceho dažďa pre Ježišových poslucháčov a zároveň obvinením, že nechcú vidieť prichádzajúci čas Božieho súdu a moci jeho kráľovstva, ktoré nastoľuje Ježiš svojím pôsobením (Lk 7,22-23; 11,20)<sup>31</sup>.

Ježiš, podobne ako prorok Eliáš, je vyskúšaný ohňom, ktorý zostupuje a pochádza od Boha a vykonáva súd nad vyvoleným národom. Obaja aktéri však zároveň prechádzajú skúškou protivenstiev, ktoré sa dajú chápať ako ponorenie do rastúceho odporu, ktorý vedie až k riziku vlastnej smrti. Zároveň sú si obaja aktéri istí svojím poslaním a nijako neznižujú ono riziko. Na rozdiel od Eliáša je v Ježišovom prípade spomínaný odpor súčasťou jeho cesty do Jeruzalema, ktorý zabíja prorokov. Dokonané je (Lk 12,50), až keď sa v Jeruzaleme na Synovi človeka začne plniť všetko, čo o ňom písali proroci (18,31-33; 22,43). Tak sa uskutočňuje Boží súd a otvára sa turíčný horizont, ktorý rozširuje Boží súd na všetky národy.

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<sup>31</sup> MAREČEK, Evangelium podle Lukáše, 398.



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### Zhrnutie


Evanjelista Lukáš implicitne prirovnáva Ježišovo verejné účinkovanie k prorockému poslaniu Eliáša (Lk 4,25-27; 7,16; 9,8, 19,62). V jeho evanjeliu sa nachádzajú aj odkazy na „oheň z neba“ (Lk 9,54; 12,49), čo evokuje Eliášov súd na hore Karmel (1Kr 18) a jeho zvolanie ohňa z neba na vojakov kráľa Ochoziáša (2Kr 1). Príspevok skúma prvky typológie Eliáša v Ježišových výrokoch o ohni a krste v Lk 12,49-50.

*Kľúčové slová:* Eliáš, Ježiš, oheň, krst, typológia.

*Summary*

Luke implicitly compares Jesus' ministry to that of Elijah (Lk 4:25-27; 7:16; 9:8, 19, 62). In his gospel appears also references to a ministry of fire (Lk 9:54; 12:49), recalling Elijah's ministry of judgment at Mt. Carmel (1 Kings 18) and his calling fire down on the messengers of King Ahaziah (2 Kings 1). The present study aims to trace a typology of Elijah in Jesus' logia about fire and baptism in Lk 12:49-50.

*Keywords:* Elijah, Jesus, fire, baptism, typology.

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## ABSTRAKTY

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### Liber Annuus LXXI (2021)

V ročenke Liber Annuus LXXI za rok 2021, ktorú v roku 2022 vydalo Studium Biblicum Franciscanum (SBF) v Jeruzaleme, je spracovaných 19 vedeckých článkov (9-544) s ich abstraktmi (545-555). Na ďalších stranách nájdeme recenzie šiestich vybraných knižných publikácií (557-596), zoznam licenčných téz študentov SBF, zoznam nových zväzkov zo série SBF a stručný súhrn akademického roka 2020/2021 (597-599). V závere ročenky je uvedený index LA za obdobie 1981 – 2020 (601-614).

9-45: **Anto Popović: Il compito, il permesso, il divieto e la punizione (Gen 2,15-17).** Autor článku analyzuje štyri témy v troch veršoch Gn 2,15-17. Prvou témou je *úloha*, ktorou Boh poveril človeka (2,15). Druhou témou je široké, božské *dovolenie* týkajúce sa potravy/pokrmu človeka (2,16). Treťou témou je obmedzujúci *zákaz* jesť zo stromu poznania dobra a zla (2,17a). Štvrtou témou je vyhlásenie smrteľného *trestu* (2,17b) za prestúpenie predchádzajúceho zákazu. Analýza prvej témy – *úlohy* – sa sústreďuje na štyri slovesá v 2,15, s osobitným dôrazom na slovesá עָבַד „pracovať“ a שָׁמַר „strážiť, zachovávať“. Analýza druhej témy – *dovolenia* (2,16) – vyzdvihuje pozornú Božiu starostlivosť o človeka a definuje toto široké dovolenie ako prvú časť dvojitého príkazu. Analýza tretej témy – *zákazu* (2,17a) – sa snaží odhaliť motív/zmysel a funkciu tohto zákazu vo vzťahu k slobode človeka. Analýza štvrtej témy – *trestu* (2,17b) – študuje dva kľúčové výrazy (מֹת תָּמוּת „iste zomrieš“ a בְּיָוִם „v deň“) a uvažuje nad významom týchto výrazov z hľadiska jeho následného nevykonania.

47-78: **David Volgger: Die Dynamik des werdenden Volkes Abrahams in Gen 12–25.** V tomto príspevku autor analyzuje vývoj Abrahámovho ľudu v Gn 11,27–25,18 (okrem Gn 24), pričom sa sústreďuje na otázku: Používajú tri pramene rôzne koncepcie alebo sú si podobné? Autor, profesor Starého zákona na Pápežskej univerzite Antonianum v Ríme, tvrdí, že tri pramene používajú veľmi podobné kritériá, keď hovoria o tom, ako sa Izraeliti stali národom, a preto boli formulované v porovnateľnom sociálnom prostredí. Okrem toho podporuje tézu, že konečný redaktor zasahoval do prameňov len nepatrne. Pomocou Gn 12,1-3 sa najprv pokúša identifikovať štyri kritériá pôvodu Abrahámovho ľudu. Následne sleduje

hlavnú dynamiku vo všetkých troch prameňoch a porovnáva ich so štyrmi kritériami nachádzajúcimi sa v Gn 12,1-3.

79-100: **Marco Settembrini: La calunnia di Miriam: rilievi su Numeri 12.** V spore medzi Mojžišom, Miriam a Áronom je Mojžišova sestra obrazom prorocstva a Mojžiš je zosobnením Zákona a hlavnou autoritou v Izraeli. Je obhájený pred obvinením, že prijíma cudziu múdrosť, ktorej obrazom je jeho manželka. Miriam, trúfalá vo svojom pranierovaní, je primerane potrestaná za zločin hanobenia. Slovná hra medzi slovami „hanobenie“ a „plod“ vysvetľuje nezvyčajné vyjadrenie v Nm 12,12.

101-123: **Jean Paul René Ondoua Omgba: La beauté poético-musicale des psaumes au service de la théologie : le cas du Ps 85.** Článok, so Žalmom 85 ako paradigmou, sa zaoberá poeticko-hudobnou krásou žalmov. Jeho autor, prednášajúci na Katolíckej univerzite strednej Afriky (CUAC) v podstate ukazuje, že teologická valencia žalmov do značnej miery závisí od ich poetickej kompozície. Fenomén sémantických, gramatických, lexikálnych a sonórnych paralelizmov, ktorý je v týchto textoch zjavný, spôsobuje určitú muzikálnosť, ktorej obsah inšpiruje a vtláča do mysle zasväteného čitateľa náboženské poslanstvo, ktoré odkazuje na nedosiahnuteľného Boha. Poetický rozbor Žalmu 85, ktorý je v tomto článku urobený, dostatočne dokazuje neoddeliteľnosť dvoch podstatných rozmerov žalmov: poézie a modlitby.

125-153: **Vasile A. Condrea: The verbless sentence of Biblical Hebrew: a grammatical and a text-linguistic reading.** Lucien Tesnière tvrdí, že spolu so slovesnou vetou (kde subjekt vykonáva činnosť) existuje prívlastková veta – v ktorej subjekt dostáva prívlastok. Existujú dva prívlastkové vzťahy: (1) vety s „byť“ a (2) vety bez slovesa. Článok sa zameriava na vetu bez slovesa v biblickej hebrejčine a vysvetľuje, že absencia slovesa má lingvistický dôsledok: podľa Haralda Weinricha veta bez slovesa závisí od jej „lingvistického kontextu“. To znamená, že jej syntaktická hodnota je stanovená jej syntaktickou VSO alebo SVO hlavou.

Článok začína rozpravou o metodológii čerpajúcej z Tesnière a Weinricha a pokračuje gramatickou a textovo-lingvistickou analýzou bezslovesnej vety nachádzajúcej sa v nepriamej reči 1Sam. S ohľadom na tvrdenie lingvistky Tamar Zewiovej, 1994 („podmet a predikát nominálnej vety sú na nerozoznanie od ... „témy“ a „rémy“), autor článku vysvetľuje, že jej postoj je metodologicky nepresvedčivý a vyvrátený niekoľkými príkladmi.

155-170: **Matteo Munari: Perfetti o misericordiosi? (Mt 5,48 // Lc 6,36).** Mnohí exegeti sú presvedčení, že najstaršia formulácia *logionu* o *imitatio Dei* (Mt 5,48 // Lk 6,36) sa nachádza v treťom evanjeliu a že Matúš nahradil výzvu byť milosrdným ideálom evanjeliovej dokonalosti. V skutočnosti mal Lukáš viac dôvodov zmeniť Matúšovú formu výroku než naopak. Prídavné meno τέλειος „dokonalý“ (Mt 5,48), keď sa vzťahuje na božstvo, môže nadobudnúť nejednoznačný význam, najmä u poslucháčov z pohanského prostredia. Z tohto dôvodu Lukáš radšej nahradil τέλειος adjektívom οἰκτίρμων „milosrdný“, čím sa vyhol akémukoľvek nedorozumeniu. Pôvodná formulácia *logionu* je teda u Matúša, zatiaľ čo u Lukáša nájdeme akýsi jeho kultúrny preklad. Toto je jeden z mnohých prípadov, v ktorých sa Lukášova závislosť na Matúšovi javí ako hodnoverná.

