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Uspořádal: Jan Roskovec

## Obsah

	Předmluva
Aleš Pištora	<u>Čas a svědectví</u>
Josef Černohous	<u>Jákobův zápas na Jaboku</u>
Jiří Dvořáček	<u>Znamení proroka Jonáše. Exegeze Mt 12, 38-42</u>
Radka Fialová	<u>Podobenství o fíkovníku v etiopském Zjevení Petrově</u>
Peter Cimala	<u>Spor o svobodu. Svoboda v listech Pavla z pohledu dějin bádání</u>
Jiří Jan	<u>Starozákonní theofanie u sv. Hilária z Poitiers</u>
Ondřej Kolář	<u>Vzkříšení ve smrti. Reflexe a kritika jednoho eschatologického modelu.</u>
Jiří Just	<u>Biblický humanismus Jana Blahoslava</u>
Ondřej Macek	<u>Crimina et praxis pietatis haereticorum. Náčrt vnitřního života tajných evangeliků 18. století v Horních Vilemovicích</u>
Josef Lédl	<u>Misijní akomodace v díle Mattea Ricciho a jeho druhů</u>
Monika Šlajerová	<u>Proces smíření. Palestinská hermeneutika události, identity a starozákonního textu.</u>

[Celé číslo ke stažení \(pdf\)](#)

## Čas a svědectví

Autor:	Aleš Pištora
Abstrakt:	Summary: Time and Testimony. The article addresses the issue of testimony which has recently been recognized as an important matter, first of all by historians and then, soon after, by philosophers. The first part of the article deals with the problem of subjectivity. Although it was once a central notion in German idealism, subjectivity has lost any meaning in contemporary philosophy. Consequently, the question arises: how can we understand ourselves? After a brief outline of Ricoeur's theory of identity, the article raises the issue of testimony, within the context of self-understanding. The second part of the article evaluates the extent to which the concept of testimony can contribute to the exploration of the problem of time. Human identity is not static, i. e. sameness without reflexive motion, but an ever repeating attempt to re-grasp oneself. This process of self-confirmation takes place on two levels of time. It occurs in the dimension of human "ecstatic" temporality, on the one hand, and in the "objective" time of history, on the other. The

	article makes an attempt to develop Ricoeur's recognition of the equal originality of both of these dimensions. Ricoeur comes to this recognition on the basis of exploring how time is expressed in speech: in the metaphoric language of fiction and in the "objective" language of historiography. In the context of the above mentioned the author understands every speech act as testimony. Only then – if speech is understood as testimony – – are both dimensions of time brought to a truly dialectical relationship
Citace:	PIŠTORA, Aleš. Čas a svědectví. Studie a texty Evangelické teologické fakulty. 2007, sv. 10, č. 1, s. 1-10.
	<a href="#">Článek ke stažení (pdf)</a>

## Jákobův zápas na Jaboku

Autor:	Josef Černohous
Abstrakt:	Summary: Jacob's wrestle at Jabok. The thesis of this article is, that „until daybreak“ (Gen 32:25) and !ke-yrEx]a; (Gen 25:26; 32:21) express the same idea. Jacob was born „afterward“ but he did not accept it. When he wrestles „after“ the daybreak, he reaches his own position, by which the initial point for the reconciliation with Esau is constituted (Gen 33:10).
Citace:	ČERNOHOUS, Josef. Jákobův zápas na Jaboku. Studie a texty Evangelické teologické fakulty. 2007, sv. 10, č. 1, s. 11-38.
	<a href="#">Článek ke stažení (pdf)</a>

