

Wissenschaftliche Untersuchungen  
zum Neuen Testament · 2. Reihe 63

Richard H. Bell

# Provoked to Jealousy



Wissenschaftliche Untersuchungen  
zum Neuen Testament · 2. Reihe

Begründet von Joachim Jeremias und Otto Michel

Herausgegeben von

Martin Hengel und Otfried Hofius

63

Provoked to Jealousy

The Origin and Purpose of the  
Jealousy Motif in Romans 9-11

by

Richard H. Bell



J.C.B. Mohr (Paul Siebeck) Tübingen

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To my wife



## Preface

This study is a revised version of a doctoral dissertation accepted by the Evangelisch-theologische Fakultät der Eberhard-Karls-Universität, Tübingen. Prof. Dr Peter Stuhlmacher supervised my work, and I am grateful to him not only for his meticulous supervision but also for introducing me to a theological world where historical critical scholarship and Christian faith live happily together. I also wish to thank Prof. Dr Martin Hengel and Prof. Dr Otfried Hofius who, as well as kindly accepting this book in the WUNT 2 series, have had a decisive influence on my theological outlook.

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The Rabbis believed that those who study the Torah on their own become foolish.<sup>1</sup> I have not had the misfortune to study the law (or the gospel) on my own and I am grateful to those in Tübingen who have kept me from the paths of folly. From the Evangelisch-theologische Fakultät, I am grateful to the late Prof. Dr H.P. Rüger, Prof. Dr H. Gese, Prof. Dr E. Käsemann, Prof. Dr G. Jeremias, Prof. Dr H. Lichtenberger, Prof. Dr I.U. Dalferth, Dr D. Kellermann, Dr F.G. Hüttenmeister, Dr W. Elliger, Dr R. Riesner, Dr S. Hafemann, Dr B. Ego, Frau S. Höckele, Herr R. Deines, Herr H.-C. Askani, Dr C. Marksches, Herr K. Seibt, Dr N. Umemoto, Herr F. Avemarie, Herr T. Mann, Frau J. Hauser, Frau C. Eichmüller, Mlle I. Hummel, and Mr J. Whitlock. From the Katholisch-theologische Fakultät I thank Prof. Dr H.J. Vogt and Dr M. Reiser. From the Fakultät für Kulturwissenschaft, I thank Prof. Dr H. Happ (Philologisches Seminar) and Prof. Dr W. Röllig (Altorientalisches Semi-

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<sup>1</sup> b. Ber. 63b.

nar). My thanks go also to Dr R. Heine of the Institut zur Erforschung des Urchristentums, Tübingen, Prof. Dr R. Hanhart of Göttingen, and to the Revd R. Griffith-Jones, Chaplain of Lincoln College, Oxford. The Revd Dr W. Riggans of All Nations College read through an earlier version, Dr W.S. Campbell of Westhill College, Selly Oak, Birmingham helped in some proof reading, and my colleagues in Nottingham, Mr E. Ball and Dr C. Trueman, did some checking of the bibliography and indices. Then what I thought was going to be the final version was corrected by Mr J. Hodges of Tübingen. Prof. Dr G. Schubring, formerly on the staff of the Zentrum für Datenverarbeitung, Tübingen, Dr U. Heckel, and Herr H. Strecker helped in solving various computer problems, and Herr J. Renz and Herr C. Landmesser produced a preliminary laser print out. Mr T. St Quintin of Nota Bene (UK) advised me on some of the subtleties of Nota Bene software, especially in the final stages of producing the camera-ready copies.

The research was carried out in the wonderful setting of the Evangelisches Stift in Tübingen. One can hardly have a better place to study theology, and I thank the students and academic and domestic staff for their support and sense of humour. I particularly record my thanks to the excellent libraries of the Evangelisches Stift, of the Evangelisch-theologisches Seminar, and of the Eberhard-Karls-Universität Tübingen.

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Many Christian friends have helped me during my four years in Tübingen, and I want to make a special mention of Herr Dr Günter and Frau Suzanne Richter and the Church that meets in their house. Finally, my special thanks go to my Mother for her prayers that one day this book would be completed and to my wife, Beata, for her love, support, and patience.

I hope that this work will contribute to the scholarly debate on Romans 9-11; but I also hope it will do more than that. A major issue facing many Churches is the relationship of Christianity to Judaism. My interest

in this relationship was partly stimulated by a curacy I did in Edgware, Diocese of London (Church of England) where about 10,000 of the 20,000 people living in the parish were Jewish. The interpretation of the Old Testament, God's purposes for the Jewish people and Christian mission to Jews were live issues for our Church. I hope that my book will go some way towards clarifying these issues for Christians today.

May, 1993  
Nottingham

Richard H. Bell



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# Abbreviations

## 1. Biblical books

The abbreviations used for books of the OT, NT and Apocrypha will be readily understood.

## 2. Pseudepigrapha and Early Christian Writings

|              |                                        |
|--------------|----------------------------------------|
| 2 Bar.       | Syriac Apocalypse of Baruch            |
| 3 Bar.       | Greek Apocalypse of Baruch             |
| 1 En.        | 1 Enoch                                |
| 3 En.        | 3 Enoch                                |
| Jub.         | Jubilees                               |
| Apoc. Moses  | Apocalypse of Moses                    |
| Ps. Sol.     | Psalms of Solomon                      |
| Test. Sim.   | Testament of Simeon                    |
| Test. Jud.   | Testament of Judah                     |
| Test. Zeb.   | Testament of Zebulun                   |
| Test. Ben.   | Testament of Benjamin                  |
| Test. Job    | Testament of Job                       |
| Barn.        | Epistle of Barnabas                    |
| 1 Clem.      | 1 Clement                              |
| Ign. Magn.   | Ignatius, Letter to the Magnesians     |
| Ign. Philad. | Ignatius, Letter to the Philadelphians |
| Herm.        | Shepherd of Hermas                     |
| Sib.         | Sibylline Oracles                      |

## 3. Dead Sea Scrolls

|        |                       |
|--------|-----------------------|
| CD     | Damascus Document     |
| 1QH    | Hymns of Thanksgiving |
| 1QpHab | Pesher Habakkuk       |
| 1QM    | War Scroll            |
| 1QS    | Community Rule        |
| 4QFlor | Florilegium           |
| 4QpNah | Pesher Nahum          |
| 4QTest | Testimonia            |

## 4. Targumim

|               |                                                                                     |
|---------------|-------------------------------------------------------------------------------------|
| Targ. Onk.    | Targum Onkelos                                                                      |
| Targ. Neof.   | Targum Neofiti I                                                                    |
| Targ. Yer. I  | Targum Yerushalmi I (otherwise known as the Targum of Palestine or Pseudo-Jonathan) |
| Targ. Yer. II | Targum Yerushalmi II (otherwise known as the Jerusalem Targum or Fragment Targum)   |

## 5. Tractates of the Mishnah, Tosephta, Babylonian and Palestinian Talmudim

For the Tosephta, Babylonian and Palestinian Talmudim the letters t., b. and y. are placed before the tractate respectively.