171-187: **Francesco Filannino: Eine notwendige Alternative? Eine »inklusive« Interpretation von ὡς παιδίων (Mk 10,15).** V histórii výkladu Markovej verzie tzv.

*Kinderevangelium* (Mk 10,13-16) je význam syntagmy ὡς παιδίων (Mk 10,15) diskutovanou otázkou. Problém je spôsobený výrazom παιδίων, ktorý možno chápať ako nominatív a tiež ako akuzatív. Vo všeobecnosti odborníci uvažujú o týchto dvoch možnostiach ako o alternatívach. Autor článku navrhuje čítať v tejto fráze dvojznačnosť, o ktorú sa usiloval Marek. V Mk 10,15 Ježiš nabáda svojich učeníkov, aby prijali kráľovstvo tak, ako ho prijíma dieťa (nominatív) a aby prijali kráľovstvo tak, ako sa prijíma dieťa (akuzatív). Článok ukazuje na súlad týchto čítaní s Markovou naráciou, najmä s časťou o učeníctve (Mk 8,27–10,52).

189-210: **Piotr Blajer: Luke's Skillful Account of the Unsuccessful Inaugural Speech in Nazareth: A Narrative Study of Luke 4:16-30.** Ježišova inauguračná reč v synagóge v Nazarete otvára dôležitú časť Evanjelia podľa Lukáša, t. j. Ježišovu službu v Galilei (Lk 4,14–9,50). Slúži ako časový znak, ktorý otvára novú časť evanjelia, ktorá uvádza do pohybu sled udalostí. Funguje aj ako odhalenie programu, ktorý Ježiš uskutoční počas svojho poslania, ktoré začína v Galilei a vedie ho až ku krížu na Kalvárii. Táto štúdia tvrdí, že inauguračný prejav v nazaretskej synagóge tiež umožňuje nahliadnuť do Lukášových schopností písania a jeho zámeru podať usporiadaný popis toho, „čo sa u nás stalo“ (Lk 1,1-4). Príbeh v nazaretskej synagóge teda predstavuje nielen program Ježišovho poslania, ale oboznamuje čitateľa aj s rôznymi druhmi rétorických postupov a techník, ktoré použil autor tretieho evanjelia s cieľom presvedčiť implikovaného čitateľa/poslucháča o solídnosti a istote prijatého učenia.

211-228: **Piotr Blajer: Function and Purpose of the Five Major Travel Notices in Luke: The Structure of the Lukan Journey Section Reconsidered.** Ohraničenia Ježišovej cesty do Jeruzalema v Lukášovom evanjeliu nie sú jedinou ťažkosťou jeho centrálnej časti. Po celé desaťročia sa vedci pokúšali načrtnúť to, čo sa zdá byť kolážou heterogénnych epizód a nájsť zmysel za tzv. veľkými cestovnými poznámkami. Autor štúdie tvrdí, že umiestnenie piatich hlavných cestovných poznámok v Evanjeliu podľa Lukáša (9,51; 13,22; 17,11; 18,31; 19,28) v ich súčasnom kontexte je zámerné a má svoj účel. Ich spojenie s pasážami, ktoré zdôrazňujú univerzálny aspekt spásy, odhaľuje Lukášove redakčné zámery. Účelom týchto cestovných oznámení je preto viac než len jednoduché pripomenutie Ježišovej cesty do Jeruzalema. Slúžia na zdôraznenie univerzálneho rozmeru spásy a bezprostrednosti udalostí, ktoré sa stanú v Jeruzaleme. Z tohto dôvodu možno päť cestovných poznámok považovať za významné zlomové body v evanjeliu a môžu pomôcť načrtnúť celú časť o ceste do Jeruzalema.

229-248: **Leonardo Giuliano: 1Ts 2,1-3,13: una periautologia paraclética.** Autor skúma „periautológiu“ 1Sol 2,1–3,13 z perspektívy Plutarchových pohľadov na sebachválu. Plutarchos vo svojom diele *De laude ipsius* vymenúva niekoľko okolností/príležitostí (540C-541E) a účelov, pri ktorých vychvaľovanie sa je prijateľné a presvedčivé (544C-546B) bez toho, aby vzbudzovalo rozhorčenie a otravovalo verejnosť. Sebachvála je sprevádzaná „protíliekmi“ (541F-544C): sú to argumentačné techniky proti jej potenciálnej urážke. V 1Sol 2,1–3,13 „periautológia“ nekončí v prospech Pavla, ale slúži ako povzbudzujúca funkcia pre Solúnčanov. Pavol bol nútený opustiť spoločenstvo veriacich kvôli svojim odporcom (1Sol 2,15-16; Sk 17,10). Svoju misiu nedokončil. Obáva sa, že veriaci v Solúne nebudú schopní odolať trápeniam. Toto sú „protílieky“: 1. „zmena osoby“ (1Sol 2,1.5.10.14)

a používanie prvej osoby množného čísla namiesto prvej osoby jednotného čísla; 2. litotes („nebolo to nadarmo“ v 1Sol 2,1); 3. použitie antitézy a σύγκρισις/porovnania (1Sol 2,3-7); 4. chvála prijímateľov (porov. 1Sol 2,14.19-20; 3,6-8); 5. chvála niekoho iného než seba samého, s kým má určitú príbuznosť/podobnosť (1Sol 2,14); 6. zmienka o „nebezpečenstvách“ a násilnostiach vo Filipách a prenasledovaní v Solúne (1Sol 2,2.14-16; pozri aj Sk 17,10), utrpenia/tŕažnosti a používanie agonistickej metafory (porov. 1Sol 2,2.9; 3,3.4.5.7.8); 7. prisúdenie zásluh svojich „úspechov“ Bohu. Pavol predovšetkým uznáva v Bohu pôvod trúfalosti/odvahy hlásať evanjelium (porov. 1Sol 2,2), jeho povolanie k úlohe (1Sol 2,4) a vzdávanie vďaky a „radosť“ (1Sol 3,9). Utrpenia a trápenia recipientov sú dôkazom toho, že evanjelium, ktoré prijali, je „Božie/Pánove slovo“ a nie ľudské.

249-288: **Elisa Chiellini: La Scrittura parla forse per invidia? Gc 4,5 e l'esigenza dell'amore di Dio.** Interpunkcia, ktorú redaktori a komentátori bežne vkladajú do Jak 4,5-6a, oddeľuje λέγει od πρὸς φθόνον ἐπιποθεῖ. Autor príspevku argumentuje v prospech interpunkcie spôsobom, ktorý spája predložkové spojenie πρὸς φθόνον s λέγει. Navrhnuté rozdelenie nachádza smerodajné potvrdenie v usporiadaní textu v Alexandrijskom kódexe a v interpunkcii niektorých minuskulí. Zhoduje sa tiež s prekladom sahidzkej a bohairskej koptskej verzie a je podporené interpretáciami komentátorov neskorého staroveku a stredoveku, interpretáciami, ktoré ponúkajú riešenia, aj keď čiastočné, na mnohé problémy, ktoré táto pasáž vyvoláva. Nový navrhovaný výklad je založený hlavne na analýze rôznych významov ἐπιποθεῖ a πρὸς φθόνον a vrhá svetlo na funkciu veršov 5-6a v rámci exhortácie v 4,1-10.

289-341: **Tomislav Vuk: The so-called Syrian clay mortars with stamp inscriptions: general classification and first edition or re-edition of some exemplars.** Článok je výskumnou prácou týkajúcou sa pečiatkových nápisov na takzvaných sýrskych mažiariach, typu keramiky rozšírenej v mladšej dobe rímskej na celom starovekom Blízkom východe a vzdialenejšom západe (Európa a severná Afrika), s pravdepodobnou provenienciou zo severozápadného regiónu starovekej Sýrie. V prvej časti sa autor pokúša o klasifikáciu a kategorizáciu týchto nápisov na základe zoznamu zverejnených exemplárov zostaveného inými (J. W. Hayes), pričom výber sa obmedzuje na tie, ktoré boli nájdené hlavne v „biblických krajinách“. V dôsledku toho je vytvorený zoznam typov a variantov týchto nápisov. Druhá a hlavná časť článku obsahuje kritickú edíciu väčšinou nezverejnených fragmentov takýchto mažiarov uložených v súčasnosti v *Studium Biblicum Franciscanum Archaeological Collections*, od roku 2015 súčasťou *Terra Sancta Museum*, ale predtým známeho ako *Studium Biblicum Franciscanum Museum* alebo *Flagellation Museum*. Niektoré z nich boli predtým uložené v malých zbierkach (G. Kloetzly, T. Vuk). Najprv je každý exemplár prezentovaný podľa archeologických aspektov, vrátane fotografií a kresieb autora, a potom je pridaná kritická edícia jeho nápisu. Všetky doteraz publikované exempláre dostali svoje nové registračné číslo CTS-SB-##### spolu s avízom o ich starom múzejnom čísle FS####, ak ho mali, a čísle vykopávky, ak boli vykopané členmi SBF (Betánia, Nazaret, Kafarnaum, Machaerus). Je to užitočná konkordancia pre ich identifikáciu a štúdium, najmä pokiaľ ide o starší zoznam prameňov.

