



## Foreword

The history of this volume began in March 2011, following the editorial staff's initiative to reform the *Yearbook* issued by the Faculty of Orthodox Theology *Patriarch Justinian* in Bucharest. Then the Faculty's Council assigned to us this task, whose main purpose was to publish high quality articles authored by the academic staff, as well as the future scholars – PhD and MA students of the Faculty of Orthodox Theology, in order to gaining better national and international visibility for the activity of theological research carried out by the above-mentioned institution. Beside the articles of the academic staff and students, the publication includes the contributions of a number of scholars invited from outside of the Faculty, whose papers are present in this volume not in a separate section as it was originally intended, but together with the articles of staff and students of the Faculty. In order to meet the European standards for academic and scientific quality, also endorsed by the National Council of Scientific Research of Romania, beside a clear set of editing standards, the editorial staff also proposed and applied the evaluation system of all academic contributions included in this volume, namely the *blind peer-review*. This evaluation which, of course, resulted in a rigorous selection process, was carried out by scholars of international reputation, who also recommended a number of amendments to the authors, most of whom are included in the present volume. Among the reviewers of the articles drawn up in foreign languages, we mention the reputable professors or scholars, such as John Behr, Andrew Louth, Ekaterini Mitsiou, Urs Werner von Arx, and Cardinal Prospero Grech OSA.

Due to unfortunate circumstances, this collection of studies could not be published as an official publication issued by the Faculty of Orthodox Theology from Bucharest, although the volume was ready for print. Out of consideration for the effort of both the authors and those who readily accepted to evaluate them according to the *peer-review* system (to whom we extend our gratitude) and finally all those involved in volume editing, the editorial staff decided, with the agreement of every author, to publish the present collection of articles outside the institution, as a separate volume, and approached the publishing house *Presa Universitară Clujeană*, due to the quality of the publications provided by it to the academic milieu and to the predominantly scholarly character of its activity as an academic press institution.

Thus this volume is a collection of theological articles of high academic quality, published together in order to express the trends manifest in the latest preoccupations within the Romanian theology; this is why the volume bears the subtitle *Studia theologica recentiora*.

The title itself: *Naboth's Vineyard*, referring to the Old Testament episode described in *1 Kings 21* – alludes, on the one hand, to the unfair context in which

the Faculty of Orthodox Theology from Bucharest was deprived of a valuable inheritance, when the vineyard keepers were banished; on the other hand, to the fact that this volume does not contain the vegetables which Ahab intended to grow instead of Naboth's vineyard (*1 Kings* 21,2), but select, well-tended vines.

We have tried to set the grapes into categories, in two main sections: *Studies of Biblical Theology* and *Studies of Patristic Theology, Philosophy and Church History*. Logically, the Biblical Theology articles have been placed in two consecutive parts, according to the two traditional biblical text collections: The Old and New Testament, which do not constitute independent sections; the authors of articles dealing with New Testament topics often resort to arguments pertaining to the Old Testament sphere, and *vice versa*. Discussions focusing on particular scriptural excerpts are provided by the articles signed by Ilie Chișcari (*Is.* 52,13–53,12), Delia Petreanu (*Gn.* 16,7-14 and *Gn.* 21,14-21), revd Bogdan Bucur (*2Cor.* 12,1-10) and Justin Mihoc (*Lk.* 24,50-52 and *Acts* 1,9-11); deacon Cosmin Pricop puts forth an Orthodox interpretation from the standpoint of textual criticism, an approach so far peculiar to the Western theology; revd Constantin Preda comments on St. John the Baptist's portrayal in the parallel accounts of Flavius Josephus and St Luke; Cristinel Iatan and Teodora Teculescu propose their own investigations covering a broader field: priesthood in ancient Israel, respectively the Old Testament perspective on death and resurrection.

The other section, covering a broader and more diverse area of scholarly interest, dwells on Patristic Theology topics concerning doctrinal issues (Adrian Agachi and Marius Portaru) as well as the history of the text and exegesis of St Maximus' *Mystagogia* (archdeacon Ioan Ică Jr.). Two articles with philosophical content are also dedicated to doctrine, this time the non-patristic one (Nicolae Drăgușin and Mihai Grigore); obviously their philosophical attempts to answer questions of theological nature or at least origin (the original sin according to Locke and the peace in Kant's philosophy). These articles are followed by the well-documented critique by Adrian Muraru on the Romanian version of Thoma d'Aquino's *Summa Theologiae*, between the philological approach and the discussion of the doctrinal aspects in the works of the Western *Doctor Ecclesiae*. The second section concludes with the analysis of the concept of national church autonomy, in a historical, social and political context (mid-19<sup>th</sup> century Austrian monarchy) whose consequences still hold great importance in the debates on ecclesiological matters.

