

PROPOSTE PER IL SESTO CONVEGNO DELLA RBS — 2018

ANTICO TESTAMENTO

Marek BARANIAK

(Professore, University of Warsaw – Faculty of Oriental Studies)

«Janus parallelism in Gen 2,1. First and Second Creation from the perspective of the Biblical and Semitic Rhetoric Analysis»

The literary phenomenon known as “Janus parallelism” (the term coined by Cyrus H. Gordon) is a situation in which a middle line of poetry contains a pun, usually a single word with two different meanings: one meaning parallels what it precedes, and the other meaning what it follows. The list of known Janus parallels in the Hebrew Bible continues to grow. Moreover, the device also has been discovered in Ugaritic, Akkadian, Arabic, and Sumerian literature as well, what shows that it is in no way bound to a specific language family.

This paper deals with the presence of the Janus parallelism in Genesis 2,1, where the word *wyklw* could mean “they were completed” referring to the First Creation in Gen 1 or “they were destroyed” preparing the context for the Second Creation in Gen 2. Already Cyrus H. Gordon pointed out that the two creations in Genesis were interlocked by this polysemous word form. The broad perspective of Biblical and Semitic Rhetoric Analysis can determinate interdependent phenomena in these texts, which could help to explain their composition and interpretation.

Wojciech PIKOR

(Professore, Facoltà teologica dell’Università di Torun, Polonia)

«Dalla morte alla vita. La teologia del quattro canto del Servo di Yahweh (Is 52,13 – 53,12) alla luce della sua struttura

L’autore intende di verificare la composizione del testo di Is 52,13-53,12, servendosi degli elementi dell’analisi retorica semitica rielaborati da R. Meynet. Il punto di partenza sarà la discussione sulle precedenti proposte della composizione del quattro canto, tra queste anche quella di R. Meynet (*Gregorianum* 80 [1999] 407-440). La parte centrale del lavoro sarà l’analisi retorica del canto, nel suo insieme e poi nelle sue unità retoriche. Alla fine si cercherà di presentare le principali linee teologiche del canto, che si inseriscono nella nuova — nel contesto dell’Antico Testamento — visione della sofferenza e della morte.

Luisa Maria ALMENDRA

(Prof. Catholic University of Portugal, Lisbon)

«The Leviathan as a key figure in the meaning of God’s answer to Job. Remarks on the composition and meaning of Job 40,25–41,26»

The text of Jb 40,25–41,26, entirely focused in the enigmatic figure of Leviathan, covers the final part of the well-known God speeches. In the previous Conferences of the International Society for the Study of Biblical and Semitic Rhetoric, we have attempted to study the composition of the other parts of these speeches and present some proposals of meaning. Therefore, our present goal is to finish the study of the composition of the total God speeches (Jb 38,1–42,6). As we have experienced with the study of the composition of the

other parts of the speeches, we hope that the study of Jb 40,25–41,26 will fulfil our aim to reach a better understanding of the challenging meaning these speeches embrace. The biblical author has built God's answer to Job upon some significant pillars: the declarations of God's creation and maintenance of the inanimate cosmos (38,4-38); God's unbounded interest in the animate creation and in the judgement of the wicked (38,39–39,30); God's power to govern the earth with an arm glorious and mighty. The last pillar is finalized with the figure of Leviathan. Apparently, this figure seems to be connected with the figure of Behemoth; whose description accentuates a suggestive difference between God and the creatures that Job needs to consider. Nevertheless, the study of the composition suggests an enquiring strategy of the biblical author, converting the figure of Leviathan in an impressive metaphor that exceeds the simple parallel or complement to the previous figure of Behemoth.

NUOVO TESTAMENTO

Francesco GRAZIANO

(Pontificia Università Gregoriana)

«Mandato per Israele, il Messia prepara un'alleanza per le Nazioni. Analisi retorica di Mt 15,1–16,12»

In Mt 15,1-20 si delinea un'unità letteraria in cui Gesù è in controversia con «i farisei e alcuni scribi» (15,1) sulla «tradizione degli antichi». Anche in 16,1-12, poco più avanti, egli è ancora in tensione con «farisei e sadducei» (16,1), e l'unità sembra chiudersi con la stigmatizzazione, da parte dello stesso Gesù, del loro «insegnamento» (16,12). Un altro elemento che sembra avvalorare il parallelismo delle due unità è che tanto in 15,12, quanto in 16,5, entrano in scena «i discepoli» (in 15,15 addirittura Pietro), generando un'occasione propizia per approfondire la tematica delle rispettive controversie precedenti.

