

c) Those redeemed (bought, 5: 9) by the Lamb and faithful to him are presented both in the situation of persecution and in victory (6: 6; 12: 10; 14: 1 ff).⁷

d) The Holy Spirit, who fulfilled his function with regard to Jesus the Nazarene during his ministry (Lk 3: 22 par.; 4: 14, 18), and also with regard to the Early Church (Ac 2 ff), is presented more clearly and from different aspects in the Revelation of John (4: 5; 5: 6; 3: 1; 2: 7a par.; 22: 1 ff).

e) Of course the Ruler, that is the Lamb, as well as the Holy Spirit, performing his function in the world, are authorized by God himself, who sent both his Son and the Holy Spirit into the world.

f) Owing to the redemptive ministry of Christ, the world, abounding in beauty and goodness, has gained new and wonderful perspectives (cf. Rv 21-22). In the course of its historical existence, however, it is still influenced by the powers of evil, already defeated by the Lamb. Those who belong to the Lamb need to be vigilant against those powers, faithful to Christ and persevering to the end (cf. the prizes promised to the victorious in Rv 2-3).

g) Consequently, in the Book of Revelation we can find the perfect completion of the fulfilment stage of the history of salvation as perceived by Luke.

MICHAŁ WOJCIECHOWSKI
Academy of Catholic Theology
Warsaw

THE UNITY OF BIBLICAL ETHICS

1. Introduction

By the unity of biblical ethics I do not understand, of course, an identity of the ethical systems of the Old and New Testament. A basic unity does not exclude differences. It seems, however, that the differences between the ethical systems of the Old and New Testament are quite often instinctively overstressed. Moreover, if we intend to identify correctly original features of the NT ethics, we have to find first what both Testaments have in common.

An overrating of the differences occurs quite often when the moral teaching of the Gospel is presented. E.g. Matt 5.31 on divorce is regularly contrasted with the Jewish divorce practices, based on the Law – but is not associated with the condemnation of divorce in Mal 2.16. Many Christians forget that the commandment of love (Mark 12.30 par) is built from two Torah quotations (Deut 6.5; Lev 19.18).

Some OT texts offend moral feelings formed on the NT (imprecatory psalms, *herem* etc.). Popular commentaries on these texts usually involve a lower rating of the OT religion or its earlier stages; the texts are judged unfit for Christian ethics. This can be illustrated by the postconciliar Roman Catholic practice of censorship directed against some Psalms in the new breviary (Pss 58; 83; 109 and 24 minor fragments are omitted). Selections of the OT readings for the church services are usually built on similar principles.

Scholars publish separate volumes on the OT and the NT ethics – as they do on the OT and the NT theology in general. Textbook presentations of the NT ethics reduce the moral heritage of the OT to a mere introduction, a preparatory stage.

In spite of these tendencies there are important reasons to expect similarity rather than a gap between the ethics of the OT and of the NT. NT books have a Jewish background and consciously continue OT ideas. Christians consider the OT and the NT one Scripture; that is not an abstract theological

⁷ Cf. Fr. Sieg, *Terms denoting Christians in the Revelation of John 4-22*, "Bobolanum" 1 (1990) pp. 88-101. [Article in Polish].

principle, but largely a fruit of the experience of reading them. We should also remember that criticisms directed against the OT ethics could have been related to anti-Jewish polemics and did not stem from a correct, scholarly exegesis.

Where can we look for the common features? The first field is the biblical anthropology as a basis for the ethics. Next, both Testaments have some common general attitudes; e.g. they use a very similar method of justification of ethics. Finally, many individual commandments are similar in content.

2. Biblical anthropology

This question can be discussed briefly. It is not necessary to prove in detail that both parts of the Bible contain nearly the same vision of the origin and destiny of human beings, the same anthropological terms and common descriptions of human acts as sinful or just, etc. Even if the NT presents a new form of humanity in the person of Christ and a renewed vision of human destiny resulting from salvation, these doctrinal changes belong to the category of saving acts of God and do not affect decisively the evaluation of the status of human beings on earth. In any case, similar anthropologies imply an analogy between the ethical systems: the same human beings have to be confronted with the same ethical demands.

3. The source of ethics

The source of biblical ethics is God himself. What does it mean in detail? This kind of ethics is sometimes described as "theonomic" (to distinguish it from autonomic or heteronomic ethics). The word suggests biblical ethics being understood as a form of law (*nomos*), namely the divine law. As a matter of fact, in the Bible God decides what is good and what is evil; moral principles are just because God laid them down; they have their source in the will of God; God will judge the sinners. Apparently, ethics is not distinguishable from the divine law.

