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TWO BIBLICAL STUDIES

GENERAL INTRODUCTION

THE BIBLICAL TEXTS IN THIS VOLUME

This volume includes two biblical texts that illustrate various aspects of the project.

Psalm 1 constitutes the preface to the entire Psalter. Here it is edited in two columns, which make it possible to see at one and the same time its Hebrew text (the Massoretic text with Syriac variants) and its Greek text (that of the Septuagint with the Latin variants from the Vulgate). This type of comparative reading not only makes it possible to underline the differences between the two great textual forms; it also gives a good start to exploring liturgical traditions, which are constantly nourished by the poetry of the psalms.

The Letter of Saint James 5:13-18 speaks of the pastoral care of the sick in the nascent Church, where anointing and prayer played a role, extending the rites inherited from Judaism. As a major reference for the theology of the sacrament of the sick in the Catholic Church, this passage was fiercely debated at the time of the Protestant Reformation and the Council of Trent. This pericope shows the importance of the areas **Liturgy* and **Theology*.

HOW TO USE THIS VOLUME?

Opening *The Bible in its Traditions* should not be the same thing as opening a dictionary or an encyclopaedia. Rather than wanting to promote a series of melodies, the work aims at fostering a rich and polyphonic reading of the biblical text. It hopes to help the reader hear a symphony rather than a series of melodies without any connection to one another.

If you are a believing reader and want to nourish your prayer with the Bible, after having read and reread the text itself, you could begin with the notes under **Jewish tradition*, **Christian tradition*, and **Theology*. They will tell you how sages and saints of the revealed traditions learned to hear the Word of God there.

If you want to meditate on the biblical text, begin by reading the **Suggestions for reading*, which can function as a brief guide to reading. By bringing you systematically to the references in the various notes in the three areas of annotation, you will get a first overview of the Bible's meaning by way of the text and the history of its interpretation, which will open up to you unexpected horizons.

The reader with precise questions arising from the text should read the notes on the problematic passage right away, beginning with the area that seems to correspond to the question.

If, once you are steeped in the passage, you want to study the biblical text, first read all the notes that have to do with it in the following order. Stop at the notes on the **Text* in the order in which they are

presented. Do not hesitate to read the notes in the other areas that are connected to the one you are reading, if the latter does not immediately answer your questions. Then, with the help of the notes on **Context*, imagine the text's historical and cultural background. Finally, the notes on **Reception* will make it possible for you to follow the important moments in the history of how the text was read... up to your own reading of it!

The specialist in one of the disciplines covered by the annotation in *The Bible in its Traditions* who wants to read the text from the point of view of his or her discipline, should go directly to the notes that correspond to it...

The steering committee for *The Bible in its Traditions* will be grateful to receive your comments and your suggestions on how to improve a project that is only beginning!

Here are some more technical keys for entering into the work.

INTRODUCTION TO THE TEXT

Each pericope's text is given in its main versions, either in an inset in the main text (for the variants that are shorter than a clause) or in parallel columns (variants that are equal in length or longer than a clause). The following are the abbreviations used for these versions:

OLD TESTAMENT

Massoretic text	M
Samaritan Pentateuch	Sam
Samaritan Joshua	SJ
<i>Septuagint</i>	G
<i>Vulgate</i>	V
<i>Peshitta</i>	S
Others	Mentioned in the introduction to the book. Cf. <i>Biblia Hebraica Quinta</i>

NEW TESTAMENT

Byzantine text	<i>Byz</i>
<i>Vulgate</i>	V
<i>Peshitta</i>	S
<i>Textus receptus</i>	TR
²⁷ Nestle-Aland	Nes
Others	as in Nes

Additions to the text will, as far as possible, be kept to a strict minimum:

Layout	<i>Per cola and commata</i> (according to the layout in the <i>Biblia sacra iuxta uulgatam uersionem</i> , ⁴ edition R. Weber and R. Gryson, [Stuttgart: Deutsche Bibelgesellschaft, 1994])
Divisions	Traditional numbering of chapters and verses
Words added in English out of grammatical necessity	Between [brackets]
Punctuation	Wherever necessary

INTRODUCTION TO THE NOTES

As far as possible, the notes are preceded by a title that presents one or several of the following elements:

Line, verse, group of verses or chapter to which the note refers |

word or group of words concerned |

title identifying the note's subject

If necessary, the version concerned is indicated within the explanation.

