

Studia Biblica Slovaca

Ročník 17

2025

Číslo 2

Offprint



Studia Biblica Slovaca je recenzovaný vedecký časopis zameraný na skúmanie Svätého písma Starého a Nového zákona predovšetkým zo stránky filologickej, historickej, exegetickej a teologickej.

Ročník XVII (2025), číslo 2

Vydáva Rímskokatolícka cyrilometodská bohoslovecká fakulta Univerzity Komenského v Bratislave, Kapitulská 26, 814 58 Bratislava 1, IČO 0039786510.

Redakčná rada/Editorial board:

František ÁBEL (Bratislava, SK)
Georg BRAULIK, OSB (Wien, AT)
Jaroslav BROŽ (Praha, CZ)
Núria CALDUCH-BENAGES (Roma, IT)
Jeremy CORLEY (Dublín, IE)
Peter DUBOVSKÝ, SJ (Roma, IT)
Pavol FARKAŠ (Nitra, SK)
Juraj FENÍK (Košice, SK)
Leslie HOPPE, OFM (Chicago, US)
Peter JUHÁS (Münster, DE)
Branislav KLUSKA (Ružomberok, SK)

Róbert LAPKO (Košice, SK)
Adam MACKERLE (České Budějovice, CZ)
Libor MAREK (Detroit, US)
Helena PANCZOVÁ (Bratislava, SK)
Július PAVELČÍK (České Budějovice, CZ)
Jaroslav RINDOŠ, SJ (Bratislava, SK)
Milan SOVA (Bratislava, SK)
Jozef TIŇO (Bratislava, SK)
Emanuel TOV (Jerusalem, IL)
Miroslav VARŠO (Košice, SK)
Ian YOUNG (Sydney, AU)

Šéfredaktor: Blažej ŠTRBA (Nitra, SK)
Zástupca šéfredaktora: Jozef JANČOVIČ (Bratislava, SK)
Výkonná redaktorka: Martina KORYTIAKOVÁ (Nitra, SK)

Za recenzovanie všetkých článkov zodpovedá redakčná rada.

Obálka: Karol Hájiček

Na príprave spolupracovali: Dionisio Candido, Lionel Goh, OFM, Zuzana Očkajáková
a sr. Fides Iveta Stenková, CJ.

Príspevky v slovenčine, češtine a angličtine (od zahraničných autorov) alebo knihy na recenzii prosíme poslať na adresu redakcie: *Studia Biblica Slovaca*, Banská 28, 976 32 Badín (Slovakia), redakcia@biblica.sk.

Príspevky sa požadujú v elektronickej podobe, podľa možnosti v textovom editore Microsoft Word. Preferované fonty písma pre hebrejčinu a gréčtinu sú SBL Hebrew and SBL Greek. Príspevok typu štúdia, poznámka alebo reflexia musí byť doplnený abstraktom a jeho anglickou verziou, anglickým názvom príspevku, max. piatimi kľúčovými slovami v slovenčine/češtine a angličtine, zoznamom bibliografie a kontaktom na autora príspevku. Nevyžiadané rukopisy sa nevracajú. Redakcia si vyhradzuje právo upraviť titulok a vykonať potrebnú jazykovú a štylistickú úpravu prijatých príspevkov. Spresňujúce podmienky pre prispievateľov sú dostupné na www.biblica.sk.

Časopis je registrovaný a abstrahovaný v Atla Religion Database, EBSCO, *New Testament Abstracts* ISSN 0028-6877, *Old Testament Abstracts* ISSN 0364-8591 a SCOPUS.

S povolením Arcibiskupského úradu v Bratislave zo dňa 3. júna 2014
Prot. N. 2229/2014

Studia Biblica Slovaca

Printed in Slovakia, 12/2025

Vychádza dvakrát do roka.

Cena: 9 €

ISSN 1338-0141

e-ISSN 2644-4879

EV 3744/09

In Search of the Feast of the Acclamations

Preliminary Reflections

Jean Roméo Ntsama

Introduction

Leviticus 23:23-25 and Numbers 29:1-6 offer regulations concerning a feast occurring on the first day of the seventh month. This feast, not attested in the preexilic calendars, later known by the names of *יום הזכרון* or *יום זכרון תרועה* in some sources¹ and which date coincides with the New Year (*Rosh Hashanah*) in rabbinic traditions² begs the question of its emergence as the texts of Leviticus and Numbers do not offer any background to the celebration. Commenting on the use of the word *זכרון* in the expression *זכרון תרועה* of Lev 23:24, C. Körting asserts:

[der] Text gibt darüber hinaus keinerlei Hinweise, weshalb Lärm zu blasen ist und wessen gedacht werden soll. Liegt ein kultischer Anlaß vor oder ist damit eine elementare Erfahrung Israels mit seinem Gott verbunden – wie mit dem Passa/Mazzot der Auszug aus Ägypten –, die nicht in Vergessenheit geraten darf?³

In the history of research, authors have attempted to account for the rise of the feast by resorting mainly to three explanations: the first one that we can call the “sabbath cycle explanation” considers the calendrical setting of the feast (opening of the seventh month); the second that may be named the “residue explanation” describes the feast as the remnant of a preexilic New Year festival celebrated in ancient Israel; and the third one referred to in this paper as “the wall dedication explanation” views the dedication of the walls of the city in Nehemiah as the event behind the feast. And because of the paucity of the information displayed in the calendars mentioning the feast, many texts and particularly Num

¹ *יום הזכרון*: 11Q19 XI,13; 4Q319 XIII, 2.5; 4Q320 4 III, 6; 4 IV, 2; 4 V, 5; 4Q321 2 II, 2.6; 2 III, 9. *יום זכרון תרועה*: 11Q19 XXV, 3; 4Q409 1 I, 5; 4Q321 2 II, 2; V, 2.6.

² Cf. for instance the tractate *Rosh Hashanah* of the Mishna.

³ KÖRTING, *Schall*, 157.

10:10, Ps 81:4, Lev 25:9 and 2 Chr 15:14 have been used to support each one of the explanations.

Nevertheless, the accounts related to the purification or reconstruction of the temple and the resumption of the sacrificial cult in Chronicles, Ezra and Nehemiah offer an interesting connection between temple/altar, sacrifices and shout/blowing of *šōfār* or trumpet that can provide new insights and point to another direction for the emergence of the feast.

In the following parts of this article, we will first offer a survey of the explanations. In a second step, the texts mentioning the feast in the calendars of Leviticus and Numbers will be considered. The next part will deal with the connection between the words זכרון and תרועה and the re-establishment of the second temple for the liturgical service. And finally, two traditions concerning the beginning of the seventh month will be briefly examined⁴.

1 The emergence of the feast

1.1 The Sabbath cycle explanation

The sabbath scheme based on the structure of the week with six labour days and a day of rest is seen at work in other institutions like the sabbatical year (Exod 23:10-13; Deut 15:1-18; Lev 23:1-7) or the jubilee year (Lev 25:8-55). Following that conception, the seventh month like the seventh day or the seventh year acquires a special status. In that sense, many commentaries, classical and recent, view the feast of the first of Tishri as a celebration opening a sabbath month. This can be observed in the words of G.B. Gray: “[t]hus the seventh new moon stands to ordinary new moons much as the seventh day to ordinary days.”⁵ A similar view is also expressed in a more copious formulation in the recent commentary of Leviticus by T. Hieke:

Lev 23 jedoch beschränkt sich darauf, den Anfang des *siebten* Monats als “heiligen Feiertag” und Tag der Ruhe von jeglicher Dienstarbeit herauszustellen – der *siebte* Monat unterscheidet sich von den übrigen

⁴ I express my gratitude to Lionel Goh for improving the english of this article.

⁵ GRAY, *Numbers*, 411. Cf. also DILLMANN, *Numeri*, 184; BAENTSCH, *Exodus-Leviticus-Numeri*, 416; KEIL –DELITZCH, *Pentateuch*, 445. For more recent commentaries, cf. BUDD, *Numbers*, 317; HARTLEY, *Leviticus*, 387; GERSTENBERGER, *Leviticus*, 320; SCHMIDT, *Numeri 10,11-36,13*, 179.

Zeiteinheiten wie der siebte Tag, das siebte Jahr und das Jubeljahr als Ende der *siebten* Jahrwoche (sieben mal sieben Jahre).⁶

One of the elements used to substantiate the explanation is the appearance of the word שבתון which, in the calendar of Lev, is associated to the seventh day, the first day of the seventh month, *Yom Kippur* and *Sukkot* (Lev 23:3.24.32.39; cf. also Lev 25:5). Relying on that word and Exod 20:8, C. Körting suggests that the festival is a celebration that opens a specific month and that the focus is not on an event, but on the day itself as the new moon and the beginning of the seventh month⁷.

For K.W. Weyde, the term שבתון connects the celebration to another feast of the seventh month, *Yom Kippur*⁸ as can clearly be seen in this assertion: “the trumpet blasts on the first day reminded the people of their need for forgiveness, which they were to receive on the day of atonement”⁹.

H. Lozinsky goes a step further and sees a connection not only with *Kippur*, but with all the feasts of the month. As such, the emergence of the celebration on the first day of the seventh month stems from the significance and sacredness of the month with its major festivals¹⁰. In addition, he considers the celebration to be an attempt of the authors of the mainstream priestly calendars to distinguish their culture from the practice of surrounding peoples¹¹.

If it is true that the sabbath scheme offers a sound rationale for the emergence of the feast, most especially when the use of the term שבתון in Lev 23 and the sacredness of the month are considered, it is not a totally satisfactory explanation when other aspects are considered. The seventh month is surely the seventh after six months but in a year of twelve (or thirteen when there is a leap month). Furthermore, most of the annual feasts are elsewhere connected with situations (agricultural seasons) or events (liberation from Egypt) interpreted

⁶ HIEKE, *Leviticus 16-27*, 914. Hieke adds that another reason for the emphasis of the seventh month is its position at the intersection between harvest and rain season, cf. p. 915.

⁷ KÖRTING, *Schall*, 160-161.

⁸ WEYDE, *Festivals*, 92.

⁹ WEYDE, *Festivals*, 91. While Weyde links the feast to Kippur and the idea of atonement, for KNOHL, *Sanctuary*, 36, the feast is linked to the idea of judgement. For MILGROM, *Leviticus 23-27*, 2017-2018, the feast aims at imploring God’s mercy “for adequate rain for the new season”.

¹⁰ LOZINSKY, *Feasts*, 115-116.

¹¹ LOZINSKY, *Feasts*, 112-114.

theologically¹². And in this respect, the residue explanation based on the transformation of the calendar and the decomposition of a preexilic New Year celebrated in Israel offers an interesting alternative because it takes into consideration these aspects.