|            |              |
|------------|--------------|
| Aboth      | Aboth        |
| Abod. Zar. | Abodah Zarah |
| Bab. Bat.  | Baba Bathra  |
| Bab. Met.  | Baba Metzia  |
| Ber.       | Berakoth     |
| Git.       | Gittin       |
| Hal.       | Hallah       |
| Ket.       | Ketuboth     |
| Kid.       | Kiddushin    |
| Mak.       | Makkoth      |
| Meg.       | Megillah     |
| Men.       | Menahoth     |
| M. Kat.    | Moed Katan   |
| Nid.       | Niddah       |
| Orl.       | Orlah        |
| Pes.       | Pesahim      |
| Sanh.      | Sanhedrin    |
| Shab.      | Shabbath     |
| Sot.       | Sotah        |
| Taan.      | Taanith      |
| Yeb.       | Yebamoth     |
| Yoma       | Yoma         |
| Zeb.       | Zebahim      |

## 6. Midrashim

|              |                              |
|--------------|------------------------------|
| Gen. R.      | Midrash Genesis Rabbah       |
| Ex. R.       | Midrash Exodus Rabbah        |
| Lev. R.      | Midrash Leviticus Rabbah     |
| Num. R.      | Midrash Numbers Rabbah       |
| Dt. R.       | Midrash Deuteronomy Rabbah   |
| Mek. Ex.     | Mekhilta Exodus              |
| Mek. R. Sim. | Mekhilta R. Simeon ben Yohai |
| Sifre Dt.    | Sifre Deuteronomy            |

|             |                                                          |
|-------------|----------------------------------------------------------|
| Sifre Num.  | Sifre Numbers                                            |
| Midr. Ps.   | Midrash on the Psalms                                    |
| Midr. Sg    | Midrash on the Song of Songs                             |
| Midr. Tanḥ. | Midrash Tanḥuma (Midr. Tanḥ. B. Midrash Tanḥuma (Buber)) |
| Leq. t.     | Leqach tob                                               |
| Pes. R.     | Pesikta Rabbati                                          |

## 7. Reference works

|         |                                                                                                                                                                             |
|---------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| AG      | <i>Ars Graeca: Griechische Sprachlehre</i> , neu bearbeitet von R. Mehrlein, F. Richter, W. Seelbach und O. Leggewie, Paderborn: Ferdinand Schöningh <sup>5</sup> 1981      |
| ANRW    | H. Temporini and W. Haase (ed.), <i>Aufstieg und Niedergang der römischen Welt</i> , Berlin/New York: Walter de Gruyter 1972ff.                                             |
| BA      | W. Bauer, <i>Wörterbuch zum Neuen Testament</i> , Berlin/New York: Walter de Gruyter <sup>6</sup> 1988 (bearbeitet von K. und B. Aland)                                     |
| BAG     | W. Bauer, W.F. Arndt, and F.W. Gingrich, <i>Greek-English Lexicon of the New Testament</i> , Chicago and London: University of Chicago Press 1961                           |
| BDB     | F. Brown, S.R. Driver, and C.A. Briggs, <i>A Hebrew and English Lexicon of the Old Testament based on the Lexicon of W. Gesenius</i> , Oxford: Clarendon Press 1978 (repr.) |
| BDF     | F. Blass and A. Debrunner, <i>A Greek Grammar of the New Testament</i> , translated and revised by R.W. Funk, Chicago/London: University of Chicago Press 1961              |
| BDR     | F. Blass and A. Debrunner, <i>Grammatik des neutestamentlichen Griechisch</i> , bearbeitet von Friedrich Rehkopf, Göttingen: Vandenhoeck & Ruprecht <sup>15</sup> 1979      |
| EJud    | <i>Encyclopaedia Judaica</i> , 16 vols, Jerusalem: Keter Publishing House 1978 (repr.), ( <sup>1</sup> 1971-72)                                                             |
| GK      | E. Kautzsch, (ed.), <i>Gesenius' Hebrew Grammar</i> ET, Oxford: Clarendon Press <sup>2</sup> 1910 (revised by A.E. Cowley)                                                  |
| IB      | G.A. Buttrick (ed.), <i>The Interpreter's Bible</i> , 12 vols, New York/Nashville: Abingdon-Cokesbury Press 1952-57                                                         |
| IDB     | G.A. Buttrick (ed.), <i>The Interpreter's Dictionary of the Bible</i> , 4 vols, New York/Nashville: Abingdon-Cokesbury Press 1962                                           |
| IDBSup  | Supplementary volume to IDB, 1976                                                                                                                                           |
| Jastrow | Marcus Jastrow, <i>A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature</i> , 2 vols, New York: Pardes Publishing House 1950         |
| KB      | L. Koehler and W. Baumgartner, <i>Lexicon in Veteris Testamenti libros</i> , Leiden: E.J. Brill 1953                                                                        |
| KBS     | L. Koehler, W. Baumgartner, and J.J. Stamm, <i>Hebräisches und Aramäisches Lexikon zum Alten Testament</i> , 3 vols, Leiden: E.J. Brill 1967-83                             |

|                  |                                                                                                                                                                                                                    |
|------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| LPGL             | G.W.H. Lampe (ed.), <i>Patristic Greek Lexicon</i> , Oxford: Clarendon Press 1961-68                                                                                                                               |
| LSJ              | H.G. Liddell and R. Scott, <i>Greek-English Lexicon</i> , Oxford: Clarendon Press 1985 (revised by H.S. Jones and R. McKenzie with a Supplement 1968)                                                              |
| LThK             | J. Höfer and K. Rahner (ed.), <i>Lexikon für Theologie und Kirche</i> , 11 vols, Freiburg: Herder 1957-67                                                                                                          |
| NIDNTT           | Colin Brown (ed.), <i>The New International Dictionary of New Testament Theology</i> , 3 vols, Exeter: Paternoster Press 1975-78                                                                                   |
| PW               | <i>Paulys Realencyclopädie der classischen Altertumswissenschaft</i> , Neue Bearbeitung von Georg Wissowa, Wilhelm Kroll, Karl Mittelhaus et al., Stuttgart: Alfred Druckenmüller Verlag 1894ff., 2. Reihe 1914ff. |
| PWSup            | Supplement to PW, 1903ff.                                                                                                                                                                                          |
| Stephanus        | Henri Stephanus, <i>Thesaurus Graecae linguae</i> , 8 vols, ed. by K.B. Haase and W. and L. Dindorf, Paris: Didot 1831-65.                                                                                         |
| <sup>3</sup> RGG | Kurt Galling (ed.), <i>Die Religion in Geschichte und Gegenwart: Handwörterbuch für Theologie und Religionswissenschaft</i> (UTB), 7 vols, Tübingen: J.C.B. Mohr (Paul Siebeck) 1986 (repr.), (31959)              |
| TDNT             | G. Kittel and G. Friedrich (ed.), <i>Theological Dictionary of the New Testament</i> ET, 10 vols, Grand Rapids, Michigan: Wm. B. Eerdmans 1964-76                                                                  |
| ThWAT            | G.J. Botterweck and H. Ringgren (ed.), <i>Theologisches Wörterbuch zum Alten Testament</i> , 6 vols, Stuttgart/Berlin/Köln/Mainz: W. Kohlhammer 1973-89                                                            |
| ThWNT            | G. Kittel and G. Friedrich (ed.), <i>Theologisches Wörterbuch zum Neuen Testament</i> , 10 vols, Stuttgart: W. Kohlhammer 1933-78                                                                                  |
| TRE              | G. Krause and G. Müller (ed.), <i>Theologische Realenzyklopädie</i> , 17 vols, Berlin/New York: Walter de Gruyter 1977-88                                                                                          |