Se l'ipotesi regge, queste due unità (probabilmente due sottosequenze) vanno a incorniciare una molto particolare: 15,21-39. In essa, infatti, Gesù è in movimento, e in un territorio *di confine*: «si ritirò» (15,21) nella zona di Tiro e Sidone, e là guarisce una donna cananea pagana; poi «sul monte», presso «il mare di Galiela» (15,29) ancora «guarì molti malati», e la folla al vedere tali prodigi «lodava il Dio d'Israele» (15,31, espressione unica nel Vangelo, simile solo in 9,8). Infine, in 15,32-39 un secondo racconto della moltiplicazione dei pani e dei pesci pone il fenomeno della *deuteriosi* di questo racconto anche per il Vangelo di Matteo: se, infatti, in 14,19 Gesù recitava la benedizione sui pani, qui invece «rese grazie» (15,36, il participio greco *eucharistēsas*), collegandosi così con la futura Eucarestia ecclesiale (cfr. Mt 26,27: l'azione è eseguita sul «calice», mentre sui pani, nel versetto precedente, è recitata la benedizione).

Le tre unità sembrano, a livello formale e tematico, delineare una struttura concentrica significativa: al centro il Messia è *in relazione con* e *in movimento verso* le Nazioni, mentre nei due estremi *in posizione problematica* con l'insegnamento mosaico, così come è stato erroneamente sviluppato da una parte di Israele.

Dopo una breve lettura *dall'alto* che giustifichi il tracciato dei confini di queste unità, il contributo tenterà di analizzare quella che dovrebbe essere la Sequenza C8 del Primo Vangelo (15,1–16,12), cominciando dalla sua unità centrale.

Roberto DI PAOLO

(Direttore dell'Istituto Superiore di Scienze Religiose "Giuseppe Toniolo"; Pescara)

«Analisi retorica biblica di Mt 21,1-27»

Dopo aver presentato, nel precedente convegno RBS (2016), la composizione di Mt 21,28–22,14, sembra ora opportuno individuare la composizione dell'unità immediatamente precedente: Mt 21,1-27, composta da cinque passi: i primi tre (21,1-17) con Gesù che entra trionfalmente nella Città Santa, rovescia i banchi dei mercanti e si scontra con i sommi sacerdoti; gli altri due passi (21,18-27) con la vicenda del fico sterile e il contrasto con sommi sacerdoti e anziani. Obiettivo del lavoro è arrivare a dimostrare che questa unità abbia una sua logica di composizione – secondo le leggi della retorica biblica e semitica – costituisca una sequenza all'interno del racconto di Matteo e presenti delle corrispondenze significative con l'unità successiva, già presentata: Mt 21,28–22,14; senza escludere eventuali rimandi alla sezione precedente: Mt 19,1–20,34.

Carlos Alberto SANTOS GARCIA

(Docente all'Istituto di Scienze Religiose dell'Arquidiocesi di Monterrey, Messico)

«Entre el Reino de Dios y la ira de Dios»: cristología y soteriología en Jn 3,1-36»