1.2 The residue explanation

The residue explanation is already present in J. Morgenstern's article about the transformation of the calendars¹³. According to him, in the period preceding the Babylonian exile, the New Year was celebrated on the 10th of the first month as part of, conclusion and climax of *Sukkot*, which was celebrated from the 3rd to the 9th (= 8 days of celebration)¹⁴. This situation persisted until just before the exile or even during the exile¹⁵, and at the time of Ezra and Nehemiah¹⁶. After Ezra and Nehemiah, there was a three-stage revision of the calendar, which saw the New Year occupy the date of the 1st of Tishri, *Sukkot* set from the 15th to the 21st, including an 8th day (עצרת) reminiscent of the former New Year, and finally *Yom Kippur* instituted on the 10th in place of the former New Year¹⁷. Some rites related to the festivals followed them in their new dates: the sounding of the *šôfâr* for the New Year or the drawing of water and use of the booths for *Sukkot*. Other rites such as the rite of the goat, the dances of the young women and the priest's entry into the Holy of Holies belonging to the New Year were absorbed into the new celebration occurring on the 10th of the month¹⁸.

The residue theory is probably best described in Mowinckel's proposal of an enthronement festival of YHWH stimulated by the parallel between the

¹² Cf. WAGENAAR, *Origin*, 7-9. This applies also to the festivals established later (*Purim*, *Hanukkah*) and other liturgical appointments such as the fasts (for example, the fast on the third of Tishri, traditionally associated by rabbinic tradition with the assassination of Gedaliah; cf. b.*RHSh* 18b; Zech 7:5; 8:19; 2 Kgs 25:25; Jer 41:1-3).

¹³ MORGENSTERN, *Calendars*, 13-78.

¹⁴ MORGENSTERN, *Calendars*, 22.

¹⁵ MORGENSTERN, *Calendars*, 27-28.

¹⁶ MORGENSTERN, *Calendars*, 32, 34-35.

¹⁷ MORGENSTERN, *Calendars*, 40.

¹⁸ MORGENSTERN, *Calendars*, 41.

Israelite New Year and the *akītu* festival¹⁹. Considering some psalms (Ps 47; 93; 95; 96; 97; 98; 99) that, according to him, develop the theme of the epiphany of YHWH, Mowinckel exposed the theory of a pre-exilic harvest and New Year festival celebrated in the Jerusalem temple, whose climax was the enthronement of YHWH as king and which gave rise to the enthronement hymns²⁰. This festival corresponded to *Sukkot*, called the “feast of YHWH,” or simply “the feast,” and represented the “harvest festival” or the “feast of Tabernacles.”²¹ The harvest festival was later divided into three parts: “the New Year feast or ‘the memorial of blowing of trumpets’ on Tishri 1st; the feast of atonement on the 10th; and the feast of tabernacles on Tishri 15th to 21st”²². Therefore, the emergence of the 1st of Tishri in the post-biblical period would result from the independent development of a single aspect of an original multi-day festive complex²³.

Despite some critiques against Mowinckel’s theory as a whole²⁴, the idea of the celebration on the 1st of Tishri as a residue of a preexilic New Year festival is still advocated in some recent works²⁵. For J.A. Wagenaar, the inclusion of the two New Year celebrations present in Ezekiel may have been facilitated by the formal, temporal, and political similarities between the Babylonian New Year and the Israelite New Year (*Sukkot*) celebrated at the autumn equinox²⁶. And with the formation of the priestly calendar, the New Year celebrated around the autumn equinox was abrogated, and the first day of the seventh month, which

¹⁹ This association was first made by Gressman and subsequently developed by Mowinckel, cf. GRESSMANN, *Ursprung*, 294-301; MOWINCKEL, *Psalmenstudien II*, xi-xvi; K. VAN DER TOORN, *New Year*, 331 and was subsequently developed by Mowinckel.

²⁰ MOWINCKEL, *Psalmenstudien II*, 44-145; MOWINCKEL, *Psalms*, 106-192.

²¹ MOWINCKEL, *Psalms*, 118-119.

²² MOWINCKEL, *Psalms*, 120.

²³ MOWINCKEL, *Psalms*, 121, 123.

²⁴ One of the main objections to the theory of an enthronement festival of YHWH was the absence of a direct mention of it in the OT, see for example DE VAUX, *Les institutions 2*, 409-413; CAZELLES, *Nouvel-An*, 620-645; LOZINSKY, *Feasts*, 113. Mowinckel himself addressed that objection, cf. MOWINCKEL, *Psalms*, 121, n. 51. And despite the objections, the theory has had its supporters over the years. See among others DUMORTIER, *Rituel*, 184-185; VAN DER TOORN, *New Year*, 342-343; and more recently MÜLLER, *Jahwe*, 178-180; VAN DER TOORN, *Celebrating*, 633-649; ACHENBACH, *Theocratic Reworking*, 53.

²⁵ See for example its use in THEKKEKKARA, *Feast of Purification*, 58-59 in relationship with Lk 2:22.

²⁶ WAGENAAR, *Origin*, 111.

marked the “end of the year” in the pre-exilic calendar, survived in the sounding of the *šôfâr*.²⁷ According to C. Nihan, the celebrations of the feast of acclamations and *Yom Kippur* are reminiscent of the New Year festival in the Babylonian tradition. And, in the calendar of Lev 23, the connection to the celebration of the New Year is found in the background because H adopted P’s spring calendar (cf. Exod 12:2; Num 28:16). However, the connection has survived in the sounding of the *šôfâr* on the first day of the seventh month²⁸.

A celebration of the first day of the seventh month as a remnant of a preexilic festival inspired by the New Year of neighboring peoples is interesting, as far as the existence of such a feast can be proved and its contours clearly defined²⁹. In this regard, there are contacts between the ceremonies of *akîtu* and some information scattered throughout the books of the OT such as the agricultural character, the idea of a solemn procession (cf. the accounts of the transfer of the ark [2 Sam 6:12-19; 1 Kgs 8:1-9]), the acclamations “YHWH is king” that express the sovereignty of YHWH over the deities (Pss 95:3; 96:4; 97:7) and the nations (cf. Pss 47:9; 68:8-19; 81:9-17) during the festival, as well as references to purification ceremonies³⁰. Nevertheless, an israelite preexilic New Year feast is not directly attested by the texts and this undermines the idea of a passage from it to the feast of the acclamations³¹.

²⁷ WAGENAAR, *Origin*, 125-126. Furthermore, he believes that Ps 81:4 might reflect the semi-annual configuration of Ezekiel’s calendar, and the sounding of the *šôfâr* on the first and fifteenth days of the first and seventh months would signal the beginning of the supplementary purification rites of the sanctuary and the people on the occasion of the New Year.

²⁸ NIHAN, *Priestly Torah*, 437, 508-509.

²⁹ VAN DER TOORN, *New Year*, 340-343 sees four correspondences between the autumn festival/Israelite New Year and the Babylonian New Year: the agricultural character, the solemn procession, the annual purification, and the reaffirmation of the Lord’s kingship, the religious legitimization of the king.

³⁰ WAGENAAR, *Origin*, 111; NIHAN, *Priestly Torah*, 508-509.

³¹ VAN DER TOORN, *New Year*, 340-343 sees four correspondences between the autumn festival/Israelite New Year and the Babylonian New Year: the agricultural character, the solemn procession, the annual purification, and the reaffirmation of the Lord’s kingship, the religious legitimization of the king.

1.3 *The wall dedication explanation*

This explanation presented by E. Auerbach³² has been more marginal in comparison with the former two. According to Auerbach, no New Year feast is witnessed by the earlier calendars³³. And of the historical information concerning the first of the seventh month in the postexilic texts, two accounts need to be considered: the reading of the book of the law (Neh 8) and the dedication of the walls of the city (Neh 12). The celebration following the completion of the walls (25th of Elul 445) and characterized by a procession and the use of music instruments (trumpets) offers a better background for the *yôm l'ru'â*. The feast of New Year, not existing until Nehemiah's time, arises only later as a counterweight (Gegengewicht) to the Babylonian New Year (1st of Nisan) and is fixed on a date (1st of Tishri) in the other half of the calendar that initially commemorated the completion of the walls³⁴.

Unlike the residue explanation which tries to derive the feast from a preexilic festival, Auerbach's proposal has the merit to take into consideration later narrative traditions that allow to link the first day of the seventh month to an event. But his choice to use only Nehemiah and adopt the dedication of the walls gives only weight to certain aspects of the feast description like the use of the trumpets but neglects others like the offering of sacrifices. In fact, on one hand, תרועה, one of the keywords to interpret Lev 23:23-25 and Num 29:1-6 seems to be connected in later texts to the sacrifices and, on the other hand, the word זכרון and the blowing of the *šôfâr*/trumpet appear also in later accounts as motifs associated with the temple, the reinstatement of worship, and sacrifices³⁵. Moreover, Ezra and Nehemiah offer two traditions concerning the nature of the cult practiced after the resumption of the liturgical service around the seventh

³² AUERBACH, Neujahrs- und Versöhnung-Fest, 337-343. In the article, the author is interested with the emergence of the New Year feast.

³³ AUERBACH, Neujahrs- und Versöhnung-Fest, 337.

³⁴ AUERBACH, Neujahrs- und Versöhnung-Fest, 339-341.

³⁵ On the connection between תרועה and sacrifices, cf. SCHOTTROFF, "Gedenken", 321 who cites Ps 27:6; Num 10:10; Sir 50:16. Another important term that can be considered is the word מלכיות that appears 5 times in mRHS 4:5 in relationship with the celebration of New Year. Its analysis would however be beyond the scope of this article. I am grateful to Jeremy Corley for pointing out to me its relevance during a conference at the last annual meeting of the CBA (August 2025).

month: the sacrifices and the reading of the Torah. It might then be worth asking whether the feast of the first day of the seventh month cannot primarily refer to the reprisal of the “sacrificial” service linked to the reconstruction of the second Temple.

We will elaborate this hypothesis by looking at the texts attesting the feast in the calendars and reviewing some relevant passages related to the resumption of the cult in the temple.

2 The first day of the seventh month

2.1 *Lev 23:23-25 and Num 29:1-6*

The occasion celebrated on the first day of the seventh month is attested only in the calendars of Lev 23 and Num 28:1–30:1 and is absent from other OT calendars.