## 8. Sources

|       |                                                                                                                                    |
|-------|------------------------------------------------------------------------------------------------------------------------------------|
| AV    | Authorised Version                                                                                                                 |
| BGL   | Bibliothek der Griechischen Literatur                                                                                              |
| BHS   | Biblia Hebraica Stuttgartensia                                                                                                     |
| BKV   | Bibliothek der Kirchenväter                                                                                                        |
| BSELK | <i>Die Bekenntnisschriften der evangelisch-lutherischen Kirche</i> , Göttingen: Vandenhoeck & Ruprecht <sup>10</sup> 1986          |
| CC    | Calvin's Commentaries                                                                                                              |
| CCSL  | Corpus Christianorum, Series Latina                                                                                                |
| CIJ   | J.B. Frey (ed.), <i>Corpus Inscriptionum Iudaicarum</i> , 2 vols, Rom: Pontificio Istituto di Archeologia cristiana 1 1936; 2 1952 |
| CIL   | Corpus Inscriptionum Latinarum, Berlin 1893-1934                                                                                   |
| CIRB  | Corpus Inscriptionum Regni Bosporani                                                                                               |
| CSEL  | Corpus Scriptorum Ecclesiasticorum Latinorum                                                                                       |

|       |                                                                           |
|-------|---------------------------------------------------------------------------|
| GCS   | Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte |
| JB    | Jerusalem Bible                                                           |
| JSHRZ | Jüdische Schriften aus hellenistisch-römischer Zeit                       |
| LCC   | Library of Christian Classics                                             |
| LCL   | Loeb Classical Library                                                    |
| MPG   | J.-P. Migne, <i>Patrologia Graeca</i>                                     |
| MPL   | J.-P. Migne, <i>Patrologia Latina</i>                                     |
| NEB   | New English Bible                                                         |
| NPNF  | Nicene and Post-Nicene Fathers of the Christian Church                    |
| OCT   | Oxford Classical Texts                                                    |
| PTS   | Patristische Texte und Studien                                            |
| RSV   | Revised Standard Version                                                  |
| RV    | Revised Version                                                           |
| GNT   | United Bible Societies' <i>Greek New Testament</i>                        |

## 9. Periodicals

|        |                                                                |
|--------|----------------------------------------------------------------|
| ASTI   | Annual of the Swedish Theological Institute                    |
| ATR    | Anglican Theological Review                                    |
| BA     | Biblical Archaeologist                                         |
| BASOR  | Bulletin of the American Schools of Oriental Research          |
| Bib    | Biblica                                                        |
| BJRL   | Bulletin of the John Rylands Library, University of Manchester |
| BT     | The Bible Translator                                           |
| BTB    | Biblical Theology Bulletin                                     |
| BThZ   | Berliner Theologische Zeitschrift                              |
| BZ     | Biblische Zeitschrift                                          |
| CBQ    | Catholic Biblical Quarterly                                    |
| EvTh   | Evangelische Theologie                                         |
| ExpT   | Expository Times                                               |
| HeyJ   | Heythrop Journal                                               |
| HTR    | Harvard Theological Review                                     |
| HUCA   | Hebrew Union College Annual                                    |
| IMJ    | The Israel Museum Journal                                      |
| JAC    | Jahrbuch für Antike und Christentum                            |
| JBL    | Journal of Biblical Literature                                 |
| JJS    | Journal of Jewish Studies                                      |
| JR     | Journal of Religion                                            |
| JSS    | Journal of Semitic Studies                                     |
| JTS    | Journal of Theological Studies                                 |
| Jud    | Judaica                                                        |
| KuD    | Kerygma und Dogma                                              |
| NovT   | Novum Testamentum                                              |
| NTS    | New Testament Studies                                          |
| OCP    | Orientalia Christiana Periodica                                |
| RB     | Revue biblique                                                 |
| RechSR | Recherches de science religieuse                               |

|         |                                                                                                     |
|---------|-----------------------------------------------------------------------------------------------------|
| RQ      | Revue de Qumran                                                                                     |
| RSO     | Rivista degli studi orientali                                                                       |
| RTR     | Reformed Theological Review                                                                         |
| SEÅ     | Svensk Exegetisk Årsbok                                                                             |
| SHAW.PH | Sitzungsberichte der Heidelberger Akademie der Wissenschaften,<br>Philosophisch- historische Klasse |
| SJT     | Scottish Journal of Theology                                                                        |
| StTh    | Studia Theologica                                                                                   |
| TB      | Tyndale Bulletin                                                                                    |
| ThBei   | Theologische Beiträge                                                                               |
| ThLZ    | Theologische Literaturzeitung                                                                       |
| ThR     | Theologische Rundschau                                                                              |
| ThStKr  | Theologische Studien und Kritiken                                                                   |
| ThZ     | Theologische Zeitschrift                                                                            |
| USQR    | Union Seminary Quarterly Review                                                                     |
| VF      | Verkündigung und Forschung                                                                          |
| VT      | Vetus Testamentum                                                                                   |
| ZAW     | Zeitschrift für die alttestamentliche Wissenschaft                                                  |
| ZNW     | Zeitschrift für die neutestamentliche Wissenschaft                                                  |
| ZKTh    | Zeitschrift für katholische Theologie                                                               |
| ZThK    | Zeitschrift für Theologie und Kirche                                                                |

## 10. Series

|          |                                                                                  |
|----------|----------------------------------------------------------------------------------|
| AASF.DHL | Annales Academiae Scientiarum Fennicae, Dissertationes<br>Humanarum Litterarum   |
| AB       | Anchor Bible                                                                     |
| ABPB     | Aachener Beiträge zu Pastoral- und Bildungsfragen                                |
| ACJD     | Abhandlungen zum christlich-jüdischen Dialog                                     |
| ADAL.K   | Abhandlungen des deutschen Archäologischen Instituts Kairo, kop-<br>tische Reihe |
| AGAJU    | Arbeiten zur Geschichte des antiken Judentums und des<br>Urchristentums          |
| ALGHJ    | Arbeiten zur Literatur und Geschichte des hellenistischen Judentums              |
| AnBib    | Analecta Biblica                                                                 |
| ANTJ     | Arbeiten zum Neuen Testament und Judentum                                        |
| ArB      | Aramaic Bible                                                                    |
| ATD      | Das Alte Testament Deutsch                                                       |
| AThANT   | Abhandlungen zur Theologie des Alten und Neuen Testaments                        |
| ATLA     | American Theological Library Association                                         |
| AUS.TR   | American University Studies, Series 7: Theology and Religion                     |
| AzTh     | Arbeiten zur Theologie                                                           |
| BETHL    | Bibliotheca Ephemeridum Theologicarum Lovaniensium                               |
| BEvTh    | Beiträge zur evangelischen Theologie                                             |
| BFCTh    | Beiträge zur Förderung christlicher Theologie                                    |
| BHTh     | Beiträge zur historischen Theologie                                              |
| BibOr    | Biblica et Orientalia                                                            |
| BJS      | Brown Judaic Studies                                                             |
| BKAT     | Biblischer Kommentar: Altes Testament                                            |