## Znamení proroka Jonáše. Exegeze Mt 12, 38-42

Autor:	Jiří Dvořáček
Abstrakt:	Summary: The sign of Jonah. Exegesis of Mat 12:38–42. In the pericope Jesus refuses the demand of Pharisees and scribes for a sign, that would disprove the accusation that his miraculous acts are a result of his alliance with Devil, (Mat 12:27) and that would also unambiguously reveal his identity. Jesus answers the request with a half-ironic reference to the sign of Jonah. In my exegesis I have concluded, that this half-ironic reference is intended firstly to recall not only the preaching (i. e. the announcement of judgment and call for repentance) of Jonah, but also his person (contra Luz), and secondly and more importantly, to point to Jesus himself. By the cryptic reference to the sign of Jonah Jesus announces to the Scribes and Pharisees that no other extra sign will be given to them except his own person and ministry – which includes preaching and healing and which they have already witnessed but refused to accept. And thus is their demand for another sign explained as looking for excuses instead of looking for truth. In order to underline the seriousness of the situation and to appeal to the importance of decision for or against Jesus, two pictures of the last judgment are used, both in the upside-down manner and both enclosed by the expression of Jesus' importance in a form "someone greater than..." As a second thought I have also proposed that with the reference to Solomon, who was seen in some Jewish circles as an exorcist and also as a healer par excellence, Matthew's Jesus recalls his own powerful deeds of healings and exorcisms that have been part of his ministry, and that on the one side led crowds to ask about Jesus' messianic identity (Mat 12:23), and led Pharisees to the accusation of bond with the devil on the other.

Citace:	DVOŘÁČEK, Jiří. Znamení proroka Jonáše. Exegeze Mt 12, 38-42. Studie a texty Evangelické teologické fakulty. 2007, sv. 10, č. 1, s. 39-52.
	<a href="#">Článek ke stažení (pdf)</a>

## Podobenství o fíkovníku v etiopském Zjevení Petrově

Autor:	Radka Fialová
Abstrakt:	Summary: The Fig Tree Parable in the Ethiopic Apocalypse of Peter. The Ethiopic version of the apocryphal Apocalypse of Peter provides an interesting interpretation of the Lucan parable of the Barren Fig Tree (Luke 13:6–9). The barren fig tree is related there to the synoptic budding fig tree (Mark 13:28 par.), announcing the end of the world by its growth, and is clearly identified with Israel. The fig tree has the last opportunity to bear fruit, or it will be replaced. Rabbinic passages using the image of plucking figs from a fig tree to refer to the deaths of righteous men enable us to conclude that the missing fruit might mean absence of the righteous in Israel. The Jewish-Christian author of the apocryphal apocalypse may have seen the only chance for the survival of Israel in the conversion of the Jews to Jesus Christ and their martyrdom by the false messiah, who can be identified with Bar Kochba.
Citace:	FIALOVÁ, Radka. Podobenství o fíkovníku v etiopském Zjevení Petrově. Studie a texty Evangelické teologické fakulty. 2007, sv. 10, č. 1, s. 53-61.
	<a href="#">Článek ke stažení (pdf)</a>

## Spor o svobodu. Svoboda v listech Pavla z pohledu dějin bádání

Autor:	Peter Cimala
Abstrakt:	Summary: A Freedom Controversy. Freedom in the Letters of Paul in the History of Research. The article presents an outline of research about an important notion in the theology of the apostle – eleutheria in Greek (freedom/liberty). Although including the pivotal and stimulating monographs or papers since 1902, when the first scholarly study by Johannes Weiss appeared, the paper emphasizes the last 30 years of research. The first part of the title, “a freedom controversy”, is borrowed from the title of G. Dautzenberg's review (1990) of two key monographs on the subject, published in 1985 (S. Jones) and 1989 (S. Vollenweider). Dautzenberg uses the word “controversy” for the comparison and the aim of this paper is to prove the validity of this description by showing the primary roots of this ongoing dispute or disputes, that are not only methodological, but theological and exegetical as well. One part is focused on the Czech New Testament research of the subject. The outline questions many established presumptions and stresses the diversity in this area of New Testament research. Important issues are singled out and observation made that “the controversy about freedom” in the letters of Paul is by no means over. The shifts in the understanding and interpretation of freedom in Pauline theology in the 20th century are described, in order to gain some reliable starting point for “a new perspective” on freedom in the 21st century

Citace:	CIMALA, Peter. Spor o svobodu. Svoboda v listech Pavla z pohledu dějin bádání. Studie a texty Evangelické teologické fakulty. 2007, sv. 10, č. 1, s. 62-85.
	<a href="#">Článek ke stažení (pdf)</a>