343-380: **Rosario Pierri: Base di un ambone d'epoca bizantina con iscrizione nel Terra Sancta Museum.** Článok predstavuje šesťuholníkový prokonnézsky mramorový

stupienok byzantského ambónu. Nález, ktorý je súčasťou archeologicko-umeleckého dedičstva *Terra Sancta Museum*, nesie na štyroch stranách nápis, na ktorom sú mená Στέφανος, Ουάλης, Ἀρροβεβη a Ζηνόβιος. Autor opisuje nález, porovnáva ho s pozostatkami pätnástich hexagonálnych ambónov nájdených v byzantských kostoloch vykopaných v Jordánsku (8) a Izraeli (7) a študuje nápis. Na základe niektorých indícií autor predpokladá, že stupienok by mohol pochádzať z Nessany a pravdepodobne z Kostola svätých Sergia a Bakchusa.

**381-395: Benjamin Storchan – Roy Albag: A new reconstruction of the church at Ḥorbat Ḥanot in the Judean Shephelah.** Počas byzantského obdobia sa oblasť Judejská šefela vo Svätej zemi pýšila mnohými kostolmi a kláštorami. Niektoré z týchto kostolov boli postavené na posvätných miestach (*loca sancta*) alebo vybudované pozdĺž hlavných pútnických ciest, aby poskytovali rôzne podporné služby. Kostol v Ḥorbat Ḥanot je jedinečný, pretože bol postavený na uctievanej hrobke s ideálnou polohou pozdĺž starobylej cesty z Jeruzalema do Eleuteropolisu. Vykopávky sa na tomto mieste začali takmer pred päťdesiatimi rokmi a odkryli farebné mozaikové podlahy bazilikového kostola postaveného počas byzantského obdobia. Výskumníci spojili toto miesto s hrobom Goliáša, ktorý bol navštevovaný a zaznamenaný pútnikmi staroveku. Nedávne archeologické terénne práce na mieste odhalili ďalšie pozostatky kostola. Komplexná správa ešte nebola zverejnená. Článok prezentuje kompaktný a aktualizovaný popis architektonického usporiadania a predstavuje rekonštrukciu kostola.

**397-424: Shimon Dar: The Roman Villa in Eretz Israel: A Solution for Agrarian and Historical Problems.** Problém rímskej vily v izraelskej krajine bol dlhé roky záhadou. V roku 1987 zosnulý profesor Šimon Applebaum uverejnil článok s otázkou: Ak bola vila znakom rímskej kultúry v provinciách, prečo sú v Izraeli dôkazy o tom také nedostatočné?

Rímska vila je v Taliantsku a najmä v západných provinciách dobre známa z historických prameňov a archeológie. V Izraeli sa hojne vyskytoval statkársky dom, ktorý sa datuje od železnej doby II až po byzantské obdobie. Avšak vila v rímskom štýle bola pri archeologických vykopávkach objavená veľmi zriedkavo. Žiaden príklad nebol porovnateľný s typickou rímskou vilou. Po mnohých rokoch terénnej práce v západnej Samárii sa dospelo k záveru, že v Izraeli sa miestny statok líšil od rímskej vily, ale dôvody vtedy neboli jasné. Nové vykopávky v poslednej dobe vyriešili záhadu: Po dvoch vzburách proti Rímu (67 – 73 n. l.; 132 – 136 n. l.) a najmä po povstaní Bar Kochbu Rímska ríša skonfiškovala židovské územie a prenajala ho pravdepodobne nežidom (Jozef Flávius, *Vojna* 7,6,6). Židovskí roľníci, ktorí sa zúčastnili povstania, boli spolu s ich statkami zničení. V tomto článku má autor na zreteli mnohé miesta z dolnej Galiley, pohoria Karmel, Jeruzalema a z vrchov v okolí Hebronu, z ktorých jestvujú dôkazy o týchto javoch. Rímska ríšska správa založila niekoľko osád vojenských veteránov, ale väčšina židovských statkov bola niekoľko generácií opustená, pokým statky a pozemky nenadobudli lojalni rímski osadníci. Tieto statky, osídlené nežidmi, existovali až do byzantského obdobia.

**425-440: Avner Ecker – Pablo Betzer – Leah Di Segni: Four New Burial Inscriptions and a Survey of the Nessana Necropolis.** Na vápencových tabuliach juhovýchodne od násypu starovekého mesta Nessana objavili pracovníci Izraelského úradu

pre prírodu a parky dva kresťanské náhrobky z byzantského obdobia napísané v gréčtine. Jedna z kamenných tabúl je takmer úplnou hornou časťou antropomorfnej stély s epitaform ženy menom Mária z posledného desaťročia 6. storočia. Tento objav priviedol P. Betzera, ktorý viedol tím archeológov IAA, k uskutočneniu leteckého prieskumu pomocou dronu a následného terénneho prieskumu na zemi všetkých nekropolí okolo Nessany. Počas prieskumu boli objavené ďalšie dva fragmentárne kresťanské epitafy. V príspevku sú uvedené štyri novoobjavené nápisy a predbežné výsledky prieskumu.

441-492: **Ádám Bollók – Yotam Tepper: Sixth- to Seventh-Century Belt Accessories from Shivta.** V tomto článku je popísaných a diskutovaných osem spôn a ozdôb z opaskov, ako aj možné razidlo z neskoršieho 6. až 7. storočia a raného islamského obdobia objavené v Šivte. Štyri z nich patria do veľkej rodiny byzantských prelamaných opaskových doplnkov z neskoršieho 6. a začiatku 7. storočia, štyri pochádzajú zo skoršieho 7. storočia, pričom jeden kus možno priradiť k umajjovskému alebo ranému abbásovskému obdobiu. Okrem podrobného skúmania jednotlivých kusov sa diskutuje aj o ich mieste vo vývoji východorímskej opaskovej módy a o ich predpokladanom spojení s armádou. Autor článku dochádza k záveru, že na základe formálnych znakov spôn zo Šivty niekoľko z nich bolo s najväčšou pravdepodobnosťou vyrobených v dedine. Tieto spony tiež umožňujú nahliadnuť do procesu kristianizácie medzi obyvateľmi Šivty.

493-509: **Asher Ovadiah – Sonia Mucznik: Asklepios, Helios, Hygieia and Sarapis in the Decapolis.** Táto štúdia sa zaoberá štyrmi božstvami, ktorých uctievanie a vyznávanie prevládalo v Dekapolise v rímskom období: Asklépios, Hélios, Hygieia a Sarapis. Diskusia sa opiera o architektonické, sochárske, epigrafické a numizmatické dôkazy, ako aj o drobné nálezy (drahokamy).

Dôkazy o uctievaní a kulte Asklépia sa dosiaľ v polovici miest Dekapolisu nenašli. Zdá sa, že dostupné dôkazy, ktoré možno datovať, sú obmedzené na architektonické, sochárske, epigrafické, numizmatické a glyptické nálezy. Na základe sochárskych, epigrafických a glyptických dôkazov bol Hélios uctievaný a vyznávaný, či už sám alebo v spojení s inými božstvami len v niekoľkých mestách Dekapolisu. Výskyt Hygieie v mestách Dekapolisu, napriek jej úlohe bohyně zdravia, je veľmi skromný. V dôsledku toho sa nezdá, že by jej uctievanie a vyznávanie boli rozšírené. Údaje o úcte a kulte Sarapisa v mestách Dekapolisu sú nedostatočné. Tento boh bol synkretizovaný s Héliom Megas, Diom a možno s Hádesom / Plutom v niektorých mestách Dekapolisu. Predsa len sa dá predpokladať, že tento synkretistický proces sa šírila aj v ďalších mestách Dekapolisu, a to aj napriek absencii akýchkoľvek dôkazov. Napokon, napriek obmedzenému uctievaniu týchto božstiev rôzne umelecké prostriedky naznačujú, že ich kult existoval vo verejnej (mestskej) aj súkromnej sfére v Dekapolise.

511-544: **Ruth E. Jackson-Tal – Rachel Chachy – Yakov Kalman – Ehud Netzer – Gideon Foerster – Roi Porat: Between Rulers and Rebels: The Glass Finds from the Mountain Palace-Fortress at Herodium.** Herodium sa nachádza asi 12 km od Jeruzalema na hranici medzi Judeou a Idumeou. Je to miesto posledného odpočinku kráľa Herodesa Veľkého, ale slúžilo aj ako kráľovský palác, centrum vládnutia, obranná stavba a pamätník. Autor príspevku si kladie za cieľ prezentovať nálezy skla z vykopávok v horskom paláci-pevnosti, ktoré viedol zosnulý Gideon Foerster a najmä zosnulý Ehud Netzer a po jeho smrti



expedícia Ehuda Netzera na Herodiu. Nálezy skla odzrkadľujú chronologické, typologické a spoločenské premeny od kráľovského použitia k bežnému, od vzácnych luxusných predmetov vyrábaných zložitými výrobnými technikami až po každodenne používané, efektívne vyrábané, cenovo dostupné komodity v období ranorímskej Judey v čase vlády kráľa Herodesa, vlády jeho nástupcov a v období dvoch židovských povstaní.