When Jesus accepted, modified or changed the OT moral principles (or announced new ones), he acted on his own authority. Whoever believes in him, recognizes his teaching as a sure and ultimate source of moral laws. The structure of this argument is the same as before: ethics is based on the divine law; because of his divine authority Jesus Christ could decide about moral laws.

Nevertheless, such a justification of ethics, reducing it to a form of law, would be superficial. In both Testaments ethics has deeper roots. If the ethics were just a divine law, God would appear to be an arbitrary inventor of such law. According to the Bible, however, we cannot imagine another set of

divine moral principles; they are just in themselves; they do not result from an arbitrary will of God, but from his good and loving nature. Therefore, it would be better to call biblical ethics "theomorphic" rather than "theonomic"; it is created in the *image, form* of God (*morphe theou*); it demands acting with God as a living example of moral behaviour. The creation of man in the image of God (Gen 1.26f) makes that possible.

This rule is expressly formulated in both Testaments. In the Old Testament, in the words, "You shall be holy; for I the LORD your God am holy" (Lev 19.2; cf. 11.44f; 20.7; Ex 22.30). This verse is quoted in the NT in 1 Pet 1.16, where it is applied, it seems, rather to Christ than to the Father. NT contains some analogous formulations. Matt 5.48: "You must be perfect as your heavenly Father is perfect". Luke 6.36: "Be merciful, even as your Father is merciful". God is obviously not only a source of moral principles for humans, but also an example to follow.

God is to be followed in his holiness. His holiness has both moral and cultic dimensions. In Isa 5.16 "The Holy God shows himself holy in righteousness". The people of God is both sanctified (Dt 7.6; 16.2,21 etc.) and called to holiness, which involves a close relation to God and fulfilling his commandments.

A comparison of Mt 5.48 and the OT verses about holiness suggests that "perfection" in Matt is an interpretation of "holiness". In Lev both words stand in parallel (Lev 4.5; 8.33; 16.32; 21.10; cf. Ex 29.9,29.33,35; Num 3.3). "Perfection" results perhaps from a redactional change intended to make the idea more understandable in Greek. "Merciful" in Luke would be also redactional; in Luke acts of love would result from holiness.

The Bible, then, looks at holiness as the central norm of moral life. It is founded on the holiness of God, our example to follow. God himself, his way of existing, his nature, is the foundation of ethics. God is morality itself, the lawgiver and an example to follow. A more objective foundation for moral life would be impossible to find.

In the NT, Jesus Christ is such a divine source of morality. He lays down moral principles, making them established, and demonstrates their perfect fulfilment, calling others to follow him. Some texts, directly show Jesus as an example to follow. Matt 11.29: "Take my yoke upon you, and learn from me; for I am gentle and lowly in heart". Luke 14.27 par: "Whoever does not bear his own cross and come after me, cannot be my disciple". John 15.12: "This is my commandment, that you love one another as I have loved you" (cf. John 15.14: "You are my friends if you do what I command you"). 1 P 2.21: "For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps" (cf. 1 Pet 1.16).

The main method of justification of ethics in the NT is the same as in the OT. God is the source of ethics and the example to follow. In the NT, it is God and Jesus Christ, both God and man. The OT ethics had already tended to associate the motivation founded on obedience to the divine law (external aspect) with a motivation founded on the divine example (internal aspect). The Incarnation brought this process to completion. The main moral norm of the NT is Jesus Christ, the revelation of divine love. This Christological development, however, remains in line with the OT ethical argument.

Both Testaments, too, offer similar secondary arguments to persuade people to live according to moral rules. They both foretell punishment of sins. They appreciate reason and practical experience (the wisdom tradition; Rom 2.14f). Moral principles correspond with human nature created by God (e.g. Mark 10.6-9).

4. Other general features of biblical ethics

The commandment of love of Mark 12.30f par associates love of God with love of neighbour, quoting two separate commandments from Deut 6.5 and Lev 19.18. Nevertheless, in the OT love of God is not separated from love towards human beings. Their close association is often presumed, e.g. in the notion of sin itself. Sinners revolt against (the commandments of) God, but most commandments involve relations with other people. Conversion is a return to God and involves moral acts towards our neighbour. Prayer without proper moral acts is condemned (Isa 1.10-20). 1 John 4.20 put it as follows: "He who does not love his brother whom he has seen, cannot love God whom he has not seen".