## Starozákonní theofanie u sv. Hilaria z Poitiers

Autor:	Jiří Jan
Abstrakt:	Summary: Old Testament theophanies in St. Hilary of Poitiers. The article introduces expositions of the Old Testament theophanies that are found in the 4th and 5th book of St. Hilary's De Trinitate. The first part of the article deals with the broader theological framework of St. Hilary's interpretations. This is mainly the concept of economy, a crucial part of the ancient theology. According to this concept, God does not reveal himself but through his Logos, his Son. This is true of the Old Testament theophanies as well as the New Testament ones. The main distinction between the two periods is that Old Testament Logos is not yet incarnated. It is also shown that the Arian theology adhered to the same concept, although the conclusions it drew from it, were contradictory to the essence of Christianity. The second part of the article concentrates on the interpretation of the Old Testament theophanies themselves. St. Hilary uses this interpretation in the controversy with the Arian teaching. His aim is to show that the Books of Moses – used by Arians as a crucial argument for denying Son's divinity – give clear evidence about God (the Father) and God (the Son). In this way he interprets the Old Testament accounts of creation. With the same intention he interprets the revelation of the Angel of the Lord to Hagar (Gen 16:8–13) and the revelation of the Angel to Moses in the burning bush (Ex 3). On these passages St. Hilary demonstrates Moses' teaching that besides God there is also God who is called Angel of the Lord
Citace:	JAN, Jiří. Starozákonní theofanie u sv. Hilaria z Poitiers. Studie a texty Evangelické teologické fakulty. 2007, sv. 10, č. 1, s. 86-108.
	<a href="#">Článek ke stažení (pdf)</a>

## Vzkříšení ve smrti. Reflexe a kritika jednoho eschatologického modelu.

Autor:	Ondřej Kolář
Abstrakt:	Summary: Resurrection in death. A critical reflection of one model of eschatology. The article examines a question that is amply discussed in the present systematic theology: Is it theologically plausible to think of the resurrection of an individual that in the traditional Christian eschatology should occur at the end of times – as immediately following the moment of death? The genesis of the concept of resurrection in death is followed and the positions of its proponents and contestants are confronted (G. Greshake, G. Lohfink, J. Ratzinger, A. Ziegenaus). It is demonstrated that in a procesual form the concept is not capable of integrating the material world into the eschatological consummation and its atemporal variety tends to disparage the current of history.
Citace:	KOLÁŘ, Ondřej. Vzkříšení ve smrti. Reflexe a kritika jednoho eschatologického modelu. Studie a texty

	Evangelické teologické fakulty. 2007, sv. 10, č. 1, s. 109-135.
	<a href="#">Článek ke stažení (pdf)</a>

## Biblický humanismus Jana Blahoslava

Autor:	Jiří Just
Abstrakt:	Summary: The Biblical Humanism of Jan Blahoslav. Jan Blahoslav, a bishop of the Unity of Czech Brethren, is presented as a promoter of „biblical (reformational) humanism“. His translation theory materialized in the rendering of the New Testament, published in Ivančice in 1564 and 1568, is based on the so called „sacral rhetoric“, a wide-scope evaluation of spoken as well as written word in the specific task of preaching the gospel. This results in a language of remarkably high esthetic standard, specifically suited for the liturgical use and consistently abandoning the colloquial level, amply used e.g. in the German Bible of Martin Luther. In the formulation of his principle Blahoslav draws mainly on Augustin's tractate De doctrina christiana, acquaintance of which he shows in several writings (Corollarium, Filipic against the misomusos, Vitia concionatorum – Preachers' Flaws), and also frequently refers to the works of the transalpine „prince of the humanists“, Erasmus of Rotterdam. The translation principles of Blahoslav are reflected in the elaborate iconographic conception of the first edition of his New Testament (1564) that is also analyzed in the present study.
Citace:	JUST, Jiří. Biblický humanismus Jana Blahoslava. Studie a texty Evangelické teologické fakulty. 2007, sv. 10, č. 1, s. 136-153.
	<a href="#">Článek ke stažení (pdf)</a>