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## RECENZIE – REVIEWS

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**CIELONTKO, Dávid: *Vidění proroka Henocha. O funkci Podobenství Henochových*, Praha: Univerzita Karlova – Karolinum, 2022. 232 s. ISBN 978-80-246-5000-5.**

Informácie o *Prvej Henochovej knihe* (1Hen) mohol slovenský alebo český čitateľ čerpať predovšetkým z rozsiahleho predstavenia tohto apokryfného spisu v monografii o židovskej apokalyptike od Sidonie Horňanovej<sup>1</sup> a s jeho znením sa mohol zoznámiť v českom preklade od Zdeňka Poláčka (so stručným úvodom od Zdeňka Souška) v prvom z troch zväzkov českých prekladov židovských mimobiblických spisov<sup>2</sup>. V r. 2022 Karolinum, nakladateľstvo pražskej Univerzity Karlovej, vydalo prepracovanú verziu dizertačnej práce Dávida Cielontka<sup>3</sup> pod názvom *Vidění proroka Henocha. O funkci Podobenství Henochových*. Táto monografia zásadným spôsobom vstupuje do inak takmer prázdneho priestoru českých a slovenských henochovských štúdií.

Kniha je rozdelená na dve hlavné časti s názvami *Prolegomena* a *Exegetická časť*, ktoré obsahujú deväť číslovaných kapitol. V *Prolegomene* na zhruba 100 stranách autor poskytuje úvodné informácie k textu *Podobenstiev Henochových*

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<sup>1</sup> HORŇANOVÁ, Sidonia: *Židovská apokalyptika. Úvod do pseudoepigrafických, kumránskych a merkavotických textov*, Bratislava: Univerzita Komenského, 2007, 62-87, 106-112, 144-146.

<sup>2</sup> SOUŠEK, Zdeněk: *Knihy tajemství a moudrosti. Mimobiblické židovské spisy: pseudoepigrafy. Zv. I*, Praha: Vyšehrad, 1998. ISBN 80-7021-257-8. Úvodné informácie k 1Hen sa nachádzajú na s. 78-79 a český preklad na s. 81-184.

<sup>3</sup> V troch príspevkoch uvedených v Bibliografii je však autorovo meno písané bez dĺžna, David.

(PH), ktoré predstavujú druhú a najdlhšiu časť celého spisu 1Hen. Rôzne historické a literárne aspekty PH totiž nie je možné oddeliť od 1Hen ako celku a ani od jeho ďalších častí. Veľký rozsah úvodnej časti je legitímne zdôvodnený skutočnosťou, že ohľadne mnohých tém v nej rozoberaných neexistuje bádateľský konsenzus podmienený jednoducho neexistenciou štúdií špecializujúcich sa na PH.

V prvej kapitole (18 – 81)<sup>4</sup> autor najskôr vyhodnocuje textovú evidenciu, predstavuje rukopisné svedectvá a typy textov etiópskej, gréckej a aramejskej verzie 1Hen. Celkom jedinečné postavenie má etiópska verzia, ktorá jediná obsahuje text tohto apokryfu v celku a tiež len ona obsahuje text PH. Cielontko ukazuje, že etiópsky text PH je prekladom z gréckej predlohy<sup>5</sup> a neobsahuje zásadné kresťanské redakčné zásahy. Pôvodným jazykom PH bola buď hebrejčina, alebo aramejčina, pričom jednoznačné rozhodnutie v tejto veci pri súčasných rukopisných dokladoch je nemožné. V texte PH je možné rozlíšiť niekoľko redakčných zásahov. Prvý súvisí s noemovskými interpoláciami spojenými s dvoma základnými okruhmi motívov. Jeden zahŕňa tradíciu o padlých anjeloch, súvisiacu s počiatkom zla vo svete a typologicky chápanú ako vzor pozemského hriechu, a tradíciu o potope, chápanú typologicky ako vzor Božieho súdu garantujúci „pravosť konečného eschatologického súdu nad hriešnikmi“ (50). Druhý okruh obsahuje tradície o Noemovi ako jedinečnej kľúčovej postave, vďaka ktorej sú henochovské tradície uchovávané a ďalej sprostredkované. Za ďalšiu redakčnú vsuvku je považovaný krátky text v 39,1-2a, ktorým je Henochovo nanebovzatie (39,3) a jeho videnie zasadené „do ‚dejín‘, a to tak do ‚dejín sveta‘ (t. j. biblického dejepisu), ako aj legendárneho Henochovoho príbehu“ (52). V kontexte vnútorného členenia Henochovoho pôsobenia Cielontko interpretuje z redakčného hľadiska najdiskutovanejšie kapitoly 70–71, v ktorých je mesiášska postava Syna človeka stotožnená so samotným Henochom. Veľmi podrobnou argumentáciou ukazuje, že Henochova „finálna“ premena, „anjelifikácia“, a odhalenie jeho identity ako eschatologického Syna človeka predstavujú ďalšiu, štvrtú fázu celého Henochovoho príbehu<sup>6</sup>, na základe čoho by sa uvedené kapitoly mali považovať za pôvodnú súčasť

<sup>4</sup> Čísla v zátvorke tu i ďalej v texte odkazujú na stránky prezentovanej monografie.

<sup>5</sup> „Tento preklad bol pravdepodobne urobený ako súčasť prekladu SZ alebo celej biblie do ge'ez.“ (40)

<sup>6</sup> „Henochovo život sa v rane židovských textoch tradične delí v nadväznosti na Gn 5,21-24 na tri fázy: (1) život pred narodením syna Matuzalema – do 65. roku života [5,21]; (2) Henochovo pobyť s anjeli, počas ktorého mu boli zjavené tajomstvá nebies a svedčil proti anjelom – po dobu 300 rokov [5,22-23]; (3) konečné prenesenie do raja do Božej prítomnosti – vo veku 365 rokov [5,24]. PH rozširujú tento rámec o štvrtú fázu Henochovoho života, kedy

PH. Posledný oddiel prvej kapitoly autor venuje niekoľkým argumentom, na základe ktorých kladie vznik PH medzi roky 40 pred Kr. a 70 po Kr.: Neprítomnosť PH v Kumráne nepovažuje za prekvapujúcu, pretože sa v ňom nenachádzajú ani iné apokryfy a pseudoepigrafy napísané po r. 100 pred Kr. Pre datovanie PH sú tiež zaujímavé ich vzťahy s najmladšími biblickými knihami, predovšetkým s knihami *Daniel* a *Sirachovec*. Dva texty, 56,5-7 a 67,8-13, sú považované za relevantné na spresnenie časového rámca vzniku PH, pretože pravdepodobne sa vzťahujú k historickým udalostiam vpádu Parthov do Palestíny v r. 40 pred Kr. a k návšteve Herodesa Veľkého v kúpeľoch v Kallirrhoe na pobreží Mŕtveho mora. Historický kontext Herodesovho panovania Cielontko považuje za plauzibilný pre vznik PH. Neprítomnosť akéhokoľvek odkazu alebo narážky na pád Jeruzalema ukazuje na r. 70 po Kr. ako *terminus ante quem* napísania PH. Doplnujúcimi argumentmi k tomuto dátumu sú náboženské predstavy nebeskej svätyne a vzkriesenia ako „vydania späť“, ktoré PH majú spoločné s ďalšími židovskými textami z doby druhého chrámu.

Druhá kapitola čitateľa zoznamuje s niektorými literárnymi aspektmi PH. Prehľadné a podrobné predstavenie štruktúry textu poskytuje prvé informácie o obsahu jednotlivých oddielov. V ďalšej časti sa autor venuje dvom časovým líniam, ktoré sa v texte PH prelínajú: prvá, inherentná textu PH a reflektujúca údaje z Gn 5,21-24, umožňuje rozdeliť Henochov život na štyri fázy<sup>7</sup>. Druhá je časová línia z perspektívy adresátov, pretože PH sa vzťahujú na ich životnú situáciu poznamenanú útlakom a prenasledovaním, teda k dobe napísania textu. V rámci tejto perspektívy sa rozlišuje minulosť (doba Henocha), prítomnosť (doba čitateľov PH) a budúcnosť (eschatologická doba posledného súdu). PH ako pseudoepigraf pripisovaný Henochovi sú začlenené do širšieho henochovského diskurzu, do kontextu celého literárneho korpusu a myšlienkového sveta spojovaného s touto biblickou postavou a ňou zaštiťovaného. V rámci tohto diskurzu je Henoch predstavovaný ako pradávny pisár, mudrc a vizionár, ktorému bolo dané porozumenie všetkého, zaznamenané v jeho spisoch a spoľahlivo tradované po celé tisícročia. V priebehu obdobia druhého chrámu došlo v henochovskom diskurze k zmenám v dôsledku dvoch zásadných interpretačných kontextov: jeden zobrazuje Henocha ako „kultúrneho hrdinu, pôvodcu znalostí a zručností“ (93), ktorý sprostredkováva a garantuje autoritatívne a dobré poznanie nebeského pôvodu; druhý ho vykresľuje ako pradávneho proroka eschatologického súdu, ktorý odhaľuje

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bol prenesený z raja do nebies, kde bol premenený na nebeskú bytosť (1Hen 71,1-17).“ (84; porov. 52)

<sup>7</sup> Pozri predchádzajúcu poznámku.

budúce veci. Posledná časť druhej kapitoly zoznamuje čitateľa s niektorými postavami, ktoré sa v PH opakovane vyskytujú, s ich výskytmi a špecifickými charakteristikami; sú to: Henoch; Boh ako Pán duchov, Hlava dní; Syn človeka, Vyvolený, Spravodlivý, Pomazaný (Mesiáš); králi, mocní, vyvýšení a tí, ktorí ovládajú zem; hriešni anjeli; spravodliví, vyvolení, svätí; anjeli; tí, čo pobývajú na zemi. Prehľadovými informáciami o nich si autor okrem iného pripravuje pôdu pre exegetickú časť svojej práce.

