

Apocrifi Dell Antico Testamento Classici Delle Religioni

The text of this edition is based on collations of three MSS. unknown to previous editors, together with a fresh collation of the two remaining authorities. Passages in which the LXX version appears to have suggested words or phrases are printed in uncial type. The translation aims at being literal. The notes are intended to be useful to students of a not very advanced type. We venture to hope that the Indices will be found serviceable. The somewhat full Table of Contents is intended to obviate the necessity of an Index Rerum. --from the Preface

This Festschrift is a mélange of studies covering the wide range of Van der Woude's interests. They have been arranged according to the order: Hebrew Bible (following the sequence of the books), Apocrypha, Dead Sea Scrolls, and Rabbinic Tradition.

These three volumes, the very best of critical scholarship, demonstrate in detail how the scrolls have revolutionized our knowledge of the text of the Bible, the character of Second Temple Judaism, and the Jewish beginnings of Christianity.--Michael E. Stone, Gail Levin de Nur Professor of Comparative Religion, Professor of Armenian Studies, The Hebrew University of Jerusalem

In the Seminar "The Pseudepigrapha and Christian Origins" of the "Studiorum Novi Testamenti Societas", chaired from 2000 to 2006 by Professors James H. Charlesworth (Princeton) and Gerbern S. Oegema (McGill), the relation between the Pseudepigrapha and the New Testament has been discussed systematically and intensively in a way never seen before. The Pseudepigrapha investigated included the Old Testament ones and those found in the Qumran as well as the Pseudepigrapha of the New Testament and the ones used in the Early Church. The seminar and its participants, who were all internally renowned experts from around the world, have focused on the use, adaptation, reinterpretation and further development of non-canonical traditions (except for Philo, Josephus, the Essene and early Rabbinic writings) in the canonical writings of Early Christianity. The seminar has met in total five times in various locations, while systematically being arranged around the following topics: The Pseudepigrapha and the Synoptic Gospels, the Gospel of John, the Epistles of Paul, the Other New Testament Writings, and the Revelation of John.

Questo testo affronta il Prologo del Vangelo di Giovanni non come un inno al Logos, come viene comunemente spiegato, ma come un midrash giudaico del primo versetto della Genesi. Si tratterebbe dunque di un commento fatto con un metodo molto particolare che conduce a una vera e propria reinterpretazione dei primi versetti della Bibbia, un racconto della salvezza dalla creazione a Cristo. Per sostenere questa interpretazione l'autore confronta il testo greco del Codice Beza (Cambridge 1581) con il codice Vaticano e quello Sinaitico e recupera l'elaborazione filosofica-teologica di Filone d'Alessandria sulla figura del Logos, in base alla quale il Prologo di Giovanni si orienta verso Dio e verso il creato.

In 2003, theologians and historians from various countries as well as different denominational backgrounds met in Assisi to attempt an overview of religious studies in the 20th century. This meeting contributed to the debate about the effects of epistemological transitions on theology and religious studies in the 20th century. The interdisciplinary approach and the historical, political and interdenominational character of the participants' panel enabled the meeting, the proceedings of which are published here, to identify some "coordinates" on the path of the 20th century from the point of view of theological and religious studies. Alberto Melloni is a researcher at the University of Rome (Italy). He specializes in the History of Christianity. Massimo Faggioli is a researcher at the Department of Politics, Institutions and History at the University of Bologna (Italy).

This volume brings together twenty-four articles of Prof. Caldusch-Benages' work on the book of Ben Sira over the last two decades. Some were written originally in English and others have been translated from Spanish and Italian originals. They are divided in three groups: introductory, thematic, and exegetical essays. The exegetical articles offer a detail study of several passages of the book, some of them pivotal in the structure of the book (Sir 2,1; 4,11-19; 6,22; 22,27-23,6; 23,27; 24,22; 27,30-28,7; 34,1-8; 34,9-12; 42,15-43,33; 43,27-33). The thematic essays deal with important theological issues such as canon and inspiration, wisdom, fear of the lord, trial, cult, prayer, forgiveness, and creation. Other no less important issues such as power and authority, dreams, travels, perfumes, animals and garments are discussed as well. Special attention is given to topics related with women, for instance, Ben Sira's classification of wives, divorce, polygamy, and the absence of named women in the Praise of the Ancestors (Sir 44-50).

These three volumes, the very best of critical scholarship, demonstrate in detail how the scrolls have revolutionized our knowledge of the text of the Bible, the character of Second Temple Judaism, and the Jewish beginnings of Christianity.--Adolfo Roitman, Curator of the Dead Sea Scrolls and Head of the Shrine of the Book, The Israel Museum, Jerusalem

The Book of Sirach raises many questions: philological, exegetical, literary, historical, theological. There were even confessional questions which divided the traditions of synagogues and churches. It is, therefore, a fascinating book, located on the edges of the canon. Does the book attempt to repair the harm done by the erosive criticism of Job and Qoheleth, or is it the work of a thoughtful interpreter who, in a time of change, seeks to bear the tradition towards the new situation emerging from the Hellenistic Diaspora? Is it a book which aims at the restoration of the true faith against the autonomous questing of human wisdom, or is it merely a sincere, if shrewd, experiment at dialogue between the legitimate reasoning of the world and the wisdom given in the Law? According to a well-trying methodology of juxtaposing the specialists of different schools, this volume presents an up to date consideration of historical, exegetical and theological research.