On the other hand, our relation to God influences our relation to man. A breach with God results in a breach with man (as in the story of Babel). Close links between the relations with God and with other human beings – or even their identity – seem to be another constant feature of the ethical systems of both Testaments.

Difficulty of the standards constitutes another necessary general feature of the biblical ethics. Its demands are far-reaching, maximalistic. Paul considered the Law impossible to fulfil. We often share this feeling then confronted with the Sermon on the Mount. We cannot avoid sin, but both the Law and the Gospel call for a life free of sin. Details may differ, but neither the Law nor the Gospel is a penal code with minimum necessary exigencies. Both are more like signposts showing the way towards the peak.

The source of such an attitude is in both cases the same. The human being is confronted with the presence of God, and furthermore, with the prospect of seeing him face to face in future. If so, only maximal moral demands make sense.

Human imperfection and the necessities of everyday life create a demand for more detailed and practical moral rules. Both Testaments, therefore, contain basic principles, detailed norms and also secondary suggestions and advice. Their content is largely the same.

5. Particular commandments

All the important moral teachings of the OT are maintained in the NT. Still, the Sermon on the Mount could suggest that the meaning of particular commandments has been decisively enlarged. Jesus interprets "You shall not kill" (Matt 5.21) so as to forbid anger as well. However, the OT does not condone anger! (cf. Gen 49.7; Job 36.13; Prov 11.23; 19.11; Sir 1.22). What Jesus did was not to change the tradition, but rather to make a new classification: anger comes under the heading "killing".

As for anger and imprecations against enemies, which are considered a mark of the OT, we should remember that the NT does contain some similar expressions (Acts 8.20; Gal 1.8f; Rev 18.6f). On the other hand, the strongest imprecations in the OT, found in Ps 109, are probably to be understood as quoted words of the psalmist's enemy.

I have already mentioned the prohibition of divorce (Mark 10.2-12 etc.), which usually is contrasted with the divorce practices in Judaism based on Deut 24.1. Leaving aside the rabbinic exegesis and Christian denominational interpretations, which dominate the field, let us concentrate on the real meaning of these texts.

The Gospel quotes Deut in a shortened form: "Moses allowed a man to write a certificate of divorce, and to put her away". This rule imposed a legal, written form of divorce. Divorce was allowed only in an exceptional situation: "When a man takes a wife and marries her, if then she finds no favour in his eyes because he has found some *indecent* in her..." (Deut 24.1). The translation "indecent" (and similar ones) for *erwat dabar* is related to the interpretations of the Septuagint (*aschemon pragma*) and the Vulgate (*foeditas*). All these expressions are stronger, however. In the context of marriage *erwah* suggests sexual repugnance and shame. It denotes sexual nudity as something indecent. The word appears mainly in relation to sexual offences: 1 Sam 20.30; Gen 9.22f; Ex 28.42; Lev 18.6-19; 20.11,17-21; Ezek 16.8,36f.57[?]; 22.10; 23.10,18,29; Isa 47.3; Hos 2.11; Lam 1.8 (others: Deut 23.15; Gen 42.9,12; Isa 20.4; cf. Sir 11.30 hebr.).

The situation described in Deut 24.1 could happen only in case the wife had some hidden abnormality or otherwise provoked sexual aversion or impotence. Such situations had to be rare. Let us also note that the same book (Deut 22.28-30) forbids divorce when a premarital sexual relation has taken

place. This need not be a form of punishing the seducer; premarital sex just excludes the possibility of such defects as described above.

In the time of Jesus the possibility of divorce may still have been debated. According to Mark 10.2 the Pharisees asked Jesus, "Is it lawful for a man to divorce his wife?". Jesus denied the possibility. In Matt (5.32; 19.9) we find an exception, similar in nature to Deut 24.1: "Every one who divorces his wife, *except on the ground of unchastity (porneia)*, makes her an adulteress; and whoever marries a divorced woman commits adultery". I insist on understanding *porneia* (= *zenut*) simply as "prostitution, sexually degenerate behaviour" (against the confessional commentators). Both the Law and the Gospel impose strict limits on divorce and allow such an act only in case of sexual pathology of either the physical or the moral kind!