Lev 23:23-25 and Num 29:1-6 represent a section in the respective calendars³⁶ and address precisely and succinctly the occasion that is to be celebrated on the first day of the seventh month:

³⁶ Lev 23 can be divided based on the introductory formulas of speech וידבר יהוה אל- (משה לאמר (vv. 1.9.23.26.33), and the command formulas that follow (vv. 2ab.10ab.24a.34a). This formula appears 4 times in 2 forms: דבר אל-בני ישראל ואמרת אלהם (vv. 2ab.10ab) and דבר אל-בני ישראל לאמר (vv. 24a.34a). In Lev 23, after an initial subscription (vv. 2c-e), we find provisions concerning the Sabbath (v. 3), a second subscription (v. 4), provisions regarding Passover and the unleavened bread (vv. 5-8), the first fruits (vv. 10c-14), the Feast of Weeks (vv. 15-22), the first day of the seventh month (vv. 24b-25), *Yom Kippur* (vv. 27-32), and finally *Sukkot* (vv. 34b-36). Verses 37-38 constitute a subscription that offers a first conclusion to the calendar. Verses 39-43 then report further provisions on *Sukkot* before v. 44 concludes the calendar with the formula of execution. For the structures of the chapter, Compar. with NOTH, *Leviticus*, 144-153; ELLIGER, *Leviticus*, 303-304; NIHAN, *Israel's Festival*, 181; MARX, *Lévitique 17-27*, 143-144.

The double subscription (vv. 2c-e and v. 4), the subscription (vv. 37-38), and the new provisions concerning *Sukkot* (vv. 39-43) suggest that the calendar has been revised (see the discussion in NIHAN, *Priestly Torah*, 498-504). While some authors propose a rather complex history of its composition, NOTH, *Leviticus*, 144; WEYDE, *Festivals*, 144; NIHAN, *Priestly Torah*, 504; NIHAN, *Israel's Festivals*, 186-195 see a homogeneous composition in Lv 23:5-38 and additions in vv. 3 and 39-43. MARX, *Lévitique 17-27*, 143-144 assigns all the composition to the same author and sees the demarcation of vv. 3 and 39-43 as a result of redactional techniques.

Lev 23:23-25	Num 29:1-6
וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ²³	
דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר ²⁴	
בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ יְהִי לָכֶם ¹	וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרֵא־קֹדֶשׁ יְהִי לָכֶם ¹
שַׁבָּתוֹן זְכוֹרֹן תְּרוּעָה מִקְרֵא־קֹדֶשׁ: ²	כָּל־מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יְהִי לָכֶם: ²
כָּל־מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ ²⁵	וַעֲשִׂיתֶם עֹלָה לְרִיחַ נִיחֹחַ לַיהוָה פֶּר בֶּזֶבֶק אֶחָד ²
וְהִקְרַבְתֶּם אִשָּׁה לַיהוָה: ³	אֵיל אֶחָד כִּבְשִׁים בְּנִי־שָׁנָה שִׁבְעָה תְּמִימִם: ³
	וּמִנְחָתָם סֹלֶת בְּלוּלָה בְּשֶׁמֶן שְׁלִשָּׁה עֶשְׂרִינָיִם לֶפֶר ³
	שְׁנֵי עֶשְׂרִינָיִם לֶאֱיִל: ³
	וַעֲשִׂרוֹן אֶחָד לִכְבֹּשׁ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׁיִּם: ⁴
	וּשְׁעִיר־עִזִּים אֶחָד חֹטְאֵת לְכַפֵּר עֲלֵיכֶם: ⁵
	מִלֶּבֶד עֹלֹת הַחֹדֶשׁ וּמִנְחָתָהּ וְעֹלֹת הַתְּמִיד וּמִנְחָתָהּ ⁶
	וְנִסְכֵיהֶם כַּמִּשְׁפָּט לְרִיחַ נִיחֹחַ אִשָּׁה לַיהוָה: ⁶

If we consider the literary presentation of the texts, we find that they are very similar. Putting aside the introductory formula of speech and the command of Lev 23:23-24a, both texts begin with information regarding the date of the occasion (בחדש השביעי באחד לחדש) and end with the mention of the fire offering (אשה ליהוה). They also contain the prohibition of laborious work (כל-מלאכת) (עבדה לא תעשו) and the holy convocation (מקרא-קודש). The most significant variations are found in the characterization of the feast and the provisions concerning the offerings. Regarding the latter, the synthetic wording of Lev

Num 28:1–30:1 on the other hand, includes an introduction in which we find the introductory formula of speech (28:1), the command (28:2ab), and a subscription (28:2c). The calendar concludes with a subscription (29:39) and the formula of execution of the command (30:1), thus forming an inclusion with the information from the introduction. The body of the calendar consists of provisions concerning the regular offerings (28:3-8), the Sabbath (28:9-10), the new moons (28:11-15), Passover and the Unleavened bread (28:16-25), the celebration of the first fruits (28:26-31), the day of the t'ru'â (29:1-6), *Yom Kippur* (29:7-11), and finally *Sukkot* (29:12-38). Compar. NIHAN, *Israel's Festivals*, 182-183.

Regarding the composition of Num 28:1–30:1, NOTH, *Numeri*, 190-191 proposed that the references to the sin offering (28:15a.22.30; 29,5.11a.16a.19a.22a.25a.28a.31a.34a.38a) and the integrity of the offerings (28:10.15b.23.24b.31a; 29:6aβ.*11bβ.16b.19b.22b.25b.28b.31b.34b.38b) should be seen as additions. Other authors have instead suggested minor interventions. For the discussion, see SEEBASS, *Numeri 22,2-36,13*, 240.

23:25 (והקרבתם אשה ליהוה) contrasts with the detailed formulation of Num 29:2-5. Here, by employing the verb עשה, the author of Num 29:1-6 deviates not only from Leviticus with the list of offerings, but also from his own regular use of the verb קרב (hifil)³⁷. Worthy of note is also his inclusive use of the expressions עלה לריח ניחח ליהוה (Num 29:2) and לריח ניחח אשה ליהוה (Num 29:6). The particularity of his formulation is evident in this table:

עשה	קרב hifil
עלה לריח ניחח ליהוה ... לריח ניחח אשה ליהוה	עלה ליהוה Num 28:11
	אשה עלה ליהוה Num 28:19
	עולה לריח ניחח ליהוה Num 28:27
	עלה ליהוה ריח ניחח Num 29:8
	עלה אשה ריח ניחח ליהוה Num 29:13.36

This formulation and the emphasis on the sacrifices do not seem particular in the context of the calendar of Numbers whose focus is on the prescription of offerings. It is nevertheless important for the understanding of the celebration as it posits it as something different than a simple new moon³⁸. But it is the other variation that sheds more light on the feast. In fact, Lev 23:24-25 describes the occasion as a שבתון and a זכרון תרועה whereas for Num 29:1, it is a יום תרועה. While the noun שבתון, unique to the calendar in Lev 23, is to be put in relationship with the seventh day³⁹ and serves to categorize the occasion⁴⁰, זכרון תרועה and יום תרועה allude to a distinctive character of the feast⁴¹. In translating

³⁷ Among the objects of קרב (hifil) in Leviticus there is: אשה ליהוה (23:8.25.27.36.38), מנחה חדשה ליהוה (23:16), שבעת כבשים תמימים בני שנה ופר בן־בקר אחד (28:2), קרבני לחמי (28:3), האשה (28:11), עלה ליהוה (28:11), ואלים שנים (23:18). And in Numbers: קרבני לחמי (28:2), האשה (28:3), עלה ליהוה (28:11), עלה ליהוה (28:19), אשה עלה ליהוה (28:19), עולה לריח ניחח ליהוה (28:27), ריח ניחח (29:8), עלה אשה (29:8), עלה ליהוה ריח ניחח ליהוה (29:13.36).

³⁸ Cf. LOZINSKY, *Feasts*, 109-112; CARDELLINI, *Sacrifici*, 346-347.

³⁹ LOZINSKY, *Feasts*, 102; MILGROM, *Leviticus 23-27*, 2011. The same conception underlies its use for the sabbatical year in Lev 25,4.5. The word שבתון is present only in P and H: Exod 16:23; 31:15; 35:2; Lev 16:31; 23:3.24.32.39; 25:4.5. On the etymological possibilities see HALOT, שָׁבֶתוֹן; HAAG, שָׁבֶת, 1048-1049.

⁴⁰ LOZINSKY, *Feasts*, 102.

⁴¹ Later literature seems to refer to the first day of the seventh month as יום זכרון leaving out the word תרועה, cf. LOZINSKY, *Feasts*, 105. For a treatment of the feast in post-biblical literature, cf. pp. 117-124.

the word תרועה, the ancient versions opt either for an instrument, or for a word explaining or modelled after the Hebrew:

- LXX Lv 23:24 associates the word with the trumpets (*μνημόσυνον σαλπίγγων*⁴²) but LXX Num 29:1 chooses a word whose translation means “signal” (*ἡμέρα σημασίας*)⁴³.
- S Lv 23:24 considers the convocation aspect (*גמולא גמולא*) but S Num 29:1 (*גמולא גמולא*) uses the root *גמ* which has the semantic ambivalence of the root רוע⁴⁴.
- T^O and T^J employ the root *יבב* (cf. Lev 23:24 *יבבא* and Num 29:1 *יום יבבא*) which also translates רוע in a number of texts⁴⁵.
- T^N seems to combine the vocal and instrumental nuances of רוע in Lev 23:24 (*דכרן טב תקיעה ויבבו*) and adds the instrument in Num 29:1 (*יום תקועה דשופר ויבבו*).
- Finally, Vg in Lev 23:24 emphasizes the instrumental acclamation (*memoriale clangentibus tubis*) and in Num 29:1 offers a combination of “shout/sound” and the instrument (*dies clangoris est et tubarum*).

What transpires from the variations in the ancient versions is that they favor an instrumental understanding of the acclamation associated with the term תרועה. Moreover, the expressions זכרון תרועה and יום תרועה are not exactly treated as names, like the use of יהיה לכם in MT⁴⁶ and the indefinite form of the

⁴² Apart from Judges, Samuel and Kings where *κέρας* usually translates שופר, the greek word *σαλπίγγξ* used elsewhere can translate both שופר (horn) and חצצרה (trumpet).

⁴³ Unless we want to consider the observation of DORIVAL, *Les Nombres*, 173 according to whom *σημασία* might refer to an agricultural festival; see also DORIVAL, *Dire en grec*, 539; DOGNIEZ, *Les noms de fêtes*, 363; MONTEVECCHI, *La Papirologia*, 268.

The word *σημασία* is used many times to translate תרועה, cf. Num 10:5.6; 31:6; 1 Chr 15:28; 2 Chr 13:12; Ezra 3:12.13.

⁴⁴ SOKOLOFF, *Syriac*, s.v. *גמ*.

⁴⁵ The root *יבב* that translates the root רוע can refer both to a vocal and an instrumental acclamation, cf. Josh 6:5.20 and Num 10:7.9, see also JASTROW, *Dictionary*, s.v. *יבב* and *יבב*.

⁴⁶ The expression יהיה לכם is almost exclusively used to introduce the characterization of מקרא־קדש (cf. Lev 23:7.21.27.36; Num 28:25.26; 29:1 [2×].7.12; cf. also Num 29:35 [עצרת תהיה לכם]).

expression also suggest⁴⁷, but they inform about defining elements of the feast: the commemorative character (זכרון) and the shout/blowing (תרועה)⁴⁸.