Stručný prehľad moderného špeciálneho bádania o PH v tretej kapitole je skutočne stručný, avšak z toho prostého dôvodu, že odborný záujem o túto časť 1Hen dosiaľ nie je príliš veľký<sup>8</sup>. Pozitívne hodnotí postupný posun záujmu bádateľov od PH ako dokumentu zaujímavého pre „dobové pozadie“ Nového zákona, zvlášť vzhľadom na postavu Syna človeka a jeho významu pre novozákonnú christológiu, k PH ako textu, ktorý budí záujem ako jeden zo svedkov judaizmu obdobia druhého chrámu.

Štvrtá kapitola ako posledná časť prvej polovice monografie zároveň obsahuje metodologický úvod k druhej, exegetickej časti a formulovanie jej zámeru. Pre PH ako apokalyptický text je zásadným charakteristickým obsahovým rysom, že sa v ňom odhaľuje to, čo je skryté; Henoch sprostredkováva poznanie skrytých tajomstiev, ale len vyvoleným a spravodlivým. Všetky apokalyptické texty obsahujú spoločný dôraz na to, že „toto dôležité odhalenie nebeských tajomstiev pochádza od Boha a ide teda o pravdivý výklad skutočnosti. Často je pritom táto zjavená realita v rozpore s viditeľnou každodennou žitou realitou adresátov“. (118 – 119) Vedľa spoločnej epistemológie, ktorá sa zaujíma o dejiny, poznanie prírody, etiku a pod., je podľa Cielontka podstatným aspektom apokalyptiky práve „zameranie na súčasnosť adresátov. Eschatologické vízie posledného súdu a nápravy vecí slúžia v týchto textoch predovšetkým ako interpretačný kľúč k porozumeniu súčasnosti. Jedným z kľúčových aspektov porozumenia tejto súčasnosti je objasnenie významu zakúšanej nespravodlivosti, ktorú vo svete prežívajú spravodliví, resp. predstavenie

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<sup>8</sup> Autor (okrem rôznych odborných článkov) zmieňuje len jednu odbornú monografiu venovanú výhradne PH a dva komentáre k PH: SUTER, David: *Tradition and Composition in the Parables of Enoch*. Missoula: Scholar Press, 1979; CHIALÀ, Sabino: *Libro delle parabole di Enoc. Testo e commento*. Brescia: Paideia, 1997; NICKELSBURG, George W. E. – VANDERKAM, James C.: *1 Enoch 2* (Hermeneia), Minneapolis: Fortress Press, 2012. Nickelsburg v tomto zväzku napísal komentár k PH. Predtým publikoval prvý diel komentára k 1Hen, presnejšie k častiam *Kniha strážcov, Kniha snových vízií, Epištoly* a poslední kapitoly (106-108); NICKELSBURG, George W. E.: *1 Enoch 1* (Hermeneia), Minneapolis: Fortress Press, 2001.

perspektívy, v ktorej je táto neprávosť zasadená do Božieho plánu“. (120)<sup>9</sup> V tomto rámci je treba vnímať aj PH, ktoré prehovárajú do situácie útlaku a prenasledovania adresátov, teda do reality, ktorá sa zdá byť v rozpore so základným naratívom Židov ako vyvoleného národa očakávajúceho Božie požehnanie a Božiu ochranu. Realitu, ktorá nezodpovedá tomuto očakávaniu, bolo v židovských dejinách nutné opakovane legitimizovať jej osobitým výkladom<sup>10</sup>. Cieľom Cielontkovej knihy je ukázať, že PH „ponúkajú práve legitimizáciu sociálnej reality v podobe konštrukcie symbolického sveta ako najvyššej úrovne legitimizácie“. (122) Vychádza pritom z konceptu konštrukcie sociálnej reality formulovaného sociológmi Petrom Bergerom a Thomasom Luckmannom<sup>11</sup>, ktorého jednotlivé časti prezentuje na posledných stránkach prvej polovice monografie.

V nadväznosti na predchádzajúce úvahy autor otvára druhú polovicu knihy dvoma veľmi krátkymi kapitolami. Na základe rôznych náznakov v PH ukazuje, že situáciou, ktorá dala podnet na ich napísanie, bolo utlačovanie a prenasledovanie spravodlivých a vláda hriešnych kráľov a mocných. V kontraste tu stojí utrpenie spravodlivých a bezstarostnosť, moc a bohatstvo arogantných vládarov. PH vytvárajú zložitý symbolický svet, ktorý diskrepanciu medzi realitou adresátov a očakávaným Božím pôsobením rieši v prospech spravodlivých<sup>12</sup>. Základným prostriedkom pre riešenie uvedenej situácie je Henochovo videnie otvorených nebies, pohľad do inak skrytého nebeského rádu vecí. Horizontálno-časové prepojenie minulosti, prítomnosti a budúcnosti a vertikálne prepojovanie pozemského a nebeského sveta vytvárajú kompaktný celok skutočnosti celkom sústredený na malý svet adresátov. Riešenie ich súčasnej situácie, ako ukazuje siedma kapitola, nie je nejaká Božia improvizovaná reakcia na situáciu, ktorá sa vymkla kontrole, ale má svoje základy už v dávnej minulosti a je tak súčasťou odvekého Božieho plánu. Kozmický dualizmus prítomný v PH ukazuje, že temnota

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<sup>9</sup> Apokalyptika sa nedá redukovať len na literárny fenomén, pretože aj žánrovo neapokalyptické texty môžu vykresľovať apokalyptické chápanie sveta, ako dosvedčujú „sektárske“ texty kumránskeho spoločenstva. „Pokiaľ popis «otvorených nebies» v najstarších vrstvách žánru apokalyptickej literatúry vytváral len literárnu fikciu, potom v dobách kumránskej komunity išlo už o súčasť prežívanej reality sveta.“ (121)

<sup>10</sup> „Klasickým príkladom takého vysvetlenia v biblickej literatúre je deuteronomistické spracovanie dejín.“ (122)

<sup>11</sup> Cituje české vydanie: BERGER, Peter L. – LUCKMANN, Thomas: *Sociální konstrukce reality. Pojednání o sociologii vědění*, Brno: CDK, 1999.

<sup>12</sup> „Tento symbolický svet je akási ideologická perspektíva, skrze ktorú je možné nazeráť na nespravodlivosť prítomnej chvíle takým spôsobom, že prijímaná sociálna realita sa neocitá v neistote a chaose, ale naďalej zostáva platná a presvedčivá.“ (132)

a zlo sú síce Bohom stvorenými skutočnosťami, majú však svoje časové i priestorové obmedzenia a v žiadnom prípade nie sú metafyzicky rovnocenné Bohu, ktorému patrí posledné rozhodujúce slovo súdu: reprezentantov zla čaká zatratenie, spravodlivým a vyvoleným je určená spása. Ďalším aspektom Božieho plánu záchrany, platného od počiatku vekov, je menovanie, resp. predurčenie Henocha už pred stvorením sveta za mesiášsku postavu Syna človeka, eschatologického sudcu, ktorý je potom v určenej chvíli, „v tejto hodine“, povolaný, aby sa ujal tejto svojej predurčenej roly. Nakoniec aj príbeh o potrestaní padlých anjelov dáva istotu, že Boh s hriešnymi kráľmi a mocnými zúčtuje podobne, ako zúčtoval s hriešnikmi v dávnej dobe pred potopou. ôsma kapitola dokladá, že „spúšťáčom“ celého procesu, ktorý vedie ku konečnému súdu, sú modlitby utláčaných. V „tejto hodine“, totiž v hodine ich modlitebného volania, „Boh povoláva Syna človeka ako svoj nástroj nastolenia spravodlivosti, aby sa ujal svojho úradu sudcu“. (154) To, čo Henoch videl v minulosti ako budúcnosť, tu označuje prítomnosť, pre ktorú je text určený, teda aktuálnu situáciu útlaku adresátov. Vlastným jadrom celej monografie je deviata kapitola (156 – 199), v ktorej sa autor venuje interpretácii jednotlivých textov konkrétne opisujúcich spôsob, akým sa realizuje Boží plán eschatologického zvratu osudov tak kráľov a mocných, ako aj spravodlivých a vyvolených, čo je kľúčová téma vnútri symbolického sveta PH. Vykladané texty člení chronologicky do štyroch oddielov s názvami: (1) Prorocký výrok o zvrate osudov (38,1-6); (2) Prvý eschatologický cyklus (kap. 46–51) zahrnujúci témy týkajúce sa Syna človeka (48,1-7 a 49,1-4), dňa súženia pre kráľov a mocných (48,8-10 a 50,1-5) a vzkriesenia a obnovy zeme (51,1-5); (3) Videnie šiestich „hôr“ na západe (kap. 52); (4) Posledný súd (61,6–63,13) s oddielmi o intronizácii Vyvoleného (61,1-13), súde nad kráľmi a mocnými (62,1-12), konečnej odmene pre spravodlivých (62,13-16) a vyznaní kráľov a mocných a konečnom rozsudku (63,1-12). Záver celej monografie prehľadne sumarizuje základné body a aspekty riešenia situácie adresátov PH, ako sú prítomné v tomto spise a ako boli podrobne prezentované v jej jednotlivých kapitolách.