La afinidad entre Jn 3,31-36 y el diálogo de Jesús con Nicodemo (1-21) ha sido objeto diferentes propuestas redaccionales desde C.H. Dodd hasta R. Schnackenburg, que propugnó por una trasposición del texto que situaba 31-36 entre 1-12 y 13-21; dando al *pasaje* 31-36.13-21 el calificativo de discurso kerygmático, que nada tendría que ver con el diálogo con Nicodemo. Como consecuencia 31-36 quedaba desvinculado del testimonio del Bautista (22-30). Desde la perspectiva de la Retórica Bíblica – vista la *composición* a detalle – la afinidad de 31-36 con el resto del capítulo no se reduce a un vocabulario común o afirmaciones teológicas cercanas; el análisis de las pequeñas unidades (*segmentos* y *fragmentos*) muestra correspondencias sintácticas y estilísticas entre los *pasajes* que forman la *secuencia* 3,1-36. Ésta presenta en paralelo dos *pasajes testimoniales* en forma de diálogo en los que la *noción de altura* tiene un papel fundamental (1-13; 22-30) y dos *pasajes* sobre el Hijo enviado de Dios y la disyuntiva a la que el hombre se ve enfrentado (14-21; 31-36). Finalmente, la *noción de contexto bíblico* propuesta por el análisis retórico, confirma la hipótesis de unidad y cohesión de una *secuencia* que presenta al Hijo de Dios «portador de vida» que aleja la «ira de Dios» (Nm 21,4-9; Sab 16,5-13 en 3,14 y 3,36).

Joseph BRITO

(PhD Student, Concordia University, Montreal)

«Methodological Remarks on Biblical and Semitic Rhetoric: A Neurolinguistic Study on the Effect of Repetition through the Martyrdom of Stephen (Acts 6:8-8:60) as a Case Example»

Studies in the field of Neurolinguistics and Cognitivelinguistics have shed light on the outcome of repeated word-sequences on memory, ascertaining its gradual encoding (Alisson Knott, 2012; Burgess and Hitch, 2005; Hebb, 1961). Accordingly, synonyms and phonemes function in a similar manner, by using the Lexical Web Representation (LWR) to connect words and their inferred meanings rather than creating new memory paths. Furthermore, repetition often introduces terms in new semantical environments, paired with other terms,

thus creating word-associations and providing new interpretative possibilities. Moreover, the effectiveness in short-term memory has been perceivable through term-repetition, synonyms and word-pairing, while homonyms, homophones, and homographs have rather been perceived as less influential. One of the reasons for this is perhaps, as suggested by Annette Groot (2011), that language, language acquisition, and LWR are culturally and historically situated. It is therefore essential to recognize that the effect of repetition is a subjective matter since language, memory, and that interpretation are historically and culturally situated. This research therefore argues that the rhetorical devices used in Semitic texts create memory-paths and word-associations partly responsible for its hermeneutics. Yet, at the same time, the application of Neurolinguistic studies problematizes several assumptions found in Biblical and Semitic Rhetoric and its inherent methodology — more precisely, the hierarchy of priorities used when uncovering structures, often based on theological inferences and grammatical-sequences rather than lexical-cues. The first part of this research will introduce key concepts and theories from the field of Neurolinguistics regarding word-representation and lexical web representation to demonstrate the effect that repetition has on memory. In the second part of this research, we will expose how repetition and word associations are used in the story of the Martyrdom of Stephen (Acts of the Apostles, 6:8–8:60). This case example will allow us to showcase 3 types of repetitions found in this account; a) the rhetorical structure and its repetitions, b) the literary allusions and repetitions that the story explicitly presents, c) the implicit allusions and repetitions that the intended reader is expected to perceive. At last, along with the narrative sequence and characterization of several figures found across Acts of the Apostles, we will question as to whether it is only repetitions and puns that ought to be prioritized when uncovering structures, and if term-pairing and characterization plays an important role in the act of interpretation.

Heon KIM

(Seoul National University, Institute of Humanities)

«A Metaphorical Interpretation on Paul's Sea Journey to Rome in Acts 27,1–28,15»

Acts is addressed to Theophilus like the Gospel of Luke. It is a record of the Christian church from Jesus' ascension to Paul's arrival in Rome (from 30 to 60 A.D.) Especially Acts 27,1–28,15 reports on the Paul's sea journey to Rome. Luke's narrative of the sea journey and shipwreck of Paul is carried out with a scrupulous attention to detail. This point is remarkable in comparison with Luke's attitude to other important questions about Paul's two year's stay in Rome. What did Paul exactly preach to roman Christians and gentiles in Rome? What happened in his judicial case in front of the emperor Nero? What judgement was passed in this case? How was Paul martyred? To these questions, Luke gives only a short account or no answer. It is seemingly true that Luke's report of Paul's sea journey to Rome more elaborate than any other part. What is the reason? This paper will give an answer to the question.