As mentioned above, this compilation in a single volume of several articles of obvious thematic diversity is accounted for by the fact that they mirror the latest preoccupations of Romanian scholars of academic theology, able to express the trends of Romanian research into this field, be they in connection with the international academic circles or not. However, as we hope our readership will agree, the key factor in this academic *summit* is the quality pursued by authors and the thorough work underlying their papers. This original attempt was added multiple amending or complementary standpoints, first from the part of the

editorial staff then from the reviewers of each article, and finally from the academic reviewers of this volume, as a whole.

With this book, the editorial staff hopes to offer a sample of academic work to the Romanian scholarly community; to the international one, through the articles written in foreign languages, they provide important contributions to exploit our theological resources. We rest assured that new valuable research may be grafted on Naboth's vines included in this volume; and we believe that the same vines may be lent to other vineyards, with keepers eager to improve their harvest.

The pages of our *Vineyard* may, of course, contain errors, inadvertences or – who knows? – even mistaken standpoints, for which we the editorial staff are responsible along with the authors. The academic readership is asked not to overlook them, but rather amend them – publicly or privately – with pertinent, objective remarks, *sine ira et studio*, so that our academic milieu may gradually improve unhindered, and the truth may be known, acknowledged and confessed.

At the end of 2012 Lent,  
The editors



# L'esaltazione del Servo di Dio: *Is* 52,13-53,12 – analisi sintattica del Testo Masoretico

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**Keywords:** *Servant of God, Isaiah 53, Hebrew syntax, Hebrew poetry, macro-syntactic structure, parallelism, Masoretic text.*

*The text of Is 52:13-53:12 is one of the most well-known Scripture passages, but indeed also one of the most discussed. Facing an immense bibliography which deals with different theological aspects of this text, the present study aims to deepen what must constitute the basis of any biblical lecture, i.e. a comprehensive grammatical analysis of this passage. Applying the principles of the 'textual linguistics' identified and formulated by Alviero Niccacci, and taking into account the characteristic phenomena of the Hebrew poetry, this study highlights the macro-syntactic structure and communication levels of this hymn. The author's theological message is shaped within cola which represent the main line of the discourse, with interposed brief commentaries of explanatory nature belonging to the secondary level of communication. Thus, in spite of the numerous controversies relating to the different interpretations of the text, mainly tributary to the exegetes' confessional outlooks, a coherent and novel message can be understood, as a result of this analysis, regarding the past suffering and future exaltation of the character assigned by Isaiah through the expression 'Servant of the Lord'.*

Il testo di *Is* 52,13-53,12, soprannominato “il quarto cantico del Servo”,<sup>1</sup> che descrive le sofferenze e l'esaltazione del Servo di Dio, è uno dei più famosi di tutta la Bibbia e, per questo, anche uno dei più discussi. Sembra esistere un consenso fra gli studiosi che questo brano presenti un genere letterario unico in tutto l'Antico

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<sup>1</sup> I primi cantici sarebbero: *Is* 42,1-7; 49,1-7; e 50,4-9. Cf. Anthony R. CERESKO, “The Rhetorical Strategy of the Fourth Servant Song (Isaiah 52:13-53:12): Poetry and the Exodus – New Exodus”, *Catholic Biblical Quarterly*, LVI (1994), p. 42. Per la delimitazione del cantico, vedi: Paul-Eugène DION, “Les Chants du Serviteur de Yahweh et quelques passages apparentés d'Is 40-55. Un essai sur leurs limites précises et sur leurs origines respectives”, *Biblica*, LI (1970), p. 19; Jan L. KOOLE, *Isaiah III: Volume 2. Isaiah 49-55*, Peeters, Leuven, 1998, p. 250-258; H. CAZELLES, “Les poèmes du Serviteur. Leur place, leur structure, leur théologie”, *Recherches de Science Religieuse*, XLIII (1955), p. 15.

Testamento.<sup>2</sup> Se lo sforzo di tanti studiosi lungo il tempo ha portato a così pochi risultati unanimi, significa che c'è qualcosa con il testo stesso che non permette arrivare a conclusioni chiare.<sup>3</sup> Anche se le cose sembrano essere chiare rispetto la teologia del Servo, quando si discutano i dettagli, subito le differenze appaiono. Questo lavoro vuole approfondire dunque le basi per ogni discussione biblica, cioè realizzare un'analisi grammaticale la quanto più completa e chiara di questo brano.