V ústrednej exegetickej časti môžeme sledovať autorovu svedomitú a erudovanú prácu s etiópskymi textami na úrovni prekladu, jazykových poznámok, kontextových súvislostí a teologickej interpretácie. Avšak nielen tu, ale v celej monografii sa vo všetkých častiach potvrdzuje autorova nesporná odborná kompetencia vzhľadom na tému, ktorej sa venuje. Jeho jazyková vybavenosť mu umožňuje zasvätené pracovať tak so starovekými textami, ako aj s veľkým množstvom odbornej literatúry vzťahujúcej sa k rôznym historickým, literárnym,

teologickým a aj sociologickým aspektom súvisiacim s interpretáciou PH. Autor sa však v širokom spektre rôznych problémov nestráca. Naopak, jednou z najsilnejších stránok celej monografie je práve priebežný zreteľ na rôzne kontextové súvislosti, ktoré všetky zostávajú vecné a relevantné vzhľadom na hlavnú tému sústredenú na PH. S prehľadnou štruktúrou obsahu knihy koreluje autorov zrozumiteľný a jasný spôsob formulovania myšlienok, solidná štylistická stránka práce a aj celková presvedčivosť logickej argumentácie. Z formálneho hľadiska je monografia pripravená starostlivo, obsahuje všetky náležitosti, ktoré patria k solídnej vedeckej publikácii, a len málo chýb v samotnom texte<sup>13</sup>. Na záver môžeme zodpovedne konštatovať, že monografia Dávida Cielontka je zatiaľ v českom aj slovenskom prostredí jedinečná v priamej práci s etiópskym textom *Prvej Henochovej knihy*, v objeme informácií o *Henochových podobenstvách* a v kvalite ich spracovania.

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<sup>13</sup> Azda jedinou vecou, ktorá by sa v tejto súvislosti dala vytknúť, je relatívne celkom veľký počet výskytov inkongruencie medzi etiópskym textom a jeho prepisom do latinky: s. 44, pozn. 133: መለክክ *malā k*; s. 51, pozn. 153: በዝንቱ *bazə 'antu*; s. 54: ለውሉቱ : ወልደ : እጻለ *walda lawə 'ətu 'əg<sup>w</sup>ala (2×)*; s. 54: መናፍስት *manfāsət (2×)*; s. 56: እጻለ 'əg<sup>w</sup>ala; s. 94: ወትምህርተ *watəmhərt*; s. 98: መናፍስት *manfāst*; s. 99: ብሎየ *bəluja*; s. 99: ወአዚዛን *wa 'azizan*; s. 105: ያስተርኢ *jəstarə 'i*; s. 142: ተጸውዐ *taṣawwu 'a*; s. 143: ምለዓለ *la 'ālam*; s. 147, pozn. 471: ጸውዐ *ṣawu 'a*; s. 157, pozn. 494: ኅቡአተሁ *həb 'atihu (3x)*; s. 157, pozn. 494: ኅቡአተሆሙ *həb 'ātihomu*; s. 158: ያስተርኢ *jəstarə 'i*; s. 158, pozn. 495: መንፈስት *manāfəst*; s. 175, pozn. 547: ብሎየ *bəluja*; s. 188: ጽድቅ *ṣadəq*; s. 194, pozn. 615: ጐጐኣ *g<sup>w</sup>əg<sup>w</sup>ə 'a*; s. 199, pozn. 634: ወኮኅኒሁ *k<sup>w</sup>ənanəhu*, ኮኅኒ *k<sup>w</sup>ənanə*.



**SCARANO, Angelo: *Listy Janovy*, Praha: Česká biblická společnost, 2020. 123 s. ISBN 978-80-7545-102-6.**

Predkladaný komentár je 19. zväzok z edície Českého ekumenického komentára k Novému zákonu, ktorý vyšiel s finančnou podporou grantu GA ČR P401/12G168 *Historie a interpretace Bible*. Vedeckými lektormi sú Jan Roskovec, Ph.D. a doc. Jiří Mrázek, Th.D.

Komentár *Listy Janovy* je venovaný trom Jánovým listom, v ktorých autor ponúka *úvodné informácie, štruktúru, literárnu povahu a integritu* každého listu. Po predstavení základných charakteristík nasleduje *komentár* jednotlivých veršov, ktorý je obohatený o *zoznam exkurzov* slúžiacich na objasnenie niektorých doplňujúcich pojmov a slovných spojení, ako napr. antikrist, bezhriešnosť, poznanie... Autor disponuje znalosťou celej škály jazykov, čo prezrádza obsah použitej literatúry, ktorý zahŕňa publikácie v češtine, taliančine, koiné gréčtine, latinčine, angličtine, nemčine, francúzštine. Kľúčoví exegeti a predovšetkým ich závery, o ktoré sa autor opiera, sú J. Beutler, U. Schnelle, H.-J. Klauck, R. E. Brown, R. Schnackenburg.

Publikácia *Listy Janovy* je rozčlenená do troch kapitol, každému Jánovmu listu je venovaná jedna kapitola.

*Prvá kapitola* má nadpis *I. List Janův*. V úvode autor pripomína, že Prvý Jánov list (ďalej 1Jn) by mal patriť k najčítanejším novozákonným spisom, pretože obsahuje súhrn kresťanského učenia: súvislosť medzi vierou a láskou, medzi vyznaním viery a skutkami, ktoré sú tak veľmi zdôrazňované ako nikde inde v Novom zákone. Tiež poukazuje na jeho jednoduchosť, jasnosť a zároveň si kladie otázky: Je to skutočne list? Pochádza od Jána? Je skutočne prvý v poradí Jánových listov? Tieto otázky vzbudzujú u čitateľa nielen túžbu po hľadaní odpovedí na položené otázky, ale zároveň ho požívajú hlbšie preniknúť do biblického textu. Následne autor informuje čitateľa o *štruktúre, literárnej povahe, texte a jeho integrite*. Poukazuje na existujúci *vzťah medzi štvrtým evanjeliom (Jn) a listom (1Jn)*, pozorne skúma, kto sú „odporcovia“, ktorí si v 1Jn zaslúžia nemalú pozornosť. Rovnako považuje za dôležité dotknúť sa otázok autorstva, miesta a doby napísania 1Jn, za ktorými nasleduje komentár a výklad jednotlivých veršov. Komentár k 1Jn je rozpracovaný v troch krokoch: I. *Prológ 1,1-4*, II. *Korpus: 1,5–5,13* a III. *Epilóg 5,14-21*.

*Prológ 1,1-4* priamo smeruje k téme, čím sa táto časť stáva kľúčovou a taktiež naznačuje zámer a obsah. Autor podčiarkuje reálnosť stretnutia so *Slovom* ako so *Slovom života*, ktoré je predovšetkým zjavenie *večného, božského života*, ktorý bol u Otca a teraz sa zjavil. Toto svedectvo o skutočnom ľudstve a zároveň božskom živote je odovzdávané anonymnou skupinou odovzdávateľov: *nám bol zjavený*; protikladom sú adresáti: *zvestujeme vám*. Spojenie odovzdávateľov a adresátov vo

v. 3 je už naznačené vyjadrením *spoločenstva*, ktoré nie je len na horizontálnej rovine: *s nami*, ale aj vertikálnej: *s Otcom a Synom*. Práve tento aspekt je konfrontovaný so schizmou (porov. 1Jn 2,19; 2Jn 11) spôsobenou tými, ktorí si nárokovali spoločenstvo s Bohom: niečo také je samo osebe nonsens.

*Korpus listu 1,5–5,13* obsahuje tri sekcie: A. *Spoločenství s Bohem osvědčované v lásce* 1,5–2,17, B. *Výzva poslední hodiny* 2,18–3,24 a C. *Spojení lásky a víry jako kritérium křesťanského života* 4,1–5,13. Prvá sekcia A. *1Jn 1,5–2,17* je rozdelená na štyri časti (1. *Žít vo svetle – vyznávať hriechy*: 1,5-10; 2. *Ježíš ako Přímluvce*: 2,1-2; 3. *Zachování přikázání – bratrská láska*: 2,3-11; 4. *Nový status věřícího*: 2,12-17) a je zameraná na spoločenstvo s Bohom, ktorého kritériom je zachovávanie prikázania bratskej lásky. Inými slovami, spoločenstvo s Bohom sa zviditeľňuje nielen v slovách, ale aj v konkrétnych skutkoch. Právě spoločenstvo s Bohom sa uskutočňuje vždy vo dvoch rovinách: v horizontálnej (vzťah medzi sebou navzájom) a vertikálnej (so Synom).