|          |                                                                                                                         |
|----------|-------------------------------------------------------------------------------------------------------------------------|
| BNTC     | Black's New Testament Commentaries                                                                                      |
| BVSAW.PH | Berichte über die Verhandlungen des Sächsischen Akademie der Wissenschaften zu Leipzig, Philologisch-historische Klasse |
| BZAW     | Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft                                                         |
| BzBETH   | Beiträge zur biblischen Exegese und Theologie                                                                           |
| CB       | Century Bible                                                                                                           |
| CCS      | Contemporary Christian Studies                                                                                          |
| CCWJCW   | Cambridge Commentaries on Writings of the Jewish and Christian World 200BC to AD200                                     |
| CGTC     | Cambridge Greek Testament Commentary                                                                                    |
| CPS      | Cambridge Philological Society                                                                                          |
| CPSSup   | Cambridge Philological Society, Supplementary Volume                                                                    |
| CRINT    | Compendia rerum Iudaicarum ad Novum Testamentum                                                                         |
| EHS.Th   | Europäische Hochschulschriften, Reihe 23: Theologie                                                                     |
| EHZAT    | Exegetisches Handbuch zum Alten Testament                                                                               |
| EKK      | Evangelisch-katholischer Kommentar zum Neuen Testament                                                                  |
| Étbib    | Études bibliques                                                                                                        |
| FRLANT   | Forschungen zur Religion und Literatur des Alten und Neuen Testaments                                                   |
| FzB      | Forschung zur Bibel                                                                                                     |
| GThA     | Göttinger theologische Arbeiten                                                                                         |
| HZAT     | Handbuch zum Alten Testament                                                                                            |
| HZNt     | Handbuch zum Neuen Testament                                                                                            |
| HThKNT   | Herders theologischer Kommentar zum Neuen Testament                                                                     |
| HUTH     | Hermeneutische Untersuchungen zur Theologie                                                                             |
| ICC      | International Critical Commentary                                                                                       |
| JC       | Judaica et Christiana                                                                                                   |
| JSNTSup  | Journal for the Study of the New Testament Supplement Series                                                            |
| KzAT     | Kommentar zum Alten Testament                                                                                           |
| KEK      | Meyers kritisch-exegetischer Kommentar über das Neue Testament                                                          |
| KzNT     | Kommentar zum Neuen Testament                                                                                           |
| LBS      | The Library of Biblical Studies                                                                                         |
| LD       | Lectio Divina                                                                                                           |
| MF       | Missionswissenschaftliche Forschungen                                                                                   |
| MNTC     | Moffatt New Testament Commentary                                                                                        |
| MRvB.BÖA | Monographische Reihe von 'Benedictina': Biblisch-ökumenische Abteilung                                                  |
| MThS     | Marburger theologische Studien                                                                                          |
| MTL      | Marshall's Theological Library                                                                                          |
| NCB      | New Century Bible                                                                                                       |
| NCIB     | New Clarendon Bible                                                                                                     |
| NEBKNT   | Die Neue Echter Bibel: Kommentar zum Neuen Testament                                                                    |
| NICNT    | New International Commentary on the New Testament                                                                       |
| NICOT    | New International Commentary on the Old Testament                                                                       |
| NIGTC    | New International Greek Testament Commentary                                                                            |
| NLC      | New London Commentary                                                                                                   |
| NovTSup  | Novum Testamentum Supplements                                                                                           |
| NTD      | Das Neue Testament Deutsch                                                                                              |
| NTL      | New Testament Library                                                                                                   |
| NTOA     | Novum Testamentum et Orbis Antiquus                                                                                     |

|        |                                                                       |
|--------|-----------------------------------------------------------------------|
| OBO    | Orbis Biblicus et Orientalis                                          |
| OBOSD  | Orbis Biblicus et Orientalis Subsidia Didactica                       |
| OBS    | Oxford Bible Series                                                   |
| OTL    | Old Testament Library                                                 |
| PLO    | Porta Linguarum Orientalium                                           |
| PTA    | Papyrologische Texte und Abhandlungen                                 |
| P.SBG  | Prophezei: Schweizerisches Bibelwerk für die Gemeinde                 |
| PVTG   | Pseudepigrapha Veteris Testamenti Graece                              |
| QD     | Quaestiones Disputatae                                                |
| RNT    | Regensburger Neues Testament                                          |
| SANT   | Studien zum Alten und Neuen Testament                                 |
| SBEC   | Studies in the Bible and Early Christianity                           |
| SBLDS  | Society of Biblical Literature Dissertation Series                    |
| SBT    | Studies in Biblical Theology                                          |
| SCJ    | Studies in Christianity and Judaism                                   |
| SD     | Studies and Documents                                                 |
| SJLA   | Studies in Judaism and Late Antiquity                                 |
| SLJC   | The Schiff Library of Jewish Classics                                 |
| SNTA   | Studiorum Novi Testamenti Auxilia                                     |
| SNTSMS | Society for New Testament Studies Monograph Series                    |
| SSS    | Semitic Study Series                                                  |
| StNT   | Studien zum Neuen Testament                                           |
| SUNT   | Studien zur Umwelt des Neuen Testaments                               |
| SVTP   | Studia in Veteris Testamenti Pseudepigrapha                           |
| ThBü   | Theologische Bücherei                                                 |
| ThExH  | Theologische Existenz heute                                           |
| ThF    | Theologische Forschung                                                |
| ThHK   | Theologischer Handkommentar zum Neuen Testament                       |
| ThSt   | Theologische Studien                                                  |
| TNTC   | Tyndale New Testament Commentaries                                    |
| TPINTC | Trinity Press International New Testament Commentaries                |
| TSJTSA | Texts and Studies of the Jewish Theological Seminary of America       |
| TU     | Texte und Untersuchungen zur Geschichte der altchristlichen Literatur |
| UTB    | Uni-Taschenbücher                                                     |
| VIKJ   | Veröffentlichungen aus dem Institut Kirche und Judentum               |
| VTSup  | Vetus Testamentum Supplements                                         |
| WBC    | Word Biblical Commentary                                              |
| WC     | Westminster Commentaries                                              |
| WMANT  | Wissenschaftliche Monographien zum Alten und Neuen Testament          |
| WUNT   | Wissenschaftliche Untersuchungen zum Neuen Testament                  |
| YJS    | Yale Judaic Series                                                    |
| ZBK    | Zürcher Bibelkommentare                                               |

## Chapter 1

### Introduction to the Jealousy Motif

#### 1. Problems of the jealousy motif

Jealousy is usually a negative idea. Schleiermacher is attributed with the aphorism: “Eifersucht ist eine Leidenschaft, die mit Eifer sucht, was Leiden schafft”.<sup>1</sup> Kierkegaard writes of jealousy: “Es ist eine düstre Leidenschaft, ein Ungeheuer, welches die Speise, die es nährt, besudelt”.<sup>2</sup> Likewise, Iago warns Othello of the dangers of jealousy:

O, beware, my lord, of jealousy;  
It is the green-eyed monster, which doth mock  
The meat it feeds on.<sup>3</sup>

In contrast to the great Elizabethan playwright, the apostle Paul, as far as we know, was not greatly concerned about jealousy in the context of marriage. The jealousy motif in Rom. 9-11, rather, concerns the jealousy of non-Christian Jews for the Gentile Christians. This motif occurs explicitly in three verses in these chapters:

- 10.19: ἄλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει·  
ἐγὼ παραζηλώσω ὑμᾶς ἐπ’ οὐκ ἔθνει,  
ἐπ’ ἔθνει ἀσυνέτῳ παροργισῶ ὑμᾶς.
- 11.11: Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο· ἀλλὰ τῷ  
αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν εἰς τὸ  
παραζηλώσαι αὐτοὺς.
- 11.13-14: Ὅτι μὲν δὲ λέγω τοῖς ἔθνεσιν· ἐφ’ ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν  
ἀπόστολος, τὴν διακονίαν μου δοξάζω, (14) εἴ πως  
παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν.

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<sup>1</sup> This is quoted in A. Jepsen, “Beiträge zur Auslegung und Geschichte des Dekalogs”, ZAW 79 (1967) 288 (277-304).

<sup>2</sup> *Stadien auf dem Lebensweg* (Gesammelte Werke 15, trans. by E. Hirsch), Düsseldorf/Köln 1958, p. 141.

<sup>3</sup> William Shakespeare, *Othello* Act 3 scene 3.

A number of problems are raised by these verses and their context. First, what is it that Israel did not understand (Rom. 10.19a) and how does the quotation from Dt. 32.21b answer Paul's question in Rom. 10.19a? Second, what is the meaning of the verb *παράζηλοῦν* in these three verses? Does it mean to provoke to anger, to jealous anger, to envy, or to emulation? Does the meaning in 10.19 differ from that in Rom. 11.11, 14?<sup>4</sup> Third, Paul's whole argument that the provocation of Israel to jealousy by his Gentile mission will lead to the salvation of Israel has perplexed several commentators. Dinkler writes that Rom. 11.14 "einer psychologisierenden Dialektik der Geschichte nahekommt".<sup>5</sup> C.H. Dodd, commenting on Rom. 11.13-14, writes: "He certainly did make them jealous, but if he really thought that it would have any such desirable result, he was a great optimist! It is not likely that he felt this to be his motive to missionary work except for the moment under the stress of his present train of thought".<sup>6</sup> The fourth problem raised by these verses is that it is not clear how the provocation to jealousy is related to the final salvation of Israel referred to in Rom. 11.26a (*καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται*).

A further question I shall tackle is this: how did Paul come to the idea that Israel would be provoked to jealousy? Did he come to the idea through his study of Dt. 32? Or is the origin of the motif to be found in some special revelation given to Paul, a revelation on the Damascus road or some subsequent revelation? Or did Paul's own experience lead him to the idea of the jealousy making? This leads to two further questions. First, was Paul jealous of Christians before his call,<sup>7</sup> and was this jealousy a factor leading to his call? Second, did Paul observe Jewish jealousy of Gentile Christians in his mission? The present work will attempt to deal with these problems.

<sup>4</sup> See, for example, the NEB: *παράζηλοῦν* is taken to mean "to stir to envy" in Rom. 10.19 but "to stir to emulation" in 11.11, 14. Somewhat similar is *Die Bibel nach der Übersetzung Martin Luthers mit Apokryphen*, Stuttgart 1984: *παράζηλοῦν* is translated as "eifersüchtig machen" in Rom. 10.19 but as "nacheifern" in 11.11 and "zum Nacheifern reizen" in 11.14.

<sup>5</sup> E. Dinkler, "Prädestination bei Paulus: Exegetische Bemerkungen zum Römerbrief", in *Signum Crucis: Aufsätze zum Neuen Testament und zur christlichen Archäologie*, Tübingen 1967, 260 (241-69).

<sup>6</sup> C.H. Dodd, *The Epistle of Paul to the Romans*, London 121949 (11932), p. 177.

<sup>7</sup> Paul would not be jealous of Gentile Christians for, as far as we know, there were none at the time of Paul's persecution activity (Paul's conversion most likely took place within 18 months of the resurrection and certainly within three years of the resurrection (see chapter 8)).

## 2. The importance of the jealousy motif in Romans 9-11 and the need for further research

The jealousy motif occurs at a crucial point in the argument of Rom. 9-11. The motif is the bridge between the failure of Israel to believe the gospel and the issue of her eventual salvation. One of the most difficult problems in Rom. 9-11 is that whereas in chapters 9 and 10 there seems to be no hope for Israel, only a remnant being saved<sup>8</sup>, in Rom. 11 Israel as a whole is saved. This was a central problem for Bultmann. Of Paul he writes:

Seine Antwort in Röm. 9-11 ist widerspruchsvoll. Nachdem er zuerst geantwortet hat: Die Verheißungen Gottes gelten keineswegs für Israel als ein empirisch-historisches Volk (9,6), und das Volk Gottes ist nicht Israel, sondern besteht aus Juden und Heiden, die einst 'nicht mein Volk' waren und jetzt 'mein Volk' geworden sind (Röm. 9,24-26 nach Hosea 2,25), bemüht er sich später zu beweisen, daß Israel auch als Volk und zwar als 'ganz Israel' (11,26), gerettet werden und das Heil erlangen wird (11,1-32) und nun wird es wieder das Volk Gottes genannt (11,1).<sup>9</sup>

I shall argue that the jealousy motif, and especially the Dt. 32 background to Rom. 9-11, can help explain the so-called contradiction in Rom. 9-11.

No monograph or article has been devoted to the question of the jealousy motif in Rom. 9-11. The jealousy motif is dealt with in the numerous commentaries, monographs and articles on Romans but no one has fully investigated what the word *παράζηλον* actually means. A number of other issues require careful investigation. First, the question of the relation between the salvation of Israel through jealousy and the final salvation of Israel referred to in Rom. 11.26 requires further clarification. Second, the question concerning the origin of the motif has not yet been systematically investigated.<sup>10</sup> Third, there needs to be a careful analysis of the theological basis of the jealousy motif. At one end of the spectrum, there are those who argue that the covenant privileges

<sup>8</sup> Rom. 9.27: And Isaiah cries out concerning Israel: 'Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved'.

<sup>9</sup> R. Bultmann, "Geschichte und Eschatologie im Neuen Testament", in *Glauben und Verstehen: Gesammelte Aufsätze*, Bd 3, Tübingen 1962, (1960), 101 (91-106).