Another OT text, Mal 2.14-16 forbids divorce: "The LORD was witness to the covenant between you and the wife of your youth, to whom you have been faithless [or: "whom you have left"], though she is your companion and your wife by covenant. [...] So take heed to yourselves, and let none be faithless to the wife of his youth. For I hate divorce, says the LORD God of Israel".

The NT teaching on divorce is not so different from the OT, if only we read both Testaments on similar principles. This example is particularly interesting, because it refers to a very important moral rule in a field where the predominant opinion finds disagreement between the two Testaments.

6. Unity and differences

Both general ethical principles and particular commandments of the Old and New Testament do converge to a great extent. Some differences of details are not decisive. When we find any, we should bear in mind a number of important differences within the OT and the NT, which sometimes cut across the border line between them. E.g. Ezra and Neh order one to divorce foreign wives, but Ruth contains their defence. In the field of social ethics, we meet both moral approval for political power (David and Salomon; Rom 13.1ff) and criticism of it (Jg 9; 1 Sm 8; Rev).

Still, we are sometimes able to identify a difference of degree or intensity. NT, bringing God closer to his people, demands more (love of enemies – Matt 5.44; John 13.34: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another"). Arguing for it, the NT presents God in Christ as a new ethical norm. This results from Christology and does not constitute an independent difference coming from within ethics. The Christological faith does modify the NT ethics, but without changing or removing its OT foundations.



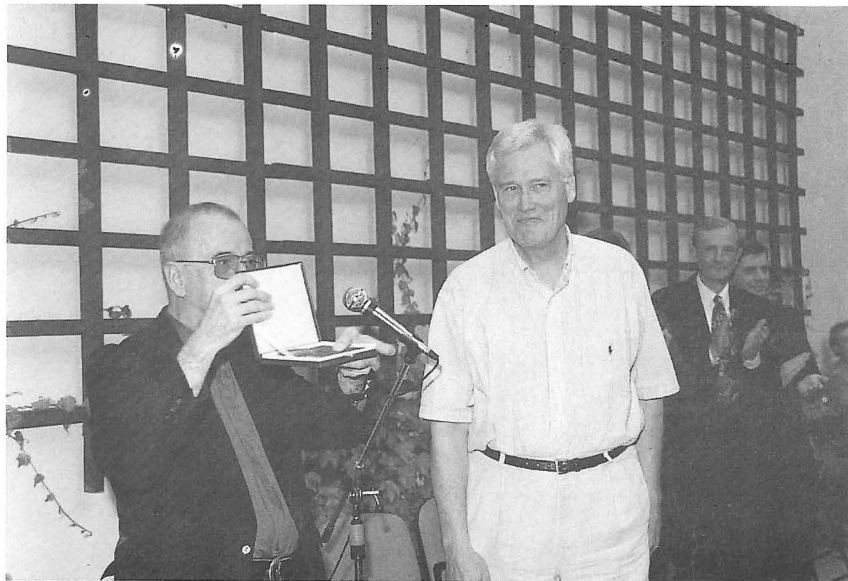
1. Last minutes before opening of the Cracow Congress



2. Cracow TV team already at work: Reporter Hubert Hudzio in interview with Dr. Przemysław Piekarski, Director of the Institute of Oriental Philology, Jagiellonian University.



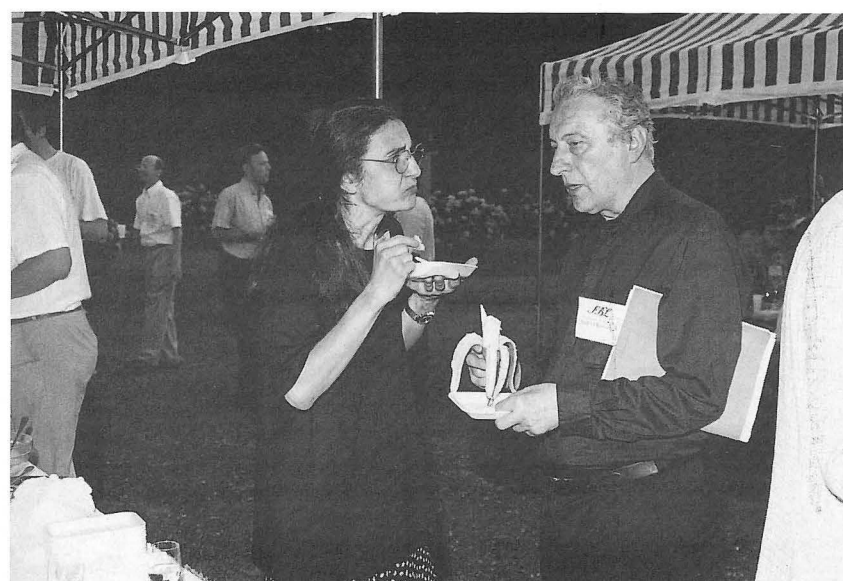
3. Professor Kent Richards opening the congress