2.2 *Acclamation as remembrance*

As noted by some scholars Ps 81:4, Lv 25:9 and Num 10:10 constitute suitable passages for the interpretation of both constructs זכרון תרועה and יום תרועה⁴⁹. However, Num 10:10 is more insightful because, not only the motif of blowing into a wind instrument and the notion of “remembrance” are connected, but also, the roots רוע and זכר are mentioned in the preceding verse. In fact, the v. 9 prescribes the sounding of the silver trumpets in war time and the v. 10 disposes their use in cultic events:

<p>⁹And when you will enter a battle in your land against the oppressor who oppresses you, <i>you will blow the trumpets,</i> <i>you will be remembered</i> in front of YHWH your God and you will be saved from your enemies.⁵⁰</p>	<p>וְכִי־תָבֹאוּ מִלְחָמָה בְּאַרְצְכֶם עַל־הַצָּר הַצָּרֵר אֶתְכֶם וְהִרְעַתֶם בְּחֻצְרוֹת וְנִזְכַּרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם וְנוֹשַׁעְתֶּם מֵאִיְבֹיְכֶם:</p>
--	---

<p>¹⁰And on the day of your joy and your feasts</p>	<p>וְיָוִם שְׂמֵחָתְכֶם וּבְמוֹעֲדֵיכֶם¹⁰</p>
--	--

⁴⁷ Some authors treat these expressions as names. See for instance KÖRTING, *Schall*, 111; DOGNEZ, *Les noms de fêtes*, 362; LOZINSKY, *Feasts*, 101-103. But other feasts are indicated in another way: (a) Lev 23: Passover = פסח ליהוה (v. 5); Unleavened bread = חג ליהוה (v. 6); First fruits = בכורים ליהוה (v. 17); Yom Kippur = יום הכפרים (vv. 27.28); Sukkot = חג הסוכות (v. 34), חג ליהוה (v. 39), חג ליהוה (v. 41), סכת (vv. 42.43); (b) Num 28:1–30:1: Passover = פסח ליהוה (28:16); Unleavened bread = חג (v. 17); First fruits = יום הבכורים (v. 26); Sukkot = חג ליהוה (29:12).

⁴⁸ These aspects transpire in the translations offered by most of the commentaries, cf. HARTLEY, *Leviticus*, 366; MILGROM, *Leviticus 23-27*, 1948; LEVINE, *Leviticus*, 161; GERSTENBERGER, *Leviticus*, 307; MARX, *Lévitique 17-27*, 140; HIEKE, *Leviticus 16-27*, 915. The differences in the presentations of Leviticus and Numbers call the question of the relationship between the calendars, a subject that is beyond the scope of this paper. It can suffice to mention that there are three main positions in this regard: some authors prioritize the calendar of Numbers (KNOHL, *Sanctuary*, 6-7; HARAN – SPERLING, *Holiness Code*, 320; MILGROM, *Leviticus 23-27*, 2054; WEYDE, *Festivals*, 6, 144); others the one of Leviticus (ACHENBACH, *Heiligkeitsgesetz*, 167; KÖRTING, *Schall*, 213); others consider a mutual influence (NIHAN, *Israel’s Festival*, 212, 228; LOZINSKY, *Feasts*, 104).

⁴⁹ See for instance MILGROM, *Leviticus 23-27*, 2014-2017; WEYDE, *Festivals*, 90.

⁵⁰ Unless indicated otherwise, the translations provided are mine.

and on the beginnings of your months,	וּבְרֵאשֵׁי חֳדָשֵׁיכֶם
<i>you will blow the trumpet</i> on your holocausts	וּתְקַעְתֶּם בַּחֲצֹצְרֹת עַל עֹלֹתֵיכֶם וְעַל
and on your peace offerings	זִבְחֵי שְׁלָמֵיכֶם
and it will be for you a <i>memorial</i> in front of	וְהָיָה לָכֶם לְזִכְרוֹן לְפָנַי אֱלֹהֵיכֶם
your God:	
I am YHWH your God.	אֲנִי יְהוָה אֱלֹהֵיכֶם:

In the two verses, the blowing in the trumpets is presented as a performative action producing God's remembrance. In the case of v. 9, it effects a redemptive action (וּנושַׁעְתֶּם מֵאִיבֵיכֶם). In the v. 10, the accent is on the cultic action. This state of affairs can be seen through the affinities of the verses:

ישע (nifal) ←	זכר (nifal) ←	רוע (hifil) v. 9
← לפני יהוה אלהיכם	← לזכרון + לפני	← תקע + בחצרות v. 10
	← אלהיכם	

But there are also differences: the first concerns the verbs of blowing (רוע hifil vs תקע). This difference is to be understood in the context of Num 10:3-7. There, we find dispositions prescribing a blowing (תקע) with the trumpets (v. 3), with one trumpet (v. 4), a תרועה (vv. 5.6), or again a blowing-תקע opposite to a blowing-רוע hifil (cf. v. 7). The other main difference is mainly lexical since v. 9 uses of the verbal form זכר nifal and v. 10 the noun זכרון.

When examining Lev 23:24 against the background of Num 10:10, Milgrom sums up in three their divergences:

- in Num 10:10, the זכרון is before YHWH (= the reminder is to God, not to Israel)
- the instrument is חצצרה and not שופר or יובל
- and the root used is תקע and not רוע⁵¹.

Now, concerning the word זכרון, it appears in relationship with Passover and Unleavened Bread, both presented as a "memorial" (Exod 12:14; 13:9). It is therefore a suitable word to attach to the feast. And we can subscribe to Milgrom's observation that the reminder in Lev 23:24 is to God. Nevertheless, the absence of the prepositional phrase לפני אלהיכם or לפני יהוה seems to point to an emphasis on the element mediating the reminder, that is, the תרועה.

⁵¹ MILGROM, *Leviticus 23-27*, 2015.

The root רוע indicates a “shout”⁵² that appears mostly in military (Josh 6:5.10.16.20; Judg 7:21; 15,14; 1 Sam 4:5; 10:24; 17:20.52) and cultic contexts (Ps 47:2; 66:1; 81:2; 95:1.2; 98:4.6; 100:1). In Num 10:5.6.9, it has an instrumental meaning, an information that is highly relevant for its understanding⁵³. In fact, while in more ancient texts תקע is the prominent verb to indicate the motif of blowing a wind instrument (+ שופר, Judg 3:27; 6:34; 1 Sam 13:3; 2 Sam 2:28)⁵⁴, in later texts, many verbs like רוע hifil become associated with that motif. In fact, the blowing of a wind instrument can be expressed by תקע + שופר (Neh 4:12), רוע (hifil) + חצצרה (Num 10:9); עבר (hifil) + שופר תרועה (Lev 25:9), שמע (hifil) + חצצרה (1 Chr 16:42), חצצרה + חצצר (1 Chr 15:24) and רום (hifil) + קול + חצצרה (2 Chr 5:13). This lexical variety calls to nuance Milgrom’s affirmation regarding the difference in the use of the verb between Lev 23:24 and Num 10:10 and to broaden the horizon. This also means that the motif of blowing should not be limited only to the use of the root רוע, but other expressions should be considered as well. A good example of this appears in 2 Chr 29:27-28, a passage very akin to the prescription to blow on the offering of Num 10:10:

²⁷Hezekiah said to offer the *holocaust* on the altar. וַיֹּאמֶר חֶזְקִיָּהוּ לְהַעֲלוֹת הָעֹלָה לְהַמְזִבֵּחַ

And when the *holocaust* began, the song of YHWH began and the trumpets and the instruments of David, king of Israel.

וּבִעַת הַחֵל הָעֹלָה
כְּלֵי הַחֵל שִׁיר־יְהוָה וְהַחֲצָצְרוֹת וְעַל־יְדֵי
דָּוִד מִלְּדָוִד־יִשְׂרָאֵל:

²⁸The entire assembly bowed down, and the song was being sung and the trumpets were sounding until the *holocaust* had been completed.

וְכָל־הַקָּהָל מִשְׁתַּחֲוִים
וְהַשִּׁיר מְשׁוּרָר
וְהַחֲצָצְרוֹת מְחֻצְצְרִים הַכֹּל עַד לְכַלּוֹת
הָעֹלָה:

Here we observe that while the holocaust is offered, the trumpets are being used. More importantly, the verb to express the sounding is neither תקע nor רוע, but חצצר.

⁵² HALOT, רוע. RINGGREN, רוע, 435-437 offers a typology of the shouts: joy, lament, panic, derision, homage, cultic.

⁵³ The typology of sounds in the rabbinic literature (mRHSh 4:9; yRHSh 59c,67-69, bRHSh 33b-34b) can be seen as an aftermath of the progressive semantical overlap between the two verbs.

⁵⁴ In very few instances there is the verb משך (+ יובל or קרן היובל, cf. Exod 19:13; Josh 6:5).

There is surely a specificity expressed by the author of Leviticus when using the noun תרועה, but the polysemy of the word (shout, sound) makes it more prudent to consider, mainly in the case of the blowing, the synonyms.

This broadening of horizons concerns also the instrument if we assume an instrumental meaning for תרועה. Many authors, drawing upon Ps 81:4 and Lev 25:9, prefer to link the word to the שופר, which has the function of announcing the new moons, full moons, feasts and the jubilee⁵⁵. However, Num 10:10 assigns to the trumpet (חצצרה) similar functions⁵⁶. The prescription of its use during the joyful day (שמחתכם), the feasts (מועדיכם), and the new moons (ראשי חדשיכם) when offering sacrifices (על עלתיכם ועל זבחי שלמיכם) approximate *šōfār* and trumpet. Moreover, the occurrences of תרועה show that, in contexts where the term is associated with an instrument, especially as *nomen rectum*⁵⁷, it can be associated either to the *šōfār* or the trumpet, and even to the cymbals (cf. שופר תרועה [Lev 25:9]; חצצרות התרועה [Num 31:6; 2 Chr 13:12]⁵⁸; צלצלי תרועה [Ps 150:5]). In addition, the instruments are not exclusive one from the other as can be seen in Ps 98:6:

⁶With trumpets and sound of *šōfār* בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לְפָנֵי הַמֶּלֶךְ
acclaim in front of the King, YHWH. יְהוָה:

In any case, there are many elements that favor the instrumental meaning of תרועה in Lev 23:24 and Num 29:1 and an association with the trumpets. But the word remains open to an inclusive understanding (sounding and shouting, *šōfār* and trumpet). The most important information is however that the word תרועה used in connection with זכרון and without any further determination stresses the acclamation as the mediation of the remembrance, be it an instrumental or a vocal acclamation, and allows for a consideration of the accounts where the motif of shouting appear with the root רוּע, but the motif of the blowing not necessarily with this same root. And some of these accounts are generally linked to the rebuilding of the temple and the reprisal of the cult.