<sup>10</sup> The question of the origin of the motif is sometimes briefly touched on in the commentaries. The most detailed work on the origin of the jealousy motif is that of A.T. Hanson, *Studies in Paul's Technique and Theology*, London 1974, chapter 6.

have been transferred from Israel to the Church, and therefore Israel is provoked to jealousy.<sup>11</sup> Behind such a view is the theory that the Church has taken on Israel's role, and Israel is disinherited.<sup>12</sup> At the other end of the spectrum, there are those who adopt an extreme philo-Judaic attitude and argue that Israel has everything she needs.<sup>13</sup> She does not need faith in Christ to be saved for she will be saved on the basis of the covenant God made with Abraham. If this is the case, one asks whether it makes any sense for Paul to speak about jealousy of Jews for Gentile Christians.<sup>14</sup> This philo-Judaic conclusion is reached either by exegetical considerations concerning Rom. 9-11<sup>15</sup> or by engaging in a radical Sachkritik.<sup>16</sup> A fourth issue that requires investigation is the relationship of the motif to a Christian mission to Jews. The motif has been used to argue against such a mission.<sup>17</sup> The Church is simply to live in the power of the Spirit, and this alone is a sufficient witness for Israel. Although

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<sup>11</sup> N.T. Wright, *The Messiah and the People of God: A Study in Pauline Theology with Particular Reference to the Argument of the Epistle to the Romans*, Oxford D.Phil. Thesis 1980, p. 187.

<sup>12</sup> Such a substitution theory can be found in Matthew's gospel: see Mt. 8.11-12; 21.43.

<sup>13</sup> I use the term philo-Judaic to refer to the attitude that is positive towards *Judaism* and not specifically towards *Jewish people*. Such an attitude would include the belief that Christianity is no better than Judaism and that a Jew has nothing to gain by becoming a Christian.

<sup>14</sup> For example, K. Stendahl, *Paul among Jews and Gentiles and Other Essays*, London 1976, p. 4, who comments: "It should be noted that Paul does not say that when the time of God's kingdom, the consummation, comes Israel will accept Jesus as Messiah. He says only that the time will come when 'all Israel will be saved' (11.26). It is stunning to note that Paul writes this whole section of Romans (10.17-11.36) without using the name Jesus Christ". I shall later argue that Jesus Christ is ὁ ῥυόμενος of 11.27. Stendahl seems to imagine a God-willed coexistence between Israel and the Church. Israel does not need Christ. It is interesting that Stendahl does not discuss the jealousy motif in this essay.

<sup>15</sup> As in Stendahl, *Paul*, p. 4.

<sup>16</sup> The latter is, I believe, a more convincing way to come to a philo-Judaic conclusion. See, for example, G. Baum in his Introduction to R. Radford Ruether, *Faith and Fratricide: The Theological Roots of Anti-Semitism* New York 1974, p. 6: "All attempts of Christian theologians to derive a more positive conclusion from Paul's teaching in Romans 9-11 (and I have done this as much as others) are grounded in wishful thinking. What Paul and the entire Christian tradition taught is unmistakably negative: the religion of Israel is now superceded, the Torah abrogated, the promises fulfilled in the Christian Church, the Jews struck with blindness, and whatever remains of the election to Israel rests as a burden upon them in the present age".

<sup>17</sup> This is discussed in chapter 9.

this question is more relevant for the missiologist than for the NT scholar, the question will be dealt with briefly in chapter 9.

The present study involves not only an exegesis of those parts of Rom. 9-11 that are relevant to the jealousy motif (Rom. 9.1-5, 9.30-10.21, 11.11-32) but also asks how Paul came to the idea that Israel will be provoked to jealousy. Did he derive it from the Jewish scriptures, from his own experience, or through divine revelation? I also deal with some important theological issues such as the question whether Israel has been disinherited and whether this is a reason for Israel's jealousy. Further, the present study is a *case study* in the theology and technique of Paul.<sup>18</sup> It is hoped that the present investigation concerning the role of the jealousy motif in Paul's thinking and how Paul came to this idea (through scripture, revelation, or experience) will be a useful case study as to how Paul's thinking developed and which tools he used in his theological workshop.

### 3. The meaning of παραζηλοῦν

#### 3.1. The meaning of the word jealousy (*Eifersucht*)

The expression "to be jealous" ("eifersüchtig sein") can take on the following meanings:

1. to be "troubled by the belief, suspicion or fear that the good which one desires to gain or keep for oneself has been or may be diverted to another".<sup>19</sup> We have here a triangular situation: the subject forms the first corner; the good which one fears losing (usually a person but can be a thing) forms the second corner; the threatening person then forms the third corner. However, as Marcuse points out: "Der 'Dritte' braucht jedoch gar nicht realiter zu existieren, sondern nur als *möglich* gedacht zu werden".<sup>20</sup>

<sup>18</sup> In fact, the title of the dissertation of which this work is a revision was *The Origin and Purpose of the Jealousy Motif in Romans 9-11: A Case Study in the Theology and the Technique of Paul*.

<sup>19</sup> *The Oxford English Dictionary*, Oxford 1961 (repr.), (11933), definition 4.

<sup>20</sup> M. Marcuse, "Zur Psychologie der Eifersucht und der Psychopathologie ihres Fehlens", *Psyche* 3 (1949-50) 759 (759-77).

2. “to be zealous”;<sup>21</sup> it is no accident that in both English and German, the words jealousy/Eifersucht and zeal/Eifer are related. This meaning has a clearly positive sense. Related to this meaning is that of “to emulate”. Although emulation is distinct from jealousy, the two words are related. In Latin, for example, jealousy is often rendered *aemulatio*,<sup>22</sup> and the German “Eifersucht” is etymologically related to “nacheifern” (“to emulate”).

3. “to demand exclusive loyalty”;<sup>23</sup> this is a unique OT use of “to be jealous” and is used for the jealousy of Yahweh (whether this is a good translation of the Hebrew expression remains to be seen). Certain men and women can then be jealous *for* God: jealous for his honour and holiness.<sup>24</sup>

“To be envious” is in everyday speech sometimes taken to be synonymous with definition 1 of “to be jealous”.<sup>25</sup> However, strictly speaking, jealousy is to be distinguished from envy. Jealousy (definition 1) is a three-cornered relationship with a person at each corner (e.g. Othello, Desdemona, Cassio). Envy, however, is a two-sided situation. G. Müller defines jealousy (Eifersucht) as follows:

Im *weiteren* Sinn versteht man unter Eifersucht das Streben nach alleinigem Besitz oder Genuß eines Gutes, verbunden mit der Angst, darin von anderen gestört zu werden. Dieser Konflikt zwischen dem Besitzanspruch des Liebenden dem Geliebten gegenüber und der Befürchtung, der Alleinbesitz werde durch einen Dritten gefährdet, ist vom Neid zu unterscheiden. Dieser ist eine zweiseitige Situation (mißgönnt dem anderen dessen Besitz), Eifersucht eine dreiseitige Situation, denn sie will den eigenen Liebesbesitz gegen den möglichen Liebesanspruch eines Dritten bewahren.<sup>26</sup>

This distinction that Müller makes between “jealousy” in the narrow sense and “envy” is an extremely helpful one, and I will endeavour to

<sup>21</sup> Cf. *Oxford English Dictionary*, definition 1b for “jealous”.

<sup>22</sup> See the Vulgate for example.

<sup>23</sup> Cf. *Collins English Dictionary*, London/Glasgow 1979 and *Oxford English Dictionary*, definition 4c.