4. Vice-Rector of the Pontifical Theological Academy in Cracow, Rev. Prof. Jerzy Chmiel presenting the Academy's medal to Prof. Kent Richards



5. Rev. Prof. Bernard Wodecki in conversation with Dr. Przemysław Piekarski



6. Ms. Elżbieta Jaruzelska (UAM University) and Father A. Kowalczyk



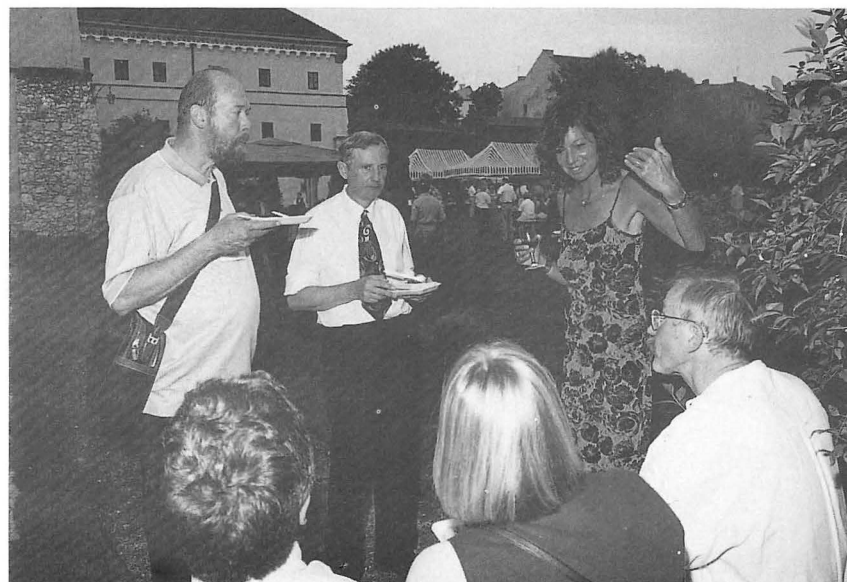
7. Prof. E. Lupieri (University of Udine, chief of the Tempus Project) with Father Dr. Roman Bogacz, Director of John Paul II



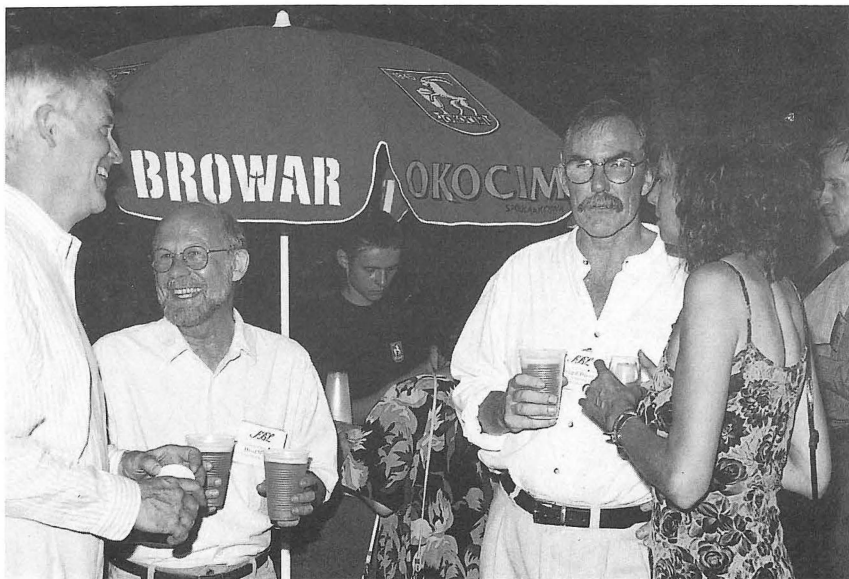
8. Participants listening to opening speeches



9. Dr. Przemysław Piekarski in conversation with Father Woźniak. In we background Mrs. Narzyńska, Director of the Polish Branch of the British and Foreign Bible Society