Here are a few examples:

2b you are to offer him there as a holocaust *Narrative: suspense* The order given by God to Abraham is a test, but the primary person concerned does not know this [...].

11-18 A parallel between Abraham/Isaac and Hagar/Ishmael In Gen 21:15, when confronted with the imminent death of her son, Hagar [...].

17b ^Mgate ^Gcity ^M “the gate” is a metonymy for “the city”, of which it was a kind of public square at that time.

The compilation of the notes uses the following abbreviations:

→ <i>parable</i>	keywords referring to the synthesis notes at the end of the volume that deal with subjects having to do with several pericopes.
$x = y$	<i>x is identified allegorically as y</i> by the authors mentioned in the following.. For example: 4c ^G his room ^V his storerooms = “the secret and hidden thought of Christ himself” (Origen, <i>Comm. Song</i> , 1:5) = the interior vault where the beloved lets himself drink (John of the Cross, <i>Spiritual Canticle B</i> , str. 26,2) = <i>the Church of God</i> (Gregory the Great, <i>Comm. Song</i> 26).
same formula <i>id.</i> <i>ibid.</i>	identical phrase, even if the word order is not the same same author as in the preceding quotation or reference, but a different work same author and same work as in the preceding reference
lit. sing. pl. fem. masc. nom., acc., etc. part., adj., etc. pres., perf., imperf., etc. coll. p.h. e.g. par. ch. v. i.e.	literally singular plural feminine masculine nominative, accusative, etc. participle, adjective, etc. present, perfect, imperfect, etc. collective perhaps for example [exempli gratia] parallels chapter or chapters verse or verses that is to say [id est]
Acc. Ug.	Accadian Ugaritic
Mt, Mk, Lk, Jn OT, NT	the four gospels as well as: “Matthean”, “Markan”, “Lukan”, “Johannine” the Old Testament, the New Testament “in/from the Old Testament” or “in/from the New Testament”

REFERENCES TO WORKS QUOTED

Biblical Corpus

The system in *The Jerusalem Bible* is taken up and somewhat modernized (no space between the numbers and the abbreviations or after the colon) according to the following examples: Gen 14:18; Acts 11:2-6,9,15-18; 18:11; 1Cor 3:3; 2Pet 1:2.

The references are given immediately after the information on which they have a bearing, without any introduction.

If the reference is in the current book, the abbreviation of the book is omitted; if it is in the current chapter, only the verse is mentioned.

Extra-biblical references

The usual abbreviations are used according to the system of the Society of Biblical Literature: Patrick H. Alexander, John F. Kutsko, James D. Ernest, Shirley A. Decker-Lucke, and David L. Petersen ed., *The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies* (6th printing; Peabody, MA: Hendrickson, 2007).

REFERENCES FROM ONE NOTE TO ANOTHER

In order to assist the reading, the references between notes have been increased. They are shown as follows:

***xxx00,11**

* indicates a reference from one note to another

xxx indicates the rubric to be consulted (see the table below)**00,11** gives the reference to the chapter and verse *if and only if it is different from that of the note in which the reference is inserted*

For example :

18 listen *diaphora* The nuance *to understand* is added here in the sense of *to hear*. *dev 10:9 *bib 10:2

*dev 10:9 means: For additional information, go to the note concerning verse 9 of chapter 10 in the heading “literary devices”

*bib 10:2 means: For additional information, go to the note concerning verse 2 of chapter 10 in the heading “biblical intertextuality”

In these references, the annotation headings are abbreviated as follows:

*ref	Biblical references in the margin of the text
*intr	Introduction
*interp	Suggestions for reading
*tex	Text (textual criticism, retroversions, etc.)
*voc	Vocabulary
*gra	Grammar
*dev	Literary devices
*gen	Literary genre
*hge	Historical and geographical notes
*cul	Ancient cultures
*anc	Ancient texts
*syn	Synoptic reading
*com	Comparison of versions
*bib	Biblical intertextuality
*ptes	Peritestamental literature
*jew	Jewish tradition
*chr	Christian tradition
*lit	Liturgies
*theo	Theology
*isl	Islam
*liter	Literature
*mus	Music
*vis	Visual arts