A considerable concentration and a lot of effort are required to follow Luke's long report on Paul's sea journey. So the narrative of the sea journey seems to be entered into the end of the *Acts* to attract the last attention of readers who are accustomed and pleased with the sea adventures of Greco-Roman heroes just like Odysseus, Jason, and Aeneas. It is a final rhetorical service for the readers. In this respect, this narrative is closer to Greek and Roman storytelling tradition than to Jewish old testament which includes no sea adventure story except Jona's one. To the eyes of gentile reader, Paul obtains an aura of Greek and Roman traditional heroes by being a hero who has struggled with and overcome all the adversity of the sea adventure by the faith in Christianity. Furthermore, by describing in details the sea

adventure, Luke strengthens the positivity and reality of his narrative that is considered the most important *aretē* of historian by Greeks and Romans. But I think the ultimate reason Luke pay more attention to this story of Paul's sea journey than to any other part is that he want to send a message about what Christian Life is to be. Therefore Paul's sea journey is to be interpreted metaphorically. This paper will present this interpretation.

John GOOCH

(The University of Texas at Dallas, UTD)

«The Apostle Paul's Impassioned Defense and the Rhetoric of 2 Corinthians»

The book of 2 Corinthians reflects the Apostle Paul's skillful use of words in an impassioned defense of his ministry. Paul's second letter to the Corinthians, on the one hand, represents the Apostle offering a legalistic defense of his actions. On the other hand, the second letter to the church in Corinth also helped bring together Christians in solidarity. It galvanized, in other words, the beliefs of early Christians – in Corinth as well as in other parts of the world.

This paper will make use of close textual analysis as a method of rhetorical criticism in a study of Paul's rhetoric in 2 Corinthians. Close textual analysis, as Karen Fahnstock has explained, is a method of language analysis that stems from the rhetorical tradition (*Rhetorical Style : The Uses of Language in Persuasion*, page 8). In short, textual analysis necessitates analysis of word choice and sentence construction, but it also uncovers meaning in structures «blew the sentence level» as well as structures that «emerge across passages»(page 8).

Use of this approach will demonstrate how Paul, in short, carefully constructed a defense of both his position and person. In addition, I will examine both passages of 2 Corinthians in both the *New International Version* and *King James Version* of the Bible for purposes of comparison. Examination of the English-language texts will also raise questions regarding what 2 Corinthians means for Christians in the present-day, English-speaking world.

Nicolas FRANTZ

(Doctorant, Université de Montréal)

« Proposition de structure totale de la Première Lettre aux Thessaloniens (1Th) »

La communication que nous proposons de donner au colloque de RBS reprend la partie heuristique de la thèse doctorale que nous sommes en train de rédiger sur 1Th. Désireux d'aborder 1Th sous un angle neuf, strictement synchronique, nous l'avons soumise à une analyse structurelle (M. Girard) ou rhétorique sémitique (R. Meynet) rigoureusement formelle. Il en ressort qu'une structure complexe, originale, mais tout à fait régulière, distribue 1Th. Se dégage en effet une structure tripartite (1,1–2,13a ; 2,13b–3,13 ; 3,9–5,28) rythmée par quatre actions de grâce (1Th 1,1-3a ; 2,13a ; 3,9-13 ; 5,16-28) et pliée par trois exposés eschatologiques (1,9–2,1 ; 2,15-20 ; 4,13–5,11) notée AB/C/BA' // AB/C/BA // AB/C/BA. Pareille structure, avec les recontextualisations qu'elle opère, serait à même de reprendre à nouveaux frais l'interprétation de 1Th — et ultimement d'éclairer le « cas » de 2Th.

