

***Moriah* as the place of Isaac's sacrifice (*Akedah*) and the Jerusalem Temple in the light of biblical and rabbinical literature. Literary, historical, archaeological and theological analysis (Genesis 22:1-19; 2 Chronicles 3:1)**

The land of *Moriah* is identified in biblical literature with the place where Abraham was to sacrifice his son Isaac (*Akedah*) (Genesis 22:1-19) and with the hill on which Solomon erected the first Temple in Jerusalem (2 Chronicles 3:1). The term, which is the foundation of the submitted work, appears in the Hebrew Bible only twice, which means that it can be included in the group of so-called *hapax legomenon*. An analogous situation occurs in the case of the term *Akedah*, which in the sense of "binding" someone as a sacrifice occurs only in the pericope of Genesis 22:1-19. In view of the above, it is impossible not to notice the strong connection between *Moriah* and *Akedah*. Due to the fact that the term "binding" of Isaac has already been examined in many studies, it is only a background for *Moriah*, which is the fundamental issue of the submitted work.

The first chapter of the dissertation is devoted to the literary analysis of Genesis 22:1-19. In the first place, the focus is on textual criticism and the identification of textual differences in individual critical editions. Then, the genesis, context and literary genre of the pericope are discussed. Finally, the structure and interpretation of the content are dealt with.

The second chapter deals with the analysis of the term *Akedah*. In addition to the analysis of terminological variants, the focus is on discussing the tradition of sacrificing people to God in sacrifices. This topic is significant because Isaac's sacrifice is thought to have been a polemic against human sacrifice. Although archaeological research does not prove anything, the biblical text has quite a lot to say on this matter. The last element is the analysis of Akeda's traces in biblical texts. Due to the fact that the quoted texts refer to Abraham and his obedience, it must be said that they also have *Moriah* in their background. As far as the Old Testament is concerned, the texts discussed include: Wisdom 10:5; Sirach 44:19-21; Nehemiah 9:7-8; Jdt 8:25-27 and 1 Mach 2:52. The New Testament mentions Akedah in Mark 1:11; John 3:16; Romans 8:32; James 2:21-23 and Heb 11:17-19.

The third chapter of the submitted dissertation discusses the term *Moriah*. First, the terminology is discussed along with an attempt to isolate the root from which the examined word could have its origin. The final chapter continues with an extensive analysis of the topography, history, and archeology of the Temple Mount in Jerusalem. This type of research has been inspired by the biblical text 2 Chronicles 3:1 and the rich Jewish tradition, which

identifies the land of Moriah from Genesis 22:2 with the Temple Mount in Jerusalem. This part of the third chapter also discusses in detail the Rock of *Moriah*, the central part of which is now under the dome of the Mosque on the Rock on the Temple Mount in Jerusalem.

A very important element discussed in the third chapter is the analysis of the occurrence of the term *Moriah* in biblical and intertestamental literature. As part of this literature, selected fragments of Gen 22:1-19 and 2 Chronicles 3:1 and its equivalents in the LXX are examined. In addition, the focus is also on Codexes and biblical translations, including Targumic literature, the Vulgate, the Samaritan Pentateuch and the Qumran manuscripts.

The last very extensive issue is the analysis of *Moriah* in rabbinic sources. The whole chapter is divided into four blocks dealing with Adam, Abraham, Isaac and Jacob. Along with the biblical characters discussed, their relationship with *Moriah* is emphasized. Against the background of the conducted query, it seems that this is a novelty in the literature on the subject, because it is impossible to find a similar study that would so extensively discuss the issue related to the term *Moriah*. This applies not only to the area related to biblical and intertestamental literature, but above all to rabbinic works.

The presented dissertation may become helpful in further research on the subject and constitute a valuable source in both Polish and world biblical studies.

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