<sup>24</sup> M. Hengel, *Die Zeloten: Untersuchungen zur jüdischen Freiheitsbewegung in der Zeit von Herodes I. bis 70 n. Chr.*, Leiden/Köln <sup>2</sup>1976, (<sup>1</sup>1961), p. 152, writes: “Der ‘Eifer Jahwes’ hat sein Gegenbild in dem Eifer der Frommen für Jahwes Ehre und Heiligkeit”.

<sup>25</sup> See, for example, R. Klappenbach and W. Steinitz (ed.), *Wörterbuch der deutschen Gegenwartssprache*, 6 vols, Berlin <sup>3</sup>1967-77, where Eifersucht is defined as “Neid auf die Bevorzugung eines anderen, bes. auf erotischem Gebiet”.

<sup>26</sup> G. Müller, “Eifersucht”, *LThK* 3:732-33.

make this distinction in my discussion of the English and German words.<sup>27</sup>

In Rom. 10.19, 11.11, 11.14, the jealousy involved is basically that of definition 1 and of emulation (which is related to definition 2). We have a three-cornered relationship: God, Israel, and the Church. Israel sees that a new love relationship has come into being, God's love for the Church, a new people of God: the Church, which consists not only of Jews but also of Gentiles, enjoys a relationship that appears more intimate than that between God and Israel. Israel is then roused to jealousy. I will later ask whether jealousy in these three verses takes on a negative meaning or a positive one. The words jealousy and envy usually have a negative meaning. Iago warns Othello of the dangers of jealousy. John of Damascus understood envy as a form of pain: "envy is one (i.e., a pain) arising from another's good fortune".<sup>28</sup> However, the words jealousy and envy have not always been so negatively understood. Thomas Aquinas, although quoting John of Damascus, sees the positive side of envy (*invidia*) and argues that envy is related to zeal (*zelus*).<sup>29</sup> Jealousy (*zelus*) is also, according to Thomas, not always wrong.<sup>30</sup>

Having clarified the meaning of the English/German words, I turn to the relevant Greek and Hebrew terms.<sup>31</sup>

<sup>27</sup> The first to draw this distinction clearly, as far as I know, is Marcuse, "Psychologie", 759. He also points to the different causes for jealousy and envy: "Neid stammt aus Mißgunst, Eifersucht aus Liebe" ("Psychologie", 759).

<sup>28</sup> *De fide orthodoxa* 2.14 (φθόνος δὲ, λύπη ἐπὶ ἀλλοτρίοις ἀγαθοῖς: MPG 94:932). The English translation is taken from F.H. Chase, Jr, *Saint John of Damascus: Writings* (The Fathers of the Church 37), Washington, D.C. 1970 (repr.), (1958), p. 240.

<sup>29</sup> *Summa theologica* 2.2.36.2 (*Utrum invidia sit peccatum*). He argues: *Praeterea, invidia zelum quendam nominat. Sed zelus quidam est bonus: secundum illud Psalmi: Zelus domus tuae comedit me. Ergo invidia non semper est peccatum.*

<sup>30</sup> *Summa theologica* 2.1.28.4. Thomas concludes his section *Utrum zelus sit effectus amoris: Unde zelus proprie ponitur effectus amoris magis quam odii*. See below for the discussion of jealousy in a positive sense in classical literature.

<sup>31</sup> Sections 3.2 to 3.5.5 examine the relevant Hebrew and Greek roots in some detail. The reader may wish to pass over this section and turn to section 3.5.6 (παράζηλον in Paul).

### 3.2. The use of the קנא word field in the Old Testament, Qumran, and Rabbinic literature

Behind the ζηλ- word field stands the Hebrew root קנא. As Küchler points out, there is no satisfactory etymology for קנא. "Wir müssen also auf eine Etymologie, die sich auch sonst nicht immer als eine sichere Führerin bewährt, verzichten und den Inhalt der in Betracht kommenden Wörter aus dem Sprachgebrauch des Hebräischen selbst, . . . bestimmen."<sup>32</sup> In the OT, the verb קנא occurs 28 times in the pi'el and four times in the hiph'il. In most cases, a human being is the subject, with God as subject in about ten cases.<sup>33</sup> Küchler argues that the original use of קנא was in relation to love between the sexes and especially to marriage.<sup>34</sup> He further argues that in the religious area, the קנאה of Yahweh is used only in connection with idolatry. "Die Einführung des Begriffs der קנאה Jahwes hat an allen drei Stellen denselben Zweck, nämlich den, darauf hinzuweisen, daß mit der Verehrung Jahwes die Verehrung irgendwelcher anderen Götter durch Israel schlechtweg unvereinbar ist."<sup>35</sup> He argues that this *idea* "ist gewiß so alt wie die Jahwereligion in Israel überhaupt".<sup>36</sup> However, he also argues that the use of the root קנא cannot be so old but dates from the time of Hosea when Israel was understood as the wife of Yahweh.<sup>37</sup> Küchler's theory has been criticised by Brongers on two counts. First, he points out that if the word קנא is first possible at the time of Hosea, why does he not use it?<sup>38</sup> Second, the

<sup>32</sup> F. Küchler, "Der Gedanke des Eifers Jahwes im Alten Testament", ZAW 28 (1908) 42-43 (42-52). J. Barr, *The Semantics of Biblical Language*, Oxford 1961, has rightly argued that one cannot derive the meaning of a word from its etymology. However, the etymology can give interesting insight into the early meaning of a word (A.E. McGrath, *Iustitia Dei: A History of the Christian Doctrine of Justification*, 2 vols, Cambridge 1986, 1:7).

<sup>33</sup> H.A. Brongers, "Der Eifer des Herrn Zebaoth", VT 13 (1963) 270 (269-84).

<sup>34</sup> Küchler, "Gedanke", 43.

<sup>35</sup> Küchler, "Gedanke", 46, discussing Ex. 20.5; 34.14; Jos. 24.19.

<sup>36</sup> Küchler, "Gedanke", 46. W. Eichrodt, *Theologie des Alten Testaments*, 2 vols, Stuttgart/Göttingen 1<sup>st</sup> 1962; 2<sup>nd</sup> 1961, (originally appeared as 3 vols, 1<sup>st</sup> 1933; 2<sup>nd</sup> 1935; 3<sup>rd</sup> 1939), 1:133-34, also stresses the essential role of the idea and implies that the idea is as old as Yahwism itself. "Aber auch wo das Wort fehlt, ist es doch der eifernde Gott, der die ganze Art der mosaischen Religion mit ihrem leidenschaftlichen Kampf für die Alleinherrschaft Jahves und für die restlose Unterwerfung des Menschen unter seinen Willen bestimmt."

<sup>37</sup> Küchler, "Gedanke", 47.