Javier LOPEZ

(Pontificia Università Gregoriana)

«Un inicio insólito. Análisis retórico semítico de Ap 1,1-8»

Los comentaristas en general subrayan que Ap 1,1-8 se distingue vistosamente del inicio de los libros proféticos del Antiguo Testamento y marcadamente del libro de Daniel. También notan una diferencia con el comienzo de los escritos apocalípticos no canónicos de la época. Y dan razón de ello con variados argumentos pero sin analizar con suficiente detalle la técnica literaria que condujo a un inicio tan original en el Apocalipsis. El presente artículo intenta rellenar esa laguna. Para ello propone una composición, según las leyes de la retórica semítica, de la cual emerge una situación vital y un trasfondo bíblico esenciales ambos para una adecuada interpretación. Tal proceso descubre con mayor precisión la singularidad de esos primeros versos del último libro de la Biblia cristiana así como su impacto sobre quien los lee/escucha.

ALTRI TESTI CRISTIANI

Gérard JOYAU

(Abbaye cistercienne de Scourmont)

«L’atelier du monastère. Le chapitre 4 de la Règle de saint Benoît»

Le monastère peut être considéré comme un atelier où le moine s’exerce à la vie spirituelle avec des instruments bien spécifiques. Benoît, dans sa règle, en énumère une série de 73, sans aucune liaison explicite entre eux. L’analyse rhétorique permet de montrer qu’en fait ces instruments sont organisés en plusieurs groupes, selon une certaine logique. On y retrouve, entre autres, l’importance primordiale de l’amour et de la charité, la place centrale de la lutte contre les mauvaises pensées et les désirs de la chair (c’est le cœur du combat spirituel). La perspective eschatologique invite à vivre au maximum le moment présent. C’est ainsi toute l’activité spirituelle du moine qui est présentée dans ce chapitre 4 de la Règle.

ALTRI TESTI SEMITICI

Nicolas LEROUX

(Fonds National de la Recherche Scientifique – Université de Namur)

«Rhétorique et *parallelismus membrorum* aux portes des temples égyptiens: le cas des *Recommandations aux prêtres du temple d’Horus à Edfou*»

Le corpus des textes hiéroglyphiques dit des « Recommandations aux prêtres » apparaît dans les temples égyptiens sous le règne de Ptolémée VIII Evergète II (II^e siècle avant J.-C.). Ces textes sont gravés dans les montants des portes de service qu’empruntaient quotidiennement les membres du clergé pour accomplir leurs tâches. Ils interpellent avec véhémence les prêtres entrant pour leur rappeler leurs devoirs et la bonne attitude à adopter au sein de l’enceinte sacrée. Ces textes, que j’ai étudiés dans le cadre de ma thèse de doctorat, témoignent d’un usage intensif du principe du *parallelismus membrorum*, qu’ils déclinent de différentes manières. Ils illustrent en cela éloquentement de multiples figures de composition

mises en évidence par la recherche en rhétorique sémitique dans des textes issus d'autres aires géographiques. Un tel constat, outre qu'il nous renseigne sur la perception que les prêtres avaient de la nature et de la fonction de ces textes et qu'il nous permet d'avoir une meilleure compréhension des textes, jette un pont entre les textes antiques égyptiens et ceux du Proche-Orient ancien. Cette communication se propose donc d'exposer une partie de la richesse rhétorique des *Recommandations aux prêtres*, et plus spécialement de la version gravée à Edfou, qui constitue la version de base et qui fut par la suite reprise, adaptée et modifiée, jusqu'à l'époque romaine, par le clergé des temples égyptiens de Dendera et de Kom Ombo.

Giuliano LANCONI – Raoul VILLANO
(Roma Tre University, Roma)

«Detecting Qur'anic Structures through Self-Similarity»

The Qur'an is self-similar (*mutashābih*): it proclaims itself to be so and the great number of Qur'anic passages that appear similar to each other stand out even at a first cursory reading. The exegetical genre *Mutashābih al-Qur'an* made this fact its very object of study and, in some cases (al-Iskāfī, al-Kirmānī, al-Ġarnāṭī), even the key to unveiling the hidden structure and meaning of the Qur'an. Western scholarship has also faced this textual feature in a plurality of approaches, nevertheless, no one has ever tried to objectively quantify the extent of the phenomenon: in fact, no independent measure of the degree of self-similarity of the text has yet been provided.