⁵⁵ See MILGROM, *Leviticus 23-27*, 2016; KÖRTING, *Schall*, 161; HIEKE, *Leviticus 17-27*, 916. And also HARTLEY, *Leviticus*, 387; GERSTENBERGER, *Leviticus*, 317.

⁵⁶ SEIDEL, *Musik*, 175; CARDELLINI, *Numeri*, 402 n. 518.

⁵⁷ In Zech 1:16 the expression יום שופר ותרועה in which שופר and תרועה (here shout) are distinct and constitutes both of them characteristics of the day of YHWH.

⁵⁸ See also the *War Scroll* (1QM 2:16; 3:1; 7:13).

3 זכרון, תרועה, temple and reprisal of the cult

As Schottroff and Eising observe, the word זכרון adds to the notion of remembrance that of a sign (אות)⁵⁹. This remark is important because signs can refer to material elements. In Exod 17:14, Mal 3:16 and Est 6:1 זכרון is associated to ספר (book) as the place where the “memories/words” are written⁶⁰; in Exod 30:16 and 39:7 it is linked to the stones (אבנים) of the *ephod* of the priests and in Josh 4:7 to the twelve stones commemorating the crossing of the Jordan. This reference to stones leads to another connection that can be made between a sign intended as זכרון and projects of reconstruction operated by the returning exiles. A first example is found in Neh 2 where Nehemiah obtains from king Artaxerxes an authorization to travel to Judea to rebuild the city of Jerusalem. In his attempt with some officials to start building the walls, they are mocked by a hostile coalition composed of a Horonite (Sanballat), an Ammonite (Tobiah) and an Arab (Geshem). In the v. 20 of the chapter, there is his answer to these opponents of the project:

<p>²⁰And I answered them a word and said to them: the God of the heavens, he will make (it) succeed for us and we, his servants, will stand up and <i>build</i> and for you there is no part and justice and <i>memorial</i> in Jerusalem.</p>	<p>וְאָשִׁיב אוֹתָם דְּבָר וְאֹמַר לָהֶם אֱלֹהֵי הַשָּׁמַיִם הוּא יַצְלִיחַ לָנוּ וְאֲנַחְנוּ עֹבְדָיו נִקּוּם וּבְנִינוּ וְלָכֶם אֵין חֵלֶק וְצַדִּיקָה וְזִכְרוֹן בִּירוּשָׁלַם:</p>
---	--

According to Schottroff, here the word זכרון “ist... allgemein der Anteil am (Jerusalem Tempel-)Kult”⁶¹. However, worthy of note is the fact that on one hand, the word appears in the context of the rebuilding of the city walls, and on the other hand, the dedication ceremony of the walls contains a procession that leads to the temple (Neh 12:40-43)⁶².

⁵⁹ SCHOTTROFF, זכר, 512; EISING, זכר, 586-589.

⁶⁰ SCHOTTROFF, זכר, 509 suggests the translation “Protokoll” for these instances.

⁶¹ SCHOTTROFF, זכר, 513.

⁶² In the account of the dedication of the city walls, which should follow the completion of their construction (on the 25th of Elul according to Neh 6:15), we find the trumpets (חצצרות בחצצרות, vv. 35.41) related to the sacrifices (זבחים גדולים, v. 43) performed

Another text that links indirectly זכרון to a project of construction is Zech 6:9-15. The prophet receives an instruction from YHWH to collect gold and silver (כסף וזהב) and to fabricate crowns (עטרות), one of which is to be put on the head of the high priest Josiah, son of Zephaniah (vv. 9-11). A message pertaining to the reconstruction of the temple is also to be conveyed to the recipient of the crown:

¹²And you will say to him:

thus says YHWH of hosts:

behold a man whose name is sprout,

and from his place he will sprout

and *he will build the temple of YHWH.*

¹³And *he will build the temple of YHWH,*

he will bear majesty and sit and rule upon his throne.

A priest will be on his throne,

and there will be peaceful counsel between the two of them.

¹⁴The crowns⁶³ will be for Helem, Tobijah, Jedaiah, and Josiah, son of Zephaniah⁶⁴, a *memorial in the temple of YHWH.*

¹⁵Those who are distant shall arrive

and *build (work) on the temple⁶⁵ of YHWH.*

And you will know that YHWH of Hosts has sent me to you,

and it will be, if you truly listen to the voice of YHWH your God.

וְאָמַרְתָּ אֵלָיו לֵאמֹר

כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר

הִנֵּה אִישׁ צֶמַח שְׁמוֹ

וּמִתְחַתָּיו יִצְמַח

וּבְנָה אֶת־הַיִּכַל יְהוָה:

¹³וְהוּא יִבְנֶה אֶת־הַיִּכַל יְהוָה

וְהוּא יֵשֵׁב הוֹד וְיֵשֵׁב וּמָשַׁל עַל־כִּסְאוֹ

וְהָיָה כֹהֵן עַל־כִּסְאוֹ

וְעָצַת שְׁלוֹם תִּהְיֶה בֵּין שְׁנֵיהֶם:

¹⁴וְהָעֵטֹטוֹת תִּהְיֶה לְחֶלֶם וּלְטוֹבִיָּה

וְלִידְעִיָּה וּלְחֹן בֶּן־צַפְנִיָּה לְזִכְרוֹן בְּהַיִּכַל

יְהוָה:

¹⁵וְרַחוּקִים יָבֹאוּ

וּבְנֵי בְהַיִּכַל יְהוָה

וְיִדְעֹתֶם כִּי־יְהוָה צְבָאוֹת שְׁלַחְנִי אֵלֵיכֶם

וְהָיָה אִם־שָׁמַעְתֶּם תִּשְׁמְעוּן בְּקוֹל יְהוָה

אֱלֹהֵיכֶם:

upon arriving at the temple and the festive character of the occasion (שמחה, vv. 27.43). It is important to note that the greek text represented in the Cambridge edition lacks certain parts of the account like the mention of the second choir and the temple, suggesting an alternative form of the text. For this version and its priority, cf. FULTON, *Reconsidering*, 15-16, 206-207.

⁶³ Here MT has the plural form but a singular form for the verb whereas LXX reads the singular (στέφανος). MEYERS – MEYERS, *Zechariah 1-8*, 336 suggest to follow the singular of LXX and S. However, MT can be kept as the *lectio difficilior*, cf. PETERSEN, *Zechariah 1-8*, 273; BODA, *Zechariah*, 388.

⁶⁴ בן־צפניה וּלְחֹן בֶּן־צַפְנִיָּה is replaced by “and Josiah, son of Zephaniah” on the basis of Zech 6:10.

⁶⁵ For this translation of בְּהַיִּכַל, cf. MEYERS – MEYERS, *Zechariah 1-8*, 336.

These examples show that the word זכרון is not only associated with the idea of construction, but of the construction of the second temple. And the same can be said about the word תרועה.

We have already mentioned 2 Chr 29:27-28 where the blowing of the trumpets intervenes at the time of the offering of the holocaust. The context of this ritual is Hezekiah's reform, dated to the first month with a start on the first of the month (בחדש הראשון באחד לחדש הראשון, 2 Chr 29:3.17) and an end on the sixteenth of the month (ביום ששה עשר לחדש הראשון, v. 17). This reform includes the purification of the temple and the altar (vv. 15-18)⁶⁶, the offering of sacrifices⁶⁷, the sounding of trumpets over the sacrifices by the priests (בחצרות חצר, vv. 26-28), and finally the rejoicing (שמח, vv. 30, 36). Asa's reform, dated to the third month (2 Chr 15:10), includes similar elements: the renovation of an altar (ויחדש את־מזבח יהוה, v. 8), the offering of sacrifices (בקר שבע מאות, v. 11), and the rejoicing (שמח, v. 15). In v. 14, the shout and the blowing appear during a ceremony of oath:

¹⁴They swore an oath to YHWH with a loud voice, *with shouting* and *with trumpets* and *šōfārôt*.
 וַיִּשָּׁבְעוּ לַיהוָה בְּקוֹל גָּדוֹל וּבְתְרוּעָה
 וּבְחֲצֹצְרוֹת וּבְשׁוֹפְרוֹת:

The root רוע and the motif of the blowing appear again in Ezra 3. The text provides two dates for the events (בחדש השני and החדש השביעי, cf. vv. 1 and 8) and mentions the erection of the altar (vv. 2-3), sacrifices presented summarily for various occasions (vv. 3-4), the foundation of the temple (v. 10), and the rejoicing (שמחה, v. 12)⁶⁸. In vv. 10 and 11 we find the blowing and the shout:

¹⁰The builders laid the foundation of YHWH's temple,
 the priests equipped with *trumpets* stood up
 and also the Levites, sons of Asaph, with
 cymbals to praise YHWH in the manner
 ordained by David, king of Israel.
 וַיִּסְדּוּ הַבְּנִיִּים אֶת־הֵיכַל יְהוָה
 וַיַּעֲמִידוּ הַכֹּהֲנִים מִלְּבָשִׁים בְּחֲצֹצְרוֹת
 וְהַלְוִיִּים בְּנֵי־אַסָּף בְּמִצְלֵתִים לְהַלֵּל אֶת־
 יְהוָה עַל־יְדֵי דָוִד מֶלֶךְ־יִשְׂרָאֵל:

⁶⁶ And of the priests (קדש hitpacl, 2 Chr 29:5).

⁶⁷ Holocausts (2 Chr 29:31.32), sin offerings (2 Chr 29:21-24.27), and an expiation rite (2 Chr 29:22-24).

⁶⁸ The account of Ezra 3 and the scene of people crying at the foundation of the temple have been linked to the Kalû-rite by FRIED, *Priest*, 171-173; see also BECKING, *Ezra-Nehemiah*, 61; BORTZ, *Identität*, 172. Concerning the Kalû-rite, see THUREAU-DANGIN, *Rituels accadiens*, 1-59; AMBOS, *Mesopotamische Baurituale*, 171-195.

¹¹They answered praising and thanking
YHWH,
for he is good,
for his love for Israel endures forever,
and all the people *raised a great shout*,
praising YHWH because the foundation of
YHWH's house had been laid.