<sup>38</sup> Brongers, "Eifer", 281. Brongers, 282, argues, with H. Schrader, *Der verborgene Gott: Gottesbild und Gottesvorstellung in Israel und im alten Orient*,

original sense of קנא had nothing to do with the love between the sexes. He writes: “die ‘erotische’ קנאה (ist) nur als ein Aspekt der ‘allgemeinen’ קנאה zu betrachten”.<sup>39</sup> Brongers argues: the קנאת יהוה “soll . . . nicht als menschlicher Neid gewertet oder als Abgunst bis ins Unendliche potenziert werden, sondern als Ausbruch von Grimm und Wut über Rechte, die verletzt wurden. JHWH ist auf niemanden neidisch, weder auf Israel, noch auf die Abgötter”.<sup>40</sup> Brongers is clearly embarrassed by the anthropomorphic and anthropopathic nature of the קנאת יהוה. He appears to downplay the idea of Yahweh being the jealous husband of Israel when she turns to other gods. Also in discussing the texts where the root קנא occurs, he tries to avoid ideas of “jealousy” or “envy”. The question whether the word originally referred to the love between man and woman is not relevant for the present study; but there can be no doubt that the noun קנאה and the pi’el of קנא can refer to jealousy in the context of marriage.<sup>41</sup> Other meanings of the root קנא can be classified in

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Stuttgart 1949, p. 64, that the idea of God’s קנאה stems from the time after the fall of Jerusalem in 586 BC, a view accepted also by J. Halbe, *Das Privilegrecht Jahwes, Ex 34,10-26: Gestalt und Wesen, Herkunft und Wirken in vordeuteronomischer Zeit*, Göttingen 1975, p. 134.

<sup>39</sup> Brongers, “Eifer”, 281.

<sup>40</sup> Brongers, “Eifer”, 284.

<sup>41</sup> קנאה in Prov. 6.34 and 27.4 is to be translated as “Eifersucht” (O. Plöger, *Sprüche Salomos*, Neukirchen-Vluyn 1984, pp. 68, 317; H. Ringgren in H. Ringgren, W. Zimmerli and O. Kaiser, *Sprüche/Prediger/Das Hohe Lied/Klagelieder/Das Buch Esther*, Göttingen 1981, (1962), pp. 33, 104) or “jealousy” (W. McKane, *Proverbs*, London 1970, pp. 220, 253). (G.R. Driver, “Problems in the Hebrew Text of Proverbs”, *Bib* 32 (1951) 177 (173-97), changes the MT of 6.34 קנאה חמת (jealousy is the blazing anger of a man) to קנאה תחם גבר (jealousy inflames a man). This emendation involves only the transposition of consonants.) It will later be seen that some wish to equate jealousy with anger. McKane, *Proverbs*, p. 611, however, points out that in 27.4, jealousy is compared to, but also distinguished from, anger (אף). “Anger is a destructive flood, but jealousy a consuming fire.” For further examples of jealousy in the context of marriage, see Noth’s translation of Num. 5.14 (“Wenn . . . ein Geist der Eifersucht קנאה kommt und er auf seine Frau eifersüchtig wird (וקנא) . . . oder auch über ihn ein Geist der Eifersucht kommt und er auf seine Frau eifersüchtig wird, . . .” (M. Noth, *Das vierte Buch Mose: Numeri*, Göttingen 1966, p. 44)); see also Noth’s translation of קנאה in Num. 5.30 (“ . . . der Geist der Eifersucht kommt und er auf seine Frau eifersüchtig wird” (p. 45) and of מנחת קנאת in 5.15, 18, 25 (“Eifersuchts-Speisopfer”) (p. 45) and the translation of קנאה in 5.29 (“Eifersucht”) (p. 45). Brongers, “Eifer”, p. 271, however, incorrectly understands ריוח קנאה in parallel to ריוח אפו (Job 4.9). For the use of the verb referring to jealousy in marriage, see Sir. 9.1 אל תקנא את אשת חיקך (“Do not be jealous of the wife of your bosom” (RSV)).

the following way:

1. "to envy". The cases where the meaning is clearly "to envy" are:

(i) Gen. 26.14 (pi'el with acc.): the Philistines envy Isaac's possessions.<sup>42</sup>

(ii) Ezek. 31.9 (pi'el with acc.): the trees of Eden envy the cedar of Lebanon.<sup>43</sup>

(iii) The pi'el with **נ** in Prov. 24.1 could mean "be envious of" or "be jealous of".<sup>44</sup>

2. "to be jealous". In many of these cases the verb is wrongly translated "to envy". However, envy, as we have seen, refers to a two-sided relationship; jealousy refers to a three-sided relationship. The cases where the meaning is "to be jealous" are as follows:

(i) Gen. 30.1 (pi'el with **נ**): Rachel was jealous of Leah. She was not simply angry<sup>45</sup> nor was she envious;<sup>46</sup> rather, she was jealous.<sup>47</sup>

(ii) Gen. 37.11 (pi'el with **נ**): the verb here describes the attitude of the brothers towards Joseph. Again, the brothers are not envious;<sup>48</sup> rather,

<sup>42</sup> G. von Rad, *Das erste Buch Mose: Genesis*, Göttingen 1972, p. 215, and C. Westermann, *Genesis*, 2. Teilband: *Genesis 12-36*, Neukirchen-Vluyn 1981, p. 513, have "beneideten", and E.A. Speiser, *Genesis*, Garden City, New York 1964, p. 199, has "were envious of him".

<sup>43</sup> The translation of W. Zimmerli, *Ezekiel*, 2 vols, Neukirchen-Vluyn 1 1979 (1969); 2 1969, 2:747, is correct: "um der Menge ihrer Zweige willen beneideten sie (alle) die Eden-Bäume".

<sup>44</sup> McKane, *Proverbs*, p. 248, has "Do not feel envious of evil men"; O. Plöger, *Sprüche*, p. 26, and H. Ringgren, *Sprüche*, p. 94, have "Sei nicht neidisch".

<sup>45</sup> Brongers, "Eifer", 271-72, argues for the translation "da wurde Rahel von Wut ihrer Schwester gegenüber erfüllt".

<sup>46</sup> The translation of Speiser (*Genesis*, p. 228: "she (Rachel) became envious of her sister (Leah)") is wrong (as is that of B. Grossfeld, *The Targum Onqelos to Genesis*, Edinburgh 1988, p. 107, who translates **וּקְנִיָּאת** as "and she envied").

<sup>47</sup> The translations of von Rad, *Genesis*, p. 236, and C. Westermann, *Genesis*, 2. Teilband: *Genesis 12-36*, Neukirchen-Vluyn 1981, p. 573 ("eifersüchtig"), and J. Skinner, *A Critical and Exegetical Commentary on Genesis*, Edinburgh 1930, (1910), p. 386 ("jealous"), are correct. See also A. Díez Macho, *Neophyti 1 Tomo I: Genesis*, Madrid 1968, p. 577, who translates **וּקְנִיָּית** as "(and) was jealous" (perhaps "and became jealous" would a better translation). To argue that Rachel was envious ignores the three-sided relationship Jacob, Rachel, Leah. To say she was simply angry impoverishes the text. Rachel was angry, but this anger was a manifestation of her jealousy. She believed that Jacob loved Leah more than he loved her.

<sup>48</sup> Brongers rightly rejects the translation "beneideten". But Brongers' own suggestion is again unsatisfactory, ("Eifer", 272): "seine Brüder waren von grimmiger Wut ihm gegenüber erfüllt". Again **קנא** cannot be reduced simply to "to be angry".

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