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## ENGLISH SUMMARIES

T. RÖMER, The biblical file on the statue of JHWH in the first temple of Jerusalem. A scriptural survey of the Hebrew Bible, RThPh 2009/IV, p. 321-346.

*This is a study of the different clues in the Hebrew Bible that suggest the existence of concrete representations of the God of Israel (YHWH), notably in the context of worship. It is generally accepted today that the interdict of representing YHWH (aniconism) is in fact a late, likely post-exilic development. Even though the Judean scribes, in transmitting the text of the Hebrew Bible, strove to adapt the more ancient, inherited traditions so as to conform them to the representations of the divinity which would establish themselves in Second temple Judaism, there remain nevertheless several important textual indications effectively suggesting the existence of forms of iconic veneration of the God of Israel.*

M. RODUIT, The illusion of teaching by words: a commentary on *De Magistro*, RThPh 2009/IV, p. 347-362.

*Augustine of Hippo's De Magistro is without doubt one of the most important treatments of semiotics in antiquity and the early middle ages. However, his reflection on signs really only appears in the perspective of a cognitive approach by which he goes about summarizing pagan gnosiology with the mystery of Christian revelation. Language never interests him as such. More than disdain, he treats it with real contempt.*

E. JUNOD, On the danger of writing, RThPh 2009/IV, p. 363-375.

*In the beginning of the preface to his first published work, Origen says that for a long time he refused to write, "knowing the danger, in holy matters, not only of speaking, but even more of writing and leaving written works to posterity." After a brief research on what it might have meant to write and publish in the 3<sup>rd</sup> c., attention is given here to the possible dangers he suggests. Five hypotheses are proposed: the cost in time, falsifications of documents, the eventuality that the message would be read by others than those for whom it was intended, the inertia of the act of writing, the introduction of writings besides Holy Writ.*

C. PERRIN, Testing in the mirror, RThPh 2009/IV, p. 377-389.

*If we other common mortals are not beyond testing, philosophers have real difficulty to put into thought the testing of hardship, as they have little forced themselves to conceptualize such heart-rending experience. So it is the ambition of this study to expose this reality and to clarify the idea by bringing to light one of its characteristic paradoxes: an ordeal only being what it is for the person who ignores that he/she is going through it, otherwise its trying quality would be reduced, to think the ordeal seems to mean seizing immediately the hyper-sensibility that is the ordeal, while not caring about the objection that no knowledge can be made of the ordeal by the person experiencing it if he or she herself is unaware of what it really is. In other words, hardship only sees itself in the mirror of hardship.*