

## Commentaire sur la lecture de l'Ancien Testament lors du „Dies Judaicus“ 2014:

### *Genèse 12, 1-4<sup>1</sup>*

Prof. Verena Lenzen, Coprésidente de la Commission de dialogue judéo/catholique-romaine de Suisse (CDJC)

„Et le Seigneur dit : Que la lumière soit – et Abraham fut.”

C'est ainsi que le Midrash, l'exégèse juive primitive, commence l'histoire d'Abraham, racontée dans le premier livre de Moïse, la Genèse (chapitres 12-25). Avec le chapitre 12 s'ouvrent une nouvelle ère et l'histoire du salut d'Israël : la promesse de la terre et la bénédiction d'Abraham et de sa descendance.

Au cœur de l'histoire, il y a le patriarche qui porte encore son nom originel « Abram ». Avec Abraham, ce n'est pas une biographie au sens moderne du terme qui commence, mais l'histoire d'un homme avec son Dieu. Par deux fois, l'Ancien Testament nomme Abraham « Ami de Dieu » (2 Ch 20,7; Es 41,8). La rencontre du patriarche avec Dieu montre déjà l'attachement de Dieu au peuple d'Israël. Lorsque le Seigneur appelle Abram, il porte le nom divin JHWH : « Je suis- Je serai ». Le nom annonce la nature divine : dès le début, Yahvé s'annonce comme un Dieu du chemin et de l'accompagnement. L'histoire de Dieu avec les hommes commence par un appel à cheminer vers l'inconnu, avec un départ et un mouvement. Le récit du chapitre 12 de la Genèse commence directement par l'appel de Dieu à Abraham. L'exigence divine s'opère de manière brève et claire brève et claire et Moses Mendelssohn (1729-1786), le premier Juif à avoir traduit la Torah en allemand en a perçu le caractère inconditionnel :

*Gn 12,1; Le Seigneur lui dit : „Pars de ton pays, laisse ta famille et la maison de ton père, va dans le pays que je te montrerai.”<sup>2</sup>*

L'ordre divin est impératif en hébreu : „Lech Lecha” – לך לך „pars” - „ va vivre ta vie”. Le verbe qui a été choisi ici („halach”), signifie „se mettre en route, être en chemin”. Il ne décrit

<sup>1</sup> Ce commentaire ne se veut pas un modèle ou un exemple de sermon. Il veut seulement fournir quelques impulsions du point de vue juédique et interreligieux sur la lecture du deuxième Dimanche de carême 2014, tirée de l'Ancien Testament. Ces réflexions doivent souligner le sens du « Dies Judaicus » : la « Journée du Judaïsme » doit être l'expression vivante de la proximité unique entre le judaïsme et le christianisme et doit devenir une journée commune de la découverte du judaïsme.

<sup>2</sup> Traduction de Moses Mendelssohn, p. 48. Rabbén Selig Bamberger, p. 22, suit la version de Mendelssohn: *L'Eternel dit à Abram: quitte ton pays, ton lieu de naissance et la maison de ton père pour aller dans le pays que je te montrerai.* Martin Buber et Franz Rosenzweig traduisent, p. 36 : *Il dit à Abram : pars devant toi loin de ton pays, de ta famille, de la maison de ton père, pour le pays que je te ferai voir.* Martin Luther écrit, p. 13: *Et le SEIGNEUR dit à Abram: Quitte ta patrie et ta famille et la maison de ton père pour un pays que je veux te montrer.*

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