¹¹וַיַּעֲנוּ בְהַלֵּל וּבְהוֹדוֹת לַיהוָה
כִּי טוֹב
כִּי־לְעוֹלָם חֶסֶדוֹ עַל־יִשְׂרָאֵל
וְכָל־הָעָם הִרְיעוּ תְרוּעָה גְדוֹלָה בְהַלֵּל
לַיהוָה עַל הוֹסֵד בֵּית־יְהוָה:

Beside these examples where we clearly see the connection between תרועה and temple and reprisal of the cult, we can consider other accounts:

- the Chronicler's version of the transfer of the ark (1 Chr 13–16) follows the Samuel version (2 Sam 6) in many aspects⁶⁹ except for the conclusion. The Chronicler concludes his account with David's appointment of the ministers of the cult. The dispositions establish a sacrificial service associated to a musical worship with trumpets and the cymbals (חצצרות ומצלתיים, cf. 1 Chr 16:42).
- Again, in the Chronicler's version of the dedication of Solomon's temple, the motif of the trumpet is associated with the inauguration of the temple (2 Chr 5:11-14), to the sacrifices offered (2 Chr 7:6). It is also important to notice that there is a place consecrated for the sacrifices because the altar is too small (2 Chr 7:7). An important information in this account is the date given by the author: whereas 1 Kgs 8:2 and 2 Chr 5:3 indicate the seventh month (בִּירַח הָאֶתְנַיִם בַּחֵג (הַחֹדֶשׁ הַשְּׁבִיעִי הוּא), 1 Kgs 8:65-66 and 2 Chr 7:9-10 diverge on the duration (חֲנֻכַּת הַמִּזְבֵּחַ ... שְׁבַעַת יָמִים וְהַחֵג שְׁבַעַת יָמִים⁷⁰ vs שְׁבַעַת יָמִים) and the end (בְּיוֹם עֶשְׂרִים וּשְׁלֹשָׁה לַחֹדֶשׁ הַשְּׁבִיעִי vs בְּיוֹם הַשְּׁמִינִי). It is quite evident that the author of the text in 2 Chronicles seeks to align the

⁶⁹ Procession, sacrifices, use of the *šōfār* (2 Sam 6:15; *šōfār* + trumpets in 1 Chr 15:28), acclamation-*t'ru'á* (2 Sam 6:15 // 1 Chr 15:28), rejoicing (שמחה, cf. 2 Sam 6:12 // 1 Chr 15:25).

⁷⁰ According to LXX. MT reads יום ארבעה עשר יום ושבעת ימים ושבעת ימים.

⁷¹ The fourteen days are divided into two: the consecration of the altar (7 days) and the feast (7 days).

celebration with *Sukkot* when considering the counting of the days⁷². For us, it is enough to point out that the non-glossed text of 1 Kgs 8 is less explicit and does not necessarily need to be linked to *Sukkot*, and that, even in the presentation of 2 Chronicles, seven days are reserved for the consecration of the altar, and the use of the trumpets is once again associated with the sacrifices.

When we consider all these texts, we encounter a pattern that associate the motifs of the shout and blowing with some recurring elements: the *altar* and the *temple*, the *sacrifices* and the *rejoicing*:

	Date	Altar/Temple	Sacrifices	<i>ṭrū'ā</i> instrum. (חצצרה or שופר)	<i>ṭrū'ā</i> (shout)	Rejoicing (שמח)
2 Sam 6			שור ומריא (v. 13) שלמים and עולה (vv. 17.18)	שופר (v. 15)	תרועה (v. 15)	שמח (v. 12)
1 Chr 13–16		מזבח העלה תמיד (v. 40)	שבעה־פריים ושבעה אילים (v. 26) שלמים and עולה (vv. 1.2)	חצצרה + שופר (v. 28)	תרועה (v. 28)	שמח (v. 25)
2 Chr 15	3rd month (v. 10)	מזבח (v. 8)	בקר שבע מאות וצאן שבעת אלפים (v. 11)	חצצרה + שופר (v. 14)	תרועה (v. 14)	שמח (v. 15)
2 Chr 29	1st month (v. 10)	בית־יהוה מזבח (vv. 15-18)	פריים שבעה ואילים שבעה וכבשים שבעה וצפירי עזים שבעה (vv. 21-24.27) בקר שבעים אילים מאה כבשים מאתים (vv. 31.32)	חצצרה (vv. 26-28)		שמח (vv. 30.36)
1 Kgs 8	7th month (v. 2)	בית־יהוה (vv. 10.11) מזבח (v. 64)	צאן ובקר (v. 5) בקר עשרים ושנים אלף צאן מאה ועשרים אלף (vv. 62.63)			שמח (v. 66)
2 Chr 5–7	7th month (5:3)	בית־יהוה (5:13) מזבח	צאן ובקר (5:6)	חצצרה (5:12.13; 7:6)		שמח (7:10)

⁷² KNAUF, *1 Könige 1-14*, 257. A similar conflation between a feast of dedication and *Sukkot* seems to be witnessed by 2 Macc 1:9.18, cf. THEKKEKARA, Feast of Purification, 58.

	Date	Altar/Temple	Sacrifices	<i>ṣrû'â</i> instrum. (חצצרה or שופר)	<i>ṣrû'â</i> (shout)	Rejoicing (שמחה)
		(7:9)	בקר עשרים ושנים אלף צאן מאה ועשרים אלף (7:4.5)			
Ezra 3	7th month (v. 1) 2nd month (v. 8)	מזבח (v. 3) היכל/בית יהוה (vv. 6.10.11)	עלות (v. 6)	חצצרה (v. 10)	תרועה (vv. 11. 12.13)	שמחה (v. 12)

It should be said that many information in this table do not correspond to the description of the feast as presented by Leviticus and Numbers such as the typology of the offerings and the dates. There are nevertheless some affinities. Concerning the offerings, the reform of Hezekiah is probably the nearest to Numbers list and diverges only for the quantity of the animals⁷³. Regarding the dates, Ezra 3 sets the renovation of the altar on the seventh month. 2 Chr 29 gives an interesting information by mentioning the first month for the purification of the temple but 2 Chr 30 indicates the second month for the celebration of Passover and Unleavened Bread, attesting a disruption of the calendar.

The overall picture gained when considering the words זכרון and תרועה is their undeniable connection to the resumption of the sacrificial cult in the temple. This is important because there is another tradition accounting for the resumption of the cult that departs from that picture.

4 The seventh month: two traditions for the reprisal of the cult

The account concerning the re-establishment of the altar and the temple in Ezra 3 shares the same temporal setting as Neh 8:1-12:

וַיִּגַע הַחֹדֶשׁ הַשְּׁבִיעִי וּבְנֵי יִשְׂרָאֵל בְּעָרִים וַיֵּאֲסֹפוּ הָעָם כְּאִישׁ אָחִד
אֶל-יְרוּשָׁלַם: ¹ Ezra 3:1

⁷³ Num 29:2.5 prescribes 1 bull, 1 ram, 7 one-year-old lambs and a male goat as sin offering. For the expiatory part of the ceremony, 2 Chr 29:21-23 mentions 7 bulls, 7 rams, 7 one-year-old lambs and 7 male goats as a sin offering. For the resumption of the cult 2 Chr 29:31-32 mentions 7 bulls, 100 rams, 200 lambs.

וַיִּזְעַח הַחֹדֶשׁ הַשְּׁבִיעִי וּבְנֵי יִשְׂרָאֵל בְּעֲרִיָּהֶם: ^{72b} Neh 7:72b–8:1a
וַיֵּאָסְפוּ כָּל־הָעָם בְּאִישׁ אֶחָד אֶל־הַרְחוֹב אֲשֶׁר לִפְנֵי שַׁעַר־הַמְּזִיזִים ^{1a}

There is a good probability that the scribe responsible for this passage in Ezra borrowed from Nehemiah⁷⁴ and the seventh month referred to is most likely the month of the Spring liturgical calendar⁷⁵.

Despite the problems linked to the account of the foundation of the temple⁷⁶, Ezra 3 and Neh 12:1-12 proposes two different resummptions of the cult: the sacrificial offerings for the former and the reading of the Torah for the latter.

In the narrative of Neh 8:1-12, people gather in front of the watergate and asks Ezra for the book of the Torah (v. 1). The first of the seventh month, Ezra reads the book in front of those capable of understanding (vv. 2-3), he blesses the people (v. 6), the levites explain the readings (vv. 7-8) and there is the rejoicing (vv. 10-12). An important observation to make is that in this account, the sacrificial aspect of the liturgy is totally absent and even if the event is presented as a שמחה גדולה (v. 12), there is neither an altar, nor sacrifices, nor a shout and sounding. Furthermore, in the following scene, the celebration of *Sukkot* is only presented as a consequence of the examination of the book of the Torah (vv. 13-14) and not as a liturgical occasion influencing this first cultic service. This alternative cultic tradition based on the reading of the Torah is also present in the account of Josiah's reform (2 Kings 22:1–23:20 // 2 Chronicles 34). For this reform whose focal point is the discovery of the scroll in the temple (2 Kgs 34:8-13 // 2 Chr 34:14-21), the focus is on the solemn reading (2 Kgs 23:1-3 // 2 Chr 34:29-33). And like the account in Nehemiah, the reform bypasses the sacrifices and shouts and the sounding.

From these testimonies, we observe that the cultic liturgies regarding the worship are presented either in a sacrificial form that requires the temple, the altar, and sacrifices, or as a ceremony centered on the reading of the Torah (cf. Deut 31:10-13). The feast of the first of the seventh month witnessed by Lev 23:24-25 and Num 29:1-6 and characterized by the תרועה can be associated with the first of those traditions.

The association between restoration of the altar/temple, sacrifices and shout/sounding of *šôfār* and trumpets appears also in later traditions.

⁷⁴ BECKING, *Ezra*, 54; RUDOLPH, *Esra*, 29.

⁷⁵ BECKING, *Ezra*, 54.

⁷⁶ See for instance MICHAELI, *Chroniques*, 267.

In the account of the purification and dedication of the temple inspired by Judas Maccabee and his brothers (1 Mac 4:36-61), there is a lamentation because of the desecration of the sanctuary. Signals with trumpets (σάλπιγγες) accompanied by shouts (βοάω) interrupt in the prayer ritual (1 Mac 4:40)⁷⁷, the altar is rebuilt (v. 47) and sacrifices are offered (v. 53). And even if the date is not the seventh month (25 of Kislev, cf. v. 59) for the recurrence of this feast that lasts for 8 days (v. 56), one cannot fail to note the association of the motifs of shouts and bells with this event.

The same observations apply to Sir 50:1-21, which clearly has references to Num 10:2-10. This text, which praises the high priest Simon, opens the catalogue of his actions with the works concerning the temple and the city (vv. 1-4):

Greek	Translation
¹ Σιμων Ονιου υἱὸς ἱερεὺς ὁ μέγας, ὃς ἐν ζωῇ αὐτοῦ ὑπέρραψεν οἶκον καὶ ἐν ἡμέραις αὐτοῦ ἐστερέωσεν ναόν,	¹ Simon (son) of Onias, high priest, who in his lifetime repaired the temple and, in his days, strengthened the sanctuary,
² καὶ ὑπ' αὐτοῦ ἐθεμελιώθη ὕψος διπλῆς, ἀνάλημμα ὑψηλὸν περιβόλου ἱεροῦ,	² by whom was laid the foundation of the double wall, a raised buttress of the temple enclosure,
³ ἐν ἡμέραις αὐτοῦ ἐλατομήθη ἀποδοχεῖον ὑδάτων, λάκκος ὡσεὶ θαλάσσης τὸ περίμετρον,	³ during whose time a reservoir of water was dug, a basin (wide) like the circumference of the sea,
⁴ ὁ φροντίζων τοῦ λαοῦ αὐτοῦ ἀπὸ πτώσεως καὶ ἐνισχύσας πόλιν ἐν πολιορκήσει	⁴ anxious to preserve his people from destruction and he strengthened the city during the besieging.