Druhá sekcia B. *1Jn 2,18–3,24* obsahuje tri časti (1. *Prítomnost antikristu* 2,18-27; 2. *Život ve spravedlnosti jako znamení Božích dětí* 2,28–3,10; 3. *Konkrétní bratrská láska* 3,11-24), v ktorých sa zameriava na prítomnosť antikristov v jánovskej komunite, ktorí nielen hlásajú falošnú náuku (vv. 18-24), ale narúšajú aj jednotu kresťanského spoločenstva (porov. 1Jn 2,19), čím poukazuje na jánovskú logiku: pôvod určuje bytie, čiže z vonkajších prejavov sa dá odvodiť vnútorný charakter. Tiež zdôrazňuje život podľa spravodlivosti a konkrétnosť bratskej lásky.

Tretia sekcia korpusu C. *1Jn 4,1–5,13* je rozdelená na štyri časti: (1. *Rozlišování duchů* 4,1-6; 2. *Láska Boží jako pramen lásky věřícího* 4,7-21; 3. *Ve víře a lásce je vítězství nad světem* 5,1-4; 4. *Víra založená na Božím svědectví* 5,5-13), v ktorej autor špecifikuje spolu s Beutlerom, že prítomnosť Ducha je možné poznať podľa vyznania Krista v súlade s tradíciou (1. kritérium) a autentické spoločenstvo s Bohom je možné rozpoznať podľa poslušnosti učenia jánovských komunit (2. kritérium). Toto kritérium dopĺňuje predchádzajúce, ktorým je život podľa dvojjediného prikázania lásky a viery (3,23) odovzdávané v jánovských komunitách. Taktiež poukazuje na spojenie dvoch hlavných momentov jánovskej spirituality: lásky a viery (porov. 3,23-24): vyznanie Krista a bratská láska. Kľúčovým slovom štvrtej časti je svedectvo, ktoré je Božie a zvnútorňuje sa vierou v Krista.

V *Epilógu listu 1Jn 5,14-21* rezonujú hlavné témy, ako *prebývanie v pravom Bohu*, Ježišovi Kristovi, *istota vo vypočutí modlitieb*, a zároveň sa tu objavuje *varovanie pred modlami* alebo nepriame varovanie pred hriechom, ktorý vedie k smrti. Slovné spojenie *hriech, ktorý vedie k smrti* podľa autora je najkomplexnejším vyjadrením tohto celku a zrejme ide o vedomý odchod z komunity a popretie „celého Krista“. Autor poukazuje aj na to, že motívom v celom 1Jn bolo *varovanie*

*pred modlami* (v. 21), čiže pred bludnými predstavami o Ježišovi Kristovi, a preto nie div, že sa objavuje aj v jeho závere.

Súčasťou druhej kapitoly komentára je *2. List Janův*. V úvode autor pripomína čitateľovi, že Druhý Jánov list (ďalej 2Jn) patrí k najmenej čítaným spisom Nového zákona a zároveň je najkratším (obsahuje 245 slov, 13 veršov). Následne ponúka jeho *literárne charakteristiky, štruktúru, historický kontext* a otázku *prijatia do kánonu*. Po úvodných informáciách nasleduje *komentár jednotlivých veršov 2Jn* a jeho rozdelenie podľa antických listov: *Preskript (1-3), Proemium (4), Korpus listu (5-11) a Záver (12-13)*.

V *Preskripte* (vv. 1-3) autor poukazuje na konkrétneho odosielateľa presbytera („starší“) ako nositeľa tradície a učiteľa autority a prijímateľa vyjadreného metaforou: *vyvolená pani a jej deti*. Autor komentára podčiarkuje *pravdu a lásku* a spolu so Schellerom pravdu vníma *ako správne vyznanie viery*. Keďže 2Jn varuje pred schizmatickými misionármi, už *Preskript* ponúka základné ponaučenie pre boj s nimi.

Cez *Proemium* (v. 4) prechádza problém týkajúci sa významu *žiť v pravde* podľa *prikázania od Otca* (porov. v. 6). Autor ponúka dva výkladové varianty: podľa Beutlera „pravdou – prikázanim“ je správne učenie o Kristovi (vv. 7-9), alebo „dvojjediné prikázanie viery a lásky“ podľa Browna, na ktorom stavia viac jánovská teológia a je viac podložená 1Jn 3,23.

V *Korpuse listu* (vv. 5-11) autor poukazuje na prosbu s oslovením ako v antických listoch, len s tým rozdielom, že nie je osobná, ale duchovná. V prosbe ide o *prikázanie, nové a od počiatku* (porov. 1Jn 2,7-11), čiže pisateľ sa distancuje od nového učenia schizmatických misionárov (2Jn 9). Prikázanie je výrazom vernosti, teda *lásky* k Bohu a k druhému (Jn 14,15-24), pričom v skutočnosti ide o jedinú lásku. *Prikázanie a kráčanie v pravde* zahrňuje i pravé vyznanie Krista, ktoré je ohrozené tými, ktorí *zvádžajú a nevyznávajú Ježiša, ktorý prišiel v tele*. Autor komentára zdieľa názor Beutlera a ďalších exegetov, podľa ktorých je v 1Jn a 2Jn jadrom kontroverzií popieranie soteriológie, t. j. popieranie, že Ježiš je Kristus. Autor tu poukazuje aj na eschatologickú perspektívu, ktorá je rozšírená o motiváciu: *Majte sa na pozore... aby ste dostali plnú odmenu*. Myšlienka eschatologickej odmeny (v. 8) podčiarkuje nebezpečenstvo komunity, ktorá stojí pred hrozbou, že príde o odmenu, ktorou je božský život.

*Záver listu* (vv. 12-13) je podľa autora silne emočný, keďže zdôrazňuje túžbu pisateľa uskutočniť osobnú návštevu a metaforou *vyvolená sestra* označuje sesterskú cirkevnú obec.

Náplňou tretej kapitoly komentára je *3. List Janův*, v ktorom autor, skôr ako pristúpi k výkladu jednotlivých veršov, ponúka *literárne charakteristiky, štruktúru, historické okolnosti, zámer* a v krátkosti sa zmieni o dobe a mieste jeho vzniku.

Komentár 3Jn je rozčlenený na tri časti: I. *Úvodní část listu (1-4)*, II. *Korpus listu (5-12)*, III. *Závěr (13-15)*. V *Úvodnej časti listu* (vv. 1-4) poukazuje na existenciu troch spoločenstiev: Gajovo, Diotrefovo a spoločenstvo presbytera, ktorý je zároveň odosielateľ. Medzi presbyterom a Gajom je naznačený láskyplný vzťah prívlastkom milý (dosl. *milovaný*), zdôraznený vzťažnou vetou „ktorého milujem v pravde“, čím neprekračuje len bežný model antického listu, ale autor spolu s Beutlerom tu vníma presbyterovu lásku ku Gajovi, ktorá má pôvod v Kristovej láske a v Ježišovom evanjeliu.

Obsahom *Korpusu listu* (vv. 5-12) je téma misionárov, ktorých prijímanie a *vybavenie na ďalšiu cestu* bolo v prvotnej cirkvi obvyklé. Autor komentára poukazuje, že tu nie je položený dôraz na spojenie – *sme povinní* prijímať misionárov, ktorý sa vyskytoval v kontexte prikázania bratskej lásky (1Jn 4,11) alebo bratskej služby (Jn 13,14), ale prijímať misionárov je prejavom bratskej lásky a zároveň lásky *k pravde*, ku Kristovi. Vo v. 9 autor ponúka jednotlivé teórie o povahe sporu s Diotrefom a v závere korpusu (v. 11) upozorňuje na opäť prítomný jánovský princíp *byť z Boha*, teda akcia a reakcia: pôvod, ktorý vyvoláva príslušné konanie (porov. 1Jn 2,19.29; 3,8.10.12).

V *Závere* (vv. 13-15) autor poukazuje na stereotypné zakončenie antických listov a na identický motív osobného stretnutia ako v 2Jn 12, avšak chýba zmienka o radosť z osobného stretnutia. Autor upozorňuje aj na zmenu osoby z 1. os. plurálu na 1 os. singulár azda pre zdôraznenie osobného vzťahu ku Gajovi. Taktiež poukazuje na dvakrát použité slovo *priatelía* a nie „deti“ alebo „bratia“, ako to bolo v predchádzajúcich veršoch, čím chce pravdepodobne pisateľ rozšíriť horizont o nové vzťahy v kresťanskej komunite. Zo všetkého povedaného v závere 3Jn vyberáme: „Na pozadí nášeho listu je tedy ideál přátelství založený na pravdě a lásce, a nikoli pouze na vzájemných sympatiích“ (s. 113).

Komentár *Listy Janovy* vychádza z *kritickej exegézy* a zároveň sa usiluje o *odbornú, všeobecnú zrozumiteľnosť výkladu*, a tým sa stáva vhodnou pomôckou nielen pre teologických odborníkov, kazateľov, študentov, ale aj pre každého, kto sa zaujíma o skutočné porozumenie biblického textu. Preto by tento komentár nemal chýbať nielen v českých, ale ani v slovenských teologických knižniciach.