10. Prof. Lester Grabbe, Chief Editor of the famous *BOOK LIST* of the Old Testament Society with his friends



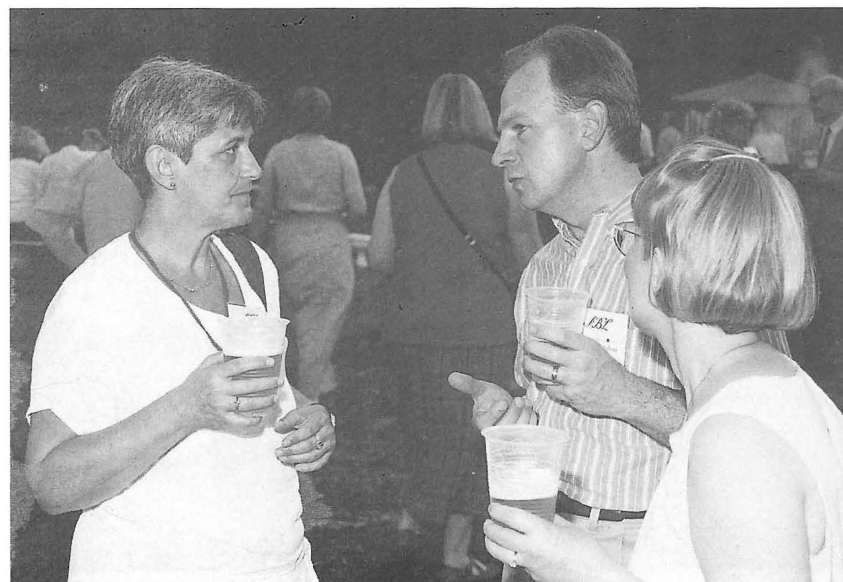
11. Enjoying a glass of beer at the final banquet. From left to right: Prof. Prof. K. Richards, P. Petersen, P. R. Davies and his wife



12. Prof. D. J. A. Clines (in the centre), one of the creators of the Sheffield Academic Press and Editor of the already famous Classical Hebrew Dictionary



13. Among the participants were also people who had taken part in the Mogilany Colloquia: here Dr. Felipe Sen (on the right) and Prof. Bruno W. W. Dombrowski (behind him)



14. Also Prof. Ida Fröhlich (Budapest) had taken part in Mogilany 1989.



15. Members of the team of organizers: Dr. Matthew Collins (SBL) and Dr. Zdzisław J. Kapera (with his wife)



16. Beautiful gardens of the Archeological Museum, where the final banquet was held

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TOMASZ BIELECKI

SOME RESEARCH PROBLEMS CONCERNING CAIAPHAS

Joseph Caiaphas (high priest 18-37 CE) is one of the best known Jewish personalities of the Second Temple period. Although that is caused by his presence in the Evangelists' descriptions of the trial of Jesus Christ, we would like to submit here some research problems concerning his biography apart from the episode of Christ's trial.

A. Establishing the date of deposition of Caiaphas is strictly connected with the discussion on the end of Pontius Pilate's term of office as procurator. According to Josephus Flavius' relation, his career finished on account of his severe action against Samaritans.¹ That was why their delegation went to the governor of Syria Vitellius. He dispatched Marcellus, one of his friends, to take charge of the administration of Judea, and ordered Pilate to return to Rome to give the emperor his account of the matters with which he was charged by the Samaritans. And so Pilate, after having spent ten years in Judea, hurried to Rome in obedience to the orders of Vitellius, since he could not refuse. But before he reached Rome, Tiberius had already passed away (...) After Vitellius had bestowed these benefit upon the nation, he removed from his sacred office the high priest Joseph surnamed Caiaphas, and appointed in his stead Jonathan, son of Ananus the high priest.²

Josephus's words about ten years of Pilate's stay in Jerusalem fit in well with the traditional dating of his departure to Rome, before Pesach 36 CE,³ and consequently of the deposition of Caiaphas during Pesach 36CE. But the

¹ *Antiquitates Judaicae* 18:85-90,95.

² *Ant* 18:88- 95, trans. L. H. Feldman, *Josephus...*, London 1965.

³ E. Schürer, rev.&ed. G. Vermes, F. Millar, M. Black, *The History of the Jewish People in the Age of Jesus Christ*, Edinburgh 1979, vol. 1, p. 493, n.152.