And after a hyperbolic presentation of the character using vivid comparisons, the text focuses on his sacrificial service with his companions on the altars (vv. 11-15). It is verse 16 that introduces the motif of the shouts and the trumpets in the text:

⁷⁷ καὶ ἔπεσαν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν καὶ ἐσάλπισαν ταῖς σάλπιγγιν τῶν σημασιῶν καὶ ἐβόησαν εἰς οὐρανόν.

Greek	Translation
<p>τότε ἀνέκραγον οἱ υἱοὶ Ααρων, ἐν σάλπιγγιν ἐλαταῖς ἤχησαν, ἀκουστὴν ἐποίησαν φωνὴν μεγάλην εἰς μνημόσυνον ἔναντι ὑψίστου⁷⁸</p>	<p>Then the sons of Aaron shouted, with trumpets of beaten work they sounded, they made heard a great sound as <i>memorial</i> in front of the Most High.</p>

The description in vv. 11-21 has generally been regarded as a reference to *Yom Kippur* or a daily sacrificial service (*Yoma* or *Tamid*)⁷⁹. However, Mulder has offered a compelling argument for a connection to *Rosh Hashanah*⁸⁰. Regardless of the correctness of Mulder's association, the first of the seventh month seems to be linked to the idea of sacrifice which necessitates the presence of an altar. And this idea might have survived in Jub 31:3, a tradition that connects the first of the seventh month to the erection of an altar:

On the first of the seventh month he (Jacob) went up to Bethel. He built an altar at the place where he had slept and had set up a pillar. He sent word to his father Isaac and to his mother Rebecca as well to come to him to his sacrifice.⁸¹

Conclusion

The goal of this article was to propose an alternative background to the emergence of the feast of the first day of the seventh month. After having reviewed the sabbath cycle and the residue explanations accounting for the rise of the feast, we attempted to examine the connections between the two words characterizing the feast in Lev 23:24 (תְּרוּעָה and זְכֹרֹן) and their association to the construction of the temple and the reprisal of the sacrificial cult. Our examination has shown that תְּרוּעָה should not be considered only by inspecting the instances of the root רוע because in late biblical texts, the root is only one of the ways to refer to the motif of blowing the *šōfār* or the trumpet. This observation allows to consider other synonyms and ultimately favor the connection of the motifs of the shouting and the blowing to the foundation of the temple and the erection of the altar for the reprisal of the sacrificial liturgy.

⁷⁸ In Hebrew: אז יריעו בני אהרון הכהנים חצצרות מקשה ויריעו וישמיעו קול אדיר להזכיר לפני עלוין

⁷⁹ See SKEHAN – DI LELLA, *Ben Sira*, 550-551 and MULDER, *Simon*, 168-175.

⁸⁰ MULDER, *Simon*, 173.

⁸¹ VANDERKAM, *Jubilees*, 201-202.

However, subscribing to this hypothesis may raise some questions: is the beginning of the seventh month distinct because the temple and the resumption of worship actually took place in the seventh month, or is it because the seventh month, due to its liturgical significance and the emergence of the priestly calendar as evidenced by Ezek 45:18-25, has incorporated the completion of the temple and its dedication? The answer is not straightforward.

On one hand, there is a tendency to associate important liturgical events with the seventh month. On the other hand, traditions concerning the construction of the first and the second temples revolve around the interval between the sixth to the eighth month. 1 Kgs 6:37-38 fixes the laying of the temple's foundations in the month of Ziv and its completion after seven years of work in the month of Bul (the eighth month). Hag 2:15 mentions the 24th of the 6th month as the date on which civil and religious authorities committed themselves to the construction.

Another question concerning the calendars can also be posed: why are they not more explicit about the occasion? Maybe because of the literary context. We are still in the wilderness, without a temple, although a mobile sanctuary was conceivable⁸². And aside from the fact that the Holiness Code can be dated around the reconstruction of the second temple⁸³, it is important to consider its theological frame and consider Marx's commentary regarding P's calendar:

[d]ans cette perspective, la place du calendrier des sacrifices à la fin du livre des Nombres, après la traversée du désert, pourrait bien avoir une signification théologique, à savoir que la rupture de l'exil ne marque pas la fin du culte sacrificiel, mais que le retour conduit à renouer avec le culte sacrificiel d'autrefois.⁸⁴

⁸² Cf. JANOWSKI, *Sühne*, 336-346.

⁸³ GRÜN WALDT, *Heiligkeitsgesetz*, 380.

⁸⁴ MARX, *Lévitique 17-27*, 143.

Bibliography

- ACHENBACH, Reinhard: Heiligkeitsgesetz und sakrale Ordnungen des Numeribuches. In: Thomas Römer (ed.): *The Books of Leviticus and Numbers* (BETL 215), Leuven – Paris – Dudley, MA: Peters 2008, 145-175.
- ACHENBACH, Reinhard: Theocratic Reworking in the Pentateuch: Proto-Chronistic Features in the Late Priestly Layers of Numbers and their Reception in Chronicles. In: Jeon Jaeyoung – Louis C. Jonker: *Chronicles and the Priestly Literature of the Hebrew Bible* (BZAW 528), Berlin – Boston, MA: De Gruyter, 2021, 53-78.
- AMBOS, Claus: *Mesopotamische Baurituale aus dem 1. Jahrtausend v. Chr.*, Dresden: ISLET, 2004.
- AUERBACH, Elias: Neujahrs- und Versöhnungs-Fest in den biblischen Quellen, *VT* 8 (1958) 337-343.
- BAENTSCH, Bruno: *Exodus-Leviticus-Numeri* (HAT 1/2), Göttingen: Vandenhoeck und Ruprecht, 1903.
- BECKING, Bob: *Ezra-Nehemiah* (HCOT), Leuven – Paris – Bristol, CT: Peeters, 2018.
- BODA Mark J.: *The Book of Zechariah* (NICOT), Grand Rapids, MI – Cambridge, U.K.: William B. Eerdmans, 2016.
- BORTZ, Anna M.: *Identität und Kontinuität. Form und Funktion der Rückkehrerliste Esr 2* (BZAW 512), Berlin – Boston, MA: De Gruyter, 2018.
- BUDD, Philip J.: *Numbers* (WBC 4), Waco, TX: Word Books, 1984.
- CARDELLINI, Innocenzo: *I sacrifici dell'antica Alleanza: tipologie, rituali, celebrazioni* (Studi sulla Bibbia e il suo ambiente 5), San Paolo: Cinisello Balsamo, 2001.
- CARDELLINI, Innocenzo: *Numeri 1,1 - 10,10* (LB.PT 4), Milano: Paoline, 2013.
- CAZELLES, Henri: Nouvel-An en Israël. In *DB.Sup* 6 (1960) 620-645.
- DILLMANN, Christian Friedrich August: *Numeri, Deuteronomium und Josua* (KEHAT 13), Leipzig: S. Hirzel, ²1886.
- DOGNIEZ, Cécile: Les noms de fêtes dans le Pentateuque grec, *JSJ* 37 (2006) 344-366.
- DORIVAL, Gilles: *Les Nombres* (BA 4), Paris: Cerf, 1994.
- DORIVAL, Gilles: “Dire en grec les choses juives”. Quelques choix lexicaux du Pentateuque de la Septante, *REG* 109 (1996) 527-547.
- DUMORTIER, Jean-Bernard: Un rituel d'intronisation: le Ps lxxxix 2-38, *VT* 22 (1972) 176-196.
- EISING, Hermann: זָכַר. In: *ThWAT* II (1977) 571-593.
- ELLIGER, Karl: *Leviticus* (HAT 4), Tübingen: J.C.B. Mohr, 1966.
- FRIED, Lisbeth S.: *The Priest and the Great King: Temple-Palace Relations in the Persian Empire* (Biblical and Judaic Studies 10), Winona Lake, IN: Eisenbrauns, 2004.
- FULTON, Deirdre N.: *Reconsidering Nehemiah's Judah* (FAT 2.80), Tübingen: Mohr Siebeck, 2015.
- GERSTENBERGER, Erhard S.: *Das dritte Buch Mose: Leviticus* (ATD 6), Göttingen: Vandenhoeck und Ruprecht, 1993.
- GRAY, George B.: *Numbers* (ICC), Edinburgh: T & T Clark, ²1912.

- GRESSMANN, Hugo: *Der Ursprung der israelitisch-jüdischen Eschatologie* (FRLANT 6), Göttingen: Vandenhoeck und Ruprecht, 1905.
- GRÜN WALDT, Klaus: *Das Heiligkeitsgesetz Leviticus 17-26. Ursprüngliche Gestalt, Tradition und Theologie* (BZAW 271), Berlin – New York: De Gruyter, 1999.
- HAAG, Ernst: תָּשֹׁבָה. In: *ThWAT* VII (1993) 1047-1057.
- HARAN, Menahem – SPERLING, S. David: Holiness Code. In: *Encyclopedia Judaica* 9 (2007) 318-321.
- HARTLEY, John E.: *Leviticus* (WBC 4), Dallas, TX: Word Books, 1992.
- HIEKE, Thomas: *Levitikus 16-27* (HThKAT), Freiburg – Basel – Wien: Herder, 2014.
- JANOWSKI, Bernd: *Sühne als Heilsgeschehen. Traditions- und religionsgeschichtliche Studien zur priesterschriftlichen Sühnetheologie* (WMANT 55), Neukirchen-Vluyn: Neukirchener, 2000.
- JASTROW, Marcus: *A Dictionary of the Targumim, the Talmud Bavli and Yerushalmi and the Midrashim Literature*. 2 vols., New York: Pardes, 1950.
- KEIL, Carl. F. – DELITZCH, Franz: *Pentateuch: The Third Book of Moses* (COT 1), Grand Rapids, MI: William B. Eerdmans, 1981.
- KNAUF, Ernst. A.: *1 Könige 1-14* (HThKAT), Freiburg – Basel – Wien: Herder, 2016.
- KNOHL, Israel: *The Sanctuary of Silence: The Priestly Torah and the Holiness School*, Minneapolis, MN: Fortress Press, 1995.
- KOEHLER, Ludwig – BAUMGARTNER, Walter: *The Hebrew and Aramaic Lexicon of the Old Testament*. 5 vols., Leiden – New York – Köln: Brill, 1994–2000.
- KÖRTING, Corinna: *Der Schall des Schofar: Israels Feste im Herbst* (BZAW 285), Berlin – New York: De Gruyter, 1999.
- LEVINE, Baruch A.: *Leviticus* (JPSTC), Philadelphia, PA – New York – Jerusalem: Jewish Publication Society, 1989.
- LOZINSKY, Hryhoriy: *The Feasts of the Calendar in the Book of Numbers: Numbers 28:16–30:1 in the Light of Related Biblical Texts and Some Ancient Sources of 200 BCE–100 CE* (FAT 2.132), Tübingen: Mohr Siebeck, 2022.
- MARX, Alfred: *Lévitique 17-27* (CAT 3b), Genève: Labor et Fides, 2011.
- MEYERS, Carol. L. – MEYERS, Eric M.: *Haggai, Zechariah 1-8: A New Translation and Commentary* (AB 25B), Garden City, NY: Doubleday 1988.
- MICHAELI, Frank: *Les livres des Chroniques, d'Esdras et de Néhémie* (CAT 16), Neuchâtel: Delachaux et Niestlé, 1967.
- MILGROM, Jacob: *Leviticus 23-27. A New Translation with Introduction and Commentary* (AB 3B), New York – London – Toronto – Sydney – Auckland: Doubleday, 2001.
- MONTEVECCHI, Orsolina: *La Papirologia*, Milano: Vita e Pensiero, 1988.
- MORGENSTERN, Julian: The Three Calendars of Ancient Israel, *HUCA* 1 (1924) 13-78.
- MOWINCKEL, Sigmund: *Psalmenstudien II: Das Thronbesteigungsfest Jahwäs und der Ursprung der Eschatologie*, Amsterdam: Schippers, 1966.
- MOWINCKEL, Sigmund: *The Psalms in Israel's Worship* (Biblical Seminar 14). Translation D.R. Ap-Thomas, Sheffield: JSOT Press 1992.