## Isaia 52,13

הָיָה יֵשׁוּעִיל עֲבָדִי <sup>13a</sup>

יָרִים וְנִשָּׂא וְגִבָּה מְאֹד: <sup>13b</sup>

Il versetto inizia con un הָיָה, segno macro-sintattico con una funzione enfatica molto importante nei discorsi poetici. La particella richiama l'attenzione del lettore su un fatto futuro, che “viene reso presente e riveste un rilievo speciale nel momento attuale della comunicazione”<sup>4</sup>. Qui, il הָיָה ci fa capire che si tratta di una nuova unità, che continuerà, infatti, fino all'ultimo versetto del prossimo capitolo. Questa particella presentativa introduce una proposizione verbale, non una nominale, che contiene un'informazione improvvisa e molto importante nel seguito del racconto. Proprio per questo, secondo alcuni, questo versetto rappresenta il cuore di tutto l'inno, annunciando già il tema principale che sarà sviluppato in seguito: “Ecco, il mio Servo avrà successo, sarà innalzato e sarà elevato e sarà grande molto”<sup>5</sup>.

L'inno comincia con un annuncio riguardo alla condizione futura del Servo, usando quattro verbi intransitivi: יֵשׁוּעִיל [“riuscirà, avrà successo, agirà con saggezza”], יָרִים [“sorgerà, s'innalzerà, sarà innalzato”], וְנִשָּׂא [“sarà elevato, alto”] e וְגִבָּה [“crescerà, sarà grande, alto”]. Il soggetto di tutti i verbi è עֲבָדִי. Il primo verbo anticipa il fine dell'inno, annunciando già che il Servo “avrà successo” (יֵשׁוּעִיל; cf. יִצְלַח, 53,10)<sup>6</sup>, prima ancora di parlare dei dolori che dovrà affrontare.<sup>7</sup>

<sup>2</sup> Øystein LUND, *Way Metaphors and Way Topics in Isaiah 40-55*, (Forschungen zum Alten Testament 2. Reihe 28), Mohr Siebeck, Tübingen, 2007, p. 250.

<sup>3</sup> John N. OSWALT, *The Book of Isaiah. Chapters 40-66*, (New International Commentary on the Old Testament), Eerdmans, Grand Rapids [Michigan], 1998, p. 377.

<sup>4</sup> Alviero NICCACCI, *Sintassi della prosa (dispensa all'uso degli studenti)*, Studium Biblicum Franciscanum, Gerusalemme, 2009, p. 68-70 (§66-67,70). Koole chiama questa particella come “Aufmerksamkeitserreger”; J.L. KOOLE, *Isaiah III: Vol. 2*, p. 264.

<sup>5</sup> F. DELITZSCH, *Isaiah* (Commentary on the Old Testament in Ten Volumes), [C.F. Keil, F. Delitzsch (eds.)], Eerdmans, Grand Rapids [Michigan], 1980, p. 304.

<sup>6</sup> Le versioni sono quasi-unanime in tradurre שָׁלַח con “capire”, ma gli studiosi considerano più probabile il significato di “avrà successo”; cf. J.N. OSWALT, *The Book of Isaiah. Chapters 40-66*, p. 373; Joseph BLENKINSOPP, *Isaiah 40-55. A New Translation with Introduction and Commentary*, Doubleday, New York, 2000, p. 346. Il senso di “agire con saggezza” (cf. Dn 12,3) è specifico dei testi sapienziali, ma in testi non-sapienziali, come questo inno, è più appropriato quello di “avere successo” (cf. Gios 1,7;

La parola עֶבְדִּי s'incontra 2 volte in questo inno (52,13a e 53,11c), che ha portato ad alcuni considerazioni riguardo al parallelismo tra i brani ai quali appartengono: 52,13-15 e 53,10-12.<sup>8</sup> L'identità di questo servo è stata molto discussa dai commentatori del brano.<sup>9</sup> L'uso della prima persona singolare nel suffisso è stato interpretato sia come riferito al Dio-parlante<sup>10</sup>, sia al profeta.<sup>11</sup>

Dal punto di vista sintattico, יָרִים e יִשְׁכַּל, due yiqtol trovati in parallelismo, iniziano la linea principale del futuro indicativo,<sup>12</sup> continuata con due w<sup>e</sup>qatal paralleli, וְיִגְבֶּה וְיִנָּשֵׂא, sempre di livello principale.<sup>13</sup> Il fatto che i w<sup>e</sup>qatal non

2Re 18,7); cf. Gary V. SMITH, *Isaiah 40-66* (The New American Commentary 15b), B&H Publishing Group, s.l., 2009, p. 435.