The Self Similar Qur'an Project aims to fill this gap in the independent assertion of the self-similarity of the text by devising a number of objective metrics in order to evaluate it outside any ideological or wishful attitude, by capitalizing on general-purpose similarity devices, not especially tailored to the text under examination, in order to maximize the validity of results.

In particular, in a first stage, presented at the 2014 IQSA Meeting (San Diego, November 21-24), we tested various variants of the well-known Levenshtein algorithm on the Qur'anic text in several segmentations (graphical words, morphemes, lemmas) and shading the level of similarity in word substitutions according to the graphical and phonetic distance of substitutes and assigning different scores to additions and deletions according to generally known variant phenomena in Qur'anic manuscripts.

In a second stage, presented at the International Colloquium QLAMA (Siena, May 20-22, 2015), the results of different setups of the algorithm have been tested against the Arabic version of the *Diatessaron* in order to show the statistical significance of the similarity results on a comparable text (medieval, religious, of similar length, organized in verses).

In this third stage, we are finally confronting some special case of self-similarity reported by the tradition (e. g. Q. XVIII, 67, 72, 75, 78, 82 and Q. VII, 195 - XI, 55) with the results given by our algorithm, in the perspective to reduce false negative as far as possible and to build a full map network of the entire self-similarity in the Qur'an. This mapping involves finding smaller sequences intertwined within larger ones by exploiting search algorithm developed within computational biological research on DNA sequences, a field that show well-known similarity with the search of substructures in natural language texts.

Michel CUYPERS

(Institut Dominicain d'Études Orientales – Le Caire, Égypte)

« Les indices de composition caractéristiques du texte coranique »

Roland Meynet a fait la remarque que les textes qui sont composés selon la rhétorique sémitique ne la pratiquent pas tous de la même manière. Leur manière propre de la pratiquer signale le style spécifique de l'œuvre en question. Ici seront examinés un certain nombre d'indices de composition particulièrement fréquents et caractéristiques du Coran. Parmi les indices que l'on peut classer parmi les « termes initiaux » de compositions, certains sont typiques de la langue arabe coranique, comme les particules en début de phrase (*in, inna, an, innamā...*), d'autres résultent de la nature très dialogale et polémique du Coran, comme le verbe « il dit », ou « ils disent », ou l'impératif « dis », « dites ») ou les vocatifs initiaux de discours (« Ô vous les croyants », « Ô vous les incroyants », « Ô vous les gens du Livre »...). Parmi les termes finaux de compositions, il y a d'abord la rime qui termine chaque verset et joue un rôle différent dans les versets brefs ou les versets longs ; on trouve aussi fréquemment une clause théologique du genre « Dieu est pardonneur, miséricordieux », « Dieu est terrible dans ses châtements », « Dieu ordonne ce qu'il veut »... Ces indices, avec d'autres, seront chacun examinés. On se demandera si certains, notamment la rime, n'entrent pas parfois en conflit avec les indices tels qu'ils sont exposés dans la théorie générale de la rhétorique sémitique.

METODOLOGIA**Roland MEYNET**

(Pontificia Università Gregoriana)

«Constructions à double foyer»

Dans sa thèse Francesco Graziano a montré que le premier évangile comprend trois grandes sections, reliées, à la manière d'un triptyque, par deux sections beaucoup plus courtes, les discours des chapitres 10 et 18 qui sont de la taille d'une séquence. Il a rapproché cette composition de celle d'un passage du troisième évangile (Lc 6,27-38) dont les trois parties sont reliées par deux segments que j'avais appelés « de reliure » (31 et 36, «les deux règles d'or»). Ce rapprochement m'a conduit à me demander si on ne pouvait pas parler dans de tels cas de «double centre». Ainsi, à côté des compositions concentriques bien connues depuis longtemps, à côté de ce que Pietro Bovati a appelé «le centre absent» pour les compositions parallèles et spéculaires, il serait possible d'ajouter une autre catégorie, celle du double foyer : de même que l'image de la composition concentrique est le cercle focalisé sur un seul point, ainsi l'ellipse s'organise autour de deux points focaux. La quinzaine d'exemples, tirés des deux testaments, relevés jusqu'ici devrait permettre de proposer une typologie plus complète des figures de composition de la rhétorique biblique et sémitique.