- MULDER, Otto: *Simon the High Priest in Sirach 50: An Exegetical Study of the Significance of Simon the High Priest as Climax to the Praise of the Fathers in Ben Sira's Concept of the History of Israel* (JSJSup 78), Leiden – Boston, MA: Brill, 2003.
- MÜLLER, Reinhard: *Jahwe als Wettergott. Studien zur althebräischen Kultlyrik anhand ausgewählter Psalmen* (BZAW 387), Berlin – New York: De Gruyter, 2008.
- NIHAN, Christophe: *From Priestly Torah to Pentateuch: A Study in the Composition of the Book of Leviticus* (FAT 2.25), Tübingen: Mohr Siebeck, 2007.
- NIHAN, Christophe: Israel's Festival Calendars in Leviticus 23, Numbers 28-29 and the Formation of "Priestly" Literature". In: Thomas Römer (ed.): *The Books of Leviticus and Numbers* (BETL 215), Leuven – Paris – Dudley, MA: Peters 2008, 177-231.
- NOTH, Martin: *Das dritte Buch Mose. Leviticus* (ATD 6), Göttingen: Vandenhoeck Ruprecht, 1962.
- NOTH, Martin: *Das vierte Buch Mose. Numeri* (ATD 7), Göttingen: Vandenhoeck Ruprecht, 1982.
- PETERSEN, David L.: *Haggai and Zachariah 1-8: A Commentary* (OTL), London: SCM Press, 1985.
- RINGGREN, Helmer: רוע. In: *ThWAT* VII (1993) 434-438.
- RUDOLPH, Wilhelm: *Esra und Nehemia: Samt 3. Esra* (HAT 20), Tübingen: J.C.B Mohr, 1949.
- SCHMIDT, Ludwig: *Das vierte Buch Mose. Numeri 10,11-36,13* (ATD 7/2), Göttingen: Vandenhoeck und Ruprecht, 2004.
- SCHOTTROFF, Willy: "Gedenken" im Alten Orient und im Alten Testament. Die Wurzel zākar im semitischen Sprachkreis (WMANT 15), Neukirchen-Vluyn: Neukirchener, 1964.
- SCHOTTROFF, Willy: זכר. In: *THAT I* (1971) 507-518.
- SEEBASS, Horst: *Numeri 22,2-36,13* (BKAT 4/3), Neukirchen-Vluyn: Neukirchener, 2007.
- SEIDEL, Hans: *Musik in Altisrael: Untersuchungen zur Musikgeschichte und Musikpraxis Altisraels anhand biblischer und außerbiblischer Texte* (BEATAJ 12), Frankfurt am Main – Bern – New York – Paris: Peter Lang, 1989.
- SOKOLOFF, Michael: *A Syriac Lexion: A Translation from the Latin, Correction, Expansion, and Update of C. Brockelmann's Lexicon Syriacum*, Winona Lake, IN – Piscataway, NJ: Eisenbrauns – Gorgias Press, 2009.
- SKEHAN, Patrick W. – DI LELLA, Alexander: *The Wisdom of Ben Sira* (AB 39), New York: Doubleday, 1987.
- THEKKEKKARA, Biju: Feast of Purification: A New Reading for αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν in Luke 2:22?, *StBiSl* 14 (2022) 49-66.
- THUREAU-DANGIN, François: *Rituel accadiens*, Paris: Ernest Leroux, 1921.
- VAN DER TOORN, Karel: The Babylonian New Year Festival: New Insights from the Cuneiform Texts and their Bearing on Old Testament Studies. In: J. A. Emerton: *Congress Volume. Leuven 1989* (VTSup 43), Leiden *et al.*, 1991.
- VAN DER TOORN, Karel: Celebrating the New Year with the Israelites: Three Extrabiblical Psalms from Papyrus Amherst 63, *JBL* 136 (2017) 633-649.

- VANDERKAM, C. James: *The Book of Jubilees* (CSCO 511 / Scriptorum Ethiopicorum 88), Lovanii: Peeters, 1989.
- DE VAUX, Roland: *Les institutions de l'Ancien Testament: Institutions militaires, institutions religieuses*, Paris: Cerf, 1991.
- WAGENAAR, Jan A.: *Origin and Transformation of the Ancient Israelite Festival Calendar* (BZAR 6), Wiesbaden: Harrassowitz, 2005.
- WEYDE, Karl W.: *The Appointed Festivals of YHWH: The Festival Calendar in Leviticus 23 and the sukkôt Festival in Other Biblical Texts* (FAT 2.4), Tübingen: Mohr Siebeck, 2004.

Summary

The Feast of the Acclamations appears in the biblical calendars of Leviticus (23:23-25) and Numbers (29:1-6) and is presented as an important sacred occasion. However, unlike other festivals whose “original” setting can be traced back thanks to other OT calendars, the background of this celebration remains quite elusive. Building on previous works and proposals, this article proposes to understand the celebration as a feast linked to the construction of the second Temple and the reprisal of the sacrificial cult.

Keywords: feast of acclamations, memorial, shout/blowing, temple, Sacrifices.

Zhrnutie

Aklamačná slávnosť sa objavuje v biblickom kalendári Kníh Levitikus (23,23-25) a Numeri (29,1-6) a je predstavená ako dôležitá posvätná udalosť. Avšak na rozdiel od iných slávností, ktorých „pôvod“ možno spätne sledovať vďaka iným kalendárom v SZ, pozadie vzniku tejto slávnosti zostáva stále nejasné. Na základe predošlých prác a návrhov špecialistov táto štúdia navrhuje vnímať aklamačnú slávnosť ako slávnosť spojenú s výstavbou druhého chrámu a so znovaustanovením kultu obiet.

Kľúčové slová: aklamačná slávnosť, spomienka, krik/trúbenie, chrám, obety.

Jean Roméo Ntsama
Studium Biblicum Franciscanum
9119301 JERUSALEM, Israel
ntsamaromeo@yahoo.fr
 0009-0004-7289-5998

Obsah

Štúdie

Jean Roméo NTSAMA Pátranie po aklamačnom sviatku. Predbežné úvahy	163-191
Filip ČAPEK Bétel v Knize Ámos	192-213
Július PAVELČÍK Skutky 11,27-30. Synchronní výklad	214-246
Jozef JANČOVIČ – Blažej ŠTRBA – Jozef TIŇO Biblistovi, učiteľovi a priateľovi ľudí i hôr: K šesťdesiatinám Petra Dubovského, SJ	247-248
Filip ČAPEK Príbeh schrány: Mistrovské dílo o skryté transformaci kultu v Izraeli a Judsku	249-259
Blažej ŠTRBA Varovanie pred vymiznutím alebo odstrašujúce vysvetlenie z dejín: Špecifická deuteronomistickej výstrahy pred modloslužbou a jej dôsledkami	260-285
Martina KORYTIAKOVÁ Betelčan Hiel a jeho dvaja synovia v 1Kr 16,34. Spojitosť medzi antroponymami a toponymami v rámci konceptu deuteronomistickej geografie v 1–2 Kráľov	286-306
Miroslav VARŠO Vôňa Libanonu v Knihe Ozeáš a vôňa milej v Piesni piesní	307-325
Juraj FENÍK Dole strmým brehom. Vertikálnosť v Mk 5,1-20	326-337
Róbert HORKA – Pavol FARKAŠ Tajomstvo vody a vína z Kány Galilejskej. Analýza Seduliovo podania Kristovho zázraku v Carmen Paschale III, 1-11	338-351
Abstrakty a recenzie	352-369
Správy a oznamy	370-379

Contents

Treaties

Jean Roméo NTSAMA

In Search of the Feast of the Acclamations:
Preliminary Reflections 163-191

Filip ČAPEK

Bethel in the Book of Amos 192-213

Július PAVELČÍK

Acts 11:27-30: A Synchronic Interpretation 214-246

Jozef JANČOVIČ – Blažej ŠTRBA – Jozef TIŇO

To a Biblical Scholar, Teacher, and Friend of People and Mountains:
Celebrating the Sixtieth Birthday of Peter Dubovský SJ 247-248

Filip ČAPEK

The Ark Narrative: A Masterpiece of Hidden Transformations
of the Cult in Israel and Judah 249-259

Blažej ŠTRBA

A Warning against Obliteration or a Cautionary Lesson from History:
Distinctive Features of the Deuteronomistic Warning against
Idolatry and Its Consequences 260-285

Martina KORYTIAKOVÁ

The Bethelite Hiel and His Two Sons in 1 Kgs 16:34: The Connection
between Anthroponyms and Toponyms Considering
the Concept of Deuteronomistic Geography in 1–2 Kings 286-306

Miroslav VARŠO

The Fragrance of Lebanon in the Book of Hosea and
the Fragrance of the Beloved Woman in the Song of Songs 307-325

Juraj FENÍK

Down the Steep Bank: Verticality in Mark 5:1-20 326-337

Róbert HORKA – Pavol FARKAŠ

The Mystery of Water and Wine at Cana of Galilee:
An Exegetical Reading of Sedulius' Carmen Paschale III, 1–11 338-351

Abstracts and Reviews 352-369

Communications and References 370-379