## Crimina et praxis pietatis haereticorum. Náčrt vnitřního života tajných evangelíků 18. století v Horních Vilémovicích

Autor:	Ondřej Macek
Abstrakt:	Summary: Crimina et praxis pietatis haereticorum. A sketch of the inner life of 18th century secret protestants in the village of Horní Vilémovice. Throughout the 17th and 18th century, we encounter the term "secret protestant" at various places of Middle Europe. In the first part of the article, the term is explained and basic background to the history of research into this matter in the Czech historiography is given, with regard to the existing written sources. The second part is a summary of individual interrogations to which secret protestants in the vicinity of the later toleration congregation of Horní Vilémovice (Moravia) were subjected during the 18th century, moving into the history of the first decade of the existence of this congregation. The third part contains testimonies given by the secret protestants at the investigations. These testimonies may be divided into the following groups: testimonies concerning faith and preaching, concerning church life, concerning the community, and concerning lifestyle. Upon this material a reconstruction is attempted of the inner religious life (piety) of these secret protestants and of the first generation of modern Czech Protestantism. In the conclusion, the question whether the secret

	protestants may be considered as the secret church of the Czech Reformation is tentatively answered.
Citace:	MACEK, Ondřej. Crimina et praxis pietatis haereticorum. Náčrt vnitřního života tajných evangelíků 18. století v Horních Vilémovicích. Studie a texty Evangelické teologické fakulty. 2007, sv. 10, č. 1, s. 154-201.
	<a href="#">Článek ke stažení (pdf)</a>

## Misijní akomodace v díle Mattea Ricciho a jeho druhů

Autor:	Josef Lédl
Abstrakt:	Summary: Missionary accommodation of Matteo Ricci and his companions. The Jesuit missionaries of the 16/17th centuries were the first to realize and in their missionary work to take account of the problem of inculturation. They took seriously the culture of other nations and tried to distinguish between what was conditioned by culture and what was common to all people. They were truly convinced about the universality of the Christian faith, but at the same time they understood that such universality could not be claimed by European culture. In that they differed from the missionaries of previous centuries as well as from most of their contemporaries. They recognized that Christianity was identified with European culture only by way of accommodation and therefore they saw no reason why it could not be accommodated to other cultures as well. It led them to deep penetration into Chinese culture, so that nowadays, they are regarded as founders of modern sinology. We are indebted to them for dictionaries, language learn-books, numerous translations from Chinese as well as studies of various aspects of Chinese culture. At present their work becomes inspiration for the Asian churches in their search for identity.
Citace:	LÉDL, Josef. Misijní akomodace v díle Mattea Ricciho a jeho druhů. Studie a texty Evangelické teologické fakulty. 2007, sv. 10, č. 1, s. 202-223.
	<a href="#">Článek ke stažení (pdf)</a>

## Proces smíření. Palestinská hermeneutika události, identity a starozákonního textu.

Autor:	Monika Šlajerová
Abstrakt:	Summary: Process of reconciliation. Palestinian hermeneutics of event, identity and Bible. The article presents a theoretical elaboration of a process that the conflicting identity-groups in Israeli-Palestinian context have to undergo. The described process of oppression, emancipation and reconciliation of events, identities and texts is applied to the current field of Palestinian Old Testament hermeneutics. Hermeneutical approaches of Naim Ateek and Mitri Raheb are chosen as examples. The second part of the article analyses critically the contribution of the contemporary Western theologians (Brueggemann, Fuchs, Römer, Neuhaus, Marchadour) to the possible reconsideration of Old Testament political theology for the Palestinian context. The spiritual basis necessary for hermeneutics of reconciliation conflicting interest-groups is presented at the end of the study. The conclusion draws attention to the Bible as a sacred and at the same time fully human Scripture, including its value system, and recommends to the Western theology to take interest

	in responsible exegesis by ensuring balanced approach concerning the biblical and contemporary theological anticanaanism.
Citace:	ŠLAJEROVÁ, Monika. Proces smíření. Palestinská hermeneutika události, identity a starozákonního textu. Studie a texty Evangelické teologické fakulty. 2007, sv. 10, č. 1, s. 224-252.
	<a href="#">Článek ke stažení (pdf)</a>