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### **Texty a verzie Starého zákona. Od textovej kritiky k literárnej kritike**

23. – 27. januára 2023, Pápežský biblický inštitút v Ríme

V dňoch 23. až 27. januára 2023 organizoval Pápežský biblický inštitút v Ríme (PBI) po jedenásty raz aktualizačný seminár pre vyučujúcich a študentov Svätého písma. Témou tohtoročného podujatia bola textová a literárna kritika textov a verzií Starého zákona. Hlavným garantom podujatia bol emeritný profesor PBI Jean Louis Ska, SJ. Spolukoordinátormi stretnutia boli profesor PBI pre textovú kritiku Leonardo Pessoa da Silva Pinto a profesor PBI pre Starý zákon Federico Giuntoli.

Jednotlivé dni boli ako zvyčajne rozdelené na rannú a poobednú časť. Doobeda odzneli prednášky hlavných prednášajúcich: Emanuel Tov, Stefan Schorch, Corrado Martone, Craig Morrison, O.Carm., Claudio Balzaretti, Leonardo Pessoa da Silva Pinto, Dionisio Candido, Peter Dubovský, Jean Louis Ska, SJ, Miika Tucker, Agustinus Gianto, SJ, a Núria Calduch-Benages.<sup>1</sup> V poobednej sekcii sa každý deň okrem stredy a piatka (ako je už tradíciou) konali pracovné semináre pod vedením ďalších desiatich odborníkov z rôznych oblastí Starého zákona a z rôznych akademických inštitúcií.

Ako názov seminára naznačuje, tematika prednášok nepatrila práve k najľahším. Avšak práve kvôli náročnosti matérie pre samoštúdium všetci zúčastnení ocenili, že sa im dostávajú najaktuálnejšie informácie v tak krátkom čase.

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<sup>1</sup> Videá z hlavných prednášok 11. ročníka aktualizačného seminára sú dostupné na stránke: [https://www.biblico.it/Seminario\\_2012/2023/progr\\_sem\\_2023.html](https://www.biblico.it/Seminario_2012/2023/progr_sem_2023.html). Vo vydavateľstve Gregorian & Biblical Press (GBP) v edícii e-Biblicum je už dostupná aj e-publikácia z podujatia, ktorá obsahuje niektoré z príspevkov, ktoré odzneli počas seminára. Objednávky sú možné aj online: <https://shop.gbpress.org/it/home/2611-testi-e-versioni-dell-antico-testamento-9791259860231.html>.

Tie sú totiž výsledkom vedeckého bádania na poli textovej a literárnej kritiky rôznych textov Starého zákona v poslednom období.

Aktualizačný seminár potvrdil dôležitosť textovej kritiky pre exegézu, pretože práve ňou samotná exegéza začína. Avšak medzi textovou a literárnou kritikou nie je možné stanoviť presnú deliacu hranicu, ktorá by určovala, kedy končí jedna a začína druhá. Vo vzťahu k textovej kritike jednotlivých biblických kníh bolo zdôraznené, že preferencia masoretského textu pred inými tradíciami neexistuje a že Septuaginta je rovnako legitímnym textom. Pri práci s biblickým textom treba ale brať do úvahy aj iné textové tradície, než sú hebrejská či grécka. Biblista si už nevystačí len s hebrejčinou, gréčtinou, latinčinou, ale potrebuje ovládať už aj sýrčinu a v niektorých prípadoch aj arménčinu, koptčinu a iné jazyky. Úlohou exegetov nie je vyslovovať normatívy, ale interpretovať texty v ich pluralite (rôzne textové formy) a fluidite (tradícia formovania textov, redakcia). Slovanami prof. Jeana Louisa Sku, exegéza spočíva v melódii, nie v jednotlivých notách. Rovnako odzneli známe, no stále aktuálne slová o dôležitosti pochopenia ľudského aspektu Svätého písma: božský obsah napísaný ľuďmi.

Slovensko malo na aktualizačnom seminári svoje zastúpenie Beátou Dorokovou, ktorá vykonávala odbornú prax na PBI a v rámci nej vypomáhala počas podujatia. Ďalšími slovenskými účastníkmi boli sr. Monika Golianová, FMA, Ľuboš Pavlišinovič (aktuálne doktorand na PBI), Martina Korytiaková (RKCBMF UK v Bratislave) a v prvom rade prof. Peter Dubovský, SJ, stály profesor na PBI a jeden z hlavných prednášajúcich počas seminára.

Podujatie zakončil prof. L. Pessoa da Silva Pinto poďakovaním prof. Jeanovi Louisovi Skovi za pomoc s organizovaním seminára ako aj prof. F. Giuntolimu i všetkým zainteresovaným do plánovania a priebehu udalosti. Profesor Pessoa da Silva Pinto tiež vyjadril nádej, že sa v takom istom a hojnom počte uskutoční aj ďalší, dvanásť ročník seminára. Jeho konanie je naplánované na 22. – 26. januára 2024 a témou bude „Nový zákon v grécko-rímskom kontexte“.

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## **Nexus. Exegéza a hermeneutika. Hľadanie súvislostí medzi históriou, teológiou a kultúrami/kontextami**

Pápežský biblický inštitút v Ríme pripravil v dňoch 4. – 6. mája 2023 medzinárodnú konferenciu s názvom NEXUS. Cieľom týchto dní bolo poukázať na styčné body a možnosti dialógu medzi biblickou exegézou a teológiou, históriou a ďalšími spoločenskými vedami.

Trojdnňový program bol rozdelený do štyroch sekcií: 1. Exegéza a poslanie Cirkvi. 2. História a biblická exegéza. 3. Teológia a biblická exegéza. 4. Biblická exegéza a kultúrne kontexty. S príspevkami vystúpili približne tri desiatky špecialistov pôsobiacich na pápežských univerzitách v Ríme, ako aj na rôznych svetových univerzitách.

Z prednášok i z následných diskusií vyšlo najavo, že hoci je synergia medzi exegézou, teológiou a pastoráciou v teoretickej rovine dávno považovaná za samozrejmosť, praktické uskutočňovanie vzájomnej spolupráce predstavuje naďalej veľký potenciál, ktorý ešte zďaleka nie je naplno využitý.

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## **Laureáti Ceny Jozefa Búdu 2021–2022**

Redakcia časopisu *Studia Biblica Slovaca* po šiestykrát udelila Cenu Jozefa Búdu (CJB) za obdobie rokov 2021 – 2022. Novými laureátmi sa stali Mons. prof. ThBibl. Lic. ThDr. Anton Tyrol, PhD. a PD SSL., SOAL, Peter Juhás, PhD. et PhD. Vyhlásenie držiteľov CJB 2021 – 2022 sa uskutočnilo 22. januára 2023 v Nedeľu Božieho slova. Životopisnú tvorivú biblickú črtu dvoch nových laureátov predstavili ich dvaja kolegovia prof. ThDr. František Trstenský, PhD. a doc. ThDr. Juraj Feník, PhD.

Cenu Jozefa Búdu udeľuje redakcia jednotlivcovi za odbornú a vedeckú prácu v oblasti exegézy a exegetického skúmania na Slovensku a vo svete vôbec. V prvom rade ide o morálne uznanie za odbornú a vedeckú prácu v oblasti exegézy a exegetického skúmania zverejneného predovšetkým v časopise *StBiSl*. Zohľadňuje sa aj prínos vo svete biblistiky vôbec. Cena sa udeľuje od roku 2012 každé dva roky.

*Redakcia StBiSl*

## Studia Biblica Slovaca – Supplementum



1. Blažej ŠTRBA: *Bibliografija biblických vied slovenskej a českej proveniencie (1989 – 2013). Bibliography of biblical sciences of Slovak and Czech provenance (1989 – 2013)* (Studia Biblica Slovaca – Supplementum), Badín: Vlastným nákladom, 2014. 390 s. ISBN 978-80-971792-7-4



2. Helena PANCZOVÁ: *Preklad z biblickej gréčtiny do slovenčiny. Problémy, riešenia a perspektívy* (Studia Biblica Slovaca – Supplementum 2), Bratislava: RKCMBF UK, 2018. 142 s. ISBN 978-80-223-4596-5



3. František ÁBEL, Juraj FENÍK, Josef HŘEBÍK, Vladimír JUHÁS, Martina KORYTIAKOVÁ, Dagmar KRÁĽOVÁ, Eva NANIŠTOVÁ, Helena PANCZOVÁ, Július PAVELČÍK, Blažej ŠTRBA, Miroslav VARŠO: *Emócie v Biblii. Výskum fenoménu emócií v biblickej tradícii* (Studia Biblica Slovaca – Supplementum 3), Bratislava: RKCMBF UK, 2018. 328 s. ISBN 978-80-88696-75-9



4. Iveta STRENKOVÁ: *Devastata è Ninive! Studio esegetico di Na 3,1-7 alla luce del suo contesto storico-letterario* (Studia Biblica Slovaca – Supplementum 4), Bratislava: RKCMBF UK, 2020. 383 s. ISBN 978-80-223-5050-1



5. Blažej ŠTRBA – Miroslav VARŠO (eds.): *Tvoje oči videli. Štúdie venované Georgovi Braulíkovi, OSB* (Studia Biblica Slovaca – Supplementum 5), Bratislava: RKCMBF UK, 2021. 268 s. ISBN 978-80-223-5233-8



6. Timothy MEJDA: *Obedient in Gethsemane. A Narrative-Critical Reading of Matthew 26:36-46* (Studia Biblica Slovaca – Supplementum 6) Bratislava: Univerzita Komenského, 2022. 302 s. ISBN 978-80-223-5462-2.