In this critical analysis Enrico Mazza concentrates on structure as he traces the evolution of the Eucharistic Prayer from its origins in the ancient Jewish rites and its Christian beginnings in the Didache. He then examines the paleoanaphoras of the early centuries and moves through the origin and progressive development of the larger anaphoric families (Alexandrian, Roman, Antiochene), showing the influence of the Jewish rites on the formation of the Christian texts, and arriving finally at the classical anaphoras of the fourth century.

Apocrifi dell'Antico Testamento Apocrifi dell'Antico Testamento Jerusalem, Alexandria, Rome BRILL

The encounter between interpretation and history in the writings of Josephus provides the conceptual framework for this collection of essays. In particular, the question of historical method, both ancient and modern, is explored from a variety of perspectives.

To better understand the phenomenon of Literature in the Second Degree – in Jewish and Biblical studies often characterized as parabiblical or Rewritten Bible – the current volume applies the theories of Gerard Genette to ancient and medieval literature from various cultures. Literature in the Second Degree realigns earlier (authoritative) texts to the dynamics of developing cultures and their changing cultural memories. In the case of authoritative base texts, Literature in the Second Degree reaffirms their authority by way of interpretative actualization. In the case of non-authoritative base texts it replaces them to effect cultural forgetting. Far from being just literary forgery (pseudepigraphy), Literature in the Second Degree has an important function in the development of the ancient and medieval cultures.

Iniziare dalla persona di Gesù di Nazaret per comprendere e leggere il Nuovo Testamento può sembrare un paradosso. Sono infatti gli scritti del Nuovo Testamento le fonti principali che ci parlano di lui, di ciò che ha detto e fatto. Ma questi stessi...

Vol. 4 covers the late Roman period to the rise of Islam. Focuses especially on the growth and development of rabbinic Judaism and of the major classical rabbinic sources such as the Mishnah, Jerusalem Talmud, Babylonian Talmud and various Midrashic collections.

The present volume presents important and useful information to students doing exegetical research in Sacred Scripture. The Guide is arranged in six chapters, which endeavor to respond to students' questions regarding: the primary sources of the biblical text (chapter one), a survey of available biblical bibliographical research tools (chapter two), a panorama of reference works, such as concordances, synopses, lexicons, grammars, etc., and an essential bibliography on exegetical methods (chapter three). Particular attention is given to the literary types occurring in the Bible (chapter four), followed by some suggestions in organizing the writing of an exegetical study (chapter five). Finally, some practical rules are provided on how to make accurate bibliographic citations in footnotes and in a bibliography (chapter six).

The present volume has been compiled by colleagues and friends as a tribute to Dr. A. Hilhorst, the Secretary of the Journal for the Study of Judaism, on the occasion of his 65th birthday. Its 23 contributions by renowned international experts, reflect the various interests of the honouree, his approach to the Classical and Semitic languages and literatures as forming part of a continuum, and his attention to the interactions between the different literary corpora. Several contributions deal with the interaction of the Old Testament with later Jewish, Gnostic, or Christian writings; others explore the influences of Greek writings within a Jewish context at the levels of philology, of theological ideas, of realia, or of influence of literary compositions. Furthermore, a number of contributions centers on the interaction of Greek motives in Jewish and Christian literature, whereas in several others the focus is on the Martyrium literature or on early Christian texts.

A collection of articles on Classical, Jewish and Christian literatures which explore the interaction between the respective languages and cultures at the levels of philology, theology, motives, or realia. The book reveals the fecundating process of transmission, assimilation and reaction among the texts.

In Abraham in the Book of Jubilees Jacques van Ruiten offers a systematic analysis of one of the most important and extensive Second Temple Jewish treatments of the figure of Abraham (Jub. 11:14-23:8).

The recent publication of The Old Testament Pseudepigrapha has made available for the first time in one collection 65 documents, or extant portions of them, related to the Old Testament, many of them dating from the third century B.C.E. to the second century C.E. and therefore extremely important for a better understanding of Christian origins and the writings in the New Testament. In this book, the editor of that collection presents his reflections on the importance of those documents for a much-needed clarification of the history and thought of those centuries and the emergence of both synagogal Judaism and Christianity. He discusses the Pseudepigrapha in the light of the canon of scripture assesses their significance for biblical studies, and makes a comparison with the Dead Sea Scrolls and the Nag Hammadi Codices. Professor Charlesworth offers a critique and concludes the work with an examination of the Jewish origins of early Christology.

Italy's most authoritative Pauline scholar provides 30 rich and challenging studies of theology and teaching of the Apostle Paul. These exegetical and theological studies analyze in depth Paul's complex thought, which has never yielded its fruits without considerable labor. Volume One includes 16 studies which focus on the historical Paul: where he lived; how he lived; and how this affected his writings.

Well documented contributions evaluate the differing concepts of Messianic doctrine that characterized the varied religious practices of ancient Judaism.

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