<sup>7</sup> Alcuni hanno considerato inadatta questa nota positiva già dall'inizio del canto, proponendo un cambiamento del verbo in יִשְׁקַל ("sarà pesato, sospeso"), guardando anche i tre verbi seguenti in una maniera negativa; cf. Julian MORGENSTERN, "The Suffering Servant – A New Solution", *Vetus Testamentum*, XI (1961), p. 313. Ma questo cambiamento consonantico da שָׁכַל a שָׁקַל non può essere accettato, sia perché non ha nessun sostegno nei fonti, sia per il contesto. G.R. Driver propone invece una rivoicalizzazione del verbo in יִשְׁכַּל, "sarà legato, incrociato" [nifal della radice שָׁכַל II, "legare, vincolare"; cf. שָׁכַל, "incrociare", Gn 48,14; Accad. šakkīlu]. I seguenti tre versetti sono poi interpretati nello stesso tono, l'innalzamento essendo capito come il ὁψοθῶ di Gv 12,32. La lettura del versetto sarebbe: "ecco, il mio servo sarà legato e innalzato, sarà elevato e sarà alto molto". Cf. G.R. DRIVER, "Isaiah 52<sub>13</sub> – 53<sub>12</sub>: The Servant of the Lord", in *Memoriam Paul Kahle*, Matthew Black, Georg Fohrer (eds.) (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 103), Berlin, Verlag Alfred Töpelmann, 1968, p. 90-91. Anche in questo caso però, non si spiega la persa dell'yôd di יִשְׁכַּל, marca dell'hifil (cf. יִשְׁכַּל, 1QIsa<sup>a-b</sup>). Ci sono poi altri che cercano dimostrare un'equazione יִשְׁכַּל = יִשְׁרָאֵל, come un gioco di parole che vuole evidenziare l'identità del Servo; Harry Meyer ORLINSKY, Norman Henry SNAITH, *Studies on the Second Part of the Book of Isaiah* (Supplements to Vetus Testamentum 14), Brill, Leiden, 1977, p. 18-19. Contro queste opinioni si pronuncia: J.L. KOOLE, *Isaiah III: Volume 2*, p. 264.

<sup>8</sup> Il Targum aggiunge a עֶבְדִּי l'apposizione "Messia"; tutte le altre versioni invece seguono il testo masoretico. Cf. J.N. OSWALT, *The Book of Isaiah. Chapters 40-66*, p. 373. Alcuni propongono che עֶבְדִּי sia letto come una forma abbreviata di עֶבֶד יְהוָה, eliminandosi dunque il suffisso pronominale; cf. J. MORGENSTERN, "The Suffering Servant...", p. 313.

<sup>9</sup> Cf. David J.A. CLINES, *I, He, We, & They. A Literary Approach to Isaiah 53* (Journal for the Study of the Old Testament. Supplement Series 1), Sheffield, JSOT Press, 1983, p. 25-27.

<sup>10</sup> Alviero NICCACCÌ, "Quarto carne del Servo del Signore (Is 52,13-53-12). Composizione, dinamiche e prospettive", *Liber Annuus. Studium Biblicum Franciscanum*, LV (2005), p. 11.

<sup>11</sup> Claus WESTERMANN, *Isaiah 40-66* (The Old Testament Library), Westminster John Knox Press, Philadelphia, 2001, p. 256-257.

<sup>12</sup> Sul problema del yiqtol non-volitivo in posizione iniziale, vedi lo studio recente: Jan JOOSTEN, "A Neglected Rule and Its Exception: On Non-Volitive yiqtol in Clause-Initial Position", *Ἐν πάσῃ γραμματικῇ καὶ σοφίᾳ. Saggi di linguistica ebraica in onore di Alviero Niccacci, OFM*, Gregor Geiger (ed.) (Studium Biblicum Franciscanum 78), Franciscan Printing Press, Jerusalem, 2011, p. 213-219.

<sup>13</sup> I due w<sup>e</sup>qatal וְיִנָּשֵׂא e וְיִגְבֶּה sono stati considerati da Isaksson come formando una struttura consecutiva, subordinata a יָרִים: "s'innalzerà cosicché sarà alto e sarà grande molto"; cf. Bo ISAKSSON, "The Textlinguistics of the Suffering Servant: Subordinate structures in Isaiah 52,13-53,12". *Ἐν πάσῃ γραμματικῇ καὶ σοφίᾳ. Saggi di linguistica*